BRITISH LIBRARY
OF POLITICAL AND
ECONOMIC SCIENCE

LONDON SCHOOL OF
ECONOMICS AND
POLITICAL SCIENCE

A 37

BRITISH LIBRARY OF POLITICAL AND ECONOMIC SCIENCE
M 420

Booth

Third Series

Vol. 1. Chap. III (contd.)

[for list of contents of whole chapter see guide-sheet at beginning of chapter in A 36 above]

A 37

8 43

see Booth, Life and labour .... 1902-3.
Third Series. Vol. 1. Chap. III.

[Reports by Booth's secretaries:
8 Parish notes. Districts 14, 15, 16, 17. fols. 4.
9 Memo on Church attendances. fols. 5.
10 Local government: Districts 14, 15, 16, 17. fols. i, 31.
11 Report on Districts 14 and 16. fols. i, 116.

Booth Third Series. Vol. 1. Chap. III (contd.)

[Reports by Booth's "secretaries" (contd.)
12 Report on Districts 15 and 17. fols. i, 98.
13 Miscellaneous notes. fols. 3.
14 Map descriptive of London poverty. Sheet 3.

Dist. 14. - Parish Notes. [by Jesse Argyle] fols. 4. (1)

Middle class attitude.

Ch. going falling off. Due largely to bicycle. - Stuart Fox. (Balls Pond)
Efflux arrested by opening of Clissold Park. - Crowther (Harecourt)
Evangelical character of Islington. - Lightfoot (St. Stephen's Canonbury)
Downward tendency arrested by Highbury Fields. - Harwood (Union Ch.)

Working Class attitude

Regard it as a favour to come. Indifference due to Socialist teaching. - Allnutt (Wall St. Mission)
Casual class most hopeless in response to religious effort. - Lightfoot.
People thirsting for visitation. Loneliness of London life. - Barlow (Vicar of Islington)
Londoners frightened of the church. - Harwood.
Prevailing tone indifference, due to facilities for spending Sunday. Jones (Bapt)

Mothers Meetings. - Mothers a hardened lot. - Jones.
— " — Stock stolen from a mother's meeting, & openly sold to the mothers. - Stanham (St. Bartholo's)

Outside Pillars. - Tho' working men will not go to a place of worship they will sometimes support it from outside, as witness the mission supported by a slate club. (Richmond, Newington Green Rd.)

Education.

Religion doing nothing, but education much. - Craig, R.C.
Children get food in a handkerchief, & live in the streets. Consequent truancy. But great improvement due to education. - Evans, Popham Rd School.

BRITISH LIBRARY OF POLITICAL AND ECONOMIC SCIENCE
M420

District 15. – Parish Notes.

Working Class Attitude.

The people will neither pay pew rents nor give.
Wardroper, All Saints.

Men approve of religion for their women & children.
Bashford, St. Thomas.

District too hard for S. Army. – Cuyerst (Copenhagen St.)

Nature of Efforts.

Successful social work fills church. Must go to the people.
Turner, King's X Methodist

Magazine distribution basis of work. – Jameson (Congregt.)

Spends £300 to £500 a year out of own pocket to make the people recognise the church. Great visitation, &c, but a forlorn hope. Doveton, St. David's, Bamsbury

Active mission in poor & crowded district. 839 members. 1000 children. Relief hardened. aims at keeping people up.
Benson, Belle Isle Mission.

St. James', Holloway, a great preaching centre. Holds 2000. Missions & much going on. Relief freely given. – Chorlton

Great fight to carry on God's work. Too many churches & too much sensation. Glover (St. Luke's, Hillmarton Rd.)

Camden Rd. Wesleyan & Caledonian Rd. Prim. Meth. both report doing well. No social deterioration. – Greaves & Meakin

Foreign Missions.

A good deal raised for foreign missions in this poor district. (See Chorlton, St. James Holloway, & Smith, Thornhill Sqre)

Dist. 16. Parish Notes.

Attitude of the People.

In Stoke Newington.

Rich, generous, friendly business people. Enjoy life.
Give readily to church. – Relton (St. Andrews, S.N.)
Church very vigorous in S.N. growing at expense of dissenters, who are largely politicians. – Pixell (St. Faiths S.N.)
Bicycle takes away the men. – Howlett & others

In South Hornsey.

Migratory class. More real poverty than Hoxton. Worse fed than costers. Live in fear of bailiff. Parish not direct enough to attract outside ladies. – Candwell (St. Matthias).
Decreasing piety. Finsbury Park too attractive. Abominates social methods. – Lattreille (Brownswood Pk. – C. of E.)

In Holloway & Highbury.

People wish it to be supposed they go to church, but don't. Mostly dissenters who go. – Faithful (Chapel of Ease)
Those who go the helpers. Those who stay need help. – Hind (St. Barnabas).
Not a church-going district. No other place of worship in parish. People sober but immoral. – Bloomer (Emmanuel).
Large mission in Highbury Vale. More social than spiritual. – Olding (Supt.)

In Clapton. – Clapton Hall Leading Brethren Centre. 3 missions.

General Observations.

Remarkable sign of times improvement in younger section of upper working class. – Hankin.
All good social or political work is spiritual. – Rutherford

Dist. 17. Parish Notes

(4)

Successful Religious Work amongst men.

All Saints, upr Holloway. - Great body of workers. Excellent visitation. Crowded congregations, as many men as women. Mission church, 2 mission halls, 2 club rooms. But fail comparatively with poor. - Hocking.

St. Peter's, Highgate Hill. - Ditchfields success & methods. "men's socials." Visiting made a science - cool check. No. of working men who take holidays. - Osborne.

Congregl Ch. - Learmont. Success with men. As Ditchfield.

St. Andrew's. - Proportion of men unusually large. Non-parochial. - Boys beyond control when they leave school. - Murphy.

Congregl Ch. (Parsons) active work.

Instances of Non-success.

St. Mary Hornsey Rise. - Includes quite rough poor. Bad picture of drink & gambling, of complete failure of temperance work, ill-advised relief, & immorality. - Comford.

St. Stephen. - Women take to drink like fishes to water. Very shifty difficult class. - Kahn.

St. Mark's. - Poor here great cadgers & totally indifferent to religion. Little thrift. Of a spare 6d, 5d goes in drink & 1d in fried fish. - Edge.

St. Anne's, Pool's Pk. - Everything tried & dropped. - Chambers.

Churches losing. - Ramsay (Presbyth)

General.

Success of Sunday eof lectures at Holloway Hall. - Morgan.

Close-fistedness of welsh, but good church goers. Make, save, & go back. - Davis (Calv. Meth.)

Memo (9)
[on Church Attendances
fols. 5']

[1]

MEMORANDUM.

	Congregationalists	Parish		Seats	Congre:	Mission.	S.Schls.
XX1V.207	Harcourt Chapel	14.1.7	(St.Pauls Canonbury)	1300	500/1000	Hammond Sq	320
XXV111.12	Union Chapel	14.2.11	(St.Mary Islington)	2000	1250/1400	Union Hall Moreton " Nickol St.	3000
XXV111.153	Islington Chapel	14.3.12	"	1000	250/400		560
XXXV. 2	Holloway Chapel	15.5.12	(St Lukes)	470	150/300		150
XX1V 175	Stamford Hill Ch.	16.6.1	(St.Thomas)	1600	1500/1600	Tottenham	large
XX1V 83	Upper Clapton	16.7.3	(St.Michael(	800	700/900	?	409
XX1V 33	Stoke Newington	16.7.5	(St Mary)	800	500/700	Mission Hall Britannia Row	800
XX1V 119	Highbury Quadrant	16.10.13	(St.Augustine)	1650	13/1600	Highbury Vale.	Very lge
XXXV11 47	New Court	17.12.9	(St.Mark)	1500	1200/1500	Lennox Rd.	1200
XXX1X 1	Finsbury Park	17.13.13	(St.Anne)	1240	1000/1200	Palmerston Rd.	800
XXX1X 23	(Presbyt) McHarry	17.12.7	(St Mary)	1100	1000/1100	Mission	1300
XXX1X 69	" Ramsay	17.12.8	" ?	(1000)	(800/1000)	Thuft Hall	?
							?
North Hackney	XX11.111 Pedr Williams	13.3		1000	700/1000	Mission	
	XV11 98 Clapton Park(Harris)	13.5.		1150	800/1000	Brooksby Wall Glyn Rd Chapman Rd.	1800
	XXV 3 Rectory Rd.(F.Williams)	13.6		1100	900/1000	Hoxton Institt	300
	XXV111 77 Le Pla	13.7		1200	500/1000		?
				1991o	13300/17200		

MEMORANDUM.

XXIV.207. Harecourt. Meetings continual. Chapel Keeper never a moment to himself. No Mothers Meeting needed except at Missions.

" 175. STamford Hill No poor members, too well to do-"too damned comfortable". Prosperity needs nipping by a frost to rouse as love scriptural exposition. Good choir with hard leaders. Sermon hearing community -always crammed, many young men - Tendency to extravagance since the Jubilee.

" 83. Upper Clapton. Highly respectable minister of (mainly) respectable congregation - First duty to increase Church membership and to preach and pray - Fights Sabbath breaking and pleasure loving - would not agree that all good social and political work is spiritual work - stands for personal faith. Cyclists Gospel band.

" 33. Stoke Newington. Lower middle class, practically all in the City women better educated and more intelligent than the men.

" 119. Quadrant. A Church which had cost £20,000 and an organ which had cost many hundreds of pounds were to be used for a purpose not definitely irreligious. Special service for young men followed by 'Social hour' (but not "young men only") Bible classes &c.

XXVIII.12 Union Chapel. 284 teachers in the Sunday Schools. 2672 Scholars. Social agencies very numerous. Best helpers from Clerks with little spare time - more leisure more laziness.

XXVIII.153. Islington Chapel Cricket, football, Swimming and Rambling Clubs. First rate choir and Organist. Flower Mission &c.

XXXV. 2 Holloway Ch. Congregation upper middle class - from a distance. "Holloway Social Union" lectures for broad minded men taking interest in all social questions - looking to spiritual education.

XXXVII.47. New Court. Marvelous preaching power - does not believe in simply stirring the emotions the need is teaching teachin Christian truth and its application to life Wednesday his time for this more than Sunday which must be more general. A Christian Socialist - by personal reform of character - no Christian could be very rich. Function of Church to be incarnation of the society. Congregation middle middle and lower middle.

XXXIX.1. Finsbury Park. A host of engagements.

MEMORANDUM.

	Baptists			Seats	Congrg.	Mission	S.Schools.
XXVIII.169.	Salters Hall	14.1.8	St.John Baptist	900	400/700	Wall St.	538(&MIssio
XXv. 53	Cross St. Islington	14.2.12.	St.Mary	?900	350/400	--	
XXXV. 59.	Camden Road	15.0.13.	St.Lukes	1100	500/600	Small Mission	550Belle Isle Mission an offshootof this Chapel.
XXIV. 61	Woodberry Down	16.7.4.	St.Andrews?	1000	800/1000	need none	557
Nointerview	Bouverie Rd.			?900			
XXXII. 71.	Devonshire Sq.	16.8.7,	St.Faith	1050	800/1000	no opportunity	700
XXXII.17	Highbury Hill.	16.10.13.	Christchurch	1050	400/800		?
XXXVII.26	Upper Holloway.	17.11.2.	All Saints	1340	900/800		672
No interview	Hazelville Rd.			?	900		
XXXII. 50	Providence Chapel (Strict Independent Baptists)	16.9.10.	St.Mary Magdalen	600	500		230
				9740			

XXVIII.169. Cricket, Football and Ambulance.

XXV. 53. Young Mens Literary Society.

XXIV. 6a. Cricket and Lawn Tennis.

XXXII. 71. Cricket, Lawn Tennis, Football, Cycling. Pastor a Cyclist goes out with the Club. Literary Society.

XXXII. 17. Literary Society(Conversazione Reunion Music and Refreshments) Popular Lectures. Band of Hope Lantern Lecture.

XXXVII.26. Institute Lectures etc. Membership 300/350.

MEMORANDUM.

Wesleyans.

XXXV.53.	Islington Circuit	14.3.13.	2 Chapels.Liverpool Rd & Mayfield Rd. 1000 each & 3 Mission Halls.
XXXV.34.	Highbury Circuit	15.6.13.	(Caledonian Rd. 1000 Small congregations. 300/500 Small P.S.A. (Drayton Park ? ½ to¾ths
XXXl1.8.	Stoke Newington Circuit	16.7.4.	3 Chapels (Amherst Park) 1000 300/350 Stoke Newington & South Tottenham.
XXlV.153.	Mildmay Park	16.8.6.	(Green Lane 1000 Matthias Rd.Mission 250 (Mildmay Park 1200
XXlV.201.	Finsbury Park	16.10.12.	6 chapels & 1 Mission. Mission only is in London.
XXXVll.13.	Highgate Cir.	17.11.3.	Archway Rd. 600/700 mixed S.Sch.450. ?1000
XXXVll.36.	-	17.13.10.	Hornsey Rd. 600 150/220 poor - 250
XXXVll.21.	-	17.12.7.	Holly Park 1000 600/650.Missionary work(rich)

Church of England Classified.

1

Evangelical (Active)

St.Stephen	14.1.XX1X.41.	
St.Mary	14.1.XXV1.117.	
St.Jude	16.6.XX. 113.	
St.Mary	17.8.XXXV1.71.	
St.Stephen	17.8.XXXV1.27.	
St.Saviour	17.8.XXXV1.141.	
St.Paul	17.9.XXX1V.169.	

(2)

Evangelical (Dull)

St.Andrew	17.8.XXXV1.205.	
St,Mark	17.9.XXXV1. 1.	

(3)

Evangelical (Failing)

St.Luke	15.4.XXX1V.37.	

(4)

Evangelical (Empty)

St.Matthew	14.1.no interview	
St.Bartholomew	14.1.XXV1.33.	
St.Thomas	14.2.XXV1.105.	
St.Philip	14.2.XXV1.141.	
All Saints	15.1.XXX1V.21.	
St.Thomas	15.3.XXX1V.79.	
St.Michael	15.3.XXX1V.111.	
St.Andrew	15.3.XXX1V. 99.	
Holy Trinity	15.3.XXX1V.1.	
St.David	15.3.XXX1V. 55.	
St.Matthias	15.4.XXX1V.191.	

High

St.Thom

St.Matt

St.Mich

High(D

St.Clem

St.Fait

St.Matt

St.Savi

Hig

St.Sila

5

Church of England Classified.

MEMORANDUM

9a.

1 Evangelical (Active)	2 High (Successful)	3 Parochial (Successful)
St.Stephen 14.1.XX1X.41.	St.Thomas 16.4.XX. 13.	St.John Baptist 14.1.XX1X.29
St.Mary 14.1.XXV1.117.	St.Matthew 16.4.XX1.107.	St.Andrew 16.5.XX1. 1.
St.Jude 16.6.XX. 113.	St.Michael 16.5.XX1.161.	St.Mary 16.5.XX1. 27.
St.Mary 17.8.XXXV1.71.		All Saints 16.5.XX.49.
St.Stephen 17.8.XXXV1.27.		
St.Saviour 17.8.XXXV1.141.		
St.Paul 17.9.XXX1V.169.		

(2) Evangelical (Dull)	(2) High (Drawing from outside)	(2) Parochial (Dull)
St.Andrew 17.8.XXXV1.205.	St.Clement 15.3.XXX1V.155.	St.Barnabas 16.6.XX1.129
St,Mark 17.9.XXXV1. 1.	St.Faith 16.5.XX1. 15.	Emmanuel 16.6.XX1.51.
	St.Matthias 16.5.XXV1. 3.	
	St.Saviour 16.0.XX1. 83.	

(3) Evangelical (Failing)	(3) High (Empty)	(3) Parochial (Failing)
St.Luke 15.4.XXX1V.37.	St.Silas 14.2.XXX1V.133.	St.Anne 17.9.XXX1V.149

(4) Evangelical (Empty)

St.Matthew 14.1.no interview
St.Bartholomew 14.1.XXV1.33.
St.Thomas 14.2.XXV1.105.
St.Philip 14.2.XXV1.141.
All Saints 15.1.XXX1V.21.
St.Thomas 15.3.XXX1V.79.
St.Michael 15.3.XXX1V.111.
St.Andrew 15.3.XXX1V. 99.
Holy Trinity 15.3.XXX1V.1.
St.David 15.3.XXX1V. 55.
St.Matthias 15.4.XXX1V.191.

5

Congregationalist Methods:

St.PaulsBalls Pond 14.1.XX1X.59.
St.James Holloway 15.4.XXX1V.171.
St,Mary Magdalen 16.6.XX. 91.
St.Thomas Finsbury Pk. 16.6.XX1.187.
St.John Highbury 16.7.XX1. 91.
Christchurch 16.7.XX1. 63
St.Augustine Highbury 16.7.XX1.171.
St.George Tufnell Park 17.7.XXXV1.183.
All Saints 17.7.XXXV1.103.
John Evangelist 17.8.XXXV1.125.
St.Peter Highgate 17.8.XXXV1.45.

S. Peter de Beauvoir Sq. XXVI.59. (13) (14)
– High Empty

S. Peter Islington XXVI.159. (14)
(Sensational)

S. John Brownswood Park XX 67 (16)
(Private venture – not now successful)

Oakland
14 to 17
District
Local Intermediate
Feb. 1, 31.

(10)

Local Government - Islington

The parish of Islington affords a very suitable field in which to study the working of London Local Govt in its modern form. Changes in the constitution of Metropolitan Govt will most probably be effected before long - such changes are common talk in official & semi official circles & in the public Press; & Bills dealing with the question are already before Parliament - but it is difficult to see how any such proposals can materially affect Islington. With a population larger by many thousands than that of any other parish in the Kingdom — & one of the most important in area, position & rateable value — it will hardly be seriously proposed to increase its size; whilst its component parts have by years of association become so homogeneous & so closely involved financially & otherwise, that no one would seriously think of separating them. The parish is admittedly unwieldy & difficult to work, calling for much expensive supervision by Committees & the assistance of a clerical & official staff numbering about 190, but in this case we had "best endure the evils that we have". Fortunately these evils are neither serious nor insurmountable.

Something will probably be done to add "dignity" to the local Vestry. There may be "silk robes" & chairs of office introduced to attract a superior

class of men" though it is not at all certain these will have the desired effect – but the machinery of local Govt is all there the material is to hand in plenty. Some there be who still cry out for "new worlds to conquer" [new duties to be found for them] – but it is a little doubtful if these aspiring local politicians quite realise how far reaching, important & pregnant with possibilities are the powers which they already possess. [As an example of what is possible it may be mentioned that local authorities have power to see that all meat offered for sale is fit for human consumption. To do this properly in London it is calculated that an army of 4 or 5 hundred inspectors would be necessary yet only 2 have as yet been appointed by local Vestries, & even including those engaged in the City Markets there are but 8 inspectors for this important duty. Quite as inefficient is the inspection of the enormous quantities of tinned foods made & sold in London, while on such matters as the application of bacteriological tests in regard to doubtful cases of infectious disease, little has been done, & as to a like examination of food nothing. Such instances might be greatly multiplied. The abatement of the smoke nuisance is one which will readily be brought to mind.] Of these powers more will be said later.

The growth of Islington has been remarkable. At the opening of the Century the parish had barely 10000 inhabitants, increasing by 1841 to 56000; even at this latter period the district was mainly one of greenfields & undulating pastures, & an agricultural Rating at the period would

font note

have been a very serious matter.* South Islington it is true was well built over, though the character of its buildings has since altered, but Barnsbury Canonbury ~~were~~ only in the making, whilst Highbury was almost ~~to~~ halfway Otherpark's North Coast entirely destitute of "desirable residences", villas or otherwise. The Greenlanes were green throughout, Highbury Barn was a reality & the New River meandered peacefully & openly through the locality, spanned here & there by rustic bridges. The period from 1821 to 1861 was one of great expansion. "Eligible building sites" were marked out in many directions, houses multiplied rapidly & were as rapidly occupied by City men. There was withal an absence of official regulation & inspection which makes it matter for congratulation that the houses were so substantially built, the streets for the ~~most~~ intended part made so wide open & breezy. The district was, for a well to do class, & to this fact probably more than any other, the merry village" owed its remarkably good bill of health in these days of its social decline.

Islington has now a population of 340 000 - equalled or exceeded by only about half a dozen of our greatest towns - & has a rateable value of more than £1 800 000 producing, at the comparatively low Metropolitan ~~rate~~ rate of 5/8 in the £, an annual revenue ~~which approaches~~ of nearly half a million sterling. It covers

* The application to Islington of the Agricultural Rating Act of 1896 is regarded locally as a little official pleasantry. Its effect was to reduce by £300 a rateable value which approaches £2000000 or roughly speaking to knock about £40 off the annual revenue of half a million.

3109 acres giving an average density of 109 to the acre & includes nearly 120 miles of streets with about as many miles of sewers running beneath them. There are more than 44000 assessments & a similar number are on the lists of voters.

The parish returns 4 representatives to Parlt. is served on the LCC by 8 members, forms the main part of the Finsbury division of the L.S.B. Its parochial affairs are in the hands of a Vestry of 120 members, who, like the 30 Guardians entrusted with the local administration of the Poor law, are elected from 11 wards. Excepting only the Public Libraries Act, which the majority of the ratepayers have steadily refused to adopt even in face of a most liberal offer of private help in building the libraries - the Vestry has had for the last 3 or 4 years direct control of all the powers conferred by the legislature on local sanitary authorities - The valuation & assessment of all property, the making & collection of the rates; the cleansing, lighting & repair of the streets; drainage works; the purchase, laying out, & control of open spaces, playgrounds &c; the supervision of all matters relating to sanitation & the public health, including the administration of the drastic Public Health Acts, the Food & Drugs Acts; the demolition of bad property under the Housing of the Working Classes Act; the widening & otherwise improving the streets & compulsory acquisition of property for the purpose; the provision & maintenance of public baths & washhouses & of a cemetery; the

manufacture & installation of electric light & power; the control of non-essential local Charities; the suppression of disorderly houses - ~~Here are some but the suppression of disorderly houses~~ - here are some, but not the whole of the duties which devolve upon the Vestry. If it desires to raise money on loan for any special purpose the sanction of the local Govt. Bd. or L.C.C. must be obtained, & the latter body has a voice in the appointment or removal of the medical Officer & sanitary inspectors, half of whose salaries are paid by it. Even this small amount of supervision, though often formal, is sometimes chafed at; but if the unity of London progressively desired by all parties have any reality at all, it is difficult to see how Central Control could well be less. Apart from these the Vestry has a free & unfettered hand bounded only by Acts of Parlt. which have usually been conceived with due regard to local autonomy.

What then is the personnel - the calibre - the fitness - of a body which has so much influence on the health, comfort & well being of 340000 Londoners. Here we come of course into the region of opinion & naturally our evidence is not all in one direction - on the whole, however, it is distinctly favorable. There is a satisfactory absence of accusations of ~~very~~ "Active," "Satisfactory", "well administered," "good men," are phrases used more than once by competent witnesses in speaking of the Vestry & its work. The worst charges brought are those of personal motives ~~[illegible]~~ aimed rather at the older &

Isaacs XXI 199
Lyttelton XXIX 53
Blyth XXXI 63
Slaverson XXXII 24
Osborne XXXVI 67

Jamieson XXXV. 15.
Bashford XXXIV. 83

more "moderate" tradesmen action) over zeal the failure of the newer progressive) & ~~excessive~~ meticulousness of administration (attributed to the sanitary officials) Personal motives is understood to mean the canvassing of fellow members on behalf of relatives or friend who is seeking a berth under the Vestry or is desirous of doing business with them. There is probably truth in each of these assertions, but not we believe at all beyond what would exist amongst any body of men similarly constituted. Over zeal is an attribute of **newness** which will soon wear itself out, whilst the frequent advent of new blood under a system of popular election tends to minimise & undoubtedly is minimising the opportunities for undue favoritism & influence. The charge of meticulousness in the administration of a multiplicity of sanitary regulations – some of them unimportant in themselves – is one of the most difficult to prove & hard to meet. Inspectors are human & not extravagantly paid. The blind eye or the deaf ear may be turned to a small defect in the property of a "liberal, good fellow" handy or one who has influence at Court, but both these organs be preternaturally sharpened in the case of a grumbler or cleric who is a wordy & disliked at that. A very adequate staff & a very complete system of supervision entailing enormous expense, are the only remedies which suggest themselves. Opinion generally concedes that there has been increased activity shown since the passing of the last Public Health &

Local Govt Acts. The latter introduced a new set of men of "progressive" tendencies & led to greater interest in the elections & to more adequate representation of the lower class of ratepayers - Apathy is still complained of but if there be any ~~more~~ increase in popular representation a vote of even 30% of the electorate must be decided advance on a schoolroom meeting at which a handful of people practically elected each other. It says something for the general honesty & right feeling of public men that matters were under such circumstances as well managed as they appear to have been. But one more criticism on this question of personnel ere we pass on to other topics - One witness whose long experience & catholicity of spirit give him a special title to be heard commends both the policy & enterprise of the Vestry but thinks they ~~were~~ need boldness in some directions, as for instance in the laying of asphalte in poor streets & more frequent cleaning - This probably gives us the key to the attitude of the Vestry - which may not unfairly be summarised as liberal wherever the public health plainly & clearly requires it, enterprising wherever there is a prospect of profit or adequate return for money invested - as in Electric Lighting, baths & cemetery — & very cautious in matters which concern, only or mainly, public comfort & convenience - such as broader & cleaner streets, wood or asphalte paving &c & in which the chance of financial return is problematical.

Report xxxvii. 51.

Let us now consider in more detail the various phases of the Metropolitan work.

First in importance is the question of the general health. Guided by its Public Health Committee, which is on all hands well spoken of, the local authority, as just now intimated, is "wide awake on this point" & the results are not unaptly described as "wonderfully good". In spite of a constantly growing & deteriorating population, & of a density, which is double (or in several cases treble) that of any of the great towns, the death rate of Islington for 1897 was under 16 per thousand, or lower than that of almost all the big provincial towns, & 2 per thousand below that of London as a whole.

The testimony of the clergy is for the most part a chorus of satisfaction at the good health enjoyed by their parishioners. Moreover, ministers of diverse communions are here in accord. But there are a few exceptions. There is complaint of a good deal of sickness & more particularly of sickness among infants in the lower part of the Caledonian Rd district; a clergyman speaks of "undefined disorder caused by damp soil & damp atmosphere" in the neighbourhood round Pollington Park, Mr. Murphy, who has the small recently created parish of Whitehall Pk, off Hornsey Lane attributes a good deal of illness to jerry building & defective drainage in one or two new roads there. These are the only exceptions to a general note of content; so that when circumstances of population are borne in mind we have strong prima facie evidence of what well performed in a sanitary

question. Public reports & independent evidence confirm this.

Islington has a medical officer who devotes his whole time to the work & whose zeal & ability are beyond question. He is indeed said to have become a terror to the house property holder. His reports - voluminous documents - teem with suggestive facts & comparisons well arranged in table & diagram form. By some they might be considered too detailed & technical, but they are at least evidence of the thoroughness with which he does his work. He has the help of a chief & 4 assistant sanitary inspectors, besides which there are an inspector of workshops, bakeries & cowsheds, an inspector of houses let in lodgings, a lady inspector of workshops in which females are employed, disinfectors & clerks — as a whole a well organised & supervised staff. In the year's work many thousands of visits are reported to have been made & defects remedied, only a small proportion of which were of a serious character. "Most satisfactory work" has been done by the Workshop Inspectors, Special Measures being taken to avoid overcrowding & to ensure cleanliness & efficient ventilation. The inspectors have on their lists nearly a thousand workshops, & about 1600 workrooms, & are frequently discovering new ones. "It is a very significant fact" says the medical officer "that hardly a murmur is now ever heard from workpeople as to the conditions under which they are compelled to labour, whereas a few years ago complaints were very numerous."*

(9)

* It is to be noted that local authorities are only responsible for the sanitary condition of factories & workshops. All other matters, such as hours of employment of women & young persons, the machinery & mechanical appliances, & the cleanliness & ventilation of the factories & workshops are matters which are controlled by the Home Office alone, & as a result of this dual control, but few matters

The essentials to good sanitation are present in Islington. Water supply is constant & sufficient, sewers & drains are well looked after & save in times of exceptional storm cause no anxiety*; houses are usually well built & substantial, almost the only exception being in some parts of the Northern district; house refuse is removed weekly under a compulsory house to house system which, much opposed at first, now gives general satisfaction, complaints of non-removal having declined from a yearly average of 1,000 to one of 300; the treatment of all cases of infectious disease by notification, isolation & disinfection has reached a high point of efficiency. The weakness of sanitation lies not in any of these, nor even perhaps in the few dark spots which our map of the district reveals, for these are pretty well known & discounted, rather is it found in the non-adaptability of the bulk of the houses to their present inhabitants. This is a drawback which Islington shares with almost all large districts in which there has been steady social decline. Houses, which were quite satisfactory when occupied by the one family for which they were intended become the reverse with a family on each floor, especially when supplemented, as is too often the case, by unclean or destructive habits. It was to cope with this difficulty that clauses were introduced into the Public Health Act of 1891 ordering local authorities to make bye-laws for the regulation & inspection of houses occupied by more than

* Severe storms in 1894 caused flooding in one or two places; Islington Hackney & other parishes are taking counsel with the LCC, with a view of preventing this by a system of relief or overflow sewers.

me family, with a view to the prevention of overcrowding the enforcing of proper cleanliness, ventilation, &. Discretionary power, subject to local Govt. sanction, was left with the sanitary authority as to the form which these bye-laws should take. They might, if they thought fit, register every house which contained lodgers they might limit the number by fixing a rent above which lodgers should be exempt, or they might adopt the plan of only placing such houses on the register as were found by actual experience to need special supervision. Islington like many other parishes readily saw that the first of these methods would involve so much labour as to be quite impracticable, whilst in regard to the second high rent was not found to be an effectual safeguard against unsanitary conditions. Accordingly the third plan was adopted which makes the register in effect a 'black list', which owners are not all anxious to gain upon. This list is added to or deducted from by special resolution of the Vestry; but the powers of registration is a slow one. At the present moment only about 450 houses are on the register which seems an inadequate number having regard to the many thousands of dwellings which are let out. This fact is referred to with regret by the Medical Officer, who points out that registration protects the occupiers against the supineness of the owners in remedying sanitary defects, & also secures the latter against the carelessness & sometimes the misconduct of the tenants. Hardly a single house of the class usually let to the working classes is, he says, built "these facts are pregnant with meaning, for they signify over-

"crowding & overcrowding leads to dirt & disease, poverty & squalor. Great "difficulty is experienced even now in obtaining overcrowding, because when "a notice is served on a family consisting of perhaps two persons it "means that they are to provide themselves with a room or rooms elsewhere "in which the number of cubic feet of air space will be sufficient for their numbers. "Such accommodation is difficult to obtain, & consequently it is not an in-"frequent occurrence to find the unfortunate people seeking for lodgings "for weeks before they can find them."

The Statement of this difficulty suggests to mind the present position of the Vestry in regard to such steps as it has taken in the clearance of insanitary areas. Six years ago, acting on the medical officers initiative, & legislative sanction was obtained for the demolition of the old houses in Norfolk Square on the usual condition of rehousing a portion of the displaced residents. But, the site duly cleared the Vestry altered its mind as to rebuilding, coming to the conclusion that there were now no residents to replace & that it would be better to lay it out a recreation ground for this rather congested district. The Local Govt. Bd., however, refused its permission to the scheme unless the local authorities would erect artisans dwellings on some spot within a reasonable distance. Disliking the prospect & the responsibility the Vestry for long demurred, but willy nilly it has had to yield & reconcile

half hearted efforts are now being made to obtain a site on which to erect dwellings. Meanwhile the cleared area remains boarded up with an unsightly hoarding. Now, in view of the Med. Officer's remarks above quoted, it would seem on the face of it the bounden duty of the Vestry to carry out its undertaking, but then comes the serious question: could the Vestry under present conditions, however well disposed, erect suitable dwellings which could be let to a poor & precariously employed class at a rent as they could afford to pay? This is the problem which has exercised the L.C.C. & other public bodies, & upon its satisfactory solution must largely depend the future of the housing question. Having regard to the value of land within the Metropolitan area very cheap building consistent with modern requirements seem out of the question. The erection of good artizans dwellings may be a temporary palliative, the more prosperous sections taking possession of them thus allowing a poorer class to occupy the houses they have just vacated, so effecting some improvement all round. But it is less likely that the more permanent remedy will be found in exceptionally cheap means of transit. The tendency in this direction is apparent, & although the subject is not one which there can be any pretence of dealing with fully here, it may be sufficiently recognised to warrant the cautionary word that increased vigilance will be required by local authorities in order to prevent the creation of new slums in outlying districts.

To return for a final word as to Islington position regarding the lodgings question. The report for 1897 of the inspector of houses let in lodgings is a record of much work done - 3785 inspections, 1150 re inspections & 147 improvements carried out in 720 premises. But this is not enough in the opinion of the medical officer whose conclusion is that it is necessary, that more houses should be put on the register, & that an additional inspector should be appointed for this work. Neither, in the doctors opinion is there a sufficient staff to carry out properly the regulations in regard to house. to. house inspection. At present the inspectors fill up their spare time with this work, but they have so much else to do that systematic inspection proceeds very slowly indeed, & it will take years, at the present rate of progression, to cover the ground.

At the time of writing, nothing had been done to augment the staff of inspectors. The local authority a little concerned perhaps at its own undoubted zeal of late in this direction, seems inclined to rest & be thankful, at any rate for the present.

Another matter closely concerning the public health is the administration of the Food & Drug Acts. Considerable activity has been displayed in enforcing the law & evidently not without cause. Purveyors of milk - particularly of Sunday milk - have been found to have the proverbial weakness for adding water & colouring matter to their wares, but there has been of late improvement*

* The retail dealers in London are mainly responsible for tampering with the milk. Of the samples taken at the railway stations out of the country only 5 or 2.5% per cent were adulterated, whilst of 337 samples purchased from retailers 44 or even 13% per cent were found

In the enforcement of the law the Vestry are dependent on the attitude of the ~~local~~ magistrates & undue leniency is alleged, ~~& alleged~~ affording in some instances a premium to vendors who thrive by dishonest ~~practices to vendors~~ who on a large scale. What after all, it is urged, is an occasional fine of 10/- or 20/- or even of 10£ or 20£ — to a man whose illicit profits run into big sums? 863 samples were taken in 1897 of which 12·4 p. were found to be adulterated, about one percent lower than the average of the previous 6 years.

So far, official or semi-official testimony & published reports as to sanitary administration. Outside evidence is for the most part forthcoming, but it includes the opinion of 40 persons holding responsible positions, mainly ministers of religion or missionaries but also schoolmasters, poor law, C.O.S. officials, & two or three who figure chiefly as old & interested residents. More than a dozen witnesses speak well both of the building & sanitary condition of the houses, "improving" & "active" being phrases frequently applied to the work of the officials. "Any fault is due to tenants" is an opinion held by 2 or 3, whilst others incline to blame the owners. That complaints are promptly attended to is conceded, but inspection is said to be unsystematic & spasmodic. "Overcrowding" is alleged in eight instances, particular mention being made amongst the newer houses in the North, of the Flemish

Are those who are fined sellers of milk on any large scale? CW

~~told 1, 2 or 3 whilst there incline to blame the owners. That complaints are promptly attended to is conceded, but inspection is said to be unsystematic & casual. "Overcrowding" is alleged in exceptional instances, particular mention being made, amongst the newer houses in the Nest of Blenheim & Glentworth Rds, & Cromwell Rd districts; whilst in the older parts of the parish the locality of Copenhagen St & of Arlington Sq., of Thornhill & the Canonbury border are referred to. Complaints of defective drainage comes from the Copenhagen St district, from the new district of Whitehall Pk, Upr Holloway, accompanied in the latter case as already said by jerry building. From Hornsey Rise there is allegation of "houses in dreadful repair; quite unfit to let in tenements", & clearance is advocated of streets & courts between Eden Grove & George Rd, & of little houses like those in Blundell St & Caledonian Rd. Mr Kahn describes his parish as becoming rapidly crowded & containing many houses which are jerry built & insufficiently inspected.* The relieving officers, corroborating the medical officer & others, speak of the great difficulty which poor people with large families have in finding accommodation. To sum up: much is being done, but a good deal has yet to be done; improvement proceeds steadily, but the pace might be accelerated; inspection is vigorous but should

Hornsey

* The Vestry is not responsible for bad building. This is the matter for the district surveyors, who are employed by the LCC.

be more systematic, & more energy shown in clearing away bad spots; this may be considered as the verdict on sanitary administration in Islington.

In the important matter of street cleaning & repair, testimony & personal observation alike point to Islington as keeping a little behind modern requirements certainly as compared to more central districts, but here the fault seems not so much to lie in the disposition of the present Vestry, as in the overburdened condition of the Works Dept, occasioned by the growing needs of so large a district. One serious fact, ~~but~~ but one which local authorities often appear slow to recognise, is that as the character of a street deteriorates the need for its cleansing increases. Streets in which, when the houses were kept by one family, one sweeping per week sufficed, may now require with a quadrupled less careful population, to be swept at least ~~three~~ twice as often, & what applies to cleaning will also apply in a scarcely less degree, to repairs, owing to the enormous growth of traffic. Moreover, miles of new roads have been added within a recent period, regulations as to drainage & other matters have multiplied greatly, entailing much closer supervision; & the legislature has imposed new duties upon the local authority, which it has duly added to by undertaking directly a lot of work which was formerly done by contractors. The Dept, though a good deal strengthened from time to time, has never been put on a

a sufficiently broad basis to enable it to cope effectually with these rapidly extending needs, & no arrears of work have accumulated. There are now however signs of a determination to place this branch of the parish work on a better footing, either by a devolution of duties or a largely augmented staff.

Wood paving is slowly being substituted for macadam in some of the principal thoroughfares, but this movement can hardly be said to have left the experimental stage. The initial expense, & the necessity of obtaining loans to carry out the work, are not the only impediments to rapid progress. The minds of both Vestrymen & officials are exercised as to the relative merits of hard or soft wood, cork, granite asphalte & other materials suitable for road making, & it will probably be some time before the superiority of any one has been sufficiently demonstrated to ensure its regular adoption in place of macadam.

There is, however, a feeling in many quarters that the Vestry should do more in the way of laying asphalte asphalte in poor streets. Opinion is unanimous as to its advantages from a sanitary point of view, whilst the fact that these streets are often the children's playgrounds is urged as a strong reason in its favour.

Although the Vestry has nearly 5000 lamps under its charge, & its gas bill totals up to £14000 a year, the demand for more light

continues, + is being gradually met. Last year 200 additional lamps were placed in some of the less efficiently illuminated streets, whilst experiments in incandescent lighting + improved burners were continued. In addition the work of extending the electric lighting subway mains is being energetically proceeded with. The station was only opened in the Spring of 1896 but already High St., Upper St. + Holloway Rd, + other leading thoroughfares are much the brighter for the new light, whilst a goodly number of shopkeepers have given it preference over other illuminants, with the result that there early a fair profit accrues. At the time of writing about £170,000 has been spent in buildings, machinery, mains, &c. + further capital outlay has been sanctioned, the money being raised by loan.

? Yearly

One of the most unpleasant duties cast upon the local authorities, + the one for which it is probably least fitted, is that of the suppression of brothels. London Vestries have usually no suitable staff for such work + the opinion is pretty generally held that the police could + should carry out this duty much more satisfactorily. The law, based on the common ~~law~~ maxim that "An Englishmans house is his castle" greatly restricts the action of the prosecuting authorities, added to which neighbours are very reluctant to come forward publicly with proof that a house is used for immoral purposes. Consequently much tact + secretive methods of police are required in order to obtain such proof as will ensure a conviction. In Islington

where we have from the clergy more or less vague complaints of disorderly houses in the North, South, & Western parts of the parish, the work of prosecution is relegated to the Parliamentary & General Purposes Committee, who sandwich it in amongst a number of entirely different duties, & an office messenger chosen because he was once a constable, makes overtime by getting up evidence against suspected places. It is a somewhat perfunctory business, carried on without any great hope of achieving real good, experience having shown that these resorts are but suppressed in one street to break out in another, & that even if, as rarely happens, a local authority is sufficiently energetic to successfully drive a bottle Party out of the district, it only in all probability means the opening of a fresh bottle in an adjoining parish. Some hope is engendered by the new Act (1898) which makes it a crime for a man to live on the proceeds of a woman's prostitution, & thus placing the bullies & hangers on within direct reach of the law, but the police best know these scoundrels, & should be left to deal with them; though urged on by such pressure as public opinion & local authority can bring to bear.

Islington is not unjustifiably proud of its baths & wash-houses, & considerable energy is devoted to the enlarging or improvement, or to increasing the utility & good management of the 3 large establishments

which the parish possesses. About 30000 baths & 100 000 washing are annually accommodated the charge in each case being quite small. It is interesting to note that a very large number of women typify use the baths, there being some excellent swimming clubs for ladies. The Vestry takes special pains to cater for these, & is about to erect a new swimming bath for their particular use. The baths do not yet pay their way - they involve in fact a loss on working expenses of some £2000 a year - but the economic section of the Vestry look forward hopefully - perhaps too hopefully - to the time when they will do so. After all, the cost is not great for so ed Borough in this enormous & densely populated parish.

£ 2000
240
480.000 pence

700.000
100 000
800 000 half pence
about represents the loss on each bath &

The parish possesses & maintains 9 public gardens, & does so exceedingly well, at a cost of £1200 or so a year. Two large additional open spaces adjoining the Cattle Mkt. have just been purchased from the City Corporation, & are now being laid out the one here a public garden & the other as a Childrens playground, the latter being much needed in the neighbourhood

As already stated, Islington has no public libraries & is very ill provided with those of a private nature. The Vestry hall is useful but not an imposing building, & the offices have become so inadequate to growing requirements that a site is now being bought on which to erect a new building

A disinfecting station, shelter, mortuary, various depots, labour bureau
Offices &c, are owned by the Vestry, as also a large cemetery at Finchley from
which a small profit is derived.

Direct employment of labour where pa practicable, trade union wages
with a 8d per hour minimum, the insertion of a fair wages clause in all
contracts, are the prevailing ideas of the Vestry's labour policy, with the added
encouragement of sick pay & an annual weeks holiday. This complete
change from the old order of things created great hostility at first, but the
difference in the character of the men, & the improvement in the work is
sufficiently marked to have silenced most of the opposition & the position
is now accepted by both parties in the Vestry as a matter of course.

The Labour Bureau, at first a failure owing to mismanagement,
is now doing useful work, the last published report stating that during
the 12 months ended March 31. 1895. 3509 unemployed persons registered
their names & that of these work was found for 2021, the vestry itself
engaging 1305 & 716 being employed by private persons. Mostly the
work obtained was of a temporary character, but 266 secured permanent
situations. The cost of the Bureau for the year was £231.

(? add a short a/c of the charities here)

The Islington Guardians.

The Poor law in Islington is administered by a Board of Guardians numbering 30, + including 6 ladies. In the composition of the Board, tradesmen largely predominate, the hon. meeting precluding the attendance alike of the professional, commercial + working classes. The policy adopted has always been one of liberal out-relief, with the grinding wasciin Never break up the home if it can be avoided. Of recent years this has been tempered by the universal tendency towards stringency, as well as by the pressure of an enormously growing + rapidly deteriorating population the result being evidenced in the fact that during the last 30 years the indoor poor have nearly 4 quadrupled, whilst the outdoor have only increased by 250 p. Still the "merciful" system as it is called, prevails + is openly avowed + defended. The Clerk to the Guardians speaking with many years experience unhesitatingly affirms that in carrying out this policy the Guardians have best studied the interests of the parish, + this view is upheld by the retaining officers + such of the Clergy as express any opinion on the matter. To have pursued any other policy, they say would have been to break up many homes + to drive into the workhouse many whom a little help have been able to tide over bad times. The Whitechapel policy is here, it is averred, impracticable. — Mr Vallance himself admitted as

What hour?
10.30 a.m.

work — The district is of an utterly different character it is too vast & there do not exist the voluntary agencies which would be required in order to effectually abolish out-relief without creating immense hardship. Better is the plan of taking into the workhouse children & widows in preference to giving out relief. found to be altogether a success. It is unnatural, says the clerk, heads not unfrequently to the women becoming mothers again. Of course it is admitted that the policy tends to perpetuate pauperism — those who come once come again, At first very reluctant to apply, they find the ordeal is not so severe as they anticipated. The way gradually becomes easy.

But even a liberal system of out-relief does not prevent an overflowing Workhouse. Islington has accommodation in its 2 workhouses for 1590 & had at the time of writing 1150 in actual residence, besides 150 adults boarded out with other unions, whilst its infirmary revealed an even worse state of things 629 people being crowded into a building only certified for 493 only. It does not say very much for the calibre of the Board that this state of things has been allowed to go on for some years, getting of course gradually worse, whilst they have been disputing amongst themselves as to what should be done, varying this with occasional "bursts" with the Local Govt Bd, who has always insisted that adequate additional buildings must be provided.

It is curious thing that local public men generally in Islington

seem to have been very slow to comprehend the obvious fact that the rapid growth of Islington has been accompanied by an equally rapid process of social decline, that side by side with this there has been a steady rise in the popular standard of requirement. It was not long since the Chairman of the Guardians, expressing this simple fact at a Vestry Meeting, found the statement received with incredulous laughter — This apparent want of common foresight has entailed great efforts to preserve lost ground as well as expense; but it is but just to say that the situation having now been recognised is being fairly & squarely faced. We have said something of the progress made by the Vestry. The Guardians have similarly bestirred themselves. The fortunate association of the Fever Hospital on Upper North Park Hill offered an excellent opportunity of securing the required accommodation. It has been pondered by the Guardians, that very extensive additions & alterations is being converted into an infirmary at an estimated total cost of over £25000, the intention being to reserve it entirely for ~~sick~~ sick cases from outside & to turn the present infirmary into the sick & infirm wards of the St. Johns Pr. workhouse, which it adjoins.

how from outside? (from outside the workhouse)

The chief complaint made against the Bds Administration are of inadequate out-relief & want of uniformity. None of the clergy appear to disapprove of out-relief, but several assert that they are obliged to

supplement the official relief. It is good so far as it goes, but does not go far enough. the 2/6 should be 4/-, & so on. Many old people we are told would but for the intervention of the Church starve on insufficient out-relief. The change of meanness in administration comes rather from the official side, but is indirectly reflected in the evidence of the clergy. It arises from the fact that relief is administered by 3 committees, each composed of the representatives of the part of the parish concerned. Even with trained advisers - acting upon strict rules absolute uniformity of action in out-relief cases between three independent committees could not be assured, so that when it is remembered that persons are chosen, not on account of any particular knowledge or fitness for the work, but because they happen to have leisure & a taste for public affairs, that individual feelings are given pretty full play, it is not surprising if, as some assert, relief is granted by one committee which would be refused by another. The Guardians say, C.O.S. witnesses of real experience, are not lazy or corrupt but they are ignorant. They need new & better ideas. "Towards the reception of the better ideas" he meant. a closer & more closely defined out-relief policy. Progress is, it must be confessed, at present very slow. There even be those who aver that the tendency is in a reverse direction.

In their treatment of the indoor poor the Bs follow the usual plan of providing comfort, even amusement within reasonable bounds. The lot of the aged is probably as cheerful as can be expected under the circumstances. The able-bodied pauper is however very troublesome, all attempts to reform him or her being

unsuccessful. Labor colonies have been tried. too has prison many times, but to little purpose. The difficulty is aggravated by the unwillingness of medical officers to certify as able-bodied, many who, though able to work, have some physical defect. Public opinion is so extremely sensitive now a days that the doctor fears to run any risks & safety lies in declining to certify - So in the end the vagrancy & destitution get the better of a not too persistent Board. They give us out with a sorry admission of failure.

With the children however, much greater success is achieved or hoped for. Although the buildings are rather old & perhaps not quite so well adapted to modern needs to they might be, the schools are efficiently managed, obtain excellent reports & are well spoken of on all sides. Distinctive dress has been abolished, & nothing seems to be omitted which can well be done to promote the health, education & amusement of the little ones. — Over a hundred children are boarded out in country villages & generally with good results; the only difficulty being in finding situations for the boys owing to the decline of agricultural pursuits - It is of course a vexed question as to what extent the "pauper taint" adheres to workhouse reared children, but those who know best the story of the Islington schools assert that very few of the children return to the care of the Guardians in later life.

Islington infirmary is largely used by the sick poor, who

appear to be as well & carefully tended as the present crowded state of the building will permit, the resident medical men having a free hand & being aided by a staff of trained nurses. The old custom of employing workhouse women to assist in the work of nursing has, under government pressure been practically abolished throughout London, with the result that the demand for properly qualified nurses much exceeds the supply. So great has ~~been~~ the difficulty become that many Bds of Guardians are ~~so~~ now training their own nurses. Islington will doubtless follow this example as soon as its new building is ready.

Stoke Newington Vestry

— 11 —

Having dealt with Stoke Newington in a general way in this part (Vol 16) it will be convenient to here say something of its local Government. As an administrative authority the Stoke Newington Vestry is not yet 5 years old, having, as a result of much agitation, become separated from Hackney for sanitary purposes in 1894. The parish still forms part of the Hackney Union, & its houses are assessed by the Hackney Assessment Committee, though it appoints its own overseers to make the rates.

Stoke Newington is a thriving & steadily growing residential district of 34000 people, having but few poor & presenting scarcely any of the problems of local Govt., which are usually connected with poverty. Divided North & South by quaint old Church St., it has on the northern side a well to do professional population with a sprinkling of clerks & mechanics; & on the south a mixed class of clerks, agents & working people in pretty comfortable circumstances. This line of demarcation is clearly reflected in the density per acre, which is 27.2 in the north & 108 in the south, as against 52.6 for the whole parish, & in the birth & death rates the latter being 8.4 in the north & 14.4 in the South. As a whole the death rate is 12.5 per thousand, running Hampstead very close for lowest Metropolitan record. The birth rate in Stoke Newington is about half that of St. Lukes & the death rate half that of St Saviours Southwark.

Under such circumstances as these a detailed account of local administration is hardly called for. Anything we may have to say concerning Poor law work will come naturally in our a/c of the Hackney Guardians, & as to sanitary work it would be almost enough to say that the ~~work~~ here & comparatively - simple duties are carefully & efficiently carried out by a small staff, governed by a Vestry of 60 members which closely reflects in constitution & policy, the character of the district which it represents. Drainage & water supply are alike good. There is plenty of open space, house to house inspection goes steadily forward, houses let in lodgings & workshops (of which there are not a large number) are registered & regularly inspected, as are also bakehouses, slaughterhouses & dairies; & a regulation number of food samples are obtained from tradesmen for analysis. The Medical Officer, under this last heading, points out the insidious danger of a growing resort to small quantities of antiseptics in food used to freshen up stale or unwholesome articles, & suggesting that tradesmen should be compelled to declare the quantity of antiseptic or colouring matter employed. The only notable trouble in regard to sanitation appears to have reference to the removal of house dust - which is done by contract - but for the attitude of the householder would be quite satisfactory. "The householder we are told "adopts a line of action utterly opposed to co-operative economy of execution" ..... Any little social function bars the dustman ..... the fact of its being washing day or drying day or it is an equal barrier .... the

dustman knocks repeatedly but obtains no answer". The explanation doubtless is that the plan of a compulsory weekly collection of dust is a new one. Plenty of tact and persuasiveness & a modicum of coercion will probably overcome passive perverseness or apathy here, as it has done elsewhere.

In its labour policy the Vestry relies mainly on the contract system the principle of "laissez faire" but a "Progressive" nucleus has already found entry, the local S.D.F. knocks rather loudly at the door, with the result that there is a gradual falling into line with more "advanced" public bodies. Road sweeping & scavenging are carried out by direct labour, which has been found to be more economical & efficient than contract work; the Vestry has its own water cans; a weeks holiday & sick pay are allowed to all permanent hands & a minimum wage of £1 4/- obtains in practice.

The Vestry has hardly had time yet to carry through any considerable scheme of public works, nor has there been any particular need for such but Church St. has been broadened as opportunity offered & a further important improvement is about to be effected by widening the High St. entrance to this thoroughfare at the joint cost of the Vestry & the L.C.C.

Stoke Newington has a capital & extensively used library & reading room, but has no public baths or electric lighting works. There is some apparent need for both, so that judging by the reputation of the parish they may be looked for at a not very distant period.

GHW. 15.IX.60

[i]

11

Report on Districts 14 and 16.

Part I.

fols. i, 116

1

Report on Districts 14 and 16.

Districts 14 and 16 of which I now write comprise the sub registration districts of Stamford Hill, Stoke Newington, Highbury, West-Hackney, and South East. Islington.

How we hope I propose to go through the districts by bits, leaving to a later stage a more general summing up.

Starting in the north east corner we find ourselves in the parish of St. Mary, Stamford Hill a district which shares with the neighbouring St. Andrew's and St. Olave, the distinction of being the healthiest in Hackney. Splendidly and healthily

situated on the top of the hill which overlooks the valley of the Lea, it has to a great extent retained the yellow character which it acquired in the days when it was a favourite suburb for the residence of rich city merchants. But even here the social deterioration which we have noticed creeping northward is beginning to be felt. The big merchants of the past have been driven away, and there is a considerable and increasing influx of clerks and managers who live up to the limit of their incomes. In the extreme north, on the edge of London and in close proximity to ~~the borough~~ a district of Tottenham there is a colony of poor, mostly connected with the N. L. Tramway Co which has a depot at this

point. Here the Church of England is represented by
Rev Kingsford who, Rev Hess says "will maintain
the respectability and even the dignity of the
Church but will hardly do much to make it a
great force" Rev Kingsford notices in his
congregation more religious earnestness and less indifference
than in the past. But far the strongest religious
influence in this district is that of the Congregational
minister Rev Gibson, who owing to his fame as
a preacher succeeds in filling his church, with
accomodation for 1600 or 1700, morning and evening.
The church carries on vigorous mission work among
the poor of Tottenham, and Stoke Newington, and
has a special mission to tram men, but judging

from the Report. ~~They~~ it is as usual ~~much~~ more successful
on the social than on the spiritual side. the Soup
Kitchens the Mothers' meetings the Band of Hope
the Boys. Brigade the Sunday Schools etc are zealously
supported. Which of the items we are only told
that "the Committee are scarcely striving to ~~them~~ readers
them more successful in the matter of attendance".
The large congregations at the Church are drawn
entirely from the rich middle class in the
neighbourhood, and Dr Gibbon assents to Dr Dale's
saying that "Congregationalism is the church of
the middle class". A small work of a
missionary character is carried on by the Primitive
Methodists among the poor colony in Shirdc Road,

and Mr Johnson, notices as remarkable that about
half the congregation are males.

In this parish is Clapton Hall, the chief seat of the Rectors.

From St. Thomas we pass to St. Matthew,
a parish in which Mr Pheasant-Lane makes a
rough dividing line between well-to-do and
poor, that part lying west and north of it
being the better part. Close by the river there are
two poor bits. Ferry Hill in the N.E. corner
is an old village, and still retains many of its
semi-rural ~~old~~ characteristics: it is inhabited exclusively by a
poor laboring population and is said to be unique
in character. In the S.E. corner is Lea Bridge
with a very poor and badly housed population
to a great extent finding employment in riverside

occupations, mainly connected with the Lea or a river for boating. Close to Dock Side, a little to the west and south of Mr. Pharaoh's Lane is a poor district largely occupied by rather shady people, who come to it as a kind of Alsatia. The rest of the parish is still in the occupation of the middle class, but it is going down socially: as the leases fall in the large houses in Clapton and Warwick Roads are pulled down and give way to smaller dwellings, which are taken at present rather by the middle middle than by the working class. With the exception of a small district in Ferry Hill as to which we have no information the only agency at-

See 12yd

work here, ~~seems to be~~ is the Church of England represented by Mr Cullen, a strong, determined, shrewd headed man who works the parish on active lines, and ~~seems to~~ gets a good hold of all classes except the very poor whom he finds "most difficult to touch by purely religious work; but they don't hesitate to come for help and like to be visited".

In the parish of St Michael with a population of 8000, about 5-6-00 are of the middle class. In this parish there ~~does~~ has not ~~seem to have~~ been much change in the distribution of classes during the last 15 years ~~in all events~~, but the present generation of the middle class inhabitants

though equally well situated are said to be less healthy than their predecessors. That a more rapid descent in the social character of this district is imminent is proved by the fact that the newer houses built on the Rookwood estate are fitted for two families. In this parish again there are two poor-law districts the Rossington & Hale Parish Division in which the Rookwood estate is situated and the Kirkby Division in which the Workhouse is situated. The Workhouse of Kirkby has room for 600 inmates and is rarely full. The Workhouse of Rossington has evidently room for a lot of which the Kirkby Workhouse is in the East and Gibson's Buildings on the West; the former is a nest of old stucco houses originally occupied by gardeners and others who found employment in the wealthy houses of the neighbourhood. Gibson's buildings is a block of industrial dwellings with a population of over 600. In neither case is there room to

~~to~~ any extreme poverty among the inhabitants. The representative of the Church here is Mr Hewlett whose church is filled almost entirely with the well-to-do women of the district: the males in this congregation he estimates as 1 in 8. His mission is carried on in Kensington St ~~but apparently~~ with poor success: a congregation of some 50 is considered as the result of much visiting.

Mr Martin the Congregational minister in this district has ~~only~~ been here for only 18 months, but during that time he has won the spiritual pomof men been markably successful and has put vigorous life into a decaying work; but he is an old man and belongs to an old school: he has no great sympathy with social activities: he regards

it as his first duty to increase church membership,
to preach and to pray: and the enemies he fights
are the sabbath breaking, the love of gain, and religious
indifference and doubt.

The parish of St. Andrew is according to Mr
Relton, the Vicar, almost unique, in that it contains
no poor. It is similar in character to the neighbouring
parish of St. Thomas, is of quite recent growth,
and so far shows few signs of social decay; though
there are indications that here, as in so many of the
richer districts of north London, an influx of Jews
is imminent, with the usual result of driving away
the better class of Christians. Mr Relton is a
man of considerable intellectual ability, who shares

with his neighbours Mr Gilbert the Vicar distinctive of Sunday his church too small for those who wish to attend. Mr Alexander the Presbyterian in Manor Road carries on a quiet work among the Scotch dwellers in the neighbourhood: while to the north of the parish with their chapels right over the London border the Baptists (Mr Hay Morgan) and the Wesleyans appear to be vigorous and successful in drawing large congregations; both these churches are engaged in active social work among the poor of Woodberry Town ~~[illegible]~~ who attend in unusual numbers the Baptist Church, owing apparently to a very lavish system of lottery.

Wesleyan Chapel is in London

The parish of St Mary, Stoke Newington, is roughly divided into two sections by Church St. The northern portion differs little from the Rector's parish, though if anything it is somewhat poorer, especially since ~~that part~~ so much as lies north of the new Rivers Reservoir has been made part of the new parish of St Olave. South of Church St the inhabitants are mainly artisans with a sprinkling of the rough labouring class in the courts off High St and Church St. The Rector of St Mary is Mr Shelford, ~~who is~~ a man of the greatest wisdom and the most influential person in Stoke Newington. He is a type of the practical parson, something of an opportunist, but full of tact, common sense, and

integrity. A remarkable fact about this parish is that there are practically two parish churches, the old meeting among trees at the foot of the hill; in the one there is an ornate cathedral service, while in the other everything is conducted as "in the days of our grandmothers." The chief non-con. influence in this parish is the old established Congregational Church, which is known ~~as the parish~~ less influential than it's the past owing to the youth and inexperience of the Minister, Mr Rutherford, who has lately come from Oxford; he is known a man ~~who is~~ likely in the future to sustain the reputation of the Church. There is a R. C. church in Bowness Road which serves ~~of course~~ for a much larger district. Father Cataspi the priest is likely to be

a catholic agent of the church in such a district when he has to win ~~converts~~ converts rather than make poor people live decent and ~~all~~ religious lives.

A large part of the parish of St. John, Bromsbrood Park is situated in the tongue of Hornsey which here runs down into London. Hornsey one half the inhabitants are fairly well-to-do people, mainly in the city, about ¼ are a genteel, small-income lodging letting class, while the remaining ¼ are working class. The district is getting steadily poorer, the lodging letting class especially tending to increase in number. With the exception of the Church of England, and a Wesleyan Chapel in Hornsey there ~~appear to be~~ are no agencies at work here. The Vicar Rev Saterlee is a little

sions, obstinate, excellent, old-school parson, with a great detestation of the social anxieties so much patronised by his brother clergy.

The parish of All Saints is going down: here there used to be a population of fairly well-to-do people with incomes ranging from £300 upwards: nearly all of these have moved further north and their place has been taken by mercantile clerks with very small stipends mixed with a few artisans and labourers, but so far there is no squalid poverty. Mr Shrimpton the Vicar is a moderate churchman, devoted to his church and a man of great goodness and simplicity of character. There is a Welsh Chapel in town drawing good congregations from

a radius of about a mile, "good middle class villa people" but here as in so many ~~other~~ other churches there has been heavy losses in recent years through movement from the district.

Of the parishes of St Faith and St Matthias the larger part is in South Hornsey. Here towards the north the population are almost entirely of the upper working and the lower strata of the middle class small shopmasters and milliners, and clerks often with incomes not exceeding 25/ a week. To the south and especially in the neighbourhood of St Matthias Road the social decay which has been in progress for many years has reached a lower level and some of the streets are almost squalid in their poverty. Throughout this district the houses were built

too ^Early ~~soon~~ to have any of the improvements which the
middle and artisan class now demand. They have moreover
badly built ~~in the first place~~, and have been thin
lastly day, so that there is some danger that the
district may reach a much lower level yet.
The present representatives of the Church in the
district are certainly not likely to do much to
arrest the decay; the Priest of St Faith is an
extreme ritualist who glories in taking no interest
in anything outside the Church; "as for local
government" he said "I don't care what they
do; I don't take the smallest interest in it."
The Landlord of St Matthias takes more interest in
the condition of the people, but his is a desponding,
feeble personality. In both these churches the tenia is

of the most advanced character and they draw their congregations from a considerable area. Mr Johnston the Congregational minister of Raleigh Chapel is an intellectual old ~~Mr~~ Scotchman, interested chiefly in theology, whose influence in the neighbourhood has decayed partly as the result of the social decline, and partly from the injury inflicted on the church work of Stoke Newington by the advent of Mr Shelford.

From Stoke Newington we pass into Islington and Highbury. The parish of St. Jude, Building Park is now composed ~~of~~ entirely of the lower middle and the working class, of whom those in the streets between St. Matthias and Poole Roads are of the poorest, and often of the roughest character.

Here the Church of St. Jude, with it's ~~off~~school- the Wildmay Conference Hall, carries on ~~what is~~ probably the most- vigorous evangelical work in London; ~~and~~ Rev Hawkins, the Vicar, claims that- ~~the~~ his parish is perhaps more touched by spiritual influences than any other in London, and that- of the 11000 population those who do not- attend some place of worship are a comparatively small proportion.

Addition on following page. >

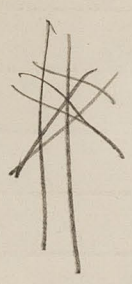
About- half and that- the poorer half of the parish of the Chapel of Ease of St Mary, Islington is in S.W. Islington District- 15. That- portion of it- which is in Highbury has passed from "high class residential" to "well-to-do middle class, and consists of the streets immediately surrounding Highbury Fields.

On Kensington Green is situated the Unitarian (or ~~Free~~ Church of which Mr Wooding is the Minister. Under a Trust-Deed drawn up in 1790 the Chapel was devoted to the use of "Protestant-Dissenters for the Worship of God". It has assumed its "freedom from dogmatic conditions of fellowship. Untrammelled by creeds a gradual ~~evolu~~ evolution of religious opinion has naturally taken place, the several members of the Church being free to ~~xx~~ acknowledge and accept the widest expansion of knowledge whether of science or religion". The Church especially appeals to the "many persons who are estranged from religious association because of the irrational dogmas of traditional christianity". It is clear however that this hazy undogmatic Christianity appeals to few, and Mr Wooding's church is but feebly supported. Mr Shelford said to me you can't raise enthusiasm by negations.

20

the general opinion, ~~seems to be~~ is that the taking over of this Open Space by the L.C.C. has tended to check ~~the~~ decay in the neighbourhood. Rev Faithfull, the Vicar, is a Moderate, Evangelical Christian of an attractive type, but whose influence does not appear to be great. The Wesleyans have a large church in Drayton Park with excellent schools attached; while Rev Reynolds, the Baptist in Highbury Place, is remarkable chiefly as a preacher, a branch of activity to which he almost exclusively devotes himself. The Salvation Army Barracks are in the parish, and, in the opinion of Rev Faithfull, they are doing good work which the Church has not done.

A large part of the parish of St. Barnabas was until quite recently middle class in character, but



it is now almost exclusively working class. The Revd. the Vicar notices that when he came five years ago nearly all the district visitors were living in the parish: now only one does: whilst of 300 householders 150 have left in that time. To the south of the parish in the Queensland Road and Board School district forms one of the poorest and roughest areas in Islington: but there is a consensus of opinion that this district has improved, largely if not mainly owing to the vigorous work of the Revd and his helpers at St. Barnabas. Those who have been most improved have left the neighbourhood because they find it too bad for them: but the worst have also gone because they find it too good, and there is a general agreement that Campbell Road out of

Seven Sisters Road has taken the place of Queensland
Road as the resort of the lower characters in the
~~district~~ neighborhood. But in spite of improvement the district
~~still~~ remains low, and the numerous common lodging
houses are still the resort of queer characters. One
kind is described by them as much more of a man
than a churchman, and one of the best parsons he
has met; he is of the same type as the Barkers
in South Hackney, killing himself with his devotion to
his work. One of his most important agencies is his
Young Men's Christian Union, which the late Bishop
of Stepney praised as one of the best bits of work
of the kind in the diocese. The two best at work
in this parish, the Gospel Union Mission and the Pelham
Place Mission are small and unimportant: the latter

evidently ~~got~~ scarcer & more ~~held~~ of its adherents by wholesale thief.

The parish of Emmanuel, Hornsey Road, is identical in character with the northern part of St Barnabas; & the ~~poorest~~ roughest working class there are none except in Dillon Place and Ralph St. and again in a few streets north of Seven Sisters Road in district 17. The whole of this neighbourhood which at the time when our map was made ~~appears to have been~~ was rude in character is now undoubtedly quite mixed probably with a good deal of riches. Every house has many families and some of them accordg to Mr Bloomer the Vicar, are fearfully overcrowded; there are he says 605 houses of which none contain less than 10 ~~inhabitants~~ which he knows one 4 storied house with as many

as 40 inhabitants. Im Bloomer is shared by
Archdeacon Sinclair and apparently has a reputation as
an organism, but there are no visible signs of
any great religious or social activity in his work.
He himself says "this is not a church-going
district, and more good is done in the homes
than in the church"; the truth I think is that
he is an earnest hard working man of good
business habits, and with a very thorough system
of visitation. With the exception of the Church
there is no place of worship in the parish.

The adjoining parish of St Thomas Bishop
Park, is partly in Hoxton. Here again we find
a dead level of the lower middle class and the

poor, but Mr Isaacs, the Vicar thinks them less
well off than they were in the last ten years. The people
as a whole are no poorer, perhaps a little better off.
The rectors that about 1/20th of the parishioners
are of that kind at which a test of means
would bring poverty to the door. The living being
in the gift of the Archbishop of Canterbury instead
of Evangelical trustees or Vicars is outside what
Mr Isaacs describes as "the Islington Shibboleth"
and he is a vigorous High Churchman, almost
the only one in the parish of Islington. Mrs
describes him as a fine-type parson, in appearance
and manner a cross between Gordon and Ingram.
The most marked features in his work are the

social activity and the fact that the parish is entirely and really united.

The parish of St. John, Highby Vale, contains a population of three classes; those on the north are of the respectable working class, identical in character with their neighbours in St. Thomas's to the south in the new streets on the top of Highby Hill dwell a well-to-do middle class which in the centre are some poor and rather squalid streets the remains of an old hamlet at the bottom of Highby Hill which according to the Parish the Vicar was demolished for the health at the top: "the stream of foolish charity trickled down the hill and formed a morass at the

bottom." In South confirms the opinion of Mrs Isaacs that this district shows no tendency to go down; the worst slums are being cleared out, and Blackstock Road is being widened and made an important thoroughfare. South not starred

Mr South is ~~I think~~ clearly one of the ~~chief influences~~ most active and influential among the clergy of Islington. He is evidently a popular preacher and attracts men about as well as women. There is something magnetic about the man, and like his kind he is ~~I think~~ more of a man than a churchman. ~~I am inclined to think~~

~~That few~~ Few of the clergy have got such a grip of their parish as he has. Of the other religious agencies in this district we have little information;

the Primitive Methodists have a chapel in Elwood St. the minister of which at present is a lad of about 19 who has only been there two months: the place ~~apparently~~ is used as a training ground for young men before they go to College. The Dawson's chapel ~~Dock~~ & ~~&~~ owns a Mission in Ingrahm St- of which at present we have no particulars.

With the parishes of Christ-Church, ~~and~~ St. Augustine and St. Saviour we pass into what, - in spite of some slight social deterioration due partly to the enormous influx of Jews into Hyde Park - still remains a ~~wealthy~~ yellow district. Canon McCormick one of the clergy speaks of his parishioners as City people mainly and

representative of the finest class in England, upright, generous, moral. Only in the ~~&~~ mews and in Whistler St. in the extreme north west corner does this district contain any of the poor. The Church here is represented by Mr Dawson, Mr Cornick and Mr Pickard: the first two good specimens of the old fashioned evangelical, the latter a moderate High churchman with what is little more than a private chapel drawing an eclectic congregation by good music and preaching and by the attractive personality of the Vicar. Mr Pickard.

But more important than the representatives of the Church is Mr Dawson of the Kilburn Quadrat. Chapel. His influence extends on a much

wider
area than the immediate district in which it is
situated; ~~and~~ his work with that of Union Chapel
if not the most important is certainly the
most extensive in North London west of Hampstead.
He is not known as a strong religious character,
and Mr Dawson's undoubted influence may be
described as intellectual and social rather than
spiritual. ~~in character~~.

We have now glanced at the whole of District
16 and before proceeding to summarise it with I
think be most convenient to deal with District 14,
which though in parts differing widely from parts in
16 is yet on the whole sufficiently similar in character
to make it difficult to separate them. So far indeed

as there is any actual division it is found in the
Ball's Pond and St. Paul's Roads which divide
Highbury from S. E. Islington and the northern from
the southern half of West-Hackney. Roughly it may
be said that south of this line is poor and north
well-to-do but there is so much sporadic ~~poverty~~
poverty in the north and so much respectable middle
class life in Canonbury and the neighbourhood that
the division is still rather ~~xxx~~ arbitrary.

Beginning in the north of West-Hackney we
come to the parish church of St. John. Here the
lower middle class form the bulk of the population,
mostly clerks earning from £60 to £120 a year;
but in the north off Stoke Newington Common and

West Hackney
vol 73

is the south off Shacklewell Lane are colonies of poor.
The northern patch has recently been improved by the
demolition of the worst courts and streets, but the
Shacklewell ~~patch~~ remains rather a Syphatid little
slum, though apparently it has improved in recent
years. Here the Rector is his duties as extreme
High Churchman whose church is always crammed.
He ~~appears to be~~ is a man of great vigour and
an admirable organiser. The mission of St.
Barnabas in the Parish St. Mary is connected
with Merchant Tailors' School, and has been
settled here for 7 years; there seems to be
little doubt that the improvement in this district
is at least partly due to the mission, though we

Walk 73

are told too that the head master of the Board
School is an admirable man with a great influence
over the children; which Mr Hoon who has been at
work here for some 50 years, though probably rather
weak, has undoubtedly done much to brighten the lives
of the children among whom his work has chiefly
lain. In this parish stands the church of
Rev Henry Williams the alderman of the L.C.C.
whose ~~book and~~ influence ~~on~~ is more metropolitan ~~rather~~ than
local, and whose opinions I shall quote at large
when dealing with the general question of the
religious influence. But apart from his opinions Rev
Williams is interesting as the most prominent of the
Congregationalists who have practically drifted into

Work 13

Unitarianism. "Membership of our church" he says "is open to all who profess a love to Jesus Christ and a desire to follow in his footsteps. We ask no ingquisitorial questions as to theological beliefs, recognising as we do that religion is of the heart and not of the intellect - a life not a philosophy", and again "My practice also has been to show that without a church, without a Bible I could still through the lessons taught by our social and political activities lead people to The Highest, that we call God".

The parish of St. Mark is poor, but not very poor with the exception of the streets between Dalston Lane and the railway and to the west of Kingsland High St; there are not only poor but rough. In the

hutch 73

hutch 73

the rest of the parish in spite of its almost healthy
appearance than are five houses occupied by one family;
Even in the stylish looking limestone crescent-like than are
only three houses so occupied, though ten years ago
~~there was~~ not a single house in the road, was tabbed.
The change is going on by leaps and bounds; every
new tenant-tablets and new houses are often, as on
the Rhodes estate, built for two tenants. The chief
feature of the ~~parish~~ district is the number of Jewish
inhabitants, mostly Whitechapel folk, who have got-
on and come here to enjoy their wealth.
~~to this district~~
In this parish the Church of England is represented
by two Sanders an intelligent man of sober practical
judgment, who in two years has roused the work-
of the church from an almost dormant condition to

a state of the greatest activity. Finding an almost
empty church he now has an evening congregation of
about 600 ℓ. The most important non-con in the
district is Mr Johns a virorous man and successful
preacher, who too habitually draws congregations of over
1000. Mr Le Pla the Congregationalist is high ℓ-
respected & esteemed, but his work appears to be in
a decaying condition, though he has a largely attended
P. S. A. Mr Pearson, the City Missionary, and
Mr Harden, carry on small missions which like others
of their class are certainly successful in appealing
to the working classes, from whom exclusively their
support & drawn.

The parish of St. Peter, De Beauvoir ℓ, includes
the whole of the district known as De Beauvoir

x Note on following pages.

Watts 13

Note.

The interesting point arises in connection with the work of Mr Sanders, Mr Whitty and many others both churchmen and non-cons: how far is their success due to the bringing in of fresh adherents, how far to defections from other churches? Is there in the population something analogous to the old idea of a wages fund and the modern theory of a charity fund? No doubt as with these theories the idea might be pushed too far but there is a good deal in our evidence to raise a suspicion that those who are directly susceptible to religious influences or not a fixed quantity are not easily increased or diminished in number. The theory is in fact that some are "built that way" and some are not, and that the ~~Church~~ churches simply compete among one another for those who are. This line of thought is

suggested by the constant reference to the fact that in the Church of England the system is congregational rather than parochial. Note too the evidence of Mr Craig:- "He himself he thinks could point out 100 residents in the district now belonging to Mr Gibbon's congregation who were formerly methodists. He is quite sure that the increased congregation at Stamford Hill is drawn from other churches and not from non-church goers. --- There are that hold people to a particular church or denomination are folk. Most of the people move freely and attend other churches. There is a good deal of religious gossiping going on. --- There is what in business you would call a very keen competition between the churches." It is further suggested by Mr Pleasance that the P.S.A. one of the few religious meetings which is attended by large numbers of working men is recruited entirely from "Christian" men who simply put

in a third sense as the most pleasant and profitable way of spending the Sunday afternoon.

But even if there is anything in this theory on the spiritual side it clearly does not apply to social activities. Mr Sanders and Mr Whitby for instance must be touching indirectly dozens who before their advent were neglected by the churches.

Town. With the exception of a few houses in Southgate
and Kingsland Roads it is now an almost exclusively
working class district, though 20 years ago it was
mainly middle class. But with the exception of Derby
Road and a few streets off Tottenham Road in the
North there is no extreme poverty, the people being
for the most part respectable artisans. In which the
Vicar is, among the most influential of the clergy;
but this is a parish in which owing to the character
of the population the work of the church is more
than usually difficult. A much more interesting
& not more successful work is carried on by
Mr Bruce Wallace at the Brotherhood Church in
Southgate Road, where the doctrines of Christian
Socialism are preached. In spite of his high character

and attractive personality Mr Wallace has so far met-
with little success, and he takes a gloomy view of the
prospects owing to the lack of moral ideals among
the people. To the north of the parish in Bak
Ponds Road is situated Sarkham Hall, the chief
seat of the many activities of Mr Chorley, who in
spite of Mr Arkell's opinion to the contrary I
still claim to be a humbug, or at least as much a
humbug as any man ever is, and I ~~am prepared~~
to base my opinion simply on Mr Arkell's report-
without my own knowledge of the man. In the
Tottenham Road is a R. C. church serving the
district of St Ramon Town and northwards to
Elmsold Park. Mrs Arkell describes Monsignor Hewlett as
a good deal of the ecclesiastic and something of

the politician, able and rather distinguished. He has evidently put new life into a failing Church.

He also writes XXV. 101. >

The parish of St Paul, Balls Pond, includes nearly all the best streets in Canonbury, which is socially closely connected with Highbury, though now as always on a rather lower level; but the demarcation here during recent years has been much more marked than in Highbury, and more and more it is becoming a suburb of bodgers and Jews. The poor parts of the parish lie east of Essex Road and Kenning ton Green Road round Dorset St and Shilling Street; the latter used to bear a very evil reputation, but is ~~is~~ said to be now poor but respectable. Mr Stuart Fox the Vicar, is a popular preacher and draws a large middle class congregation, whose chief

interest seems to lie in "the preaching of the Gospel to Heathen and Mohammedan nations" and "the Evangelisation of the world". The Heathens at their door are however not forgotten; there is a Mission in the Dorset St district, which displays a good deal of Spiritual and social activity. In the same district a small mission is conducted in Walk St by Mr Abbatt, who confesses that "the children's meetings have been successful and those for adults not successful".

The people want Christ's foreign mahmadan work should be done but more in our own heathen midst

The parish of St John the Baptist comes an area which until recently was of a good middle class character: but it is going down and all the new roads in the district are now largely mixed with working class, which actual poverty has invaded how[illegible]

to the north and Acton Road to the south. The influx has been largely from the poor district south of Acton Road. Mr Morgan, the Vicar is a genuine simple earnest-minded man, who in 4½ years has given some life to a church which at his advent was almost in ruins and without a congregation. Of the work of the Baptists in Paxton Road we hear a good account, but at the time of writing Mr Savage, the minister, has not been reported.

See Book XXV

The parish of St. Stephen includes in the north a few streets inhabited by well-to-do middle class, but about half the parish is working class and poor. Mr Lightfoot the Vicar is very delicately fashioned both in physique and temperament and is scarcely suited in a North London parish. He describes his

chief aim "the sanctification of the individual life."
In this parish is the Congregational Church of Mr Duffill who is endeavouring, apparently with some success, to put new life into work which at his coming 18 months ago was almost dead; his belief is that "visitation is to save the church. ... If we want the people to come we must go and fetch them." He and his visitors have accordingly visited my house and tenement within a radius of quarter of a mile of the chapel, with the result of raising the congregation from 24 to 52 in the morning and from 52 to 114 in the evening.

We pass next to St Mary's the mother church of Islington. The larger part of this parish is in District 15 but the church and ~~the~~ most of the poorest streets are in 14. Indeed the streets and courts surrounding the church and off Cross St are of

a rather squalid character, and with the exception of the
houses facing on Upper St. the whole of this side of
the parish seems to have reached a level lower perhaps
than our map would indicate. The Vicar of Islington
Dr Barlow, though rather a testy old gentleman, is a
man of the greatest sincerity and earnestness, but from
his own account and that of others, he does not seem
to have much of a grip on the ~~people of his~~ parish;
the truth probably is that his methods like his church
and his views are too old-fashioned to be of much
avail in a parish such as St Mary's has now become.

In this district is situated the famous Union Chapel
which shares with Mr Dawson the most influential
position in Islington, and is the mother of endless
organisations and missions. Mr Harwood, the Minister

has not made for himself such a name as his predecessor Dr Allon, but there seems little doubt that apart from the huge organisation which he controls his own influence is very real, and is of a more spiritual character than that of Mr Dawson. The Baptist Church in Cross St (Rev F. H. Jones) equally with St Mary's fails completely to draw the poor from its immediate neighbourhood, but its congregation of about 350 is said to consist entirely of the artisan class, "men in regular work and earning a regular wage as distinguished from men paid by the hour or day". Unity Chapel in Upper St (Rev Hicks) struggles unsuccessfully to uphold the banner of undogmatic Unitarianism, and Rev Hicks aims at making the church "a religious home not a theological battlefield."

Crossing the Essex Road we find ourselves in the first
of those parishes which contain probably more poverty
of the confirmed kind than any other part of Islington.
The first of these St Matthew takes in a few
middle class streets in Canonbury but the bulk of
it lies to the south of Essex Road, and here almost
streets all poor we find two patches of squalid poverty,
the first the Queensbury & area, the second the
Rosemary & district close to the canal. Of these
the former ~~apparently~~ shows few if any signs of improvement.
but Rosemary &, at one time a resort of the
queerest characters, is said to be better than it was.
The vicar of this parish Mr Hunt, has ~~denied~~
refused to see us, but outside evidence seems to
show that his work is of no significance. In

the Queensbury St district is situated the Morton Road
Mission, one of them connected with Union Chapel,
the efforts of which as usual are ~~only~~ successful
only among the children. In Rosemary St an independent
Church of England mission is carried on by Mr Warman

Has also seen Salem Chapel. XXVIII. 139. >

The parishes of St Bartholomew and St James
Pentonville Road may be dealt with together; on our map
they are coloured mainly dark blue and black with a sprinkling
of light blue and violet streets. There can be no question
that ten years ago the area was one of the lowest and
most criminal in the whole of London, and parts of
it still retain a very bad character especially Penlake
St and parts of Pickering St, but Wicklow St and
the huge blocks of buildings which contain the bulk
of the population have clearly very greatly improved since

our map was made; the district would still no doubt for the most part be dark blue in character, but the poverty is of a less squalid and savage type. Our evidence I think enables us to trace more clearly than usual the influences which have led to this improvement. Whilst apparently it is certain have had little or no share Mr Hanham and Mr Horne, the vicars of the two parishes are hopelessly inactive and inefficient, while Mr Clement Smith though actively engaged with Mothers' meetings Sunday Schools etc is probably not strong enough to exercise much influence among so rough a population. The change from black to blue in Adelaide Sq has probably been due to apparently due to the action of the landlords, who finding they got little rent cleared out the old gang and found a better class of tenant at a lower rent. In the buildings the

improvement has undoubtedly been the work of Mrs
Blyth and the band of ladies who have helped her
in the work of management and rent collecting; though
the well managed Board School in Popham St has no
doubt assisted in the change. How far the improvement
has been the result of a bracing up of the older tenants
how far of an elimination of the worst it is difficult
to say: no doubt both processes have been at work: some
of the worst have undoubtedly fled or a protest
against supervision, sanitation and cleanliness, but Mrs
Blyth says that a special effort is made to retain
the better class of respectable tenants whom the
visitors are often apt to be rather hardly dealt by and
pushed under when a little consideration would have
kept them above water and in respectable surroundings.

The church here has apparently been the chief at-
tack until it is now, ~~as I have said~~, quite dead,
except in so far as it shows signs of ~~life~~ vitality in endeavours
to obstruct those who are doing the work which it
has neglected. Mr Horne ~~Tooke~~ is happily a pleasant
gentleman, but we are told that "it would
take a charge of dynamite to wake him up" and that
"any activity bothers him" while Mr Graham is a
~~bad~~ meaning, weak loveable old gentleman rather
like Tom Pinch in appearance and character: altogether
quite unfit to cope with the problems presented by
the district in which he has been planted for 35
years. That the condition into which the district
was allowed to drift was largely due to the apathy
and incompetence of the religious agencies is scarcely open

to doubt, for there can be little hesitation in subscribing
to the truth of Mr Sanders' saying that "if there is
in a place a vigorous influence for good, church or dissent,
it checks the downward tendency".

The parish of St. Philip was up to about ten
years ago a respectable middle class district, but since
then it has been steadily going down, and the Whitby, the
Vicar, who has been there for only three years, notices a
great decay in that time. But though the poverty of
the parish is universal it is for the most part of
the respectable uncomplaining type "hidden behind the
white curtain." Mr Whitby is one of the most
vigorous of the clergy, with a good practical head and a
sympathetic heart. He again came to a dead parish, "the
place in ruins, the people as hard as nails and
the church officers, choir, congregation and all could have

been placed in an omnibus "St. priest", he says, "scarcely
anyone would recognise us; the name of St. Philip
seemed to stink in their nostrils, but they are thawing
rapidly".

With the parish of St. Peters we come to a
district which is a mixture of fairly well-to-do
middle class in Colebrooke Row, Duncan Terrace, and High
St., of artizans, in the theatrical employee etc in most
of the streets between the New River and Essex St. and
of some of the poorest and most degraded in Islington
in Elliott Place, Freeman St., City Gardens, and Sidney
St. The Vicar of this parish is the notorious Mr
Snow who tells us that "God has greatly blessed
this parish: it is famous for that sort of thing
meaning for the number of communions. There can be

no question as to the vigour and energy of the Snow and his large band of workers, nor indeed ~~and equally little~~ as to the very small result of their efforts: with an enormous parish he has not large congregations, even accepting his own figures, which we have been warned to take with a grain of salt: nor is there any evidence that he has done anything to arrest the decay both social and moral which has attacked his parish; owing to its proximity to Leicester Hill St. it remains one of the greatest haunts of prostitution in London: it swarms with ✱ Public Houses, which may perhaps be losing money, but certainly not owing to the 1700 pledges which the Snow claims to have taken in eight years; and while the worst slums in the neighbouring parishes have been improving those in St-

Peters has stood still if they have not actually
deteriorated. at all events there seems no question
that Spurgeon & and Elliot Mead are two of the
lowest spots in London. Altogether I do not doubt
that the greater part of Mr Shaw's work is the
merest froth." Mr Howell of the Presbyterian
Church in Colebrooke Row is in a quiet way undoubtedly
doing a much better work than Mr Shaw especially among
young shop assistants. In Duncan Terrace is a
a R. C. church & the Rector of which Father
Pyche is apparently one of the strongest of the R. C.'s.

C A
Church

58

Report on Districts 14 and 16.

Part II.

fols. 58–116

Very good general remarks.

To sum up our survey of the area which we have covered - we notice ~~that~~ as in Hackney and South Hackney that a process of social decay is in progress throughout the whole district, except in the very poorest parts, which either remain stationary or show a tendency to improve: but there is nothing in our evidence which shows, nor is it alleged by any of our informants, that the actual inhabitants of this district are deteriorating either morally or materially: the change which is taking place is the simply to the outward drift of the wealthy and the well-to-do, and their displacement by a ~~class~~ poorer class drawn for the most part from central London by the natural growth of population and the extension of business premises. Indeed our evidence as far as it goes ~~as~~ certainly leads to the conclusion

that on the whole there has been a great social and
moral improvement among the bulk of the people, and
especially among the upper working class during recent
years. Mr Shelford, who has been 35 years in the
district, says that Hackney is not the same place that
it was 30 years ago: there has been a tremendous
decrease of drunkenness, savagery and vandyism: "the
difference in the whole moral tone is marvellous." Mr
Henry Williams notices an enormous improvement in 24
years: "the old drunken, brutal, sodden life is
disappearing." Mr Hankin thinks that the "most
remarkable sign of the times is the wonderful improvement
which has taken place in the upper section of the
working classes. Boys from our parochial and Board
Schools now occupy places in business houses which were
formerly reserved for gentlemen's sons" ~~Pauper~~ Depressed as

many of them are by the growing ~~poverty~~ poverty of the neighbourhood when their work lies. few I think of any of our witnesses would deny the substantial truth of these conclusions. On one or two points indeed there is a disposition to allege a downward movement: drinking among women of all classes is usually said to be on the increase, and few are prepared to admit that it is decreasing among men: gambling certainly seems to be extending; ~~and~~ and many complain of a lack of manners and reverence among children; others of a growing looseness of conduct among young women. The fact no doubt is that each period of social progress or civilisation has like individuals the defects of its qualities, and that no change, even if it be on the whole for the better, can fail to ~~bring with it~~ occasion an evil inheritance

on ~~certain~~ some sides of social life ~~or certain~~ or human character. ~~This~~ We only advance in certain directions or a condition of going back in others: the important point is that ~~on the whole~~ for each step back we should take a longer step forward; so shall we reach, not indeed the Utopia of which some have dreamed, but the furthest point which the ~~conflicting~~ Higher Powers, who have ~~form~~ formed us of such conflicting elements, intend that we should reach.

Granting that we are at present advancing it is our object to try and trace the causes of our progress. In the district with which we are now dealing (which probably is almost a ~~miniature~~ microcosm of London) the chief causes seem to be more efficient elementary and secondary education, greater vigour in local government, and increased religious and philanthropic

activity. Education indeed is comparatively seldom mentioned in our evidence, but this I think is due to the tacit agreement on all sides that if not the chief influence for good it has been an enormous factor in the intellectual (and most would admit in the moral) advance; even those who object to the Board Schools as godless would generally allow that by diminishing the savage element they prepare a better ground for the sowing of religious truth. Apart from the religious question the criticisms of our educational system are aimed not at principles so much as details of method and administration, and on these points there is a general opinion that the lessons of 25 years experience are rapidly being learnt.

On the influence of local government I do not propose to touch here as I understand that Haigh is

preparing a special report on the question.

I have placed ~~the~~ Religion ~~influence~~ last because though it takes the first place in our evidence I believe that ~~in taking the people~~ on the whole it plays a less important part in their lives of the people than either education or government activity, whether central or local. Education and government touch all directly ~~and~~ closely, ~~but~~ and incidentally, but the attitude of the adult at all events to religion is a matter of choice and temperament, and it is important ~~I think~~ to bear in mind how ~~little a part~~ insignificant is its place outwardly at all events, compared with that of other influences. It may be true indeed that "all in their hearts recognise the claims of religion" that "there is an unspeakable faith in the value of a religious environment" but outside the small band to whom religion is all in

all this faith does has but small effect upon the individual life. In all classes no doubt there are some who though, while outwardly indifferent to religion are at times influenced in their conduct by a form of superstition: by a fear of ~~fate~~ after punishment even if not by a a hope of reward: but as a rule morality is simply a question of temperament modified by environment; ~~and~~ to the majority the "undiscovered country" is too distant and too vague to enter often into their calculations, and even most of those who are troubled with doubts are probably inclined to echo, the words of the poets of whom old Omar writes:

~~Ren are who tell~~ "Ren are who tell
Of one who threatens he will cast to Hell
The luckless pots he marred in making. Pish!
He's a good fellow, and 'twill all be well".

I started with the intention of making this Report merely a summary of the evidence which we had obtained in Hackney and Islington and I am wandering into Persia and the most controversial ground. To come back to the question how far are the people with whom we are dealing touched by religious influences. And here I think it is necessary to divide the population into at least three classes the middle, the artisan and the labouring or casual. With the upper class and the upper stratum of the middle class we are scarcely concerned in this district.

To take first the middle class - the dwellers in Stamford Hill, Highbury and parts of Stoke Newington and Canonbury: our evidence shows that an enormous proportion of the women and children and a large proportion of the men are brought under the direct influence of religion: the

the churches and chapels ~~which~~ in these districts are nearly all well filled, ~~and~~ some of them are overflowing; ~~most of them it is~~ ~~true~~ the congregations it is true are composed largely of not mainly of women, especially in the Methodist churches; and it seems probable that in this class, as in others, the male unless married, is only rarely a churchgoer, and that highers, golf and (though we have no evidence on that point) scepticism are tending ~~daily~~ constantly to produce among men of education a greater neglect of religious observances. But though our evidence points to the conclusion that the churches generally still keep ~~their~~ a fair grip on the middle classes we are told more than once that that hold is weakening and that people do not go to church so regularly as they used to.

As to the artisan class - it is asserted by many of our informants that they are as responsive to religious efforts as the class above them; but the general impression left on my mind by a consideration of the evidence ~~of a~~ whole is that this is not true, and that the proportion that come under any direct religious influence is much smaller than in the middle class; as I have pointed out in other reports among the middle class fashion is all in favour of religious observance, while among the artisans the reverse is true, and to be a churchgoer ~~in Yorkshire~~ postulates something more than a ~~habit~~ recognition of the claims of religion: then must be added to this the moral courage which is required to defy the habits and the prejudices of those among whom one ~~lives and~~ lives and works. As to the reasons of the divorce between this class and the churches

Probably the proportion that has the real root of religion in them is the same in all classes.

we have more interesting evidence than in any other district.
As before a good deal is said about habits of life,
the fatigue following a hard day's work, the late rising,
the growing use of Sunday as a holiday for excursions
or visits to friends, cycling among young men; and so on
is too a general and probably well founded opinion
that the women ~~of this class~~ would be more
responsive but for the habits of their trades. But
these reasons amount really to a charge of indifference;
more provincial probably ~~so~~ are the causes assigned by
Mr Rowe Wallace and Mr Rhys Williams. The
former says "Our churches are supposed to side with
the rich - to go to church is to be a traitor to
your class"; while Mr Williams opinions are so
interesting that it may be as well to reproduce the

passage from the interview which gives them. "Not of the working classes," he says "Even go to churches: but it is a mistake to say that they are not touched by religion: they have an unfaltering faith in the value of a religious environment. Since the death of Bradlaugh, who kept alive an interest in Christian dogmatism, they are totally untouched by dogmatic discussion, nor do they take any interest in ecclesiastic discussion, but they are being touched more and more by purely moral sanctities, and they all recognise the value of a religious training for their children; and yet as adults they hold entirely aloof from religious observances. For this attitude there are two reasons: in the first place their conception of ethical obligation is much more stringent than that of other classes,

they are much more exacting in expecting a religious man to make his life square with his opinions. They like their chat with its pots of beer, its game of cards on billiards, and its bet on to-morrow's race: they look on these things as inconsistent with the religious life, but are profoundly unwilling to put up with the restraint which would deprive them of these pleasures. "[They dislike the discipline of life" says Mr Rich.] "The second obstacle to their practice of religious observance is the question of expense: in every Democratic or free church at all events each man has to assess himself for an amount which the working man can ill afford; and his instincts drive him into the Democratic rather than the aristocratic or episcopalistic churches."

But whatever be the cause the fact is admitted that except through their children the artisans as a whole

are touched by religious influences at scarcely any point. But
of the whole population who are so touched it seems clear
that the majority are as Mr Williams says attracted to
the free churches rather than to the church of England. That
this is so is the parties to which reasons such as a
simpler and more varied service, a more democratic form of
government, better preaching, and partly perhaps to the fact
again noticed by Mr Williams that "a wealthy church is
like a wealthy man, wanting in its sympathies; the free
churches are self-sustaining, and composed almost entirely of
people who are near enough to the poor to have a
sympathetic understanding of their struggles." We find
accordingly that even if the artisans are not to be found
in large numbers in the chapels they are the chief supporters
of the missions which are intended rather to bring in the
class below them. But though non-conformity has a greater

Note on following page

Note.

All our evidence shows that except in the highest and the lowest class Dissent is more powerful and successful than the church, and this is probably ~~true~~ even more than actually true in this district, owing partly to evangelical traditions, partly to the fact that whatever may be the case elsewhere the non-Communicants are on the whole stronger men than the clergy; am I right in suggesting that as a body they are ~~naturally~~ more intelligent, ~~and~~ better educated and better trained? ~~and~~

But he may note Mr Gough's opinion that the Church with its quiet plodding parochial work has a more lasting influence: that the parochial system tends in the long run to make it more powerful than dissent. And certainly there can be no question that the endowments of the church give it at least a ~~little~~ more secure footing in poor districts.

Dr Barlow takes somewhat the same line as Mr Gough.

He says "the men who draw the congregations are what- you may call the stars, men with great gifts. but- we have not all got great gifts. and I think that- the less gifted men who attend to study, preaching and visiting, and gather a devoted staff of workers round them do as much or more in the long run as the stars".

He doubt- ~~it is true~~, as George Eliot- says somewhere, "that it is not- so bad with you and me as it- might be. it is due in large measure to those who have lived faithfully hidden lives and not in unvisited tombs".

hold on this class it seems probable that among them the Anglican party in the church is gaining ground, owing mainly to the tremendous activity, both social and religious, of its priests. Here again it may be worth while to quote Mr Williams. "Among adults" he says "the principles of the Reformation and of protestantism are deeply rooted and in spite of his social activity - (He is hiding the Priest behind the benevolent friend) - the representative of Authority will never do much with them; but with the children it is a different matter: the habits of religious thought and feeling contracted in childhood are almost ineffaceable, and the hold which the school of Authority is obtaining over the children is very great, and there is a real danger that they may grow into masses of unreasonable prejudice, priest-ridden like the inhabitants of Spain and Italy." Probably Mr Williams puts it too strongly, but it is not unreasonable

to suppose that the activity, the earnestness, the generosity
and goodness of such men as Mr Isaacs in this district,
~~Mr~~ of Mr Donaldson, Mr Chandler, Mr Bedford and
others whom we have seen in previous districts ~~may~~
~~induce~~ must not children many, and especially those who
have come under their influence in childhood, to view
~~religious~~ questions of doctrine from their standpoint.
At present we are told as a rule that the working man
takes no interest in the battles of the sects, that he
neither knows nor cares to what school of thought
the minister belongs at whose church he attends; whether
this is so or not the probability is that with the
growth of education and intelligence he will think more
of these things, and may tend to lean towards the
party which is certainly the most active and energetic,
and which alone, granting the first steps, is planted
on something less shifting than sand.

The working classes in Scotland.

E.S.

To pass now to our third class - the casual labouring population living in such districts as Arcola St. Rossington St. Queensland Road, Highbury Vale and Popham St. - how far are they susceptible to or touched by religious influence? The answer to this question is scarcely an doubtful: they send their children to Sunday Schools, they welcome visits and relief from the churches and chapels, they attend Mothers meetings, and clubs, and entertainments, they put their small savings into Penny Banks and clothing and coal clubs, but there is a consensus of opinion that from the spiritual point of view they remain practically untouched: the few who attend churches and chapels do so almost exclusively for what they can get: there are a few more who go to Mission Halls or to Salvation Army meetings from

really religious motives: but as a rule the Mission Churches
and Chapels which have been built to attract ~~this~~ ^them
class are either almost empty or filled with ~~the~~
~~class above them~~ artizans, ~~the~~ farmers of regular hopes, Christian
men and women whose salvation is already assured.
The ~~people~~ ^gospel class we are told more than once seem to
be "gospel hardened": the Salvation Army, open air
meetings at busy street corners, the stream of visits
from the Church, the Chapel, the City Missionary and
the Bible women have almost sickened them of the
Gospel, and none but a Moody can touch ~~them~~ more
than one here and there from the utter apathy and
indifference in which they are sunk. No doubt there
is some truth in this: they ~~are~~ possibly are too familiar with
all the stock phrases, the paraphernalia and in some cases
the cant of those who are incessantly seeking their salvation:

the officers of the Salvation Army especially notice that familiarity has bred indifference of not contempt: and possibly a better soil would be found if as Mr Pearsall suggests all the churches and chapels were closed for a year or two. But in addition to this apathy born of satiety there are ~~of course~~ other reasons which render this class difficult soil for the churches to work. Non which we have enumerated as operative among the artisans are no doubt to some extent at work among those below them, but to these must be added (possibly in some cases) the clothes difficulty, (among the women) the larger families and the consequent greater strain of home work, and above all that all they are inevitably at a lower moral level, that they are, as Mr Pearsall billiards says,

"Embarrassed by perpetual dependence on casual employment. Put a casual man into a permanent berth: give him a uniform or a badge, any token that he is something more than a casual and then will be a complete change in his moral character." Monckton Howlett makes the same point: "Men who are continually employed" he says "get into regular ways and attend to their religious duties. But of they are not employed, they tend to become irregular in all sorts of ways and religion comes in for its share." His giving an interesting glimpse of ~~the spirit~~ how far spiritual influences touch this class of is will I think to give here in full some extracts which he has made from the diary of a Missionary in the Popham District: -

16. Newhall St. Mrs. Kelly. Roman Catholic, Had talk with her, also with another person in same house who attends Rosemary Mission and who said she was brought up from childhood to go to Church, that she knew all about the Bible from beginning to end.

7 Newhall St. Mrs. Chambers. Still very ill. Had talk with her: says she is quite ready to depart when God calls her.

5. Ilberton Sq. Mrs. Warlow. Invited her to Church; says that her husband does not attend & does not like her to be out when he is at home.

Had conversation with man at Hairdressers in Greenmans St. He is a careless & drinking man, yet he said he was quite prepared to die, & feared nothing. Spoke to him of the foundation upon which we must build our hopes.

Wed

18 Peabody Square. Had conversation with man here who professes not to believe in the Scriptures, says one part contradicts another, but he could not point to me the parts. He declined to continue the conversation, saying that religion was all rubbish.

28 Peabody Sq. Mrs Unwin Widow. Works hard for her living, but seems to treat religious matters with indifference: says she could not give her mind to it, she has so many things to think about.

13. Peabody Sq^r Wm Whipping Had conversation with her on duty of attending place of worship. Could not attend she said because of young family [This is an incessant ~~entry~~ entry. G.L.B.]

Had conversation with Wm Dowling at Corn Chandlers upon subject of need of attending means of Grace. He thought that taking a quiet walk on Sundays & viewing the works of nature was as well as going to Church.

48 Popham. Rr Wm Hatcham. He never attends but makes various excuses. I spoke of the need of preparing for the future. All I said was perfectly true she said; she knew that she ought to attend to these things. I told her of the greater condemnation to those who knew Gods will & did it not.

53. Popham Rr Wm Hooker. Had conversation upon spiritual matters Is rather sceptical: sometimes she said she thinks there is a heaven, and sometimes she thinks there is not, but she certainly did not believe there is a hell. She does not attend place of worship, they generally have some music at home, which she thinks is as good as going to church.

22. Popham Rr Had conversation with person here upon the subject of closing business on Sundays. She did not see her way clear to do so she said. Sundays they did more than other days she thought there was no harm in trying to put by a little for the future. I spoke of the value of the soul & how unwise to neglect it for the sake of earthly gain.

38. Pickering St. Mr. Borrow. Had conversation with this man who said that when ~~he~~ I die that is the end of us; he did not believe in a future state, & he thought nothing more was required of us than to be as good as we can.

40 Pickering St. Mrs Ladds. Had conversation of spiritual kind. She felt that it was too hard to lead a Christian life. She had tried once then gave it up.

2 Newhall St. Had long talk with Mrs Price, she said that she believed when we die it is the end of us. She had made up her mind to believe that nothing could knock it into her brain to believe anything different. I read some passages of Scripture upon the resurrection but she seemed determined in her unbelief.

40 Pickering St Mr Wadman. Had long conversation with him. He prided himself that he was man of his word & if he said he would do a thing he would do it & vice versa & he had said that he would not go to Church & he would keep to his promise.

28. Pickering St. Mr Low. Had talk with him & invited him to mens Bible Class. He thought religion was good for children but he didnt see what men wanted to go to Bible Classes for.

34. Pickering St. Mr Duncan. Called about daughters

confirmation. Had long talk with him. He is really an infidel & ridicules many of the truths of the Bible such as the Fall of Adam & Eve & the Resurrection of Christ & called it all "a beautiful hallucination."

8 Newhall St. Wm Fry. Spoke with this person upon duty of going to Church. She knew it was a right thing to do she said, but she would like to act up to it if she made a profession of being a Christian.

11 Greenman St. Wm Gibbs. Drinks to a great extent, & declares she would not give up her half a pint from any consideration, yet would like her husband, who also drinks, to give it up.

26 Norfolk St., Had long talk with man here upon the subject of attending place of worship. Says he is obliged to work on Sundays & it appears to him to be ~~inexistent~~ inconsistent to go from Church to work.

Has made notes on following pages.

Notes on Religious Influence

1. The weather has a great effect upon all his attendance and the best sort of Sunday both for Church and Sunday School is "a middle sort of day". If it is quite fine they go out for a walk and if it is bad they won't leave the house. Latrille.

2. Sunday bicycling is beginning to affect the attendance at the young men's Bible Class. Faithfull.

3. The Church of England is handicapped in much of it's work by the Prayer Book. Men who are unaccustomed to attend places of worship are shy when they can't find their way through the order of service and keep away. Faithfull.

4. At certain periods of this life most of the Directors seek the advice of the Church, and look to him quite naturally for help. Hankin.

5. "In speaking to the working class I labour to be
used true; truth and sympathy are much more effective than
laboured simplicity". Gough.

6. The third has been thinking over the question as to
proportion touched and wondering how it could be answered.
Apart from visiting which more or less touched all he had
made a calculation that 22 p.c. attend something, Church,
Mission or Sunday Schools. His lay reader made an independent
calculation and came to exactly the same conclusion. He suggested
another rough measure in the proportion of parents who brought
their children to be baptised, and this he found was 50 p.c.
Third.

7. The Norwich notices, (as also others), the meeting
down of the family life. His congregation becoming more
and more a gathering of units with a personal attachment
to the place. Norwich.

8. People will come for special attractions, e.g.
Harvest-Festival. Allcroft and others.

9. Clerks attach themselves to the church because they like the social side of it, and the poor because of what they can get from it. Clerks are very sociable: they want a centre and the church gives them one. In return they come to church, but they are not religious Christians. With the poor the case is different: there it is more the personality of the man that matters. The church with them is not so much the natural centre as the clergyman. Jukes.

Used

10. Mr Allcroft says there are 80 members of his Men's Club of whom not more than 15 ever go to church. They are referred to as "the upstairs lot": (the church is over the club); a good many of the members are old choir boys etc, but most of them give up churchgoing when they become adults.

Used

11. "When I was ordained 30 years ago I was very keen on getting a Saturday half holiday for the workers. I used to say these people don't come to church because Sunday is their only holiday: if they have another holiday the church will be able to get hold of them: but I was a false prophet. It was just the other way; the Saturday half holiday has increased their desire for holidays, and now the waters stream down Upper St. on their way to the Forest. And yet most of them have had a religious training: they have been brought up in a Sunday School. Barlow.

12. Mr Hicks questioned parents as to their reason for sending their children to Sunday School. They send them to his school apparently because it is the most convenient, and the reason given for sending them at all is because it is respectable.

18. "I often wish we could ~~get hold of the poor in the neighbourhood~~ give some whisp, so that we could get hold of the poor in the neighbourhood; they won't come without". Hawkins.

Having summarised the evidence with regard to spiritual
influences as it presents itself in these districts ~~it will~~
~~be well to~~ he may consider the social or semi social activities
of the churches and other agencies, and their effect
on the lives of the people. And first he ~~may~~
notice that- purely social work is less prominent in
these districts than in those with which he has previously
dealt; this I think is due to three causes; in the
first place he ~~has~~ has struck on the whole an
inferior stratum of clergy; (it is true on the other
hand that the non-cons are for the most part men
of an unusually high type, - but as he has noticed
elsewhere they as a rule confine themselves more to
the spiritual side of their work;); in the second place
the high churchmen - (who ~~as~~ I suggested in a previous
Report have most fully grasped the necessity and the

Post-note Dawson and Harwood. As they tend more to Unitarianism than is an increase of social activity.

significance of social activity) - are placed mostly in the
2oth among a population which does not require to be
attracted ~~by~~ by these means, while in Islington when
the bulk of the poverty is situated we come to a
region of Evangelicalism, with its greater faith in
purely ~~spiritual~~ spiritual endeavours, as alone able to
raise the people from moral or material degradation.
And this leads to my third case. (or more probably
it is the same ~~case~~ under a slightly different
manifestation) - the Evangelicals as a party are comparatively
sleepy, and ~~as~~ by most of our outside witnesses this is
mentioned as a characteristic of the church in Islington;
how far this is a result of the opinions held, how
far of the character of the men who hold them it
is difficult to say; but the activity of the best men

of the school of men like Shelford, Sanders, and
Gough, and third points rather to the conclusion that this
sleepiness is the rather to accidental than
inherent causes; though it may be noted that these
men, though classed as Evangelicals and with a leaning
in that rather than in the Anglican direction, are
probably more akin to the old Broad School of
Maurice and Stanley.

Before considering the social work in any detail
there is a further general point which may be
noted; and that is the growing tendency of the
churches at all events to confine their social
agencies, their clubs, institutes &c to members of their
congregations. Indeed Mr Shelford tells us that the
word has gone out from Oxford House that their policy

should be adopted that guilds and clubs and institutes should be on a small scale and open only to church members. Large open clubs it is said nearly always bring discredit on the church, which becomes identified with an institution which at its best is mainly given over to billiards, drinking and gambling in however mild a form. Now even the clergy who regard these recreations as innocent in moderation find that their introduction is damaging to spiritual work, and the tendency will probably be more and more to leave purely social agencies to laymen. "That is our policy" says Mr Shelford, "and we have adopted it after having deliberately tried the other. ... The fact is we are powerful as a Church or altogether feeble."

The danger of "doing God's work with the Devil's

tools" is dwelt on by several others among our witnesses.
Mr Latrobe for instance after denouncing the Missa cantata,
the seven minutes' sermon and other attractive novelties
which are introduced into churches to pander to the love
of change goes on to say that even more distasteful
are the auxiliary methods now resorted to, cards, smoking,
dramatic performances, entertainments of all kinds.
"I am no puritan", he says "I was at the theatre
last week and I am not a total abstainer. But
to take a Bible class as such to the theatre
and to carry on these various attractions in
connection with the church is I think most harmful.
You may get people to church by these means
but you won't make Christians of them. But" he
adds his belief that in spite of all these organisations

there is less piety and a smaller proportion of people going to church than in his youth.

As to the actual agencies at work they are of the usual character, clubs for men, boys and girls, mothers' meetings, temperance societies, cricket and football clubs etc. For the most part they seem to be small and of no great significance, but to this an exception must be made in the case of the organisations connected with the chapels of Mr Harwood and Mr Dawson which are evidently of a more thorough character than usual.

The one agency which seems to be found in connection with all churches and missions without exception is the Mothers' meeting, no doubt because it is of all the easiest to organise and manage, but there seems

some reason to suppose that it is often productive of results very different from those desired. Mr Jones for instance says "Midnight things this Mothers' meeting: the women go to two or three in spite of all you can do to prevent it. The mothers are the most hardened set of people that come under Christian influence. Come for what they can get:" and the same note is struck in many quarters.

Note on following page →

I have noted in my previous Reports that Visitation is the method by which the Churches come into ~~touch with~~ contact with numbers whom they touch in no other way. How as Teachers we find that as a rule the Non-Com workers engaged in Mission work confine their visiting mainly to the members of their Congregation (though I shall have to notice later under

Note.

"All the social activity of the Church is an excellent thing as long as it does not interfere with the proper duties of the clergy. But there is a great danger that they may sacrifice to it the time which ought to be spent in thought and study. Barlow.

the question of the cooperation of the Churches an exception to this rule.) But the Clergy of the established church usually claim to have a system of visitation more or less complete throughout the whole of their parish, and in the poorer parts extending as a rule from house to house or even family to family. (But he must bear in mind Mr Hedger Lord's warning that they cannot be expected to cry "stinking fish".) He varies no doubt in efficiency according to the number and quality of the staff and the organising capacity of the person. The aim and object of it all is variously described; some say it is social some spiritual; but however put it practically comes to the same thing in the end; the main object is the spiritual welfare of the people visited: though even those who visit most

strongly on this point would probably admit that whether they like it or not their position compels them ~~too~~ to give some consideration also to material wants. Seeing that visitation of some sort is so universal it is important to consider its effects. Among the middle class no doubt it is mainly social in character, and has no ~~exciting~~ ~~results either good~~ great influence either for good or evil; the task of visiting the rich however, when it is performed at all, & falls only to the clergy for we are told that the well-to-do would resent the intrusion of a district visitor. It is to the latter however that the visitation of the poor is mainly intrusted. What are its results? On the spiritual side probably small though no doubt a certain proportion are brought to church; at all events the clergy as a rule attach the greatest importance to this branch of

their work. Mr Isaacs for instance, whom visiting
unusually through, quotes with assent the saying that
"A home going parson makes a churchgoing people."
while Dr Barlow dwells on the fact that London is
thirsting for visitation. And even if the actual spiritual
result is small the sympathy, the knowledge, the kindly
offices which a kind and tactful visitor brings into
the homes of the poor must work for good; but there
is a good deal of evidence to show that the majority
of visitors are conspicuous neither for wisdom nor
tact; as Mr Bicknell says "they are zealous but
not-wise" and when their zeal outruns their
discretion it is the merest platitude to say that they
would be better occupied in some other way. In two
ways they may do harm; when they are wanting in
tact, preaching and patronising, they will simply hinder the

breach between rich and poor which it is one of the first
objects of visitation to decrease; and when they lack
discretion they cannot fail, with their utmost zeal & best wishes,
to ~~lessen the self respect which~~ increase the want
of self respect which is at the root of so much
poverty and degradation. The whole question is obviously
a very difficult one and I for one at this stage
of our enquiry am not prepared to answer it; but
but of this I am certain that if the clergy cannot
get good material for visiting they had better leave
it alone: to send inefficient visitors into the homes
of the poor except under the most careful supervision
and with the most limited powers can only do harm;
but there is reason to fear that this is often done
simply from the idea that ~~it is~~ visitation is a
necessary duty. I cannot help thinking that the ministers

of religion generally are rather sheepish and that a good deal of their work is often more aimless following of some bell-wether of the flock.

Visitation and charitable relief are so closely connected that we pass naturally from one to the other. Not only are the visitors the chief channel for the administration of relief, but without their passport the homes of the poor would not be open to them. One Justice says "the poor would not admit our visitors if they did not bring something with them or know that they would bring something if it was wanted", while Mr Alexander says "at the start I set my face firmly against anything of the sort, but found it was impossible to stick to this attitude; my missionary frankly told me that he could not visit the people without giving

whip." This ~~poor~~ state of things may be and probably is inevitable, but it is none the less utterly bad, demoralising alike to the poor and to the churches; and assuming that their great aim is the spiritual welfare of the people nothing is more detrimental to this latter than ~~this~~ their administration of charity: for though this fact does not seem to be mentioned in our evidence none can have mixed much with working men without noticing that one reason why the more respectable among the poor stand so aloof from the churches is their disgust at ~~seeing~~ the way in which the least deserving of their class are pampered and pauperised by and bribed by visitors and clergy. without ~~subscribing~~ to any test of the C.O.S. ~~and fully recognising that surely any one who has~~ it is to me incredible how any sane man who has ever been face to face with the problem of relief

in a poor quarter of London can fail to recognise that
its main principles are true, ~~and that the relation of~~
~~these principles~~ give only an knowledge, give adequately or
not at all, go to the root of the matter and try to
effect a moral change in the character of the recipient of
your gifts; yet if we may claim our evidence few or
none of the ministers of religion in these districts really
act on these principles. We must admit of course that
the acceptance of ~~these principles~~ them involves the use of
methods which even on a good C.O.S. Committee are
hateful and loathsome, and ~~for~~ which on a bad Committee
such as that of Islington appears to be no words strong
enough can be found; but ~~that~~ then are only two possible
alternatives for the well-to-do who wish really to help
the poor, either to adopt these methods or to leave the
whole thing alone, and which is the better course to adopt

I never could make up my mind. Clearly the best
meaning to attempt to escape from the dilemma by the
adoption of the system of the Friendly Workers is a
hopeless failure, as any one with a practical knowledge of
work among the poor knew from the first that it
must be.

Not a solitary page. ⇒ Of Temperance work there is not much to report. The general question of the Drink traffic as to which Duckworth has collected so much interesting evidence I propose to leave alone: it is metropolitan rather than local. Here I shall only record the fact that our evidence shows us in other districts the complete failure of temperance propaganda among adults. The only person who claims

Note. Charitable Relief.

1. Dr Birch says voluntary charity is generally spasmodic and inadequate, and hardly ever lasts a sufficient time to be of real service. He instances the cases of widows left with young children. Churches, chapels and the like intervene, and give a little help, and the widow struggles on for a time, getting a little help one week and none the next. She and her children gradually get weaker through want of proper or sufficient food, and ultimately broken down in health and destitute, she comes upon the parish. See also Crowe.

2. A good deal is given foolishly and injudiciously by the ladies connected with the Temperance Society and the Mothers' meetings. Faithfull. See also Alexander

3. "You can have no idea of how much it price
away one way and another". Mr Jukes has often asked
poor men to tell him exactly how much they spent in
clothes, necessaries &c in a week. No men do this:
you must do down without saying anything: then of
you set it up you will invariably find that the man
spends more than he earns. Where does the difference
comes from? Mr Jukes thinks in the gifts of clothes
by friends and clothes and necessaries by the religious bodies.

any success is the known: it is probable that hence and there his rigorous method combined with the care which he and his workmen no doubt devote to each individual case are productive of results less barren than usual; ~~but whether~~ no doubt too he is right in his theory that (though I should not put it quite as he does) that no drunkard can be saved but through a change of heart: ~~and if~~ but self respect and self ~~con~~ command can be produced and are produced by methods less sensational than those which he now adopts.

Note on following page.

The arrangements for nursing though not so complete as in the Park End seem to be more adequate than in the South Hackney. We hear no complaint that there is ever any difficulty in getting a nurse when wanted. It

Temperance work. Note.

1. In Temperance meeting does not touch the congregation or outside public - get the temperance people only. Has been them to distribute 10000 handbills for a fresh vote meeting --- and not get more than a dozen strangers to the meeting. Rowell.

2. Considers the ordinary temperance meeting as a thoroughly bad influence. Points it is essential to have a thoroughly Christian man at the head. Temperance alone leads to worldliness and selfishness. Allnutt.

3. In Shelford's chief effort at Temperance work among adults was made at the Meeting at Clare which was run on teetotal principles, with the result of an enlargement of the Public House next door and its sale at a high price on the ground of its proximity to the Meeting.

4. Our Faithful thinks that temperance work is largely at a standstill owing to us having gone in so much for entertainments and neglected rescue work.

large number of the parishes has nurses and those which has not usually send to the North London Nursing Association in Holloway Road, whose the nurses appear to be of the most efficient character. Miss Meyer knows, the Superintendent of the Association. She does much doubt on the efficiency of the average parish nurse, whom she describes as being usually untrained and a terrible gossip: the clergy known it proper to have their own nurse rather than make use of the Association, and only can they employ her in other duties such as district visiting and tract distributing, but they like to have everything under their own thumb." It should be noted however that the parish nurse can devote more time to each individual case, and can if necessary sit-

up with a patient through the night, which it is alleged that the Nurses of the Association rather worry the poor by insisting that the room shall be in what they call "nursing order". The fact is probably that their ideal of a Nurse's duty is rather too advanced to suit the tastes of their patients, and that the parish Nurse who comes from the same class as those whom she attends is ~~more~~ less ready to ~~endure~~ notice dirt and ~~squalor~~ ~~which a lady of the occupiers as~~ unhealthy conditions.

In this connection we may mention Medical Missions of which there is one in Brixton Road. Of them again Miss Meyer speaks in the most terms: she says they usually employ a Nurse of low class who brings hymn and reads the Bible to the patient instead of doing her proper work, - [Miss Meyer is a good Churchwoman] -

and that the doctors are usually the days of the profession. Whether or not these charges are true there is no question that they pursue the abominable practice of making relief contingent on attendance at Services.

Of Educational work among the churches there is little to be said. We notice as usual the tremendous numerical success of the Sunday Schools, which in this district are nearly all conducted on the class system.

To sum up the work ~~of the Churches~~ which is being done in these districts one cannot but notice here as elsewhere how much devotion and self sacrifice is being shown ~~among the~~ in religious and philanthropic work among the poor. What is the outcome of it all is very difficult to say. In pessimistic moods one is inclined to think that all these good

people are spending their lives in almost vain endeavours
to mitigate the brutality of God, & in futile strivings
to mend the pots that he has marred in the making, or
has placed in surroundings where they could not
fail to break: but such thoughts as these are
probably children of "the accursed hag, Dyspepsia", and
the more righteous conclusion is that of Dr Hume's
brethren that ~~without all this~~ but for all these
Christian ministrations the lives of the poor would
indeed be hopeless. I have used the word Christian
advisedly ~~for to say~~ for apparently the motive ~~is always~~
which is at the root of nearly all the most devoted
work ~~which is done~~ is a genuine belief in the truth of
the Christian religion: most I think of those
who are giving their lives to the work would say with the

Hospital Nurse in Tennyson's poem "~~to~~ to the Doctor
~~xx~~ who said that "the good Lord Jesus has had his
day."

"Had? Has it come? It has only dawned. It will
come by and by.
O how could I serve in the wards if the hope of the
world was a lie?
How could I bear with the sights and loathsome
smells of disease
And that the said 'Ye do it to me, when ye do it
to these?"

Whether with the decay of belief any equally strong
motive will be found to take it's place who can say?

Considerable as the influence of the Churches is there is no question that it would be much greater if there was a better feeling and more cooperation between them. Not only is there often great bitterness shown (e.g. in Pickill) but even when the relations are friendly as they appear to be between Church and Dissent in Islington there is practically no attempt to work together even in non-spiritual matters. The Free Churches of Islington have lately started a scheme of Union for certain definite purposes, and especially for visiting the people with the idea of bringing them to worship. With this object the whole district has been mapped out and apportioned among the churches which have joined the Council.

8HD 24.IX.00

12

i

Report on Districts

15 + 17

[Part I]

Feb. i, 98

I.

The whole district of South West Islington + Upper Holloway is essentially modern, & even in those portions in which structures are more than 40 or 50 years old (these periods being far above the average ~~life~~ age of buildings throughout this area) conditions have changed & are changing. The growth of London has already been rapidly converting the older parts of residential S.W. Islington into thoroughly middle class areas, with a large lodging-letting population, or into working-class districts, & again occasionally into slums; and at the same time has led to the rapid occupancy of the vacant areas.

In a district which 50 years ago had only — inhabitants, & in which even the portion lying between Liverpool + Caledonian Roads was only half built over, & that in Upper Holloway almost the only houses then existing skirted the Holloway Stanley Roads, now the old resident in Lorraine Place who keeps his few fields & his cows is regarded as an eccentric. The large-row, the market-gardens, even the brick-fields of that part have disappeared & instead we have brick terraces almost everywhere.

Great North line have their termini & depots at the S.W. corner intervening

the congestion of population (in spite of the facilities they give for movement) by the double influence of affording employment + thus attracting labour + of the same time taking up large areas where people could live + had been living. Trains + bus routes run along many important artery; a great Cattle market has been established for within the present borders of Victoria perhaps London though regarded on its opening in 1851 as being unfashionably remote. Holloway has been added to Pentonville; Board Schools abound; and an evangelical church and an independent non-conformist have dotted their chapels over the whole area, the position of the great parish being, with two or three exceptions, simply multiplied religious centre of its own type, while dissent is more varied both in constitution + in creed. Roman Catholicism has meanwhile secured within its own local mission centre, but also in proprietary cathedral + the North.

In some of the older parts, as in the lower part of the Caledonian Road, old residential houses have given way to struggling retail businesses, but in most parts a more successful transition of the same kind has taken place, + great

shopping centres have arisen. Here too there is, more refreshing to meet the new requirements, but where this has not taken place in these roads the old garden plots have nearly all given way to shops two-thirds shop-rooms. Some of the less successful ~~old-fashioned~~ have retiring sheets, and as Hanway Road, have become the centres of a less ambitious & less progressive system of trading based on more personal knowledge, with credit often given & rough catering for tastes of small means, with somewhat higher prices often charged. A great market-street has sprung up in Chapel Street & a great market of everything but sheep-trade is held every Friday in the Cattle market. In the N. W.E. district a new suburban area of respectability has sprung up & already begun to decline. Already building has made its appearance in one of the outlying parts, especially in the N.W. corner in the neighbourhood of Hadfield Road, while great blocks of dwellings have sprung up in a few quarters.

We find ourselves in a society of stability & stability of other social or industrial conditions. There is no standpoint & regulated order of things upon which the effect of new & un-designed influences is being brought to bear. Even in the older districts although structurally they present more durable conditions, the complexion of things is changing almost as rapidly as in the newer parts.

To inquire therefore what is the influence of any selected agency in such an area is an exceedingly difficult task. No cause works alone, and no effect can be separately traced. Isolation as in all branches of social investigation is rarely possible, and the intermixture alike of causation & of results almost invariably complicates the problem. Moreover, in a new district & in every centre of active energy, influences are themselves influenced, as are the areas in which may seem to be antagonistic to their own special sway. Thus the church & a great state build upon the basis of a changing & - a great state migratory population; & chapels in

the same way lose their old ideals and are apt to be stranded; or change their methods & become mission centres; or again, remodel our church-ways congregations, & the result are to a great extent handicapped & conditioned by the same tendency to change & movement.

The process is unceasing, & it is thus necessary to range the influences & methods in line with their own environments, to remember the flux & ebb things, & persons & buildings are alike carried along by one prevailing tide, to judge as best we can as to the extent to which this or that force has its own, effect upon, influence persons for good or evil; improve or lower the moral standard & the spiritual life; & again, & most important, judge as to the influence upon the more material conditions of any given area — its open spaces, streets, houses-

Of the various influences at work our information is at present by far the most complete of those that spring from religious centres, & it will be convenient to enumerate these, point by point.

II. S.W. Islington.

Starting from the extreme S.W. corner we have here the parish of
Ann Saints. The population is entirely working-class & working poor, & numbers
as in almost-two wards of Islington 15 + 17, have increased. The parish
is divided on the west by the Midland & Great Northern termini & depots, & by
the public-works of the latter company; & railway-viaducts of various grades
which the lower, run from a considerable proportion of the people. The
far-the parish lying north the Canal & west the Caledonian Road
is worked as a separate mission district, & respectably with small energy
save the dominant-feature here.

The Saints' Church is a cheerless structure, with as many signs of neglect-
outside as of discomfort within, the Vicar, Mr Wadmore, is said to be as
dull & unstirring as the building. He appears to be an active but inexpressive
worker. There are few successful agencies at work, one those connected
with the children, Mr Wadmore's view that, if we serve those young,
you have them for always are we deem to be borne out

by his own experience. There is a busy round, the large Sunday round. Although Mr Wardrop's activity is exceptional he does not seem to do much more by unwise crowds. His most powerful influence ~~is exerted~~ springs from the intelligent spirit that he evinces. The record of the parish is saved by his work with the children. –

Mr Wright- in charge of the mission, is a fairly active worker, of the customary low church - mid music type. There is a small working-men's club, but nothing like the distinctive & ~~[illegible]~~ ordered efficient of work. It is by persistent visiting that Mr Wright- is most effective, & the impression that he attends to it may be taken as a reasonable proof that he is successful. Visiting that not much pampering, such is formed by any form of workership, may be a very humanizing influence & a sensible liberal minded man may [illegible] be a much more useful person by this means than one who fills his church. Mr Wright- is not particularly successful inside his mission but the fact that he is most readily welcomed,

HM

& that his avowed enforces respect - and accept - behaviour inwards a
form of influence that may be entirely lost sight of in statistics of membership
&c. Up to a point it appears that Mr Argent is able to exert this good influence.
He is more than usually alive to the importance of good sanitary administration & habits
of cleanliness. The "Old Ship" a Christ Hospital Society gives some assistance
in the Mission work, but Mr Argent complains a good deal of being short-handed.

In the Methodist Free Church in Charlotte Street we have a case of a
cause that has been almost entirely deserted by its old congregation & converted
successfully into a missionary centre. Ceasing to be a place of worship for
a congregation of its own members, it has been made a building that belongs
not to a "Cause" or a section, but to the whole neighbourhood, & is now,
under Mr Turner's guidance, a busy centre of mission work. The week-
night activity is as great as that on Sunday, & almost as much is done
to secure a wise use of leisure as to stir to religious life. Altogether,
there is much admirable activity going on, whether to save that by a bit
Parish distribution of bread for food. Mr & Mrs Turner are full & sympathetic &
knowers; very active; & rather unwise. They make for brightness & life rather
than for independence & character.

St Silas (Pentonville) does not differ greatly from All Saints in its general characteristics, the greater distance from the great centres of railway employment - probably affording the only explanation of difference in the people. Street locomotion, rather than railways, affords the only single field of employment; but it in no sense absorbs the district. No single industry or employment [illegible] does in Islington, & industrially & workshop character & artisan (& street) & non-cohesive character are thus partly explained.

As compared with All Saints St Silas contains more wide streets & houses that have seen better days, but on the other hand there are in no sense such the district, for it contains a much greater mixture of the rough & semi-criminal population. These gentry are found among the poor in Henry Place, Victoria St, Albert Street, & in some of the courts off Chapel St., especially St James' Gardens. But in spite of its rough character, it is not a place that gives much trouble to the police, (13 C p 199) although the public-houses in the W. end of Chapel Street have a very shady & betting reputation (Martin 13 D p 47).

Chapel Street is the great market-street for this whole neighbourhood.

Part of District 4

There has been no middle-class in the parish for 15 years, but the older inhabitants remember the time when "carriage-people" lived there. Crowding is still increasing the bad. Cases showing a larger total in spite of a diminished number of houses.

Para 4

The Vicar, Mr Leach, is a man of no great strength of character, but of genuine piety & goodness. In so far as personal influence is exerted we may therefore assume that it is beneficial, but there is no great activity shown, & there is no sign that the church is a great influence. Social activity is not important, & the work in the boys has been unsuccessful. Charity is wisely administered, & it is interesting to note that Mr Leach, himself chosen by the C.O.S., in two ~~cases~~ speaks favourably of local Poor Law Administration, which the C.O.S. condemns.

The church services are moderate High Church, but distinctly below the attendances is working. Mr Leach's opinions as regards contact between the state & when the training colleges & the church have been captured by the High-Church party, he, a moderate man, finding it impossible to get other than an extreme man.

The Lower Lea Mission is run on undenominational lines & aims a moderate man
Other will learn some practical suggestions of the directing tendencies that it is aimed
to follow from the adoption of this basis.

But there is no doubt that the great activity of the Mission, in the number &
vigour of its numerous social agencies, among which a Flower Show & Competition
may be singled out. Help much is given away directly in charity, but there are
many charitable agencies. Boys Brigade, Medical Friendly Societies &c. As regards
children the mission is said to be doing as much as room allows, & to be increasing
its influence among adults. Generally it may be said to be doing good
work in giving a religious stimulus to the people, in inculcating the lessons of
good conduct, in spending temperate habits &, in making people employ their ~~time~~ leisure
well. There are, too, social Thrift agencies, but it is more doubtful as to whether
~~much is done to strengthen the independence & individual character~~.
much is done really to strengthen the independence & individual character.

Distrct 4

North of All Saints is the small and compact parish of St. Thomas. Once part of Copenhagen Street & East of the Caledonian Road we reach a somewhat better-class neighbourhood and almost the whole of this parish lies within it. The people however are described as being almost entirely working-class, with their margin of income small or non-existent. The main complaint however is that of long hours of work, & decent & regular employment of women kinds seems the prevailing industrial feature.

In addition to the Church there is a small Mission Room in Twyford Street, but neither seem to have secured a strong hold upon any considerable section of the adult-population. It is otherwise with the children, the Sunday Schools being large & well being in addition well-attended Day Schools.

Mr. Bashford is described as a "soft-hearted good-natured man". He is easy-going taking things as they come (including his own family of eleven children). He is liberal & almost friendly to all. Charity is love, & the Vicar believes in his system for a comprehensive kindness. The effect of his action is however an hard & doubtful quantity, & it is suggested that we may even be "demoralizing". Looking girls there is no evidence that he has been able to arouse a

strong positive influence of any kind, nor is there any sign that his horizon is wider than that of the conventional Islington upholder of parish work.

4.

Moving westwards we come to the parish of St. Michaels, lying west of Benedict St., north of Copenhagen St. & South of the North London Railway, & in this compact area parochial incompetence reigns supreme.

The better part of the people, living mainly S. of Binfield St. are railway workers of fair grade - guards &c: & below these are various other classes of railway men - porters, carmen, shunters &c. In the parish mentioned so far, all the houses have been either small or ordinary two story dwellings, but in St. Michaels, by the side ~~of~~ of these cottages we come to several large blocks of artisans' dwellings, originally built to accommodate people displaced by railway clearances in Somers Town. The advent of numbers of these people is said by Mr. Whitemore to have hastened the deterioration of the whole neighbourhood. (~~Ex~~ VIII. p 65).

It is in Beaconsfield Buildings, specially in the South Block, that the

lower section of the present occupants of the parish are still said to be living. They are a mixed community however, black & grey sheep, perhaps even white, being folded together here.

Mixed with the remainder of the people is the Building as a whole has a bad reputation, although an improving one, & the gloom of the North Kensington & the mourning of this little God-forsaken Corner of London would go far towards explaining the low standard of life that prevails. Low though it is however, there are few lower here than people we sub-Cadgers. Their vices are viole, showing themselves mainly in hard drinking & gambling, & doubtless in the practice of a low form of morality.

The district would probably be worse off were it not recruited by many Countrymen, & not bordered by the great open streets & railway sidings to the West.

The normal indifference of such a parish is made almost complete, so far as the Church is concerned, under the régime of an absent-vicar, & an incompetent curate & workers. A scripture-reader of strangely distorted views, seems the only effective worker, & he, it is suggested (C.H.O.) is

half-mad. With the exception of this man, the women seem to be afraid of their own people, & unable to understand them; narrow to a degree in their opinions opposed & absolutely unsympathetic. A change may be impending. However, a High Church vicar having been just appointed, & it is just possible that the population is sufficiently stationary to make this parish one that if entered might make in the field of a valuable experiment in church influence.

For & among the well-educated religious classes we have at present in Gosport the Congregational mission, under the care of Mr Whittenbury, a missioner here since 1892, & a resident in the neighbourhood who can look back to years. The religious work of the Mission is vigorous, the social Agencies numerous & active, including Flower Show, Children's Holiday Fund, a Play Room for children, and a Penny Bank with nearly 1000 depositors.

This Mission is actually in St Andrews Parish Gp

The relief given in the year 1895-7 amounted to about £70, & in one way or another a good deal is given away. Mr Whittenbury claims however that great care is exercised, & he is visited with his intimate knowledge of the people a safeguard against deception. He would appear however that the Poor Law Guardians the Co. Magistrates &c. much endanger the purity & work of the religious response that is made. He may be held that local conditions make this window of

philanthropy + religion necessary, although the statement ? Dr Gaughan (see letter) that real cases of destitution + starvation are very rare in Roscommon + Leitrim during - perhaps one in a hard winter" (~~XXXVIII~~ p. 9) would seem to show that material help is not really needed in the district to any great extent.

In any case the contribution of £5 is made by this mission with perhaps a more than ordinary fearlessness, + the improvement gradually spreading in the district may perhaps be taken as a proof that no great mischief is being done. The people who attend the Mission are for the most part quite poor.

(Mrs Pendarvis Hall in this parish — a Quaker agent)

St. Gregory's work in Bermondsey Buildings must be noted. It is

devoted & practical, not propagandist & charitable in the ordinary

sense of the word. It is just a club run on democratic lines in such

a way as to make the members feel that the responsibility for it is on

their own shoulders. ~~It is supported by subscriptions~~ Subscriptions are paid by an

for the privilege & membership, & ~~an attempt is not to be made~~ the Club is

made a rallying point for the families as units, rather than for any section, divided

up by age or sex. Thus, the women come twice a week. No attempt

is made to get people to come. "Ideas or leave us" has been the

doctor's practice, & not his motto, & the first suspicion, that he must have

either a political or a religious motive, has apparently died out. There

are Sunday concerts on Sunday; games &; dramatic performances in

which the keenest interest is taken; & other social attractions. As

a-dia already, there is practically no disorder, (although it is not quite

Dear Dear D. Gaylor spoke the other a few days that is
mentioned as the margin of his income he devotes to the church & appli-
from equipment of the Club. The only way in which much money is absorbed
could was like in drams. That be spent on the train of
land; he gets no dividends, & is only very rarely desired by
the drummers. Needless to say the Club is honored with disapproval
by the church, but there is every reason to think that it works for
greater friendliness; for temperance; for better behavior; & a more
reasonable use of leisure. It is often that the Club tends to raise
the age of marriage for the men & girls who join it.

The fishing remains almost entirely indifferent to church or gospel, but
their more civilized condition is perhaps illustrated by the great amount of
the local appeals & the Salvation Army. Also fish-hooks were stolen, fishes
released their others. Then they were ignored, & then drove them away.

East of St Michaels, & somewhat similar to it as regards the portion lying west of the Caledonian Road, is the parish of St Andrews. In the centre of the first part (the area just mentioned) is the Parish Mission at Gifford Street, & most of such energy as the parish owns is concentrated here. The rooms are good, & there are many agencies of the usual kind at work, including a Swimming Club.

When we cross the Caledonian Road we enter a district that looks like a small Bloomsbury without the British Museum, & this broad history as well as their structural outline illustrates the correspondence between the two. In this area, however, & fairly good streets & squares the era of the Bloomsbury of to-day has come & gone. The struggle to keep up the respectability of single occupancies & servants has almost ended & the bulk of the occupiers are now either lower middle-class, who-letting & taking in lodgers, or else they are working-class. The whole district illustrates the changes that the last 20 or 30 years have brought - & are still bringing, not only to these older parts of S.W. Islington & Bloomsbury, but even to the newer areas of Upper Holloway.

The church is large, but the congregation is scanty. Foreign missions are said to absorb the wealth of the members even more than their own mission, &

but little influence is exercised for good or evil. It is probable that Mr Haigh's complaints as regards Trinity Church (see below) is also true of St Michaels, & that a clique rules as it does even with a stronger man than Mr Smith, actively & Change would be difficult. Mr Smith himself seems to be an undoubtedly weak incumbent, & his want of force is illustrated by his fears in connexion with the Gifford St Mission, for, believing ~~Anglo~~ as he does in the parochial system & fearing ~~Anglo~~ Anglican does that the mission rooms are but much better than simply waiting in a large congregational centre, he could step in & alter policy for fear of losing the support of his own helpers.

Over a great part of the parish & still more in St Michaels, St Thomas, & on Saint, open spaces are badly wanted. The open breathing space between Wandsworth Road & Vauxhall is an exception, & there is no space free for play or promenade. It is suggested (C.H.D.) that Trinity Square would make an excellent recreation ground, a high opening is for this purpose would still further lessen the depopulation of the middle-class from this quarter of London.

(There is in this parish Congregational Chapel at corner of Kingsgate St.)

In Trinity Parish, lying to the East of St Andrews, we have a continuation of the Northern decaying Bloomsbury. Mr Haigh, the Vicar, describes it as a district of decent respectable poverty, in the majority belonging to the working-class. The latter statement is probably correct but the former suggests the completeness of the decline, & may perhaps be taken rather as a forecast than an entirely true description of present conditions.

The fact remains, however, that there is no leisured & educated ~~class~~ resident-class, & it is this which is threatening the work both as regards money & effective service. The Vicar himself, a man of good culture, ~~& taste~~, is unfitted to cope with the indifferent philistinism of a struggling middle-class. He has a constitutional reserve, & an inbred dislike, perhaps contempt for, parochial visiting, & he would be as likely to lay it aside the man in the moon as to proselytise. But he is of a finer type than ordinary, & is probably possessed of sympathetic powers that are wasted.

We know more of the man than of his work, & it is possible that the latter suffers, even from the excellent qualities of the former. In matters ecclesiastical he is an Evangelical who girds at the "high-church" practices of many of his fellow-clergy. In matters social he shudders at the intellectual stagnation of the inner ring of his own supporters. He has thus earned the reputation of holding himself aloof, & of being

Hardy, just as he keenly feels that this is the great weakness of the mainstays of his own church. They restrain & chill him, he cannot abide them. They need a man perhaps of greater vulgarity of mind, & he may be, more & greater robustness of temperament. Mr Glanfield is a pastoral & attractive, even an impressive figure, as he would guard in his responsive unemployed parish.

There is a mission hall, but the parish institutions are free, irrespective of church membership. The congregation is small in the morning, lively fair in the evening.

The North London Synagogue is situated in this parish, but only a few Jews live in its immediate neighbourhood. The congregation, some 500, come mainly from an area of a mile or more, largely from Highbury & Canonbury. Before the Jewish trend to Hampstead &, before the synagogue in Poets' Road had been built, the North London there were flourishing times. But it is still an important centre of Judaism, & is growing. Here is one of the United Synagogue, Mr Goldstein is an able, level-headed hard-working minister.

The Brethren have a meeting-room in Park Street, & when it was visited one Sunday evening (7.p.m.) about 130 people were present, mostly women, of other grade.

(? Wesleyan Chapel, Liverpool Rd. XXXV, p.53.)

In the North of Trinity we have St. Clement's Parish presenting broadly a repetition of the same general characteristics, but with fewer portions that have been much better kept, & now more completely occupied by a working-class population. The people seem to be migratory to a perhaps unusual degree, 50% in a listed district having been found to move in 2 years. The tendency of in all this neighbourhood is thus downwards.

Mr Taylor, the Vicar, is a High-Churchman, post-middle-age, "without much weight or great spiritual fervour", & giving the impression of being "a rather worldly tradesman" (H.L.B.). In his time, however, he has done much to improve the numerical results of the work of the church. He is one of the few High Church clergymen in Islington, & a large proportion of the congregation comes from outside the parish.-

He attempts a house-to-house visitation, but, on principle, has no district. Visitors. There are a few miscellaneous agencies open to all parishioners, & a Voluntary Fund. Charity is on the whole steadily administered. The Vicar's

At the Congregational Chapel in Watford we Road a new congregation has been collected & a liberally devised plan of operations devised by Mr Jameson. It appears to be a clear case of a new enterprise visiting work, & it is planned that many come who previously took no part. Public explanatory visiting is carried on. The general impression of the interview however, on both "a ringing influence alonging the link of the members & binding them together" (C.D.) was a good deal qualified by a subsequent Sunday being visit to the chapel, when the dear aubrey & the preacher the sparse congregation seemed to indicate less successful operation than the interview had led one to suppose.

Mr Jameson is a thing wanted from other religious teacher-

In the parish of St David's the Nonconformist & middle-class respectability are
both in a greater degree greatly, & although some of the chapels are more respectable than
others the average is a thoroughly poor one. Some of the chapels, especially Capel Sion
Wellington Road the Eastern corner of Rhode St. are among the poorest in Islington.
In the parish, the Catholic worker is mentioned as a prominent cause of decline, slaughters
& beasts & cattle having hastened the ruin of the well-to-do.

Mr Bowden the present Vicar, is a man of considerable energy & practical
ability, but is somewhat unsympathetic. He is fighting against odds, & under his church
a force in the parish after the parish. In order to do this he has established many
special services a people that he does not like, & although a supporter of the C.O.S.
& a strong total abstainer & thoroughly believes in playing to the gallery of the dependent
class. He thinks however that his duty to the "beginning to live", however
and doing so fail in the sense of opposing church attendance in any shape. These
remain small. At the other St David's was a congregational centre, largely supplied
by Welsh Baptists, & the incumbent was a higher Protestant. The tradition has in
consequence difficulties, but the main attitude to the masses in the low standard

of the parishioners, & their migratory character. His character is a
man of means & speak for 1500 - 1700 a year in the parish. If he could only
drill his people instead of being to dependent on his personal influence, or manage them
so he and his own parish workers, he would be a force in the district. ~~He is not loved~~
His people are, in him
no authority, there is little high tone - under his wicked much good can be done.
On the other hand he is one of us as much known, for he is direct & liberal minded.

St Matthias is a large parish, with more than half its area occupied by the Cattle market. It includes many railway valleys, & is entirely working-class, with many of the rough element. In Belle Isle, between Branson Road & Pleasant Grove, are many horse-slaughterers, & a feature of the district is the amount of unemployed provided in the local factories. It is a thoroughly remote district, the Cattle-market on the North & the railways on the E. & the S.W. cutting it off from other parts.

So far as the Church is concerned the district is not only isolated but neglected, Mr White, the Vicar, being described as having little interest in his people & no influence. He has been here for 16 years; is between 60 & 70; & is according to the report (A.L.P.) a dreamer & insignificant, dabbling pathetically & ineffectually with antiquarian tastes & animated by an irritable temper. There is nothing distinctive about the parish agencies, except their preaching weakness.

It is in Nonconformity that we find the local religious life & energy, Mr Benson, at the Belle Isle Mission Chapel being at the head of a large amount of successful & practical work. Mr Benson is the Hon. Postal & works on the principle that the most useful religious appeal is that which is directed to the prevention of future rather than the raising of the fallen. He lives & works always in the best-material

he can find, rather than the work, this remarkable man nevertheless out of
a total of £39 received £66 came on a first profession of faith. In
the formation of Sunday; in work for the children; in cricket; in the management of
the Local Reading, ~~[illegible]~~; & in the provision of recreative
evenings, Mr Dawson aided by a very sympathetic wife & a large band of workers,
seem to be doing admirable work. He is a notable fact that during the now
past year, & perhaps still more notable that the greatest amount of good
£50 or £60 raised for Home Missions is sent to George Yard (in Whitechapel),
to the Oxford Mission. The results of the work are a great tribute to
the principle of voluntaryism, & suggest doubts that there ~~[illegible]~~ incompetency
fails in dealing with it is through the narrow aims & the methods of the
Church who, still, through the selection of incompetent pastors. The atmosphere
of the chapel & the Minister is a clear insufficient proof to it is certain that non-
conformity, even more than the church, is often hampered by the cliques that
are called supporters but are really of hinder development & necessary
change

See 29 (a)

& Whitechapel Mission p. 9

The Belle Isle Mission ~~appears~~ owes its origin to the Camden Road Baptist Chapel, but since 1899 has formed a separate Mission Church, & since 1899 has been independent & practically self-supporting. There is a second building used as Blundell St, & the latter the Mission Church is now owned.

Mr Benson is a business man & everything connected with Belle Isle seems to be run on a very sound & self-supporting basis. Special efforts are made to meet ~~any~~ any special expenditure ~~that may be incurred~~, that may be incurred, & there is no debt.

North of St Pauls, stretching up to the angle made by the junction of Holloway & Caledonian Roads, is the large parish of St James. The parish has the well-defined across the west-to-do living ~~with the Northern~~ in the northern angle, & in the South a "poor, very poor, criminal class". The latter population, with perhaps a larger criminal element found in St Pauls. The Church to the South & Edge from on the darker-hue parish, & a deserved hue is called for.

The church is a great preaching centre & the large middle-class congregation attending there is mainly non-parochial - the despair of those of the clergy who believe in the parochial system & resting, as well as work. A great deal of money is raised for foreign missions but the parish mission work is also well-sustained & vigorously carried on. It is accepted as necessary that the poor of the parish must be dealt with through mission work. There is no endowment, & the church cannot be filled with a pew-renting congregation, financial difficulties would follow. So a popular man is essential; an astute congregation takes possession of the parish (can atteriously help building) church & supports its internal mission as well as distant missionary efforts. The attitude towards the poor is very similar to that one in before prevailing in St

Johns & St Georges, among others, though in St Jas the very large extra-parochial element is an exceptional feature.

There is a large day school & large & useful Sunday afternoon Mission in addition to the usual agencies, the Parochial Mens Hall.

The Holloway & North Islington Soup Kitchen was started from this parish, & distributes large quantities of soup, bread &c - a charge of about 40% of the aggregate outgoings. Last year they distributed 20225 quarts of soup & 2338 loaves, but - whether on a better or worse year - was not kept in a position to give the standard of living or casual day -

The Roman Catholic Church of the Sacred Heart & Jesus is situated in this parish in Eden Grove & its priests carry on a solid non-aggressive mission work. The Roman Catholics worshipping here come mostly from far beyond the borders of this parish & do not include many quite poor. Their total number is estimated at 2000.

Sunday afternoon is the only time for the organization of the church & the day schools within the parish that makes it necessary to refer to here. Neither in this parish nor in any other in Islington,

is there any Catholic colony. In Eden grove there is a convent
of the order of Notre Dame de Sion, the nuns of which teach in the day
school, have their own middle class boarders, & help with female converts & chil-
dren from the church.

Of the Presbyterian Church in the Holloway Road we can give no information.

In St Luke's in the north of the Cattle market we have a large parish
still mainly occupied by a middle-class population. The poor part is the
small block near the market, bordered by Goodinge Road & Tollington Pk - a
gloomy little bit, but presenting the normal difficulties & indifference, rather than of poverty.
For the remainder of the parish, the great wealth rather than the little is complained
of by the Vicar, his contention being that his people are too proud to use their leisure
in selfish idleness this Creates pleasure of the table. It is however a changing population,
& change generally works for decline both from a religious & material point of view.

This gloomy diagnosis, however, is made by a clergyman who is somewhat
short-sighted. The progress & relaxation does him, his organisation rules within
his own walls. He is not idle or indifferent, but intense force, try he how
perfect his work - we could expect in the face of the difficulties with which he is
confronted, the answer would have been "Resignation"! There is a mission close by the market
Vigorously worked as City mission likes. -

At the Congregational Chapel in the Camden Road a young minister, Mr Silvester Horne, has formed the late Mark Wilks. His striking personality & his wide acts-
Position as a celebrity congregation from a wide area, but the internal church
organization suffers from Mr Wilks' absorption in outside work, mainly in the London
Congl Board. The chapel congregation retains the distinctive characteristics
mentioned above, but more from the neighbourhood are being brought in, especially
in the evenings, & a fair amount of social activity is being developed. Mr
Silvester is a man of keen disposition & liberal thought, & the helpful influence &
the fine qualities make for interesting & quickening work & for good life. But
the practical value & the church cannot be measured by its local activities. In
matters of opinion I believe ~~that~~ the Unitarian position is nearly accepted by-
actively as by Mark Wilks.

34

At the New Jerusalem Church in Camden Road a small congregation meets. Extensive alterations proceed but the new minister Mr Pretland hopes to breathe into them & to undertake some active social & propaganda work. It has no special local importance, though the middle-class congregations here assemble mostly from a distance.

We are now in a neighbourhood that is much be-churched & chapelled, & this is just one of the 29 places of worship that Mr Glover says are to be found within 12 minutes walk of his own church.

At the Baptist Church Camden Road Mr Hatton is at the head of one of the well-attended & wealthy centres of nonconformity. Here was from this church that the Belle Isle Mission sprang, & it has a mission (unsatisfactorily worked) at the prison-gate in the Cattle Market. Many congregationalists as well as Baptists attend the church which does not appear to be keeping a retaining hold upon the rising generation. It is a place of worship &

is no important element of outside energy. Whittaker is a cultivated man, intelligent & interested, & able to do little more than hold things together. Foreign missions appeal to few people more than anything else. —

The Welsh Church in Caledonian Road is attached to the Highbury Circuit & his forces is in special charge. He is assisted (A.L.D.) by a young man, entirely unversed in the church & church affairs. In no respect to this differ from the conventional type of Methodism; the people are almost exclusively middle class, & no change is in process. They live in a garden walled around; & among themselves display the influences that make for respectability & good life. Sometimes they have difficulty in preventing the young from climbing over into other folks or wandering at large, but on the whole a very decent is given. Collectively they exert but little influence on mission or social lines.

There is also a Primitive Methodist Chapel in this parish, with the meeting,
a sentimental minister of obscure purpose, ~~being~~ in charge. They seem to be
more active in propaganda than the local Wesleyans, & avoid zymics
& drunkards more numerous. The congregation is mainly working-class, the
Methodism is not of the robust & manly type. Charity is given only to
those in good circs.

III. Upper Holloway.

Continuing the line of the water boundary, the first parish is that of St. Johns. Almost the whole area lies within the Tufnell Park district where no public houses + no shops are allowed & where therefore nothing but the middle class are found. The district after a tendency to decline to the lodging-letting class after the latter part is now said to be much more than betting it was, & is described by an Holloway resident, as being something of an oasis in the middle of decaying areas. Its healthiness & convenience distinguish the parish of the general London level.

Disease is strong, but a fresh meeting house is the only Nonconformist chapel in the whole parish, dissenters going outside. The Church however has its own, viz the centre for a large middle class parish Congregation.

There are two poor Catholic in the parish, in the N.E., the Sisters of Holloway Rd., & the N.W. in the Ward Road area. Mission Building. Each is Ecclesiastical in the former district larger any than are needed, & extra mission work as the ordinary line is carried on. Plenty of room is available

5

& Parts of Wales, & [illegible] is true also of the East & the Parish. Much we know
ought to be done, the spirit & strength survived & ideas projected, a genuine attempt
is made to render the Church the rallying point for all who appear. Mr. Hollins
is a good hearted man & amongst churchmen, & apart from some narrowness
in his appreciation & the High Church position, is of liberal temper. The church in-
fluence under him for restitude & responsibility, for the decency &
conventional religious life & kindly sympathies, he will be for great enthusiasm
or a wide outlook.

As the Field Meeting House have 200 names & "attenders" are recorded,
& a fine hall on a main road the only Sunday School-Board [illegible]
names of those the Field are Congregationally recorded in Bingham Parish Church
Schedule. As the social spirit are small, but here it would probably be
a more than usually [illegible] to measure influence by organized activity.

In <u>All Saints</u>, the parish adjoining to the North of St. George, we have a parish of the Eastern half of what corresponds closely to that of St. George's, + like it, is badly in debt. The remaining half is working-class, & the streets in the worst condition are very poor. The vicar is perhaps Rupert Sh., but this has somewhat improved, being no longer criminal.

There is a fair, even crowded, congregation meeting at the Church, with a many men & women, but very few poor. Although the mission church is well attended Mr Hosking the Vicar, is dissatisfied with the amount religion & will among them & they will come to church.

There is however a large body of church workers & numerous social agencies. The Mothers meeting, the Sunday schools are large & carefully worked, & a club for working girls with 143 members & open every night is a feature that attracts attention.

Mr Hosking seems to be the opposite of his neighbour, Mr Hicks, being short, round & ruddy with a bright cheerful face. He is a wonderful High Churchman; keeps things going briskly; & apart from indifference will for new things & the poor parts,

has a very warm welcome. ~~Mr Hocking~~ Christ is dishonoured with care. Mr Hocking is ~~being~~ regarded as being a little too satisfied with himself, but appears to be above the average both in energy & success, & in the comprehensiveness of his sympathies. He has the faith to believe that our great work, secular or religious, responds to the glory of God.

In Penpole Road is an active mission supported by the Upper Holloway Baptist Chapel, Holloway Road. The most influential worker is a Lady living among the girls whose lot is cast in very crowded & poor districts. She is desirous that little service-rooms is given & the need of a club for the boys is again urged. A Mission Sister is at work in the district, & very forcibly, there are a fair number of workers from the parent-chapel. Visiting is actively carried on there as the usual agencies. Attendances on Sunday are increasing slowly & the Report after 21 years work, is hopeful. Popular Lectures & entertainments are needed = the girls congregate.

To the North we come to the parish of St. Johns, with a large & imposing church
now situated in the Holloway Road. This is the newest church of the western part
of Islington Deanery, & since the parish was formed has been sub-divided into
13. The Sub-district of St Andrew, was formally created a separate parish this
autumn, & includes most of the westerly part & what has remained of the
original St Johns, with a smaller portion of St Mary's.

The district has gone down in recent years, but the decline has now been
arrested. The class are professionals, tradesmen & clerks, Pentonville Gaolers
& St Johns Road, can be described as really well-to-do. The poor parts
lie in the corner S. of the railway, in the Hampden Road area. The mission
here is worth one, this is what it is to be closed. The efforts of the
Vicar have to be concentrated on the church district, which are
chiefly now attended by a large middle-class congregation. There is
a large young men institute & various agencies, practically no outdoor feature, but all
well supported & staffed. Mr Fearn is a man of more than average
energy, capacity & attractions, & has established there a work of the Hampden

Rose Hill as the ~~Church~~ Chapel quite like. A lot of the Congs
here seem to have similar understanding of the Mission -

The Archway Tabernacle Church is an important Centre of
~~activity~~, & more than usual activity goes on here. There is a happy combination
of well-to-do types, who form as it were the Church, & the Holy Poor
& simply enjoying the blessing of worship. There is a large Adult class, & a
flourishing Temperance Soc. among other agencies, the present minister seems likely to
keep up the old Wesleyan & religious & social activity. It is said however that
the impending building of a Wesleyan Chapel - Highgate wise tend to withdraw the
well-to-do element of the congregation ~~to the new place~~, leave the Church
free chapel into a mission-cause.

[Other cities: Brighton - Hampstead - Hampden Rd [Which was not to the knowledge of the
present-work Church being in Brighton they
have merged in Carlisle Hall?]
Brighton - Carlisle Hall, Archway Road -).

The parish of St Peter Highgate Hill, from the N.W. corner of upper Holloway, runs
within St Johns + Ave Saints, nearly on the sub-central perpendicular line. The Vicar
remembers the time ~~when~~ when a rough class employed in the brickfields lived here, +
the poor of the present day are less degraded than they were 1- used with, ~~but five-sixths~~
are dead 1- be rough-loafers of the present time.

The proximate cause of social decline noticed by residents or Tradesmen + Parish
Councils but it is possible that the Female Poor Hospital has had something to do with it! A
further local influence must be the Monthly hiring characteristic of some few trades in
the neighborhood of Anatolia Road.

This is one of the most vigorously worked parishes in upper Holloway. The
Vicar Mr Stoney has made the parish church, + his interest in it is
undoubted. The result is that he has been successful, but he is a little "youthful"
+ is not 1- this room 1- exert a deep personal influence. But his evening +
some other services are well attended, + his efforts are numerous. The
Cardinal feature of his system is his thorough ~~system~~ visiting, + the most-
striking ~~fact~~ efficacy is the Sunday afternoon Bible service. The men are trained

in this parish most successfully than in almost any, & invitations, issued to social functions
on the basis of this district have, remarkably well, answered. In all this work
good Carl is assisted, & it is this attention to detail, combined with a
talent for organization & for knowing when to give his assistant a free hand
that accounts for Mr Stone's success.
In all this work among the working-men Carl is greatly
helped by the wonderful gift of music he has received.
The success of the latter was made by Mr Sankey, the late Carl's
gospel address were given; music was freely used, also being sung by a
large orchestra playing; & one of the most generally working-class congregations
in London was got together. The choirs still go on, as present with little falling off, but
Mr Sankey's successor is described by Mr Learmonth as "a mere
parrot" & a visit to Mr Stone's has led me to endorse this opinion.
Mr Stone's week-afternoon services for children are interesting experiments.
They do not get crowds, & does not come. They have been going on for
some years & may perhaps point to the solution of some of the "religious"
difficulties of the London Sunday Question.

In Stratton Road is the Baltimore Park Rd Chapel, a rather small branch of the Bellevue Circuit of the Primitive Methodists, with Mr Turner, a elderly North-Countryman, in good charge.

At the Junction Road Congregational Chapel Mr Learmont presides over a much live-going congregation. The members are mainly working-class, & a special effort is made to reach them, Mr Learmont holding the opinion that if you can win them over, you have won the whole family. The membership & general activity are growing, this Learmont, a keen spirit, is very hopeful. But the flesh is weak: ("my body is willing enough for my heart"). Mr Allen thinks however, that unless strength fail, he may be said to have successfully grappled with the problem & reading the man, though in this it would appear that locally Mr Billington has been a far more successful worker.

In this parish is also situated St Joseph's Retreat, the head-centre of Catholic propaganda in North London. It is the mother-house of the Anglo-Irish Province of the Passionists. Thus a staff of 13 priests of the order. Both of its parish is extra-metropolitan, the church itself is only just within borders. There is an average attendance on the Sunday mass of 1500 + 2000 Catholics in the area covered. Many more than half of these are Irish by birth. The church is a Byzantine building + the latest Passionist impression, while the Retreat-House is the home of men who are by the rule of their order, obliged to live devoted + rigorous religious lives - the method of propaganda - work of exposition + not of attack or controversy.

The Father Superior is a young Irishman of 32, who has had a wide experience. He leaves an attractive, manly, guileless priest-, of an almost boyish demeanour at first, but of great culture. But rather a dear fellow -

Following the Holloway boundary we come to St. Andrew, the parish covered mainly by St. Johns. It is a comparatively new district, but already 2½ churches have been established there. It is still going down socially.

The congregation is mainly middle-class, but working-men are well represented. This may be partly attributed by the fact that the parish is distinguished by having no mothers meeting! There is one, but it is distributed as being entirely now a parochial. The congregation is also drawn to a great extent from beyond the parish, but the Vicar has not been known to visit. Since Mothers' meeting & similar offences should be kept to be seen as strictly parochial basis.

He is unsuccessful in getting into personal touch both with the men & boys of his parish, & generally complains of the counter-attractions of these very suburbs — Roman Catholicism & Nonconformism.

The Vicar Mr Murphy, is described as a pleasant-, earnest-, active but not particularly strong man, though above the Islington average. (AHQ)

The former influence emanates of course from St. Johnston Rotrest, while the latter has its centre in the Highgate Hill Unitarian Church. The minister of the latter, Mr. Spear, is like a big William Morris, in physique, & is described as perhaps the most-influential Unitarian in London.

The congregation is much town-wealthy, but the church is a centre of considerable influence. The provision of educational work is noticeable, & among other agencies a flourishing centre of University Extension lectures is arranged.

As a matter of principle, practically no charity is organized in connexion with the Chapel.

An important piece of work carried on by Mr Spear is the establishment of the Highgate Hill Free Library. Both Reading Room & Lending Department are thoroughly appreciated & used by all classes. In the former a wide selection of papers & reviews &c are taken in, & the "Rock" & the "Church Times" find their place on the table side by side with the "Christian Life" & Mr Spear's Editor. An atmosphere of intellectual freedom &

Courage is instinctive of the spectators cheering in the chapel
but wisdom.

51

St. Mary's Hornsey Rise, occupies the North East corner of Upper Holloway.

"The population is exceedingly mixed, & contains really four grades: upper middle in Hornsey Lane, Hadley Road, Crouch Hill & Hill Hornsey Rise; as we rise the hill; artisan in the district further down the hill, & a large number of the lower-middle class people in the streets East of the Railway, & west of Hornsey Road." Here, as elsewhere, the invading suburbs is watched & the forerunner & avoid decline, the 'Hog or Dog' being however signs that other influences are waiting for deterioration, rather than actual cause. It is the growth of Crouch End Hornsey that is to avoid the comparative of the fear that the more wealthy in land & the poorer of the 'houses'.

51(a) In the poor districts crowding is increasing, a comparison showing that in 3 years the average for 6 rooms has gone up from 19 to 22 persons, the nine rooms from 17 to 19. It is not stated on what authority these figures are given.

St. L.B. Compiled & known XXXVI, p. 72.3.

Perhaps however they help to explain the local determination from Ellenborough Road onto this being the favourite of many rough characters employed in a large yard of the L.C.D. Company in the neighbourhood. The main explanation however is probably found in a chance juxtaposition, fostered by some of neighbourly landlords in the area. The neighbours themselves with, after they had to cooperate, taking up their stable there resisted to their occupancy is weakened. A cul-de-sac or gated-retirement did not then exist, but it was, Campden Road was their purpose perfectly well. They came together just as naturally as the yard in which Vale, or the respectable middle-class in Canal Row, the result: it ~~existed~~ was the process be unravelled, in Charles Street, or Hample Row Campden Road or Ellenborough Road were of poverty or skills of inequality.

In this complex finish the Vicar is the tribal + dogmatic appeal, how-
ever appear, is of greater importance than the ~~Curate~~ Curate in charge. His
Company. At the head of the interview (A.L.J.) the most important
personality appears to have been that of his mother, the simple reader-
a straight good-looking woman, of sound practical judgment, but of "less
spiritual fervour than we expect in an evangelical missionary". He is
by him that the poor part of the parish than the Vicar visiting is done.
It is by him also that on the charity, of which there is a good deal,
is (somewhat hastily) administered. It is stated that there is ample
recent outgoing to ~~keep up to~~ retain the very poor in the parish.

Next are the usual efforts, in the work among the poor the
ugly signs of a vulgar competition between church + chapel appear. His
boys, the Vicar, is a popular preacher + attracts a large congregation
to the church "of people who would be none to go anywhere".

In the north-east portion of this parish we are in a district in which an unusually large proportion of the inhabitants are employed in working. We find there prosperous financial prosperity & numerical power attending the various local religious sects. Perhaps the most important of these is the English Presbyterian Church, of which Mr McEleavy is the pastor, with whom about which we shall have a good deal to say. The local activities are numerous, mainly for the middle class, & there is some similarity between the scheme of operations here & that of Mr Dawson's in Highbury.

~~Mr McEleavy's church is not religious teacher, his church is entirely by virtue of personality. The church is entirely~~

The mission activity of the church finds vent in Ardmore Road, which will be entered later. Mr McEleavy is "a prosperous evangelist [illegible] in middle life". He draws his large congregation from a considerable distance round the church.

In the Wesleyan chapel on Holly Bank we find the counterpart of
the Methodist Church, with a smaller congregation & a less ambitious
social & operative. The importance of our religious cults is not
cannot be measured by their organized activity. Their usefulness may
be sharing itself in distant & unexpected ways, & by the sustained
& a high standard of moral morality in the city, in kindly & sympathetic
dealing with employees; or, as employed always by the poor, by the prompting
to corporate action some quite independent centre of organization —
the Methodist book is rich in the material that lends to this understanding, & they
may be either taken as a treasury or used as a stimulus. I rather
fancy that the Wesleyan chapel, as the nature of a treasury —

In the small Hanson Road Primitive Methodist chapel we again come
across Mr Turner, who is present in Australia Road. The Hanson Road
chapel represents a split from the members on Durham Road by the zealous &
this part has, in recent years, died down. The congregation is mainly working class-

Otley cutts
Congregational: Woodhouse Rd
Primitive: Somerville Road.

Somewhat to the west of Mr Murray's + between this + Mr Anderson's is the working-class district of Mr Stapleton. The trend of social change that has been in operation there is indicated by ~~Mr Kahn~~ the Misses Kahn, teachers, ~~Kinnaird~~ Mr Stapleton, that state why about 200 houses have been built during the last 13 years, the population has increased from 4500 to 11000. There seems however as yet to be but little excessive crowding or actual poverty, but a large section of loose drinking, happy-go-lucky people. Many are employed in road locomotion, + many more are lumberers.

Mr Kahn is a Canadian Jew + German genealogy thirsty. He is capable, but physically handicapped in his work + physically tired. He ought to be moved. There is little sign of systematic work, + he was ready with excuses for failure.

The mission at Thistle Hall is closely connected with the English Presbyterian Church on Highgate, but an attempt is made to run it on unsectarian lines. It has a large staff of voluntary workers + a good

1 desk is being done on ordinary mission lines. It is claimed that policy
is suggesting a strictly church. No love is lost between this mission &
the church.

57

Other cards:

Baptist - Hazelville Road — "declined to be seen"

Baptist - 103 Elthorne Road . . . . — Not seen.

Plymouth Brethren - St. John's Road -- Not seen.

(8)

The small compact parish of St Saviours lies South from railway
+ East of Hanover Road. The social tone is very similar to that found
in St Stephens, but the people are at the present stage somewhat better
off. The period of decline is still going on.

The Vicar, Mr Hill, is a good natured Irishman, friendly with his people
+ popular. He is well supported, even more so than he would have
thought his people could afford, + many helpers are forthcoming. Although
the church + its workers seem rather a happy family, + to carry on
a long list of associations of various kinds in a spirit of forbearing
friendliness toward one another. The congregation keeps up in numbers, although
getting weaker in the proportion of the well-to-do.

(58)

59

The Parish of St Marks lies to the South of St Stephens, stretching to the New Cross Road on its western side, but on the East stopping short for its southern boundary at Lennox Road. Its composition is not dissimilar to that of St Georges save that the streets are less wealthy & less poor. There is a tendency towards deterioration, but the rapid decline in the parts of Hertford, Andover, Marcellus & Springfield Roads appears to have been arrested.

The congregations are not large, & are mainly attended by the better off class. The poor go to the Mission Hall in a moderate extent, but the interview seems to indicate failure in this direction. The poor are described in low antipathetic a way, as indifferent & "Edinburgh" to suggest any great success in dealing with them. There are no district Visitors, & a mothers meeting is only started because it gives the clergy an opportunity of coming into contact with the women: but for this it is held that it would be much better that the women should be at home attending to their household duties. There is a fair amount of general

activity on the conventional Anglican lines, there is a very small
nucleus also of children in the three branches. For the first time
we notice that the header of an upper-class parish is complained of.
Mr Edge is described as "a quiet practical man but in spite of his
[somewhat eccentric] habits" not, it is thought, "either a very learned
nor a clever thinker" (J. A.).

60

Brook- is much stronger than the church in this parish. A
New Connexion chapel, one of the most important congregational
centres in North London, is situated here. It is an old-established
church with a large body of influential activities. But the interest
of this chapel, from its important central position and
its figure-head - his Campbell morgan - he began to be in London
only for ten months, but is already becoming known as one of its most
eloquent preachers. He fills his large chapel, & a week-night service

has increased to attendance from less than 100 to over 600. Mr Morgan is a young theologian of the old school & refined doctrinal position, but his method of exposition is entirely different. He is a preacher & leader rather than a pastor & makes the exposition of the Bible his first task. He is a Christian Socialist, but looks for reform by the personal channel. The reform of character must precede the reform of our industrial life. The congregation is mainly middle-class. In Lennox Road (as the latter) the chapel has a large mission in which, as in the Hornsey Rise Institute run by the chapel, Mr Morgan avails a contingent of his devoted hearers.

At Hornsey Rise is the third Welshman charged of the Highgate Circuit, with, at present, a young minister in special charge who is facing the task of turning an old chapel into a new mission. The congregation is mainly lower middle class. The present operations are small. Mr Allen, the minister in question, feels that his chapel ought to have

been made the centre for the kind of activity that prevails at the Andover Road mission, & that as hitherto, intended that it should have still supplanted the Hornsey Road chapel in what ought to have been recognized as its appropriate sphere. The Andover Road mission is in responsible charge of a lady missionary getting much personal assistance from the mother church in Holly Park. Here is a fine programme of ordinary mission enterprises but we look in particular, & apart those implied by Mr Allen's opinion, that as to how well they are being carried out. "It ought to be carried on on good principle, but to be neither more nor less successful than many similar efforts." (C.D.) Mr Mchary reports a marked improvement in diligence, appearance, cleanliness & good behaviour in the mission generally during the last 12 years

1 XX 62

63

The Welsh Church (Calvinistic Methodist) in Swan & Rowan Street for a fine
wide area of land, & has no special local significance. Its collective
work is done chiefly among its own members, & the church is regarded as
a social centre for its people. In this as well as in spiritual work, the
place is a centre of considerable activity. Absentee members, & new members
coming to London are systematically visited.

The congregation is mainly working class, with some shop-assistants & tradesmen.
There are 350 members.

The Presbyterian is a small meeting of Plymouth Brethren in Wells, in Upper-Town
a larger meeting in Hopkins Road.

Baptist Chapel (Upper St.) no information.

It: Note: The map is wrong, as part of Swedenborg Rents Chapel & Swedenborg Square should be shaded as Rented.

In the W. of St. Giles's Parish lie the somewhat mean parish of St. Pauls, with a mixed population, chiefly poor, & lower middle trading-class. There is no aristocratic quality, but a good deal of respectable kind, & the district is said to be the refuge of a great many people who have come down in the world. There has been a slow decline steadily during the present century, but it is, during the last 10 years. The poorest parts, of the parish are in the N.E. corner, near the continuation of the notorious Clerkenwell Road: being indeed part.

The vicar visits single-handed, but is very supported by voluntary lay workers, & the general account of the work is promising. He is a "Hard-going" church, but the Vicar is not a Hard-going man, for he took me a rapid walk (round) the parish.

His worship Clergy is another a main source of his success. He thinks that the Church generally would be in a much better position than it is if the clergy would devote themselves to getting hold of those who go nowhere, instead of letting people they will be a credit if they go elsewhere." But he is not a low churchman, & all his views have to be communicated - but as a necessary means to good, but as a presumptive sign of good faith. (Cf. Acts XXVI p.175). Personal work is successful, & crowds crowded here. But it is not a point of

65

Cargill, & amongst the historic visits administer by Trust, it is unfortunate that much harm is done in a parish which is on the whole described as "moral, respectable, & tidy". A promising indifference to religion & social customs alike is the greatest obstacle to be contended with. There is a deep need for boys up to 9 & girls.

The Upperkirk adjoining Baptist Chapel is attended in this parish, & with its 910 readers has the larger local congregation. The present minister, who's been here for more than 20 years this autumn & considerable influence. In addition to the Regular Ministry already mentioned, his chapel is the centre of a wide field of activity, & its comprehensive - ness may partly explain the fact that at this chapel the difficulty of retaining a hold on younger readers to be overcome. The congregation is mainly lower middle-class & a certain proportion coming from a distance. The visitation of the area allotted by the Free Church Council is visited (unpaid) once a month by a staff of 90 visitors.

From the North London Gospel Samaritan Mission in Grove Road a useful & friendly work is carried on, mainly in this parish, & mainly through the medium of visiting, ~~carried on~~ by the two ladies attached. There are a few ~~[illegible]~~ workers & an hon. pastor, & a limited number of meetings of one kind or another are held. But the chief value of the mission is found in the amount of personal service rendered in the poor homes, & a kind that can only be done by people who live on the spot, & who are welcomed.

(Cf. J.G.A. ~~[illegible]~~ p. 127)

66

~~(1)~~

1 For the S.E. corner of Upper Holloway we have one of the work-

dispersed + as far as the Church is concerned, most neglected districts in

St Anne's Boyle Park
North London. Nine-tenths of the population are working-class rates living in

Campden Road making the low-water mark of morals in providence & depravation,

if not of crime.

For such a parish the Church did not do nothing, but provide an attractive

service, provide temperate clubs, & support a Day School. The Vicar Dr Chambers, have

long from indirect letters from distinct influence & a fact, in an appeal for

help outside his congregation, & partly on the account but partly in account of

age & the trial & failure & many kind & devoted activity in years gone by, he

~~Dr Chambers~~ left this aside. The congregation is largely old-parochial.

The rising centre of religious activity is the Finsbury Park Congregational

Chapel. Here Mr Owen preaches to a congregation of 1200 or

more on Sunday evenings. It is the heart of an old established & flourishing

centre for Congregational work. With her considerable activity in Stanmore Highbury Quadrant would be quite filled more or less, & the proximity of Finsbury Park Chapel to a very poor neighbourhood would appreciate it activity. But though its needs are it mission varied, closely, & those of Palmerston Road the parish Valley Visitor ~~[illegible]~~, the congregation remains almost unsullied middle-class. Compton Road is an hour, but not within the call. Mr Parsons must be a good preacher, but did not impress Argyle as being a man of either exceptional ability or energy -

The most important missionary activity of these parts is undoubtedly that connected with the New Connexion in Lamb's Conduit Road, where much is done for the poor, under trouble & distress. The gap in its operations is provision for the sick & needy. The work the inter-denominational working Lady Institute in Park Park has been established. But one it origin & one of its workers originally connected with Lamb's Hall, & now has good

premises of its own & a useful series of functions - religious, recreation & education being all alike aimed at. Among the prohibitionary rules they have one to the complete list from district to Charles' district that it is missing its mark is not, I think, justified. In number among its chief workers Mr Connelly, a bricklayer by trade, as the minister is Lennox St, & when at the New Court mission, & owes to his simple devotion to the lads of Campbell Road & the district work & the success in his endeavour that interest that attaches to it.

In spite of an error is done for in London - the Finsbury Park visitors in the southern half, the Lennox Road people in the northern; Mr Connelly in & out, the Education Army with both of workers & Lodging House keepers. Campbell Road is often said to be going down hill. a good deal of the bad tradition is handed on and

Cowden, greedy & negligent-; & above all the spread of the Bible
Societies system & the multiplication of Common Lodging Houses are a
for proving ~~Wrongful~~ influences working for deterioration & rising for the
Combinations influences brought to bear. Drink, low morality, idleness, dirt, & the
increasing dread of crime, all a foundation & an Scriptural Survey.

The Durham Rows is a ~~part~~ of the Primitive Methodist Harvest Crusade
Crusade in a working class congregation of about 600. Like the operations of
Park Slum & Hoxton Rise Chapel on a smaller scale, but less of Christ it is a
network of ~~Christ~~ ~~work~~ ~~everything~~ is done by Organisation by working-men Socialists
from Politicians or History.

71

" 15 + 17 "

11

Very Good General remarks

I.

Various kinds [& centres] of religious activity to be distinguished :- 72

(a) those bound together by adherence to a definite doctrine or form of church constitution : e.g. the Friends; the New Jerusalem church; the Welsh Calvinistic church; or the Roman Catholic Mission church (Eden grove) or

(b) those who are "already certain to go somewhere", & whose the church or chapel that they now belong : e.g. the Congregations of the Jews or the Methodists.

(c) the parochial family congregation of the Established Church e.g. St George's; & the Unitarian non-parochial family congregation e.g. Cambridge Road Baptist chapel or Finsbury Park Congregational.

(d) the church or chapel which is not a mission but a church primarily a centre of mission work - which has to be aggressive in order to make its congregation e.g. St Peters (Rome) or Bethel the Mission church.

(e) The Mission (i.e. what for church working traditions) e.g. Gospel Hall, Lower Road &c.

In different churches & the character & scope of influence will differ a good deal in the matter of operations. In some cases especially in class (α) the primary function will be to conserve & religious opinions already held by the adult members & potential in their lives. Except among the Catholics, with whom above all we find an Authoritative Church with its ministers claiming to declare authority, & to a less extent among the Jews, the Church is not a body of believers, & the influence of the pulpit in the formation of opinion is quite secondary to the corporate influence of the "Church", using the term in the Nonconformist sense of a body of men & women associated by the bond of a common belief.

In the case of the voluntary congregation (β) there is much greater likelihood that the pulpit will be formative of opinion in matters of doctrine, as also in the third class (γ) where conviction & conduct, rather than the observance of a common interpretation of the Articles of their being

we together.

Here is more proof of all, making allowance for the lower mental calibre, as judged by the existing standard of education, of those who attend, in classes (5) + (6).

But there is no reason to think that in such districts as (15) + (17) the influence of the people who religious sense is not very important intellectually. The influence upon life of the academic intelligentsia proper ~~upon life~~ cannot be underrated, for those interests as those

read:

"None can truly write his sign any
"And none can write it for him upon earth".

But there is much negative evidence that the writers of dogmas & creeds excite little or no interest, & one great proof of this is the omitted evidence of the actual secularist movement. There is much complete

indifference to religion, but does not deny the existence of some
the Christian objection: Having been framed by the Protestant reply. It
rules men practically, & carries with more or less of virtue are held, in
one place the basis of underlying doctrine to be found in another place omitted,
but always the test of influence on those ~~who~~ who
receiving influence ~~being~~ found, not in the acceptance of a definite
doctrine but rather in the recognition of a religious obligation in life perhaps
in the awakening of a belief, more or less consciously grasped, in a
Personal God, ~~&~~ accompanied by a belief, more or less hazy, in
the Christian revelation. Except among other denominations (of whom
there are very few in Belgium) and a few Sectarians, such as the
Christ Scientists, the importance of religious formalism is held in these religious things.
The latter may draw Key in more or less satisfactory ways. The
working-men for instance, may become a regular communicant & practise

the heart of his Vision is the way, or he may drop into the literal mission
I or the time a year, & live a good life more to the glory the whole
12 months, but the important thing is ~~the~~ recognize he be the life, &
not the particular creed (greatest a great Christ knows) upon which the
life is based. The things things is not the being, is made apparent, as
widely & implicitly acknowledged as much thought as much energy & so
much despised or derided to doctrinal exposition. But it is possible
that side by side with the existence of the old Traditions of the
people we find as a rule as extraordinary extension of practical
Social work & Christian philanthropy -

III

Putting on one side the subtle & serious question of the
influence of the church or organized [illegible] mission in matter of religious
(i.e. doctrinal) opinion, it may be asked in what other ways they

77

1 ~~by~~ boys Cadets & inspect ; the following may be selected.

I

For children: (1) religious & moral training in the Sunday School.

(2) Elementary education in the Day School.

For young lads & young girls: in the provision of clubs, guilds &c. for their
safeguarding during the transition years from school-life to
home & womanhood.

II

In mitigating the pressure of want.

In mitigating the pain & sickness.

III.

In promoting habit of domestic cleanliness & the decency & sanctity of home life.

hygiene rules.

In promoting habit of thrift.

~~[illegible]~~

IV.

In promoting habit of temperance.

for promoting a higher standard of personal morality.
for promoting a higher standard of social morality (good citizenship).
for ~~stimulating~~ the intellectual life (habit of reading, use of thinking!).
for securing a better than reasonable use of leisure.
for promoting a sense of personal independence, & a spirit of toleration.

Perhaps we might add a word on what we do for character.
The promotion of smarter industrial training & better industrial relationships.

IV.

In one of these ways may the religious centre become an influence, but in none of these, excepting the first (the Sunday School) & perhaps in the provision of a higher standard of personal morality, does the religious agency make itself the use of reminding influence. In some cases it is of quite minor importance, & in very few cases indeed (I think in none in C.W. Religion stepper throughout) are we find the ~~effect~~ emanating from church or chapel forming a coherent scheme by which these various objects can be said to be enforced. Elementary Education is left for the most part to the Board or the Secondary Board; & the leaving ~~the Sunday~~ from the Sunday School the band of hope that the habits of worship of which the ~~Sunday~~ chapel, for other bad habits, & that more the habit of week-day or chapel worship all these moral ~~habits~~ that readiness of the religious habit upon the young. We do not suppose that the influence of the early association is ~~[illegible]~~ of no account. But it is not

[illegible] any [illegible] state in membership with any organized religious body. In connection with the Sunday School it may do more than it can do in giving the love to a better public opinion, & forming a public opinion that will [illegible]. But it is not more than it can in the religious world desires. In various parts in Scotland – in the town, the ~~worship~~ the end of the street, & not in crystallizing in the Gospel of the church to any [illegible] state.

V.

How is every religious body formed a centre & church, & the better-portion of the board stifled the spiritual force out must to diminish in power & independence, ~~& make it useless~~ those evils are made enough it makes it not an unreasonable thing that they should sometimes need [illegible] & in any case, be suspected & resisting, help.

The Salvation Army as a religious body & the Unitarians seem to be

[illegible] from the middle of crowded religion. How does it help about the difficulty of keeping the working attitude, & thus against the danger of composing an apparent response to religion with the hope of material forms to come. A rigid ~~separation~~ impartiality in the administration of charity, & a refusal, except in very rare cases, as perhaps of an intimately known needy & long-drawing ~~to~~ who has fallen on evil days, to make attendance at meetings of any kind a qualification for receiving help, seem the only safeguard against the vitiating [illegible] religious motive.

In closing the door on the many demands of the poor, & in so far as I do, the amount of relief given which helps any needy to the welfare good or harm is likely to be small. Fifty pounds may be the most discouraging & the most [illegible] handled. Whether in the ~~case~~ adequacy or inadequacy of relief given in any individual case ~~the test~~ appeal of its justification. Really adequate relief, even if given by any agency, would appear to be good. But inadequate relief may be good or bad. Nothing is more objectionable than the drawing in & [illegible] of the needy against some of Mr Rowland's visitors, but perhaps nothing is more thankful than [illegible] than the giving of a discerning [illegible] for good, & by a friend to a

friend, with perfect sympathy & perfect heart. In a degree which scarcely any man has, and which in itself condemns the vice of cruelty, but rather the ignorance, the strange attitude of the ultra religious while they are quiet. The personal equation is in this connection just as important as in the case of religious conduct, there is reason to suspect that the cruelty dispensed through church or chapel (though generally insignificant in amount) is often enough to make, & does, quite as many people either hypocritical or devils as both.

The real danger is run in the less open cruelty & unbridged associations of various kinds - from Public Meetings down to Trade Agencies -

VI

Things. Things especially connected with religious beliefs are usually important 83
in witchcraft, unless they lead to the formation of a belief. They are generally used
as charms, etc. etc., & in no case are they means by which divine favour is
made for crimes or bad ends.

In Scotland opinion that there is very little wrong because there is little
to one or, and a good deal of gratification in free flow of blood
to the perpetration of income spent in luxuries. The margin is often in value
appear greater than is apparent. (Compare the Hawkins evidence of the amusements
to the Test by Lancashire Children. "are there others"; & one boy who had
lost his money said that he had had 6/-. "The witches two had heaps
of money at their strips".)

It is probable that the virtue of generosity is much more highly
developed among the English poor than that of saving. In Rufe Davis, the
work charm is much akin with the generosity of the English poor. "We go to church better, but I don't like we
keep one another as readily as when the drunken & disreputable amongst English keep their neighbours". (XVIII p. 35)

* III

We have as yet no information as to the friendly societies, such as the Post Office, & perhaps building societies, constitute two great democratic organizations. But we have sufficient evidence that such among large classes, both educated & among the poor, the practice of thrift is rare.

We are apt to put this down entirely to carelessness & worthlessness, but if, as I have suggested, the poor are the only observers of the poor, it is also partly explained by a much greater feeling of caring than is generally imagined. The poor may be supported by a body of relations; or of friends (often through the medium of the workshop); or, often in the poorest walks of life, by those living in the same house of a single street, led to make common cause

by a common Righteousness, which springing as it were from the very-live of their

wise or weakness. The greatest "influence" in any given Church is that Church

itself, sometimes giving to a good true ~~Church~~ Church a hard way, but often

in the latter case ~~it~~ leaving in the dominant influence, ~~one~~ one perhaps in

exceptional ~~cases~~ who exceptional provision is furnished in their form, ~~for this is true~~ for this

or that person, ~~is~~ here up, & rare in the person, or the distribution of worship — other

~~ones~~ in the C. O. S. or the Poor Law. They rare in each other.

This belief, lasting often among the "pagan" classes in a much ~~greater~~ greater approach to that

~~Community of goods~~
Community of goods practised by the early Xtians, than is found among their professing

descendants of to-day, got some way towards explaining the weakness of the Christ-native-

It also partly explains why, quantitatively, Church or Chapel relief is not very important. It is notable that there is rarely any correspondence between the parish & the parish Poor Fund, the latter rarely ever £6 or £10 - say roughly 1/- per annum per family in a parish of 1000 persons — not enough for pickles!

VI.

87

Except as regards help given to the poor in distress or sickness ~~there is not the~~ the endeavour to impress a higher hygienic standard, there is no difference in kind, often not even in degree, as regards the influence ~~of~~ to look for in church & chapel, in their sphere of activity a rich or poor one. We are apt to judge of efficiency however according to the completeness of the machinery for dealing with the poor, & they are indeed the corpus vile with which & for which, unless where, much can be attempted. In one of the wretched parishes, as St Michaels & St Matthias in No. 15, & St Stephens & St Anne's in No. 17, the leading fact is weakness or neglect, & the first clerical act is a change of incumbent either by removal or retirement. In other parishes, however, where there is nothing to

course perhaps as far as the person visits is concerned, we find a great difference in what they attempt. This difference is most marked as regards visiting.

In a decaying area we naturally often hear complaints of the difficulty of securing visitors, or good visitors; & Mrs Kahn, for instance, complains that he can't get on. But in some cases, as in that of Mr Taylor (Mr Arnold) we find that no district visitors are on principle used, & we are reminded on many hands of the danger of using weak links. Mr Haigh expresses the somewhat-feared opinion that the lady worker is apt to be of lower calibre; Mr Leach implies the same when he says that they are known as visitors to be either collectors or givers, & as a consequence he

is working on his notes for sermons, his Journal & his Church-Scripture the same plan
adopted with his mission women.

An elaborately devised scheme of parochial visiting is in very many parishes perhaps the
best-satisfactory part of the ~~but~~ of ~~the~~ Expositive work, when carried on by a large staff of
volunteer ladies, & numbers of workers generally are no guide, when considered
out of relation to the
work supplied by the active & the men who accept their services. Religious workers,
like politicians & others, may be just the long-hairs of the world, minding everybody's affairs,
& accepting their own. Associated effort may be an example from more immediate duties. Objective
interests are often easier to follow than the working of subjective effort. It is therefore an
unfrequent & sign of weakness to run to strangers for the exercise of good offices, for in-

is easier to give rest to good impulses in their presence than in the "little
theatre" of immediate personal surroundings; much in the same way that a man
finds it, so the proverb implies, much easier to be a hero to anyone else rather than
to his own valet. We cannot however measure this unorganized, unconscious,
more personal form of influence. It is one of the difficulties of this inquiry
that influence, good or bad, may count for so. Once in the world - ~~influences~~ causes,
when it is associated, put into gear, with some machinery. Even then, when we
do come to consider, ~~it~~ measured remains difficult. Much positive good
is probably done, counteracted by ignorant sympathy, by unconscious, by the
discrepancy between precept & example.

One of the great sources of weakness in the work of visitation is the absence of simplicity & friendliness in aim. The Parish Nurse seems to be successful because she knows how to judge the simple human relationships of the family & the door they open is more intimate than ever. We hardly ever hear the work of visiting described as that of helping to make a tenement a home, & it is significant that the efforts of the lives visitors of the great Rural mission seem to stand out as something different in kind to that of the ordinary visitor. Perhaps this is just because they make it their business to help with the ordinary friendly offices of intimacy. The respect for each office must be wide in any poor district, & it is possible that if cleanliness were apprised in the mind of visitors, they might be guided in the judgment of domestic economy & hygiene they would by the same influence their attitude not of as helpers toward a better standard of moral & religious life. As a rule, the

chief requirement in the head of the district is not better structures, or better sanitary appliances, but better management. With the adoption of this as a first ~~and~~ object, & a little more faith that the highest impulses would most naturally thereby follow the two most mischievous reforms have been created, there seems to be no reason why the visits of the district visitor should be a release to the sight & more fine mind. The "sanitary revival" that we ought to have is not in bricks & mortar but in habits & manners than in sanitary administration, & this can be mainly learned only through persistent & friendly personal guidance.

N.B. Cf. Mrs Hinton "The people's homes are best, firstly because they are badly built & arranged; they are helpless under bad because the tenants habits & ideas are what they are."

Note:

93

In this connection Mr Rhodes points out that though overcrowding has increased health has improved, the conclusion that housing conditions must be much better may be maintained.

As a whole housing is on a high level, perhaps the worst-housed districts being the Jewish-building in the Ancoats Brook district.

The object of the single tenement system of letting, plans for which have been, with an absentee landlord points to the necessity for the registration & inspection of dwellings so required. It appears that the Islington Valley has adopted the optional clauses† giving the power.

† I believe of the Public Health Act.

VII

94

Of the district as a whole there is little that is distinctive to say as regard temperance. With few exceptions (as at Ardrossan where public-temperance work is weak in connection with church matters) there is a fair amount of information with regard to the Temperance friendly societies. There is a general consensus of opinion that drunkenness rather than drinking has diminished.

The effect of cheap locomotion & more holidays the cultivation of the habit of using public-houses in stranger neighbourhoods by the steps, formerly the continuation of the habit in their own neighbourhood, is noticed by temperance very many reds. But the disturbance which holidays give rise is not more appreciable than the excess, & on the whole it would appear that leisure tends to be used the more reasonably the more accustomed people become to it.

VIII

Gambling Betting, rather than drinking at the growing vice, the

large number of votes employed on street locomotion are lost in the district appears to be favoured by a good local spread of these products. Bedford shows the influence of the motor car & the Luton Road, & the fields, newspaper shops, street corners & tobacconists' shops appear the weaker boroughs.

The vote is spread, according to Sept. Veley, by newspapers, by motor lorries, by the hawking of literature, the spread of the fast-moving tobacco & cigarette habit & other arguments in favour of limiting the licences to those who have a fair chance of making a decent livelihood by decent means.

VIII.

It is not a particularly unhealthy district, but the Hospital progress for regulated hours & the present publicity in admission is unworthy.

II.

As regards the police, almost all complaints were made against the police. The most serious charge & complaint against them is however that of their inactivity (XIII D p. 4 q.) It is suggested however (§ H.D.) that the accusation may be sometimes coloured by expectation.

Here also

I.

Incidentally, the artists are non-descript, railway & street locations offering the two largest local fields of employment. But, with the exception of a very few areas, no single industry gives any distinctive character to the neighbourhood, & there is no important local predominance in trading. The non-cohesive character of the working-class

9/6

Complete

[illegible] in [illegible] the [illegible], [illegible] especially reflected by Mr Bourton. With a wide-spread tendency to migration, in almost all parts, the social decline, there is a perhaps unusual disposition in creating a strong local opinion either on social, political or religious questions. In the side the district has somehow maintained, Holy Park no less than Beaconsfield Parish.

XI

In religion, as so far as it is religion the area is mainly protestant & evangelical. There is no strong centre of advanced Anglicanism, & traditionally, church & dissent run pretty neck together. As a rule however relations are friendly, but signs of jealousy are not wanting. These are intensified, however, sometimes between parish & parish, & the parochial system keeps in certain branches of social work, is of little

account. Brazil is the stronger force of the two, both in its organized
church, and in its mission work.

The determined mission of the Salvation Army are neither of them strong local
influences.

Roman Catholicism, too, in spite of St Joseph's Retreat, is swamped in a
tide of Protestantism & indifference.

XII

As regards general character we may probably take Father Bolas's opinion as correct
that there has been a real advance during the last 40 years, unaccompanied by
a corresponding change in the standard of religious observance. But the
attitude towards religion has also changed, mainly in such apparent though a more
social & humanitarian interpretation of the appropriate religious sphere. In this sense
religion has succeeded. It has failed on the other hand when tested by the number
of its friends & communicants.

see Booth, Life and Labour... 1902-3,
Third Series. Vol. 1. Chap. III.

[Notes by Booth's "secretaries":
Miscellaneous notes. Vols. 3.]

[by Jesse Argyle] (13) (1)

[Miscellaneous notes]

The Islington Guardians, tho a little more strict than they need to be, give out relief ~~pretty~~ rather freely, with the almost inevitable result that the individual allowances are meagre, & have to be supplemented by the churches or private friends. "Starving on inadequate out relief" is a phrase used by some of the clergy in describing the condition of the aged poor in their parishes. Wide difference of opinion prevails as to the wisdom of the action of the Guardians, but all admit that relief sometimes gets into wrong hands, nor is there any doubt that pauperism slowly & surely increases. The difficulties are admittedly great. The population, one of the largest in the kingdom, is steadily getting poorer, & it includes not only a crowd of shiftless newcomers who have poured in from other districts, but also many worthy old people who have seen better days, & retain a horror of the workhouse. To abolish out relief is under such circumstances impracticable, & it might be better to break up the parish into districts of manageable size, so that local & personal knowledge could be brought to bear more generally than at present in securing the strict supervision of each case.

The workhouses & infirmary were for a long period overcrowded, & a huge infirmary has just bn erected at a cost exceeding £300,000. The acquisition of this new building has bn long delayed, & the proceedings connected with it form a not very creditable chapter in the story of local administration.

[by Jesse Argyle]

(2)

Memo on Chap. III (Part I)

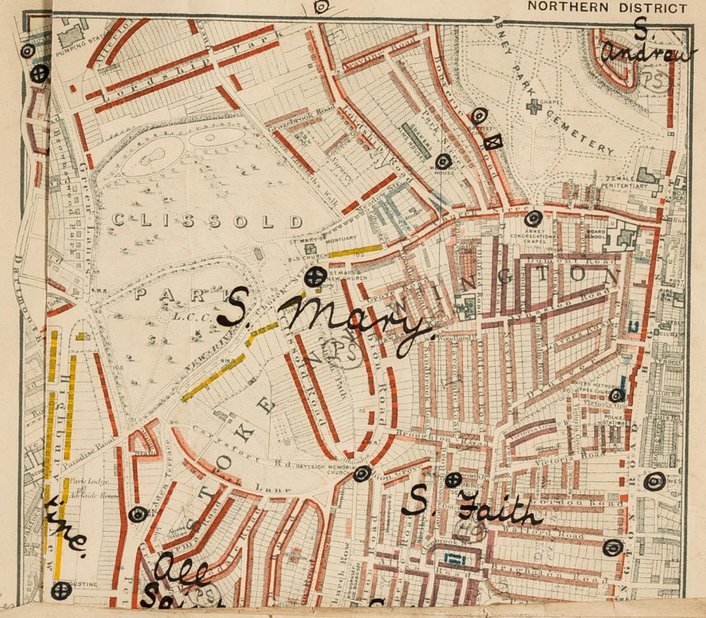
The district covered by this chapter includes 400,000 people. I think it is hardly ample enough & lays so much stress on one class as to give a possibly misleading idea of the district. I wd suggest a middle section, in wh. the district is cut up into 3 or 4 divisions, & a brief description given, or typical examples taken, of the religious work in each. I would include in this section the account of the Campbell Rd missions, leaving Section 3 for purely secular work, as Dr Gwyther, Mrs. Blyth, Local Govt., &c. I feel much the need of more definite location. Subjoined notes from abstracts suggest points, some of wh. could be brought in :-

[by Ernest Aves]

(3)

I. 3. p. 55. I have always, & the point has been frequently discussed at Adelphi Terrace, opposed this interpretation of purple. Our colours show a condition of life, not a transition. But some transition is in constant progress, not only in much of the purple of the map but in every colour. It is however both upwards & downwards, with streets as with households. In spite of all the rebuilding there is perhaps more downward movement on the area of our map than upward, because, caeteris paribus, as houses get older they generally tend in this direction & because also of the centrifugal movement that is going on in London, but otherwise is there any more reason to interpret purple as a colour of decline than of improvement? Moreover, apart from the question of direction, is there any reason to consider purple as being more a colour of transition, of change, than any other? The steady light-blue man in the light-blue street is often becoming a pink'un; the clever & steady pink mechanic in the pink street, red; the Whitechapel Jew may be on the way to Bayswater, but in every case we have to take them as they are. So in a purple street the safe theoretical point of view seems to me to be to take every unit as dark blue, (perhaps on the way to black) light-blue (perhaps on the way to pink) or pink (destination unknown) & not to introduce the conception of the purple family — that is of a family that is not only moving, but moving in a special direction. There are perhaps as many moving from & above "mission level" as toward it, & if we introduce a colour for the one class, the other would seem to have an equal, & perhaps a stronger claim. Query read (line 3): — Moreover the purple often includes the darker shade of blue, & it is partly on this account that the streets so tinted are often less — — —

SHEET 3.
NORTHERN DISTRICT



(14)

Third Series. Vol. I.

[Map descriptive of London and

MAP DESCRIPTIVE OF LONDON POVERTY, 1898-9.
(IN 12 SHEETS)

SHEET 3.
NORTHERN DISTRICT

Stanford's Geogl. Estabt., London

THE STREETS ARE COLOURED ACCORDING TO THE GENERAL CONDITIN OF THE INHABITANTS, AS UNDER:—

- Lowest class. Vicious, semi-criminal.
- Very poor, casual. Chronic want.
- Poor. 18s. to 21s. a week for a moderate family.
- Mixed. Some comfortable, others poor.
- Fairly comfortable. Good ordinary earnings.
- Middle class. Well-to-do.
- Upper-middle and Upper classes. Wealthy.

A combination of colours—as dark blue and black, or pink and red—indicates that the street contains a fair proption of each of the classes represented by the respective colours.

5 MAY '82