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Dissertation for the Degree of M.A.

- T I T L E -

THE CHURCH OF ENGLAND AND THE NEW HOUSING AREAS SINCE 1945.

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Candidate:-

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Date Submitted:-

September, 1958.

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A Description and a Discussion of Some of the Problems Involved.

Introduction.

It is doubtful if the world has ever seen any migration of population of the size and extent of that going on in England at this present time. Twelve million people rehoused in less than twelve years is the type of movement that is taking place in England to-day. It is a movement that is going to continue for an unknown number of years still to come.. Already it has brought into being great problems, economic, social and religious; problems that will take many years to solve, and which will have their repercussions on every person living in this country. If this migration of population continues at its present rate, and there is every indication that it will, then by 1970, half the population of England will have been rehoused since 1945. Even this will not see the end of the demand for new houses, for figures published by the Ministry of Housing and Local Government show that at the present rate of construction it will take far longer than 1970 to satisfy the urgent demands for new houses to replace those already classed as unfit for human habitation.

The main concern of this study is with the effects of this migration on the Church of England and what the Church of England is doing to meet the spiritual challenges involved in such mass migrations. It is frequently said that the Church of England failed, and still suffers from its failure to meet the challenge of the Industrial Revolution. Already more people have been rehoused since 1945 than there were living in England at the time of the Industrial Revolution, and we shall try to see what the Church has done in the past twelve years or so to deal with this great new fact of our era. We are concerned here only with the developments that have taken place in this field since the end of the last war, for a number of reasons.

The main factor in this choice has been the advent of planning through the legislation that has been passed since 1945, resulting in houses being built in areas that are entirely new. This is best seen, of course, in the new towns rising as a result of the New Towns Act of 1946, but the majority of new housing since 1945 has been in planned estates and has neither been the ribbon development of the 1920's and 30's nor the haphazard development of spare plots of land of the same and earlier periods.

In the Middle Ages, village life was affected by the growth of towns which provided in the beginning some measure of protection with their walls and gates set against marauders. But the towns developed through the obvious advantages they offered as centres of communications and trade and eventually of local government. In fact, as Robert A. Nisbet points out in his book "The Quest for Community", the real political conflict from the Middle Ages onwards has been between the central government attempting to collect power into its own hands and the resistance offered by local communities and affiliations endeavouring to keep that same power decentralised and local. Both town and village received a blow from the Industrial Revolution from which they never recovered. The migration of people from the country to the towns and larger villages with some industrial future, denuded the country-side and began the process of converting the industrial areas into what are now known as conurbations. The result was almost bound to be chaotic. Reasoned choice or planning had not determined these centres originally; they were set where they were because of the availability of raw materials, sources of water, and later coal for power supplies. On to this haphazard conglomeration of houses, mills and factories was grafted more works and more houses to shelter the workers. Out-lying villages became suburbs - for a short time - until they too were swallowed by the still growing giants and became merely names given to districts within the great town or city 'Development Area'. Too often the suitability of an area

for industrial development meant its unsuitability as a residential area. Manchester, for example became the great centre for cotton spinning and weaving and all the allied trades, originally because its ring of hills provided the damp-ness required for working the fibres, water was fairly plentiful, coal was handy below ground, and with the great seaport of Liverpool and the Ship Canal to link the city with the world, its future as an industrial centre was assured. But the same hills which provided the necessary humidity for cotton working also proved ideal holders of smog, smoke and the perpetual filth that is poured into the atmosphere daily from a hundred thousand chimneys. So that chronic bronchitis and rheumatism are almost as common in South East Lancashire as the ordinary cold is elsewhere. It is quite surprising to think of the dreadful conditions which human beings are ready to put up with for the sake of a job and a house not too far from it.

In the second half of the last century, some attempts were made to regulate housing conditions in towns, but even the Bye-Law houses, advanced though they were on unrestricted private building, are to-day's slums waiting to be demolished to make way for new and better accommodation, or for industrial development. The period between the two world wars saw the emergence of the 'Council' as the builder and developer of large-scale housing schemes for renting to working families. Rent Restrictions Acts from 1914 onwards steadily slowed the building of houses by private investors for renting, but the problem did not become critical until 1939 and the second war, and the rented houses previously supplied speculatively gradually were provided by local authorities. It is doubtful whether we shall ever again see any large scale private development of housing for letting, apart from higher income groups - flats etc. in spite of the Rent Act of 1957, previous Rent Restrictions Acts together with rising costs of maintenance and repair had so reduced the return from such investment as to make it necessary in many cases to set up a 'man of straw'

to get rid of the property owned. Further, housing, like education is rapidly becoming a political shuttlecock, and a private investor would have to be able to predict the politics of the government for years to come before he could expect any safe return for his money from this field.

Large scale slum clearance was plainly needed by 1939 and this together with the loss of about 300,000 new houses per year through concentration on the war, plus the damage to property caused by enemy bombing created a situation which by 1945 was desperate. Nearly three million houses were needed to supply the immediate needs of the population when the war ended in 1945, and this figure does not include slum property now officially classed as unfit for human habitation, which at the time provided valuable accommodation for families who needed it. Careful planning and concentration of resources and energies on a nation-wide scale were required to deal with the situation. But it was a situation that was not unforeseen. Octavia Hill, as early as the 1860's was drawing attention to the housing conditions in London, and as early as 1910 made the point that economics were against the development of new and better housing in the centre areas of large cities, and the high cost of the land made it almost impossible to build houses or dwellings (to include flats) that could be let at a rent within the reach of those most needing the accommodation. Transport and new sources of power caused limitations of siting. Again, Ebenezer Howard in his book 'To-morrow: a Peaceful Path to Real Reform' published in 1898 and reissued in 1902 as 'Garden Cities of To-morrow', has had a tremendous influence on town planning ever since. The First Garden City at Letchworth and the Second Garden City at Welwyn are both directly attributable to Howard's influence, and the original plan for Wythenshawe, Manchester would have been an almost perfect illustration of Howard's satellite Garden City linked to a Central City principle, but unhappily the mass unemployment in the middle thirties

meant that industry was slow to follow the housing development and the post-war demand for houses has meant that such industry as has been established there has been too late to absorb much of the working population residing in the estate. D.G.H. Cole in his introduction to 'Britain's Town and Country Pattern' says the 'Barlow, Scott and Uthwatt Reports together form a trilogy of vital importance in relation to post-war planning'. The Barlow Commission it is interesting to note, while it did not publish its report until 1940, began its sittings in 1937. These, together with the mental climate built up by talk of Beveridge during the war years, though it did not go so far as the 1919 atmosphere of a 'land fit for heroes to live in', certainly prepared the way for the spate of planning legislation of the late war years and immediate post-war period. The main legislation was contained in the results of the Reith Report, the New Towns Act of 1946, the Town and Country Planning Act of 1947 and the Town Development Act of 1952, but we must not forget that there have been important planning -developments as a result of the 1944 Education Act and the legislation concerned with Health and Social Services, all of which have made the planning of new housing areas far more comprehensive in scope than anything that has gone before.

By October, 1957, nearly two and a half million houses have been built since the end of the war (H.M.S.O. Cmnd.324) representing a population shift of at least ten million people. So that with the 375,484 houses classed as unfit for human habitation and which are to be demolished, the country is still faced with a backlog of nearly a million houses. This would supply the need for houses as estimated at the end of 1945 from a report published by the Social Survey into population and housing in England and Wales, but it takes no account of the fact that young people have continued to grow up and get married with a consequent need for a home of their own in this twelve year period. This latter factor might have been counter-balanced in the past by houses

1. Cole P.7.

becoming available through the death of old people, but the increased longevity of modern times adds its quota to the problem of adequately housing the population of this country. In spite of the continuing need for further housing development it is no mean task to have housed some ten million people in the short space of ten or twelve years in decent houses, in decent surroundings and at rents within the reach of the vast majority of the population. Tribute must be paid here to all who have made such a migration possible, and what follows in the way of criticism must be viewed in the light of the tremendous achievement of housing so many in so short a space of time.

The Background - Living in New Housing Areas

"you cannot deal with people and their homes separately" said Octavia Hill as long ago as October 1871 and yet the main criticism of planners and planning in the 1950's is that this seems to be just what they have tried to do. Vast new housing estates have been built, beautifully laid out, in pleasant surroundings, with well designed houses for the most part, apparently offering much from a physical standpoint to attract families to come and live there, and thus to live happily ever after. The quality of the physical conditions in post-war new housing areas is rarely disputed, but this is not to say that they are happy, contented communities in the making; and that takes us to the root of our problem, the human, psychological and spiritual problem of the new human groupings that are new housing areas. Consciously or unconsciously the normal background of human life is that provided by a community, the social group to which a person belongs. This may be the geographic area in which one was born, grew up, made friends - and enemies - married, settled in a house of one's own, had children, grew old and died. The place where a man is known and knows others, where he has some sort of status, be it roadsweeper or mayor, where he is valued as a member of the community as he values others, in short where he really belongs. Those who live out their lives in such circumstances may never appreciate how valuable a thing it is that they are enjoying, they may never even appreciate that they are living in a community. It is a difficult thing to define carefully too, because so many other other forms of social groupings, those at work, those at play, those centred on places of worship, all offer some similarities to and use the word community. It shows itself in innumerable little ways; the fact that in cases of sickness or need there is always someone to pop in and help; in times of family crisis, the birth of a baby or a death, mother-in-law lives just around the corner and is ready to

Octavia Hill P. 86.

step in when needed; when stresses hit the family structure there is always the safety valve of the local pub and the smaller community centred there; it is not too far to go to work, in fact the factory or the office may be in the neighbourhood providing another link in the community chain of human ties and inter-relationships; these and a thousand and one other factors go to make up a neighbourhood that is community centred and in spite of perhaps bad physical conditions a good and happy place in which to live.

New housing areas, on the other hand, for a variety of reasons do not have this sense of community. It is perhaps asking a lot of people who have only moved to their new house within the last twelve years to have developed the sort of human relationships that we call a sense of community. But the fact is that all too often the actual physical conditions encountered in a carefully planned new area, even those designed as neighbourhood units, militate against the speedy establishment of any community spirit. Too often the new houses have to be built a long way from the neighbourhood from which the new residents will come. This is inevitable because of the layout, and geography of the towns and cities building new estates. But it means some hardship for the newcomers. Relations and friends are a long way off; extra time has to be spent getting to and from work each day; this involves extra expense on top of the usually higher rents of the new houses; shopping facilities usually are poorer than in the old area, and though when the shops are provided, they are very efficient, they often lack the friendliness of the corner shop, and the goods they sell are pennies more than in the more central districts of the town; there are usually so few of what are called amenities, that unless the family is able and willing to travel considerable distances for these things, the household is more turned in upon itself than ever before. In one way this might be expected to be a good thing in re-establishing the family as

the basis of life in this country, and so it would if it worked. Unfortunately as a result of our modern civilisation, the structure of family life has itself been weakened, and faced with the new inwardness forced upon it by life in a new estate, many families collapse under the strain. A small illustration will show how little physical things can affect neighbourliness. In most of the new houses built since the end of the war, windows have been very large. The emphasis has been on light and airiness as opposed to the gloom and squalor of more dilapidated houses. All to the good so far as physical conditions are concerned, but does anyone like living in a shop-window? Passers-by look in, and as many houses are built ⁱⁿ small squares with a patch of grass in the middle, it is possible to watch television in a neighbour's house, through the large windows. Privacy is a human need and if people cannot get it in their homes, then they are not going to give up the little they have to what is called 'neighbouring'. Such privacy as is left is jealously guarded and if we cannot have front hedges to develop a bit more then we will grow them at the back of the house to keep the neighbours at a respectable distance. Another little point about windows - a kitchen with a large window facing south is the admiration of many from less favoured houses. On top of that it has a beautiful stainless steel sink, bright and shiny. The housewife who works at that sink in summer has to wear very dark sun glasses when washing-up to avoid the painful glare from window and sink! I know what answer is going to be suggested - put up net curtains, - but how do you fasten net curtains to steel window-frames?

Of course it is argued that the breaking down of this sense of community is commonplace in any industrial civilisation, so why should it not be evident in a new housing area? The rationalism of the last century with its 'conviction of the organisational character of history, - needing occasionally to be facilitated, perhaps, but never directed - and of the self-sufficing stability of the discrete

1.

individual' has given way to a different set of words and symbols dominating the intellectual and moral scene. 'It is impossible to overlook, in modern lexicons, the importance of such words as disorganisation, disintegration, decline, insecurity, breakdown, instability and the like. What the nineteenth century rationalist took for granted about society and the nature of man's existence, as the result of an encompassing faith in the creative and organisational powers of history, the contemporary student of society makes the

1. Nisbet
p. 6.

2. Ibid p. 7.

object of increasing apprehension and uncertainty'^{2.} Nisbet in his book 'The Quest for Community' traces the gradual process of the loss of this sense of community from the Middle Ages, through the rise of Protestantism, to the final blows administered by Capitalism, to its resurgence in the all-embracing State, with the totalitarian State offering the ultimate security for ~~the~~ and justifications of the individual. But we in the West have no cause for complacency, because democracy to-day is marked by characteristics of ever-rising centralisation of function and authority.

The advent of the planning that we have welcomed to enable things to be done quickly and efficiently for the benefit of large masses of people has done just that through the powers and administration bestowed on a central authority. Nisbet again quoting G.D.H. Cole, 'The decay of Parliaments has accompanied the democratisation of electorates not because democracy is wrong, but because we have allowed the growth of huge political organisation to be accompanied by the atrophy

3. Ibid p. 255

of smaller ones, on which alone they can be securely built'^{3.} goes on to add 'While we seek constantly to make democracy more secure in the world by diplomatic agreements and national safety legislation, we do not often remind ourselves that the most powerful resources of democracy lie in the cultural allegiance of citizens, and that these allegiances are nourished psychologically in the smaller, internal areas

4. Ibid p. 255.

of family, local community and association.'^{4.} Some of the great strides forward that have been made in industrial relations in recent years have been based on this conviction that

démocracy, and any human society, should be pluralistic in its tradition. 'Man does not live merely as one of a vast aggregate of arithmetically equal, socially undifferentiated individuals. He does not live his life merely in terms of the procedures and techniques of the administrative State - not at least in a free society. As a concrete person he is inseparable from the plurality of social allegiances and memberships which characterise his social organisation and from the diversities of belief and habit which form a culture.' (Nisbet). Illustrations are plentiful to the truth of the above. One is to be found in Elton Mayo's account in his book 'The Social Problems of an Industrial Civilisation', of dealings with the spinning department of a large textile mill. While labour turnover in most departments of the mill were in the region of 5 or 6 per cent per annum, the turnover in the spinning department was in the region of 250 per cent per annum. The work consisted in the 'piecer', the man attending the machine, walking up and down a distance of thirty yards and tying the threads on the spinning frames. A bonus was paid to each worker when production exceeded 75 per cent of a calculated quota. For instance if production one month reached 80 per cent then every man in the department received 5 per cent extra pay on his monthly wage. But the department had never exceeded 70 per cent of the quota, so the bonus had not been paid. Three factors affected the situation, the workers had a low opinion of their status, brains were not required - only strong legs, they felt. Secondly the job was monotonous, and thirdly, it was a solitary sort of job owing to the high noise level and the distance between machines making any sort of communication with other workers impossible. Mayo introduced two ten-minute rest periods in the morning and again in the afternoon, and the workers were encouraged to sleep during these times. This applied only to one third of the men in the department, but what was astounding was the fact that labour turnover declined and out-put went up almost equally over the whole department.

1. Nisbet. P. 267.

2. Mayo. Pp. 57-9 and Brown Pp. 74-7.

At the end of the first month production had reached nearly 80 per cent and the workers received their first bonus. The opposition of supervisors and the excuse of a rush job stopped the rest periods. Production dropped, labour turnover increased at once. Alarmed, the supervisors reinstated the rest periods, but with the proviso that they must be earned. Production dropped to 70 per cent. The President of the company took charge. He ordered that during the rest periods, the machines were to be shut down altogether so that everyone, supervisor and worker, had to stop work. Again absenteeism diminished and production rose to 77½%. Further improvements followed, and the men were allowed to choose their own rest periods. Production reached the figure of 86½ per cent, and several years later the President was able to report that labour turnover had not since exceeded 5 or 6 per cent - the same as the rest of the factory. Mayo at first misinterpreted the results of his work in this factory, but in the book mentioned above, he points out that the mere fact of the research being carried out demonstrated to the workers that their problems, some perhaps largely unrealised, were not being ignored. Secondly, the President of the company, always popular with his employees, was never more so than when he took a personal interest in the affairs of the spinning department, and took the side of the men against the supervisors who had stopped the rest-pauses. But most important of all, a crowd of solitary workers had been transformed into a group with a sense of social responsibility when they had themselves been given control over their own rest-periods.

Dr. J.A.C. Brown in his 'The Social Psychology of Industry' gives another similar illustration. A large food processing factory in this country was very 'progressive' in its workers' welfare. They worked in good conditions, and had good canteen and other 'welfare' facilities and the physical conditions for the majority of workers was as good as it was humanly possible to make them. Yet in spite of the excellent

Dr. Brown Pp. 193 & 4.

working conditions, hundreds of girls grumbled and grouched over their jobs. A medical officer new to the factory was horrified when he discovered one room below ground level, dimly lit by artificial light, cold and damp, its floors covered with water and blood and the contents of animals' intestines, and smelling very unpleasantly to the visitor. In these 'terrible' conditions six girls worked happily, cheerfully laughing and singing throughout the day. The shocked medical officer recommended that they be transferred immediately to better surroundings and their jobs given to men. The suggestion raised a storm of protest from the girls. They formed a happy working group, they regarded their job of sorting out the glands required for chemical extraction as highly skilled, they were under the control of a good supervisor, and they had no other desire than to continue the job that gave them so much satisfaction.

In the illustration from Elton Mayo's experience the workers on the spinning machines became a community. The changes brought about solved two recurring problems that every social group has to face, namely, the satisfaction of material and economic needs, and the maintenance of spontaneous co-operation throughout the organisation. Too often administrative methods are aimed at the materially effective, too rarely at the maintenance of co-operation. Dr. Brown's illustration, perhaps emphasises unduly the insignificance of the material conditions. It is true that people will put up with very bad conditions so long as the human group or personal relationships are co-operative and happy. In this case it seems to me that one of the contributing factors to the high value that the girls in the underground room placed on their own operations in the factory, resulting in a correspondingly high assessment of their importance - their status, was the actual material condition. Their work could be done in no more satisfactory surroundings and thus the bad conditions were, oddly enough, part of the cause of their deep satisfaction in their job. A similar attitude can often be seen among the inhabitants of older areas of the larger conurbations even in the parts where housing conditions are

anything but good, while the words 'one of a vast aggregate of arithmetically equal, socially undifferentiated individuals'¹ would seem to apply to the men in the illustration from Mayo and to the inhabitants of the large new housing estates on the outskirts of so many towns and cities to-day.

Here I must digress a little. Elton Mayo with some justification, criticises much modern sociological literature on the grounds that it evidences too much 'knowledge-about' its subject matter instead of showing more 'knowledge-of-acquaintance'². Mayo's thesis is that the old 'established civilisations' are giving way to the modern industrial 'adaptive civilisations'. And though we might be tempted to think that the rapid changes of 'adaptive civilisation' apply only to the more highly organised industrial nations of the world, the work of anthropologists such as Dr. Ruth Benedict illustrates the universality of the changes that are taking place in cultures and races all over the world. In her book 'Patterns of Culture' she says - "What really binds men together is their culture - the ideas and standards they have in common"³, but these ideas and standards change rapidly when the pattern of living is changed and with the change in human relationships ensuing, so does even the culture itself change sometimes even beyond any recognition of its former state and standards. It is the social skill required to keep up with rapid changes in the material realm which is most lacking to-day. We can organise and develop administrative methods to change almost overnight the physical conditions on which a neighbourhood, a city or even a country has based its ideas, its thinking and ultimately its culture for generations past; at the present there is no corresponding administrative method of creating a new culture, a new community or a new social grouping with a new set of human relationships. Indeed, it seems to me very doubtful if human beings will ever be able to alter their whole out-look in this sphere as quickly as they can alter their physical, material, economic and technological surroundings. But the attempt must be made, the only alternative being the destruction of the human race which

1. Misbet P. 267. 2. Mayo 7p. 12-20. 3. Benedict P. 11.

holds back this unrestricted 'march of progress'. Mayo denies the value of much that is written about the social problems of our day, and which calls itself 'sociology'. 'A study is not a science unless it is capable of demonstrating a particular skill of this kind,'¹ -i.e. to deal with the social chaos that is being studied. He differentiates between the two kinds of knowledge already mentioned - 'knowledge of acquaintance' and 'knowledge about' which he equates respectively with the words 'connaitre' and 'savoir', and 'gnonai' and 'eidenai'.

Connaitre-gnonai-knowledge of acquaintance is the direct experience of fact and situation. Savoir-eidenai-knowledge about is the product of reflective and abstract thinking.

Too much sociology, charges Mayo is made up of knowledge ~~of about acquaintance~~, resulting from the study of books containing other people's studies,² Sociology to be of real value demands that the student is not only equipped with this knowledge-about his subject but that he must also gain knowledge of acquaintance through his own personal involvement in the situations he is investigating. All sciences are sterile and fruitless unless and until they are developed into art as a result of the new skills so learned.

I have mentioned these ideas of Elton and Mayo, and to a certain extent Dr. Ruth Benedict adopts the same principles also, for two reasons. First, so many social surveys seem at once both dull and lifeless and at the same time contradictory. It is perhaps unjust to criticise social surveys on the grounds of dullness because the reduction of human relationships to a series of tables is bound to destroy the normal bounding vitality of human person to person experiences. But living in a new estate for a number of years encourages one to be highly critical of the acceptance by those carrying out such surveys of many of the answers given to their questions. A visitation of part of Wythenshawe by a group of theological students ran into difficulties right from the beginning.

Doors were slammed in their faces, they were kept standing on door-steps, their reception at the houses on which they called

1. Mayo P. 14. 2. Ibid Pp. 15 & 19.

was chilly in the extreme. To say that they were soon discouraged is to put it mildly. Their consternation was completed however, when they noticed that many of the people who had told them that they were 'not interested in their campaign' were present at the campaign meetings in the evenings! As a result of experiences such as this, one questions very much the value of Lavery and Rowntree's conclusions about the religious life of the people of York. Two very important surveys of new housing areas have to be examined with this critical approach. 'Neighbourhood and Community' is the report of an enquiry conducted by the Universities of Liverpool and Sheffield into a new housing estate in each of the cities. It is a very useful comparison of life in two estates and much of the information gathered and conclusions reached apply to housing estates in general, and yet the actual interviewing was concentrated into two weeks.¹ Schedules of questions were used but the interviewer was given discretion to change the wording to suit the circumstances met at the home being visited. Some of the visiting was done in the first place in the company of the rent collector, school attendance and welfare officer and sanitary inspector.² This no doubt helped the interviewers to find their way round the estate and would give them some valuable background information, but the whole method suffers from three defects to hinder the acquisition of truth. The enquiry would be linked in the residents' minds as being at least partly 'official' through the preliminary visits made in the company of various officials. Secondly, the enquiry allows little for the politeness and reserve of people being questioned about what they regard as their private lives. As the report itself quotes - "I wouldn't like to tell you (what I think of them - the neighbours), you might write it down", or "I could say something about them round here, but I don't dare"³. And thirdly, the - what for want of a better phrase I would call - 'the Ruskin College effect!'. Old ideas of snobbery have been replaced by new ones, among them the separation of working class men, and women, who have 'risen above their station' from the class from which they

1. 'Neighbourhood & Community' p. 132. 2. *Ibid.* p. 130. 3. *Ibid.* p. 106.

came, not by their own choice but through being rejected by the class. This is a problem facing the Trades Unions most particularly at the present time, as they try to find men from their own ranks to train for leadership in the T.U. movement, and all too often discover that the trained ex-rank-and-file Trades Unionist is no longer accepted by his ex-workmates. He can no longer identify himself with them and their causes and even communication between him and his mates is seriously hampered by the new and often unwanted status imposed on him. All sociologists carrying out research in a working class housing estate will suffer from the same lack, nay impossibility of identification with the people there, with a consequent lack of effectiveness in the communication needed to carry out his research with efficiency.

The other reason for spending so much time on these ideas of Elton Mayo and others is to establish some justification for a more subjective approach to the study of new housing areas and their problems as well as their potentialities. 'Family and Neighbourhood' is a book by J.M. Mogey in which he describes a study of two neighbourhoods in Oxford. One is an old-established district, the other a new housing area. His study is more valuable than the Liverpool and Sheffield studies for two reasons. First the nature of the estates studied; the Liverpool estate was a small one built to house war-workers and as designed to last only about ten years, its character is almost equally temporary and transient; the Sheffield estate while being bigger, was built to house families moved from another area of the same city, whole streets together in some cases, as the residents of the old area moved to the new, and the scheme was begun as early as 1926. The Oxford new estate is almost wholly post-war, and being compared in so many ways with the older area of the city gives a better picture of the sort of social and planning problems that are created by the development of new housing areas. Secondly, the Liverpool and Sheffield studies are perhaps open to the charge of superficiality in their method of collecting information, but Mogey

has made a very real attempt to get through the barriers against effective communication through a much greater identification of himself and his team with the areas being studied. For instance there is an apparent direct contradiction between the attitude to neighbours in Liverpool and Oxford noted in the books. In the Oxford new estate 80% of the families reported good relations with their neighbours, while in the Liverpool estate only 11 out of 35 got on well with their neighbours.² One investigator will have to accept such statements as 'we don't neighbour', while another spending more time getting to know the people concerned will find that in spite of the statement, there is in fact much mutual help and co-operation between neighbours in new estates. The student who develops a knowledge-of-acquaintance of new housing estates, is immeasurably better equipped to see and even perhaps deal with problems found there than he who relies on a knowledge-about. Unfortunately, in the planning of so many new housing areas, the results in the human and social sphere suggests that knowledge-about is sufficient for the planners, and one wonders why a sociologist is not included as a matter of course on any planning staff - even parsons, resident social workers that they have to be to-day, have something to offer the planners of new estates, even if it is only an objection to their church being valued as offering in its proposed tower a vertical feature to break the monotony of an otherwise featureless architecture. In fact in the middle of 1957 there was a newspaper report of a church which had to alter its architect's design for a new church building at an additional cost of £2,000 so that it would have a tower demanded by the local planners for precisely this reason - to provide a vertical feature in the neighbourhood. The town council "ruled that whatever else of the church was built, the tower must go up." And to comply, the 60 ft. tower has been built 40 ft. from the nearest church building, allowing space to complete the church if and when funds become available.³ Bentham's boast that he could legislate wisely for all of India from the recesses of his own study, turns out to be anything but

1. Mogy P. 86.

2. 'N. & C.' P. 58.

3. 'Sunday Dispatch' 6/10/57.

a piece of personal eccentricity. All too often to-day it would appear as though his words were modified by architects and planners of new housing areas to mean that from their maps and drawing-boards they can produce the kingdom of God on earth. Mogey is surprised that the residents in a new house in a new estate are critical of the houses they live in. He implies that having got a new and well-built house in a period of severe housing shortage they should be able to live happily ever after. As Mayo and Brown show from their studies in the industrial field, factories with the finest working conditions - regulated temperatures, special lighting, comfortable work positions, bright and pleasant surroundings, the use of the minimum amount of energy to perform the tasks needed, and so on - on top of which they may have the finest welfare system it is possible to devise, they can still remain simply aseptic hells for human beings. ¹ Dr. Brown quotes the worker in the Michelin factories in France, which are noted for their social welfare schemes, as expressing himself thus:- "I was born into Michelin baby linen and fed with a Michelin bottle in a Michelin house. Of course I played in a Michelin nursery, then as a Michelin apprentice and operative had my meals in the canteen, and went to the Michelin cinema and Michelin entertainments. If I don't get out of this joint directly, I shall be buried in a Michelin coffin". ²

Mogey concludes his book with a sentence, the significance of which he seems to miss. "The inhabitants of Barton (the new housing estate) have lost their ties to a neighbourhood and gained in return a citizenship in the wider and freer atmosphere of the varied associational life of a city". ³ The truth in this statement lies in its first part that people in a new housing area have lost their ties to a neighbourhood, but the question as to what they have gained in return is a very debatable one. Nisbet would hardly agree that such 'freedom' is a gain - "Where the lone individual was once held to contain within himself all the propensities of order and progress, he is now quite generally regarded as the very symbol

1. Brown see p. 20. 2. Brown p. 279. 3. Mogey p. 156.

of society's anxiety and insecurity. He is the consequence, we are now prone to say, not of moral progress but of social disintegration". or again - "The sense of cultural disintegration is but the obverse side of the sense of individual isolation" and - "The alienation of man from historic certitudes has been followed by the sense of man's alienation from fellow men", and surely among the 'historic certitudes' are the ties to a neighbourhood with all its personal associations and human relationships that we sum up in the word 'community'? And a final quotation from Nisbet in this context - "Impersonality, moral neutrality, individualism, and mechanism have become, in recent decades, terms to describe pathological conditions of society. Nearly gone is the sanguine confidence in the power of history itself to engender out of the soil of disorganisation seeds of new and more successful forms of social and moral security"². Dr. Brown dealing with the concept of cultural disintegration lists the following features of our society which give some indication of how it influences the individual:³

- " 1. More than any previous society it stimulates people's desires without being able to satisfy them.
2. More than any previous society it is based on conflicting ideals which the individual finds it impossible to reconcile.
3. More than any previous society, as Ortega y Gasset points out in his 'Revolt of the Masses', ours is a mob or mass society. The old primary groupings have been broken up - the family, the working group, the village council - and replaced by huge anonymous bodies in relation to which status, function and personal significance are lost. "

It is common to find in surveys of new housing estates what Mogey finds, the peculiar dissatisfaction with the houses and other physical features, things which one might expect would give the greatest satisfaction to people who had not enjoyed them before. This is perhaps best seen in the constant demands from the more vocal inhabitants of new estates

1. Nisbet P.10. 2. Ibid. P.7. 3. Brown P.270

for increased 'amenities'. In two surveys carried out in 1935 and published under the titles 'The Human side of slum clearance' - Manchester and Salford Council of Social Service and 'Wythenshawe' - Manchester Better Housing Council, the word 'amenity' meant such things as having a bath in the house, the fresh air in the new surroundings, cleanliness, gardens, back-to-back grates, hot water, electric light, and the ability to make the new house smell nice as against the old house. The actual houses or flats were also included under the word and in spite of the higher rents and higher cost of living generally, people were delighted with their new homes and surroundings. It is stated in the 'Wythenshawe' report that increases in the cost of living were balanced by the saving on doctor's bills. The chief needs brought out by the investigation were for such things as welfare centres, post offices, fire alarms, telephone boxes, libraries, bus shelters and significantly, an employment exchange. There were few recreational facilities and too few halls for meetings to be held in. To-day such things as the houses, fresh air, fine surroundings, hot water and so on are taken for granted, and yet a survey carried out nearly twenty years after the previous one, and the population had trebled as a result of the post-war building programme, showed that 87% of the population of Wythenshawe was dissatisfied. Amenities now include such things as a civic centre, children's hospital, swimming baths, health centre, cinema, more shops, theatre, industrial development, playing fields, public houses, garages, community centres, day nurseries and neighbourhood parks set down in that order of the priority given to the demand for them in the survey. The sophistication of many of the items in the latest list of amenities desired in Wythenshawe lends strong support to Dr. Brown's first effect of cultural disintegration upon the individual, as shown in a new housing estate. It is a commonplace to hear politicians and those responsible for the development of new housing estates talk of the 'good life' that is now available to those who are fortunate enough to

qualify for a new house in one of them. Healthy and pleasant surroundings are important factors in human living but they are not its totality. There is much disillusionment among dwellers in new estates, they expect so much from the new surroundings only to be deeply disappointed by what they find there. The pull of the old neighbourhood is very strong, and as churches find, those who have been regular worshippers at their old church, tend to continue to travel back there after they have moved to the new district - to the detriment of the life of the new church. It is difficult to prove this by actual figures but Mogey reports that between 1946 and 1951 of the 1,006 houses in Barton, 268 changed tenants.¹ It must be noted that 61% of them did so at the request of the council for a number of reasons, the main one being that increases in the size of the family qualified them for a larger house. But even allowing for the council's initiative there is still a strong minority with sufficient energy and initiative to change houses and indicate something of the extent of the dissatisfaction felt in new estates. In a study published by the General Register Office in 1951 entitled 'Internal Migration' the question of how the characteristics of migrants and internal migration movements of the years 1948-50 are likely to be relevant to the future, is discussed. "In the first place, it is to be noted that four million (my emphasis) moves a year, many of them over long distances, have occurred in a period in which there has been little unemployment and an abnormal shortage of housing accomodation."² Houses are being built at the rate of about 300,000 a year and so we can expect at least that number of removals, but where to and from where do the other 3,700,000 removals take place? The third effect follows with the break up of the primary groupings. The speed and extent of the internal migrations taking place in this country at the present time is further evidence of the 'adaptiveness' of our civilisation and it is at the expense of the older traditional established social groupings of yesterday. Again, life in a housing estate illustrates the hugeness of the anonymity created there with a

1. Mogey p. 89.

2. "Int. Mig." p. 42.

vast mass of people dumped in the new houses where the primary contact with other human beings is with the neighbours. 'I keep myself to myself' or 'We live like people of 70, never see anybody', or 'We never see anyone now. We feel very isolated on the estate.' or 'we stay in more than we used to do', or 'The four children next door used to come in, but they came too often, and we have managed to shake them off by degrees. Various hints have been made by the neighbours about seeing the T.V. but I wanted to keep them away because once one or two came in there would be no end'. (Quoted by Moge) Or again, the family in my own parish who lived for seven years in a house and did not even know the names of their next door neighbours, much less know them to speak to. Status is almost non-existent in a post-war estate, partly because of the lack of communication between individuals and groups but mainly because of the method of selection for a tenancy of a house. Since the end of the war, no local authority has had the courage to allot houses to families on any other basis save that of need. The methods used to assess need have varied from authority to authority, and have included questions about overcrowding, size of family, the quality of the building occupied, length of time on the housing list and even points for war-service, but the result has been the same, those in the greatest need have been placed by the system in Priority No.1. This marks the great point of difference between a post-war housing estate on the one hand and a pre-war housing estate or modern new town on the other. Generally, in a pre-war housing estate, the question of need was hardly considered, the main question was whether or not the prospective tenants ~~was~~ could pay the higher rents of the new houses, and on the forms of application filled in by the prospective tenant was a question to elicit this fact. In the middle of the 1930's with mass unemployment rife, this meant that those moving to new housing estates were in reasonably good and secure financial positions, especially when compared with their security of the age. So many of our present ideas of suburban life were developed in this period and it is not very

widely realised that the same standards of comparison do not apply to post-war housing development. Think for a moment of the sort of people who are likely to qualify for a new house under the heading of need - those who are in vile housing circumstances, those with large families, those with chronic sickness in the family, those with some disability, and problem families who are given a house in an endeavour to help regain some sort of standard in their family affairs, and it will be realised that new housing estates are seriously unbalanced social units. I would not like it to be thought that I am saying that everyone living in a new housing area is a 'chronic case', far from it, but the proportion of families with some social problem needing continued care and attention is far higher in the new estates than elsewhere. Again, the unbalance^{is}/emphasised by the fact that there is rarely accommodation available under present methods of allocation of housing for social classes other than those known broadly as working classes. Teachers, managers and professional people of all kinds are rarely to be found living in an estate. The small army of social and welfare workers of all kinds responsible for the administration of the estate neither do they for the most part live in the area they are responsible for. There is thus a grave shortage of leaders for any sort of community activity of the voluntary sort - I should perhaps amend this to, effective leaders, for there is no shortage of the unskilled and untrained type of person who is always ready to start some sort of organisation or activity, but who lacks the staying power to keep it going. Too often the industry to absorb the labour force available from a new housing area is some distance away, or as in the case of Wythenshawe, the industry is established too long a time after the houses, so that workers from the estate are established in jobs long distances away from Wythenshawe, while the workers for Wythenshawe's industries also have to travel long distances from other parts of Manchester. Again, few estates, if any, have any sort of political autonomy, they are 'ruled' by 'them' - the civic leaders and officials in the Town Hall perhaps some

miles away, and it matters little that local government elections allow the voters in new areas the same voting rights as anyone else - "We know our councillors are outnumbered by those from the old part of the town", is a common comment. Thus, with no status to speak of, no function in the estate other than eating and sleeping and watching 'Tele', and with an absence of personal significance owing to the isolation of each family from the rest the new housing estates are living concentrations of the social and cultural disintegration of our age.

Put briefly, the qualifications for obtaining a house in one of the new towns are based on industrial needs. The new towns are designed comprehensively to include all that we expect to find in a town industry as well as houses, distributive trades as well as a full range of public services. Thus the type and number of the industry planned will very largely shape the social stratification of the new residents. If the industry is largely of one sort, even one huge factory could provide enough work for a small town, with large numbers of manual workers needed in it, then obviously it is no use allotting houses to white-collar workers. On the other hand it is possible to envisage a new town's industry being comprised mainly of the administrative headquarters of large national undertakings, especially as existing centres such London are already grossly overcrowded and face a gradual slowing down of the business processes as a result. In this case the population of the new town would again be unbalanced socially with an unrepresentative proportion of business and professional people among its residents. The ideal in planning a new town is so to grade the industries that it is hoped will move out to it, that the resulting population will be socially balanced. That this can be done has been shown by Harlow where the Development Corporation was not only able to attract the sort of industries it planned, but even had a waiting list from which to select those it required. Again, the new towns have paid a great deal of attention to the problems of planning for social satisfaction - Harlow's community halls is only one example - and though some

have closed down their Social Development Departments this is not because they believe it unimportant but as the Stevenage Report says in the 'Reports of New Town Corporations' H.M.S.O. 1950, "In fact, social development is not a thing apart and must be the concern of every one of the Corporation's officers".

With such a background it is plain that the new towns offer tremendous potentialities for social satisfaction, though in the early stages of development there will, no doubt, be many causes for dissatisfaction with practical and material circumstances.

Another difference between the new town and the new estate is that owing to the tremendous demand for houses, local authorities fill every bit of available space on their land with new houses and fill every house at once. The new town is in the fortunate position of being able to plan for the future, in this respect, that all the housing proposed is not developed at once. There is still space for children to be born, to grow up, to get married, and to have some hope that all this and a home of their own in the new town, will be their birthright. A new town planned for an ultimate population of 80,000 will only have housing, and industry, developed immediately for 60,000, thus leaving room for the children to marry, get homes and jobs, have children of their own and all in the new town where they were brought up. The estate on the other hand is all too often overcrowded in its early life, for example, Wythenshawe has been built for an ultimate population of 93,000 but at the present moment there are between 110,000 and 115,000 people living there. The ultimate population figures are based on the national average of 3.5 people per dwelling, the present population is arrived at by using housing departments' usual figures for allocating houses to families with an average of 4.5 people per dwelling. Where children of the estates are to go and live when they grow up and need a home of their own is one of the questions, one of the more serious ones too, that no-one has thought of yet.

Lewis Mumford wrote in the 'Culture of Cities' (1938)

"A good part of the work that has been done under the name of
1. Mumford P. 482.

city planning must be discounted and discredited: it has no more to do with the essential functions of living in cities than the work of the scene shifter and property man has to do with the development of Hamlet. This is not to deny its use: for the scene shifters have their use: but it is to cast a doubt upon its sufficiency. The planning of cities by those who have hitherto called themselves city planners, is like having the play itself written by the property man, or mistaking the stage directions for the lines of the actors." This puts the planning of new housing areas in a proper perspective. As the Royal Commission on Population 1949 says "The family should be given a central place in town and country planning, and as a beginning the clear special needs of families with young children, e.g. accessibility to parks and small open spaces, nurseries and nursery schools, health centres and hospitals, facilities for family recreation and family services should be met." ¹ Can we expect much more than this from the planners? Yet it is clear that much more is needed if the new areas are to avoid the fate lying in store for them according to the modern prophets, the social and industrial psychologists and sociologists. Dr. Brown says "A traditional civilisation which is in the process of disintegration or of rapid transition into a new society, experiences a breakdown of its old system of values which conduces to mental disorders." ² and lists a frightening catalogue of neurosis and psychosomatic diseases that are likely ³ to be caused, at least in part by the disintegration of society.

It is easy to criticise what has been accomplished both physically and indirectly socially by those we refer to loosely as the 'planners', it is another thing to try and discover the real nature of the problem and thus see some way towards finding a satisfactory solution, always being prepared to accept the fact that no solution may be possible to these very/s involved human problems. After all, if real and lasting solution were available to human problems, then we should be getting very close to the Kingdom of God - if we applied them! And it is doubtful if man is willing to do that just yet. As I wrote
1. Cmd. 7695. P. 209. Sect 584. 2. Brown P. 274 3. *ibid* Pp. 60 & 260.

these words my copy of 'Town and Country Planning' the monthly journal of the Town and Country Planning Association arrived, and in it is an interesting article by G. Brooke Taylor headed 'Social Satisfaction in Planning' on this very point. The article hints at the number of technicians involved in the development of any new scheme. One can gain an idea of the number involved by looking through any good town and country planning text book. Architecture will perhaps hold the leading place, but experts on a score or more techniques will be almost equally involved, including economists, engineers, educational experts, experts on the use of land and so on; the article argues for a social adviser to be included in the planning team to help make the new development a more socially satisfactory place in which to live. He points out that public authorities responsible for housing development far greater than envisaged to be provided by the new towns, do not have any permanent officer in this field. Only four of the fifteen new towns have officers connected with social development. A practical illustration of how a social officer can help in the actual design of the new town plan lies in the following: Harlow originally laid out its town plan on the basis of local traffic provided by one private garage for each ten houses, investigation of the incoming residents showed that this was far below what would be needed and the whole town plan with its roads, parking spaces, and especially access to shopping and main administrative centres had to be redesigned to cater for cars at the rate of one for each two houses. On the other hand, "where social policies in planning are attempted by local authorities or new town corporations - the stimulus seems to emanate from an influence exerted by an elected or appointed representative or an officer of some other technique who has picked up an idea from a sociological journal, or seen a new idea applied by another authority or had a brainwave himself." Mr. Taylor points out the dangers inherent in this casual method. The repetition of a planning idea in another neighbourhood, unless it follows a careful study of its results, may be ridiculous. He mentions
1. March 1958.

the tenant common room idea, which has been used most successfully by Harlow Development Corporation and is the provision of a large room or small meeting hall built with the houses as part of the same architectural scheme at the rate of one room for each three hundred houses, as having had great value in the community development. But he goes on "Its duplication as a fashion in a wider variety of settings can lead to an absurd waste of resources." Again, it is a good thing to provide suitable accommodation in new housing areas for old people, and these dwellings should be fairly small and compact, on one level, and with a garden that will be kept nice by the housing authority. But why do so many housing authorities lump these pleasant bungalows together in colonies? So that the old folk can live together? Or for convenience in dealing with gardens that can become communal? Or for economic reasons? One can make excuses for the planners, but the fact remains that the colony of old folks' bungalows is a thoroughly bad piece of social planning. Old people do not like being segregated from the rest of the estate. And think what happens when one falls ill. The neighbours are old like themselves and as they may be living alone and in not too good health themselves, who then is to come in and help the wone who is sick with meals, a bit of cleaning and the ordinary sort of attention that a sick person needs? In spite of the fact that it has happened for an old person living alone in a bungalow colony to die and not be found for days, such colonies are still being built. The least that should be done to reduce the risks of living there is that one bungalow should be allotted to a District Nurse or to a warden who would keep a friendly, but unobstrusive eye on the old people and their welfare. Mr. Taylor lists five ways in which social advice should try:

1. To summarise for the planner the latest information on planning, viewed from the point of view of people rather than architecture, road design, or the economics of estate development;
2. To forecast social needs;

3. To press for variety of pattern so that effective choice can be made;
4. To assess and analyse opinion on the social results of construction so that improvements can be made;
5. To evaluate and if necessary resist attempts to limit people's choice or opportunity for technical or economic reasons."

Here we seem to come back to Elton Mayo's point about social skills being needed to deal with the human problems of our civilisation and especially with the concentration, indeed as a consultant psychiatrist at a northern hospital puts it, the exaggeration of those problems in new housing estates. There is no doubt that social advisers in planning teams would make a great deal of difference in the long-term social results of new development. But even if social skills were developed, and used, on this level would the ultimate outcome be very much different for the new societies? Elton Mayo in propounding his ideas of social skills, does so to counter a mechanistic theory of human society, but it seems to me that his social skills come dangerously near to the other skills such as technology, economics, administration and so on which comprise the mechanistic pressures on society as to need the same criticisms. For no matter how successfully social advisers operated in planning new estates for social satisfaction, what would have been planned is a new society, more far-reaching in its effects, and therefore more drastic in its results on the people suddenly translated from an older form to the new in a new housing estate.

A similar sort of criticism applies to the use of the idea of social skills being developed among the people likely to be faced with this shock of transition, but there is this in addition. How are we to even try to prepare people for such a change? We should have to convince them first that they might go to a new house in a new estate in the future, and then the question would be for what have we to prepare them? On the practical side all sorts of things could be done to help

new and intending residents. I had been visiting an old lady for some days in her brand new, very lovely little flat, helping her to get settled in, before I found that she was struggling to boil her kettle on a very modern fire-place to make a cup of tea. The gas-stove was also bright and shiny and new and modern, and no-one had shown her how to use it! In spite of cases like this, one can imagine the outcry against compulsory training classes in preparation for life in a new estate! Yet with four million removals every year we are faced not only with a symptom of the rootlessness of modern society but also with the need for some sort of help for those facing the drastic changes in their ways of living that will meet them in new estates.

There are of course, many differing proposals from many differing groups and individuals for dealing with this situation. The Town and Country Planning Association advocates the building of more new towns, a policy which has a very great deal to commend it. As we have seen the new towns offer, at least potentially, a better chance of being balanced communities; economically they are proving a much better proposition than was at first thought they would or even could be; the green belt surrounding them assures the town of a lung, a source of fresh air as well as food; the transport situation in the larger conurbations is daily becoming more complex, demanding some sort of de - or re-centralisation of industry and commerce if things are not to come to a complete standstill through overcrowding of the available road space; the limitation imposed on the ultimate size of the new towns, Harlow and Basildon are the biggest with a proposed ultimate population of only 80,000 each, will prevent the evils of the uncontrolled sprawl of most of the existing town and cities of to-day; again only in the new towns can there be any certainty of the continued provision of low density housing, the shortage of land in the conurbations is forcing local authorities into building multi-storey blocks of flats, concentrating the people in

the central areas and thus increasing the transport problem of supplying them with food and other necessaries; the attempt to overcome this by building large estates on the outskirts of the conurbation, where land is available, again increases the transport problem by having to carry people into and out of the city area each day, in the new town of limited size no-one need be too far from their work as to create a transport problem of this size; (I have calculated that every worker living in Wythenshawe and working in the city area of Manchester will wear out on his own, the equivalent of one double-decker bus in his working life!) Finally, nothing else will meet the continuing need for houses apart from the establishment of more new towns. For example, the report 'Slum Clearance' H.M.S.O.Cmd.9593, published in 1955 shows that Manchester has 68,000 houses that are classed as unfit, and which should be replaced within five years; Salford has 12,026 unfit houses; in addition Manchester has a waiting list of 23,000 houses, making the combined needs of the twin cities 103,026 houses. If we add the needs of the adjoining towns in the Manchester conurbation Rochdale, Bury, Oldham and so on, the figure becomes 125,000 houses, representing about half a million people who need housing or rehousing at once. The publicity given to Manchester's attempts to obtain land at Lymm, emphasises the fact that there is just no suitable land left for housing in the conurbation, so it is not possible to build more estates. The only answer would appear to be the rapid use of either the Town Development Act of 1952 to enlarge selected towns and villages with the necessary housing, industries and amenities, or to use the New Towns Act of 1946 to create entirely new communities. Unfortunately, the question of establishing new towns seems to have become almost as much a political shuttlecock as that of establishing comprehensive schools, and in addition it must be admitted that public authorities in the large conurbations are unlikely to welcome the migration of a large part of their wealth

to a new authority. The political aspect was reduced to its nadir in the remark published in the 'Observer' on 16th March, 1958, in 'Sayings of the Week'. "There is no housing shortage in Lincoln to-day - just a rumour that is put about by people who have nowhere to live.-"

Mrs. G.L. Murfin, Mayor of Lincoln. And again, the setting up of new towns as envisaged by the 1946 Act would appear to have received another blow from the White Paper on Local Government, H.M.S.O. Cmd.9831, July 1956, where "the Government agrees with the representatives of the Local Authority Associations that, outside the conurbations, a town with a population of 100,000 or more should be assumed to be large enough to function effectively as a county borough; and that while an authority with a smaller population should not be precluded from applying for promotion, it should have to make out a strong case to justify it." If a new town is not to have an independent existence the problem of getting some superior authority to develop it would appear, at the moment, to be almost insoluble. In the meantime, in Manchester alone, there are 23,000 families without a home of their own, and a further 68,000 families living in conditions which are officially classed as unfit for human habitation.

In the planning of new housing areas, there has been much attention given to the idea of 'neighbourhood units', in an attempt to break down larger development schemes into more compact areas of about 10,000 people. The aim is that these neighbourhood units would develop their own sense of community within the larger framework of the new town or large estate. The source of the idea of neighbourhood units is plain, namely the village or small town. But as in practise theory often becomes unstuck, the nostalgic looking back to the village ideal just does not work as an instrument of modern planning. It is very handy as far as the Church of England is concerned and we are often able to base our new parochial boundaries on those of the neighbourhood unit, but the criticisms of the parochial system heard to-day apply,
1. P. 8. Sect. 29.

properly translated, to the neighbourhood unit system as the basis of a planned community. The boundaries, however, are very often artificial in delimiting the area of community and the whole system can be broken down by as simple a thing as a convenient bus route. It is harder for people living within half a mile of my Church to get there than it is for people living three miles away in the next neighbourhood unit-cum-parish, but one, to get there, they get on a bus at their front door and get off at the Church door. The village formed a natural community because every person living there had a function and status in the village, and the whole population was socially and economically interdependent. The setting up of a neighbourhood unit with about 10,000 people living in the area, even though industry and amenities are supplied at the same time as the houses, is a very artificial thing, and it is doubtful if anything like the same social and economic interdependence will ever again appear. The neighbourhood unit is closely linked with the idea of the community association as the focus of the community interests, and I shall have more to say about community associations later. Here I will end this section with a quotation from Miss M.P. Hall's survey, 'Community Centres and Associations', Manchester and Salford Council of Social Service, 1945. "Moreover, many present-day tendencies, for example increasing mobility, the separation of work interests and home interests, mass entertainment, the growing importance of large compared with small local government units, and increasing influence of the permanent official in civic and national affairs, all militate against the development of local consciousness and local effort. Collectively they give rise to the question as to whether the idea of the neighbourhood unit with a common life focused round the community centre may not be out of tune with the spirit of the age - a wistful looking backward to a tradition which is no longer valid."

The Church and Community

Faced with the foregoing as our starting point as members of the Christian Church looking at our task for the future, we might well be forgiven for remembering William Temple's story in 'Christianity and Social Order', of the Englishman in Ireland who asked the way to Roscommon. "Is it Roscommon you want to go to?" asked the Irishman. "Yes," said the Englishman; "that's why I asked you the way!" "Well," said the Irishman, "if I wanted to go to Roscommon, I wouldn't be starting from here". In case anyone might think that the Church should have some ready-made answer to the problems we have already noted Dr. Temple in the same paragraph¹ says "There is no such thing as a Christian social ideal, to which we should conform our actual society as closely as possible. We may notice, incidentally, about any such ideals from Plato's 'Republic' onwards, that no one really wants to live in the ideal state as depicted by anyone else. Moreover, there is the desperate difficulty of getting there." Here, too, Canon Greenslade's concluding words in his book 'The Church and the Social Order' are relevant, "Two things are vital. Socially, Christians will promote not so much the old-fashioned charity, though that will always be necessary, as community, genuine partnership in every walk of life, in family, school, factory, government, in the House of God. Spiritually, the Church must preserve its other-worldliness. The very tension which has so often perplexed the noblest Christians and hindered social progress is nevertheless essential. For the only answer to the all-devouring State, if it is an evil one, is that its ends are contrary to God's and must be resisted; if it is a 'welfare' State, that it is only a means to an end, and that the divine purpose to which it must subordinate itself is not to be realised in an historical Utopia, but in the Kingdom of Heaven, in a divine society of individual persons beyond history". 2,

That is all very well but a very great deal is, if not expected, at least hoped for from the Church in the new areas. In the 'Final Report of the New Towns Committee'

1. Temple
p. 54

Greenslade
p. 124

H.M.S.O. Cmd. 6876 July 1946, (the Reith Report) it is admitted that "In this country to-day, those who are active in church work and in attendance are a minority. The majority do not accept the institutional creeds of any religious organisation... Yet it would hardly be denied that the outlook and ethic of the churches are implicitly accepted by great numbers of people who maintain little or no connection with them. Religion has a status and influence which extend far beyond the immediate circle of those who attend places of worship. The population in general still has associations with religion and takes from it the traditional sanctions of family and community life. Moreover, the Christian Churches are, by their very tenets, concerned with man's duty to his neighbour; however far short of their own ideals they may fall, their principles impel them to look to the well-being of the whole community as well as of their own members; and when they are judged from outside it is by this, their own standards."¹ The same report has this to say about the provision of church buildings, "Churches in the older towns were built largely out of the benefactions of the very wealthy, and there are fewer of these to-day. The matter is one for the earnest attention of the national Church organisations, for without outside help, the provision of church buildings must be seriously delayed."² And lastly from the Reith Report, "The Church will, we imagine, appoint teams of men and women, clerical and lay, to come as early residents, and to grow up with the community. The choice of these will be of the first importance. More will depend on them than on the buildings."³ Very high expectations that are still far from being fulfilled, and to which the Church's response has been more than disappointing, in fact it may yet turn out to have been as disastrous as it was to the Industrial Revolution.

The churches recognised something of the growing need for action on their part as early as 1947 as can be seen in the report 'The Churches' Part in the Provision of New Centres of Community Life', National Council of Social Service, July 1947. This report is mainly concerned with the relationships,
1. Reith Rep. P. 51. Sect. 228. 2. Ibid. P. 52. Sect. 230. 3. Ibid. P. 53. Sect. 236.

both existing¹ and desirable, between the Churches and Community Associations as providing new centres of community life. In 1950 was published a depressing little book 'Community or Chaos' by L.E. White, with the sub-title 'New Housing Estates and their Social Problems' National Council of Social Service, in which he says "Whoever was responsible for the failure of the churches to keep pace with the enormous shift of population, it was the new estates which suffered."¹ It was not until the Summer Session of Church Assembly a year later, that the Committee on the Church in New Housing Areas was set up under the Chairmanship of the Bishop of Warrington. In September 1951 Mr. White produced another book, this time entitled 'New Towns - Their Challenge and Opportunity' in which he reminds his readers that it is five years since the Reith Report said such encouraging and challenging things about the Churches' part in the new towns. He quotes a report of the Church Extension Committee of the Church of Scotland referring to 'these new areas..... teeming with young folk of school age and under.... thousands of children who have never been inside a church proper, not because their parents are godless, not because of any hostility or indifference on the part of the parents, but simply because there is no church in their neighbourhood for them to go to.'² It must be remembered that this was a period of very great difficulty with shortages and control, and innumerable permissions and licences required before a church could become a reality, but Mr. White thinks that one of the main causes of delay was the divisions in the Church. "All the new towns report the best of relations with the church planning committees and the allocation of sites goes on apace. It is encouraging to read of all the principal denominations coming together (in the Churches' Main Planning Committee) and in perfect amity sharing out the many sites in a new town. But against the churches' present shortage, not merely of money and materials, but of men and women - clergy, Sunday School teachers, youth leaders, deacons, workers and leaders in all branches of the churches' life and work - what conceivable hope is there that all these diverse

1. 'Comm. or Chaos?' P. 11. 2. 'New Towns. P. 81.

causes can be established? It is likely that gifted and devoted clergy will go to these key appointments in the new towns, but it can only be at the expense of other new areas now lying beyond the influence of the church. In face of the churchless multitudes on the new housing estates, can such a diffusion of the Churches' diminishing resources be justified?" We will have to ask the same question about the maintaining of many of the older Anglican places of worship in clearance areas scheduled for industrial development.

The high expectations of the Reith Report can already be seen to be fading fast. The New Towns Bill became law in 1946 and by 1952 considerable achievements in the building of the new towns can be noted. The churches, it is true, cannot ever hope to match the resources of Government, but the bold experiment in new ways of living in the new town development is matched by weakness and vacillation on the part of the churches. The Committee on the Church in New Housing Areas published its report in January 1952, and after surveying the then present position, with 883,000 houses built by local authorities between the end of the war and September, 1951, and an estimated population rehoused of over three million, the report states, "From information which we have received from the dioceses, we have to report that since 1945, the number of church buildings erected, of any kind, is minute when compared with the number of persons which such buildings must serve."² In September 1956 in a memorandum to the Committee on Costs of Church Building Since 1945 I wrote that the number of church buildings compared with the number of those rehoused 'works out at something like ³ one church or hall for each 63,000 people who have been rehoused', and by 1956 there had been greater opportunities for the Church to erect buildings needed in new areas. The Roman Catholic Church had opened 110 places of worship in the years 1946 to 1950, and by 1956 had spent no less than £19,500,000 for about 250 new schools. The Report of the Church Building Costs Committee, C.A.1212, May, 1957, notes that the Church of England has built 229 places of worship at a total cost of £3,898,201.

1. "New Towns" P. 82. 2. C.A.1024 P.4 3. Appendix I.

This development provides seating accommodation for 61,210 worshippers in a period when over ten million people have been rehoused. The report goes on, "For obvious reasons, the Church has not been able to keep pace with housing developments, the inevitable result of which is that Christian families, used to a full and vigorous Church life, find, on coming to live in a new area, that both distance and lack of means of transport make the continuance of active Church membership almost impossible." The importance of this statement cannot be over-emphasised, for too often those of us who work in new areas find so many people who are 'retired Christians'. Our judgement of them is a little harsh, for the circumstances which have forced them into retirement are very largely of the Church's creating in neglecting the opportunities of the new areas. There is nothing more difficult than for a person who has got out of the habit of coming to Church to start afresh. The new life in the new area tends towards this result in any case, the new church will be so unlike that to which people have been accustomed to go to, they will not know anyone in the building, and people are very often naturally shy and hate to be thought 'pushing', that the line of least resistance will be not to come to the new church. But when people have had a long time to settle in an area where there is no church building, then the situation is worsened. And if this applies to those who have been practising Church members, how much more difficult is the problem of dealing with those who have never gone to Church before?

Speaking of the new significance that can be given to family life in a new house in a new estate, the Bishop of Warrington's Committee goes on to say "The truth is, however, that in the majority of new areas it is barely possible for the very simplest points of contact between Church and people to be maintained. Quite apart from the question of individual membership of the Church, social workers of all kinds agree that the presence of an active worshipping community can have far-reaching effect upon the neighbourhood as a whole. The fact then remains that while the rehousing of the people is presenting us with a

1. C.A. 1024. P. 4.

great opportunity for building up the life of the Church, it is also presenting us with one of the gravest administrative problems which the Church is called upon to face. Yet from the information which we have received, we are not convinced that all diocesan authorities are fully alive to the gravity and urgency of the present situation." The time lag between the beginning of the new estate and the beginning of some form of Church activity there which is shown in a later graph, shows that we have still not appreciated the gravity and urgency of the situation, as broadly speaking this time lag is averaging about four years. The Committee recognises that the early years are vital and it is these earliest years that are the most seriously neglected. Difficult though work for the Church is in a new area, it is made immeasurably more difficult if the situation has been allowed by time to harden against the influence of the Church.

The Committee "unanimously agrees that manpower and its distribution constitute the crux of the problem confronting us." From information supplied to the Committee in 1951 from Diocesan sources, the conclusion is drawn that in the post-war estates the resident priest has hardly appeared. A group of 150 new areas is surveyed and it was found that of these areas each with a population of 5,000 or more, some 90 estates are served from existing parishes. In a survey conducted in 1957 of 150 new church districts, of 139 which fit into the same category as above, 85 are served from existing parishes, only 54 having independence and clergy of their own. The total population thus surveyed is 1,176,000 served by about 140 church units with an average population per unit of 8,400. (These figures are true only at the present time, the ultimate populations will average out at over 10,250 per existing unit.) My survey included a total of 190 clergy which averages out at 6,200 people to the care of each, but of these, only 114 are actual incumbents with the continuing responsibility for caring for an average of 10,300 souls each. To a parson in a large established parish, these numbers may not seem particularly

1. C.A. 1024. P. 4. 2. Ibid. P. 5

frightening or worrying, but the trouble is that there is so little time in which to make some contact with the numbers of people living in the estate who have lost what tradition of worship and service they ever had.

As part of the Church's immediate policy, the Committee recommends that a parish priest of experience should be found to whom the oversight of those new housing areas should be given, where as yet only a site exists. It would indeed be invaluable if this could be done, even if a priest could be appointed as Curate-in-charge of the proposed new district before the planners completed their paper work and began the actual building operations. Unfortunately again, fact lags far behind the ideal. Another graph attached to the survey later shows that the time lag between the start of the estate and the arrival of a priest is roughly the same as that for the commencement of church building schemes, namely about four years. The Committee's suggestion, though, about helping the incumbent with lay help from outside the new church district is of very questionable value, though it is one that attracts favourable comment and even advocacy from those without much experience of conditions within the new areas. The questioning is raised by consideration of the nature of the community to be aimed at in the new area. The ideal must be a self-supporting, independent, self-respecting body of Christian people whose whole outlook can gradually permeate through and help to create the rest of the community in the neighbourhood around the Church. The importation of lay help from outside the new area will certainly not result in self-support, independence or even self-respect in the new church community. It is a dangerous suggestion because it is so attractively good and Christian a thing to do. But the long-term effects must surely rule out the apparent good wrought by such a short-term, and even short-sighted policy. In a parish with a new housing area being developed within the parish boundaries, such lay activity can be very fine and the dangers I have pointed out will not apply because the two groups of people will ultimately form one

community. I am thinking specifically of the larger type of estate and the importation of people from another parish who, no matter how much good work they do, will never be part of the new community either spiritually or physically. How can a new church district find and train Sunday School Teachers for instance, if the attitude has already been developed that 'they' will send us more when we need them? We rely too much in this mid-twentieth century on 'them', the Government, the local authority, the Bosses, and so on, that to allow the same irresponsibility to develop in Church affairs would be a very grievous mistake.

"The Committee regards as essential the securing of at least one ordained man to every 10,000 people." ^{1.} This has largely been accomplished, but unless the peculiar problems and difficulties of working in new housing areas is more widely realised and understood, the Church may rest content that it has done its duty by these vast new areas of population. The report goes on, "Neither sentiment nor tradition should be allowed to stand in the way of building up the Body of Christ in places now destitute of Church life." ^{2.} I have had the uncomfortable experience of being a member of a commission sent to meet a Parochial Church Council exercising its right for the consultation over a proposed scheme to unite the parish with two others in a clearance area. The combined population of the three united parishes was only about five thousand, and the Re-organisation Committee was promising an assistant curate to work in the united parish. The Church Council fought hard for its own parish to continue as a separate entity, but all it had in the way of its own population was about a thousand people. The Council argued on the basis that the Church had about forty regular and faithful supporters. The tragedy was that members of the Council saw nothing incongruous in arguing thus even though half of the forty came from a new housing estate nine miles away to worship in their old Church. We have to try and remember that the Church of England works on a parochial basis and not a congregational one.

1. C.A. 1024. P. 6.

2. *ibid.* P. 7.

Finally in this connection with the problem of manpower, the Committee says, "Since conditions in new housing areas are so different from those in well established parishes, those whose qualifications fit them for the service on housing estates should receive the kind of training which will prepare them for this work". Most men with experience of work in new areas will agree with this suggestion, but so far as I know apart from a conference which will be mentioned later, and the independent getting together on a diocesan basis of their men working in estates in meetings called by certain bishops, nothing has been done in this direction. While the choice of first curacies is undoubtedly of very great importance in this connection, this training should begin while a man is at his theological college, and considering the importance to him in his work in a new area that some knowledge of social administration will be, this should be one of the subjects required. A priest who knows just how much a family in a financial crisis can obtain from the National Assistance Board is in a good position to create a lasting link between that family and the Church. It is better still when he takes the trouble to get to know personally the officer of the N.A.B. so that the traffic becomes a two-way one, and the Board can call on him for help as well as he on the board.

Of the type of buildings to be used in the early days of the new church district, the Committee mentions two. The first, Type A, is a dual-purpose building to provide a place for worship, instruction and social activities. The main hall is divided by a folding screen. One side, nearest the altar, is furnished as a chapel and is not used for any other purpose. The other side acts as the hall when the screen is closed, and when it is open the extra space and accommodation increases the size of the chapel to that of a normal church. Kitchen, lavatories and small rooms which act as both committee rooms, vestries or cloakrooms are also provided. The older type of dual-purpose building with the altar set at the back of a stage and screened off during the week by a shutter is
(C.A. 1024. 7.7.

not recommended at all, the Committee very rightly insists that the part of the building set apart for services should be kept exclusively for that purpose alone. Some of the buildings of this type have a stage at the opposite end of the building to the altar. The turning round of the chairs from Saturday night's entertainment for Sunday's worship results in a quite startling change of atmosphere - when you have got rid of the tobacco fumes - the old trouble of the ghost of Saturday night's comedian leering over the shoulder of the Sunday night's preacher has gone for ever. The second, Type B, is designed so that a permanent church is provided right from the beginning, and accepting also the fact that a hall is needed for weekday activities, they are built as one unit but with the church and hall separated, usually by one wall. In this scheme the church can be built in accordance with the Church Commissioners requirements for a parish church, and can be consecrated immediately, though both it and the hall are capable of being enlarged as may become necessary. The Committee leans very much in favour of the second plan, the Type B, but while men working in new areas state very definitely that a permanent church should be provided as soon as possible, if a dual-purpose building has to be put up first, then they show a distinct preference for the Type A building. A very interesting variation of these two designs is a dual-purpose building built in an 'L' shape, with the Altar at the intersection of the two arms. One at Crawley has a square altar, surrounded by a square altar rail and a large number of people can be accommodated at the rail at one time. The division taking place in this type of building is in the shutting off of one arm of the 'L' as a hall leaving the other permanently as a church which can be extended for Sundays or other special occasions. While the Committee only mentions the Type B building as complying with Church Commissioners' requirements there is no reason why the other two should not be built to standards that would be acceptable to the Church Commissioners as parish churches. The standards of building determine whether

or not a church can be consecrated as a parish church, even if it is a dual-purpose building. A dual-purpose building may be of inestimable value in squeezing a number of unrelated activities into one structure as a stop-gap measure until such time as proper church equipment can be provided, but whether the Church as a whole should accept a dual-purpose architecture as a feature of its parish churches is another question entirely. Those with experience of a dual-purpose church and hall, especially those who have had nothing else to use for worship and all the allied activities centred on the Christian community will say a quite definite NO to keeping them as a permanent feature of English church life, while others either with less experience or with the overwhelming responsibility of providing some church centre with extremely limited financial resources will answer in the affirmative. Another answer could well be that the money to be spent on providing a temporary place of worship in the shape of a dual-purpose building should be used to build a church school with all its special contacts with the families in the neighbourhood, its tremendous value in the realm of Christian education, and, though this may be regarded as immoral by the educational purists, the far better facilities it would offer for the multitudinous activities of a thriving Christian community. I have questioned the morality of this last point from the point of view of those who would say that a church school should be judged solely on its value or otherwise as an educational establishment, but the 1944 Education Act does not take such a narrow view of the meaning of the word 'education', and it is common in both planning and sociological literature to find that schools are looked upon as providing, through the accommodation they offer for evening activities, centres for the new and growing community. In fact, while we who are members of the Church would like to regard our parish churches as the natural centres of community there are many people of influence who look to the schools to do this to-day.

In its conclusions the Committee on the Church

in New Housing Areas points to the tremendous opportunities offered to the Church in the building up of the new communities. The size and extent of the movement of population that has become more clearly evident since the Committee wrote its report, ~~emphases~~ ^{emphasises} this fact. By 1970 something like half the population of England will have been rehoused, "Here then is the Church's opportunity. Dare we let it pass?" and it goes on to say, "Here Church life, and true community dependent upon it, have to be built up around the ministry of Word and Sacrament, but by a ministry that is essentially pastoral. Nothing can take the place of a priest living amongst his people. Yet to-day, as the report shows, the new housing areas which call most urgently for pastoral care, are in fact the least cared-for. The question, nevertheless remains, whether the distribution of the Church's manpower corresponds with the needs of the population What is involved is a strategy accepted by the whole Church. Such a strategy, though primarily concerned with the most effective use of Church's manpower, would necessarily include a corresponding use of its central financial resources. Such a conclusion may seem drastic, but the need remains and the Church is the Body of Christ".¹ This was written in 1952 and is a conclusion which should have received far more publicity than it has, for even to-day the Church is still very largely unaware of what is happening in the country in these huge migrations of population, and through its ignorance is seen to be singularly slow in dealing with what I have called - adapting William Temple's words - "the great new fact of our era". Previously on speaking of the opportunities facing the Church in new housing areas, the Committee uses these pregnant words, "But if it (the opportunity) is not to pass, the next five years are of crucial importance".² It remains to be seen whether we have let the opportunity slip irrevocably out of our grasp.

The report 'The Church in New Housing Areas' stands alone in these post-war years as the sole survey of what the Church is doing in new housing areas and as a

1. C.A. 1024. Pp. 13 & 14.

2. Ibid. 7.5.

remarkable prophecy of what still lies ahead. Two other reports, one unofficial the other official, add a little to the scanty knowledge of this period, but neither has the scope or breadth of vision of the 1952 Report. The first and unofficial report was that of a conference of clergy working in new housing areas which was called together by the Bishop of Manchester in 1954, and the second is the report of the Church Building Costs Committee published May 1957, C.A.1212, and before proceeding it will be necessary to look at these two reports.

The conference of clergy working in post-war new housing areas which met in Manchester in July 1954 was called together by the Bishop of Manchester to give the men 'a chance to share experiences and to discuss their common problems'. Twenty-one clergy attended from the dioceses of Birmingham, Blackburn, Durham, Liverpool, Manchester, Sheffield and Southwell, and they all worked very hard to produce the facts and views on which the report was based. As the final report was duplicated and circulated to all diocesan bishops and others interested by the Manchester Diocesan Office, it is doubtful if copies still exist elsewhere and so a copy is reproduced in the appendix. Although there were only twenty-one clergy present, they came from a very wide variety of church district, they had a similarly wide variety of buildings to use for their first church purposes, and the administrative and financial systems under which they operated were equally diverse. Only two factors could they be said to have in common; the first was that they all came from first generation post-war housing areas, and the second, with only a couple of exceptions, was brevity of previous experience in the Ministry. The Bishop of Manchester in calling the group together had clearly in mind the differences between pre- and post-war housing developments, and in his invitation to the other bishops, asked them to nominate men to the conference who were dealing with the later type of development. The general lack of much previous experience in the men present was rather surprising. All felt that the new housing estates were the most vital of all the

1. Appendix II.

Church's tasks in our generation, all felt flattered that they had been chosen for such an important job, but all felt very keenly that it was the sort of work that should be tackled only by men with the very highest qualifications who have proved themselves by their previous work in parochial life, and to find that the Church was apparently satisfied to send junior clergy to its most important field of work was a shocking discovery of its lack of perception.

The Church's task in dealing with new housing areas is complicated by the almost infinite variety in the type and scale of different development schemes. This was shown in the areas from which the men came which varied from the small village with an equally small housing estate tacked on to it, to the small village whose population had increased almost overnight to 40,000 in the new houses completely surrounding it. There were men from new towns and from the larger estates of 100,000 or so, such as can be found in Manchester and Birmingham. This variety of development naturally affects the type of church district that is required to deal with it. The hamlet which grew to 40,000 was fairly lucky, and though the vicar faced an impossible situation on his own, at least it had the advantage of all being within his parish boundaries, and within reasonable geographic reach of the church - though of course, too, the church was now much too small. Problems of spiritual administration begin to arise when the new development is too far from the existing parish church, or is too far from two or more parish churches with a consequent difficulty of deciding who or which of them is to be responsible for the spiritual oversight of the new districts. Some new estates are too small to justify the setting up of an independent church unit there, and they may be too small to even warrant an assistant curate and, or, a mission church, but must still be served pastorally. Others are very big, like Wythenshawe, Manchester, which though often called a new town or township, is nothing but a huge housing estate eight miles from the centre of Manchester, which is

served by two old churches, two pre-war new churches, and three conventional districts. The experience of one man may help to illustrate these difficulties. He had been appointed by his diocesan bishop to the charge of a new housing estate which overlapped the boundaries of three parishes. He was licenced to one of the parish churches until such time as agreement could be reached with the incumbents concerned over the boundaries of what was to be a new conventional district. He had a small dual-purpose hall in which to hold services and use for the other usual church organisations. His district was larger than any of the three parishes it overlapped and formed a geographical as well as being designed so that it formed a neighbourhood unit. Naturally, people turned to their new 'church' in the new neighbourhood in which they lived for Holy Baptism, Churchings and for Weddings, and here confusion began. He was allowed to perform Baptisms in the dual-purpose church but had to register them in the register of the parish in which they lived. So that while the curate-in-charge might Baptise six babies on Sunday afternoon, if they came from all three sections of his district, then he had to register them separately in the appropriate registers of all three parishes. His dual-purpose church was not licensed for weddings so that couples wishing to get married from his new area had to go to the parish church of the section in which they lived. This may seem sensible to well established Anglicans, but to people looking to their own 'church' for its ministrations in their own neighbourhood, it seemed more than crazy that they had to go to a church a couple of miles or more away to get married. Imagine the frustration of the curate-in-charge after he had been round on a Monday morning to all three of his vicars asking permission to enter up the Baptisms he had conducted the previous day. The situation is bad enough if all four men involved are saints, but add the normal idiosyncracies of our human nature plus differences of churchmanship and the situation becomes incredible. And yet it happened in 1954 two years after the Bishop of Warrington's Committee published its report.

Or think of the experience of another man.

He was sent to a housing estate on the outskirts of a large town. It was arranged for him to receive the stipend-rate of an assistant curate paid to him by the diocese, and that was the sum total of the help he got from anyone. He had a long and weary search for accommodation for himself to begin with. Fortunately, he was a single man and eventually found a room over a butcher's shop. A few hymn books and prayer books together with some stationery and some publicity material to let his people know that he existed among them, and to enable him to hold services in their homes, cost him nearly £100 which he paid out of his own pocket. The diocese built a dual-purpose church and a house, and to-day he has a thriving Christian community centred there. But another illustration of the lack of vision, the amazing ignorance of the realities that are new areas, is seen in the fact that for his new buildings, this same curate-in-charge is expected to repay the sum of £800 a year to the diocese. Considering the cost of putting up a church and a house, that may not seem a very large sum, but the comparison should surely be with how much a well established parish could afford to see go out of its parish each year. One hears complaints from parishes with church schools about the amount they have to pay through the Barchester scheme to keep their school, but even if this is added to such things as diocesan quota payments, I wonder how many good parishes have to pay £800 a year? And this is not a good, well established parish, but an infant church struggling to stand upright, with walking and running still in the future.

The conference noted, as so many sociologists have done, the absence of any sense of community in their new area, also a general air of dissatisfaction with life in the new houses. The amenities were far from satisfactory in the estates farthest from the town centre, better in the smaller estates nearer the centre of the urban area mainly because they were able to use existing amenities in the older parts of the towns. The conference noted too that the cost of living

seemed to rise in almost direct proportion to the distance of the shops from the centre of the urban area, so that the farther out the estate was, the dearer were the meat and groceries. "Social problems" says the report "in the new areas are much bigger, and much more pressing and urgent of solution than in more established areas." The conference supported the 1952 Report in the demand for a strategy for the whole Church to deal with the new areas and expressed its disappointment that so little had been done in this direction in the intervening couple of years. Looking at the situation facing the Church in the new housing areas, the conference viewed it as one of great opportunity, but believed "that these opportunities will exist for only a very limited period of time, which may be as brief as five years. After that, the area will have become accustomed to doing without the Church, and belated attempts to set up a Church in that area will almost certainly meet with failure." Knowing something of its members' own limitations, the conference recommended that two men should be placed in each new church district to speed up the grasping of opportunities while they exist, but it realised that this involved larger problems of manpower, finance and general policy. Contrary to the opinion of the Bishop of Warrington's committee, the conference could see little merit in the type of dual-purpose building favoured, namely the Type B. Many members of the conference were using modified varieties of the Type A and, as dual-purpose buildings, were satisfied with them. All however, felt the need for a permanent church to be of the very highest priority, and further, they felt that to begin with, some sort of very temporary hut might serve the Church better than a more substantial building of the dual-purpose type. The high costs of the dual-purpose building, housing what is, after all, only a temporary church - most dual purpose buildings are planned to become the hall when and if a proper church is built - discourage many new church districts. There is the difficulty to be faced of countering the attitude of those who accept the dual-purpose building as good enough,

"it must be, look what it has cost", together with the equally difficult problem of dealing with those taking the opposite line who refuse to come and worship in such a makeshift building. We may deplore this attitude, but it is all too frequently encountered. Finally, the financial obligations laid on the new church district arising from the costs of the dual-purpose building make a heavy burden in themselves, effectually discouraging any desire to increase the load by taking on the building of a new church. All these points add up to a valid and substantial argument against the expenditure of very large sums of money on dual-purpose buildings, especially in the early stages of development of church life in a new area. The conference noted with sorrow that if the money that was being spent on dual-purpose building had been put into church schools instead, "a much bigger and better building would have resulted, and one that would serve the Church far better than any dual-purpose building ever can."

At the time of this conference, a proposed removal of an old church to a new site in a new area in Newark was receiving much publicity. It was stated that the old church could be pulled down, transported and re-erected with the addition of a new North Aisle for an estimated cost of £17,000. Members of the group thought that this was likely to offer us a substantial church for far less than it would cost to build a new one. Unfortunately, later investigation showed that the scheme had been abandoned owing to the fact that definite figures for accomplishing the task were far above the cost of building an entirely new structure. The Central Council for the Care of Churches has since then produced a pamphlet entitled 'The Moving and Re-erection of Churches' in which "It can be stated confidently that to move a church is almost always a practical proposition", but this is qualified by the previous sentence in the report, speaking of certain disused churches, "Many of these are either sufficiently distinguished architecturally or are of such good design and solid construction that their destruction is an economic waste, and they might well

be removed to places where new churches are required, but where funds would not permit of a building of equal quality and dignity". The important phrase being, of course, 'of equal quality and dignity', a conclusion which, while being disappointing to those who would like to preserve old churches in this way, must be faced squarely in the light of the present economic difficulties confronting the Church.

Considering the questioning of our age about the value of the parochial system in an industrial civilisation there was surprisingly little of it found among the men at the conference. One might have expected to find that men involved in the newest of the Church's tasks would have been very conscious of the short-comings of a system apparently so much under fire to-day, in fact, they were only too anxious for their new church districts to achieve parochial status at the very earliest possible moment. Perhaps we modern clergy working on the ground-floor level in the new housing areas have become obsessed with the modern quest for community and like the planners and their neighbourhood units, see the parochial system and the parish as the ideal base on which to build the new communities. As Mogey points out in his book, the question of status in new areas is a very important one, and he sees two classes of people in the new area, status affirming and status denying. Most of the clergy working in new housing areas are infected with the desire to join the status affirming group as soon as possible, both in so far as their own personal sense of status is concerned and also in affirming some sort of positive status for their new church district. The two, are in fact, very closely linked in that it contributes considerably to the unrest and insecurity of the new church district when its incumbent is 'only' a curate. The fact that clergy in charge of much more highly exalted neighbourhoods with resounding titles are also 'only' curates carries little weight with the residents of new areas, and the fact that they have not got a Rector or Vicar as their parson is interpreted as

being an insult to their sense of what is fitting and proper. Since the publication of the report of the 1954 conference, many bishops have allowed, if not actually recommended, their agents in the new areas to assume the title 'Vicar', and also have referred to the new Church districts, be they conventional, special, ecclesiastical, as new parishes. This may seem a very small point to someone unfamiliar with life in a new area, but it has been of very great value in helping in a most practical way to develop and build up some sense of permanence in the relationships between the Church and people in the new estates.

The problem of finance in a new church district is generally speaking, a grievous one. The initiative in opening up a new area on behalf of the Church is shared by parishes and dioceses. In some cases the new area falls conveniently into an existing parochial scheme and will be administered as a mission district from the base of the parish church, but other cases are too far from an existing parish church, or are too big, or other snags make the problems too complex for development from an existing parochial base, in which case the diocese takes the initiative. It is accepted as being completely right and proper for the new church in the new district to make some contribution both towards its capital equipment and also to its own running costs, and in this I include part payment of its parson's stipend, the provision of a house and so on. But in the early days, the sum total of payments such as these can be a crippling burden to a church struggling to get a foothold in the new area. Some new districts get away with very little to find, others have sums of the order of £6,000 to raise in a limited time, plus things like stipend and diocesan quota contributions on top of the more usual lighting, heating, cleaning and maintenance costs each year. At the time of the conference in 1954 the Diocese of Manchester's scheme represented a sort of middle way between the other examples, and if it is taken as average, it will show the kind of thing expected of new church districts. The dual-purpose buildings erected in Manchester new housing areas were

standardised for cheapness and speed in designing them to get them built. The first cost about £12,000, the latest built about five years after the first has cost nearly £15,000. The diocese asked the new church districts to pay £5,200 of the total cost over 20 years. In addition the district was asked to pay £50 a year towards its incumbent's stipend, plus a 'voluntary' payment towards the diocesan budget of £20 a year. This amounts to a total of £330 a year. It may not seem over much to those in established parishes, especially when the figure of £12,000 for the dual-purpose building is quoted, and the men working in the new areas would agree. But this sum of £330 a year going out of the new district has to be looked at in the light of this very newness. We do not start off a new church with a congregation that fills the dual-purpose church. On the contrary, those we might expect to come and join in the new venture, those who have been regular churchgoers in the past are the last to come - they still go back to their old church and parish - and friends and relatives and neighbours. It is a long, slow, hard task to interest people in the new church in the new area, and far from diocesan authorities asking for large sums of money from the new church, for the first few years they should give even more financial assistance to help with the day to day running costs of the new venture. No business firm opening a new branch would expect it to make enough profit the first week that it could start to repay the capital newly invested right from its opening. In fact a newly opened branch of a large chain of grocers was prepared to lose £100 a week for the first year to get it established in the new housing area. Again, Manchester may serve to illustrate something of the results of this 1954 conference in that after the report had been received, the diocese altered the system of repaying for the dual-purpose buildings. Each new district was asked to make a standard payment of £4,000 over 20 years, together with £50 a year towards its incumbent's stipend and any quota towards the diocesan budget agreed by the ruridecanal conference. This reduced the annual payments from £330 to

around £270, and more important still, the diocese agreed that it would not expect any payment at all during the first two years' use of the dual-purpose building.

The conference reinforced the point made by the 1951 Committee on the Church in New Housing Areas that a 'parish priest of experience should be given the oversight' of new housing areas. Members of the conference felt that it was very wrong for the most important task of the Church to-day to have been given to men of such little experience. Feeling that the lack of benefice income and the generally low stipends paid to curates-in-charge might deter more experienced men from taking on a new church district, the conference recommended that stipends should be such as 'not to deter more experienced men from taking on such a post'. Another snag in this connection was that with the absence of any benefice income, the often considerable expense of removal to a new area discouraged men as well, and it was recommended that a proportion at least of the stipend should continue during a vacancy so that there would be a small sum of money available to meet this type of expense. Both these recommendations have been adopted in Manchester and other dioceses.

The Bishop of Warrington wrote of the work of the conference, "While I was greatly impressed by the evident keenness of the priests at the conference, I was also conscious of a sense of frustration felt by most of them. They are tackling an over-whelming job, single-handed, without adequate experience, and hindered by financial worries. It is obvious that additional help in manpower (including the use of the laity) and financial resources must be made available." The Bishop of Manchester too wrote, "Firstly, I am sure the report is right to stress the urgency of the situation in that the immense opportunities offered by these estates will not continue indefinitely. Secondly, these opportunities must be seen as opportunities for the Church as a whole (not confined to the diocese in which there happen to be such estates, still less to the men who are at work in them,) and they can only be

seized by a strategy planned for the Church as a whole".

The conference met again in 1955 in Sheffield and made one further recommendation, that in dioceses with large scale new housing development there should be a diocesan officer appointed by and responsible to, the bishop, whose task it would be to have the actual oversight of the work of the men working in the new areas, and to whom they could turn for advice and assistance. Such an officer, it was felt, could be invaluable both to the men in the new areas and also to the diocese in developing and administering a co-ordinated diocesan policy for the Church in new housing estates. With such officers in dioceses with large housing development schemes it might even be possible to work out a national policy for the whole Church, which at the moment seems as far off as ever, mainly I believe, through sheer lack of information about the whole subject.

The Church Building Costs Committee was set up as a result of a resolution in Church Assembly in November, 1955, "That the Assembly, regarding with concern the continually rising costs of church building projects, and appreciating the difficulty of making local decisions about the building standards to be adopted, asks the Church Commissioners, in association with the Central Council for the Care of Churches, and diocesan representatives, to make an early investigation of the problem with a view to providing guidance to diocesan and parochial authorities." The Church Commissioners called a meeting of diocesan representatives and representatives from the Central Council for the Care of Churches on 16th February 1956, and this meeting set up a small committee under the Chairmanship of Captain H. Doig, C.B.E., R.N.(Retd.) The immediate cause of the resolution in Church Assembly had been the report of a check I had carried out on costs of church building since 1945 up to October 1955, which seemed to show a dramatic difference between Anglican and Roman Catholic building costs. Others had been thinking along similar lines, and when the Archdeacon of Manchester was asked by Manchester Diocesan Reorganisation Committee to raise the matter in the *1. Report of Proceedings pp. 373-375 & 412-417.*

Assembly, he found that Captain Doig was about to do the same thing, and Captain Doig proposed and the Archdeacon of Manchester seconded the resolution already quoted.

The report which bears my name (reproduced in the appendix under the title 'Costs of Church Building Since 1945') gathered its information from three main sources:

1. The Report of the Incorporated Church Building Society for 1954.
2. The Roman Catholic Church Building Reviews for 1953 and 1954.
3. Information which came to me direct from parishes as a result of an appeal for information in letters to the 'Church Times' and 'Church of England Newspaper'.

In the light of later knowledge the most important thing that emerged from this little survey was the shortage of information available about Church of England church building projects since the end of the war. We have nothing to compare with the excellent books published each year by the Roman Church under the title 'Catholic Building Review'. This was emphasised later when the Central Council for the Care of Churches arranged an exhibition of modern church architecture in February 1956, and which afterwards toured the country. The Press gave the exhibition a good publicity, but would ask for facts about the Church of England's total commitments in this sphere. They had to be told that no-one knew exactly what the Church had done or was doing in building new churches since 1945.

The second thing that emerged was that it appeared that the Roman Catholic Church was building churches at an average cost of £53 per sitting while the Church of England was paying £87 per sitting. Thus for a church seating 400 it seemed as though the Church of England was paying £13,600 more than the Roman Church for a comparable building. It is appreciated that the method of comparison, i.e. reducing the total costs of each church to its cost per sitting, is most unsatisfactory from the expert's point of view, but figures for

cubic capacity were not available, and in any case I am a layman in these matters, preparing facts for laymen in terms that might be better understood. That is sufficient, no doubt, to condemn the method entirely, but one is still left with a feeling that the Roman Church has some system of reducing costs which we either have not found or are not willing to use. In spite of the Church Building Costs Committee's work no adequate explanation of the difference between Roman Catholic and Anglican costs was found. Using the same reduction of gross costs to costs per sitting in the figures published in the report, shows that Anglican costs are not as high as was originally feared working out at an average of £78 per sitting. My own belief is, that the cause of the difference is due to the more realistic view of the future of the present new housing areas taken by the Roman Catholic Church. How long are the present houses likely to last? Many of the present slum areas in our large cities are only 100 to 150 years old. If modern housing estates employ the same building standards and materials we can therefore expect a similar life of present-day houses, but a doubt exists in the minds of many people as to whether the quality of materials used in present day buildings is as good as that of the past. The point is, who knows the state of our modern housing estates in 100 years time? If the areas are then being replanned then it is very likely that the present site of the church will be unsuitable for the new development. So why build a church to last 1,000 years in a neighbourhood that may barely last 100 years? All this is sheer speculation, of course, but some indication is given by the fact that in Manchester's central area, of sixteen churches that have been pulled down since 1945, largely owing to the replanning of the city area with large scale clearance taking place and being replaced by industrial development areas with a consequent shift of population, the oldest was built only 150 years ago and the youngest was less than 60 years old. Planning and vast migrations of population are here now, and probably here to stay, can we afford to build churches of such a high standard that they are likely to outlive

by many years the area they are meant to serve?

The Church Building Costs Committee made four recommendations:-

1. That the Church Commissioners should maintain a permanent official record of church building.
2. That the Church Commissioners should issue a pamphlet of administrative guidance and information on church building.
3. That the Central Council for the Care of Churches should consider the provision of technical guidance on designs and systems of construction.
4. That the Central Council for the Care of Churches should examine the possibilities of increasing the permanent means of publicity for the Church's effort in church building.

The Church Commissioners agreed to carry out 1. and 2. and to finance them, but the proposals for re-organising the administrative work of the Assembly are likely to preclude the freeing of extra money to enable the Central Council for the Care of Churches to carry out its share of the recommendations.

The Committee was faced with two main problems in carrying out its task. The first, that the magnitude of the migration facing the Church raises pastoral questions of difficulty concerned with the underlying strategy of the Church. With 11,000,000 people already rehoused since 1945, and with a population moving into new houses at the rate of about 1,000,000 a year, the probability is that another 14,000,000 will have been rehoused by 1970, most of them in new estates. Grave questions arise immediately, questions which affect the type, size and quality of the church buildings to be erected, but questions which are themselves mainly concerned with policy, the strategy for the whole Church that I have to keep mentioning as being so seriously absent from any consideration that has to be given to new housing areas. For example, with the present shortage of manpower, should new estates be developed as

independent church units with their own curate-in-charge, or should they be linked to mission churches or in some similar way to existing parishes? The answer that is given to this question will determine very largely the type of church buildings that will be needed to serve the new area. If it is decided that the new church unit shall be a new parish eventually, then it will need the full equipment of church, house and either hall or school. If it is decided to keep the new district within a parochial unit already in being then a simpler building scheme may be desirable. Opinion among men working in new areas is hardening against the dual-purpose building. If the new district is to be continued as a mission district, a good case can then be made out for a fairly substantial form of dual-purpose church and hall combined. On the other hand, if the new area is to become a parish, it is very questionable to-day whether the first church building to be erected should be a dual-purpose one, even whether the Church can afford a building which is neither hall nor church, and which will require considerable adaptation when the parish church (or parish Hall) is built. However, the Committee resisted the temptation to delve into such matters not included in its terms of reference and concentrated on the administrative and technical side of the question. The second difficulty was that already mentioned, namely the absence of readily available information as to what has been achieved in the way of church building in the last twelve years. The Committee found it necessary to inflict a questionnaire on diocesan office staffs to elicit this information and with the co-operation of dioceses and the Ecclesiastical Insurance Office was able to compile a fairly full list of the building achievements of the Church during the past ten years.

The figures compiled from the information gathered by the Committee are reproduced below:-¹,

	<u>Seating</u>	<u>Built</u>		<u>Total.</u>	
		<u>Before 1951.</u>	<u>1951-54.</u>		<u>After 1954.</u>
<u>CHURCHES</u>	Under 200	2	8	7	17
	200-350	3	21	20	44
	350-450	3	9	10	22
	Over 450	-	2	7	9
<u>CHURCHES TOTALS</u>		<u>8</u>	<u>40</u>	<u>44</u>	<u>92</u>
<u>DUAL-PURPOSE BUILDINGS</u>					
	Under 200	4	16	11	31
	200-350	8	28	54	90
	Over 350	4	4	8	16
<u>DUAL-PURPOSE TOTALS</u>		<u>16</u>	<u>48</u>	<u>73</u>	<u>137</u>
<u>GRAND TOTALS.</u>		<u>24</u>	<u>88</u>	<u>117</u>	<u>229</u>

The costs for the above work out at -

92 Churches cost	£2,291,054
137 D-P. Buildings	£1,607,147

Totals 229 Buildings @ £3,898,201.

The mounting scale of the effort is also shown by a comparison between the periods:-

Before 1951	£ 174,236.
1951-1954	£1,347,890
Since 1954	<u>£2,376,075</u>
	<u>£3,898,201.</u>

It was disappointing that the presentation of the Church Building Costs Committee Report to Church Assembly was not the occasion for a full-scale debate on the subject of new housing areas.² This Committee, like the former one under the Bishop of Warrington, emphasised the need for a strategy for the Church as a whole. The report actually said that it left it to 'the Assembly itself to initiate another inquiry into the strategy of the Church in the new housing areas if it thinks fit'³.

This certainly needs to be done, but at least equally important

1. CA.1212.75.

2. Rep. of Proc. Summe. 1957. Pp 188-191.

3. CA.1212.74.

is the need for the Church to go farther and to inquire into the human side and results of the policies of local and national government in matters concerning housing. That this can be done with some effect was seen in the little pamphlet produced by the Manchester Churches Group on Social Questions in association with the Manchester and Salford Council of Social Service, entitled 'The Churches and Housing Policy'.¹ This was the results of a study made by the Churches Group into housing problems, many of them resulting from the various Rent Restrictions Acts of the past. The report stops short of consideration of new housing area problems and this is to be the subject of the next memorandum from the Group. The pamphlet was published at the same time, though this was quite coincidental, as the Rent Bill 1957, and it is believed to have had some effect on the Minister's attitude to the Bill when it reached the committee stage. It is bad enough to accuse town planners of ignoring Octavia Hill's dictum "You cannot deal with people and their houses separately", but for the Church to repeat the same error is grievous indeed. Such a study would be^a necessary preliminary to the Church's formulation of its own strategy. If half the population of England is to be rehoused by 1970, mostly in new housing estates, then it seems logical to expect that at least half the Church's present resources in manpower, money, buildings and dedicated laity, should be directed towards this great new scope for mission. So far no-one has dared to suggest that half the clergy should move out to new areas, or that half our present buildings should be pulled down, or even that when Church members move to a new estate that they should sever their connection with their old church and join fully in the worship, witness and work of the new one, but the time may not be far off when serious consideration must be given by the higher authorities in the Church to the whole question of the Church in a mobile era. It is not only necessary for clergy in older churches to prepare their congregations for the time when they will move to a new area, but clergy working in new housing areas already see the need to prepare their people, especially their young people, for the time when they will move

1. Appendix IV.

to another area, either old or new. New estates are already overcrowded. The usual standard used in the allocation of new houses results in a population that averages 4.5 people per house. The national average is 3.5 people per house. The result is a careful distinction by housing and planning authorities between present and ultimate populations of their new areas, the ultimate being based on the national average is considerably lower than the present. Large numbers of people are plainly going to move out of the estates, and generally speaking these will be the young people now growing up there as they get married and want a home of their own. The ramifications for the Church of a population continually on the move are vast and far-reaching, and the sooner the fact is recognised the better we shall be able to concert our activity to deal with it. For instance, the sort of vision that is needed will be seen in how the Church, especially the local Church, deals with such questions as churchmanship. Working on the idea of a permanent population the parish priest can concentrate his whole efforts towards the building up of a tradition of churchmanship in a new area that suits him. Often this will be something fairly 'central' so that people from both extremes of 'high' and 'low' will not feel too out of place in his church. But in the light of our present mobility this is too narrow a view and will result in disaster for the Church in the not too distant future, as people brought up in this tradition move to a neighbourhood with a very different one. It may seem a little point, but it is the little things that so often put people off coming to Church and once again out of the habit, it is extremely difficult to get them to start again. What the Church, especially the Church in new housing areas because it above all others has experience of the problem already, must do somehow is to train its members so that they will not feel aliens when they go to a church with a different tradition to that they are used to, in fact we have to try and teach people that no matter how different varying levels of churchmanship may seem to them they are but differing aspects of the wealth that is the Church of England. This is but one

facet of the fact that we belong to a world-wide communion and is an extension of the problem of getting over to people this notion of universality when they would rather remain comfortably lost in their parochialism. The trouble is that the mobility of to-day too often distorts parochialism into congregationalism and on that the Church of England can founder if we do not act swiftly to steer the ship away from such dangerous shores.

There are so many problems, doubts and difficulties facing the Church in this age, all demanding immediate attention and speedy resolution that it seems almost too wonderful that the Church still exists! I think and believe, and I like to consider myself at least fairly modern in outlook, that this existence of the Church, in spite of everything apparently contributing to its demise, including the folly and weakness of its members, is the greatest miracle of all time, and is even a greater miracle in our day for not only does it exist, but it lives and grows afresh, to-day. It is easy to criticise the living agents, especially those bearing the burden of great responsibility, for the fact that no strategy is evident in the Church's dealings with new housing areas, but the Holy Spirit does not appear to be hampered in any way by this fact. The Gospel is being proclaimed in new housing areas - often under great difficulties, it is true - that is cause for great encouragement as we try to see what is happening in and to our Church in this day and age.

The Survey of the Church in New Housing Areas

Introduction.

It is of little avail to complain in a study of this kind of the shortage of facts available. The student has to go out and get them for himself. The trouble is, that the size of the migration of population taking place in our life-time is so tremendous, and it is having equally great effects upon the Church. The Church Commissioners in their search for information about the amount of church building which has taken place since 1945, secured facts about no less than 229 buildings. Not all of these were in new housing areas. Many of them were churches built to replace those demolished as a result of war damage. On the other hand, it is highly probable that a considerable number of new buildings put up in new housing areas were missed from the Commissioners' survey. But if the number 229 represented the total number of church development schemes in new housing areas, the difficulties in the way of a proper study of what the Church is doing in these areas are obvious. Knowing the background, the student would need to visit every piece of new development to collect his information, and while this would be a very desirable research project, the cost in time and money would effectively prohibit such ambitions. If the Church was a business organisation - or even a business-like organisation - it would have a department continually collecting information and carrying out research in this vital field, so that facts, advice and ideas would be readily available whenever head office required them. Lacking any such facilities, I have had to fall back on two sources both of which leave very much to be desired. The first is my own experience in a new area and contacts with other clergy working in similar districts. The second has had to be that object of clerical hatred, a questionnaire. There are obvious snags in using a form filled with questions. The wording of the questions determines answers that are given, and these may not be the sort of reply that the questioner wants. It is very difficult to draft questions that

people can answer readily, without having to ask themselves 'what are they after?' The catholicity of our Church ensures that there will always be some units that refuse to fall into any category no matter how wide the net and fine the mesh. The questionnaire suffers too from the easy accessibility of the waste-paper basket.

Having accepted the dangers and drafted the questionnaire comes the question, to whom shall it be sent? Obviously, to the incumbents of the 229 churches listed by Church Commissioners, who were good enough to lend me their lists from which to compile my own copies. But a look at Crockford will show what may be new church districts which are not covered by the Commissioners' list. In the end the questionnaire was sent to the 229 churches listed by Commissioners, to all those listed in Crockford that seemed to offer any possibility of being new, for example, Ecclesiastical Districts, Conventional Districts, Special Districts, London Diocesan Home Missions (L.D.H.M.) and the like. This method left out new housing development taking place in existing established parishes, but there was no way of determining where this was taking place, and I relied on getting at least a sample of this type of development from those included in Church Commissioners' list. In addition there were other shorter lists collected from the Incorporated Church Building Society's publications, from the little survey into costs of church building since 1945 already mentioned, and from one or two other more casual sources. The questionnaire, a copy of which will be found in the Appendix, was sent out to nearly 500 clergy in July 1957, together with a letter explaining why I was troubling them and a prepaid business-reply envelope in which to send me the completed form. Fifteen letters came back at once marked 'Address unknown', as though to reinforce the inadequacy of so much of my information. Surprisingly, especially in the light of the clergy's well-known dislike for filling in forms, about 240 replies have been received. Not all of these apply to new housing areas in the full sense of the term. Some replied because they had some

new houses being built in their parishes, others were pre-war development areas with their own special problems and these had to be omitted because of the limitation to post-war housing areas. About 160 replies have been of practical use in compiling what follows, but the information on each form has varied so considerably that the conclusions drawn from one question may be based on a sample of 150 church units while those to another may be based on a very much smaller sample.

It does not need to be emphasised that the survey is not intended to be exhaustive, but an examination of a sample of 150 church units in new housing areas may serve to give some idea as to how our Church is dealing with the major problem of our age.

Populations of New Church Districts

Preliminary Note.

In order to analyse the situation existing in new church districts and to allow for the variations that may be caused not so much by local conditions, but by the type of actual church unit dealing with them I have divided church units into five main groups. They are as follows:-

1. Parish Units. Into this group fall those existing parishes which have extensive new housing development taking place, and which is capable of being cared for spiritually from the parish church without any mission church or similar extra aids. The group also includes the relatively few as yet, new parishes which have been established to deal with post-war housing schemes.

2. Parish Missions. These are new church districts run as Mission Churches from an existing parish and with close contact between the mission and parish church.

3. Multiple Units. These are parishes with two or more mission churches, or as in the case of some of the new towns where the local church is a sort of sub-parish church to its own neighbourhood, but in both cases where a number of churches is supervised by the parish church and the manpower operates as a team working under the Rector or Vicar of the parish church.

4. Mission with Independence. These are similar to Parish Missions, and are legally the same thing, but I have separated those which operate more independently of their parent parish church. Some in this group are likely to become parishes in their own right in the future, others are placed geographically too far from their parish church for there to be the same close contacts of the Parish Missions.

5. Independent Units. These are new church units designed from the beginning of their existence to become parishes as soon as they have a permanent church which can be consecrated. There are five official designations for this type of district, they are

a. Statutory District.

b. Ecclesiastical District.

- c. Legal District.
- d. Conventional District.
- e. Special District.

These work as though they were already parishes, though until they have a consecrated church, and the Order in Council, they are not legally recognised as such.

One further point under this heading, in the survey it will be noted that the number of units mentioned under Multiple Units varies. The variation here is not altogether due to lack of information but to the fact that although 11 churches or sets of church building are included in the survey, they are all in 5 parishes. One of these parishes has four church units, i.e. parish church and three missions, and it is sometimes convenient to get a fair comparison with other units to regard this group as one, in which case the number of units under examination will be seen to be eight. The remaining apparent discrepancy between 5 parishes and the 8 units that are so frequently surveyed, is due to the fact that the 3 extra units are in the new towns, where the Church is run as one parish with a team of clergy, but the sub-units have a special standing all their own and for practical purposes are regarded as separate units.

Summary of Populations of Church Units.

TABLE NO.1.

Unit.	No. of Units.	Average Population per Unit.		
		Pre-45.	1957.	Ultimate.
Parish	18.	2,611.	10,611.	13,277.
P.Miss.	36.	1,140.	6,000.	7,700.
Multiple.	8.	2,120.	12,000.	13,870.
Miss.w.Ind.	23.	1,300.	7,000.	8,730.
Indep.	54.	2,833.	9,480.	11,074.
Averages All Units.	139.	2,165.	8,460.	10,259.

The table illustrates most strikingly the post-war pre-occupation of the planners with the neighbourhood-unit idea, where new areas are developed in units of about 10,000 people

in an endeavour to provide a geographical basis for the new communities. In earlier passages I have tried to show that the whole of our society is becoming adaptive. The environments that act as foundations for cultures and communities are, everywhere, changing rapidly, but none so fast as the drastic transition that takes place when a family is moved from an old-established neighbourhood even if it is now slum property, to a raw new housing estate. And yet, it is common to approach this new situation with ideas openly filched from older established ways of living. The neighbourhood-unit idea, based as it is on the old village community ideal, is an example of this, and it seems to have become an absolute essential in the planning of new housing areas. It is surprising how far planners are prepared to go to establish their ideas about neighbourhood units in terms of bricks and mortar, and yet at the same time how shaky are the very foundations of the principle. It might be that the neighbourhood-unit could be shown to be a good and valid method of laying the foundations for future community development if two factors governing the use of the principle could be established first. The first of these is that it is possible to recognise and make explicit the ideals that are common to the good life in the village community, and I am prepared to allow the experts the primary point without question, that on the whole village life has much to commend it. The second is that having established the first point, that it will be possible to imitate the social stratification, the administration, the localised industries, the transport, and the thousand and one other practical considerations that define the supposed joys of life in a rural community. The facts of life as lived in an adaptive age are against the advocates of the neighbourhood-unit. Harlow, Hemel Hempstead and Wythenshawe may have their neighbourhood-units, but no matter how many people dream that they are, for fifteen minutes each night, they can never become Ambridges. In Harlow the community halls built to provide a place of meeting for the residents at the rate of one community hall or room to each three hundred houses may prove to have far more importance

and effect in building up a sense of community than the fact that people live in larger neighbourhood-units. In Wythenshawe there are seven neighbourhood-units, but it seem at the moment that bus routes may have far more importance and effect on the development of any sense of community than the neighbourhood in which people actually live. For example, the Church has taken the neighbourhood-units as convenient areas to become parishes, and already we can see that the bus routes are more important to Church membership than parochial boundaries. I have a number of families coming to my church who live nearly four miles away in the farthest neighbourhood-unit-cum-parish, and it is easier for them to come to my church than to go^{to}/their own because of the ease of transport.

There is some evidence in the literature on this matter to show that sociologists and planners are beginning to question their assumptions about the neighbourhood unit and this is all to the good. As we live and are likely to continue to live, in an industrial civilisation, then it would seem more reasonable to have taken the example of the small well-knit, almost self-contained community of the moderately sized town as the pattern rather than that of the village, and the signs that can be seen of the development of community life in the new towns are very encouraging in this respect. But no matter what the sociologist and the planner may decide about this now, a serious blow against moderation in the sizing of the new communities has been delivered by the White Paper on Local Government which recommends that no new county boroughs should be created with a population of less than a hundred thousand. Social communities whether in a residential area, in industry, in local government, in national affairs, in fact in every department of human life, are bedevilled to-day by the sheer size of the organisation or administrative unit where the individual is lost among the mass. The present Local Government Bill will add to this trend and I believe it is safe to prophecy as a result, a further lessening of interest and concern in local politics.

The confusion that exists about the ideal size

of a new housing area in the minds of sociologists and planners is bound to be reflected in the action taken by the Church to meet the spiritual needs of the new population. If the eventual decision favours the housing of people in new towns or very large estates such as Wythenshawe, then the Church might ~~find~~^{favoured} ~~that~~ the policy adopted and working most successfully in St. Alban's Diocese of administering the new area as one very large parish with district churches fully equipped and with a certain amount of independence but linked with the parish church through the clergy who work as a team. There are obvious difficulties here in the way of the status of the district churches, the supply and payment of the clergy, and the great responsibility placed upon the parish church and its rector or vicar, but they are for the most part difficulties which can be overcome by imaginative treatment. The main snag would seem to me to be the ensuring of an adequate supply of clergy to make up the team. When a new church district is set up as part of a parish, then the immediate responsibility for the supply of ministers is that of the rector or vicar of the parish church. When a district is set up as an independent unit from the beginning, it is the bishop's immediate responsibility to find a man to work it. I know of church districts which would have been better kept as mission areas of an existing parish but which have been separated from the parish simply because of the difficulty of finding men to serve them. The responsibility has been shifted to the bishops who, while they too find it hard to secure men for their diocese, are in a slightly better position than a parish priest unless he has unusual influence with a theological college. It may be that this problem cannot be solved until such time as the supply of men for the ministry becomes much better than it is at the present time, or until the Church as a whole adopts a policy for new housing areas and implements it by directing clergy to where they are most needed.

That this confusion affects the Church can be seen in the summary of average populations of church units. The table

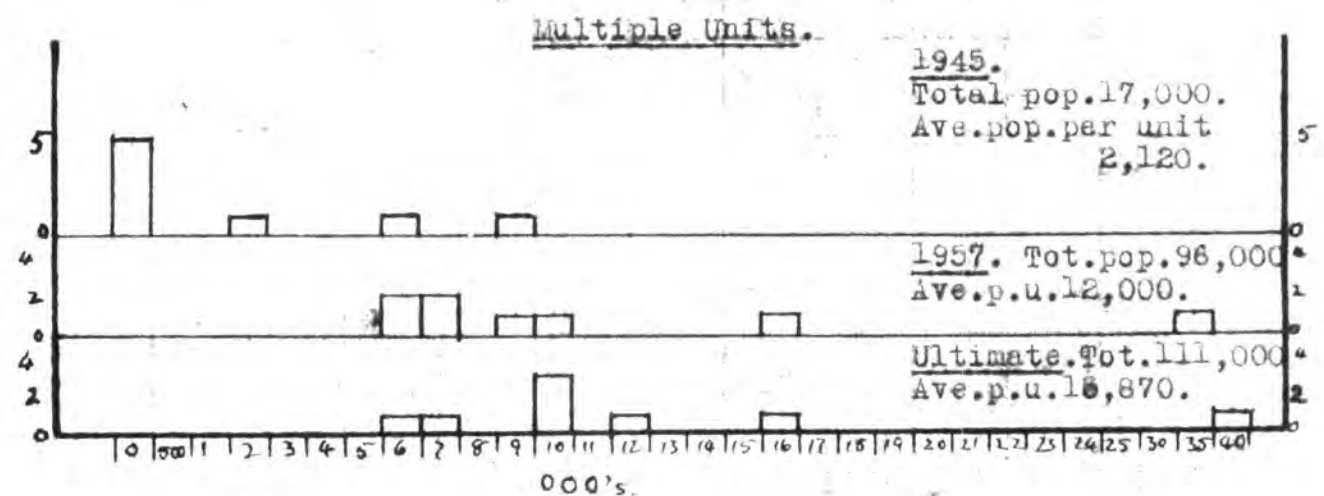
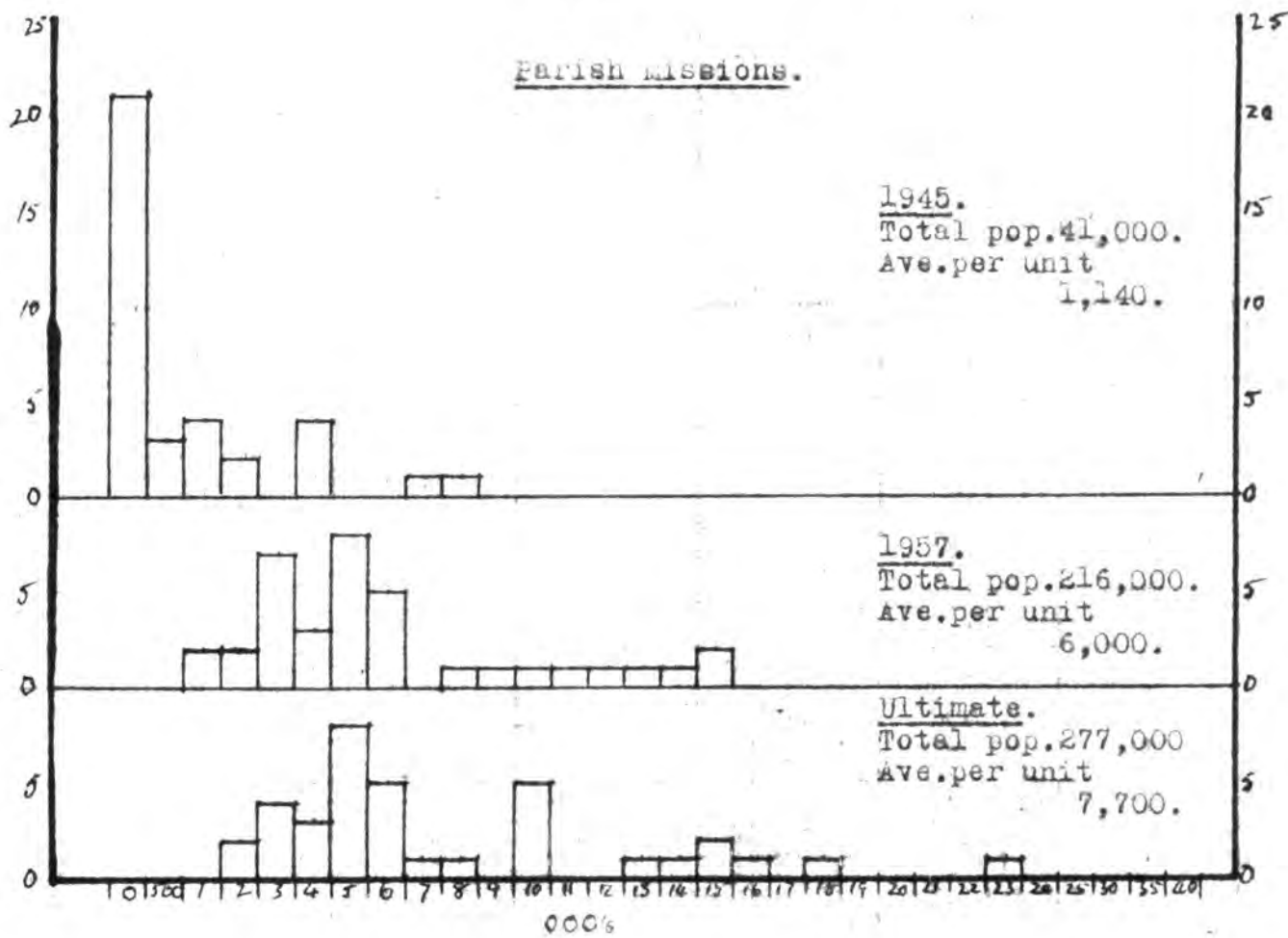
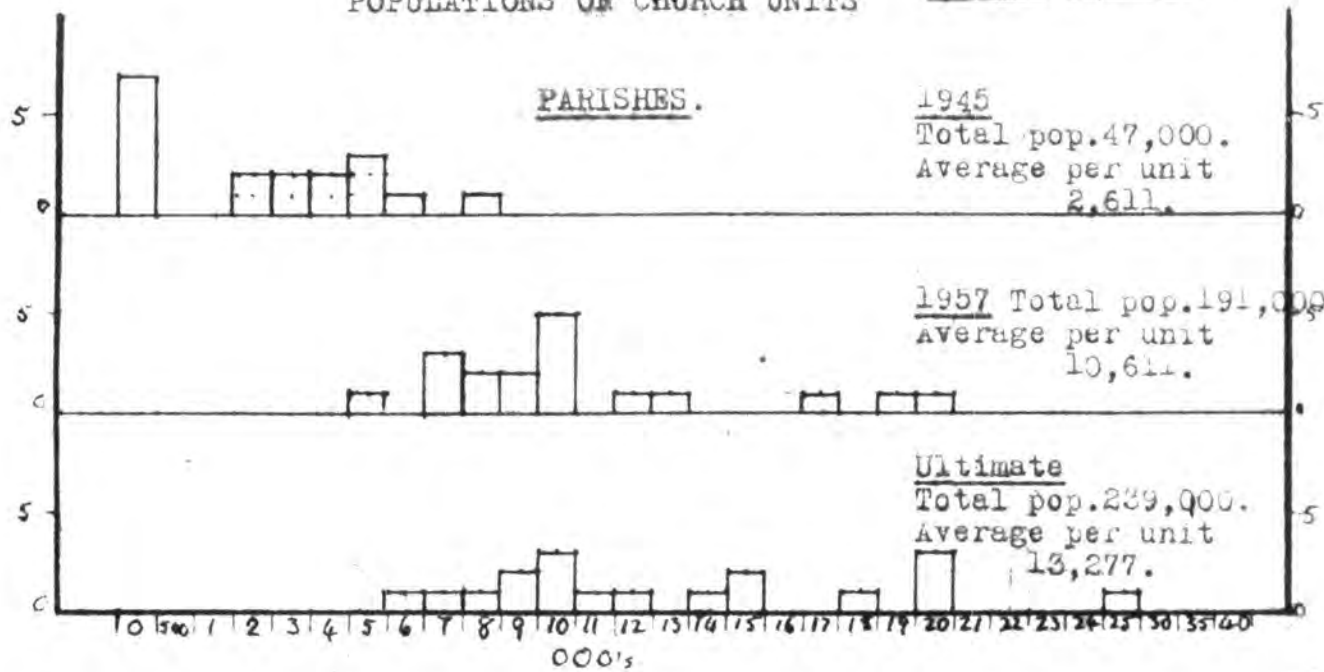
illustrates the five different categories into which I have divided them, with the Parish, Multiple and Independent Units showing the similarity one would expect from units designed to deal as effectively as possible with complete areas. The Parish and Independent Units represent one attempt to deal with the new areas, the orthodox or conventional one, with the Multiple Units representing the opposite viewpoint. The question now arises what to do with the smaller areas which may or may not be in one parish boundary? Here one is brought face to face with the problem facing so many local authorities with the urgent duty of providing new housing, of finding land on which to build. The shortage of land in the larger conurbations is a very serious problem which some try to solve by building small lots of houses wherever a spare piece of land is suitable. Others having exhausted local resources, have to undertake the dismaying task of finding land outside the conurbations for both large- and small-scale development. The smaller pieces of development are often welcomed by nearby authorities, but the large ones get bogged down with the need for compulsory purchase orders, land surveys, public enquiries, and apparently interminable appeals 'to the Minister'. What is the Church to do with these piecemeal bits of development? Usually, they are too small to become economic parishes, though this may be taking too pessimistic a view of the future of Church life in this country, yet their needs are too great to be dealt with adequately by the existing parish church wherever it may be in relation to the new estate. As the figures for both Parish and Independent Mission Units show, they are larger than one would expect a mission area to be and their ultimate populations are going to be larger still. The financing of a mission district of such a size can be crippling to the poor parish which finds itself the unwilling parent of such a troublesome child. I have heard it said that an arbitrary figure of 5,000 should be the deciding factor in considering whether a new area should be a mission district or a new parish, but the real problem is once again manpower and a realisation by the whole Church of the

importance of new housing area and how these are going to grow in coming years . Only 11 of the two groups of missions surveyed out of a total of 59 are likely to have ultimate populations below 5,000.

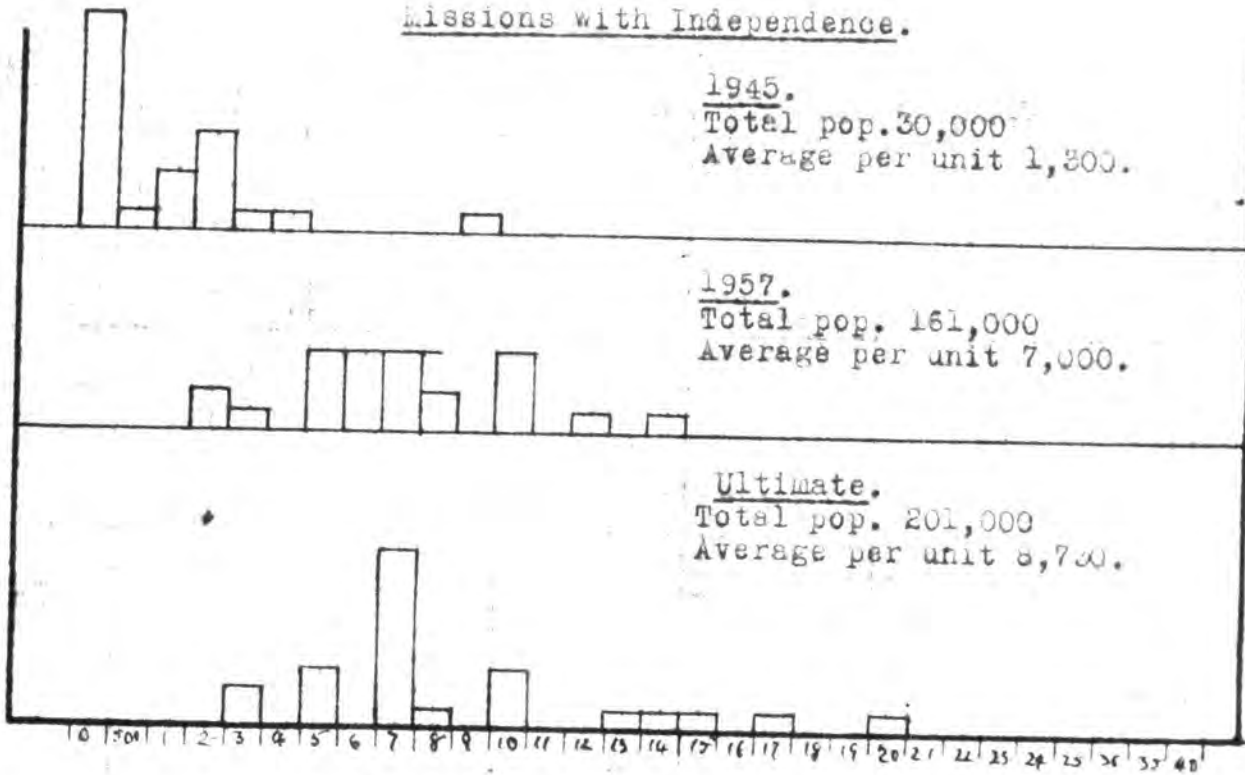
The speed of the present development can be seen from the table and the diagrams illustrating it on the following pages showing the jump from a total population for all the areas surveyed in 1945 of 301,000 to the 1957 figure of 1,176,000, with a further jump to the ultimate figure of 1,426,000. Normally one would expect a drop from the present figure for a completed new area to the ultimate figure because of the fact that as an estate is populated, housing authorities in the main allot the new houses to people in the greatest need. Large families being one of the constituents of 'need' in this context the result is that new housing areas are immediately 'overcrowded'. The national average number of people per dwelling is three point five, the average for most new housing areas is around four point five people per house. But ultimate populations are based on the national average, so while Wythenshawe has a present population of around 110,000 its ultimate population is only 93,000. As will be imagined this raises serious problems for the proper development of a real community, and for the Church, in that a very large proportion of the young people now growing up in new housing areas will be unable to live there when they marry, there is just no room for them to have any chance of a home of their own. The new towns have at least seen this problem and made provision for it in that, while a new town's ultimate population may be 60,000, houses for only 40,000 are built in the first stages thus allowing room for expansion later on. So the fact that these figures show that a further growth in population is expected in the districts surveyed tells us two things. First that most of the areas are still incomplete and secondly that the population when they are completed will increase far more than by the figure of a quarter of a million which simple arithmetic would indicate. The decline to the ultimate figure will take perhaps up to twenty years to accomplish, but

POPULATIONS OF CHURCH UNITS

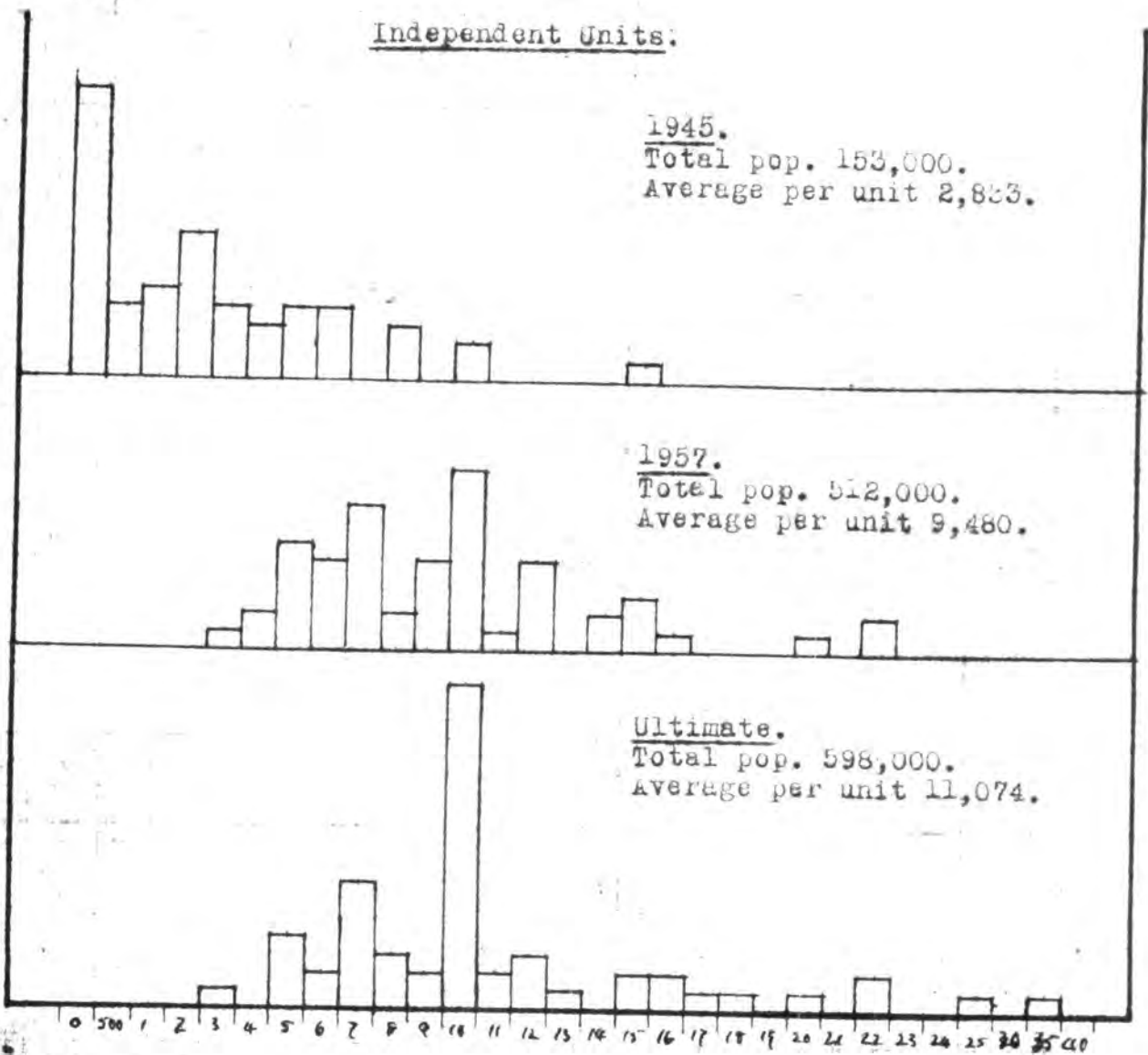
DIAGRAM NO. 1.



Missions with Independence.

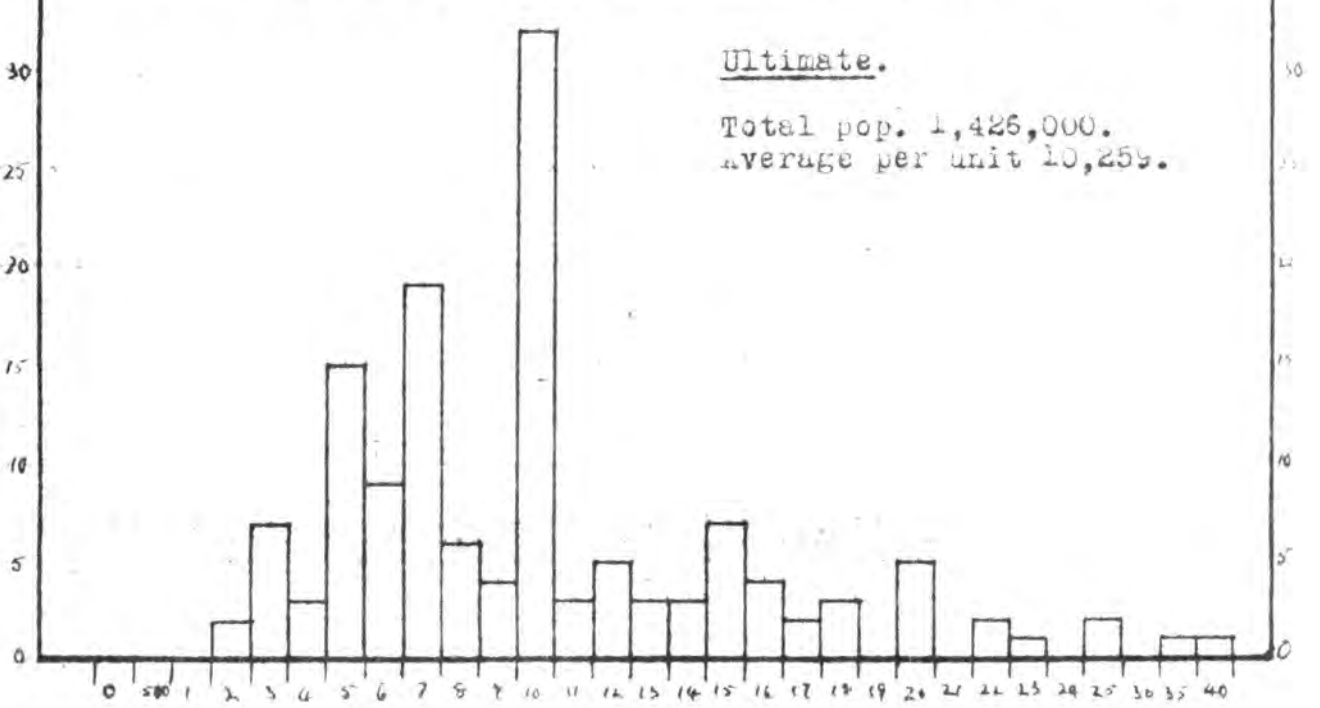
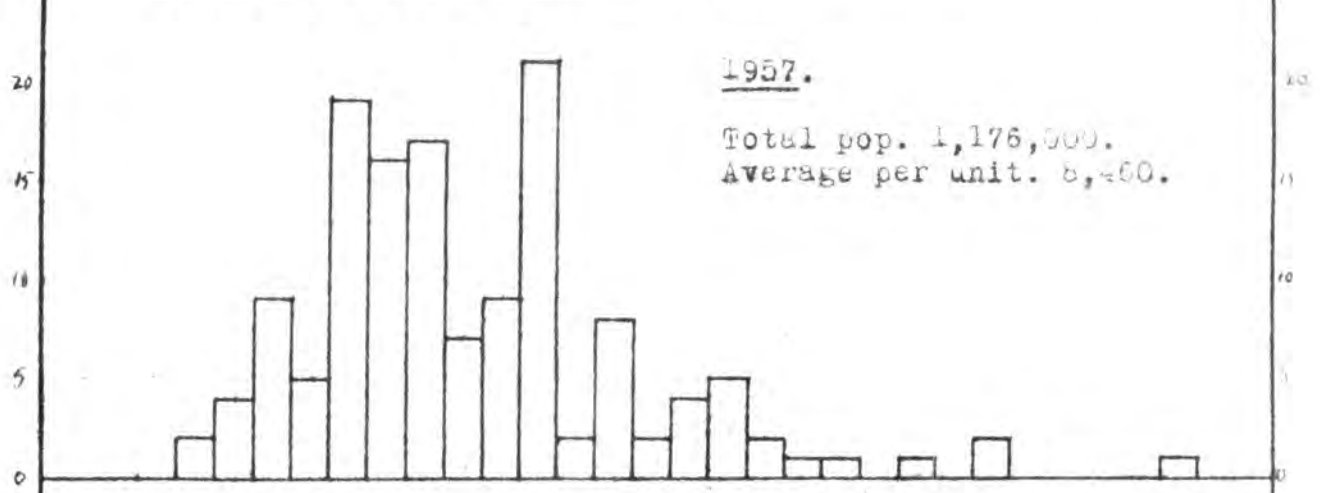
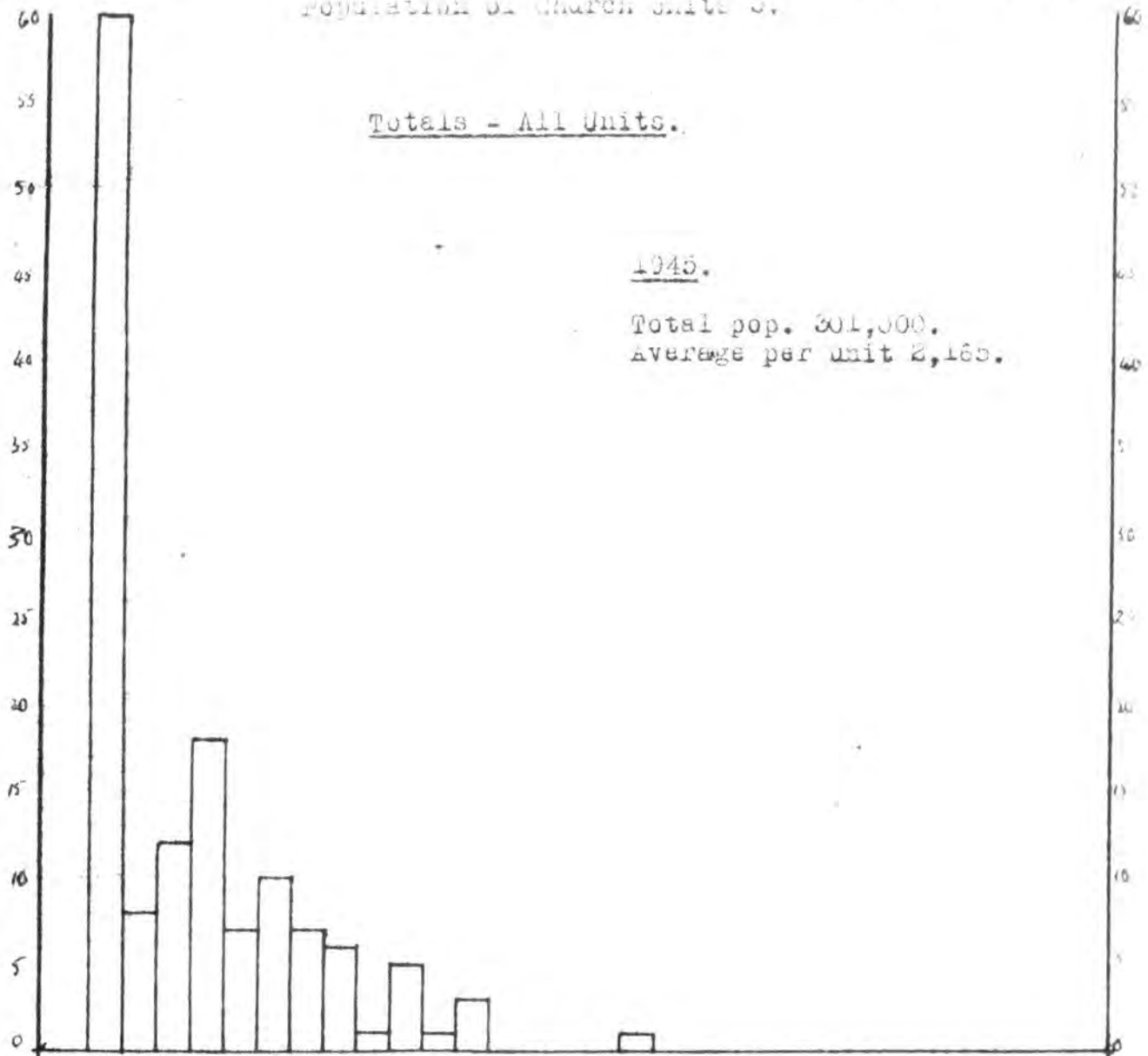


Independent Units:



Population of Church units of

Totals - All Units.



as the areas surveyed are among the first of many, we are already faced with a serious problem not only of the shift of population to new housing areas but with the shift that has already begun from the new housing areas. The General Registry Office's figure of four million removals each year, begins to become real and of personal significance to the Church in the light of this migration into and out of the new housing areas.

The fact that such a large number as 60 church units should have no population up to 1945 demonstrates the raw newness of the situation. The category of no population is not strictly accurate, it contains units which vary from the definite nil to the '4 adults, 49 cows, 3 horses and 2 dogs' listed by one of my correspondents, to the district which has had some church contact through a chapel of ease since about 1150 A.D. but which has only been carved out since 1945 from no less than '7 ecclesiastical parishes and 5 civil ones', and therefore, as the writer says, 'reliable information about population prior to 1945 is not available'. These detailed figures show one or two surprising factors. The Independent Unit which has an ultimate population of only 3,000 needs comment. It is in a country district and was established as a mission church from the parish church, which while being situated in the town, its boundaries covered a wide area of land surrounding the town. So while the 'mission' is still in the parish area, it is a very long way away from both the town and the parish church, and it has now been established as a 'special area'. It is probable that in an isolated country district like this a population of less than 5,000 will be able to support and develop a healthy church life. As though the figures had been formulated with this discussion of size of church units in mind, in the totals for all units three figures stand out in the ultimate population, they are 15 units with 5,000 population, 19 with 7,000 and 32 with 10,000. Eleven of the 15 with 5,000 ultimate population are as we have seen and might expect in mission districts, the other four are Independent Units similar to the one mentioned above. The next peak figure of 19 with 7,000 is made up of 1 each in Parish,

Parish Mission and Multiple Units, and 9 Missions with Independence and 7 Independent Units. The peak of 32 units with populations of 10,000 is made up of 18 Independent Units with the balance spread fairly evenly over the other types of units. The Parish Mission which has an ultimate population of 23,000 requires comment as it is not unique except in the size of the figures. In 1945 it consisted of two ancient parishes run by a curate-in-charge, the respective populations then being 150 and 50. A Rector was appointed in 1948 and by 1957 the population had risen to 14,000. One mission church was so badly sited that it has had to be abandoned and a dual-purpose building, a hall and a rectory have been built, the old rectory converted into a Church House, with a flat in it for an assistant curate, and for the future the parish has to face either the building of a new church or the extending of one of the old ones. It is simply magnificent what this parish has done to meet and deal with all the drastic changes that have taken place with an increase in population from 200 to 14,000 in 12 years, with a further rise to 23,000 in the near future.

It should be borne in mind when the populations of new housing areas are being considered that a very high proportion is children. One correspondent points out that of his population of 9,000, no less than 5,000 are under 21 years of age, and this illustrates exactly the average of 4.5 per house in terms of adults and children, in an estate of 2,000 houses. The fact that local authorities still allot priorities in housing to those in some degree of need, even though there may be local variations of the system such as points for war service, time on the list and so on, ensures a high child population. Thus the task of the Church in a new area is going to be subject to fairly rapid changes, changes that are almost predictable in their timing, dealing with masses of children in the early days, facing the problems of great numbers of teenagers, a spate of marriages and then a tailing off of the work with young people and more and more

concentration being needed on the ageing population left until such time as the cycle starts again. The balancing of the population in new housing areas between differing age groups depends on the adequate supply of houses for rent being made available to the whole country. Political pronouncements that the housing shortage has been overcome do not bear examination. It is evident that in large conurbations such as Manchester it will be many years before there are sufficient houses for all who need them, for here there are not only 23,000 families on the housing list but another 68,000 houses have been condemned under slum clearance schemes as unfit for human habitation. The balancing of the population in new areas both in age groups and in social strata cannot take place until there is freedom of movement from one neighbourhood to another, and this, of course, is impossible until enough houses are available.

Social Groups in New Housing Areas.

The table below lists the social groupings found in new housing areas:-

TBLE. NO.3.

Type of Unit.	No.	One-Class Groups.			Mixtures.		Tot. Cross-Section	
		Work.	Prof.	Total.	Old + New.	: Work+ Own.Oc.		
Parish.	18.	13.	-	13.	1.	2.	3.	2.
P. Miss.	37.	20.	2.	22.	2.	1.	3.	12.
Mult.	8.	5.	-	5.	-	-	-	3.
M. w. Ind.	23.	13.	2.	15.	1.	2.	3.	5.
Indep.	54.	35.	2.	37.	1.	3.	4.	13.
Totals.	140.	86.	6.	92.	5.	8.	13.	35.

The figures demonstrate the single class nature of most new housing areas with all the consequent difficulties that this causes for the Church and the satisfactory development of community life. The working class areas owe their singleness of social grouping to the qualification for obtaining houses already mentioned, few local authorities up to now have had the courage to use any other factor beyond need as the qualifications on which to allot houses to prospective tenants.

The result is unbalance not only in working class areas but as the third column shows in areas which are solely professional in grouping. The mixture of old residents and new creates special problems and all too often results in a cleavage which splits even the Church in the new parish. The mixture of working class with owner-occupied houses might be thought to offer at least a chance of balancing the community in time, but the owner-occupied houses are usually in small self-contained groups apart from the corporation or council houses. Ideally they should be side by side with the council houses and scattered among them, but this would reduce their value, and thus the rates and ground rent payable to the local authority would be correspondingly less as well. I said that 'in time' the owner-occupiers might help to balance the community, because in the early days of their 'owner-occupation' very often they are the poorest people in the estate. Many of them are young couples who do not qualify for a council house and whose only chance of getting a house of their own is to scrape together the deposit to buy one. The burden of mortgage repayments, ground rent, rates, and the regular painting and maintenance demanded by local authorities owning the land, break many couples and they have to give up their new house. It is disconcerting to see council tenants' houses beautifully furnished and owner-occupied houses with no furniture in the front room. But it must not be taken from this to imply that tenants of new houses are wealthy, many are very poor. Need covers sickness both chronic and acute, physical disabilities, problem families and others in need of the help and care provided by the social services, and housing is regarded as a social service in this context. There is then, a higher proportion of people needing the ministrations of social and welfare workers in new areas than in more established neighbourhoods, and this applies to the Church's ministry to the sick and needy as well. Estates with this high proportion of sick people, problem families, and with their share of old folks' bungalows in addition, make the task of visiting a very difficult one. The priest can spend so much of his time visiting

those who need his ministrations in this group, that he has no time to make those visits which are an essential part of the Church's evangelistic work. Hard decisions have to be made to limit visiting in one group so that the Church does not suffer in the long run.

The social conditions in new areas require a small army of welfare workers, both statutory and voluntary, to deal with them, and as clergy working in new housing areas are, whether they like it or not, more or less forced into the position of being resident social workers, some contact between these agencies is desirable. As the following table shows, the majority of churches have close contacts with social workers.

Church Contacts with Social Workers.

TABLE NO.4.

Unit.	No Comm.	Close.	Some.	None.	Total.	
Parish.	-	14.	-	-	14.	1*
P. Miss.	1.	31.	4.	1.	37.	1*
Mult.	-	8.	-	-	8.	
M.w. Ind.	1.	20.	2.	-	23.	1*
Indep.	1.	36.	9.	7.	53.	2*
Totals.	3.	109.	15.	8.	135.	5*

* = Initiators of meetings of clergy and social workers.

Five of the churches report that they have been the initiators of regular meetings for clergy and social workers of all kinds in their neighbourhood. One of the difficulties that arises in dealing with the human social problems, and this is not limited to new areas only, is the fact that while there is a great deal of co-operation between different social agencies which may be dealing with a particular family at the top of the administrative pyramid, there is almost none on the ground-floor level. It is not unusual to find the following visitors calling at the one house, each with some particular aspect of the family to help, health visitor, T.B. visitor, schools welfare officer, probation

officer, N.S.P.C.C. inspector, one or more of the voluntary bodies such as City League of Help, Cripples Help, Church of England Moral Welfare etc. National Assistance Board, Children's Officer and so on, as well as the doctor and the local vicar. Others are most likely dealing with the same family, though not in their own home, such people as school-teachers, hospital almoners, youth club leaders and even the police. While there may be good co-operation between all these bodies on a central case-workers' committee, it takes time to get there, and back to have an effect on the family, and such families usually need help urgently when they do need it at all. With the exception of the doctor and the parson, it is unlikely than many, if any at all, of the other social workers will live in the neighbourhood they work in, so that in cases of urgency the parson is as likely to be called in as the doctor. This demands at least a rudimentary knowledge of what social services are available to help the family, and help is more speedily forthcoming if the parson knows not only the department of the National Assistance Board dealing with the case but also has taken the trouble to get to know personally Mr. Smith, the actual officer in charge. But even this informal acting as a referring agency or one-man Council of Social Service is not enough, and so the informal meeting of social workers operating in a parish or new area has been called together by the parson. For many reasons these meetings can have no formal recognition by the statutory bodies, but all welcome them and encourage their workers to attend. Likewise the co-operation that takes place at such meetings between workers of differing social agencies is informal and unofficial, but is nevertheless very useful, especially in speeding up aid to the clients in need.

In an age when the Church has rather lost its bearings due to the taking over of so many of its social and welfare functions by the state, it is good to see such close co-operation between clergy and social workers and who knows, this may be setting the pattern of future development in this realm with happy and profitable results for both Church and

State, and of course for the poor souls who will benefit. So close has been the co-operation in one new district that the curate-in-charge married the probation officer.

Relations with Old Neighbourhood.

One of the snags met in a new housing area is the family who goes back to their old neighbourhood to church, for shopping and for recreation. Fortunately there is a tendency for this to decline as time goes on, but it is in the early days of the new church district that such people would be most useful and it is then that they are missing. The next table shows the opinions expressed about this in the new areas.

Relations with Old Neighbourhood.

TABLE NO.5.

People Going Back to Old Neighbourhood and/or to Old Church.

Unit.	No Comment	Yes.	Some.	None.	Total.
Parish.	4	2.	5.	7.	14.
P.Miss.	1.	5.	17.	14.	37.
Mult.	-	3.	2.	3.	8.
M.w.Ind.	1.	8.	6.	8.	23.
Indep.	1.	6.	18.	28.	53.
Totals.	3.	24.	48.	60.	135.

Oddly enough, the column 'None' is influenced by both the proximity and the distance of the new area from the old. Where the new area is within reasonable distance of the old neighbourhood people do not tend to go back there, perhaps just because it is so handy that they do not feel they have left it? Distance obviously, separates people from their old area and forces them to create a new life in their new neighbourhood. on the other hand other pressures enter into the question of churchgoing in this connection, one of which is the unsatisfactory nature of so many of the first church buildings erected on a new estate. It hardly needs pointing out that church people are conservative, and when they come to a new area, in spite of a drastic change in their housing standards, they still expect the church there to be recognisably a church.

When, as so often happens, they find it a dual-purpose building, unlike anything they have ever worshipped in before, then in disgust they say they cannot worship with the new church until it has a 'proper church building'. Deplore this attitude as we may, it has to be reckoned with and it adds seriously to the already heavy burden of the priest-in-charge. Another pressure in this direction which is much more serious and is one which affects the whole structure of the Church of England is that put upon the new residents of the new area by the incumbents of their old church to go back there. In one case the vicar of the old parish actually lays on a bus every Sunday to bring his old parishioners back to his church from the new estate. The effect on the new church district is disastrous. People from other old churches imagine that it is the proper thing to go back, and the new church is fighting an impossible battle alone. While appreciating the point of view of the parishes which are losing parishioners to new areas they should consider one or two facts. They will lose these people in any case in time, because they will not travel back for ever, and as they settle more firmly into life in the new area the contacts they make both as individuals and as families will bring them more and more into the affairs of the new community and eventually into the new church as well. Again, the new housing areas are the places where people increasingly will live in the future, and if a parish is scheduled to become an industrial area with no residential property in it then the sooner the church is closed the better for the Church as a whole. It is unjust as well as unreal to keep a man and the buildings going in an area where the population may be numbered in hundreds while areas with many thousands of people struggle on with inadequate buildings and insufficient clergy. Again, it is a very short-sighted policy, because those parishes which are to continue as residential areas will only lose a few of their members and in the not too distant future will find people from new areas moving back again. If they are setting a pattern of every individual church for itself then they must not complain if

if their new residents go back to the new housing area from which they have just moved, for church and social activities. Finally, such a spirit is completely foreign to Anglicanism. We who work in new housing areas thank God for the few, the very few, who come to our churches because they live in the new parish and because we are the potential parish church, and who allow no differences of churchmanship, style of architecture or any other personal likes and dislikes to prevent them worshipping in their parish church.

In the table showing the extent to which people go back to their old neighbourhood, 24 units report that they do, and 48 units say that there is some traffic in this direction. Many of the latter group report that their people used to go back but that the movement is declining now.

The Arrival of the Church into N.H.A.

The table on the next page and the graphs illustrating it on the succeeding pages compares the respective dates of the beginnings of the new areas with the arrival of the Church in the form of its clergy and buildings. In a civilisation such as ours which makes a fetish of planning, it is possible to know well in advance the full facts about any proposed housing development schemes. Ideally, therefore, it should be possible for the Church to make sure that the first of the new residents in the new estate are welcomed by a priest with at least some sort of building on which to base the new worshipping community. When this has worked in practice the new church has never looked back but has gone steadily forward from strength to strength. A glance at the graphs shows that this is not the general pattern of operations in the Church of England's development in the new housing areas since 1945. Every man working in these areas and everyone with any experience or knowledge of them asserts categorically that the first few years in the life of the estate are decisive so far as the establishment of the church is concerned. In January 1952 the Committee on the Church in New Housing Areas said "the next five years are of crucial importance", if the opportunities facing

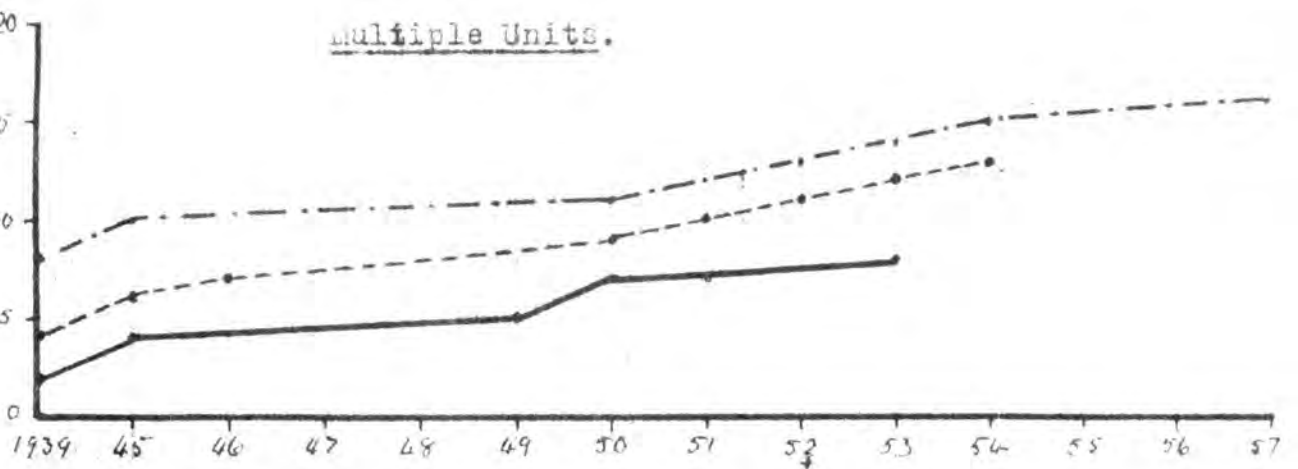
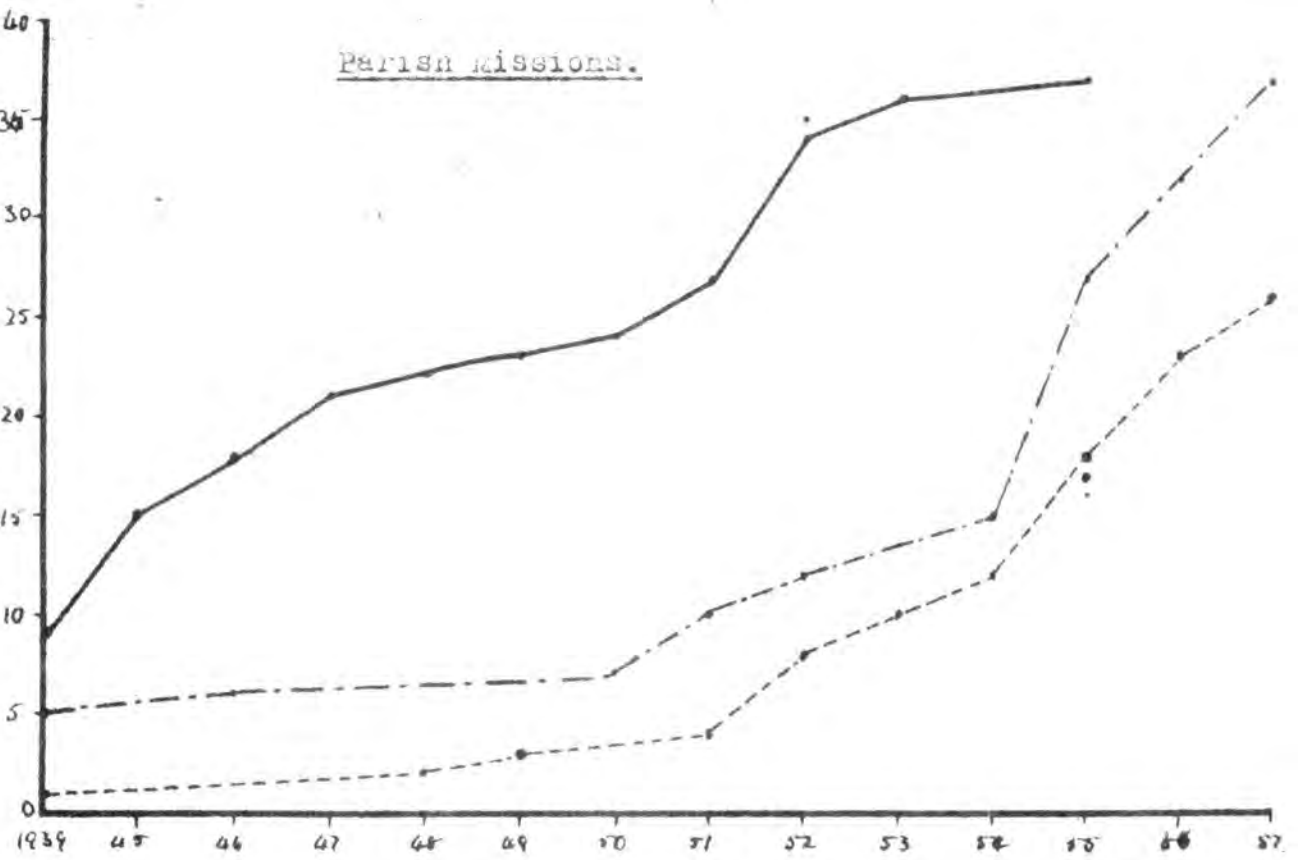
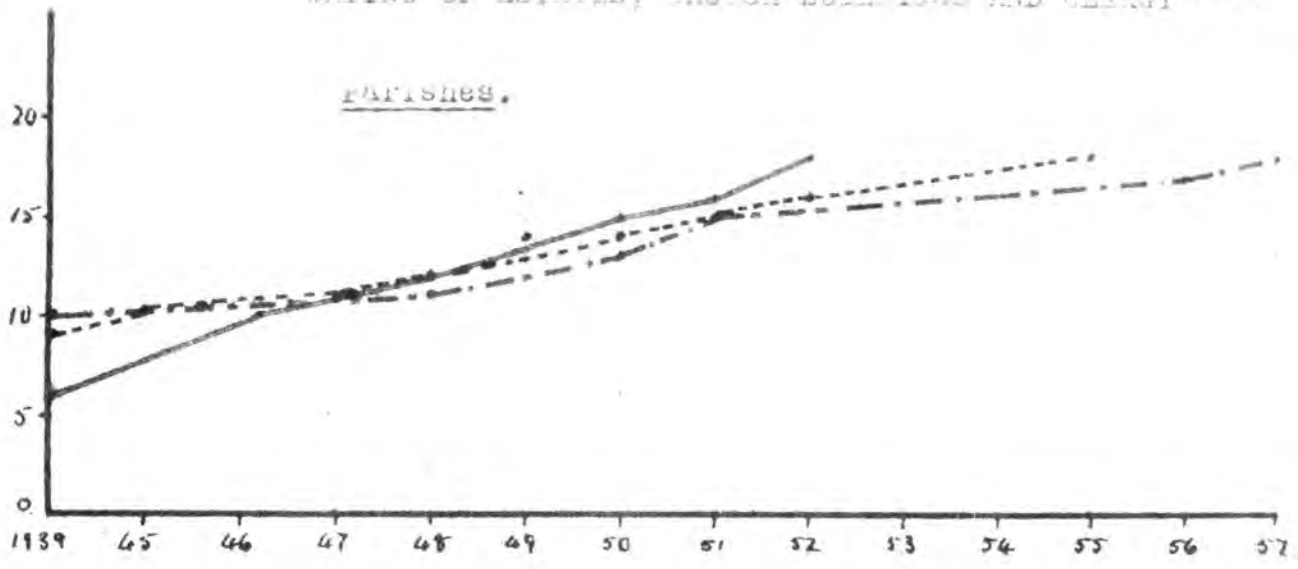
the Church are not to pass untouched. The graphs show that the general situation in the new areas surveyed is that four years are allowed to slip by before anything is done by the Church to meet the spiritual needs of the new areas. The line showing the beginnings of new estates wanders up the chart alone until it gets to the top, where it is joined by those for clergy and buildings. But it must be pointed out that the reason for three curves converging is that it is the human agents who have provided the information on which the graphs are compiled. The curve for the estates levels off because I have no more information to record, but the probability is that it should continue to rise in a fairly straight line, indeed it is even probable that it should rise more steeply since licences for buildings became unnecessary. In either case it seems likely that the curves for men and buildings will still slavishly follow each other up the page, keeping their distance from the estate curve by four years.

Up to 1957 the Church of England has put up some 164 Church buildings at a cost of £4,026,741. In the period 1945-50, the Roman Catholic Church increased the number of its 'places of worship by 110, and including the 1956-7 programme its post-war school bill amounts to no less than £26,420,092. Even if many, if not most of the 'places of worship' are sited in school halls, the whole project is a startling challenge from a minority church. (See the Bishop of Salford's article "Signs of Progress" in the Catholic Building Review for 1956). It is true that in this period we have been held back by restrictions of various kinds but the energy with which we have tackled the opportunities in the new housing areas can hardly be said to be inspired by the faith that moves mountains.

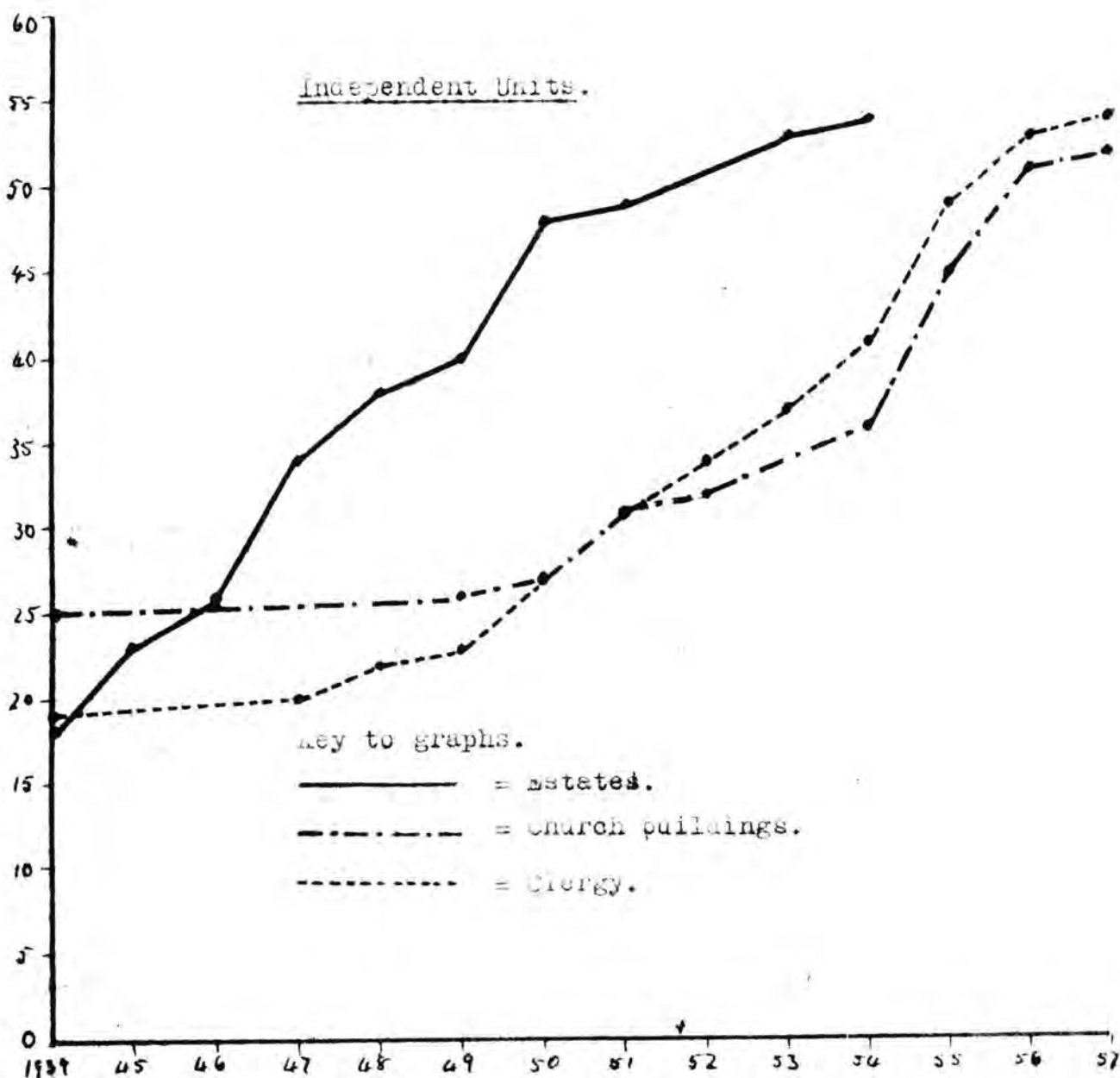
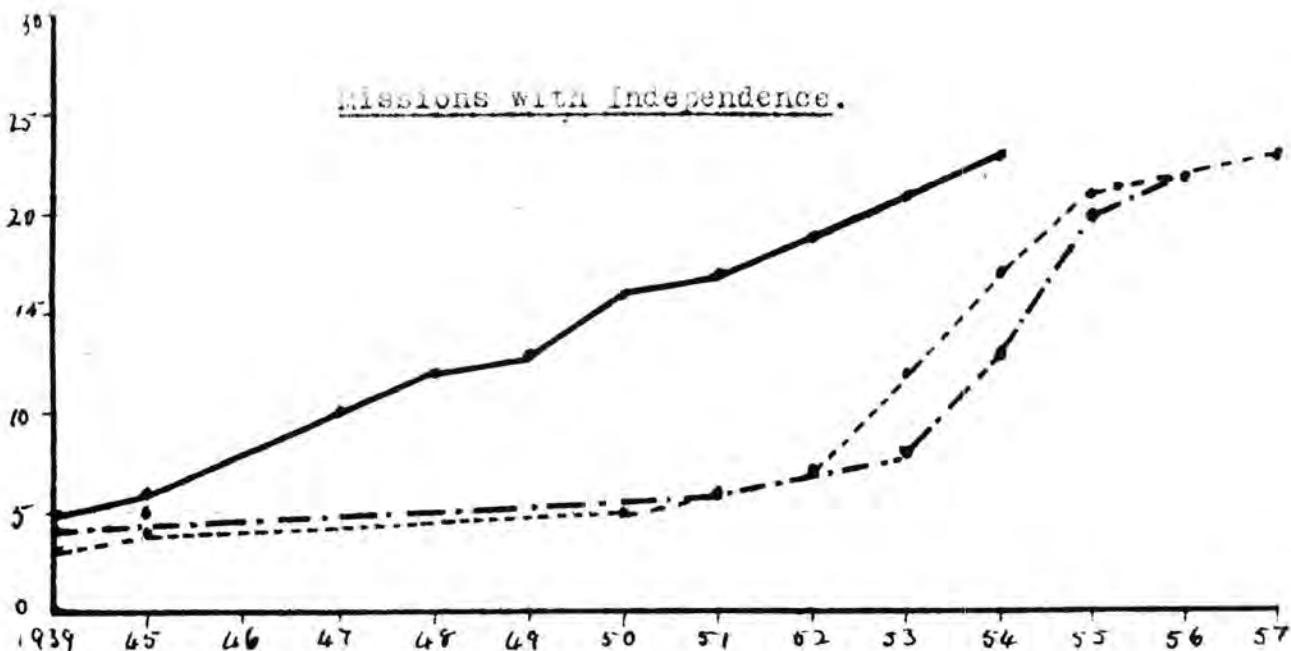
If we take the year 1950 as being roughly half-way through the period surveyed and look at the situation existing then in the different church units, then Parish Units and Multiple Units seemed to have the position in hand. The Parishes had 15 estates, 13 had buildings and 14 were manned. In the Multiple Units things were even better in that 7 estates had

Tables to Compare Dates for Beginnings of Estates with
Arrival of Clergy and Church Buildings

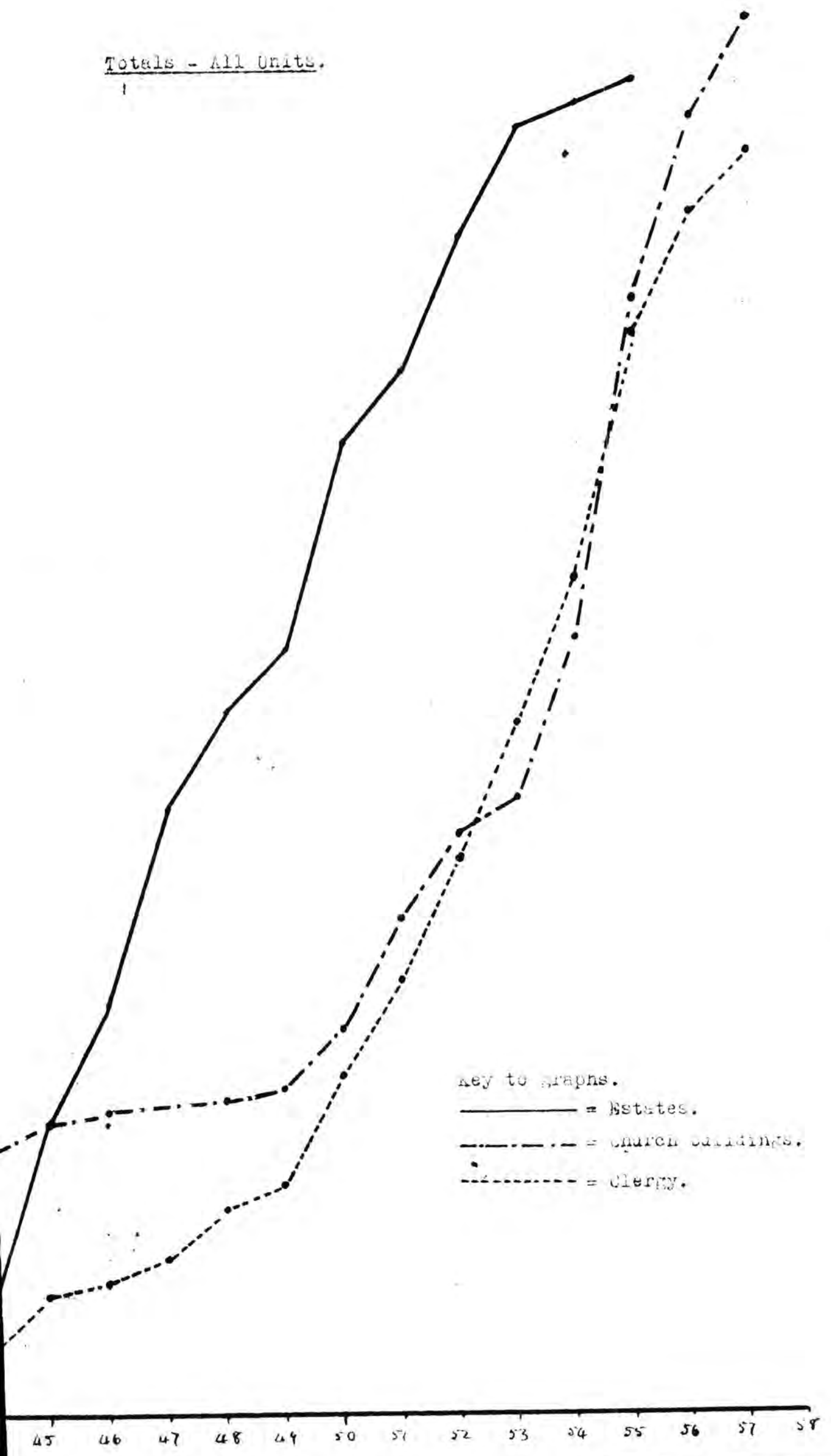
Type of Unit.	Category.	Pre-1939.	45.	46.	47.	48.	49.	50.	51.	52.	53.	54.	55.	56.	57.	Totals
Parrish.	Estates.	6.	4.	1.	1.	1.	3.	1.	2.	1.	2.	2.	2.	2.	1.	18.
	Buildings	10.					2.									18.
Units.	Clergy.	9.	1.	1.	1.	1.	2.	1.	1.	1.	3.	4.	2.	2.	1.	18.
P. Missions.	Estates.	9.	6.	3.	3.	1.	1.	1.	3.	7.	2.	3.	1.	5.	5.	37.
	Buildings	5.		1.			1.	1.	1.	2.	2.	3.	12.	5.	5.	37.
	Clergy.	1.				1.	1.		1.	4.	2.	2.	6.	5.	3.	26 + 11 incumb
Multiple.	Estates.	2.	2.				1.	2.	1.	2.	1.	2.	1.	1.	1.	8.
	Buildings	8.	2.				1.	1.	1.	2.	1.	1.	1.			16.
	Clergy.	4.	2.	1.			2.	1.	1.	1.	1.	1.	1.			see notes
Missions with Independence.	Estates.	5.	1.	4.	2.	1.	3.	1.	2.	2.	2.	2.	7.	2.	1.	23.
	Buildings	4.					2.	1.	1.	1.	2.	5.	4.	1.		22.
	Clergy.	3.	1.				1.	1.	1.	1.	5.	5.	4.	1.		23.
Independent Units.	Estates.	18.	5.	3.	8.	4.	2.	8.	1.	1.	4.	4.	1.	6.	1.	54.
	Bldgs.	25.					1.	1.	4.	1.	4.	4.	9.	4.	1.	52.
	Clergy.	19.		1.	2.	1.	1.	4.	4.	3.	3.	4.	8.	4.	1.	54.
Totals.	Estates.	40.	14.	10.	16.	8.	5.	17.	6.	11.	9.	2.	2.	15.	8.	140.
	Bldgs.	52.	2.	1.	1.	4.	1.	5.	9.	7.	3.	13.	28.	10.	5.	145.
	Clergy.	36.	4.	1.	2.	4.	2.	9.	8.	10.	11.	12.	20.	10.	5.	134.



Key to graphs.
 ————— = Estates.
 - - - - - = Church buildings.
 - · - · - = Clergy.



Totals - All Units.



key to graphs.

- = Estates.
- · - · - · = Church Buildings.
- - - - = Clergy.

11 sets of buildings and 9 men. The worst affected areas appear to be those classed as missions, for in Parish Missions of 27 estates only 7 had buildings and only 3 were manned, while in Missions with Independence, of 16 estates, 4 had buildings and 5 were manned. But at least these missions would have some oversight from the parish church and so would not be completely devoid of contact with the church. Of 48 estates in the Independent Units however, 19 were without either buildings or clergy and this gap was not bridged in manpower until nearly 1955 by which time another six estates had been started. This is all the more disturbing in that of the estates, buildings and men established before 1939 half of those listed were in what are now Independent Units. Since 1945, and up to 1950, 30 estates were begun in Independent Units, with another six since. Between 1945 and 1950 only 2 buildings were put up and 25 since. Between 1945 and 1950, 8 men went to these 30 estates and the number has been made up since by the addition of another 27 men. The figures in this table and the graphs illustrating them provide a good argument in favour of the method of dealing with large-scale development areas by means of the Multiple Unit - the large parish with sub-units in the neighbourhood units and the whole manned by one large team of clergy.

Status in New Church Units.

The table which follows is probably more an illustration of the desire of inhabitants of new housing areas, including clergy, to be status-affirming than anything else. The conference of clergy working in new housing areas which met in Manchester in 1954 was concerned about this matter and it is not as trifling as it might appear at first sight. The status given to the new church district and to its parson has a considerable effect on the relations between church and people in the new district. There is a close analogy between the work of a parson in a new area with that of a missionary pioneering in lands overseas. It is true that he does not have to learn the language, but he has to make efforts equally demanding to identify himself with his people. A new estate has to be lived

in for the general feeling of impermanence and insecurity to be fully appreciated, and it is thus very important that the church should do two things right at the beginning. First, it must be recognisable and second, it must be permanent in a shifting scene. Unfortunately, its first buildings are unlikely to fulfil either of these two important requirements. They will be places for worship but not recognisably so, at least not from the outside, and even when it is realised that they are temporary churches this destroys the second requirement even if the building is physically substantial enough to be a permanent one. The responsibility for putting across these two requirements thus falls on the priest, and much as we deplore the cult of personality, its practical importance and effect cannot be denied. So now we are faced with the need for the parson to be recognisably 'the vicar' and that he should either be permanent or at least give the appearance of being so. But it is most likely that neither the new church district nor the parson will have any recognisable title or standing, the one will be designated unintelligibly to the people a 'conventional or ecclesiastical or statutory or legal or mission district', while the other will be known equally doubtfully as the 'curate- or priest-in-charge'. The Church of England works through parishes, we are not, therefore either we are not Church of England, or there is something wrong with us here. Again, the same argument is used about the new district's lack of a 'vicar', with the added difficulty that it is widely known that 'curates' never stay long! Being neither recognisable as the official representative of the Church, and with a title that suggest impermanence, the priest-in-charge has innumerable difficulties placed in his path which he must surmount to establish the necessary prior contact and mutual trust with his parishioners before he can begin his real job of preaching the Gospel to them. The ignorance and conventionalism on which these snags are based is not exaggerated. Two illustrations from my own area may help here. The Bishop realising this situation, allows us to call ourselves 'vicar'

Analysis of Status and Manpower in New Church Units

Type of Unit.	No. of Units.	Incumbents' Status.					Units with Assistant Clergy.					Totals.		
		Rector.	Vicar.	Minister.	C-in-C.	Warden.	None.	1.	2.	3.	Incumbents.	Assts.	All.	
Parish	18.	1.	17.	-	-	-	12.	6.	-	-	-	18.	6.	24.
P. Missions.	37.	6.	31.	-	-	-	11.	20.	6.	-	-	37.	32.	69.
Multiple.	5.	3.	2.	-	-	-	1.	-	3.	1.	-	5.	9.	14.
Missions w. Indep.	23.	-	-	-	23	-	23.	-	-	-	-	-	23.	23.
Independent.	54	-	11.	13.	28.	2.	46.	7.	1.	-	-	54.	9.	63.
Totals.	137.	10.	61.	13.	51.	2.	93.	33.	10.	1.	-	114.	79.	193.

Further Analysis of Independent Units

Type of Unit.	No. of Units.	Incumbents' Status.						Totals.					
		Rector.	Vicar.	Minister.	C.-In-C. Warden.	None.	1.		2.	3.	Incumbents.	Assistants.	
Statutory District..	12.	-	7.	4.	1.	-	11.	1.	-	-	12.	1.	13.
Eccllesiastical District.	6.	-	2.	3.	1.	-	6.	-	-	-	6.	-	6.
Legal District.	3.	-	-	3.	-	-	3.	-	-	-	3.	-	3.
Conventional District.	28.	-	2.	3.	23.	-	21.	6.	1.	-	28.	8.	36.
Special Area.	5.	-	-	-	3.	2.	5.	-	-	-	5.	-	5.
Totals.	54.	-	11.	13.	28.	2.	46.	7.	1.	-	54.	9.	63.

and refer to our conventional district as the 'parish'. Somehow I have succeeded in establishing these points, but on an occasion when I had to be addressed by my proper title of 'curate-in-charge' of the 'conventional district' of one of my best parishioners was so horrified that I had a job to persuade him to remain a member of what he thought was not a 'proper Church' in any sense. The other amusing fact is that having established that my church is the parish church in the minds of the people in the neighbourhood they now believe that the local Methodist and Congregational ministers are the second and third curates respectively! Needless to say I am not responsible for this mistake.

Clergy in New Housing Areas.

The following Table No. 9 shows how the clergy are 'shared out' among the inhabitants of new housing areas. The figures in the right-hand columns give us an indication as to how many people have to be cared for by each parson and in the final column the number that the incumbent is responsible for. The table is compiled from a comparison of the number and placing of clergy listed in Tables No. 7 & 8 on pages 96 and 97, with the total population figures for 1957 listed in Table No. 2 page 76.

Population per Parson.

TABLE NO. 9.

District.	No.	<u>Clergy</u>			Prsent Popul.	Population per P.	
		Inc.	Assts.	All.		All.	Inc. only.
Parish.	18.	18.	6.	24.	191,000.	7,958.	10,611.
P.Miss.	37.	37.	32.	69.	216,000.	3,130.	5,800***
Multiple.	5.	5.	9.	14.	96,000.	6,857.	19,200.
M.w.Ind.	23.	-	23.	23.	161,000.	7,000.	-----
Independ.	54.	54.	9.	63.	512,000.	8,127.	9,481.
Totals.	137.	114.	79.	193.	1,176,000.	6,093.	10,316.

From the table it would appear that the most demanding of the new church districts are the Independent Units which average 8,127 people per parson, closely followed by Parish Units with 7,958. Parish Missions seem to offer the best opportunities for an effective ministry with only 3,130 people

per man, but as the asterisks emphasise, the figure of 5,800 is most likely to be the population of the new part of the parish in which the mission is situated, and that to get a true figure of the ministerial responsibility the population of the rest of the parish would need to be known. These figures should be considered in the light of the speed with which the average populations of the new church units have risen since 1945, thus,

	<u>1945-57</u>	<u>1957 - Ultimate.</u>	<u>TABLE No.10.</u>
Parish.	8,000.	Add. 2,666.	
P.Missions.	4,860.	1,700.	
Multiple.	15,800.	3,000.	
Miss.w.Ind.	5,700.	1,730.	
Indep.	6,647.	1,590.	
<hr/>			
All Units.	6,434.	1,838.	
<hr/>			

The degree of independence proposed for the new church district is directly linked with the rate of increase in the average population per unit. The Multiple Units have the highest rate as might be expected in areas of large-scale development, many of which are planned as new towns. Some of the Parish Units have only recently attained the status of parishes, and their rate of increase could thus be expected to be slightly higher than that of the other Independent Units proper which have still some way to go. Descending in scale come the Independent missions with the Parish Missions having the lowest rate of increase. It should be noted that the apparent discrepancy in the figures for Multiple Units and All Units when compared with those in the Table No. 2 on Page 76, is due to the fact that the latter table lists Multiples as 8 new church units, while in this context we are considering the Multiple Units as 5 parishes. The ultimate populations follow the same pattern with the Multiple Units averaging 13,870 when regarded as units or 22,200 when looked at as parishes. Parish Units come next with 13,277 with Independent Units following with 11,074. Parish Missions with 7,700 lag behind Missions with Independence by the 1,000 or so common to the three stages of development, and the latter group expects

to have an ultimate population of 8,730 each.

When these figures are compared with other figures for existing parishes they may not seem unduly big and therefore would not appear to warrant any special pleading about pastoral difficulties of new housing areas on those grounds. Factors already mentioned in this survey, however, can now be seen as having serious results for the adequate carrying out of a pastoral ministry in these areas. These factors include the size of the population in the new church districts, the speed at which that population arrived in the new areas, the comparatively large number of people to be cared for spiritually by each man available, and the serious delay in sending priests to work in each new district. For example, between 1945 and 1950 no less than 30 new housing estates were started in what have become Independent Units of the Church's task force, and we must remember in this connection what has already been established about the speed of growth of these areas, and yet only 8 men went to these areas in that period to represent the Church there. It is only since 1950 that half the Independent Units have received a clergyman.

The tendency to judge the new housing areas from the standpoint of the work of the Church in more established parishes and communities must be resisted if conclusions which are hopelessly out of tune with reality are to be avoided. In an established parish the pastoral work has been going on for a long time, it is well grounded, and is such that the small variations inside a particular parish in either the size or personnel of its population can be handled without too much difficulty. Now imagine an average sized housing estate with 2,250 new houses and 10,000 new people in them. They have come from other districts near and far. It can be expected that 1% of them have been regular churchgoers before coming to the estate. This estate will have had at least four years' existence before a priest of the Church of England arrives to work with the people there. They are used to the fact that there is no church in their neighbourhood, and if they have been churchgoers in the past

then the probability is that they have become accustomed to going back to their old church by this time. Where does the parson begin? Obviously, with visiting his flock, and by trying to get some church activities going in his new church building, if he is lucky enough to have one, or in a local school or hall if he has not got one. Let us dispose of his evening first. The social stratification in the average housing estate is such that he will find it very difficult to get leaders for the organisations and activities that he decides are needed for the development and building up of his church community, and much, probably too much of this work and responsibility he will have to undertake himself. Thus, if a little of the evening is allotted to being available for interviews, the rest will be taken up with the new church organisations and activities. This leaves him the rest of the day for visiting. He will soon find that he is unwelcome in the mornings and that in fact the optimum period for visiting is between the hours of 2-30 p.m. and 4-30 p.m. Before 2-30 p.m. he will be unwelcome because the dinner things have to be cleared and after 4-30 p.m. his visit is likely to interfere with the preparation of the evening meal, the collection of the younger children from school and the last minute piece of shopping before father arrives home. This leaves him two hours a day for visiting. There are only four effective visiting days in each week. If he is wise he will make sure that he takes a day off - easier said than done - but his own health demands that he do so. Saturday he will be unwelcome even if the families are at home and if he is not tied up with other church activities, weddings and the like. He will find that a good steady average is 5 visits per afternoon, thus making a weekly average of 20 visits. He has 2,250 homes to visit which means on this basis that it will take him 112 man-weeks to get round to them all. That is when everything works smoothly, but there are always sick calls and in new housing areas there is likely to be a high proportion of people who are chronically sick. The extra demands these make on his time will reduce his weekly average and increase the time it will take him to get round his district. The contacts

he has with social workers illustrates a further demand on his time, dealing with the serious social and family problems of people in his area, and all who have to deal with people in troubles of this kind know how time - and energy-absorbing they are. Finally, he has the normal every-day administration of the Church to attend to, Sunday School and Lessons and sermons to prepare. The point is this, that arriving so late in his new area, it is impossible for him ever to catch up with the back-log of visiting thus created. If he could have been there right at the beginning of the estate he could have kept up with visiting the new families as they moved into their new homes, and from this early contact could have gathered a growing group of actual and potential church members. The long delay is enough to confirm people in the habit of non-churchgoing, and parsons in new housing areas are constantly being dismayed by the number of retired Christians they meet in their work. It is argued on the credit side, that the new congregations of new churches are for the most part entirely new to the Church, my own Church bears this out in that 75% of the members of the Church have been confirmed in the last 6 years, and those who do not live and work in new housing areas point to this missionary result with pride, but an entirely new church membership has its own problems for the Church and for the parson.

Like so many other departments of human life in this country, the Church of England is an institution based on strong traditions which give it much of its character and ethos, and which determine very largely its methods of administration, and the success those methods enjoy. A church in a new housing area, denied the membership and aid of those who have enjoyed these traditions in the past, building itself up with completely new material, faces many extra problems that are directly attributable to this lack of tradition. It may sound very attractive to clergy in areas that have become too well-established to have Parochial Church Councillors, and other Church officers, Sunday School teachers and leaders of church organisations, who have absolutely no Church background apart from what they have gained in the new church. In fact the extra burden of work and

responsibility laid upon the incumbent of a new housing area is crippling. It is this sort of thing that compels one of my correspondents to take 4 sessions of a 1,000 member Sunday School every Sunday afternoon himself. He has 6 'helpers'. The youthfulness of the population together with this lack of a Church background makes the search for and the training of Sunday School teachers a wearing as well as a worrying task. In the other church organisations, though the incumbent may have lay leadership to run them, it is almost certain that he will have to make all the important decisions, and that because of this absence of church tradition, he will be misunderstood very frequently. The new Church Council will be only too glad to leave things in his hands and especially any executive action that may be required as a result of their deliberations. Socially, the new housing areas exhibit all the symptoms of a disintegrating society with the great difference that every one of them is larger than elsewhere, exaggerated by the break with the culture, community and social pressures and safety-valves of the old neighbourhood. Spiritually, the new housing areas offer all the opportunities and difficulties, all the satisfactions and discouragements of parish life in this country, with the added zests and despairs engendered by sheer size and immediacy of the need for Christ and His Church. The clergy sent to work in new housing areas do their utmost to meet these challenges as they need to be met, but all too often the demands made upon them are more than they can fulfil. A high proportion of men working in new areas suffer physical and nervous breakdowns, and this though unexpected in a parson, is evidence of the devotion and driving sense of duty of those who count themselves lucky to be in the spearhead of the Church's invasion of this new land.

Without meeting all the clergy at work in the areas covered by the survey, it is impossible to say much about the age and type of man chosen for this sort of work by the Church, but even the examination of the superficial information listed about them in Crockford's Clerical Directory tells us two things. First, that the majority are young men, or more accurately, are

young in the ministry in that they have been Ordained since 1945. Secondly, that, as might be expected from previous figures, they have not been very long in their new church districts. In the first of the two tables on the following page, Table No.11. the previous experience in length of service is listed. The first three columns, Par. = Parish, P.M. = Parish Missions, and Multiple Sr. = Senior Clergy, all refer to the rectors or vicars actually in charge of the three types of church unit listed. The other three columns, Multiple Jnr. = Junior clergy, M.W.I. = Missions with Independence, and Indep. = Independent Units, all refer to either the assistant curates or the curates'-in-charge of particular church units. It has not been possible to examine the assistant clergy because for the most part Crockford does not list them as yet. It will be seen from this table that the clergy in charge of the first three types of unit, namely Parish, Parish Missions and Multiple Units, are very experienced men, their length of service averaging respectively 18 years, 15 years and 22 years. The Multiple Units stand out in that all five incumbents were Ordained before 1940, while in the other two types of unit a wider variation in experience is represented. In Parish and Parish Mission units, 22 of the incumbents have been Ordained since 1945 compared with 28 ordained before 1945.

Clergy and New Housing Areas.

Analysis of Experience.

TABLE No.11.

Ordained.	Par.	P.M.	Multiple Sr.	Multiple Jnr.	M.w.I.	Indep.	Totals.
Pre-1930	1.	3.	1.	-	-	-	5.
30-35.	2.	5.	1.	-	-	3.	11.
35,40.	6.	4.	3.	-	1.	4.	18.
40-45.	1.	6.	-	-	-	6.	13.
45-50.	3.	11.	-	2.	8.	20.	44.
50-55.	3.	5.	-	5.	15.	19.	47.
Since 55.							
Totals.	16.	34.	5.	7.	24.	52.	138.

Ave. Experience

up to 1957. 18yrs. 15.yrs. 22.yrs. 5.3yrs. 6yrs. 9.3yrs.

No. of Curacies Served. Gross.

30. 67. 15. 4. 27. 91.

No. of Livings Served. Gross.

4. 19. 8. - 2. 10.

Appointment to New Housing Area.

TABLE No.12.

<u>Ordained.</u>	Par.	P.M.	Multiple.		M.w.I.	Indep.	Totals.
			Sr.	Jnr.			
Pre-1930.	1.	1.	-	-	-	-	2.
30-35.	-	-	-	-	-	-	-
35-40.	-	1.	-	-	-	-	1.
40-45.	3.	2.	-	-	-	-1.	6.
45-50.	2.	6.	2.	-	-	5.	15.
50-55.	10.	21.	3.	7.	16.	20.	77.
Not Known*	-	3.	-	-	8.	26.	37.
Totals.	16.	34.	5.	7.	24.	52.	138.

Average Time in New Housing Areas. In Years.

8. 7. 4.4. 3. 3. 3. 4.5.

N.B.* Not Known The above information has been compiled from the last edition of Crockford's Clerical Directory and it is therefore almost certain that those in the 'Not known' category arrived in the new church district after 1945.

The three right hand columns, excluding 'Totals', are those for the clergy whose status is so difficult to define. In the Multiple Units and in the Missions with Independence they have perhaps the official status of assistant clergy, but in both types of units there are men with a degree of responsibility almost equal to that enjoyed by those officially classed as curates'-in charge of Independent Units. The apparent similarity of the Multiple Units and Missions with Independence would lead one to expect a closer parallel in the experience of their clergy than the averages show, but the 9.3 years of the clergy in Independent Units is an indication of the Church's attempt to place more senior men to bear the burden of creating the Christian Community in these new fields.

Again, the length of time spent in new housing areas by those replying to the questionnaire, is what might be expected from an examination of previous tables. The two types of parish development, Parish, and Parish Missions, have an average time of 8 and 7 years respectively, spent by their

incumbents in the new district. Multiple Junior clergy and the curates-in-charge of Missions with Independence have the same average length of service in the new area, and this fact, taken into consideration with the number of curacies these clergy have served prior to coming to their present post, together with the average for their total experience, would indicate that these positions are regarded as second curacies. The average time spent in the new housing areas by the incumbents of ^{Multiple and} Independent Units is surprisingly close being 4.4 years and 4.5 years respectively. This again, can be taken as either an indication of the speed with which these areas are being developed, or of the keenness of the Church's recognition of their development.

A few further facts about the clergy of interest even if not of relevance, follow. About 30 of the 138 mentioned in the foregoing table have been chaplains to colleges or in the Forces and at least half a dozen have been missionaries overseas. Of 99 with university training only 18 received this training in the Northern Province, and of these 18, Leeds accounted for 10, Durham 6 equally divided between St. John's and St. Chad's Colleges Sheffield 1, and 1 from Manchester. Of the 81 obtaining university training in the Southern Province, 34 were Cambridge trained, 22 at Oxford, 18 London, Bristol, Birmingham and Wales had 2 each and finally 1 from Leicester. Of the Cambridge Colleges Selwyn stands out with 7, with Jesus and Trinity Hall following with 4 each. Oxford spreads its men more evenly with Christ Church, St. Peter's and Oriel the highest with 3 each. In theological colleges too, the ratio between north and south is maintained with 20 from the north and 84 from the south. Mirfield tops the Northern Provinces' list with 11 and St. John's College Durham comes second with 5. In the Southern Province Ridley Hall sent 10 men to new housing areas, Cuddesdon 9, Lincoln 8, and Wells and Chichester 7 each.

The new housing areas surveyed are representative of every diocese in England with the exceptions of Ely and Hereford in the Province of Canterbury, and Sodor and Man in the Province of York. The replies cover the country in the proportion of 46

from the north and 94 from the south, roughly the same as the balance between the two provinces in the number of dioceses in each. The only disproportion lies in the number of Independent Units in the survey in that 22 are in the north and 32 in the south, but nothing should be concluded from this because it may be due simply to the fact that I am likely to have more personal contacts with other men in similar districts in the north.

Parochial Equipment in Use in 1957

We have already seen that the 139 church units in the survey embrace a total population at present of 1,176,000 people and that charged with the spiritual care of these people is a total of 193 clergy, and in so doing have seen something of the opportunities and problems facing the Church and its representatives in the new housing areas. Now we have to move a stage further and look at the equipment provided to enable the new church districts to get on with the job of building the Church in their neighbourhoods, in both the physical and spiritual applications of the word 'Church'. Table No. 13 on page 109 lists the equipment in use in the church districts surveyed as they stand in 1957. It is realised that the method adopted in the listing is cumbersome, but no other method came to mind that would show both the total numbers of churches, halls, dual-purpose buildings and schools, and the distribution of these buildings among the various types of church units, especially where there is more than one building in use. The table is in three sections, the first showing the distribution of church buildings, the second listing the totals of each type of building and the third classifying the houses used by the clergy. The second table No.14 on the same page analyses the church buildings into Old and New, the old being pre-1939 and the new ones those built since 1945; these are then sub-divided into Satisfactory (s. or sat.) and Non-satisfactory (n-s. or N-Sat.) The diagrams Nos. 7 and 8 illustrate the totals of the differing church buildings in relation to types of unit. The top section in each block figure in the diagrams represents that number of that particular type of building classed as unsatisfactory by its users, and the centre section in the block for dual-purpose buildings in the Diagram No.8 (Totals All Units) marks out those that are only partly satisfactory.

In spite of the time that most of the estates have already existed, as shown in Table No. 6 on Page 90, 10 church units have no equipment at all and 87 have only one building on which to base their worship and other activities, and only 40

Table No. 13.

Parochial Equipment in Use in 1957.

Unit.	Totals by Separate Items.										Housing for Clergy.		General Remarks.				
	Ch. only.	Hall only.	D-P.	Sch.	Ch.+ Hall only.	Ch.+ Hall D-P.	Ch. Hall D-P.	Sch.	Totals.	None.	Corp.	Priv.		Pars.	Tot.	Res.	
Parish.	3.	-	2.	-	2.	18.	14.	9.	4.	-	27.	4.	1.	-	13.	14.	
P.Miss.	2.	1.	23.	-	2.	37.	8.	5.	31.	2.	46.	23.	1.	3.	10.	14.	
Multiple.	1.	1.	5.	-	1.	11.	3.	3.	6.	1.	13.	4.	-	1.	6.	7.	
M.w. Indep.	1.	-	17.	-	2.	23.	3.	2.	19.	3*	27.	9.	-	5.	9.	14.	*D-P + 2Sch.
Indep.	3.	2.	24.	2*	12*	54.	15.	21**	30.	2.	68.	10.	1.	10.	33.	44.	*1 Dis.School **Ch.+3 Halls
Totals.	10.	4.	71.	2.	27.	143.	43.	40.	90.	8.	181.	50.	3.	19.	71.	93.	

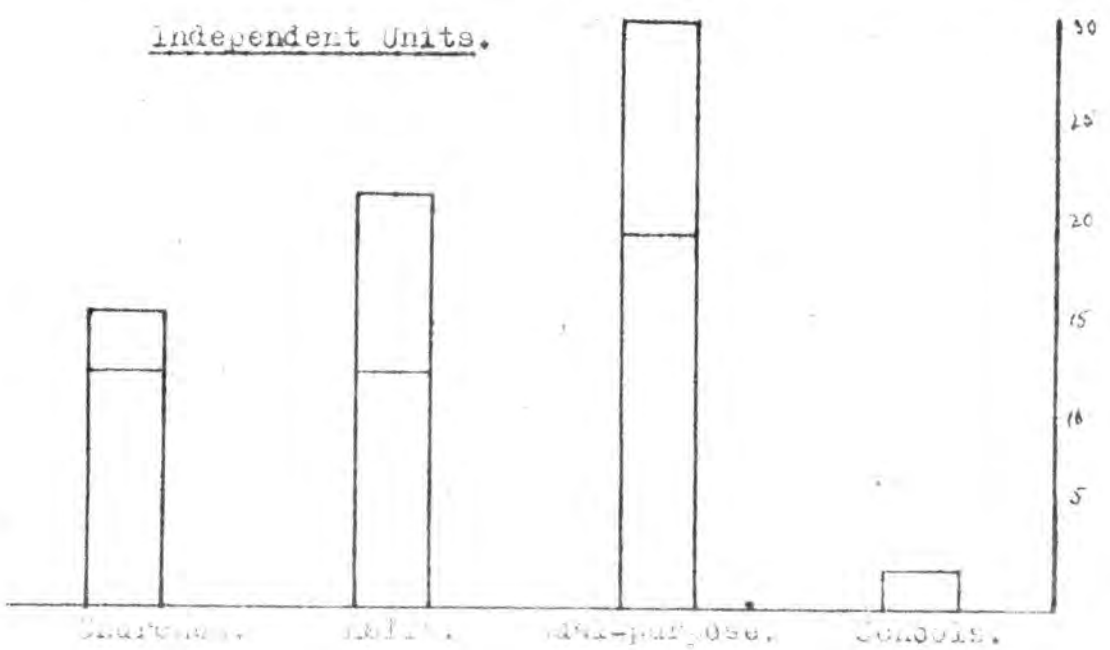
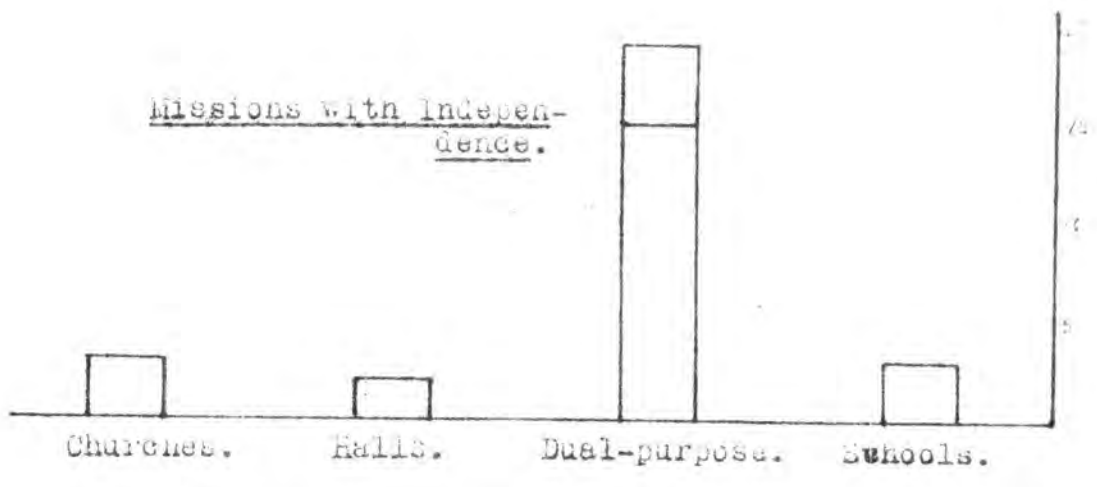
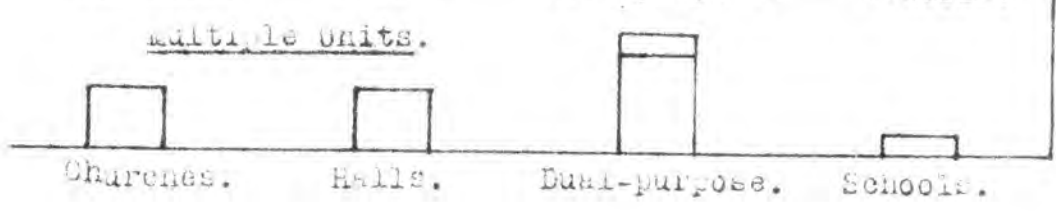
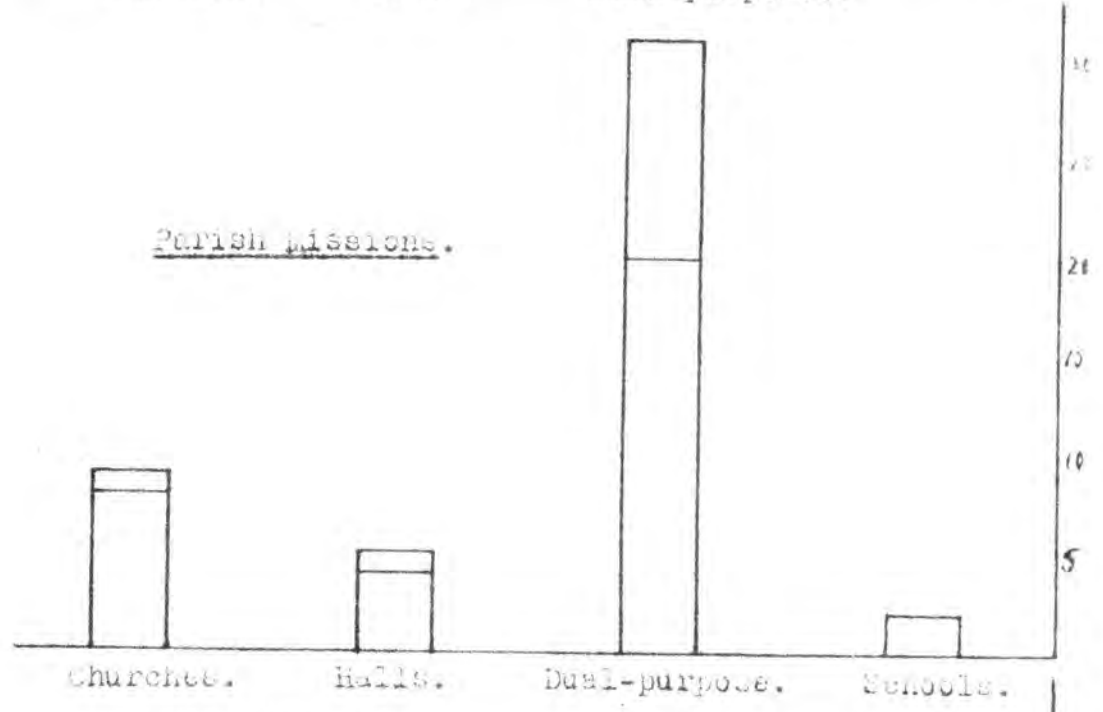
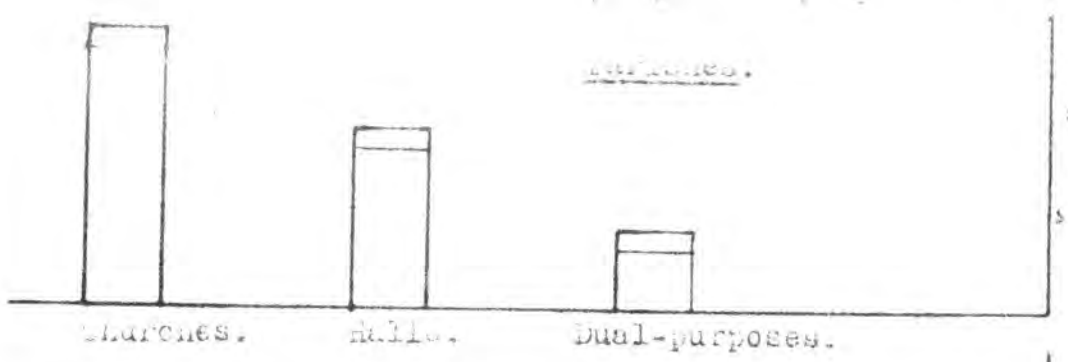
Table No. 14.

Analysis of Equipment.

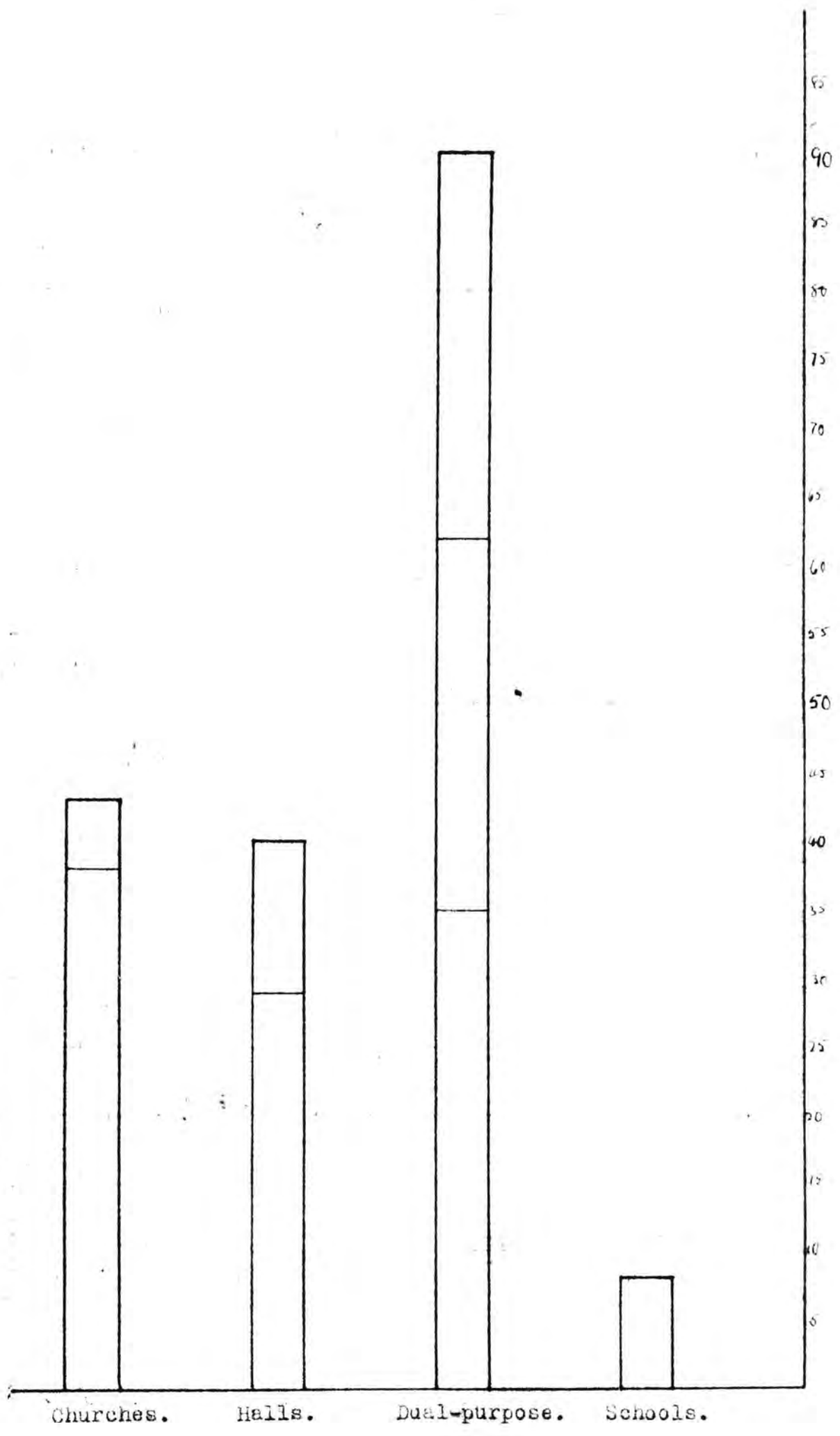
Unit.	Churches.		Halls.		DP to be Hell.		DP to be Church.		Perm. Dual-P.		DP. Unspecified.		Schools.		All Buildings.		No. of Units.						
	Old.	New.	Old.	New.	Old.	New.	Old.	New.	Old.	New.	Old.	New.	Old.	New.	Sat.	N.Sat.		Total.					
Parish.	3.	-	10.	1.	1.	7.	2.	-	-	-	-	1.	-	-	1.	-	3.	27.	18.				
P.Miss.	2.	1.5.	-	1.	-	3.	1.	2.	-	-	1.	-	1.	-	17.	10.	-	2.	-	33.	13.	46.	37.
Multiple.	2.	-	1.	-	1.	-	2.	-	-	-	-	-	4.	1.	-	-	-	1.	-	12.	1.	13.	11.
M.w. Indep.	1.	-	2.	-	1.	3.	2.	-	-	-	-	-	-	-	9.	1.	-	2.	-	23.	4.	27.	23.
Indep.	3.	3.	9.	-	6.	6.	3.	2.	1.	9.	5.	1.	1.	-	5.	4.	-	2.	-	45.	23.	68.	54.
Totals	11.	4.	27.	1.	10.	7.	12.	7.	1.	2.	-	1.	31.	16.	2.	-	6.	-	137.	44.	181.	143.	143.

Abbreviations. In Housing List - Corp. = Corporation or Council Houses.
 Priv. = House bought or rented from private owner.
 Pars. = Personage or 'Curateage'.

In Analysis - s. and sat. = Satisfactory.
 ns. and n.sat. = unsatisfactory.
 DP. or D-P. = Dual-purpose Buildings.
 'Unspecified' = Its future use is not stated.



Totals - All Units Covered by Survey.



units have more than one building. The equipment listed varies from the church units which have no church buildings and have to use kitchens in ordinary houses for services and schools, if they are lucky enough to have one in the neighbourhood and can hire it, for other activities, to the unit with a builders' hut or a tumble-down old school, to the Independent unit with the proper church plus three halls. It will be noted that 2 p Parish Units are shown as having no equipment and it will be asked "How can they be parishes without, at least, a consecrated church?" One is a Peel District using a hut as the church and a new church is hoped to be built, or begun, in 1958. The other has the normal equipment of a parish but the new houses are 2 miles away and thus, as far as the new estate is concerned, is useless. Of the 181 church buildings in the survey only 43 are churches. This is a matter of much concern to those who work in new housing areas, as will be seen later when the question of priorities is dealt with.

The Incorporated Church Building Society's 'Sixty Post-war Churches' contains an article entitled "A Dual-purpose Architecture?", and with 90 dual-purpose buildings erected in 140 new church units one might believe that the question had been answered in the affirmative. The diagram showing the proportion of these dual-purpose buildings regarded as unsatisfactory by their users, however, should be taken into account before any final decision is made on this subject. It must be pointed out however, that the word 'dual-purpose' is used loosely to describe many buildings that would not fit the description or the two layouts in the report of the Bishop of Warrington's Committee the "Church in the New Housing Areas". Many halls are so described because they are used temporarily, either regularly or on occasion, for purposes of worship, and it is probable that many of those listed in the Analysis as having their future 'unspecified' come into this category and should rather be regarded as halls. As they have been included in the questionnaire as 'dual-purpose' buildings, I have had no choice but to include them under this heading.

The total seating accommodation offered by the buildings put up so far amounts to:-

Churches.	13,338.	<u>TABLE No.15.</u>
Dual-purpose	<u>18,925.</u>	
	32,263.	
Halls.	<u>5,173</u>	
Total Seating	<u><u>37,436.</u></u>	

The average size of each church is 303 seats; that of dual-purpose buildings, 239; and halls 191.

One surprising feature of the table of equipment is the very low number of schools being built by the church in new housing areas. It is realised that the 1944 Act has many attractive features to churchmen. There has perhaps been a tendency for church-people facing the undoubtedly great costs of either maintaining existing schools and bringing them into line with development plans, or of building new ones, to count the cost and weigh it against such things as the provision of religious instruction in state schools as laid down by the 1944 Education Act, and finally to decide that the church can no longer afford to pay the price of having her own schools. On the other hand large sums of money have got to be laid out for the development of an effective church life in new housing areas, and one would have thought that the capital sum needed for a dual-purpose building or a church hall would have provided far more effective equipment for the church in the area had it been put into a church school. A church school with provision for using the hall for services makes a far better dual-purpose building than any other, and would be much more economical to maintain for the manifold activities needed to create a community based on the Christian Faith. The Church should reckon up the comparative costs for a dual-purpose building and for a church school, and after consideration of the facilities offered by each building, only then decide which should be built in new housing areas.

For the most part, the dual-purpose buildings put up in the areas covered by the survey, seem to follow the

pattern of the Plan A in the report "The Church in New Housing Areas". That Committee seeing the need for a consecrated church recommended that consideration should be given to the building of structures on the Plan B model, giving a portion of the building which could be consecrated straight away, with all the positive values to the new district that this would afford. Plan A differs from pre-war halls used for worship in that for mid-week activities the building is changed by the use of a folding screen across part of the nave, instead of being merely across either the sanctuary or chancel part of the building, thus leaving a substantial section of the structure that can be kept permanently as a chapel. For mid-week services the screen is kept closed and the chapel thus formed can seat up to 100 people. The term 'dual-purpose' often conveys the impression of unlimited usefulness and it is common to hear people who are thinking of building a hall in their parish talk about the dual-purpose type as apparently offering the tremendous variety of uses thought desirable. It may be that many dual-purpose structures are better designed and better furnished with lavatories, kitchen facilities and so on, than many pre-war halls, but they remain single buildings with limited accommodation for the activities and organisations using them. It is not possible for instance, to use the chapel portion at the same time that the hall part is being used. The screen, of necessity is fairly light in construction and is no barrier to sound, and there is thus too much interference for both halves of the building to be used at the same time. The hall can, obviously, only be used by one organisation at a time, and to run a Sunday School is a very difficult proposition. So many classes are huddled together in the one large room that effective control and instruction is almost impossible. On Sundays, the dual-purpose building will be set up as a Church for the morning services. As soon as these are over comes the business of closing the screen, collecting the chairs and setting them out for Sunday School. As soon as Sunday School is over the process is repeated to set the place out as a church once more. The programme often works out like this, 8a.m. Holy Communion, 9a.m. Parish Communion, convert to a hall

for the first Sunday School at 10-30 a.m. and 11 a.m. Re-arrange the seats for another Sunday School at 2 p.m. - there are more children at this session, and add more still for the 3 p.m. session. Close down the Sunday School at 3-45 p.m. in order to get the whole place set out as a church again in time for the Baptisms at 4 p.m. or 4-15 p.m. and after the Baptisms the church will need another, final tidying before the evening service at 6-30 p.m. Lastly, after the evening service, the screen is again closed, the chairs in the hall stacked away, and it is ready for weekday use. It is quite easy to do providing that there are enough helpers to move the chairs about and sidesmen and teachers are expected to help. Caretakers are usually only part-timers in new areas and the spending of a whole day on duty on Sunday is unheard of. It is light and easy enough but after 6 or 7 years of doing it, Sunday after Sunday, even the most faithful helpers drop off, and with fewer people to effect the changes the task becomes a burden.

A later development in dual-purpose buildings which embodies the advantages of both Plan A and Plan B is that of the 'L' shaped church and hall combined. The upright of the 'L' is the hall with the usual offices running off it, while the shorter arm forming the base of the 'L' is the chapel with the altar in the space formed by the junction of the two arms. The building can be so arranged that the chapel is of a sufficiently high standard of construction and permanence to be consecrated, thus allowing the new church district to attain parochial status at an early stage of its development. The chapel is large enough for normal use for services but the other arm of the 'L', the hall, can be added by the folding back of a screen or shutter. The altar can be laid across the corner so formed so that it acts as an apse, or in the case of Crawley already mentioned, the altar can be square, with a square altar rail running right round it. the advantages of this method of layout are plain. The Plan A type of dual-purpose building is not often designed as a permanent consecrated church, the 'L' type offers this at once. The necessity for constantly opening and closing the screen and moving the chairs about in the Plan A type is removed except on occasions when a

large congregation is expected. And as the chapel is not extended by the addition of the hall except on special occasions, the secular uses to which the hall is put during the week, do not affect the devotional atmosphere adversely. The 'L' type still suffers from the defect of the ineffectiveness of the screen as a sound barrier between the hall and the chapel and if this could be overcome it would seem to offer a much better church and hall at a more economical price than many of the buildings now being put up in new areas. Its advantage over the Plan B type of building, which is not a dual-purpose in the strict sense of the term in that it is really a hall and small church under one roof separated by a wall, is that it is capable of being extended for larger congregations when this is necessary. It is less successful than the Plan B type only in that in the latter the church and hall are separate, but if it is felt desirable in the future to separate the two arms of the 'L' it can be done quite easily by bricking up the opening at present closed temporarily by the screen. It has the final advantage of being capable of structural extension to both the church and the hall part if that becomes necessary in the future.

With an average seating capacity of 191, it is evident that many of the halls in use in new housing areas are very small. They vary from simple huts holding no more than 50 to ambitious buildings similar to community centres, but for the most part are simply halls consisting of a large room with one or two smaller rooms for kitchen and cloakroom purposes off it. It seems to me that the Church exercises only a very limited vision in this matter of accommodating the activities that stem from its work and worship as the Christian community. It is taken for granted that there will only be as many activities associated with the Church in its task as can be limited to the number of evenings in the week. We provide a hall that can be used only by one group at a time and whether we intend it or not we thereby limit the work of the Church very severely. The Church, to church members at least, should be both the centre and the fount of all community and yet we equip it as though it were to be little more than a

very small private club, with a very limited scope at that. The Ministry of Education pamphlet "Community Centres" (H.M.S.O. 1946, reprinted 1954) the Red Book, gives some idea, in its discussion of the work of community centres, of the scale on which we should be thinking and working in equipping and establishing the work of the church in new housing areas. The size and the number of different facilities laid on in the Community and Youth Centre pictured in Fig. 1. in the Red Book, while they make us break the Tenth Commandment will strike most Church authorities responsible for the work in new housing areas as sheer luxury. The Centre has a Reading Room of 800 square feet, a Hall, 1,000 square feet, 3 Games' Rooms 800 square feet each, 2 Craft Rooms 1,000 and 750 sq. ft. respectively, 3 Common Rooms 800 sq.ft. each, 3 smaller Group Rooms, 5 Rooms smaller still for offices etc. and ample cloakroom and lavatory accommodation. This is the sort of building that local authorities are considering as community centres in the new estates springing up all over the country. It is true that few have been built yet, but various national financial crises have prevented the release of the capital necessary. I do not suggest that the Church should take over the job of providing community centres, but that we should learn from local and national authorities what they see of the need for developing community life in the new neighbourhoods and the kind of equipment necessary to fill this need. The community centre in only one answer, but that the plans for such centres should be so extensive in the scope they offer for a multitude of uses and users, is surely a spur to the Church to revise our limited view of what we require in the way of equipment for the churches in new housing areas. In the same Red Book are plans of suggested layouts for village halls, for the very small communities living in villages, not for the vast development in new housing areas, and yet these village halls are almost the same in shape and size as the Plan A type of dual-purpose building in the report "The Church in New Housing Areas". It looks as though the Church views the new neighbourhood-unit-cum-parish as the modern representative of the old village with a population numbered in hundreds instead of

in tens of thousands. Later, in this survey, we shall look at the size of Sunday Schools and the problems they pose to the Church, but in this connection it must be said that most of our dual-purpose buildings and churchhalls are designed as though such things as Sunday Schools had never been heard of by the architects and church planners responsible. Perhaps it is unfair to blame the architects for this, for they merely carry out the instructions of the Church to the limit of the money available. We can learn much from the traditional Methodist Sunday School in this, that it has a large number of small classrooms suitable for both Sunday School work and also for smaller committee meetings and group activities at other times. In this, again, a church school would seem to be the best answer to the problem of the accommodation now expected of the dual-purpose building or church hall.

It is probable that more dissatisfaction than is shown in the Analysis of Equipment in Table No.14 on Page 109 might be uncovered if only the accommodation situation in new church districts were not so desperate. The man dying of thirst in the desert will be grateful for a pool of mud from which to suck life-giving moisture - and some of our accommodation problems are just as choking to a healthy church life. With the exception of the future unspecified use of the dual-purpose buildings, of the dissatisfaction shown a higher proportion relates to older buildings than to new. One in every three of the Unspecified is classed as unsatisfactory, while the overall picture is that of one in four. This is, admittedly, a subjective approach to the question of the suitability or otherwise of the buildings concerned, but the men using them are more likely to give a truer answer in this way, than would be the answer gained by a more detailed survey which would produce facts on which the writer would have passed judgement. Even allowing for this, the dissatisfaction shown is high, and especially as it is shown in the Diagram No. 8 on Page 111 for dual-purpose buildings, less than half are classed as fully satisfactory by the men using them. One of the causes of this unhappiness about the buildings in use may be due to the facts already noted of the delays that

Occur between the starting of the new estates and the manning of them by the Church. The graph showing this relationship in time (Diagram No.6. on Page 93) also shows the coincidence of the two curves for men and buildings. Thus it is at least probable, that in most new estates, the first church building is either already planned if not actually under construction or even completed when the first parson arrives. He has had little or no opportunity to find out the needs of his area and use those needs to modify the plans. In effect the buildings are being put up with little or no consideration of the special needs of new church districts and with little or no joint consultation between diocesan and local people concerned with the new church or hall. Effective and profitable joint consultation and co-operation between the diocese taking the first steps to establish a new church unit and the churchpeople living in the new area, is likely to be difficult if not impossible on the present method of working. If it is attempted right at the beginning of the estate the people are too new to appreciate their own needs, much less those of the future church, if it is left until later then people have got used to doing without the Church and see no needs at all. The responsibility must, therefore, be accepted by central Church authorities such as dioceses, but it is hoped that they will give more thought to the problems and opportunities offered to them than is evident so far.

The right hand section in Table No.13 on page 109 deals with the housing of the clergy working in new areas. No less than 50 church units have no house for their parson, 3 occupy corporation houses, 19 have some sort of private house to use, and only 71 have proper parsonages. It is fairly widely accepted that the type of house occupied by a parson is important, but discussion is centred on the question of what type? There has been a revulsion in recent years against the large old-fashioned vicarages of earlier times. The smaller families of the clergy, the reduced financial circumstances, the difficulty of obtaining labour to clean and maintain them, the costs of heating, lighting - and furnishing, the old mansion type of parsonage, have all resulted in a swing to the other extreme, and parsonages tended to

become too small and thus unworkable for the opposite reasons. It has been in this period too, that much has been heard of the need for clergy to live in houses similar to those their parishioners live in, and the corporation house has been held up as the ideal. One can understand a parson who lives in an old barn of a vicarage advocating this, it must seem like heaven to him and his wife, but it has to be realised that a parsonage is not only the house that the parson lives in - a corporation house would be ideal in that case - but it is also business premises, the place where a very great deal of the business of the parish is transacted and carried out. The standard corporation house has three rooms downstairs, living room, parlour and kitchen, and this may be quite adequate for the parson and his family, but what happens when callers arrive in the evening? The parlour is used as the study and when one couple are in there with the 'vicar' others have to wait in the living room with the family. The hall is too small to use as a waiting room, and it is a bit difficult if the parson has children, because those wishing to see him usually arrive in the early evening, the queue has to join his family, the children are due to go to bed, the room is not as tidy as it should be, and there is neither privacy for the family nor the callers. If the clergy are going to live in ordinary family-sized houses then the Church must make up its mind to build offices or studies and waiting rooms in its new church buildings and be properly business-like over this matter of interviews and the place for them. This point is linked too, with the whole question of parochial administration. With the continuing shortage of clergy a good case can be made out for the appointment of parish secretaries or parochial administrators, on the pattern of the American Episcopal Church, to free the priest for the more essentially pastoral work for which he was Ordained, in which case provision will have to be made in our new church buildings for a properly equipped office and ancillary rooms.

The opinions of clergy working in new housing areas on this subject of housing, especially on the desirability or otherwise of occupying a corporation house, are listed in the

TABLE No.16
COUNCIL OR CORPORATION HOUSES FOR CLERGY

Type of Unit	Adequate for Clergy. No. of			Is it 'Good' for. No. of		
	Yes.	No.	Opinions.	Yes.	No.	Opinions.
Parish	2.	5.	7.	2.	10.	12.
P.Missions.	2.	6.	8.	5.	10.	15.
Multiple.	1.	3.	4.	3.	2.	5.
Miss.w.Indep.	3.	6.	9.	5.	3.	8.
Independent.	2.	7.	9.	4.	17.	21.
Totals.	10.	27.	37.	19.	42.	61.

It will be noticed that in both cases, that is, regarding the adequacy of corporation houses and whether or not it is 'good' for clergy to live in them, the noes out-number the ayes two to one.

Priorities in New Housing Areas.

The clergy completing the questionnaire were asked, in what order of priority would they place church, hall, dual-purpose, house and school, if they were beginning again the work of setting up the Church in their new district. The question implies that finances will continue as at present to limit our equipment to what is the minimum essential to the Church's task. It also calls out the beliefs of men with some experience as to what really is essential in the first instance in new areas. The Tables Nos. 17,18 and 19, on Pages 122 and 123 summarise the replies on this point. The first one, Table No.17 lists those buildings actually placed in/^{first}priority either individually or as the first in a list of complete equipment required. The sample is spread evenly over all the types of church units surveyed, though not all completed this section. The provision of a church tops the poll as being the first need of a new area. This while expected by those who work in new areas may surprise those who do not. Again, I have said so much about the other activities that stem from the worship of the church and the lack of adequate accommodation for them, that it might be thought that I, too, would place some building other than a church at the top of the priority list in order to help these activities along. The fact is, that no matter how important or

PRIORITIES IN NEW HOUSING AREAS

1. First Priority

TABLE No.17

Units.	Ch.	D-P.	Res.	Pr.	Hall.	School.	Temp.	Total.
Parish.	7.	5.	2.	1.	1.	-	1.	17.
P.Miss.	7.	8.	6.	1.	5.	2.	-	29.
Mult.U.	3.	2.	2.	-	-	-	-	7.
Miss.w.Ind.	8.	6.	3.	3.	1.	-	1.	22.
Indep.	22.	7.	13.	-	1.	1.	4.	48.
Totals	47.	28.	26.	5.	8.	3.	6.	123.

56 of those completing this section suggested the order in which buildings should be provided if they could not all be built at once as one scheme. The table following shows this choice.

2. Analysis of Order.

TABLE No.18.

First.	Second.	Third.	Fourth.	No.	
Church.	House.	Hall.		12.	
Church.	Hall.	House.		6.	
Church.	House.	School.		2.	
Church.	Hall.	School.	House.	<u>1.</u>	21.
D-P.	Church	House.		3.	
D-P.	House.	Church.		1.	
D-P.	House.	Hall.		1.	
D-P.	House.	Church.	School.	1.	
D-P.	School.	Hall.		1.	
D-P.	House.	School.	Hall.	1.	
D-P.	Church.	House.	School.	1.	
D-P.	House.	School.	Church.	<u>1.</u>	10.
House.	Church.	Hall.		13.	
House.	Hall.	Church.		1.	
House.	D-P.	Hall		1.	
House.	D-P.	Church		2.	
House.	Church.	School.	D-P.	<u>1.</u>	18.
Hall.	House.	Church.		3.	
Hall.	Church.	House.		<u>3.</u>	6.
School.	House.	Church		1.	1.

Priorities in New Housing Areas - 2.

3. Essential Equipment for Church in N.H.A.

From 1. and 2. we can see a pattern emerging of what is regarded as the essential equipment for a church in a new area. This can best be shown numerically by taking the figure for each building from 1. (i.e. the number of times it is chosen as first priority), adding the number of times that building is included in 2. as part of the total equipment needed, and subtracting the number of times the building is placed first in the order. (This has already been included in 1.) The following table illustrates the pattern.

TABLE No.19

Building.	No. listed in Table 2.	First Priority Listed in 1.	Less times. First in 2.	Total Listing.
Church.	52.	7.	21.	78.
House.	55.	26.	18.	63.
Hall.	43.	8.	6.	45.
Dual-Purpose.	14.	28.	10.	32.
School.	10.	3.	1.	12.

Of the 56 who placed buildings in order as shown in Table 2. only 6 thought that four buildings were required. No less than 50 accept the orthodox idea of three-dimension equipment for the church and their choice is listed below.

TABLE No.20

Church, House and Hall.	38.
Church, House and D-P.	6.
Church, House and School.	3.
D-P., House and Hall.	2.
D-P., School and Hall.	1.
	50.

how extensive other activities may be they must all spring from the worship of the Church. The Church, and all that it means, must be first in everything. The Church must, if it is to obey its Lord and continue the work of His Incarnation in the world in which we are placed, do all that it can to help to build up a sense of community in its neighbourhood, and this is achieved through the provision of a "plurality of social allegiances and memberships which characterize his (man's) social organisation", (Nisbet) - all the organisations and activities we associate with a church are the bricks and mortar with which we can build the divine community, and by extension, the ordinary human community in the neighbourhood in which we live. But this means that the Church, the worshipping community, exists first both in time and in importance, and that all other types of community spring from this one central factor. Theologically, then, there is a need for the church to be the first building in the new church district, but practical matters demonstrate the same need. The lack of any church background or tradition makes it vitally important that people should see and understand that the Church's organisations come out of the Church and primarily provide a means of fellowship for church members of different age groups and differing interests. When organisations have this firmly fixed in their minds and customs then there is little difficulty in encouraging them to act evangelistically in bringing their newer members into the worshipping community, the Church itself. Again, a new church district stands much more chance of establishing itself as an effective branch of the Church if it has a solid, permanent, 'proper' church in which to worship. Finally, it is possible to make-do with makeshift accommodation, or even to hire schools, for church organisations and activities, and people will put up with this when they will not put up with what they regard as a makeshift church.

It is surprising that in Table No.17 the provision of a priest as the first priority is only voted for by 5 men, but this is perhaps due to the assumption that a man will already be

at work in the new nestate to warrant the arranging in order of the buildings. Ideally the whole of a church's equipment should be built at once and as early as possible in the life of the estate, preferably before the flow of population really begins so that the church is there in reality to welcome the new residents as they move in. Apart from the ideal, there is the economic side to be considered, and a scheme for building a church hall and house, designed by one architect and built all at the same time would ensure that the cost would be considerably less than the building of the different items in succession with gaps of time between them. Unfortunately, there are many factors militating against the adoption of such a plan. The Church's policy for the area may not be certain, there may not be enough money available for more than one small structure, and even if these two points have been resolved a priest may not be available for the work in the new district. Facing this fact with the result that the buildings selected as church equipment may go up one at a time, Table No. 18 on Page 122 shows the opinions expressed as to the order in which the equipment should be provided and also the items that should be included in equipping a new church district. The majority envisage that this equipment will be three-dimensional, that is, comprising three buildings such as church, hall and house, or church, dual-purpose and house, or church, school and house. Six men thought that the equipment should be four-dimensional and it is probable that special circumstances demand this in their areas, but generally it can be taken that a three-dimensional arrangement is suitable. It is interesting that the order house, church and hall wins most votes, with the same group in a different order, namely church, house and hall, second, and again third with the order church, hall and house. The church as the first priority got 21 votes, the house second with 18 votes and dual-purpose buildings third with 10 votes. From all these figures two patterns emerge. The first, that summarised in Table No. 19 on Page 123 which lists the number of times each building is placed first in order or in

priority, and the right hand column gives these totals.

It can then be seen that the church is placed first, houses second, halls third, dual-purpose buildings fourth and schools last though they do get 12 votes. Finally, in the Table No. 20 the differing orders are listed with the orthodox equipment of church, house and hall far away the most popular choice.

New Housing Areas and Finance

Eliciting facts about money has been a difficult and complicated task and what has been discovered will be presented here in three stages. The first stage will be to look at the amount that has been spent up to 1957 by the Church as a whole in providing some sort of equipment for the new church districts. The second stage, the simplest, will be to glance at the incomes of the new church districts. Finally, we shall look at the expenditure of the new church districts noting especially the proportion of their incomes that is absorbed in repaying to diocesan and central Church authorities loans granted to them to help pay for what equipment they have got. It is perhaps unnecessary to emphasise that the point at which this survey is made, namely 1957, marks roughly the half-way stage in the development of the church units surveyed, and figures which follow will bring this out more definitely and clearly.

One of the difficulties in attempting to count the cost of new church buildings that have been put up since 1945, and especially to sort out those in specifically new housing areas, is that it is impossible to discover what the gross expenditure of the Church in this field has been. The information gathered by Church Commissioners for the Church Building Costs Committee is not complete. Not all dioceses sent in information, and others excluded from their returns those churches and other buildings being replaced mainly at the expense of the War Damage Commission. The questionnaire for this survey was sent to all the incumbents of the churches listed by Church Commissioners and about half of them replied, and as has already been pointed out some of those who did reply were not post-war new housing areas, and have been excluded from this survey. On the other hand, it is possible, in fact probable, that there are new housing areas among those who did not reply. These two groups made up of non-replies and those not in new housing areas, of the churches on the Church Commissioners' list account for £2,009,119 of the total figure of £3,898,201 revealed by the Commissioners' enquiry. The number

of church buildings represented by this figure for these two groups that are excluded from this present survey is 132. This is an odd coincidence in that the number of buildings included in this financial part of the survey is also 132. A comparison of this second figure of 132 with the total number of church buildings listed in Tables No. 13 & 14 on Page 99 reveals an apparent discrepancy of 49 buildings, there being a total of 181 listed there. Of the 49 church buildings unaccounted for in this financial section, 44 of them will be seen to be classed as 'old', and the remaining 5 while known to exist, have insufficient information supplied about them to enable them to be included in this section. (Again, the figure of 44 old buildings should not be confused with the figure of 44 unsatisfactory buildings - some of the latter are new.) The following table summarises the position to date, from the information available.

TABLE NO.21

From Commissioners' List but excluded from survey.

53 Churches	£1,156,585.	
2 Halls	13,118.	
77 Dual-purpose	<u>839,415.</u>	
132 Church Buildings		£2,009,118.

Church Buildings Covered by Survey.

42 Churches	£1,009,802.	
12 Halls	100,900	
77 Dual-purpose	881,920	
1 School	<u>34,000</u>	
132 Church Buildings.		£2,026,622.
48 Houses	230,075	230,075.
	<u> </u>	<u> </u>
<u>Total surveyed</u>	£2,256,697	£4,265,815. <u>Gross</u>
	<u> </u>	<u> </u>

The survey covers 97 of the 229 buildings listed by Church Commissioners together with 35 from other sources. To these should be added the 48 houses which were not detailed by the Commissioners.

Expenditure Surveyed.

The Table No.22 on the following page 130 is the summary of the total expenditure revealed by the survey in new housing areas, and it needs little comment. Half the total costs of church buildings to date is absorbed by 42 churches. The higher standards of construction required by Church Commissioners before a building can be consecrated as a parish church, plus the fact that even in this era of money scarcity in the Church we still try to build churches to the glory of God, accounts for the apparent extravagance of 42 churches costing as much as 100 other church buildings. The sums of money needed to erect churches that are indeed built to God's glory and not monuments to economy, together with the new vision required in the design of parish halls, face us with figures that are frightening, but in spite of the immensity of the task before us we should not be dismayed. Previous generations have left us a wonderful heritage, and yet looking at their achievements in the light of present-day costs they accomplished what to us seems the utterly impossible. To them it must appear miraculous that we have built 42 churches for only a million pounds, but whether or not they would agree that these churches are fitting places for the worship of God is another matter entirely. If economy in construction is our only guide then the churches we build will be unworthy of the Faith we profess. On the other hand it must be admitted that the Church is in a difficult position. The migration of population to the new estates is so desperate, and the situation is so pressing and urgent, that we have to do something no matter how inadequate it is in the light of the overall challenge, and we can only do this by husbanding most carefully the limited resources at our disposal. Our prayer should be that this situation should become as widely known as possible throughout the Church, and as quickly as possible, so that realising the desperate needs facing us all we shall act in faith to provide all that is required.

Summary of Expenditure Shown by Survey

Building.	Parishes. No. Cost.	P.Mission. No. Cost.	Multiple. No. Cost.	Miss.w.Ind. No. Cost.	Independent. No. Cost.	Totals. No. Cost.
Churches.	11. 272,000.	6. 192,917.	3* 54,700.	4* 62,000.	18. 428,185.	42** 1,009,802.
Halls.	4. 31,100	2. 19,000.	2. 5,000.	1. 13,000.	3. 32,800.	12. 100,900.
Dual-purpose	2. 22,463.	29. 264,883.	4. 52,900.	18. 229,000.	24. 313,074.	77. 881,920.
School.		1. 34,000.				1. 34,000.
<hr/>						
Total Church Buildings.	17. £325,563.	38. £510,800.	9. £112,200.	23. £304,000.	45. £774,059.	132. £2,026,622.
Houses.	8. 43,825.	8. 41,600.	4. 16,750.	8. 27,900.	20. 100,000.	48. 230,075.
<hr/>						
Cost of all Buildings.	25. £369,388.	46. £552,400.	13. £128,950.	31. £331,900.	65. £874,059.	180. £2,256,697.

* = Churches extended or refurnished for new role in new area, at comparatively small cost.

The Church Commissioners figures included in the Report of the Church Building Costs Committee totalled £3,898,201. Thus this survey covers just over half the Church units covered by the Commissioners.

It has not been possible to make out an accurate table showing the number of seats provided in the differing types of building covered by the survey for purposes of comparison with that in the Church Building Costs' report, but a check of the information available shows that the sizes follow the same pattern. Table No. 23 on Page 132 lists the total number of seats provided in each type of Church unit by each of the different church buildings, the average size in seating capacity is worked out and finally the average cost per sitting is listed. Unless one is an expert and provided with such things as bills of quantities it is impossible for a layman to compare the prices of a number of different buildings. To do so one would need to know such things as the cubic capacity of the buildings, the materials of which they are constructed, the details of construction, furnishings, heating, lighting, site works, access roads and so on, and without this wealth of detail any comparison of costs is bound to be unreal and unjust. One way of making a rough and ready comparison of costs by laymen for laymen, is on the basis of the cost per sitting. Architects may shudder with horror at such gross oversimplification, but it enables the non-expert to recognise that a church costing £50,000 may be more economical a building than one costing £30,000, simply because the former will seat 500 people while the latter is to seat 150, the comparative figures being £100 and £200 per sitting respectively.

The average size of church in the various types of church unit has an unexpected feature. As might be expected in the light of their large populations the Multiple Unit churches are the biggest with an average size of 337 seats, although this must be treated with caution because only 2 are listed. What is unexpected is that Parish Units should have the smallest churches with Independent Units next in size, while the two types of mission district have an average size of 316 seats per church. I can think of no explanation for this fact. Again in the average cost per sitting the highest is that for Parish Missions at £101 but this time Missions with Independence are the lowest at £65. Parish Units have slightly more expensive

Seating Accommodation Related to Costs.

TABLE NO.23

Churches.

Units.	Total Seats.	No.of Units.	Average per Ch.	Average Cost per Sitting.
Parish.	3,095.	11.	281.	£88.
P.Miss.	1,898.	6.	316.	£101.
Mult.	675.	2.	337.	£80.
M.w.Ind.	950.	3.	316.	£65.
Indep.	5,190.	17.	305.	£80.
Totals.	11,808.	39.	303.	£84.
Add -	1,530.	7.	(Insufficient information to include above.)	

Total in Churches. 13,338.

Dual-Purpose Buildings.

Parish	250.	1.	250.	£60.
P.Miss.	6,270.	29.	216.	£42.
Mult.	1,000.	4.	250.	£52.
M.w.Ind.	3,895.	18.	216.	£58.
Indep.	6,550.	23.	285.	£47.
Totals.	17,965.	75.	239.	£48.
Add.	960.	6.	(Insuffieient information to include above.)	

Total Seating in Dual-Purpose Buildings - 18,925.

Halls.

Parish.	1,730.	7.	247.	Information inadequate to detail costs.
P.Miss.	1,050.	5.	210.	
Mult.	380.	2.		
M.w.Indep.	250.	1.		
Indep.	1,763.	12.	147.	
Totals.	5,173.	27.	191.	

Total Accommodation.

Churches	13,338.
Dual-purp.	<u>18,925.</u>
	32,263.
Halls.	<u>5,173.</u>
	<u>37,436.</u>

churches than Multiple and Independent Units at £80 per sitting each.

In the case of dual-purpose buildings another pattern emerges, this time with Independent Units topping the average size. This seems reasonable when it is considered that these units are planned to become parishes as soon as they can and thus it is to be expected that their dual-purpose buildings would be larger than those in the two mission districts, which again average the same size. There is no significant difference in the average cost per sitting. One thing did emerge in the study of this section of the replies, and that was the uncertainty evident about the actual number of seats that churches and church buildings would accommodate. An examination of the replies and a comparison of them with facts obtained from architects or other official sources shows at times a surprising divergence. For example, in the diocese of Manchester the dual-purpose buildings are standardised in size and plan and the official seating capacity is laid down as being 420. Three replies came from men using this type of building and they put the seating capacity at 250, 350 and 500 maximum respectively! My own liberalism is revealed when I admit to having declared the figure of 350! Normally, we have seats for about 250 set out, but 350 chairs comfortably fill the building. More than 350 chairs means discomfort for the congregation, but we have squeezed in 450 and had a few standing, but how my friend manages to get 500 in is something that must be investigated for future use! It may not be a very important matter, but there does seem to be a tendency for the Architect's figure for the seating capacity to be rather an inflated one, especially for churches which have not the flexibility of dual-purpose buildings.

The information given about halls has been insufficient to provide an overall picture. In Table 14 on page 109 there are 40 halls listed, 17 of which are old ones. In Table No. 22 on Page 130 only 12 halls were recognisably priced, but as can be seen in Table No. 23 on Page 132 the capacity of 27 halls has been listed. The confusion existing

in the use of the words 'hall' and dual-purpose building' has already been noted and this may, in part, be responsible for this shortage of information. There is another difficulty in sorting out hall sizes and costs. Sometimes the two buildings of church and hall are quite separate but on the same site, and at other times they share the same roof though they are not in any sense a dual-purpose building, but have both been built at the same time as part of the one building scheme. In such cases it is impossible to separate the costs of the two buildings. The fact that the average size of hall is smaller than that of the dual-purpose buildings has perhaps two reasons for it. The first, and the obvious one, is that the dual-purpose, as its name implies, is used for worship as well as a hall, and therefore needs some extra space in it for a chancel or sanctuary or what passes for these, and as the post-war tendency has been to have more than just a chancel in a dual-purpose building so that a small chapel is kept apart for midweek services, this naturally increases the seating capacity of the dual-purpose building over that of a hall offering otherwise comparable facilities. The second reason may be due to the fact that a high proportion of the halls are old ones, that is, put up before the war, when the neighbourhood was much smaller, and was probably only an off-shoot of an existing parish. A hall with floor space to seat 200 people (average 191) will have an area of about 1,200 square feet, which is bigger than the area of the hall in the community centre already mentioned, but is roughly the same size as the hall part of the village hall in the same section of the booklet "Community Centres". The poverty of vision, and the needless limitations on parochial life imposed by a policy based on such outworn ideas as the village community has already been discussed, but two things may be added here. They are, that the size of church halls being larger than the hall in the suggested community centre should not delude us into thinking that we are providing a satisfactory piece of parochial equipment, there 13,000 square feet of space is provided over and above the hall in the centre, and this for a neighbourhood

unit of from 5,000 to 10,000 people where school premises are available for normal educational purposes. The second point is that the total seating accommodation provided in the new areas under survey, including halls, is 37,436. This works out at an average of one seat in a church building for every 30 people living in the new neighbourhoods. Whatever else may be said, this is a shockingly frank statement of the negative attitude towards the evangelistic opportunities facing the Church in new housing areas. Do we really believe that the Church is only ever likely to attract 1/30th of the population into its premises at one time, and then cram them in only on the rarest occasion? The Established Church should surely have more faith than this.

The average costs of churches and houses shown in Table No. 24 on Page 136 adds to the picture created by Table No. 23 on Page 132 in giving apparent average costs of churches in the various types of districts. The figures must be treated with caution because the average size and average cost per sitting shown in Table No. 23 plainly affect them. The relatively high cost of both churches and houses in Parish Missions again comes out. The houses in Missions with Independence are what are often called nowadays 'curateages', an ugly term for the house occupied by an assistant curate or curate-in-charge. The in-between status of the clergy in Multiple Units probably accounts too for the low cost of their houses. I say low cost advisedly, because it is doubtful if parsonage houses, filling the Commissioners' requirements for them, can be built for these prices in 1958. The average cost of building a house that is to be a future vicarage is more likely to be in the region of £6,000 or £7,000 to-day.

In the new church districts covered by this survey we have so far spent $2\frac{1}{4}$ million pounds on church buildings and houses. As Table No. 25 on Page 136 shows, another $2\frac{3}{4}$ million pounds are needed to complete the equipment of the districts surveyed. So 1957 marks the half-way stage in the development of building projects in the 140 new areas examined .

Comparison of Average Costs of Churches and Houses. TABLE No.24

<u>Church Units.</u>	<u>Churches.</u>	<u>Houses.</u>
Parish.	24,747.	5,478.
Parish Missions.	32,153.	5,200.
Multiple Units.	27,000.	4,190.
Miss.w.Indep.	20,500.	3,500.
Independent.	23,788.	5,000.
<hr/>		
Averages from Totals.	24,043.	4,793.

Estimated Future Expenditure in Church Units Covered by Survey. TABLE No.25

<u>Equipment Required.</u>	<u>At Cost. (From Averages)</u>
Churchest 100.	2,404,300.
Halls or D-p. 13.	109,200.
Houses. 53.	254,029.
<hr/>	
Estimated amount.	<u>£2,767,529.</u>

Taking the very lowest estimates as a guide it will thus have cost over 5 million pounds to set up 140 new church districts on our present standards which are based too firmly on grounds of economy. If we take a slightly more realistic approach to what should be provided in the way of church equipment in new housing areas in quality, size and facilities offered, then the following will be nearer a true estimate of the sort of cost we are likely to meet in the future, in districts with a population of 5,000 to 10,000.

TABLE NO.26

Church seating 500 @ £100 p.s.	£50,000.
Hall offering better facilities than at present envisaged.	£30,000.
House.	£ 7,000.
<hr/>	
Total estimated cost	<u>£87,000.</u>

This is the sort of capital investment that the Church is going to have to make in the new parishes of the immediate future.

The only debatable figures are the actual size of the church, and I believe our present sizes are evidence of small-mindedness, and the overall cost of the hall, Even in this matter of the hall, I believe that I am running the cost too low to provide the sort of accommodation that new parishes need. I base this statement on the fact that at the time of writing this (June, 1958)) a committee of which I am a member has just agreed to a contract for building quite a modest hall of the village hall type for £17,000, and this was the lowest of a dozen tenders. It is doubtful whether the Church of England has yet any conception of the immensity of the task lying before us in new housing areas.

Incomes of New Church Districts.

It is perhaps fortunate that the Church is not, after all, either a business organisation or even a business-like organisation, for the figures illustrating the income of the new churches shown in Tables No. 27 and 28 on Page 138 are a poor financial return for the capital invested so far. But then, apart from the nature of the Church's task making such comparisons impossible, no business body would restrict the activities of its new branches as the shortages of manpower and finance dictate restrictive economies to the new churches. From the information examined so far it is fair to say that the equipping of the new housing areas with men and buildings for the work of the Church is inadequate in timing, in quantity and in quality. (I do not think that many of the younger men working in new housing areas will resent the point about 'quality' as applied to ourselves, most of us feel that this work should be given to men of far greater experience and wisdom than we possess. See the report of the 1954 Conference in the Appendix.) In addition to these handicaps, however, the new churches are too often expected, not only to pay their own way right from the beginning, but also to pay something towards their incumbent's stipend, to pay their share of the diocesan budget, and to repay something of the costs of their buildings.

Income of New Church Districts, and Contributions to Missions etc. TABLE NO.27

Unit.	No.	Direct Collec.	Other.	Total.	<u>Missions etc.</u>
Parish.	17.	12,952.	6,889.	19,841.	1,447.
P.Miss.	32.	11,800.	5,445.	17,245.	945.
Mult.	8.	9,538.	2,095.	11,633.	989.
M.w.Ind.	21.	10,410.	5,255.	15,665.	894.
Indep.	52.	43,723.	15,859.	59,582.	14,414.
Totals.	130.	88,423.	35,543.	123,966.	8,689.

Average Income & Gifts to Missions etc. TABLE NO.28.

Unit.	Collections.	Other.	Gross.	Missions.	Percentage Gr.
Parish.	762.	405.	1,167.	85.	7%
P.Miss.	369.	170.	539.	29.	5%
Mult.	1,192.	262.	1,454.	123.	8%
M.w.Ind.	496.	250.	746.	42.	8%
Indep.	840.	305.	1,145.	85.	7%
Averages.	680.	273.	951.	66.	7%

Most churches too, will want to make some contribution to the missionary work of the Church as well. Not all new churches have this heavy burden laid upon them, as will be seen later, but from the tables mentioned above, and anticipating some information from a later table it is possible to get a rough picture of how much is left to the average new church in a new housing area after it has met its annual commitments outside its own boundaries.

TABLE.NO.29

Annual gross income (130 Units.)	£123,966.
Annual gross payments to dioceses etc.	<u>£ 40,623.</u>
Balance for local use.	<u>£ 83,343.</u>
Average amount per new church.	£641. p.a.
Less missionary gifts leaves bal.	<u>£574.p.a.</u>

This figure of £574 per annum that is left for the new churches for heating, lighting, cleaning, caretakers, maintenance, and for the extension of the Church's mission in that area, is for churches with an average population of 8,460 each. These figures are only broad generalisations to give people in more settled parishes some idea of the financial burden laid on churches in new housing areas, which generally speaking accounts for one third of a church's income, and missionary contributions have to be taken out of the two thirds remainder. In fact, of those churches which have loan repayments to meet each year, only the Independent Units have a sum left after all payments have been made in excess of the average of £574 per annum, Parish, Parish Mission and Mission with Independence Units all have less. In spite of these facts the new churches manage to look outwards to the needs of the Church overseas and give an average of £66 a year to missions.

With the advent of the Wells Organisation in this country and the newly awakened interest in direct-giving to the needs of the Church, the relative proportions of church incomes from collections and other sources assume greater importance. The best ratio of collections to other sources is to be found in Multiple Units and is about 5 to 1. Independent Units come

next with approximately \pm 4 to 1, and the other three groups are about 3 to 1 each. The highest collections are to be found in the Multiple Units, Independents are second and Parish Units third. Parish Missions have very small incomes indeed, especially when they are compared with the high price of the churches put up in these districts.

It will be necessary to return to this question of incomes with a further analysis later.

The New Churches' Share of the Costs.

One complaint met over and over again from incumbents and church officers of new churches in new housing areas is that the Church places an unrealistic financial burden on the new districts and does so at a very early stage in their development, thus tending to retard all efforts the new churches make to forward their task in their areas. In order to examine this alleged fact it has been necessary to compile two more tables, both rather complicated, and a diagram to try and illustrate the facts that emerge, and these follow on Pages 141, 142 and 143. As will be seen from Table No. 30 on Page 141 the information available varies a great deal, and as a first step it has been necessary to divide the 123 units supplying information into three groups, those which pay a proportion of the costs of their buildings, those which do not, and those whose information is insufficient to enable a decision to be made as to which of the former groups they fall under. Even after this division had been made, it will be evident that other information also varies in adequacy, and the number of units repaying loans, or making contributions to diocesan quotas and to clergy stipends have had to be indicated. For example the first group in Parish Units is made up of 5 churches whose gross building costs to date amount to £128,800, of which £29,000 has to be repaid. All five churches pay towards the total annual loan repayment of £3,540, but only three of them pay towards a total diocesan quota of £214, and only one makes a contribution of £25 towards its vicar's stipend. The proportion of churches making payments other than loans, increases in Groups 2 and 3,

Table No. 30. Investigation of Gross Costs with relation to amounts repayable by New Church Districts and Analysis of Annual Payments.

Group.	Gross Cost No. to date.	Amount to No. be Repaid.	Proportion.	Annual Payments to Diocesan and Central Funds.		Remarks.			
				No. Loans.	No. Quota.				
<u>Parish Units.</u>									
1.	5.	128,800.	23% in 9 years.	3.	214.	1.	25.	5.	3,779.
2.	4.	97,963.		3.	671.	3.	295.	3.	966.
3.	6.	142,625.		6.	499.	4.	368.	8.	3,083.
Totals.	15.	369,388.		12.	1,384.	8.	688.	16.	7,828.
<u>Mission run by Parish.</u>									
1.	10.	157,250.	20.7% in 14 years.	4.	271.	6.	399.	10.	3,095.
2.	6.	114,933.		3.	211.	3.	202.	4.	533.
3.	18.	280,217.		7.	580.	8.	1,006.	17.	5,648.
Tot.	34.	552,400.		14.	1,062.	17.	1,607.	31.	9,276.
<u>Multiple Units.</u>									
3.	7.	128,950.		3.	450.	4.	1,860.	6.	3,445.
<u>Mission with Independence.</u>									
1.	4.	72,500.	30% in 16 years.	2.	62.	3.	425.	4.	1,919.
2.	6.	97,500.		3.	115.	4.	675.	4.	790.
3.	11.	161,900.		3.	133.	6.	639.	10.	1,762.
Tot.	21.	331,900.		8.	310.	13.	1,739.	18.	4,471.
<u>Independent Units.</u>									
1.	15.	293,775.	23.5% in 12 years.	10.	703.	7.	1,142.	15.	7,950.
2.	12.	253,574.		1.	120.*	8.	1,137.	10.	2,201.
3.	19.	326,710.		9.	2,472.	10.	2,220.	16.	5,452.
Tot.	46.	874,059.		29.	1,866.	25.	4,499.	41.	15,603.
<u>Totals All Units.</u>									
1.	34.	652,325.	23.5%.	19.	1,250.	17.	1,991.	34.	16,743.
2.	28.	563,970.		1.	120.*	18.	2,309.	21.	4,490.
3.	61.	1,040,402.		23.	6,075.	32.	6,093.	57.	19,390.
Tot.	123.	2,256,697.		64.	5,072.	67.	10,393.	112.	40,623.

Code. Group 1. = Those units supplying definite information about repayments.
 " 2. = Those units with nothing to repay.
 " 3. = Units supplying insufficient data.

Analysis of Incomes on Same Classification as Gross Costs and Annual Payments.

To compare the incomes of Churches in the three groups as follows:

Group 1. Those where definite information about loans etc. is available.

Group 2. Those new church districts which have nothing to pay on their buildings.

Group 3. Those giving insufficient information to place them in either of the former groups.

Gp. No.	Direct-Collect.	Other.	Totals.	Add Missions.	Aver. Amt. Left. pa. for Loc. Com.	
<u>Parish.</u>						
1.	4.	2,670.	1,500.	4,170.	160.	432.
2.	4.	2,700.	2,700.	5,400.	490.	1,000.
3.	9.	7,582.	2,689.	10,271.	797.	721.

	17.	12,952.	6,889.	19,841.	1,447.	A.621.

<u>Parish Missions.</u>						
1.	10.	4,563.	2,169.	6,732.	222.	341.
2.	6.	1,970.	950.	2,920.	240.	358.
3.	17.	5,267.	2,326.	7,593.	483.	91.

	33.	11,800.	5,445.	17,245.	945.	212.

<u>Multiple.</u>						
3.	8.	9,538.	2,095.	11,633.	989.	900.

<u>Missions with Independence</u>						
1.	4.	2,190.	2,250.	4,440.	290.	560.
2.	6.	2,236.	1,381.	3,617.	237.	431.
3.	11.	5,984.	1,624.	7,608.	367.	507.

	21.	10,410.	5,255.	15,665.	894.	500.








<u>Independents.</u>						
1.	14.	17,490.	7,053.	24,543.	1,356.	1,088.
2.	12.	7,062.	1,735.	8,797.	846.	480.
3.	26.	19,171.	7,071.	26,242.	2,212.	714.

	52.	43,723.	15,859.	59,582.	4,414.	769.

	131.	88,423.	35,543.	123,966.	8,689.	570.

Income and Expenditure Illustrated.

With a comparison between churches which pay for their buildings and those which do not.
All figures are the average for that group.

-  Collections.
-  Other Income.
-  Loan Repayments.
-  Stipends etc.
-  Quota.
-  Missions.
-  Bal. for Local Church Use.

d's
p.a.

Independent

Gp. 1.

1,500

Parishes.

Parish
Missions.

Missions
w. Indep.

1,600

Gp. 2.

1,400

Gp. 1.

Gp. 1.

1,200

1,000

Gp. 1.

Gp. 2.

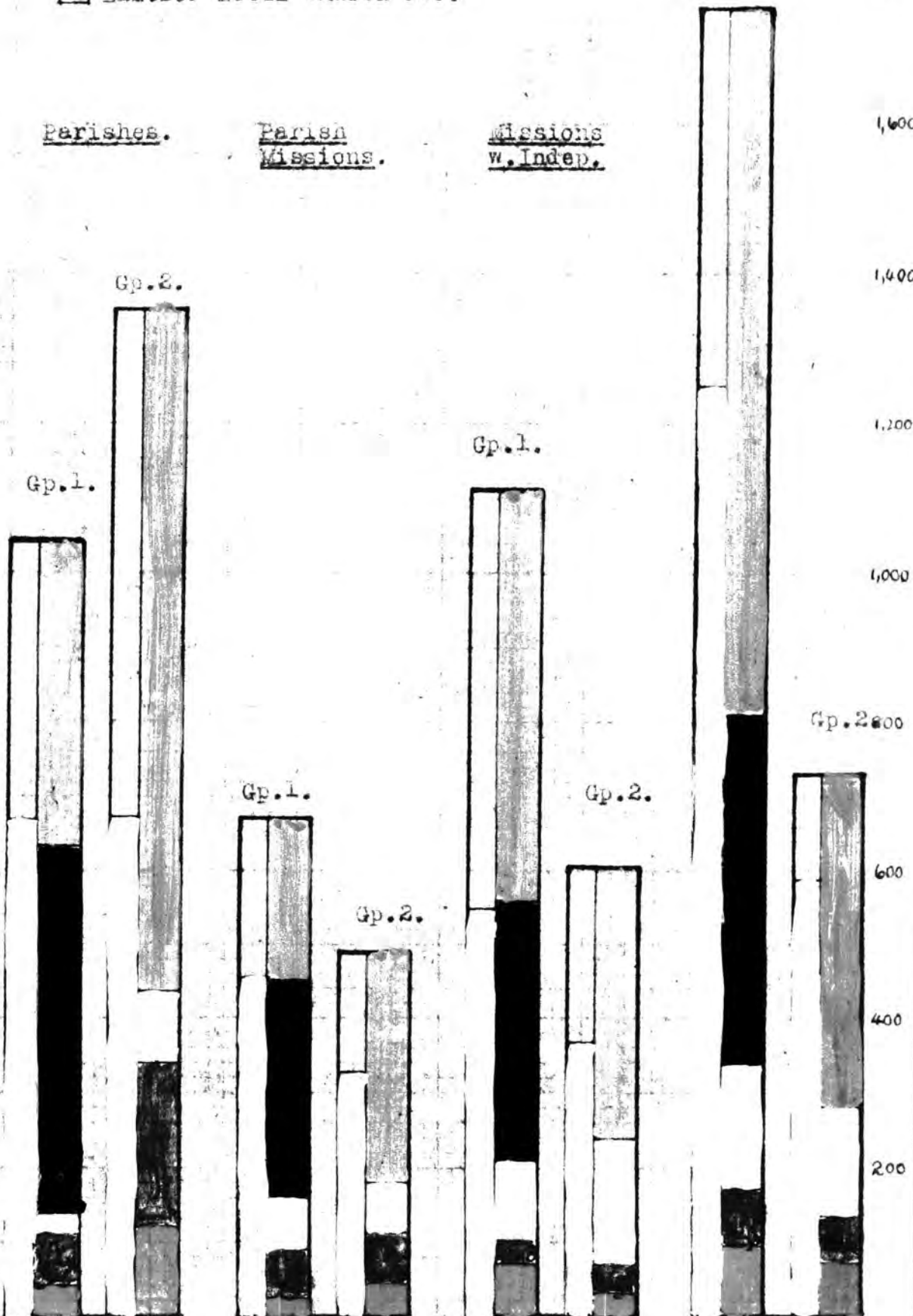
Gp. 2 600

600

Gp. 2.

400

200



and this is shown again by the number of units included in the particular total, be it quota, stipend or in Table No.31 on Page 131 the amounts paid to missions.

The situation is further complicated when we attempt to analyse income into the same three groups with the purpose of providing a true comparison. It will be noted at once that in Parish Units the number of units included in each group does not match up with those in Table No. 30 on Page 141. In group 1, one of the units did not declare its income, while in group 3, three units declared their income but did not provide enough information to include them in Table No. 30 on the previous page. All this may be confusing at first sight, but the diagram which follows the tables perhaps shows more clearly how the various items stand in relation to each other than do the tables from which the diagram was drawn up, and in any case, though I may have caused confusion with such complicated tables it was the only way I could show what needed to be shown and still finish up with figures that balance with those in other tables.

It may help to look at actual examples of how new churches are treated in this respect. The Table No. 32 on Page 145 is the actual list of Independent Units comprising Group 1 of Table No. 30 on Page 141. The gross amount invested to date in each new church district varies from £6,000 to £50,000. Similarly the amounts repayable vary from £750 on £13,500 to £13,000 on £23,000. It is plain from this that there is no standard that is universal to all dioceses of the proportion of the total cost of equipment that is to be repaid by the new church. The average proportion for all units is the same as for this Group of Independent Units and is 23.5% and the average length of time allowed the Independent Units is 12 years. When it is considered that a good proportion of the Independent Units have 20 years to pay back their portion, then it is plain that some new churches have a very heavy financial burden laid upon them. This can be seen in the third column in Table No.32 on Page 145 where one new church - which is fully equipped now - has to pay £2,000 a year for its buildings for six years.

TABLE NO. 32.

Table to Illustrate Proportion to be Repaid and Annual Payments.

The following are the details summarised in Group 1
Independent Units.

Gross Cost To Date.	Amount Repayable.	Annual Loan.	Payments to Dio.etc. Quota.	Stipend.	Total.
16,000.	5,000.	1,000.			1,000.
17,275.	8,000.	800.	112	126.	1,038.
8,000.	1,200.	540.		100.	640.
50,500.	7,000.	350.	50.		400.
45,000.	11,000.	2,000.	50.		2,050.
13,000.	5,000.	250.	75.	116.	441.
20,500.	1,000.	100.			100.
23,000.	13,000.		100.		100.
11,000.	4,000.	200.	50.	50.	300.
19,500.	4,000.	200.			200.
20,000.	1,000.				140.
6,000.	3,000.	150.	75.		225.
13,500.	750.	75.	71.	200.	346.
12,500.	1,000.	100.	70.	500.	670.
18,000.	4,000.	200.	50.	50.	300.
293,775.	68,950.	5,965.	703.	1,142.	7,950.
<u>Averages.</u>					
19,585.	4,596.=23.5%	459.	70.	167.	530.

N.B. The averages should be treated with care as they represent the average of the actual number of figures quoted in each column.

This district rightly enough has only one other payment to make and that of £50 a year towards its diocese's budget.

It is very tempting for dioceses with large housing development schemes going on within their boundaries to expect large annual payments from the new churches like this. The capital sums needed to finance the new areas do not grow on trees, and in the large conurbations with more housing development likely to be started in the near future, these will also have to be financed, in the first instance at least, from central diocesan funds. The obvious way to get this money, or part of it is to get those new areas already equipped to pay back as large a sum, as speedily as possible. At least 50% of the potential strength of the Church of England will lie in new housing areas by 1970, but that potential will never be developed properly unless the new churches are equally properly established right from the beginning. The question that must be answered is, how much can be taken from a new church without injuring its prospects in its new parish boundaries? It is admittedly a very difficult question to answer. But I would suggest that to start to answer it by looking first at gross capital outlay and working out a proportion of that, and then fixing a time to pay in, is to start at the wrong end. It may seem only fair that a new church should pay back the sum of some £11,000 on a gross outlay by the diocese of £45,000, and both clergy and people in the new housing areas would insist on repaying such a proportion. It is highly desirable for new churches to feel that they have a financial stake in their own equipment. But is it possible? And what will make it either a possibility or an impossibility is the time that is allowed for repayment. In the case under consideration the annual payment is £2,000, but at the present time there are very few new churches with an income even approaching £2,000 a year from all sources. So no matter how desirable it is, from both a diocesan as well as a parochial standpoint, to repay as large a sum as possible in as short a time as possible, the deciding factor is going to be the total amount that the new church has to send outside

its parochial boundaries each year, and thus consideration of this matter must include consideration too of the amounts to be paid to diocesan budgets and towards their clergy's stipend. For example in Table No. 32 on Page 145, one new church which has only £100 a year to pay on its loan has a total commitment to its diocese of £670 a year, the extra being made up of £50 quota and £500 stipends.

The diagram No. 9 on Page 143 provides comparisons between Group 1 and Group 2, that is between church districts which have loans to repay and those which have had their equipment provided so far free of all charge, often from ported War Damage Commission payments. Multiple Units are excluded from this diagram because they, like the rest of the churches in Group 3, have provided information that is either too vague or too complicated to tabulate properly. Each block stands for the average for the Group it represents, and reveals the balance between income and expenditure, income being the left-hand section of each block and expenditure being detailed in the right-hand section. All the figures from which the blocks are constructed are the averages of figures which appear in the previous two tables, Nos. 30 and 31 on Pages 141 and 142.

From the Diagram No. 9 it would appear that the fact that a large proportion of church's income is soaked up in loan repayments has some connection with a higher proportion of that income being derived from collections. Parish Units have the biggest annual loan repayments to make of £500 against Independent Units' £470. Independent Units have the highest incomes and the biggest collections. Parish Units pay more diocesan quota than anyone else. As might be expected, churches in Group 2 pay a bigger proportion of their income out in diocesan quota and clergy stipend money than anyone else.

From the above it will be seen that a great deal of a church's income goes outside its parochial boundaries. From one point of view this is only fair in the light of what the new church receives in capital equipment. On the other hand, the most important period in a new church's life is the first

ten years, when the spiritual foundations should be laid for all time. If the missionary work of the Church in new housing areas is to be overlaid with this preoccupation with money, as the figures in this survey show that it must, then the foundations we are going to lay are financial ones and not spiritual ones. The relationship that exists between money and faith will be discussed later, but here it must be admitted that there is a strong connection, and as it is said, many an old church has been saved from a fate worse than death, quite literally, by a dose of dry rot, so the churches in new housing areas seem to respond to the challenge of heavy financial burden with determination and vigour, but it can break their parsons' spirits with the constant brake it imposes on a pastoral ministry.

The Church's Real Task in New Housing Areas.

We have so far spent much time looking at things which are really only the background to the church's real task, whether it is in new housing areas or elsewhere. The population, social stratification, social problems, church buildings, the supply of clergy, and the financial implication for the Church, both at large and in new housing areas, are all preliminary, and subordinate to, the Church's job of preaching the Gospel and ministering the Sacraments. They are important because they provide the setting in which this work has to be done and that setting can either hinder or forward the real job. Now, having seen something of the difficulties created for the new churches by this setting, and too, having glimpsed something of the fleeting opportunities facing the Church in new areas, we must try and measure any success new churches may enjoy in overcoming the snags and in grasping the opportunities challenging them. It will be appreciated that the more evangelistic and pastoral side of the Church's work is not subject to the same factual measurements as are such things as financial investments, but some figures may help to give some guidance in assessing the success or failure of the new churches in the new housing areas.

For convenience the three tables Nos. 33, 34 and 35 on the following Pages Nos. 150, 151 and 152 are placed together, and they list, respectively, Baptisms & Confirmations, a Summary of the position in Sunday Schools, and Attendance at Holy Communion Services in new housing areas. From these figures it will be seen that there are 10,970 Baptisms each year, 4,364 people are Confirmed every year, there are 37,651 children in the Sunday Schools with 1,885 Sunday School Teachers to look after them, and that there are 411,980 acts of Holy Communion made each year, and all this in approximately 140 new churches in new housing areas. Considering all the other factors in the situation, these figures represent no small achievement on the part of the new churches.

Holy Baptisms

It is to be expected that figures for Baptisms in

Summary of Baptisms and Confirmations Per Annum.

<u>Holy Baptisms</u>					
Dist.	No. in Survey.	Inf.	R.Yrs.	All. Average No. per Ch.p.a.	
Parish.	18.	1,841.	67.	1,908.	106.
P.Miss.	33.	1,902.	87.	1,989.	60.
Mult.	8.	945.	29.	974.	122.
M.w.I.	21.	1,483.	53.	1,536.	73.
Indep.	53.	4,420.	143.	4,563.	86.
Totals.	133.	10,591.	379.	10,970.	A.82.

<u>Confirmations</u>				
No. in Survey	Under 16yrs.	Over 16yrs.	All.	Averages per Church Under 16yrs. Over 16yrs. All.
*18.	436.	207.	643.	24. 11. 35.
31.	533.	336.	869.	17. 11. 28.
8.	115.	105.	220.	14. 13. 27.
21.	463.	316.	779.	22. 15. 37.
52.	1,046.	807.	1,853.	20. 15. 35.
130.	2,593.	1,771.	4,364.	A.20. A.13. A.33.

TABLE NO.34.

Summary of Sunday Schools in New Housing Areas.

Dist.	No. Surveyed.	No. in Sunday Schools.	Average No. per School.	No. of Sunday School Teachers.	Ave. No. of Teach. per Sun. School.	Av. No. in Classes.	Sessions of A.M.	Sessions of P.M.	Total S.S.
Parish.	18.	5,750.	320.	340.	19.	17.	10.	15.	25.
P. Mission.	36.	8,501.	236.	440.	12.	19.	41.	36.	77.
Mult.	8.	3,030.	379.	137.	17.	22.	16.	15.	31.
M.w. Ind.	23.	5,280.	230.	213.	9.	25.	19.	15.	34.
Indep.	54.	15,090.	279.	755.	14.	20.	47.	54.	101.
Totals.	139.	37,651.	A.256.	T1,885.	A.13.	A.19.	T.133.	T135.	T 268.

TABLE NO. 35.

Summary of Figures Showing Attendance at Holy Communion Services.

<u>Annual Figures.</u>	Dist.	No. in Survey.	<u>Totals.</u>		<u>Weekly Figures.</u>	
			Average per Church.	Totals.	Average per Church.	
Parish.		18.	69,456.	3,858.	1,335.	74.
P. Miss.		34.	86,028.	2,530.	1,573.	49.
Mult.		8.	30,767.	3,846.	591.	74.
M.w.I.		22.	59,780.	2,717.	1,150.	52.
Indep.		48.	165,949.	3,457.	3,191.	66.
Totals.		130.	411,980.	A.2,942.	7,940.	A.56.

new areas should be high having regard to what has already been said about the relatively large child populations of new areas. An average of 82 Baptisms takes place in each new church every year. The Church is an institution more concerned about long-term results than with short-term ones, and in a generation of 25 years some 2,000 Baptisms will take place in each church. On the same basis of reckoning, even if the situation does not improve, some 825 people will be Confirmed in each new church, and this is a tremendous potential membership in each new church, district to gain in one generation. It could be bettered, of course, in that Confirmations should not only match Baptism figures, but because of past failures in this direction should now draw in all those who are now adults and who have not yet been Confirmed, and thus make the figures for Confirmation each year higher than those for Baptisms until the back-log is wiped out.

In Table No. 33 on Page 150, the highest average number of Baptisms each year is found in Multiple Units, but it must be noted that the number of units reporting is 8, and it includes a further three sub-units. This would reduce the average to that of the rest. It is encouraging to note the number of those 'of riper years' amounts to 379, indicating that two or three adults are coming forward for Holy Baptism each year in the new churches.

Confirmation.

An average number of 33 candidates for Confirmation each year is, I think, rather a low one, but the youth of the new areas must be taken into account in this and it is possible that the number may rise with the increasing age of the child population. It may be surprising to some reading these figures in Table No. 33 on Page 139, to notice the comparatively small difference in the number of those being Confirmed under 16 years and over 16 years of age, one might have expected far more younger people to be listed than is the case. Allowance must be made here for churchmanship and especially for that branch which does not encourage children under 16 years of age to be confirmed, and some of my correspondents were quite explicit

about this matter. The actual number of those reporting more over 16's than under 16's was 25 units, made up of 4 Parish Units, 4 Parish Missions, 2 Multiple Units, 4 Missions with Independence and 11 Independent Units.

Sunday Schools.

The size of the Sunday Schools in the new housing areas surveyed illustrates more sharply than anything else the inadequacy of the accommodation provided to date. We have already totted up the total amount of seating accommodation provided by all the church buildings and found it to be 37,436. The number of children in the Sunday Schools totals 37,651 and this does not include children attending church services in the mornings laid on by many of the new churches. The result is that these children attend no less than 268 sessions of Sunday School each week, that is nearly two per church with an average attendance at each session of 144 children. 133 of these sessions are held in the morning and 135 in the afternoon. It is plain from what has already been discovered about accommodation that it is this which forces extra sessions of Sunday School on the new churches, but the balance between morning and afternoon sessions, and especially the fact that 18 Sunday Schools have only morning sessions, makes one wonder if perhaps the pattern of timing of Sunday Schools is not changing away from the conventional afternoon one? The idea of Saturday morning school has had some publicity in recent years but only one of all my correspondents used it and then only because his buildings were incapable of further use on Sundays.

It is evident that it is not only day schools that are plagued with classes which are too big, for the average number of children in each class in Sunday Schools in new housing areas is 19. When this is taken into consideration alongside points already made about the difficulties of finding and training teachers with little or no Church background or tradition, it will be realised that the figure of 19 children per class faces the Church with a serious problem. A Sunday School with 1,000 children in it, has 30 teachers but it needs 18 sessions from

10 a.m. to 4 p.m. to deal with them. The worst hit by the shortage of teachers when compared with the number of children are the Missions with Independence with an average of 25 children per class. Multiple Units come next with 22 children per class and are followed closely by Independent Units with 20 and Parish Missions with 19. Parish Units are the best supplied with teachers and their average is 17 children per class, but even this is more than double the recommended number for Sunday School classes. The largest Sunday Schools are in the Multiple Units with an average of 379 children in each. The next largest are those in Parish Units with an average of 320. Independent Units occupy the central position with 279, and the smallest Sunday Schools are to be found rather surprisingly in Missions with Independence.

Attendance at Holy Communion.

One of the greatest problems when dealing with the Church of England is that we have no standard method of counting our active membership. The Electoral Roll is designed to do this but as most clergy know the effectiveness of the Roll depends so very much on the person in whose charge it is. Ideally, it should be alive in that it records active church members and deletes those who have removed or lapsed. In fact, it rarely serves this purpose and ends up as a vague list of nominal Anglicans in a parish. The only other way to try and assess this matter of effective membership is by some method of counting heads at services, and as the Holy Communion is open only to full members of the Church I have adopted communicant figures as the basis for calculation. Even this however, is a very poor method, for as every parish priest knows, some of his best parishioners may be poor attenders at Holy Communion. Again, attendance at Holy Communion can only be an indication of the spiritual health, or ill-health, of a church, because it is affected by so many other factors such as the timing of the actual services, the number of services each Sunday, the number of mid-week services and the development of a tradition in the church that encourages regular acts of communion on the part of

its individual members. But even allowing for all these factors, annual communicant figures do give some idea of the spiritual development of a church, and the factors themselves are relevant in that they too can be seen almost as a measure of the Church's evangelistic fervour.

The Table No. 35 on Page 152 needs little exposition, the facts speak for themselves, and considering the rawness of the new areas under consideration, are very encouraging in their promise for the future life of the new church districts. In the final column showing the average number per church per week, the Parish Units have the best attendance as might be expected. Multiple Units' average might perhaps be smaller if they are broken down into the 11 sub-units instead of the 8 used in the table. One or two of the figures for Parish Mission Units seem rather inflated, for example one reports 17,000 per year and another 8,000 and it is suspected that the figures for the parish church as well as the mission have been included in these cases.

The Pattern of Church Services.

Sunday Services

An examination of the information collected about the times of Sunday Services, the type of services, and the number of people coming to Holy Communion Services reveals a change in the pattern of Sunday worship and in the timing of morning services together with an interesting indication of the effectiveness of these changes. The tables following on Pages 157, 158 and 159 show something of the change to a Parish Communion pattern for Sunday morning services. The first, Table No. 36 on Page 157 summarises those new church units which follow the conventional pattern of Holy Communion about 8 a.m. with Matins in the mid-morning and Evensong at 6-30p.m. It will be seen that the churches continuing the traditional pattern are in a minority in the new areas under survey. Comparison of the first two tables will show an apparent discrepancy in the number of units surveyed in Parish and Parish Missions with the numbers given in other Tables. The reason is that in both cases

TABLE No. 36.

Patterns of Sunday Services

1. Conventional - e.g. Matins mid-morning.

Unit.	8. H.C.C. 10-30.M. 6-30.E.	8.H.C.C. 11.M. 6-30.E.	9.H.C.C. 11.M. 6-30 E.	8. H.C.C. 10-30 or 11.C.Euch. 6-30.E.	8.H.C.C. 6-30.E. only.	6-30.E. Only.	Totals.	Plus Later H.C.'s.
Parish.	2.	4.	1.	1.	-	-	8.	3.
P.Miss.	1.	4.	-	-	3.	7.	15.	1.
Mult.	-.	-	-	-	-	-	-	-
M.w.Ind.	-	-	1.	-	-	-	1.	1.
Indep.	3.	6.	-	3.	2.	-	14.	3.
Totals.	6.	14.	2.	4.	5.	7.	38.	8.

TABLE NO. 37.

2. Parish or Family Communion.

Unit.	9 P.C. 6-30.E.	9-30.P.C. 6-30.E.	8.H.C.C. 9.P.C. 6-30.E.	8.H.C.C. 9-30.P.C. 6-30.E.	Total P.C.'s.	Children's or Family Services.	Matins Said Rel. to P.C.'s. Before.	Matins Said in P.C.'s. After.
Parish.	1.	-	1.	9.	11.	5.	3.	1.
P.Miss.	11.	9.	2.	1.	23.	4.	-	2.
MULT.	1.	2.	6.	2.	11.	4.	-	2.
M.w.Ind.	7.	4.	7.	3.	21.	5.	3.	-
Indep.	12.	2.	12.	14.	40.	7.	3.	3.
Totals.	32.	17.	28.	29.	106.	25.	9.	8.

Times of Celebrations of Holy Communion etc.

Time.	No. of Services.	No. Starting with Hymns.	with Sermon.	Matins.	Family Services.
7.	1.	-	-	-	-
7-30.	3.	-	-	1.	-
7-45.	4.	-	-	1.	-
8.	78.	-	-	-	-
8-30.	7.	1.	1.	6.	-
8-45.	7.	2.	2.	1.	-
9.	40.	25.	25.	4.	-
9-15.	15.	9.	9.	-	1.
9-30.	36.	29.	28.	-	-
10.	5.	2.	2.	-	-
10-15.	1.	1.	1.	2.	-
10-30.	5.	1.	1.	7.	1.
10-45.	-	-	-	6.	4.
11.	5.	21.	-	21.	15.
11-30.	-	-	-	3.	5.
12 noon	6.	-	-	-	-
12-30.	2.	-	-	-	1.
2-30.					1.
3.					3.
After Ev.	8.				
Alternating with Ev.	3.				
Tot.	226.	70.	69.	52.	31.

Evensong.

In the afternoon between 2-30. and 4-15....	4.
6 p.m.	3.
6-30 p.m.	130.
7 p.m.	3.
7-15 p.m.	1.
8 p.m.	<u>1.</u>
	<u>142.</u>

services in a mission church, in the Parish Unit, and in Parish churches, in Parish Missions, have been supplied and included to increase the size of the sample. None of the Multiple Units employ this conventional pattern and all of them have adopted some form of the Parish Communion Pattern.

In the second Table No. 37 on Page 158, variations in the use of the Parish Communion will be seen. Parish Communion, with its ideal of the whole church family gathered together at the Lord's Table on the Lord's Day, is growing in popularity, and as can be seen from the figures, especially in these new church districts in new housing areas, but the ideal seems to exclude other celebrations of Holy Communion which might tend to withdraw either individuals or families from the main gathering of the whole Church in that place. If this is so, then the ideal is undergoing modification in the new areas, and while the Parish Communion is the main service of the day, set at the best and most popular time in the morning, it is being preceded by another celebration at a more traditional time. The difference in actual numbers of churches with one or two celebrations of Holy Communion is only slight at the moment, namely 49 with Parish Communion only and 57 having both Parish Communion and an earlier service, but it is possible to see from the replies that it is the church units that are more mature that fall into the second category, while the younger district churches generally make up the former. Again, it is interesting to note that the churches which have only Parish Communion prefer the time of 9 a.m. for it, while those having an extra service earlier tend towards 9-30 a.m. for their Parish Communion. It would appear from this that the modification taking place in the idea of a Parish Communion pattern of Sunday morning worship is to come to terms with the conventional pattern by having an 8 a.m. celebration and substituting the Parish Communion, and a more suitable time for Matins as the main morning service.

Whatever may be the personal views as to the rightness or wrongness of such a development it cannot be denied

that it is effective. The following table is an analysis of the average annual attendance at Holy Communion per church under the three main headings of a single 8 a.m. celebration, a single 9 a.m. service and those which have two celebrations every Sunday morning. The number which precedes each figure for communicants is the total units in that particular sample.

TABLE. NO.39

Timing of Holy Communion Services (Sundays) and Attendances.

<u>Units.</u>	<u>8 a.m.</u>	<u>9 a.m.</u>	<u>2 services.</u>
Parish. 6)	2,929.	3) 3,408.	9) 4,630.
Parish Miss.4)	1,440.	16) 2,063.	3) 8,600.***
Multiple.	-	3) 3,001.	8) 2,727.
Miss.W.Independ.	-	9) 2,912.	9) 3,242.
Independent.11)	1,963.	11) 3,140.	26) 4,216.
<hr/>			
Averages All	21) 2,137.	42) 2,688.	55) 4,148.

(*** This figure is suspect because the three units report annual communicant figures of 700, 17,000 and 8,000.)

Comparing the above with Table No.38 on Page 159, the churches listed under 8 a.m. include those whose timing runs from 7 a.m. to 8-30 a.m. a possible total of 93; those under 9 a.m. include those whose timing runs from 8-45 a.m. to 9-30 a.m. a total possible of 98. The above table is important for the indication it gives as to the popularity of 9 a.m. or 9-30 a.m. for the main service of Holy Communion on Sundays. I do not think that it supplies an argument for Parish Communion but only for the times of 9 or 9-30 a.m. as being better than the traditional time of 8 a.m. for celebrations of Holy Communion in new housing areas in the middle of this 20th Century. The absence of information about churches using the conventional pattern, but having the early celebration of Holy Communion at 9 a.m. or later, prevents any suggestion that attendances might be better in this case too, but the possibility exists. Apart from this matter of timing the Parish Communion has definite practical advantages over Matins as the main service of worship in new church districts. Matins is not an easy

service to teach to people with little or no church background, it makes quite high demands on technical and musical ability. The service of Holy Communion on the other hand is a straightforward one, so far as the Prayer Book is concerned, people can follow ^{it} more easily than Matins, and said, with the addition of three or four hymns and a short sermon, is capable of being fully understood and actively participated in by most people. But perhaps the most important aspect of the Parish Communion is its evangelistic atmosphere. All ages are welcome at the Parish Communion whether they are Confirmed or not, and parents are encouraged to bring their children to the rail with them and they can be given a simple little blessing instead of the consecrated elements, but the demand for something more than mere attendance at a service is always present, a demand which appears to lead to Confirmation as a first step, but which in fact faces people with the constant need for personal dedication to the service of Jesus Christ.

The number of Family Services as shown in Table No.38 on Page 159 is 31, but is probably greater than this, for several of my correspondents refer to 'mangled Matins' as a sort of combined Sunday School plus parents service. The most popular time for Evensong remains at 6-30 p.m. Three churches alternate Evensong and Holy Communion at 6-30 p.m., making the latter into an evening Parish Communion with hymns and sermon.

Mid-week Services.

The tables on the following pages list and analyse the mid-week celebrations of Holy Communion and the Daily Office used in the new churches. Celebrations of Holy Communion amount to no less than 287 per week plus another 43 on saints' days and festivals. The churches in new housing areas would seem to be lawbreakers in that only 29 report that Matins and Evensong are said daily in their churches. It is interesting that in this section 22 churches report that they hold devotional services during the week and it is another pointer indicating the extent and faithfulness of the efforts of the clergy in new housing areas to develop and maintain a constant stream of

Mid-Week Celebrations of Holy Communion. Summary.

Unit.	Festivals.			One Service -Days.						Two per day.			Total Units.
	1.	2.	Tot.	1.	2.	3.	4.	5.	6.	1.	2.	3.	
<u>Parish.</u>													
Units.	4.	1.	5.	3.	5.	1.	2.	-	3.	2.			16.
Services.	4.	2.	6.	3.	10.	3.	8.	-	18.	4.			46.

<u>P.Miss.</u>													
Units.	8.	-	8.	9.	4.	2.	1.	-	1.				17.
Services.	8.		8.	9.	8.	6.	4.	-	6.				33.

<u>Mult.</u>													
Units.	1.	-	1.	5.	2.	-	-	-	1.	1.	1.		10.
Services	1.	-	1.	5.	4.	-	-	-	6.	2.	4.		21.

<u>M.w.Ind.</u>													
Units.	9.	1.	10.	5.	7.	-	1.	2.	-	1.	-		16.
Services.	9.	2.	11.	5.	14.	-	4.	10.	-	2.	-		35.

<u>Indep.</u>													
Units.	13.	2.	15.	14.	6.	5.	6.	5.	10.	1.	-		47.
Services.	13.	4.	17.	14.	12.	15.	24.	25.	60.	2.	-		152.

<u>Totals.</u>													
Units.	35.	4.	39.	36.	24.	8.	10.	7.	15.	5.	1.		106.
Services	35.	8.	43.	36.	48.	24.	40.	35.	90.	10.	4.		287.
=====													

TABLE.No.41.

Daily Offices.

Unit.	Matins & Evensong.	Matins Only.	Evensong Only.	No.Rep-lying.	No. Not replying.	Dev. Serv.
Parish.	8.	1.	2.	11.	7.	5.
P.Miss.	1.	-	1.	3.	34.	5.
Mult.	1.	-	1.	2.	6.	1.
M.w.Ind.	4.	-	3.	7.	16.	3.
Indep.	15.	2.	7.	24.	30.	8.

Totals.	29.	3.	14.	47.	93.	22.
=====						

Analysis of Celebration Timing - Mid-week.

Unit.	Day.	Time Not Spec.	6.	7.	8.	9.	10.	11.	8pm.	Nil.	Totl.
	M.	4.									4.
	Tu.	5.				1.					6.
	W.	7.		2.		2.	3.	1.			15.
	Th.	6.		1.							7.
	F.	5.	1.								6.
	S.	3.									3.
	N.S.	5.									5.
Totals.		35.	1.	3.		3.	3.	1.		(2.)	46.
Festivals.				2.		1.	2.	1.			6.
<u>P.Missions.</u>											
	M.	2.									2.
	Tue.	1.		3.				1.			5.
	W.	2.		1.		1.	5.				9.
	Th.	2.		1.		1.	2.				6.
	F.	3.		3.							6.
	N.S.	1.									1.
	N.S.	3.				1.					4.
Totals.		14.		8.		3.	7.	1.		(16)	33.
Festivals.		3.		4.					1.		8.
<u>Multiple.</u>											
	M.	1.									1.
	Tu.	2.									2.
	W.	2.		3.			1.				6.
	Th.	2.					2.				4.
	F.	1.									1.
	S.	1.									1.
	N.S.	4.	1.					1.			6.
Totals.		13.	1.	3.			3.	1.			21.
Festivals.							1.				1.
<u>Missions w. Indep.</u>											
	M.	1.						1.			2.
	Tu.	2.		3.		2.					7.
	W.	3.	1.	3.			1.				8.
	Th.	2.		1.		1.	4.				8.
	F.	3.									3.
	S.	1.									1.
	N.S.	4.		1.			1.				6.
Totals.		16.	1.	8.		3.	6.	1.		(3)	35.
Festivals.		4.	1.	5.			1.				11.
<u>Independent.</u>											
	M.	13.		1.							14.
	Tu.	21.	2.	4.							27.
	W.	22.	2.	4.	2.	2.	6.	3.	1.		41.
	Th.	23.		4.			2.	2.	1.		32.
	F.	19.		3.	1.						23.
	S.	14.		1.							15.
Totals.		112.	4.	17.	3.	1.	8.	5.	2.		152.
Festivals.		8.	1.	3.	1.		3.		1.		17.

Table No. 43.

Patterns of Mid-Week Services. cont.

Analysis of the Timing of Mid-week Celebrations - Totals.

Day.	Nil.	Time Not Specified.	6.	7.	8.	9.	10.	11.	8 pm.	Total.
M.	21.	-	1.					1.	0	23.
Tu.	31.	2.	10.			3.		1.		47.
W.	36.	3.	13.	2.	4.	16.	4.	1.		79.
Th.	35.		7.			2.	10.	2.	1.	57.
F.	31.	1.	6.	1.						39.
S.	20.		1.							21.
N.S.	16.	1.	1.			1.	1.	1.		21.
<hr/>										
Totals.	28. 190.		7.	39.	3.	10.	27.	9.	2.	287.
<hr/>										
Festivals.	15.		2.	14.	1.	1.	7.	1.	2.	43.
<hr/>										

prayer and Christian devotion among their new congregations. Numbers mean little in these matters but surely the tremendous spiritual output indicated by the fact that there are 222 celebrations of Holy Communion every Sunday, plus 52 Family Services, plus 31 Matins, and 142 Evensongs, and during the week another 287 celebrations of Holy Communion, 22 devotional services and at least 46 daily offices, must be building up a spiritual capital fund on which the whole Church will be able to draw in time.

Whether the new churches are adequately equipped with buildings and clergy or not, the Word of God is being preached and the Sacraments ministered with energy and devotion.

Church and New Community.

On page 21 we saw something of the difference in meaning attached to the word 'amenities' when we compare pre- and post-war housing estates. To set the background against which the Church must operate in modern new housing areas we must now glance at the position in so far as amenities are concerned to-day. As will be seen from Table No.44 on the following page, we have used the 'amenity' in a very broad sense, and the table lists those amenities found in their new areas under survey. The list illustrates better than anything else something of the truth in Dr. Brown's first indication of how modern society affects the individual, namely, by stimulating his desires without being able to satisfy them. (See Page 17).

With all the emphasis that is laid on 'planning' to-day, it is disappointing to notice how short of amenities the new areas surveyed are, four years at least from their appearance on the ground. A new house in a new estate with all the wealth of preparation and planning needed to accomplish so much, one would naturally expect that the other facilities for living would be provided as soon as the house, so that the occupiers can shop, send their children to school, have the babies attended to at the clinic, get to and from work easily, and have somewhere to meet in the evenings to get to know the neighbours and start the process of building up what we normally expect in the way of the multitude of interests and activities that are involved in any community. Yet the table shows that less than a hundred of the 130 new estates surveyed are satisfactorily equipped with shops, schools, clinics, transport or meeting places, and this figure is only attained by including those replying that their amenities are satisfactory and 11 out of this 26 do so because they are near enough to the town to use those already in existence - none have been provided in the 11 estates. It is quite shocking to find that there are more public houses in new estates than there are clinics, libraries, hospitals, cinemas public halls, community centres or playing fields, though it has to be admitted that they do provide one type of meeting place

TABLE NO. 44.

Amenities in the New Areas Under Survey

District.	Par.	P.Miss.	Mult.	M.w.Ind.	Indep.	Totals.
Tot.Surveyed	14.	37.	8.	23.	53.	135.
No Comment.	-	2.	-	2.	1.	5.
Making Comment	14.	35.	8.	21.	52.	130.
No Amenities.	2.	7.	1.	1.	1.	12.
Satis.Amenit.	2.	6.	-.	5.	13.	26.
Playing Fields.	2.	10.	4.	3.	8.	27.
Shops.	7.	16.	5.	15.	29.	72.
Schools.	8.	17.	6.	11.	30.	72.
Libraries.	5.	3.	2.	3.	12.	25.
Cinemas.	1.	1.	2.	1.	3.	8.
Community Cen.	2.	5.	3.	3.	10.	23.
Public Halls.	1.	1.	-	1.	1.	4.
Swimming Baths	-	1.	-	-	-	1.
Public Hses.	8.	17.	5.	10.	22.	62.
Clinics.	8.	14.	5.	6.	15.	48.
Hospitals.	5.	3.	2.	4.	8.	22.
Transport.	9.	18.	5.	12.	24.	68.

Of the Church Units stating that they are satisfied with the amenities 11 out of the total figure of 26 are sited near to existing towns where all the above-mentioned amenities are adequately supplied.

for the new inhabitants of estates and thus fulfil some social function there.

Such a shortage of amenities adds to the problems, opportunities and responsibilities of the new churches in new housing areas. A great mass of people with nothing to do in its leisure hours presents the Church with a challenging situation, offering on the one hand almost limitless opportunities for service while on the other tying the opportunities that can be grasped to the niggardly limits of the church buildings in the new district.

We have looked at various aspects of the Church's work as it is applied in new housing areas with the emphasis so far mainly on the inner workings of the Church and now it is time to glance at the activities and organisations which bring the Church into contact with the community in which it is placed. Table No. 45 on Page 170 and the Diagram No. 10 on Page 171, which illustrates it, summarises the lists of organisations using church premises, and the staggering total of 932 organisations is recorded. This total omits 40 which are not detailed in one Parish Unit, and another 50 in one of the Multiple Units, so that well over 1,000 organisations and activities meet in some 130 to 140 church halls, dual-purpose buildings and schools, most of them every week. Most of these activities are church organisations but the new churches also find accommodation for 219 non-church organisations as well. When it is remembered that because of the peculiar social structure in new housing estates much of the responsibility, initiative and direct leadership must come from the parson, it will be appreciated just what is laid upon the clergy in this respect in new housing areas. The biggest section of the church organisations lies in the realm of youth work, and the biggest part of this in uniformed organisations. Non-church youth organisations make up a substantial proportion of the whole. The average number of organisations per church works out at 6 church, and $1\frac{1}{2}$ non-church activities, and while even this emphasises the problem of squeezing so much into the inadequate

TABLE NO.45.

Summary of Organisations Using Church Premises.

Organisation.	Par.	P.Miss.	Mult.	M.w.Ind.	Indep.	Totals.
<u>Church Organisations.</u>						
<u>1. Youth.</u>						
a) Uniformed.	47.	46.	16.	53.	125.	287.
b) General.	19.	35.	5.	17.	80.	156.
c) Totals.	66.	81.	21.	70.	205.	443.
<u>2. Adults.</u>						
a) Male.	4.	9.	5.	5.	21.	44.
b) Female.	28.	40.	9.	28.	52.	157.
c) General.	10.	18.	2.	17.	22.	69.
d) Totals.	42.	67.	16.	50.	95.	270.
<u>Non - Church Organisations.</u>						
<u>1. Youth.</u>						
a) Uniformed.	6.	13.	-	5.	10.	34.
b) General.	4.	6.	4.	8.	16.	38.
c) Totals.	10.	19.	4.	13.	26.	72.
<u>2. Adult.</u>						
General.	18.	25.	18.	23.	63.	147.
<u>Totals.</u>						
<u>All Church Ors.</u>	108.	148.	37.	120.	300.	713.
<u>All Non-Church Organisations.</u>	28.	44.	22.	36.	89.	219.
All organisations.	136.	192.	59.	156.	389.	932.

ORGANISATIONS USING Church Premises.

Church Organisations.

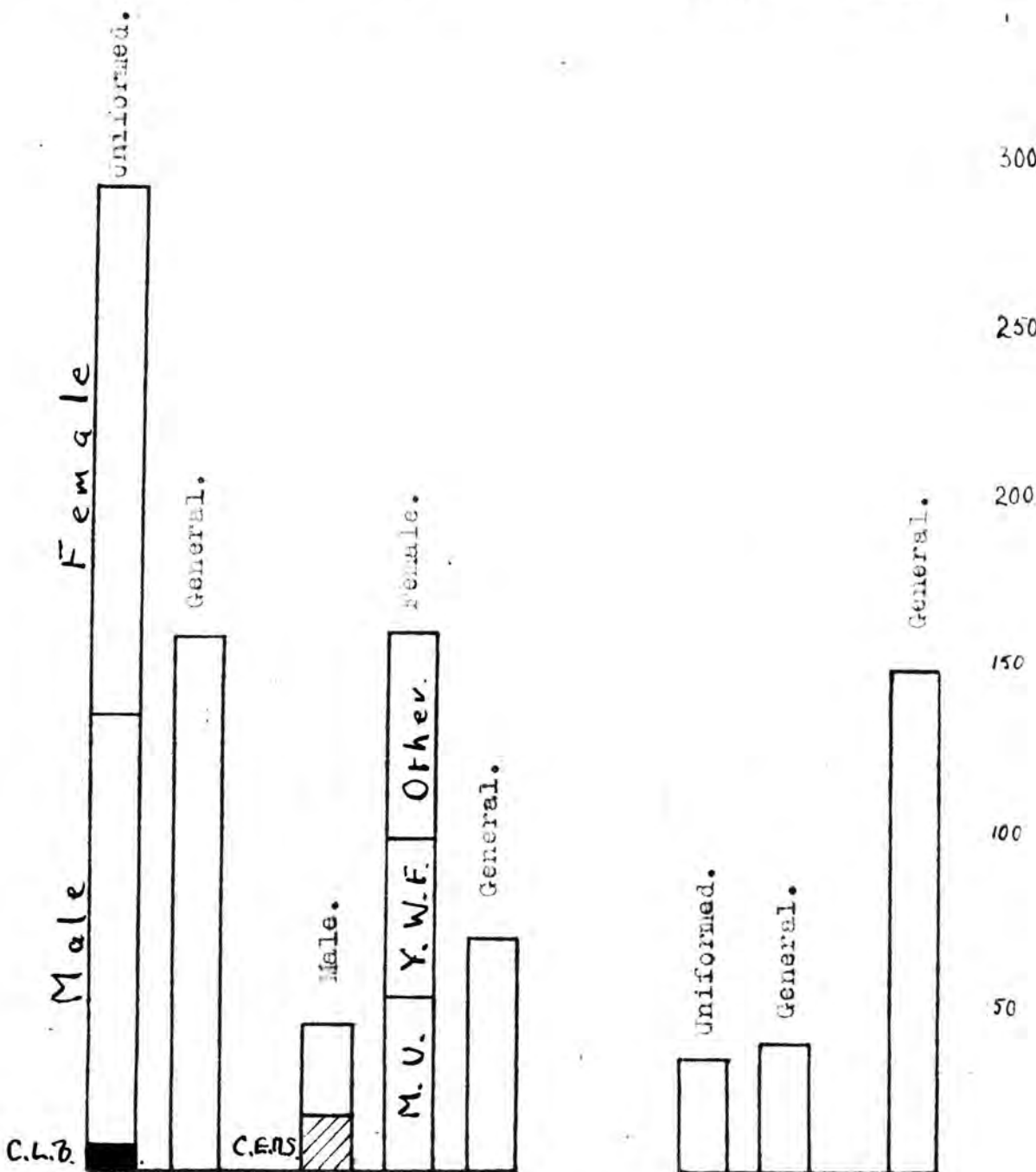
Non-Church Organisations.

Youth.

Adult.

Youth.

Adult.



premises available, roughly one hall or dual-purpose building per new church district per night, it is completely unreal to judge all units by the average for the reason already noted that some units have something like 40 or 50 organisations using the premises. The outstanding feature of the summary and the diagram, and again of the analysis of adult church organisations is the grave shortage of church organisations for men. This is a most serious defect of the Church in new housing areas. There is at least one women's organisation to each new church but only 44 men's organisations in 140 new church units.

On the next page is Table No. 46, the analysis of the youth organisations using church premises, the outstanding feature of which is the predominance of the Boy Scout and Girl Guide movement as the choice of uniformed activity for Church boys and girls. To me, this is quite unexpected. It will be seen in the non-uniformed section of the table that Guilds, Fellowships etc., are the biggest group, the significance of which is, that many new churches wish to get away from old ideas of youth clubs as such for two reasons. First, because we cannot compete with the youth clubs organised by local authorities on school premises with fine equipment, buildings and paid leaders; and secondly, because in a new church district there is an opportunity to create a new youth activity with a more definite church atmosphere and affiliation. This attitude is illustrated by this significantly large number of youth organisations termed 'Guilds, Fellowships etc.' which together with the number of missionary and Bible groups make up more than half the non-uniformed church youth organisations, in the survey. Thus, it is all the more surprising to find that the uniformed organisations chosen to work in the new churches should be units of Scouting. This must not be taken as belittling the work among young people done by this great movement, but one would have expected a much more definitely Church organisation such as the Church Lads' Brigade or even the Boys' Brigade to have been initiated to train the Church's future men. It may be that there is a connection here with the very small

TABLE NO.46.

Analysis of Youth Organisations.

Church Organisations.

<u>Organisation.</u>	<u>Par.</u>	<u>P.M.</u>	<u>Mult.</u>	<u>M.w.I.</u>	<u>Indep.</u>	<u>Totals.</u>
<u>Uniformed. Youth.</u>	18.	37.	8.	23.	54.	140
Scouts.	13.	13.	4.	11.	28.	69.
Cubs.	12.	11.	4.	12.	30.	69.
Guides.	13.	14.	4.	16.	35.	82.
Brownies.	12.	15.	4.	16.	34.	81.
Totals.	50.	53.	16.	55.	127.	301.
Open Groups. *	2/6.	6/13.	-	2/5.	6/10.	16/34.
Church Groups *	13/44.	13/40.	4/16.	16/50.	33/117.	79/267.
Total Groups.	15.	19.	4.	18.	39.	95.
Church Lads' Brigade	1.	2.	-	1.	3.	7.
Church Girls' Brig.	-	-	-	-	-	-
Boys' Brigade.	-1.	3.	-	1.	5.	10.
Girls' L. Brig.	-	1.	-	1.	-	2.
Cadet Corps.	1.	-	-	-	-	1.
Totals.	3.	6.	-	3.	8.	20.
<u>Non-Unifor. Organisations.</u>						
Youth Clubs.	4.	9.	-1.	6.	23.	43.
Guilds, Fellowships etc.	10.	17.	4.	5.	26.	62.
Missionary, Bible Gps.	1.	3.	-	3.	15.	22.
G.F.S.	4.	4.	-	1.	5.	14.
Lads' Clubs.	-	2.	-	2.	8.	12.
Girls' Clubs.	-	-	-	-	3.	3.
Totals.	19.	35.	5.	17.	80.	156.
<u>Non-Church Organisations.</u>						
Youth Clubs.	1.	2.	-	-	1.	4.
Schools. (on Ch. prems)	2.	1.	1.	2.	3.	9.
Dancing Classes.	1.	3.	3.	6.	12.	25.
Totals.	4.	6.	4.	8.	16.	38.
Totals. Church Youth Activities.	72.	94.	21.	75.	215.	477.
Totals. All Youth Activities.	76.	100.	25.	83.	231.	515.

* 2/6 = 2 groups comprising 6 sections.
13/44 = 13 groups comprising 44 sections.

number of church organisations for men that exist in these new church units in that we are not training our boys, the churchmen of the future, in positive, disciplined, church membership. Even with committed churchmen as officers there is always the problem of divided loyalty to be faced with the branch of the Scout and Guide movement attached to a church. The great method of character training developed by these movements is to take young people out camping as often as possible, to the end that they will be able to go out on their own, to look after themselves, and learn to be independent, self-disciplined, upright citizens, but these activities are forced by circumstances to take place at week-ends with the consequent clash between loyalty to movement and loyalty to Church. Faced with such a choice who can blame boys and girls for choosing the activity with their friends and leaders? The final result is that religion becomes of secondary importance and loses all appearance of being a divine imperative, a loss which neither the individual nor the Church can face with equanimity.

When we turn to look at the analysis of adult church organisations - Table 47, Page 175, we are faced with a much greater variety. But once again we meet the sad fact that in 140 church units there are only 16 branches of the Church of England Men's Society. The leadership of both the Church of England Men's Society, and the Church Lads' Brigade have much to answer for in failing to see their opportunities in the growing centres of church life springing up in new housing areas all over the country. If this trend continues both organisations will lose all claim to represent the Church of England in their particular fields. It might appear that these criticisms apply to the Mothers' Union as well but this is not so in that the Young Wives' Fellowships are the younger branches of Mothers' Union work that might be expected to operate in areas with a young population.

It is disappointing to find that with so many of the new churches using the Parish Communion pattern of worship, there is not a correspondingly great usage of the Parish Meeting

TABLE NO. 47.

Church Organisations - Adult.

Organisation.	P.	M.M.	Mult.	M.w.I.	Indep.	Totals.
No. of Units.	18.	37.	8.	23.	54.	140.
<u>Male.</u>						
C.E.M.S.	4.	3.	3.	-	6.	16.
Men's Clubs.	-	-	-	-	2.	2.
Men's Society or Fellowship.	-	6.	2.	5.	13.	26.
Totals.	4.	9.	5.	5.	21.	44.
<u>Female.</u>						
Mothers' Union.	13.	16.	4.	9.	9.	51.
Y.W. Fellowship or Group.	6.	15.	3.	6.	16.	46.
Women's Meetings or Working Groups.	9.	9.	2.	13.	27.	60.
Totals.	28.	40.	9.	28.	52.	157.
<u>General.</u>						
Sports' Clubs.	1.	2.	-	4.	2.	9.
Dance Clubs.	1.	2.	-	-	1.	4.
Whist Drives.	1.	3.	1.	1.	1.	7.
Dramatics.	4.	2.	-	4.	3.	13.
Church Fellowships, Parents' Grps. etc.	1.	6.	-	5.	5.	17.
Parish Meetings.	-	1.	-	2.	3.	6.
Old Time Dancing	1.	-	-	1.	1.	3.
Old Folk's Clubs.	1.	2.	1.	-	6.	10.
Totals.	10.	18.	2.	17.	22.	69.

Non-Church Organisations - Adult.

TABLE NO.48.

Organisation.	P.	P.M.	M.w.Ind.+Mult.	Indep.	Totals.	
No. of Units.	18.	37.	8.	23.	54.	140.
Sports' Clubs.	-	1.	1.	1.	5.*	*1 Wrestl. 8.
Whist Drives.	-	2.	-	1.	3.	1 Rabbit! 6.
Clinics.	4.	8.	5.	8.	8.	33.
Old Folks' Clubs.	6.	5.	2.	4.	10.	27.
Old Time Dancing.	-	1.	-	1.	2.	4.
Keep-Fit Class.	1.	1.	-	-	2.	4.
British Legion.	1.	-	-	-	2.	3.
Political Parties.	-	1.	3.	1.	11.	16.
Libraries.	1.	1.	-	-	1.	2.
Cinema.	-	-	-	-	1.	1.
Women's Institutes.	-	1.	-	-	2.	3.
Townswomen's Guilds.	-	2.	2.	1.	4.	9.
School - Adult.	-	-	-	-	2.	2.
Community Assoc.	1.	1.	-	2.	-	4.
C. Of S.S. Visiting Service, O.P Welfare Disabled, Neighbours.	2.	1.	2.	2.	4.	11.
Toc-H.	-	-	1.	-	1.	2.
Blind Society.	-	-	-	-	2.	2.
Choral Societies.	1.	1.	1.	1.	1.	5.
Orchestras	-	-	-	1.	-	1.
Serbian & Latvian Churches.	1.	-	-	-	-	1.
St. John Ambulance	-	-	1.	-	-	1.
Gardening Soc.	-	-	-	-	-1.	1.
Br. Women's Temperance Assoc.	-	-	-	-	1.	1.
Totals.	18.	25.	18.	23.	63.	147.

which is usually linked with the Parish Communion movement. Perhaps this fact is a further indication that the timing of celebrations of Holy Communion in new housing areas is more deeply involved in the adoption of the Parish Communion than any theological principles?

The last table in this series on Page 176 lists the adult non-church organisations using church premises in new housing areas and illustrates more pointedly the contribution that the new churches are making to the development of community life in the new neighbourhoods. At all times the prevailing shortage of accommodation must be kept in mind to enable a true picture of the extent to which the new churches are trying to co-operate with ~~the~~ and foster local community agencies. It is really quite surprising just how many differing activities are crammed into new church buildings in new housing areas.

Either directly or indirectly all the church activities we have considered in this section under the heading 'Church and Community' make some definite contribution to the notion of community in a neighbourhood, and from the Church's point of view, stand a better chance of making that contribution a more effective and permanent one simply because it is based on the Christian Community - the Church itself. The next table on Page 178 sums up the relations between the new church and the local authorities in whose area they work and the local schools they come into contact with. Positive good relations exist more between the churches and schools than with local authorities. Table No. 50 on Page 179 however, raises a very big question, namely that regarding the relationship that exists or should exist between the churches and community associations. On the one hand it may appear that the churches and the community movement are in direct opposition while on the other it is asserted that they should be complementary to each other in their different spheres. From Table No. 50 (Page 179) it appears that most new church units have good relations with the community associations in their neighbourhood. There are 21

TABLE NO.49.

Relations of Local Churches with Local Authorities, Schools and Community Associations.

Unit.	<u>Local Authorities.</u>				Total.	<u>Local Schools.</u>				Total.
	No Comment.	Good.	Indiff.	None.		No Comment.	Good.	Indiff.	None.	
Parish.	3.	9.	2.	-	14.	-	13.	1.	-	14.
P.Miss.	7.	28.	1.	1.	37.	4.	32.	-	1.	37.
Mult.	1.	6.	1.	-	8.	-	7.	1.	-	8.
M.w.Ind.	5.	15.	2.	1.	23.	3.	19.	-	1.	23.
Indep.	20.	24.	6.	4.	54.	8.	37.	5.	4.	54.
Totals.	36.	82.	12.	6.	136.	15.	108.	7.	6.	136.

Survey of the Relationship Between the Church of England

and the Community Movement in New Housing Areas.

Type of Ch. District.	Making No Comment.	Good Rel.	Indiff ent.	None	Tot.No	C.A.Cl.on in Dis.	Cttee.to C.A.	Affil to C.A.
Parish.	3.	8.	1.	2.	14.	3.	2.+1.	2.
Par.Mission.	9.	23.	1.	4.	37.	4.	3.	
Mult. Units.	1.	6.	1.	-	8.	1.	2.	1.
Miss.w.Indep.	7.	10.	4.	2.	23.	5.	3.	
Indep.Units.	15.	27.	4.	8.	54.	8.	9.	
Totals.	35.	74.	11.	16.	136.	21.	20.	3.

districts with no C.A., 11 where the relationship is a poor one, and 20 where the clergy are on the committee of the C.A., and 3 were actually founded by the clergy. I doubt if the same picture of amicable co-operation would be obtained by asking the C.A.'s the same question. In a survey conducted by a warden of a Community Centre a couple of years ago on this same subject of relations between churches and C.A.'s, he found, for instance, that of 7 Community Associations in Wythenshawe only one reported any contact with a church, and that a very remote one. In fact, two of the seven only existed through the generosity of my church letting them have our church buildings for their meetings, free of charge, and a third, the one reporting distant contacts, freely used our hall furniture - and we theirs - when extra seating was needed, and the committee and I were always working in close co-operation. What they meant when they reported no contacts, was that no churches were affiliated to the C.A.'s.

In the book, "Our Neighbourhood", published by the National Council of Social Service for the National Federation of Community Associations, it states that "unhappily no one church to-day can claim to be the focal point of neighbourhood life as was the mediaeval church. But a neighbourhood requires a focal centre, and, lacking the sort of centre which the mediaeval church provided, it is likely that the life of the neighbourhood will increasingly revolve about the community centre." ¹ The Ministry of Education's Book, "Community Centres" is more restrained. "Community Centres exist, so that neighbours can come together on an equal footing to enjoy social, recreative and educational activities, either as members of groups following particular hobbies and pursuits, or on the basis of their common needs and interests as human beings living in the same locality." ² With this aim suggested for the community centre we have no quarrel, because it is a rational and reasonable proposition, and makes no exaggerated claims for the place of the community centre in the life of the community. With this idea of community centre activity the

¹ "Our Neighbourhood" P.18. ² "Community Centres", Sect.13. P.5.

Church can work and co-operate most happily. The claim put forward by the National Federation of Community Associations, however, that the life of the neighbourhood will increasingly revolve about the community centre, is a very doubtful one indeed. It would seem as though the community movement wished to claim for itself the focal point once occupied by "the mediaeval church", and its methods would bear this out. All organisations in a neighbourhood should be affiliated to the community association, and the community centre should be the fount of all human society, in the widest sense of differing organisations and activities including education, in the neighbourhood. In fact, the community movement seeks to fulfil all the functions that used to be filled by the Church's parish hall, with this great difference, that written into the constitution of every community association is the clause, "The Association as such shall be non-party in politics and non-sectarian in religion." a clause which is taken by ordinary committee members to mean that religion and politics must be kept out altogether. In short, the community movement seeks to provide in every neighbourhood a centre which will provide all the amenities and activities that are provided by the Church's parish halls but without religion, and what is more important, without any objective other than that of local community.

The community movement is closely linked with that idea in town planning of the neighbourhood unit, an idea which is under fire to-day from many quarters. So long as the community movement claims only to provide and administer centres where "neighbours can come together on an equal footing to enjoy social recreative and educational activities", and does not claim to be the arbiter of all real community development in an area then we can support it whole-heartedly, but unfortunately these claims do not rest there. Phrases such as "the focus of the social and cultural life of the neighbourhood", or "a power house of community effort", or "The centre should belong to, and be the pride of, the neighbourhood", or ~~"a power house of community effort", or "The centre should belong to, and be the pride of~~
"Our Neighbourhood" p. 76 Sect 2

~~the neighbourhood.~~ and again a community association has been defined as "a democratic fellowship of individuals and organisations bound together by one common purpose, the common good." are in common usage in the community movement, and whether intended or not give the general impression that whenever the cause of community is under consideration the community movement, or a more precise title would be the community association movement, has answers ready made ^{deal with} to the problems likely to be uncovered. Dealing with the complex and pressing problems of the new housing areas, this is a very dangerous assumption to make, but it is plain that planners and others have absorbed this assumption because in so many new areas one is given the impression that all will be well as soon as 'x' thousands of pounds are spent on providing the extensive premises of a community centre. New communities are not created as easily as that.

This is a matter of far-reaching importance, and concerns everybody in England because if this assumption is allowed to go unchecked a great deal of public money will be laid out in the near future in providing community centres in new areas, and the question should be asked as to whether such expenditure can be justified or not? In a survey made in 1945 by the Manchester and Salford Council of Social Service into "Community Centres and Associations in Manchester", the writer, Miss M.P. Hall says in her conclusions, "The ideal community centre as envisaged by the leaders of the movement is then something far more than a social club, although the provision of social and recreational activities is one of its functions. But it is clear from the accounts of the Manchester centres which have been given in this report that several of them are little more than such clubs. Some officials are aware of further possibilities but they are hampered by poor premises and by the difficulty of arousing the interest of the people in their neighbourhood." ^{2.} The main cause of the failure of community centres to achieve the ideal is given by the officers as poor premises, but Miss Hall says "It does not wholly account for such

1. 'Our Neighbourhood' P. 20. 2. Hall. P. 79.

features as the decline in the activities of some associations." Miss Hall sees three possible reasons for the failures in community centres. The first, is the obvious one of whether the "local leadership alone can provide the breadth of outlook and freshness of inspiration which are needed..."^{2,} Secondly she says, "But the movement must have something more behind it to be really worth-while."^{3,} and goes on to mention the successful working-class movements with a real objective such as Trades' Unions, the Co-operative Movement and the Friendly Societies. Finally, she writes, "Moreover, many present-day tendencies for example, increasing mobility, the separation of work interests and home interests, mass entertainments, the growing importance of large compared with small local government units, and the increasing influence of the permanent official in civic and national affairs, all militate against the development of local consciousness and local effort. Collectively they give rise to the question as to whether the idea of the neighbourhood unit with a common life focussed round the community centre may not be out of tune with the spirit of the age - a wistful looking backward to a tradition which is no longer valid." (Miss Hall, P.85)

Is there an alternative? Some planners would place the local schools as the focal points of the new neighbourhoods, but there is little evidence here either to support with facts any success for this view. I believe that the facts brought out in this survey show that the Church of England is doing much to build up the new communities in both spiritual and social development. We have seen something of the difficulties in the way of the new churches fulfilling in any way adequately their spiritual function in the new housing areas, and equally great difficulties lie before them in this almost equally vital task of community building and we have to beware lest we forget the importance of this second half of our task. The whole Church bears responsibility for the community in which it lives, but none more than the Established Church, and the fact of the Establishment re-emphasises the importance of giving adequate consideration to this aspect of our work in new housing areas.

1. Hall, P. 81. 2. *Ibid.* P. 82. 3. *Ibid.* P. 84.

Some words from the Reith Report bear repeating here. "The Churches therefore hold high place among community builders. Whether regarded as guardians of ethical principles, interpenetrating the new community with the values derived from those principles, or as societies having a strong common bond and disposed to service, they are of vital importance in a new town and should be enabled to play their full part."

(Reith Report Sec. 230, P.52.) The town planners begin this 'enabling' by providing sites in their plans, it is up to the Church as a whole to complete the 'enabling'.

Comments and Suggestions - by Men Working in New Housing Areas.

The final question on the form asked for information about experiments or methods of working tried with some success in new housing areas. It has brought forward many comments and suggestions on a variety of topics. It has not proved possible to sort these comments neatly into tidy groups each dealing with a different aspect of the church's work in new housing areas for the simple reason that one comment may mention a number of different points. Some of my correspondents have treated the questionnaire as a confidential document but the aim of this last question was to elicit information that might be of help to men starting work in new housing areas, - or to those of us already at work there - so that while making their views public the authors remain anonymous. The actual words used by my correspondents are quoted in inverted commas, to distinguish them from any comments or introduction made by me.

1. "Building a church by voluntary labour".
2. "An abundance of literature to each house and visiting.
Just hard work."
3. "Reaching the mass of people with a 2d. monthly printed news sheet with a circulation of about 1,300."
4. "All the usual 'stunts' have been tried such as special services, teafights, a mission etc. and all of them have failed. I am gambling on steady, regular, persistent visiting to succeed ultimately."
5. "Nothing out of the ordinary." I have included this comment because it is so important. That may not be realised by those living and working in more established parishes who so often think that it is both possible and desirable to conduct flamboyant experiments in new areas, where in fact people expect something recognisably 'churchy' in the new churches. This 'ordinary' new church district is doing a remarkably fine job in its new area.
6. A priest with 7 years previous experience in a new parish writes feelingly that there should be two things in our Church, "1) A direction of man-power. If a man is dedicated he

will accept it. 2) A removal of the financial burdens from the clergy of these districts, and less emphasis on the fashionable churches. The Church fails lamentably in this matter."

7. A pre-war housing estate with a small wooden building to serve as the church increased its population by 8,000 in two years 1952 - 4. The incumbent writes "I do feel very strongly that more help should be given in the early, critical years, i.e. when the people are newly arrived and most impressionable. We had to cope with an influx of 8,000 people simultaneously with the erection of our permanent buildings. There ought to have been at least one assistant priest here, the diocesan authorities admit this and encourage the idea - if we can pay for one with a diocesan grant of £100 a year. We have ourselves had to find about £9,000 for our buildings and so far an assistant curate has been out of the question, and meanwhile the most critical years are passing..... We have tried all sorts of experiments and methods with varying success, including a mission. I become more and more convinced of the importance of the family unit, and I have found a good deal can be done with the Baptism of infants. We make a lot of this, always making the service as solemn and impressive as we can, and not infrequently administering it at a public service."

8. "Never lose your sense of humour."

9. "From 1947-52 while newcomers were still arriving we ran a 'Good Neighbour' scheme. It was supported by City Councillors and officials, local doctors, teachers, chapel, Council of Social Service, Red Cross etc. A 'Good Neighbour' representative in each street was the voluntary agent to receive problems and to help personally or to put the applicant in touch with those who could help. All newcomers were visited, given handbills of information etc. Weekly, the city councillors gave interviews in the church vestry. Monthly the representatives met the councillors and passed on their problems. Through this scheme, public meetings were called, and the Community Association, Allotments Association and Old Folks' Clubs were started, though they run themselves through their own committees."

As people became more settled, demands on the scheme decreased and by 1952 calls upon it had practically ceased and it fell into abeyance."

10. "The work is the same as in any other parish. The quicker folk wake up to the fact that practically all big town parishes are new (shifting populations etc.) the quicker you'll stop wasting your time and mine!" Nevertheless, the writer had completed the form with care and the information shows a very well run parish enjoying considerable success.

11. "I have tried everything I thought worth trying. I feel nothing matters so much as being as good a pastor as one can, trying to talk in a language that can be understood, and trying to remain a sympathetic human being."

12. "Frankly, I don't think the information I have given is really worth much, because since we Consecrated the new church at Easter attendances and the whole pattern of parish life has altered so much. We not only have larger congregations, we also have a much more varied cross-section of the public taking a lively interest in what we are trying to do." This should be noted in connection with the high priority given to 'proper' churches by men in new areas.

13. "House meetings and the recent introduction of the Parish Communion."

14. "Concentration on the Mothers' Union and Church Lads' Brigade and their parents. Building our own hall has brought in the men. Monthly visiting by 35 lay visitors."

15. "The system of spreading keen lay people widely and getting at least one keen and active family in each street. This works wonders. On my own part - visiting, visiting, visiting."

16. "Whole families come to the Parish Communion including tiny children who are brought to the altar rail. All Baptisms are followed up by the Young Wives' Group who are a very strong power for evangelism in the parish."

17. "The only successes I have had have been through house-churches in so far as I have been able to develop them in a leaderless community." This is interesting in that most men

working in new housing areas fail to see any advantage in the house-church idea. This will be mentioned again later.

18. "Training the Anglican Church to be enthusiastic and friendly about new people - try to make people feel they are wanted."

19. "Get a man there first, living among his people and visiting for all he's worth.... Get him there, let him be seen, let the church grow round the visible priesthood. I wish with all my heart that I'd dug my toes in and refused to have the dual-purpose building first."

20. "House to house collection using F.W.O. envelopes. I have 22 street collectors who I visit every week. In this way I know exactly what is going on in every street."

21. "New areas should never be regarded as the particular headache of such and such a parish, but rather the opportunity for the whole Church. In my opinion they are not so considered."

22. "It is perfectly obvious that purely working class estates haven't a hope of raising sufficient funds to build hall, church and vicarage. By all means they must be encouraged (even compelled) to raise as much as possible; but the greater proportion of the thousands needed must come from outside the parish. Here too much is required of the new area itself, but I find the response of the people quite magnificent."

23. "The manner in which some of the clergy in the parishes from which these people move cling on to their church people is deplorable. Some of them are openly hostile. One gentleman actually started a bus service to take people from the new parish to a Communion Service at precisely the same hour as ours is held. Another sent some parishioners around the new estate trying to persuade people to put their names on his Electoral Roll! Incredible!" While these actions tempting people back from the new areas are extreme, they illustrate an attitude that is all too common.

24. "The two clergy at the parish church give help to the priest-in-charge of the new area and he also shares in the life of the old parish... A priest left on his own on the hard

new area might break his heart! The parish is crippled by a diocesan quota of over £800, based not on churchgoing people but largely on populations."

25. "Our biggest single problem is manpower. We cannot afford to pay an assistant priest of experience as much as he would receive as an incumbent. With our population (and 4 churches) we require a staff of at least 4 priests. It will probably be necessary to divide the parish up into 3 areas eventually. We are planning to make each area fully self-supporting before division takes place, but pressure of finance and inadequate supply of assistant priests may force the issue too soon." Writing of his previous experience in a large housing area the same incumbent says, "We were surrounded by 10 other parishes of similar problems, mostly with churches built, but all obsessed with the problems of finance and with the feeling of isolation. There was only one curate in the 10 parishes and at no time in the 8 years were all the parishes enjoying the services of an incumbent. I saw all the 10 parishes except one, change twice in 8 years and 2 priests left ----- completely broken men.... I firmly believe that the principle of one man, one church and one district is working to the detriment of the Church's impact upon the community. The division of a natural community of 60,000 into 6 separate parishes, instead of one parish with 6 centres is a constant source of weakness both to the Church's work and to the work of the individual priest. We need a vision of the Church and not of the parish." And as though to prove this writer's contentions his church has raised £20,000 since the war for this work of extension.

26. "I can commend the Wells Organisation for putting backbone into the Church and for making for sound finance." For further information about the Wells Organisation see later.

27. Because of the very high birthrate in his parish and its effects on the churchgoing of the new parents one incumbent takes the Holy Communion to their homes in the same way as to the sick. With a team of visitors too he is flooding the parish

with leaflets specially produced by S.P.C.K. and with 20 in the series plans to deliver one a month to each home in the area.

28. The comment of one member of a 'team' of clergy working in a new town is worth special note. "The policy in the Diocese of St. Albans is to work New Towns as one large parish with the clergy working together as a team. We find that this works extremely well and happily."

29. "We are trying to train the over-8's children in a real knowledge of the Prayer Book and its services. We have a quarterly conducted Communion and give each child a Shorter Prayer Book after 6 attendances."

30. "Our problem is staffing. Three churches within one parish with an ideal of Vicar and at least two priests. Building up requires more experienced men than deacons. Second curacy men are rare birds and stay so short a time before being drafted into livings. New housing areas with their mass of population require more than anything, stability. I have been here 7 years, but my staff has always been on the move and this does not make for building up. We really want men to stay 10 years at least on such areas."

31. "Use of the very small nucleus attending the mid-week meeting as door-to-door visiting team. All organisational activities looked upon as means of evangelism, and seeking to introduce others into the fellowship of the church rather than as fellowships of those who are already church members. All programmes are geared to this effort."

32. "Evensong is dying, and does not fit into the 1957 pattern of life, I don't pretend to know the answer to this, but most certainly the Parish Communion is the one service which is making headway....Afternoon Sunday Schools proved an absolute flop."

33. "I insist that Confirmation candidates come at 9-30 a.m. on Sundays and they are excused Sunday School if they do. This has had the effect of building up a wonderful congregation of young people, teenagers etc."

34. "Encouraging children to come to church instead of Sunday

School. Parents are now following their example. Popular service is Sung Eucharist at 11 a.m. - a simple parish setting."

35. "I find that in visiting, my time seems to be taken up in attempting to restore the confidence of the people, in the Church and in particular, parsons!! "

36. "I have tried using a shop for celebrations of Holy Communion once a month - until stopped by the borough council."

37. "Emphasis on fellowship, e.g. Parish Breakfast, and hard work for 18 hours a day."

38 I think it all important to build up a Church and not organisations attached to a church. Time and again we ~~week~~^{seem} to lose good men to the church by putting them in organisations. I strongly advise concentration on the Church itself not the organisations."

39. "The first priest-in-charge should stay a long time and get some stability established."

40. "I recommend, the Wells Organisation for finance, a monthly meeting with social workers for the beginnings of community, and a large team of parish representatives visiting homes every month for evangelism."

Most of my correspondents mentioned the old and well-tried method of visiting as still being the best. A surprisingly large number mentioned the value of having an active Young Wives' Group and using them for visiting after Baptisms and for other evangelistic purposes. One or two said "definitely no Mothers' Union." Four churches speak of the value of house meetings in conjunction with the Parish Communion, but again rather surprisingly in view of the publicity it has received, only 4 churches were keen on the 'house-church' idea. In the case of a new housing area without a church or hall but with a resident priest, the house-church method of preaching the Word and administering the Sacraments if enforced upon the new community. The priest begins in his own house, if he is fortunate enough to have one, but single-handed as he is most likely to be, the need to go from one house to another to carry out his ministrations to as large a number of people as possible

on Sundays, makes it a physical impossibility to keep up satisfactorily. In a settled, established community the house-church may help in taking the Church out into the homes of the parish to break up an over-centralised notion of the Church, but in new housing areas where there is no sense of community and where one of the greatest needs is to build up this sense as quickly as possible, and too where stability, permanence and security are desired almost above everything else, the use of the house-church method when a building is available providing a fixed centre for worship will only tend towards a continuance of the splintering social disintegration that takes place in new housing areas. It is difficult enough to get people to come to church in new housing areas without adding to those difficulties an apparently legitimate excuse for keeping away altogether. Initially, we may have to use houses as churches in new housing areas, but for no longer than is absolutely necessary.

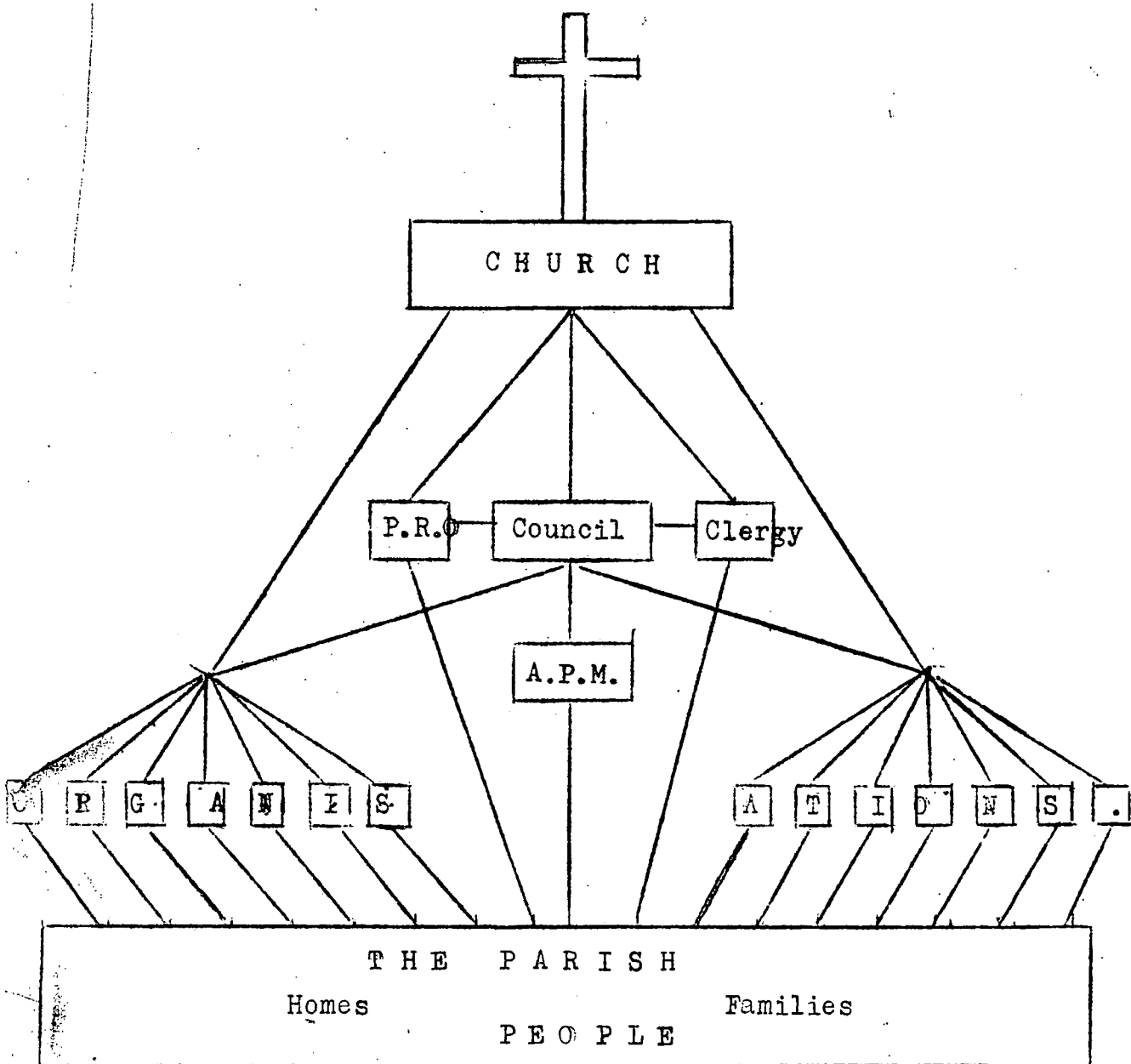
Recent Developments.

In the comments made above by the clergy actually at work in new housing areas two points need amplification. They are the numerous references to lay visiting teams and the mention of the Wells Organisation, and we shall consider them in that order.

Parish Representatives, Lay Visitors, Street Wardens etc.

It is evident from the size of the new church district and the continuing shortage of clergy to deal with them at all adequately that if the vital part of the Church's contact with its people through visiting their homes is to be maintained two things have to be faced. The first is that it is impossible for the clergy to do much more than just scrape the surface, and secondly, that therefore the laity must be involved in the job of developing, extending and maintaining contact between the Church and the people it is responsible for. From an administrative point of view the direct contact is by means of the Parochial Church Council and the Annual Parochial Meeting. Secondary contacts are also made through the organisations of the Church

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The Church as Unit of Administration in Relation to its Council and Organisations.

providing another series of links between the people actually belonging to those organisations, and too the families of their members, and the Church. Usually, the only personal contact between the homes of the parish and actual representatives of the Church is made solely through the clergy. The links provided by the Church Council and Church Organisations too often create a sense of distance and indeed unless the organisations are very carefully planned and run they may even act as barriers between the Church and its people. The only way to overcome the tenuousness of this method of keeping in touch with the huge numbers of people involved is to develop a new link - the one for instance marked 'P.R.O.' or Parish Representatives' Organisation, in the small square balancing that marked 'Clergy', - a link which is numerically large enough to meet the problem effectively.

Such an organisation is required to provide a two-way traffic in information, news of the Church to the people of the parish and information about the people to the Church. The needs for such a system are self-evident, they are:

a. For a regular system of visiting the homes of the parish by Anglican laymen and women. Two, three or four thousand homes may have to be dealt with and a visit every three or four years by a parson is of little use.

b. To get Church news and information into the homes of the parish as speedily as possible thus keeping them in touch with all that goes on in the Church.

c. To keep the clergy informed of cases of urgent need or sickness in the parish. Too often it happens that people are ill, or even die, without the clergy knowing anything about them at all.

d. To gear the whole of a Church's life and activity together so that it can become the most effective unit spiritually and pastorally that we can possibly make it.

e. To enable the Church to be the Church, the branch of the divine community in that area, so that every person in touch with the Church feels that he or she is wanted for themselves,

that they are valued as individuals, and that they belong to the Church and its neighbourhood.

All this can be done at the expenses of a couple of nights' work each month by church members. In the case of my own district 1,500 families are visited every month by about 85 men and women. They go armed with parish magazines as an excuse for their call - we have to remember that Anglicans are shy folk about their religion - but the main purpose is to have a chat with the families on whom they call. In addition, every family has a bright yellow folder in which are two cards and a business reply (paid) envelope addressed to the church office. In cases of sickness or need all that is needed is to write the name and address of the sick person on either the white card for general calls, or the red card for emergencies, drop it into the post and one of the clergy goes immediately it is received. Each parish representative carries a fresh stock of cards, envelopes and folders to replenish those used between his visits, and also to send off himself when he finds someone ill. It is better to get 2 or 3 notifications of sickness than none at all. The district is broken down into divisions, each with its own divisional leader, and then depending on the size of the parish, each division can be broken down again into sections each with three or four representatives working in it. The aim is to give each representative between 10 and 20 homes to visit each month, in one road or adjoining roads so that as little time as possible is wasted in walking from one house to the next. It may not be possible to fit representatives into their own road area, but in fact/^{many}prefer to go away from their own district.

9 Regular monthly meetings enable representatives to talk over problems they meet, to smooth out any administrative snags and are especially welcomed for the opportunity of getting to know each other and develop strong bonds of friendship. The results for the Church are very good. Surprisingly few urgent red cards are used, and many people regard the parish representatives visit with delight that the Church is interested in them personally, and it is hoped that the other needs will be filled

as time passes and people get used to the system. Similar systems to this are being used extensively in new housing areas all over the country to-day and it would help the new churches enormously if only churchpeople could be prepared for this sort of task before they leave their old neighbourhood and church to join the new one.

Church Fund Raising.

From information previously noted it is plain that the churches in new housing areas could not exist financially on the sums that come their way by means of collections only. A large proportion of their incomes come from 'other sources', sales of work, socials, jumble sales, a surprisingly few whist drives and so on, efforts which absorb a very great deal of time and energy, and compared with the results, a disproportionate amount of the Church's limited labour. If only this energy could be directed into more productive channels the Church as a spiritual organisation could surge forward, not only in new housing areas, but all over the world as well. Opportunities for this sort of advance are offered to the Church through the work of such bodies as the Wells Organisation, which come into a parish and place collection and Christian giving on a new and greatly enhanced spiritual basis, with a practical results that are quite amazing. My own church for example had a Wells conducted programme on Christian giving early in 1957. Our collections prior to the Wells programme, together with an envelope scheme, averaged £17.10.0. a week. For the past 18 months the average collections have been around £90 a week.

A Wells' Programme is a re-educational programme in a parish with the aim of teaching Christian people that they have a personal spiritual need to give to the Church, and that to be worthwhile to the giver the gift should involve sacrifice. Church members are asked to sign a pledge that they will give so much each week to the church, usually for a period of 3 years. The initial intensive part of the programme varies in length of time depending on the number of families listed to be visited and ours lasted eight weeks. The preliminaries occupied much

time on the part of Church Council because it is no light undertaking to employ such an organisation at a fee of, in our case £1,700, and in addition with a possible outlay on the expenses of the programme of up to £1,600. In fact the expenses amounted to only about £800 for an 800 family canvass. A quarter of the fee is payable in advance and ensures that the parish is well and truly committed to the programme. The agreement states that Wells will undertake the direction of the canvass and supervise the church for a period of three years, and there is a guarantee clause which pledges Wells to reimburse the parish if the results do not come up to an agreed figure within a year from its starting date. This happened in our case and Wells repaid us £600 under this clause. It should be mentioned that the Wells Organisation is a non-profit making body, and any profits that may be made are used for the benefit of the participating churches. Their methods are, on the surface, very simple. The director organises the lay folk of the parish in an all-out effort to put across to parishioners the needs of the giver to give, the great difference between this and all other collecting schemes being that the initiative and the responsibility for giving are laid at the door of the givers. The Church no longer begs for money. There are two main actions in the programme. The first is the loyalty dinner, a parish gathering of all the church families in one place at one time for a proper formal meal. The second is the visiting of all these families, as families, after the dinner by men trained by the director. Put like that it looks easy! In fact we employed two secretaries, two typewriters, an electric duplicator, an adding machine and all sorts of office equipment. Letters by the thousand were sent out in a steady stream - all with 3d. stamps on, people are most likely to read even a duplicated letter if it is personally signed, sealed and stamped! Large numbers of the women of the Church were trained, visited some 1,200 homes, and acted as hostesses at the dinner, to the 750 people who came. While all this was going on, some 60 or 70 men were being gathered together and trained. An attractive

brochure was produced, and arrangements for the dinner and the transport required were being made. All the leaders for the multitude of committees were selected and trained and were all laypeople. This is a layman's job and the clergy are ostensibly pushed into the background. At the dinner the speeches are made by laymen and it is a most inspiring occasion. Immediately after the dinner the teams of men visitors go out and the results start to come in. Competition is developed and maintained between them, and 21 days after the dinner the men had visited nearly 1,000 homes and nearly 800 families had pledged to give £20,000 to the church in the next 3 years.

In our case special circumstances militated against us, and as has already been mentioned our programme was not an unqualified success. But the real test of success is based on the comparison between before and after, and as has been stated the Wells programme raised our collections from an average of £17.10.0. a week to an average of about £90 a week. We are new in the Church of England to the idea of employing a professional body to help us with our fund raising, but surely it is no different from employing architects or solicitors or accountants? The challenge of a Wells conducted programme provides a church with a more effective instrument of mission than anything else that we have in this age. The soul-searching required to make a sacrificial pledge has to be seen and experienced to be believed and understood. Though the approach appears to be a financial one the real challenge is a spiritual one. Such a programme involves everyone in a tremendous amount of very hard work for the intensive phase, in our case 8 weeks, but all who took part enjoyed themselves far more than they have ever enjoyed any other task for the Church, and with a real challenge before them men and women were found to sacrifice time and energy in undertaking this job.

The well-established conservatism of our Church must not be allowed to blind us to the possibilities of such schemes as this. If only every church would undertake one within the next five years the whole financial situation in the Church as a

whole could be revolutionised. Anglicans have the unhappy reputation of being the worst givers to their Church in the whole world, but individual churches too are poor givers to the needs of the Church outside their parochial boundaries. Wells talk of 3 grades of parish, infant, juvenile and adult. The infant parish spends all its income on its own needs. The juvenile parish gives away as much as it spends on its own needs. The adult parish gives away twice as much as it spends on its own needs. Considering our history, our tradition and our potential future, it is more than a little disturbing to note that most of our churches are still in their infancy in this connection. What has happened in Michigan diocese can happen here and we should not rest until we have accomplished the same or better results.

C O N C L U S I O N S.

The urgency of the situation facing the Church in new housing areas has been emphasised over and over again in this survey, and nearly every report or publication dealing with new estates or new towns or the migrations of population taking place to-day contains some extra spur to the Church to wake up and get busy. Time is against the Church, we dare not, we must not delay. Mogey in his book "Family and Neighbourhood" lists the percentage of those acknowledging membership of different churches thus,

1.

Acknowledgement of membership of	Old Area.	New Area.
Church of England.	65%	30%
Roman Catholic Church	5%	10%
Nonconformist Churches.	5%	10%
None.	25%	50%
	100.	100.

And again, he lists the attitudes to religion found in the old and new areas thus,

2.

	Old Area.	New Area.
Favourable.	22%	20%
Vague.	40%	60%
Critical.	16%	10%
None.	22%	10%
	100.	100.

The sharp decline in the number of those acknowledging themselves as members of the Church of England in new housing areas is experienced by clergy working in these areas, as too is the high proportion of those acknowledging no religious affiliation. This latter point must be taken into consideration with those listed as 'Vague' in their attitude in the second table, for people are not unfriendly to the Church, they just do not know where they stand in relation to it. This may present us with a new problem but it is equally a new and far-reaching opportunity.

(Mogey p. 146. 2. Ibid. p. 147. y)

as well. The only quarrel I have with Mogey's figures is in respect of those acknowledging membership of the Roman Catholic Church. It seems doubtful if the figure of 10% is at all typical of most new estates, which are populated by people who have been screened for their degree of need by corporation or council housing committees. Roman Catholic families have a larger number of children per family than non-Roman Catholics, as any study of education committee figures demonstrates, and so qualify for houses in council estates in a much greater proportion than their national average of 8% of the population would seem to warrant. In a visitation of 2,360 homes in a new parish of 2,376 houses, it was found that 1,437 said that they were "C.of E." that is 60.5%, 512 said that they were Roman Catholics, 21.5%, 113 were Methodists, 36 Baptists, 14 Congregational, 39 attend 'other places of worship', 87 were mixed marriages', 11 people claimed to be atheists and in 41 cases the denominational allegiance was not disclosed. The significance of the difference between Mogey's percentage for membership of the Church of England and the new Church's figures lies in the fact that churchpeople, going out in the name of the Church, aroused sufficient friendly interest for people to admit that they were in fact "C.of E". An objective fact-finding survey might have found the same sort of percentage admitting membership that Mogey found. This is important for the suggestion, if no more, that if the Church is alive to its opportunities and is willing and capable of doing anything to seize them, even if it is only a visitation by lay-people to find out the Anglican homes in the new area, it will be received with a welcome and friendship, and personal friendly relations are the best and surest foundation for any further advance.

What should the Church do to grasp the opportunities lying before it in the new housing areas? By 1970 half the population will have been rehoused, mostly in new housing areas, and it would appear sensible to expect that half the assets of the Church in men and money should be devoted to this great task, and that church units that are uneconomical, either in

population of in the actual support given to them, in older areas, should be closed down to free men for where they are really and urgently needed to-day. This presupposes two things at least. That the Church recognises the situation as a fact requiring drastic and urgent measures; and that the Church has developed a policy or strategy to deal with the situation adequately. There is no evidence to support either as a fact at present. Some members of the Church know what is going on in the country in this connection but they are barely listened to when they speak out on the subject. The result is that there is, and can be, no policy for tackling the situation. Individual dioceses have plans for dealing with their own development problems, they launch appeals for apparently large sums of money but which are in fact trifling amounts in the light of the need facing the Church, but even when the money comes in the manpower difficulty is not overcome, clergy will still go to parishes where they are not needed half so much as they are in new areas, and dioceses with little or no new development problems to face will have an adequate number of clergy while others struggle along with too few. Many suggestions could be made as to how the Church should deal with this fact but a long list of revolutionary proposals might merely become wearisome as well as tiresome. In order to draw together the different strands of this survey and the conclusions that can be drawn from them I propose to present now the hypothetical development taking place in the fictional diocese of Maningham as both an illustration of some of the main points in this survey and also as a positive indication as to how the Church might deal with new housing areas if only it knew about them and had a real policy for their spiritual development.

The Maningham Development.

The Diocese of Maningham is set in the heart of England, and though surrounded with lovely country, is one of the worst blots left by the Industrial Revolution, since when it has grown until it now sprawls over nearly half of the old county of Midshire, and is one of the largest conurbations,

as well as being one of the largest dioceses in the country. As so often has happened in the large conurbations its growth has been unplanned and living conditions in the county borough are appalling. Thousands of terraced houses now condemned as slum property lie in monotonous blocks of dismal streets broken here and there by outcrops of huge and very dirty factories. The factories turn out iron and steel and cotton and chemicals, and a thousand and one other things, and of course, atmospheric pollution, by the ton. The city's overspill problem has been chronic since 1945. Nearly 30,000 houses have been built in estates on the outskirts of the city area since 1945 but this has neither filled the need of those on the corporation's housing list nor does it even acknowledge the fact that 70,000 houses have been condemned as unfit for human habitation and which are supposed to be replaced by 1960. The city alone needs 100,000 houses at once, and the smaller authorities surrounding the city in the same conurbation add another 30,000 houses to the total required in the diocese. Attempts to find more land on which to build had met with continuing failure. Every time a vacant plot appeared in the city area high flats had been built to meet the pressing demand, but the cost has been too great to carry on with this policy. Octavia Hill has already been quoted on this point, that the cost of land in city centres makes the building of dwellings for renting too costly. It is now costing £2,000 to build houses in Maningham and £4,000 to build flats while in rural areas it costs only about £1,600 per dwelling. These figures add up to a considerable sum when total plans are considered, thus to build 5,000 dwellings in the city area would cost £12.5.m. while the same number of houses could be built in a rural area for £7.5.m. and the remaining £5m. could be used for hospitals, community centres, cinemas, and bus garages, and would also have a far more beneficial social result than the former.

After a great deal of difficulty the City Council has succeeded in obtaining permission to build a new town under the Act of 1956 and to enlarge a village under the Town

Development Act of 1952, the populations of which are to be 60,000 and 30,000 respectively, the latter including the 1,000 already living in and around the village. The new town is almost virgin farmland in the County of Midshire while the estate is going to be brought into the city area though the Bill to bring this about includes provision for the maintenance of a green belt between it and the main city area. The Bishop's Officer for New Housing Areas has been closely involved with the City Council in these arrangements and his committee had already begun to make provisional plans for the Church's part in the development of these two new areas, but concrete plans were not laid down until the Bishop's Officer, Canon J. Smith, had brought the two new incumbents-to-be on to his planning committee and given them time to assimilate all the known facts. This appointment needs some amplification. It is part of the policy of the Diocese of Maningham to appoint the future curates-in-charge of new housing area parishes as soon as the city council and its officers proposed to develop a piece of land for this purpose, thus there is often an honorary curate-in-charge of a district which the planners have not even placed on paper. These incumbents continue their present job until such time as the development is sufficiently advanced for them to move into ~~th~~ the new parsonage on the estate, the aim being for them to be ^{re} before the people arrive so that they can welcome them in the name of the Church and help them with their settling-in problems. The council has found that this is a great help to it in that the men so far appointed have had experience of new housing areas and have been able to act as unofficial social advisers co-operating with the planners in the planning of the estates and have saved the council a great deal of money and manpower in the help they have given to the new tenants of the new houses when the population started to move in, by acting again unofficially but quite effectively as welfare officers, one-man Councils of Social Service and as co-ordinator for the different welfare agencies operating in the area. So the diocese has no difficulty in getting full co-operation from the council in return, and the

men have found that the contacts they make with city officials in the preliminary stages stand them in good stead when they begin work in the new area, and finally, the diocese's own planning of its church schemes benefits from this sharing of knowledge and experience all round and rarely do modifications have to be made to church development plans once they have been laid down.

In this case two different types of housing development were being planned at the same time and the two honorary incumbents worked happily alongside Canon Smith in the planning stages. The Reverend A. Brown was the Rector of a large middle-class parish in a good suburb of the city and he had had experience of working in new housing areas just before the war. The Reverend B. Robinson was a much younger man, ordained since the war, and had done a fine job in his present parish which with the Consecration of its new church had just graduated to that status. The appointments had occasioned the Bishop some difficulty. He had wanted Brown to go to the new town and Robinson to the estate, on the principle of the greater responsibility going to the more senior and experienced of the men, but Brown had pointed out that his age and seniority was the very reason for preferring the slightly smaller responsibility of the two places. If one was quieter than the other then he would prefer to go there, and any lack of experience on Robinson's part was surely covered by the fact that they would both have Canon Smith to help them and guide them. So in the end the younger man was appointed honorary rector of the new town and Brown honorary rector of the new estate. Some difficulty was likely to have cropped up in the case of the estate in that the present incumbent was 'difficult' but since the Church has accepted a measure of direction of labour for the clergy he has raised no snags, and has consented to carry on until the new man moves in.

Since the diocese set up its own 'Department of Promotions' for schemes of Christian giving, the need to set parochial quotas for the budget has almost disappeared so generous have the voluntary contributions to the needs of the

diocese become. Not all the parishes have used the diocesan scheme, many have preferred to use the Wells Organisation and maintain that their results have been better than diocesan planned schemes. The result is that the pressure making economy the sole criterion of the church buildings to be put up in the new areas has gone, and plans are now based on a careful assessment of the spiritual and social needs of the proposed new area. Other facts affect these things, such as the difficulty found in planning the new Town's church buildings. The diocese would have liked to erect a church school in each of the neighbourhood units but the Midshire representatives of the Advisory Council to the Development Corporation raised objections and the plan had to be dropped in the case of Hatlow, the new Town. The estate, Longshawe, is designed to have 3 neighbourhood units and because of its geography, forming a strip along the new city boundary as it does, the centre one was selected as the site for the parish church with the two flanking neighbourhood units to be sub-parishes. The education committee was agreeable to the transfer of 3 aided schools provided that the one in the central neighbourhood was a secondary modern one, their ideas running to the eventual establishment of this school as a comprehensive one. The layout of Hatlow was able to be more idealistic because of there being few existing features to limit it, and the town plan adopted was for five neighbourhoods. The central neighbourhood included the civic centre, shopping centre, theatres, cinemas, library and central health centre with housing dispersed among and around them. The other 4 neighbourhoods were placed around this centre and even the farthest houses were within easy walking distance of the town centre. Industrial premises were dispersed in estates in between the neighbourhood units but with small green belts keeping them apart. The main north/south road runs nearby and connection with it is made by a ring road around the new town while contact with the railway is made luckily at one of the junctions between an industrial estate and one of the neighbourhood units, and it^{is} planned to site the heavier industries with

their own sidings in this part of the town.

The Church's plan to deal with this future development was to have a parish church, rectory and parochial centre in the civic centre of Hatlow, with smaller churches and halls and houses in each of the 4 neighbourhoods. The plan for Longshawe was to have a small church, a house and a junior school in each of the outlying neighbourhood units and the parish church, rectory and secondary modern school in the central neighbourhood. Architects were appointed and plans were so far ahead that as soon as the roads were down in a neighbourhood, building operations began. One of the neighbourhoods in Hatlow was held up for a couple of years while the others were developed, but in the main the churches, houses and clergy were on the spot when the people began to arrive. The staff of the new districts had been carefully chosen beforehand and had been brought into the talks that were held with the Diocesan officer for new areas and the two incumbents so that they received a good bit of informal training before moving out to their new sub-units. The initial staff for Hatlow was made up of the rector, 4 vicars, 1 social worker trained in moral welfare work, 1 youth organiser, and the parish secretary/administrator. For Longshawe the rector had 2 vicars, 1 social worker, and the secretary, both areas sharing the services of the youth organiser until the number of young people warranted extra staff. The problem of the status of the curates-in-charge of the daughter churches has been overcome by calling them 'vicars' and as their churches are fully consecrated and licensed buildings they operate as parishes within the larger parish of the whole town or estate. This staff met the immediate needs of the incoming population but development moved so fast that the second stage in staffing was soon reached and then 5 assistant curates, another social worker and an assistant secretary were sent to Hatlow and 3 assistant curates to Longshaw.

Compared with the old-fashioned types of church development where economy was everything the expenditure in Maningham's latest piece of work would appear rather high, but

is in fact proving much more economical in the long term view.

In Hatlow the costs have worked out roughly as follows:-

4 sub-parish churches seating 400.	£160,000
4 Parish Halls.	120,000.
4 Vicarages	24,000.
1 Parish Church seating 500.	50,000.
1 Parochial Centra.	50,000.
1 Rectory.	7,000.
	<hr/>
	£411,000.

In Longshawe the costs to the Church worked out roughly at,

3 Schools.	£300,000.
2 Sub-Parish Churches seating 300. (1 enlarged cost £5,000.)	35,000.
2 Vicarages.	12,000.
1 Parish Church Seating 400.	40,000.
1 Rectory.	7,000.
	<hr/>
	£394,000.

Total capital cost of development £805,000.

In addition the stipends of the staff must be taken into account because for just over five years this had to be borne by diocesan and central funds, that is until the new churches got established and were able to begin paying their own way. Because of their responsibilities the two rectors receive £1,250 per annum and the vicars are paid on the same scale as incumbents in the rest of the diocese; the assistant curates receive the standard rate for assistants plus £50 a year. The two rectors received initial grants towards the costs of their brake-type of car from the diocesan car fund. The social workers were originally paid the standard rate for Church of England Moral Welfare Workers plus £50 each towards their accommodation, but as the youth organiser and the secretary/organisers were paid in accord with the salaries and conditions of service of the Society of Neighbourhood Workers, that is at the rate of £750 rising by £30 to £1,050 p.a. such a distinction

was felt to be unfair and they were put on the same rate. Too often in the past the Church has expected top service from its servants both lay and clerical for the lowest rate possible, and it is now clear that if we want the best then we have to pay for it, and the latest proposal in the diocese is to bring all incumbents up to £1,000 a year, assistant clergy to £650 and posts of special responsibility such as the rectors of multiple housing areas to £1,500 a year. The only point at issue being whether or not the new scales of pay should include annual increments such as those laid down by the Society of Neighbourhood Workers.

The choice of buildings for the Church in the two areas has proved a very happy one. The halls built in Hatlow have offered nearly the same facilities as envisaged by the Ministry of Education for Community Centres for areas of roughly the same population, but by careful design have proved cheaper to build than was at first thought. The larger hall next to the parish church is extensively used during the day-time, as are the neighbourhood halls, for such things as clinics, welfare foods and as assembly halls for a multitude of purposes, but in addition the parochial centre includes the parish office and the offices for the social workers and youth organiser, together with a lounge-cum-library and smaller rooms that are used for private interviews. Since the activities in the sub-parishes have grown so much they too have allotted one of the smaller rooms in their halls for use as an office and employ part-time typist secretaries to deal with the increasing amount of administrative work required. The situation is slightly different in Longshawe in that the schools cannot be used during the day for the same purposes as are the halls in Hatlow. To get over this difficulty, each of the churches has a clergy vestry larger than usual which is used during the day time as an office. The choir vestry is continued along the south or north walls of the church to create a large dual-purpose room. The choir vestry is normally screened off by a folding shutter and the council room thus left is about 16' by 30' and is

comfortably furnished so that it can be used as a reading room by casual callers at the church, for interviews away from the office/vestry and for meetings. The old folk have their meetings in this room but their numbers have grown so that the choir vestry portion has to be included to get them all in now. This use of the church brings it more prominently into the picture in so far as the life of the community is concerned, and also, with the office in frequent use during the daytime, it acts as a sort of safeguard to the fact that the church is open for private prayer every day, and has proved very useful in the early years of the estate when vandalism runs rife.

Having overcome many of the problems facing the Church in the 1950's in developing adequately its work in new housing areas, Maningham's schemes have created others of a much more pleasant nature. It will have been noted that none of the churches built is over-large. This was done quite deliberately on the grounds of economy and efficiency, so that the churches would be good in quality - to the glory of God - and yet offer enough room for normal use. The effectiveness of the Maningham policy can be seen in the fact that with only one exception all the churches have had to adopt the following pattern of service:-

- 8-0 a.m. Holy Communion. (said)
- 9-0 a.m. First Parish Communion.
- 10-30 a.m. Second Parish Communion.
- 12 noon. Second Holy Communion (said-for older people)
- 6-0 p.m. First Evensong.
- 7-15p.m. Second Evensong.

The exception is the sub-parish church established last in Hatlow. The efficiency and economy of this can be recognised in the fact that the churches are nearly all comfortably filled for all services. A ticket system had to be adopted in the early days of the double-service plan to spread the congregations evenly, and it was hoped that there would be much changing around so that people would come to different services on different Sundays and so mix up more and get to know a wider circle of fellow-members. It has been rather disappointing that this has not

happened. After a little changing around at the beginning people have settled for one time of service and keeping their ticket come regularly at that time. Another unfortunate aspect of the system is that people tend to regard the possession of a ticket in the same way that the old-fashioned pew-renters regarded their rental of a pew as being theirs by right, and some snags arise when newcomers to the neighbourhood and the system come to church. On the other hand there is the subtle pressure that must not be discounted that already it is well established as being respectable or status-affirming to come to church regularly and frequently.

The use of a lay parochial administrator, lay youth and Sunday School organiser, and lay social workers has meant a very great increase in the amount, efficiency and effectiveness of the Church's work in the new areas. Visiting in the sense of keeping the parishioners in touch with their parish church and its affairs is done by well-trained teams of laity and every home is visited at least once a month. Keen competition has developed among people wishing to become Sunday School teachers and it has been possible to make sure that before a teacher takes a class they have the diocesan Sunday School Council's certificate. The result is that in spite of the size of the Sunday Schools no teacher has more than 10 children in each class, and is thus able to keep in close touch with the home and family of each child. All church organisations include in their set-up arrangements for the homes of their members to be visited regularly by officers or members specially appointed. The result is that from all this accent on visiting lay people by lay people there is a constant awareness of the church by all parishioners and also competition among church members for appointment as parish representatives. The Church of England Men's Society branches visit male pensioners living alone and help with the meetings of a disabled persons' club, lifting the cripples in and out of the ambulances and wheelchairs in which they come. The Women's Fellowships have a rota of helpers here too for the domestic arrangements of tea-

brewing and serving. The two areas differed as to which women's organisation they should have. Robinson in Hatlow decided to have the Mothers' Union in the shape of its Young Wives' Fellowship to begin with. Brown in Longshawe, aware that in an estate such as his he could expect a bigger percentage of family problems than the new town would get, and keen to emphasise the Church's task of reconciliation was very doubtful about the effect of the exclusive character of the Mothers' Union would have on the women of broken homes and decided to form Women's Fellowships along the same lines as the Mothers' Union but without their exclusiveness. Both policies have worked well, the only difficulty being that in Hatlow the Young Wives refuse to join the new branch of the Mothers' Union there and in consequence have become very similar an organisation to the Women's Fellowship in Longshawe,

The result of this involvement of the laity in all the essential tasks of the Church is that the clergy are freed to do a very fine pastoral ministry. Their visiting, freed from the pressure to get to so many homes every afternoon in order to get around, has increased in effectiveness, and oddly too they get in just as many visits as before. The clergy, with perhaps the exception of the two rectors, have more time for keeping up to date with reading, and proper sermon preparation can be noted in the increasing quality of the sermons. The laity are involved in the large number of services on Sundays as well as in other aspects of the Church's work, and the comparatively large number of Readers that have come forward in the new areas are used very profitably. The number coming to Holy Communion every week justified the Bishop in granting permission for a number of the Readers in each sub-parish to administer the Chalice and the usual practice is for two parsons and two Readers to administer the elements at each celebration.

One thing that was unforeseen in planning the Church's work in these two areas was the need for a church hostel in each parish. The number of visitors from other dioceses anxious to learn from Maningham's technique proved embarrassing

to the rectors in that their rectories weren't big enough to hold them especially when some had to stay overnight. This was not a very important problem but discussion of it raised others. In this age of speedy migrations of people too often the Church is asked to find temporary accommodation for people beginning new jobs and whose furniture has not yet arrived. Again, the social workers are frequently hard put to in finding temporary accommodation for some of their problem families or individuals. And then too, it was realised belatedly, that accommodation for the lay officials in the new parishes was not always satisfactory. Those who were married could be housed in corporation houses or flats rented by the parish for that purpose, but the lodgings of the bachelor officials were often unsatisfactory. As a result it is now planned to build ϕ in each of the new areas a church hostel to provide this sort of accommodation for lay officials, assistant curates, visitors to the parish, temporarily homeless people and generally to imitate the excellent hostels of the Y.M. or Y.W.C.A. Each hostel will have three wings to provide the necessary accommodation for men, women and couples, and it is hoped that the effect of the hostel on temporary guests who are in difficulties may be beneficial without imposing too much strain on the more permanent residents. It has been calculated that the hostels once established will cost very little to the parishes to which they belong, being mainly self-supporting.

Final Words.

Much more could be said about our imaginary piece of development in the Diocese of Maningham but enough has been said to indicate one way of tackling the problems facing the Church in new housing areas. The two presuppositions mentioned earlier in these conclusions lie at the heart of any system or method set up to deal adequately with new housing areas by the Church. The Church must know first, that by 1970 half the population of England will be living in these areas. It must know that it has an urgent duty to minister to people living in new areas. It must know that its present usage of both men and money is totally inadequate to meet the situation

without a drastic and painful reappraisal of the whole situation leading to new methods, new systems of financing church projects, new uses of the available manpower, a fresh and realistic approach to the question of churches in clearance areas or to churches which are proving uneconomical in their use of men, buildings and money through poor support on the part of congregations, we cannot afford the luxury of sentiment, and a new outlook which sees the future of the Church in new housing areas as providing a new opportunity for re-establishing itself as the national church in spirit and truth. People without this vision will view the Maningham project as far-fetched and fantastic, those who recognise something of the problems and opportunities facing the Church will see it as a very economical and effective use of the money and manpower available, and if they are not available they must be made so. The clerical manpower 'lavished' on the Maningham scheme still leaves each parson with 6,000 and 5,000 people in each area to look after, the point is that even with such a large number of people to each parson they can still be cared for pastorally if only the work of the clergy is properly organised and this can only be done when they are freed from the host of administrative and other functions which falls to their lot in a new housing area. Not only does the proper use of paid full-time lay administrators and specialists free the clergy for their main tasks but all other departments of church life can be properly run and developed, in a way that no parson or group of parsons could ever hope to do. Parsons are expected, not only by the laity but by senior clergy too, to be pastors, administrators, businessmen, teachers, preachers, journalists, sociologists, experts in youth, finance, family and moral problems, and to be able to run dances and see to the church boiler when it goes wrong. This is the really far-fetched and fantastic situation and the sooner all members of the Church realise it the better for our future as a church.

In case the capital investment in church buildings in the Maningham project is raised as being too high, it should be pointed out that the total sum for the two areas of £805,000

represents no more than £9 per head of the immediate population of 90,000. The expected total investment in the survey for the present population works out at £4.7 per head. But in Maningham the accommodation will permit of far more than double the uses of that in the survey with a consequent increase in the benefits to the church in the areas, benefits both spiritual and financial. Finally, it has been emphasised over and over again in the survey that the church buildings erected so far in new housing areas are hopelessly inadequate in quality, size and scope for the function they are expected to fulfil. Far from the £9 per head of the population being regarded as excessive it could be argued that it is still not enough to forward the work of the Church as it should be done in these great new potential centres of community.

A general knowledge and recognition of the "great new fact of our era" (William Temple) would result in many things beneficial to the life of the Church as a whole. It would be seen that new housing areas are not something apart from the main stream of church life but are as integrally a part of it as is our parish church. So that when people move out to a new area it will be the done thing for the incumbent of the old area to commend his people to the new church. He will do this because he realises that it is going to be a two-way traffic in that as youngsters grow up in the estates they will have to move out, perhaps back to his old church and parish, and they too will be commended to their 'new' church. It would have an important effect upon the whole question of churchmanship. In a talk to clergy in Manchester Cathedral once, I argued that in new housing areas we had to adopt a central position with regard to churchmanship to include people from Evangelical and Anglo-catholic traditions in the new church, and boasted how well it worked in practice, foolishly forgetting that in establishing a tradition of central churchmanship I was not really preparing my people for when they went to churches with other traditions. I do not think that it matters very much that we do not vary our services by making an occasional show of

Evangelicalism or Anglo-Catholicism so long as our church members are properly taught that no matter what the tradition of their parish church it is nevertheless their church and it is their duty to attend it. Can the Church as a whole accept the responsibility for teaching its people this? Or are we still too hidebound with the 'party line'? Or, what is worse, are we developing too quickly a congregationalism foreign to the tradition and ethos of the Anglican Communion?

There is a growing need for the Church's voice to be heard in the departments of our national life concerned with planning and sociology. The first steps in town planning can be found in the Old Testament, for example Numbers 35. v.1-4, and the green-belt principle is first laid down in Leviticus 25 v.34. or again, there is Ezekiel's plan for the layout of Jerusalem in Ezek.45, and as the place where people live has such a vital and far-reaching effect upon their social and spiritual well-being, should not the Church know something of the problems involved so that we can speak on behalf of the human beings who will enjoy or suffer the results of the planners' work? Clergy who have been involved in meetings with social workers soon discover two things. One is the ignorance of some of their brethren of the vast field of social administration that exists in this country to-day, and the other is the ignorance of so many social workers of the Church's part in and continuing responsibility for the work usually called 'welfare'. A rather cynical introduction to a series of talks "The Church and Social Work", illustrates this divergence between Church and social workers, "It has been suggested that Social Workers constantly try to educate the clergy about their work, but that Social Workers themselves need to know more about the vast amount of social work still done by the religious bodies. Here then, is an attempt at Social Work education "in reverse" !!¹ It is my experience that Social Workers treat clergy as innocents who are incapable of hearing the dreadful truth about their parishioners. Oddly enough, most of us clergy feel similarly, that Social Workers are too naive to be told the truth about the

1. "Social Work" "Nation News" 11.8.56 2. Spring 1958 P. 24

cases we know of that they are dealing with! There is a need though for the training of clergy, especially those who will be faced with the exaggerated social problems in new housing areas, to receive some instruction in social administration, so that when faced with a social or family problem they will at least know which of the many departments of the Welfare State to call upon for aid. On a higher level the work of such groups as the Manchester and London, Churches Groups on Social Questions, can play an important part in making the churches views known to local and national authorities and the public, but there would appear to be a need for university departments of town planning, sociology and theology to have some contacts as well. Such contacts and the study they would encourage might well lead to some positive results such as a statement urging the government to apply more vigorously the New Towns Act of 1946 as the best method of dealing with the pressing housing needs of the great conurbations.

In all these questions of the Church's part in new housing area development we are always forced back upon the shortage of men and the shortage of money as being ultimately responsible for our lack of a policy and the lack of any means of implementing such a policy if we had one. The use of men in the fictitious Maningham project overcomes the difficulty there because it takes for granted some direction of labour in the Church and then uses the men economically, efficiently and therefore to the best advantage. Either the Church will have to adopt some system of directing its men to places where they are needed most or it will have to provide the money to make these posts more attractive. If, as recent debates in Church Assembly would indicate, the parson's freehold is still held as being highly important, then the only alternative left is the luring of men to take on new housing area churches by the offer of higher stipends. I do not think that there is much difficulty in the way of raising enough money for the needs of the Church in England and also for the needs of the overseas churches for which we retain some responsibility. All that is

required is that parishes should be encouraged to undertake fund raising programmes under the direction of the Wells Organisation or some similar organisation whether professional or set up^{by}/dioceses to help parishes. The snag at the moment is that we are so slow in adopting new methods and insufficient encouragement is given to parishes to undertake programmes of this nature, especially as few parishes have sufficient capital in hand for the fees and expenses required to launch out on their own. But the potential results of multiplying collections by three or four or even five times their present level opens up vistas of a future for the Church unimaguably glorious at this stage.

The temptation before the Church is to throw up the sponge because the challenge is too great to be met, but if we do, the Church of England will cease to exist as we know it. It is just as dangerous for the Church to continue its present bit by bit method of dealing with the new centres of population for the end will be the same, a church that is too turned in upon itself because it is incapable of having any dealings with the community in which it is placed, and in that too lies the seeds of destruction. For as Nisbet says "Equally important is the relation between religion and other forms of community. Early Protestant leaders were dealing with individuals whose basic motivations and pre-judgements had been well formed by the traditional family and local community, as well as by the historic mediaeval Church. In the present world we cannot do this so easily, for, as we have seen, these unities have become weakened under the impacts of modern political and industrial history. The union of family, local community, and religion is strong wherever religion has flourished, for motivations toward religious zeal cannot be nourished by the structure of the church alone. In the contemporary world the continuing reality of religion as an integrating force will depend on the successful fusion of religious impulse and religious organisation with all forms of social life that implicate the lives of human beings.

However fundamental and ultimately justifying are the private devotions withⁱⁿ/religion, the success of any religion among large numbers of people, like the success of any structure of human faith, depends on the degree to which spiritual creed and values are integrated with associative purposes." ¹

The way the Church deals with the new housing areas to-day will determine the shape, even the very existence of the Church of England to-morrow.



¹ Nisbet. P. 244.

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APPENDICES.

Appendix I. "Memorandum on New Housing Areas and the Church of England" submitted to the Committee on Costs of Church Building Since 1945 in September 1956.

Appendix II. "Report of a Conference of Clergy Working in New Housing Areas." July 1954.

Appendix III. Report "Costs of Church Building Since 1945" October 1955.

Appendix IV. "Churches and Housing Policy". Manchester and Salford Churches Group on Social Questions.

Appendix V. Copy of Letter and Questionnaire sent out for this survey, in July 1957.

Sept. 1956.

Memorandum on New Housing Areas and the Church of England,

1. The Committee on Costs of Church Building Since 1945, set up by Church Commissioners as a result of the debate in Church Assembly last autumn is hoping to have its report ready to submit to the November meeting of the Assembly
2. The Committee has done a useful piece of work and it is hoped that its recommendations will be approved, and that there will be set up a continuing advisory body on these urgent matters.
3. Unfortunately, the Committee's terms of reference were very strictly limited by Sir Malcolm Trustram Eve to the wording of the motion in Church Assembly. (Vol. XXXV, No. 3, Page 416.) This ruled out many very important matters concerning church building projects both of today and for the future, from our discussions.
4. The matters which were ruled as being outside the Committee's terms of reference come under the general heading of policy. They include such matters as:- the future policy of the Church towards dual-purpose buildings will have an important bearing on the question of costs; opinion against these buildings, is felt to be hardening, except when they are to be used as mission churches; following from this arises the question as to whether with the present manpower shortage the Church should develop new areas as independent units or as mission districts; the expected life of the houses in the new area may have an important bearing upon the structural quality, and therefore the cost, of any church built to serve that area; and little thought seems to have been given to the question as to whether or not a Church day school might better meet the spiritual and practical needs of the new district better in the first instance than a dual-purpose building. There are, it will be apparent, many other matters of a similar policy nature which have a bearing on the question of costs, but which could not be discussed.
5. The Report of the Committee to Church Assembly would give an opportunity for the whole question of the new housing areas to be ventilated, and it is believed that there is a very urgent and pressing need for the Bishop of Warrington's Committee to be recalled into being to conduct a new survey of all these matters affecting the Church and the new housing areas.
6. This Committee should include at least one priest, not necessarily a member of the Assembly, who has got practical groundfloor experience of post-war new housing development. The Conference of Clergy working in new housing areas which met in Manchester in 1954 was at variance with the Bishop of Warrington's Committee on a number of points, and that conference was held only three years after his committee did its work.
7. No less than 11,000,000 people have been rehoused since 1945 to date. This migration will continue at least at the present rate of 1,000,000 people being rehoused each year. (This does not account for the removals of 4,000,000 people that take place every year.) By 1970 another 14,000,000 people will have been rehoused, most of them in new estates.
8. So far the Church has built 82 churches at a cost of £2,024,400, and 80 dual-purpose halls at a cost of £907,800; a total of 162 buildings costing £2,932,200.
9. This is a most creditable achievement. But if it is broken down it works out at something like one church or hall for each 63,000 people who have been rehoused. (Compare Roman Catholic figures under 15)

APPENDIX I.

-2-

10. There is a great and growing need for the Church to examine the housing policy of Government and Local Authorities. (Octavia Hill - "You cannot deal with people and their houses separately.") The grave social problems of new estates, especially when these estates are compared with the seeming great potentialities for good in the New Towns, should lead the Church to press local and national government for a better and more energetic application of their powers under the New Towns Act 1946 and the Town Development Act 1952.
11. Such an examination is needed to help the Church to determine its own policy for these new areas. If new estates are only to last the life-time of the houses built there, say one hundred years, this will surely have an effect upon the type of ecclesiastical district set up there, the type of buildings erected, the financial provisions made to finance the new church, the status of its incumbent and its relations with existing nearby parishes.
12. These issues have their bearing too on the question of the Historic Churches Preservation Trust, which it is understood, is soon to come under review by the Assembly. The preservation of churches that have outlived both their parishes and their usefulness, in the light of the growing needs of the new areas, is a very doubtful policy. The Church is and should be a living organism, not a museum. New housing areas are where people live and will continue in increasing numbers to live, and this is where the Church and its priests should be.
13. The financial effects for the Church of the new housing programmes will be obvious, but the manpower problems may not be so self-evident. All too often these new areas are staffed by junior clergy with little or no experience behind them. This may not be altogether a bad policy where there is a diocesan officer in charge of all new housing areas as is the case in Birmingham, but where this is not the case much could be said in favour of a policy which included some direction of labour in the Ministry to ensure that the new areas get the best men available.
14. Sociologists are now being listened to by the planners of future England. They say that the focal point of the new neighbourhood units is either the school or the community association. The Church is welcomed by the planners as providing an architectural feature to break the monotony of the two-story vistas of the new estates. The centre of all human community has become merely an architectural feature. It is high time that the Church had something to say in the planning of new communities. The trouble is that at the moment the Church does not even seem to know what is happening in the vast migrations of population of our day.
15. The Roman Church appreciates the situation as is shown by their figures published in the Catholic Building Reviews for 1955. They have opened 110 places of worship in the years 1946-50. Their school building projects for 1950-6 amount to no less than £19,500,000 for about 250 schools. In 1956-7 approval has already been given to another 76 projects amounting to a further £6,920,092. (Since 1945 the Church of England has built or is in the process of building, 55 aided and special agreement schools and 21 controlled schools.)

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17th.September 1956.

5th. October 1955.

Costs of Church Building Since 1945.

1. Introduction. Among the many questions to be answered by any church hoping to build a permanent church in these post-war days, questions about style, size, construction methods conventional or modern, the materials to be used, the shape, position and contours of the site and the costs involved, the two most important factors for most parishes will be those of accommodation and cost. It is for this reason that in this report the method of comparing costs of such widely differing types and sizes of buildings has been based on the cost per sitting. The buildings listed are all permanent churches, no dual-purpose buildings have been included. For information about churches built prior to 1945 the reader is recommended to see the Incorporated Church Building Society's publication "Fifty Modern Churches".

2. Sources. The information listed has been gathered from three sources and has been left in sections accordingly.

1. The Report of the Incorporated Church Building Society for 1954.

2. The Roman Catholic Church Building Reviews for 1953 and 1954 - Northern Editions.

3. Direct Information. From schemes known to myself; from letters from the Diocese of Blackburn, Bradford, Liverpool and Sheffield; and from replies to letters published in the "Church Times" in August. The same letter was published in the "Church of England Newspaper" only on 25th. September and any information coming as a result will be too late for inclusion in this report.

3. Comment. a. The first point that must be made is the shortage of information readily available. The C. of E. has nothing to compare with the excellent Roman Catholic Church Building Reviews which are published each year and contain news of all church building projects including clergy houses and schools.

b. The most outstanding feature of the information gathered is the very great difference that appears in the comparison of costs from Roman Catholic and Church of England sources. As will be seen the average cost per sitting in the first list from the I.C.B.S. Report is £90. The Roman Catholic average is £53 per sitting. In the third section Anglican costs have come down a little to £85 per sitting. The average for all Anglican examples is £87 per sitting. The difference in cost for a 400 seat church would be £13,600 more for an Anglican church than for a Roman Catholic church of the same size.

c. There is a tendency for Anglican costs to come down a little. The Direct Information is later in time than that from the I.C.B.S. Report and the average is £5 per sitting lower, and three of the churches mentioned compare favourably with those of the R.C. list.

4. General. In the examples which follow the total cost does not include furnishings except when the ~~the~~ figure is followed by 'F'. When a church is replacing one that suffered damage by enemy action the cost is followed by a 'W', and when the figure is only an architect's estimate it is followed by an 'A'. It has been found that on the whole estimated seating capacities tend to be exaggerated, for example when a church is stated to hold 180 to 240 the latter figure is achieved by placing chairs in aisles, baptistry etc., and in cases like this the lower figure for seating has been used.

While it is realised that this report is very far from being exclusive, it is hoped that it will be of some use to those who are facing the task of building permanent churches.

APPENDIX III.

Examples of Permanent Churches Built Since 1945.

1. In Report of Incorporated Church Building Society 1954.

<u>Place and Dedication.</u>	<u>Date.</u>	<u>Seats.</u>	<u>Cost.</u>	<u>Costp.Sit</u>
Darlaston, All Saints.	1951.	424.	£39,670F.	£94. £94.
Stratford, St.Paul.	1953.	300.	17,500F.	58.
Mitcham, The Ascension.	1953.	350.	17,937.	51.
Willington, St.Mary-in-the-Park.	1952/3.	320.	23,000A.	72.
Northolt Park, St.Barnabus.	1954.	450.	30,000A.	67.
Hounslow, St.Mary.	1954.	330.	28,000.	85.
Adeyfield, St.Barnabus.	1953.	170.	18,300.	108.
Oxhey, All Saints.	1954.	250.	25,150.	100.
Upper St.Leonards on Sea.S.John	1952.	310.	44,000W.	142.
Weymouth, St.Edmund.	1954.	120.	10,600.	98.
Queensbury, All Saints.	1954.	450.	42,000.	94.
Sheffield, St.Cyprian.	1953.	450.	29,000.	64.
Ashton Gate, St.Francis.	1952/3.	450.	39,000W.	87.
Camberwell, St.Luke.	1953/4.	300.	44,000F.	147.
Cross.Heath, St.Mich.and A.A.	1953/4.	278.	26,000.	93.

Average cost per sitting - £90.

2. In Roman Catholci Building Reviews for 1953 and 1954 North.Ed

Waterloo, St.Edmund.	1953/4.	400	45,000.	113.
Wythenshawe, St.Peter.	1953.	500.	23,000A.	46.
Bolton, St.William of York.	1954.	450.	20,000.	45.0
Ashton, St.Christopher.	1953.	470.	15,000.	32.
Wythenshawe, St.Aidan.	1955.	450.	30,000.	66.
New Moston, St.Margaret.	1955?	526.	22,500.	41.0
Tonge Moor, St.Columba.	1956?	500.	17,000A.	34.0
Blackburn, St.Peter.	1955.	550.	28,000A.	51.
Padiham, St.Philip.	1955.	400.	16,500A.	50.
Rotherham, St.Mary.	1955.	400.	19,000.	48.
Doncaster, St.Mary.	1955.	350.	20,000. incl.	51.

Parish Room.

Average cost per sitting - £53.

3. Direct Information.

Stretford, All Saints.	1955/6.	300.	33,000W.	110.
Peel Green, St.Michael.	1955/6.	375.	18,000.	48.
Carlisle, St.Francis.	1955.	200.	12,000.	60.
Bradford, St.Martin.	1955.	120.	15,000.	125.
Waddington, St.Michael.	1954.	240.	25,643.	107.
Harrow, ?	?	450.	46,000A.	102.
Rye, ?	?	150.	9,000W.	60.
Chorley, All Saints.	1955/6.	250.	20,000.	80.
Wigan, St.Anne.	1953/4.	450.	39,000.	87.
Thatto Heath, St.Matthew.	1954/5.	440.	29,000.	61.
Aintree, St.Giles.	1955/6.	350.	32,000.	91.

Average cost per sitting - £85.

4. Miscellany. A Belfast architect wrote to say he was building halls for £25 per sitting and churches for £30 per sitting. A London blitzed church seating 184 is going to cost £38,227 including site clearance, to replace. Because of its high cost per sitting, £208, omitted from above.

APPENDIX II.

Report of a Conference of Clergy Working in New Housing Areas.
Held at St. Anselm Hall, Victoria Park, Manchester 14,
from Monday, 5th. July 1954 to Thursday, 8th. July 1954.

Introduction by the Bishop of Manchester.

The conference which produced this report arose out of a desire to give the men working in the new areas in the Manchester Diocese a chance to share experiences and discuss their common problems. I also wrote to about a dozen bishops, mostly in the Northern Province, asking if they ~~too~~ would care to send men along too. I was anxious there should be no one too senior there so that the views expressed should be those of the men actually at work on post-war housing estates. The Bishop of Warrington was there for the first session, and the Archdeacon of Manchester was there for the last, but apart from that the men were on their own.

In commending this report to your careful attention I would like to emphasise two points. Firstly, I am sure the report is right to stress the urgency of the situation, in that the immense opportunities offered by these estates will not continue indefinitely. Secondly, these opportunities must be seen as opportunities for the Church as a whole (not confined to the dioceses which happen to have such estates, still less to the men who are at work in them) and they can only be seized by a strategy planned for the Church as a whole.

The Bishop of Warrington writes: "While I was greatly impressed by the evident keenness of the priests at the conference, I was also conscious of a sense of frustration felt by most of them. They are tackling an overwhelming job, single-handed, without adequate experience, and hindered by financial worries. It is obvious that additional help in man-power (including the use of the laity) and financial resources must be made available."

I hope that the report will be carefully studied by those in authority. In conclusion I wish to pay tribute to the Reverend F.H. Hoyle of St. Martin's, Wythenshawe, and to my chaplain, the Reverend Richard Hare, without whose initiative and enterprise the conference could not have been held.

WILLIAM MANCHESTER.

Summary of Recommendations.

For detailed explanations see full report.

1. The Church in the New Housing Areas faces unparalleled opportunities but the present strategy is inadequate to meet them. Three years have elapsed since the report "The Church in New Housing Areas" was published, but there has been little improvement in either knowledge of the problems and opportunities or in the means of dealing with them. It is taken for granted that the importance of the new areas for the future of the whole Church justifies the sacrifices that will be needed to implement the following recommendations.

2. Manpower.

Speed is essential in dealing with a new area and at least one priest should be sent there as soon as people start to move into their new homes, for this is the moment of greatest opportunity. Because of the urgency and complexity of the situation a minimum of two men per district should be regarded as essential and Diocesan and Central Authorities should make financial and other provisions to this end.

3. Housing.

The parson should live on the new estate right from the beginning with his people and a house for this purpose should be secured. A parsonage house should be built as soon as possible and for financial and other reasons the tenancy of a Corporation house should be regarded as only a temporary expedient.

4. Church Buildings.

a. Members of the Conference used a variety of buildings and made no recommendation as to standardisation except that in general preference was expressed for the Type A building in the report "The Church in New Housing Areas".

b. If no other building is available for use by the Church it is suggested that to meet immediate needs a very temporary building such as a Nissen-type hut should be erected. The the Church would be the first permanent building to be erected by the local church.

c. Where the Development Plan permits, serious consideration should be given to the building of Church schools instead of dual-purpose buildings or church halls..

d. Where the new area is connected to a town with old churches that are becoming redundant, consideration should be given to the possibility of dismantling them and erecting them in new areas.

5. Status.

a. District. The status of the new districts should be such that it is plain to all that it is to become a parish as early as possible. When the district forms a natural neighbourhood unit then the Church there, whether temporary, dual-purpose or permanent should be licensed for marriages, and baptisms and funerals should be conducted there by the Priest-in-charge. It is important that the members of the new community should be given every opportunity of feeling that they belong to the new church in their district, and the church officers of feeling that they really are in positions of responsibility.

b. Priest-in-charge. The status of the parson in the new area should be carefully defined and should be made as independent ~~as possible~~ and authoritative as possible.

6. Finance.

When it is considered that the costs of building what are usually regarded as the equipment for a parish (namely, church hall and house) will be somewhere in the region of £40,000, it will be appreciated that the financial burden laid on the new housing areas is ^atremendous one.

a. We are disturbed by the very heavy financial burdens borne already by some of the new districts in paying off debts incurred in the erection of dual-purpose or other temporary buildings. It is thought good for the new districts to

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their own financial provisions but these should be forward-looking, e.g., providing a share of the Incumbent's stipend and for the permanent church, rather than paying off debts already incurred.

b. The stipend for the Priest-in-charge should be such as not to deter experienced men from serving the new areas.

c. When as in 4.d. town parishes are discontinued, some real effort should be made to transfer the endowments to a new housing area to relieve the financial burden of the stipend borne by the Diocese and the district.

d. When a man is appointed to a new area which is in the earliest stage of development, that is without a church of any sort, a sum of £250 should be made available for the initial expenses he will meet.

7. Church and Community.

The Church should take every opportunity of initiating and furthering a community spirit in the area, e.g., through co-operating with Community Associations and other local bodies. The Local Authority should be urged not to put obstacles in the way of the new estates becoming balanced social groups.

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APPENDIX II.

REPORT OF A CONFERENCE OF CLERGY WORKING IN NEW HOUSING AREAS.

Held at St. Anselm Hall, Victoria Park, Manchester 14,
from Monday, 5th. July to Thursday, 8th. July 1954.

The Conference was called by the Bishop of Manchester who invited some Diocesan Bishops to nominate men to attend from post-war housing areas. Twenty-one men, from the dioceses of Blackburn, Durham, Birmingham, Liverpool, Sheffield, Southwell and Manchester, made up the Conference. The Bishop of Warrington was present for the first day and acted as Chairman for the opening sessions.

The men present represented a great variety of districts. There were some who had established parishes centred on a small village or hamlet now swallowed by huge housing estates, some were from new towns, some from great estates like Wythenshawe, Manchester, others had a mixture of pre- and post-war housing development. Partly as a result of these great differences in development plans and the background from which they sprang, there was also a wide diversity in the type of ecclesiastical district set up to serve these areas. Some were set up as mission districts attached to existing parishes, some were special areas with attachments of varying benefit to two or three existing parishes, others like the new towns and the development in Manchester were laid down from the beginning as Conventional Districts, while the new estates surrounding existing villages were part of the parish from the beginning.

A similar diversity was found in the type of buildings used to serve the Church in the new areas, and it varied from the Church, Hall and Vicarage of the village base to the Curate-in-charge's single room over a butcher's shop, and included various types of dual-purpose halls, dual-purpose churches, schools, large houses converted, and a cheap hut.

The population of each ecclesiastical district also varied considerably, from the 1,600 of a very new district to the 40,000 in the estate surrounding a hamlet. Distinction is drawn between the ecclesiastical district and the new area because such an estate as Wythenshawe, Manchester, houses some 82,000 people but is served by four established parishes and three Conventional Districts. The populations are mainly artisan and working class and all find that they present a strange mixture of financial comfort lying side by side with acute poverty. Seemingly different systems of qualifying for the tenancy of new houses have at root the one main qualification of need, with the result that the population of the new areas is too much of one level and does not represent a cross section of society. This adds very greatly to the difficulties and problems encountered in the new areas in establishing a sense of community. Such roots as do exist are in the main established in the older parts of the town from which people have come, and this is one of the reasons for the grave problem of finding leaders and helpers for the new churches, as churchpeople still tend to go to their old churches often some considerable distance from where they now live. Most members of the Conference had found that their people would agree with the findings of a recent survey in Wythenshawe when 87 per cent of the population declared that they were dissatisfied with the amenities in their new area. This was not so where the new estate was in easy reach of the town centre, and was less so when the new estate was planned as a new town. In addition it was found that the cost of living in the new housing areas increased the farther the estate was from the nearest town. Social problems in the new areas are much bigger, and much more pressing and urgent of solution than in more established areas.

While the Church in the new areas is facing problems and difficulties of a size and complexity that can hardly be realised by the Church in more settled districts, at the same time it is faced with unparalleled opportunities of ministering the Word and Sacraments in its new environment. Perhaps it is this very

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of the situation that has prevented the Church as a whole developing a strategy that will adequately meet the challenge and needs of the new areas. Disappointment was expressed by all the members of the Conference that little seemed to have been done in this direction since the publication of the report "The Church in New Housing Areas", in 1951. If the new areas are to be tackled properly by the Church then sacrifices will have to be made in manpower and finance to seize these opportunities while they exist. Members of the Conference believe that these opportunities will exist for only a very limited period of time which may be as brief as five years. After that the area will have become accustomed to doing without the Church and belated attempts to set up the Church in that area will almost certainly meet with failure.

It was emphasised over and over again that speed in tackling the new areas was of the very greatest importance. As the houses which are being built on the new estate start to be tenanted among the very first tenants should be the curate-in-charge. It is not always possible to secure a Corporation house because all local authorities are not willing to implement the Ministry recommendation to allot houses for ministers of religion on new estates, and therefore a parsonage house should be built so that the parson can live and work among his people right from the earliest days. Even when the local authority does allot a house for the parson, it is often at the unsubsidised rent and in this case too it seems that it would be good economics to build a permanent parsonage house. One man on his own serving the Church in a rapidly growing area is obviously limited in what he can take on, and to seize these opportunities facing the Church it is urged that provision should be made for a minimum of two men to be placed in each new district. In this, as in other matters involving finance, diocesan and central authorities should be ready to undertake a much greater outlay than seems to be common at the present time. This is obviously an investment for the future and should be so regarded, especially when it is considered that the future of the Church as a whole is going to be determined very largely by what happens in the new housing areas where such a large proportion of the population of the country is going to live in the future, and so large a child population is to be found.

As regards the type of building to be erected in the new area for use by the Church, it was felt that too much stress had been laid upon the two types of dual-purpose building noted in the report, "The Church and New Housing Areas" as being the only ones to be considered. The Conference could see little merit in the type recommended by that committee, namely Type B, whereas many members of the Conference were using modified varieties of Type A and were quite satisfied with them. But it was felt by the Conference that the cost of building what was in all cases only a temporary church, (with the exception of the one at Warrington which was designed to be a permanent church), put off the building of a permanent church for an unnecessarily lengthy period of time. All members of the Conference felt the need for a permanent church, no matter how small, to be of the highest priority. It is for this reason that they thought that to begin with, some sort of temporary hut would serve the Church perhaps better than a more substantial building of the dual-purpose type. The reasons for this are manifold, but among them are: a. the high cost of building what is after all only a temporary church; b. the financial commitments attached to such a building increasing the difficulties of raising money for the future permanent church; and c. the difficulty of countering the attitude which accepts the temporary church as good enough. It may be true that the district using such a building finds it adequate to its needs at the moment, but so long as the requirements for the district to become a parish are what they are then this type of building will not be good enough. Again, the costs of many of the dual-purpose buildings are such that if the money had been used for a Church school instead, a much bigger and better building would have resulted, and one that would serve the Church far better than any dual purpose building.

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Mention in this connection was made of the Newark undertaking, where a disused church is being dismantled, transported 24 miles, and re-erected on a new housing estate at a cost of something like £17,000. With the movement of population from the centre of so many of our towns to huge new housing estates outside them many of the older town parishes are losing their congregations and Diocesan Reorganisation Committees are faced with the problem of what to do with these churches. It was felt that if an old church could be rebuilt in a new area to serve the population that has moved out there, less objection might be raised by the few remaining parishioners if they are to see their church demolished. If too, as is being done at Newark, such a church can be provided for a new area at a cost of £17,000, then it is plainly cheaper and better to do so than to build an entirely new church at a cost of something like £25,000 or £30,000.

Because we belong to the Church of England whose basic unit of operation is the parish, and because there does not appear to be any move afoot to alter in any way the parochial system, the Conference assumed that the intention in setting up the new districts in the new housing areas is that they will eventually become parishes. At the present time the status of most of the new districts is very ill-defined. This is a very important matter to us all because on it depends the loyalty and sense of belonging that should be the mark of the new Christian communities. Where this is divided between several churches, or is given to the new one only grudgingly because of its lack of independence, then there is not much chance of building up the Christian community there. No matter how temporary the accommodation, it was felt very strongly that Marriages, Baptisms and Funerals from the district should be conducted there by the Priest-in-charge. Where the ecclesiastical district covers a natural neighbourhood-unit then it was felt that steps should be taken to make it into a parish as soon as possible. It was learned that this at present depends on the existence of a consecrated building in the district, a building which must satisfy certain rigid requirements.

The Conference suggests that to meet the needs of the new housing areas the law in this respect should be changed, so that the creation of a parish depends on the district it is to cover rather than on the existence of a specific type of building which may take fifty years or more to obtain.

Most members of the Conference felt that their own status also needed more careful definition. The title "curate-in-charge" causes some difficulty. In the popular view the "curate" is an inferior being, and following from that, the work of the "curate-in-charge" of a new housing area is also classed as of little importance. Most members of the Conference have adopted for themselves the title of "Vicar", and one bishop has given permission for the curates-in-charge in his diocese to be so called. One suggestion put forward was that the title "Chaplain" might be better than "Curate". The Conference recommends that the status of the Priest-in-charge of a new housing area should be carefully defined by Diocesan and Central Authorities and should be made as independent and authoritative as possible. If this was done relations with other parishes would be better than is sometimes the case at the present. It is very difficult to build up the Church in a certain place when all Baptisms, Marriages and Funerals from the district have to be sent to another church out of the area. The tendency is present in all new districts for people to continue to attend the place of worship they went to before they moved to the new area, and the Conference felt that Incumbents of these older parishes could give much more help and encouragement to these people to support the new church where they now live.

The financial arrangements for the new districts caused the Conference much concern. The burden laid upon the new districts varied from the provision of a part of the stipend of

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of the Curate-in-charge only, to those districts which had to repay nearly £6,000 of the cost of their dual-purpose building over twenty years, and also support their Curate-in-charge and make some contribution to the Diocesan quota system. It was agreed that it was very bad to start a new district off with such a heavy debt, and it was felt that when the diocese had put up a dual-purpose building without consulting the district, then the diocese should bear the cost of such a building and free the district to work for the permanent church of the future. The district should be encouraged to feel responsible for the Church there. This responsibility is taken away from the district if it is not consulted when a building is being considered. This is why many members of the Conference felt that to meet immediate needs in a new area it might be better to erect a temporary accommodation of the Nissen hut type. Then as the Church grows it could be taken into consultation about the size of any permanent buildings to be erected and it could make some definite effort towards raising the money needed. It is plain though, that no church built in the past will have been faced with the present-day heavy costs of building, and this together with the very limited finances available in the new areas, due to the methods of selecting the tenants, make it impossible for these costs to be borne entirely by the new districts. A dual-purpose building costs upwards of £11,000; a permanent church will cost upwards of £25,000; and a parsonage house over £4,000. Thus to equip a new district with the buildings of church, hall and house, which are usually regarded as necessary to the development of parochial life, a sum of something in the region of £40,000 is required. It was suggested that it might be possible to borrow such sums from banks but further investigation showed that the interest on such an amount would be £1,600 a year, without any repayment of the capital. If the churches in the new areas are to have the buildings they need then the Church as a whole will have to make a much more realistic provision of money than it is at present. As things stand at the moment many of the new districts are being crippled by the weight of the financial burden laid upon them.

Arising from this discussion of the finances of the new areas was the problem of staffing the new districts. Most of the members of the Conference felt themselves to be rather junior clergy to be given such an important piece of the Church's work as a new housing area. It was thought that this was probably due to the lack of finance available to encourage more experienced men to undertake this work. The Conference recommends that the stipend of the Curate-in-charge of a new housing area should be such as not to deter more experienced men from taking on such a post, that is, that it should be at least equal to the diocesan minimum scale for Incumbents.

It was thought to be good for each district to make some contribution towards the stipend of its Curate-in-charge, and the view was expressed that it was better for the district to pay towards the stipend rather than the repayment of cost of an existing building. But serious consideration is recommended to the possibility of transferring endowments from discontinued town parishes to the new districts as soon as possible, so that moneu thus freed may be devoted to future building plans.

It is not generally realised that when a man is appointed to a new area to begin the work without any equipment whatever, he is faced with considerable financial expenditure. For example one member of the Conference was able to hire a hall for services but the purchase of hymn books etc. cost him £100 which he, fortunately, was able to pay out of his own pocket. It is recommended that a grant of £250 should be made available to a Curate-in-charge on his appointment to a brand new area. Again because of the absence of a benefice income in the new districts a new Curate-in-charge is often faced with a considerable removal expense, which cannot be recovered from sequestration moneys which do not exist. It is suggested that either the stipend should continue during a vacancy in the same way as it

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does in an established parish, or that a special grant should be made to meet removal expenses.

A very important part of the Church's work in new housing areas is in helping to build up the new community there. As has already been mentioned in this report, the population of the new areas has no roots there and a considerable amount of time and effort will be needed to establish the new community in the place where it lives. To this end the Church should take every opportunity of initiating and furthering the community spirit in its area by helping such agencies as Community Associations etc. New areas are prolific in social problems, and an account was given of a new venture in Manchester where once a month at a new church there is a luncheon meeting for all social and welfare workers and clergy of all denominations at work in the area. The signs are that this will prove a very fruitful field of co-operation between the Church and Welfare State, and it is a matter of some pride that the initiative was taken by the Church.

In starting a new district the main emphasis must be on visiting people as they move into their new homes. In this older parishes can give valuable assistance. Accounts were given of parishes which had trained teams of laity for the task of visiting the new area as soon as it began to be tenanted. This proved to be very profitable work. Adoption of new areas by older parishes has also proved very successful, and helps to break down the tendency for people to continue to attend their old church. Where this tendency exists, the new church has the added difficulty arising from the fact that most of its members are new to the Church, with the consequent very serious shortage of leaders. Sunday Schools are very large but unfortunately they also have a very large turnover of children. It was found that the most general arrangement of services was to have Holy Communion at 9-0am. or 9-30am. with Evensong at 6-30pm. As numbers grow extra celebrations of Holy Communion at 8-0am. have proved necessary. To help in building up local loyalties to the new church it is recommended that Confirmations should be held wherever possible in the new districts.

The Conference was a very hardworking one, but members agreed that they gained a great deal that was of value from the exchange of information and ideas and the discussion of different methods of approach.

The Conference expressed its thanks to the Bishop of Manchester for calling the Conference, and to the Bishop of Warrington and the Archdeacon of Manchester for their presence and help. The Reverend R.E.C. Browne was thanked for his fine Compline addresses, and the Reverend R.T. Hare for making all the arrangements and for acting as Chairman when we needed one.

APPENDIX IV.

Churches Group on Social Questions

In association with

Manchester and Salford Council of Social Service

Gaddum House, Queen Street, Manchester, 2

THE CHURCHES AND HOUSING POLICY

Free. Postage, etc., 3d.

CHURCHES GROUP ON SOCIAL QUESTIONS

in association with

Manchester and Salford Council of Social Service

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(The Very Rev. H. A. Jones, B.Sc.)
- Vice-Chairman:** The President of the Free Church Federal Council
(Rev. J. Herbert Price, M.A.)
- Convenor:** The Secretary of the Manchester and Salford Council of Social Service (Mr. F. Douglas Weeks)

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THE CHURCHES AND HOUSING POLICY

Memorandum of

The Manchester Churches Group on Social Questions

A. SUMMARY. The Group is of opinion:—

- (1) That the need for new housing accommodation is unlikely to be met by present methods within any foreseeable future.
- (2) That the existing overall shortage of housing accommodation is accentuated by the failure of attempts to encourage better maintenance and improvement of old houses on a substantial scale.
- (3) That the Rent Restrictions Acts may sometimes operate to the disadvantage of tenants rather than for their benefit and that other means of protecting the interests of low-income tenants might be sought.
- (4) That except for a minority of large property-owners, ownership of small private houses is now an unsatisfactory and declining system of providing rented accommodation. Future responsibility for houses to be rented should lie increasingly with the Local Authorities and, even when alternative methods are needed, some form of group ownership is desirable, e.g. through Housing Societies.
- (5) That the difficulties of house purchase lead to far higher spending on luxury goods than is desirable and that this is a substantial cause of inflation. It influences many people towards unbalanced expenditure and tends to make former traditions of thrift a declining social factor.

Note Members of the Group are conscious of urgent human problems arising from the transfer of large numbers of people to new districts. They feel that there is a need for re-examination of the way new housing areas are planned and of the tendency for large housing estates to be developed without the social amenities necessary for them to become happy communities. The Group intends to study these aspects also, but felt that this Memorandum should be published without waiting for those further enquiries.

B. Basis of Opinions

The Group has thought it right to state its opinions at the outset and to take the risks this involves. Some of the facts by which it has been influenced are given, but in a memorandum these are necessarily condensed. Expert opinions have been obtained on the various aspects of Housing, but it is recognised that there are many and complicated factors. Although the Group included members with

long practical experience of housing difficulties and some who had studied housing problems with special care, representatives of religious bodies do not profess to be competent to judge all the technical points, particularly where experts differ in their opinions.

Even so, members of the Group felt it their duty to present the view they themselves had gained to as wide a public as possible. They consider that a fresh and more vigorous approach to all aspects of Housing is needed and that one of the most necessary steps is to inform and invigorate public opinion.

As representatives of their Churches and Synagogues they claim that bad conditions do not always debar the occupants of old houses from the enjoyment of spiritual comfort and support. Such conditions do, however, make it far more difficult to live up to desirable standards. They create special obstacles to marital harmony and the development of happy family life. The Churches have, therefore, a special interest in the provision of satisfactory houses which, if they do not themselves create happy homes, provide conditions in which happy homes are more likely to be created.

C. Aspects of Housing Problems

i. **Housing Shortages.** Taking Manchester as an example, the first slum clearance scheme was in 1895 and action has been taken under each successive Housing Act. The Local Authority owns over 50,000 houses, accommodating some 200,000 individuals. In spite of the building of about 2,000 houses a year, the waiting list has remained at about 20,000 since 1947. In September, 1955, about 400 families were waiting to be rehoused from houses due for demolition, although in the previous year 600 families had been rehoused for similar reasons. On an average one Manchester house a day is certified for demolition and it is estimated that the City contains 68,000 houses unfit for satisfactory maintenance and occupation.

The Local Authority hopes to initiate a reconditioning programme under which it could deal with 1,000 houses a year for ten years. This would not, however, affect the number of houses condemned in the immediate future, as those in a really decayed condition could not be reasonably reconditioned. In the meantime, most of the large sites have been built up, smaller sites create problems of organisation, drainage, provision of amenities and the like, which are expected to slow down the rate of new building. Reduction of subsidies, increases in interest rates and other financial policies also discourage large building programmes. Clearance of slums, though urgently necessary, actually reduces the amount of living accommodation, as fewer houses are built on the cleared sites.

The provision of tall blocks of flats on central sites does not provide the extra accommodation sometimes expected, owing to the need for larger open spaces round them. They are also much more expensive in proportion to the number of people living in them.

Delays in obtaining Government decisions and in obtaining compulsory purchasing powers add to these difficulties and make the prospects for people living in worn-out houses still more uncertain and grim.

ii. **Reconditioning of Existing Houses.** Apart from possible action by Local Authorities, it had been hoped that the Housing Repairs and Rents Act, 1954, would encourage private landlords to repair and improve existing properties and slow down the wastage of old properties, under what is popularly known as a "Patch and Prop" programme. This hope has not been fulfilled. Even for large property-owners the filling-in of long, complicated forms creates problems of calculation and research. The increases in rent which may be claimed seldom give sufficient inducement to the small owner to justify the initial cost. The option given to tenants to apply for certificates of disrepair saves the tenant from unjust increases in rent, but also creates a risk for the landlord that if a counter-action fails, he may lose the existing 40% increase allowed on the even lower 1914 rents. Maintenance of rented houses at the minimum permitted standard of condition is already so costly that few owners are willing to take further risks. This may be illustrated from a recent example of repairs costing £38 5s. 0d. to a house rented at 5/6d. a week. Even if there were no other expenses, it would take more than 2½ years' rent to cover this cost.

In the country as a whole there are about 13½ million houses. Local Authorities, New Town Corporations and Housing Associations only own 2½ millions of them, in spite of all their efforts. 3,750,000 are owned by their occupiers, so that 7,250,000 or more than half are still rented from private landlords. Some of these are let at rents which should enable the landlords to keep them in reasonable repair, but of the six million houses subject to rent control, five millions have a gross value of less than £30 a year. Four out of every five of these have a gross annual value of less than £20.

The original value of many rented houses has been recovered, often many times over, but there has been no incentive for landlords to replace them with better houses while building labour and materials have been scarce and while every usable dwelling has been occupied. For these reasons, houses have differed from most forms of capital, where there are recognised provisions for depreciation and replacement.

There are admittedly a large proportion of houses let at such low rents that satisfactory repairs cannot be financed from the income. It is doubtful whether alterations in the details of the Housing Repairs and Rents Act would greatly increase the number of houses reconditioned by private landlords.

The more important, though less publicised part of the Housing Repairs and Rents Act is that which deals with possible action by the Local Authorities. It is the opinion of the Group that the only satisfactory solution is a large-scale "take-over" by Local Authorities

of areas of small decaying houses so that as many as possible can be repaired, provided where possible with additional amenities, and useful years added to their existence. This would not only ease housing difficulties but would give the Local Authorities a pool of houses in varying condition which would facilitate the housing or re-housing of homeless or problem families and increase the possibility of helpful exchanges. It would also reduce the proportion of houses subject to the Rent Restriction Acts and lessen the shock of any new methods of dealing with the residue of restricted rents.

Every effort should be made to reduce the obstacles and delays which deter Local Authorities in obtaining control of such arrears. Concurrently, efforts should also be made to give the remaining private landlords greater inducement to restore and preserve their properties, and to simplify procedure if, by doing so, more tenants could be restored to decent living conditions.

iii. **Rent Restrictions Acts.** This is one of the most difficult housing questions and it is generally admitted that Governments have been discouraged from taking action by fear of political unpopularity. The normal sympathies of the Group lie with the low-income tenants for whose protection the Acts were passed. Its members felt, however, that they must risk a possible share in unpopularity in order to advocate a fresh and objective approach, even if it involves some political dangers.

It is agreed that any general and substantial increase in the rents of privately-owned houses would involve hardship to a very large number of people already living under difficulties and needing to be shielded from further privations, even though they may be a minority of the total number of tenants of such houses. It is, however, arguable that maintenance of the Rent Restrictions Acts has created a social problem even greater than that to be faced by gradual removal of restrictions, with some other form of relief for those seriously affected. Changes of this kind will become increasingly difficult the longer they are delayed. A first approach might be by the de-control of empty houses and of the larger houses, subject to a right of appeal by a tenant to a Rent Tribunal.

The problems created by continuance of these Acts are of two kinds, the material problems of preservation of properties, and the human problems of the families affected. Mention has been made of the fact that landlords often find it impossible to keep houses in even a minimum state of repair except at costs out of proportion to the rent return. There is little prospect of any substantial change in this position except through allowing such rent increases as would be equivalent to abandoning the Rent Restrictions Acts.

Houses had originally been so soundly constructed that they were considered permanent assets. The enormous growth of urban communities caused rapid building of masses of houses which were out of date in fifty years. Before the problem of replacing such

houses quickly had been dealt with, two major wars had prevented satisfactory maintenance for long periods and the Rent Restrictions Acts removed the financial inducement to maintain fitness. Further, the Acts discouraged private building of houses to let, leaving this field almost entirely to the Local Authorities and causing a number of related problems of the sharing of costs between the community and the tenant.

There has been a gradual recognition that the private ownership of small houses to let has largely lost its value. Increasingly, owners are trying to evade responsibility by sales to tenants at apparently cheap prices; by transferring ownership to "men of straw", or by not re-letting empty houses. Even more rapid decay often results than under the original tenancies.

On the human side, a large proportion of tenants now have incomes to justify a substantially greater proportion of spending on housing accommodation. Some of them try to improve their rented houses, but in most cases their spending is unbalanced. When such families obtain Local Authority houses it is more difficult for them to meet substantially increased rents (as well as other expenses) contrasting with their former artificially low payments. Other consequences are a lack of mobility and under-occupation of houses through the fears of tenants that once they have lost a tenancy they will have little hope of obtaining another home except at increased cost.

The nation can only have the houses it is willing to pay for, but the operation of the Acts means that many individual families could and would pay more for better accommodation, but are left in miserable surroundings from which their willingness to pay cannot release them.

The average daily loss of a Manchester house not only means the destruction of a material asset, it represents a family which has been living under conditions which disgrace a civilised community. Many such families are enduring conditions which steadily grow worse, while the money they would cheerfully have paid for better accommodation cannot be put to fruitful use because of the complications of landlords' responsibilities and rent restrictions.

iv. **Private Ownership.** Many of the discouragements to private owners have already been described. Under modern conditions, long-term planning even of such elementary things as painting, pointing, etc., is too technical for small owners to cover by proper budgeting.

There are still, however, opportunities for group ownership which could be encouraged and might save a substantial proportion of existing houses. This particularly applies to the large houses with attics and cellars, on which Building Societies are usually unwilling to arrange mortgages. These houses are often suitable for conversion by Housing Societies into semi-communal dwellings for elderly people, for workers from the Colonies, or for hostel purposes for

various groups of mobile workers. Housing Societies have made a substantial contribution to housing development, often in co-operation with Local Authorities, and there is still considerable scope for their activities in this field. They have also provided the method and incentive for such other kinds of private ownership as the building of houses for employees by industrial bodies; the building of their own houses by groups organised as Self-Build Societies; and the forming of co-operative or co-partnership societies in which the tenants have shares in the Society—giving them an interest in management, an incentive to look after the property, and a means of helping to finance the society.

There are thus various ways in which bodies other than Local Authorities may still give substantial help in solving housing difficulties. These societies do not trade for profit in the commercial sense of the word and some are actually charities. They are therefore outside the influence of bad landlordism which has brought some aspects of private ownership into disrepute.

v. **Owner-Occupation.** A very large proportion of owner-occupiers buy their houses with the help of a Building Society mortgage. Consideration of owner-occupation has therefore been mainly based on their methods.

Between the two wars about a million houses were built by Local Authorities and about three millions by private enterprise. Of the latter, three-quarters were financed by Building Societies, many of them for letting under the 1933 Housing Act. In 1945, the Building Societies would have provided housing finance at the rate of £200 million a year, but the concentration of subsidies on rented houses built by Local Authorities (or by private builders for the Local Authorities) forced private enterprise to concentrate mainly on repairing and rebuilding war-damaged houses and on building a small proportion of new houses for sale under licence and at controlled prices. Building Societies were mainly used to finance the purchase of existing houses for owner occupation. Although the high cost of new building and the shortage of dwellings led to substantial advances in the cost of pre-war houses, Building Societies helped to stabilise prices and to relate them to original or current costs. Building Societies also ensured that arrears of maintenance were made good, and as a large number of tenants became owners of the houses they occupied, substantial numbers of houses were thus saved from disrepair.

In spite of handicaps, Building Societies have substantially increased their memberships and now have nearly four million members with balances of savings and investments totalling £2,000 million, four-fifths of which is used to finance house purchases for about two million borrowers. Repayments provide £200 millions a year for more house purchases. The total advances are, however, at the rate of about £375 millions a year, the balance coming from savings and investments. Had they had more money, they could have

increased advances to over £400 millions, but some applications had to be rationed. There must be saving before there can be spending. The £2,000 millions used by Building Societies is the result of past savings. Much of the annual monies they lend comes from personal savings out of income, and is far in excess of the net increase in savings under the National Savings scheme. These investments and repayments help to stabilise the national economy and if they could be increased their effect would be greater.

Millions of wage earners in low-rented houses are spending an unduly small proportion of income on housing accommodation. If a reasonable figure could be saved, or invested with a Building Society, the problem of restricting spending would be eased with consequent relief to the national economy.

One of the most helpful ways of achieving a restriction of personal spending would be by re-creating a desire for ownership of a home which would also foster a better understanding of the purpose and value of thrift. To help in housing progress, therefore, and also as one of the ways of combating inflation, house purchase should be simplified as much as possible and efforts made to reduce the cost to the individual for legal charges, stamp duty, and the margin of purchase price above the available mortgage advance. Limits should be placed on the power of ground landlords to restrict the rights of owner-occupiers.

vi. **General Intention.** The Group has considered these aspects of Housing policy without political considerations entering into any stage of its discussions. Its members recognise that political action will be necessary if their suggestions are to bear fruit but it is their hope that any fresh examination of the situation will be in an objective, non-party spirit.

It is their belief that such an approach would evoke widespread approval, particularly from independent sections of the community such as those they represent. The Group is hopeful that the initiative it has felt impelled to take will be widely welcomed and supported.

A combination of official action and independent approval would also encourage the Churches in their own work among people handicapped by bad housing conditions. It would make more effective the part they are now playing in preserving morals and morale and inspire them to further efforts in some of the directions suggested in the next section.

vii. **The Task of the Churches.** As well as endeavouring to contribute (as interested citizens) to knowledge of the facts, the members of the Group are concerned to discover what special contribution the Churches might make in line with their redemptive mission.

Priests and ministers working on new housing estates are doing a great deal to help families to settle down in their new homes,

although they themselves are facing many difficulties. Church buildings are often the only places available for communal and social activities, apart from the limited use which can be made of school buildings.

Churches in the older areas do all they can to introduce members moving to new estates to the new churches. There is, however, a tendency for people who have moved to keep their loyalty to their original churches and travel back regularly for worship or to continue to help activities in which they are interested. It is natural to welcome this continued help to the older churches and it would be regrettable for those churches to be robbed of their leaders at times which are bound to be difficult and when their congregations are reduced by clearance schemes. At the same time, however, one of the greatest needs of the new estates is for lay leaders in religious and social life; in such activities as youth work and in creating the many and varied groupings which go to make up a community. There is need for some self-sacrifice in both old and new communities if the rival claims are to be reasonably balanced. The outstanding need is for the creation of a link between old and new, to reinforce the old contacts and interests with something of the new vigour and vision of a fresh and growing community. If means of doing this can be found, there will not be too much weakening of existing churches in the early stages of transfer, nor will there be entire neglect of the needs of the young estate. Each should benefit from the character and experience of the other. As time passes, interest may reasonably be transferred more fully to the new community, by which time the loss to the old church will be less severe and may be made good by rebuilding schemes and a springing up of new groups round the old church.

With co-operation of this kind in view, a great deal can be done to prepare families for transfer and to help them to keep their faith and courage while waiting for a house. During this trying time, advice and help will often be needed to see that they keep their proper priority on the housing list; that temporary lodgings are improved or changed where possible; that some provision is made for the furnishing of a new home and that there is some knowledge of the new conditions which will be found.

On the new estate, sympathetic contact can often help people to settle down who would otherwise regret the more intimate conditions of the old congested streets. They can be helped to understand and avoid the causes of friction in blocks of flats, such as unnecessary noise and careless use of facilities which are shared with others. They can be given details of the various amenities and services and encouraged to join in providing more of them through membership of Community Associations and other groups.

Such measures as these can do much to overcome the many problems of adapting raw acres of brick, cement and timber into living communities. The Group recognises the importance of these human aspects and is anxious to give them further study.

CHURCHES GROUP ON SOCIAL QUESTIONS

Formation and Objects

This Manchester Group, formed in association with the Manchester and Salford Council of Social Service, typifies the concern of religious bodies with social questions, and in particular with the duties and opportunities created by "Welfare State" developments. There is evidence that many members of our Churches feel anxiety about the effects of statutory welfare provision on their work. Public social services have seemed to replace much of the traditional social work of the religious bodies; they make some religious charities unnecessary or less effective and alter the relationship between members of the clergy and sections of the people in their parishes or congregations. Above all, they seem to challenge the spiritual and moral approach of the Churches to practical social problems.

In these conditions, it has been realised that clergymen and ministers may be severely handicapped by lack of knowledge of the actual services now available to people in need or difficulty, rendering them less able to provide their former combination of spiritual and practical guidance. There is uncertainty as to whether Welfare State legalisation has cut off the religious bodies from effective work in the social field, or from influencing the direction of social progress when moral principles are involved. It is only by contact with these services that it can be realised how great a field is still open to voluntary bodies in co-operation with the statutory officers, and that the great new ventures in relieving human suffering and misery still can, and should be, inspired and informed by spiritual truths.

To meet these conditions, there seem to be three main needs:—

- (1) To make available knowledge of those developments in the social services which affect the traditional social work of the Churches.
- (2) To provide a service through which difficulties could be met, where they arise from lack of knowledge of the appropriate agencies.
- (3) To influence public opinion on social problems and evils, where the members of the Churches Group are themselves in agreement.

The initiative which led to the formation of the Manchester Churches Group on Social Questions was taken by the Bishop of Manchester (Dr. W. L. Greer) through his own Diocesan Conference and in association with the Manchester and Salford Council of Social Service. The Council of Social Service had been, at the time, considering the need for some such action, in line with developments sponsored by the Churches Group of the National Council of Social Service. Those developments were primarily directed towards fostering contact and co-operation in rural areas between representatives of the Churches and the statutory departments and had already had promising results. The Manchester Group was the first to be formed officially outside London for an urban area.

In addition to Dr. Greer, support was given by the then Bishop of Salford (the late Dr. H. V. Marshall), the President and Past-President of the Free Church Federal Council (the Rev. J. Herbert Price, M.A., and Professor T. W. Manson, M.A., D.Litt., D.D.), the Communal Rabbi (Dr. A. Altmann, M.A.), and the Chairman of the Manchester, Salford and District Council of Churches (the Rev. J. M. Neilson, M.B.E., M.A., B.Sc.).

Following a preliminary meeting on the 21st January, 1955, the Group was set up at a representative meeting held at Gaddum House, Manchester, on the 1st April, 1955. Consideration was given at an early stage to such questions as the Welfare of Old People and of Coloured People; the activities of the Central Churches Group; the effect of the Rating and Valuation Act; the general principles of co-operation with statutory authorities; and, at a later stage, the welfare of children neglected or ill-treated in their own homes. The subject to which most attention was given, however, was that of Housing. A meeting at which the Manchester Local Authority Housing programme was described and discussed led to a conviction among the members of the Group that other aspects of housing problems should be studied.

The accompanying Memorandum is the result of these deliberations.

ST. MARTIN'S CHURCH, ROYAL OAK, BAGULEY

THE REV. F. J. HOYLE

ST. MARTIN'S CHURCH OFFICE—

BOWLAND ROAD,

WYTHENSHAW,

MANCHESTER, 23.

Telephone: WYT 3408.

July 1957.

Dear Sir,

I am trying to do some research into problems affecting the Church of England in its approach to the new housing areas that have sprung up since 1945. It is proving very difficult to find information, there is just no central record of what we have done in this sphere, and this letter, therefore, appeals for your help and co-operation. I am sorry to ask you to fill in another questionnaire so soon after the Church Assembly one, but you, the incumbents of new church districts in new housing areas are my only possible source of information.

I am particularly interested in such things as the status afforded the new church district; the financial burdens placed upon them; what equipment they have in the way of a church, hall, dual-purpose building and parsonage house to begin their task; what future plans you may have, especially with regard to buildings; the pattern of church services both on Sundays as well as week-days; the social grouping of your population and the general social conditions in the new area; and the relationship that exists between the Church and community associations, Local Authorities, local schools, and the social and welfare agencies operating in the neighbourhood. I hope that the questions will elicit this sort of information.

It has not been possible to make an accurate list of the churches and their incumbents working in new areas and I am having to send this letter to about 200 people in the hope that thereby I will get into touch with the 130 or so clergy believed to be working in new housing areas. So please forgive me if the letter is not properly addressed to you personally. I enclose a reply paid envelope and hope that you will find it possible to let me have your answers by the end of August at the latest.

This is a purely private piece of study and naturally I shall regard as confidential what you tell me.

Thanking you in anticipation,

Yours very sincerely,

Survey of the Church of England and New Housing Areas Since 1945.

1. Name of Church.....
Address of Church.....
Name of Incumbent.....
Address.....
Status, ie. Rector, Vicar, Curate-in-Charge etc.....
Names of Assistant Clergy if any.....

2. Status of Church District (eg. Parish, Conventional, Legal, or Mission District).....
Dates a. Of beginning new estate.....
b. Of first Church contact there.....
c. Of first Church building erected.....
d. Of arrival of first Curate-in-Charge.....

3. Population of new church district;
a. Numbers before 1945.....
b. Numbers NOW.....
c. Numbers when complete.....
d. Does your population form a good cross-section of a balanced community or is it a one-class group?
.....

4. Church Equipment. I am anxious to get a picture of the ways in which we are starting building programmes in new areas. In the following list of buildings would you please indicate -
a. Building. Date Built or No. of Seats. Approx. Cost. Are you satisfied
hope to build. with it?
Church.....
Hall.....
Dual-purpose.....
Church School.....
Parsonage House.....
b. If you were beginning again which order of priority would you place the above in? Which should be built first?
.....
c. If you live in a Corporation house i. Do you find it sufficient for your needs?.....ii. Is it good for a parson to live in a Corporation house?.....

5. Finances. Too often a new church district begins life with a heavy load of debts. Would you please tell me approximately how much you have to pay each year to diocesan or other central bodies in respect of loan repayments, diocesan budget, contributions towards incumbent's stipend etc.?
.....

5. Finance continued. What is your annual income a. From direct giving (Eg. collections, donations etc.).....b. Other sources....
How much do you give to missionary and charitable objects each year?.....

6. Church Information - General.

- a. What Sunday Services do you hold?.....
-
- b. What mid-week services do you hold.....
- c. What is the approximate number of children in Sunday School.....
- d. How many Sunday School teachers have you.....
- e. At what times do you hold Sunday Schools.....
- f. How many children are Baptised each year.....Adults.....
- g. How many people are Confirmed i Under 16 years.....
ii Over 16 years.....
- h. How many Communicants do you have each year.....
- i. Please list the organisations using your buildings.
Church Organisations.....
.....
Non-church Organisations.....

7. Social Conditions.

- a. Is your new neighbourhood satisfactorily equipped with amenities such as playing fields, shops, schools, libraries, cinemas, community centres or public halls, swimming baths, public houses, clinics, hospitals, transport etc.
.....
.....
- b. What sort of connection have you with the Local Authority, local schools, community association etc.
.....
.....
- c. Are you in touch with social and welfare workers and agencies both statutory and voluntary in your area?
.....
- d. Do your people tend to go back to their old neighbourhood and church?
.....

Would you please describe any particular experiment or method of working that you have found successful in your ministry in a new area?