A 40

see Booth, Life and labour.... 1902-3. Third Series. Vol. 2. Chap. III: Hoxton, St. Luke's and Clerkenwell (Districts 4, 5, 6).

1 [Booth's lists: Districts 4, 5, 6. fols. 7.

Booth's notes:

2 Parish notes: District 4. fols. 25; District 5. fols. 13; District 6. fols. 22 (see also under Vol. 1, Chap. II above).

3 Work of the Church of England: Districts 4, 5, 6. fols. 9.

4 Work of Nonconformists: Districts 4, 5, 6. fols. 11.

5 Police notes: District 4. fols. 12; Districts 5, 6. fols. 17.

6 Miscellaneous notes: Districts 4, 5, 6. fols. 6.

Reports by Booth's "secretaries":

7 Reports on: District 4. fols. i, 24; Districts 5, 6. fols. i, 1-25, 25a, 26-69.

8 Miscellaneous notes on: District 5. fols. 2; District 6. fols. 3.

Map:

9 Sketch map of Districts 4, 5, 6. No. 7.]

Mr. Booth's Lists, etc.

7 fols

District 4.

Clerkenwell Grays Inn & Mentonville
(Mr. Booth's list).

1

see Booth, Life and labour.... 1902-3.
Third Series. Vol. 2. Chap. III: Hoxton,
St. Luke's and Clerkenwell (Districts 4, 5, 6).

[Booth's lists: Districts 4, 5, 6. fols. 7.]

District 4. Clerkenwell, Gray's Inn & Pentonville.

1.	St James Clerkenwell Green	Rice. Brown	BK LVIII. LIX. LIX	p 241. p. 171 p 145	Parish Church. Mission Wood Bridge St. Hanover Sq.	page 3	(3)
2.	St. Mark Myddelton Square	Quiggin Mitchell	LVIII. LIX.	p 115. p. 9.	Parish Church Baptist Chadwell Street. Claremont Cong.	page 22	(13)
3.	St. Peters St. Johns Road.	Griffiths ~~Mitchell~~	LVIII.	p. 1.	Parish Church ~~St Paul's~~ St. St Peter's Miss St Johns R.	page 1.	(1)
4.	St. James Pentonville	Stubbs Jones Hinchliffe Evans Long.	LVIII. LXVIII LXII.	p 173 p 15 p. 54.	Parish Church Cong. Pentonville Road. Primitive Methodist Winchester Pl. Kerry & Welsh Pentonville P. Cong. Red White & Blue Hotel Cummings St. Mission Hall Kings Cross Rd. St James Miss Collier St.	page 22	(14)
5.	St. Johns St. John's Square.	Wood. Wakeley. Elliott Bray.	LVIII. LIX LIX LIX	p 105 p. 67 p. 47 p. 149	Parish Church Wesleyan St. John Square Friends Meeting Hall St. St. John's Sq. LCM. Laurel Place 10 Red Lion St. Clerkenwell. Fox & Knot	page 5	(4)
6.	St. Peter Saffron Hill	Lamney. Rowe. Lawrence Newsom	LVIII. XIIIC XIIIC LIX	p 47 p. 53 p. 1 p. 219	Parish Church. Roman Catholic St. Etheldreda Ely Pl. Roman Catholic St. Peter Hatton Garden Clerkenwell Rd. ~~Foot Court 42 Charterhouse St.~~ Miss 24 Cross St.	page 8 9	(5)
7.	St. Albans Holborn	Stocking Fagg Harris Sevens	LVIII. LIX LXVIII	p 203 p 229 p 1.	Parish Church Free St. Ragged Sch Gray's Inn Rd. Free St. Schools Fulwood Gray's Inn Rd. LCM. Verulam St. Gray's Inn	page 10	(6)
8.	St. Philip Granville Square	Green Weeks Wood Mother Superior Smith Potts	LVIII. LIX LIX LXII. LXVIII LXII.	p 29 p 134 p. 3 p 47 p 27 p 143	Parish Church Cong. Spa Fields Lord Square Baptist Vernon Square Sisters of Bethany 13 Lord Sq. Wesleyan between 71 & 73 Amwell St. Salvation Army 93 Pentonville Road School-mistress at Amwell Board School.	page 18	(12)

9.	St. Bartholomew Gray's Inn Rd.	Goldwig Bird Lowe.	LVIII. LIX	p 85 33	Parish Church. Baptist Gilbert St. Gray's Inn Rd. Wesleyan Room Park Walks Henry St.	page 12	(8)
10.	St. Luke Gray's Inn Road.	Blunt & Rae Foster Lyde ~~Platt~~ Sidgwick	LVIII. LIX LIX LIX	p 15 p 211 p. 59 p 115	Parish Church Wesleyan Liverpool St. Sunday Morning Lady Sq. ~~Free Church Pearson Sq.~~ Catholic Mission 3 Gray's Inn Rd.	page 17	(11)
11.	St. Andrew Holborn Viaduct	Blunt SG	LVIII.	p 229	Parish Church.	page 12	(7)
12.	Holy Cross Crown St.	Moore Sear Walton	LVIII. LIX	p 181 p 241	Parish Church. LCM. Middle Hall Crown St. Mission Hall Crown St.	page 16	(10)
13.	Holy Redeemer Clerkenwell	Lyne. Fitzwalt Palmer.	LVIII. XIIIC	p 121. p 15	Parish Church. Roman Catholic Romand St. Spa Fields Romand St. Fieldane Miss Vinell	page 2	(2)
14.	St. Peter Regent Square	Bradley. Curtis Wampling Jewell. Tilkins	LVIII. LXVII LIX LIX	p 154 p. 17 p 97 p 181	Parish Church. Bapt. Handell St. Gentlemen Hall Compton St. Pres. Regent Square LCM. Compton St. Compton St. W.C.	page 13	(9)
	Local Government.	Glaister Foot Wilfrend. Tull Hale Bird Findlay. Robin	LXIV LXIX LXIV LXIV LXIV LXIX	p 1. p. 9 p 73 p 159 p 229 p 45	Med Off Clerkenwell Vestry Clerk Clerkenwell Vestry Chairman Clerkenwell Vestry Clerk Holborn Guardians Clerk Holborn Board of Works Med Off Holborn Medical Officer for Holborn Clerkenwell Vestry		
	General.	Frost Worrant	LXII. LXII	p 5 p 59	Hon Sec. C.O.S. Schoolmaster at Saffron Hill		

follow order of parishes given on slip attached
bringing into general information

District 5 Old Street. Finsbury & Shoreditch

St. Leonard Shoreditch	Buss.		+	LIV	97 Parish Church.
	Yorling				Hackney R. M. Hall Union Crescent
	Cuff	see 9	visited		Shoreditch Sch. M. Hall Kingsland R.
					L.C.M. Basing Place Kingsland R.
					Kingsland R. Sunday Sch Basing PL.
St Michael Shoreditch	Evans.	✓	+	LIV	93 Parish Church.
	Bailey			LVI	18 Congt. Old Street
	Whittle		+	LVI	63 United Methodist Willow St.
	Pugh.	in St Marks		LVI	50 Whitfield Tabernacle. Cong.
St. James Shoreditch	Buss.	✓	+	LIV	3 Parish Church.
		✓			Bapt. Wilson St.
		✓			Lockhart's Miss Paul St
St. Paul Bunhill Row	Smith	✓	+	LIV	17 Parish Church.
	Westerdale	✓		LVI	55 Wesleyan City Road.
	Jones		✓		Wesleyan (Welsh) City R.
	Fitzpatrick	✓	✓		R. Catholic Bunhill Row
	Bennett	✓		LVI	St Joseph's, Lamb's Ch. 191 Leyslan Mission Hall Brad St.
			✓		Friends Roscoe's
St. Luke Old Street	Perry.	✓	+	LIV.	153. Parish Church.
		✓		LVI	201 Christian Community M. Hall Old St.
	Moore	✓			Lope Miss Banner St.
St. Clements City Road	Longridge	+	✓	LIV.	111. Parish Church.
	Chillman				Bapt. St. James St Old St.
	Cooper Hicks		+	LVI	135 Wesleyan. City Road. Rodney St
	Summers		+	LVI	103 Unitarian Mission Cong. George Row.
	Fowler		+	LVI	87 L. City Missionary.
St Matthew City Road	Ford.		+	LIV	51 Parish Church. } with 4
	~~Yorling~~ Jeremy Ford		+	LVI.	57 Congt. City Road

to Dist 4

Dist 4

St. Barnabas King Square.	Heyliger	+	LIII	161	Parish Church.
	Gast.	+	LVI	145	Bapt. Spencer Pl. Wivelsland St

Dist 4

St. Paul Goswell Road.	Lewthwaite	+	LIV.	71.	Parish Church ~~St. Paul Mission 85 Goswell Rd.~~
St Mary Golden Lane.	Patch	+	LIV	137	Parish Church.
	Baker	× in Spain	LVI	51.	Soc. of Friends Rosoe St.
	Moore in St Luke's	+	LVI	177	Hope Mission, Banner St.
St. Thomas Goswell Road.	Swann.	+	LIV	123	Parish Church.
	Clay.	×	LVI	161	Bapt. Ct. Arthur St. Golden Lane.
General Information.	Litt, J.	*	LV	47.	Schoolmaster.

District 6. Hoxton + Haggerston.

follow order of parishes given in outside slip. 4

Dist 13

All Saints Haggerston.	Spencer.		LIII	37	Parish Church.

Mth 13

Mth Dist. 13

St Paul Haggerston	Goodhart.		LIII	87	Parish Church.
	Udall	×	LII.	~~p. 115~~	Cong.t Shrubland Road.
	Farwell		LII	~~p. 35.~~	Cong.t Pownall Road
					Bap. Pownall Road
	Swelgrove.	×	LII	25	Bap. Queens Road
					Ch Miss - Duncan St.

Mth 13

St Augustines Haggerston	Burrows	+	LIII.	195.	Parish Church.
	Cotsford	+	LII	107	Ragged School Wove Row

no particulars from Harbourfield. Colasmith Row in St Stephen

St Mary Haggerston	Tanner	+	LIII	105	Parish Church.
	Tucker	+	LV.	19.	St. Mary Mission House Nuttor St.
	—				" " Institute "

Friend's worker.

St Chad Haggerston	Sharpe.		Died a Bad St.		Parish Church
	Cook	+	LV.	115.	Shap St. Mission Hall.

St Columba Haggerston	Coulson	+	LIII	123.	Parish Church
	Mountford.				Hoxton Hall. Hoxton St. N.

St. Anne Hoxton	Puttock	+	LIII	77.	Parish Church.
	Cocoroyce.				Gospel Temperance Mission Hall. Ware St.
	Work	+	LII	127	Friend's Mission.

St. Andrew Hoxton	Moore.	+	LIII	229	Parish Church.
	Jackson	+	LII	79	P. Methodist Phillip St.
	Evans	+	LII	79	L.C.M. Canal Road.
	Ormman.	+	LII.	183	Costers Hall 242 Hoxton St. N.
					Plymouth Brethren 299 Kingsland Rd.

no particulars from Middleton No Manor Mission - Canal S.

S	St. Saviour Hoxton	Dundas.	+ ✓	~~LIII~~	15 Parish Church.
		Boottle	×	LII	128 Bapt. Newton St. St. Johns Rd
		Double	+ ✓	LII.	89. Pres. Mission Hall Harvey St. N
S	Christchurch Hoxton	Kelly	+ ✓	~~LIII.~~	213. Parish Church.
		Hunt.	×	~~LVI.~~ ~~Barbican~~	21. Cong. New North Rd.
		Cranham	×	~~LII.~~	47 Bethesda. — " —
				in St John Bapt.	Ch Miss. 48 Poole St.
St	Holy Trinity Hoxton	Robinson	+ ✓	~~LIII~~	171. Parish Church.
St	St. Mary Hoxton	Devereux.	+ ✓	~~LIII.~~	~~147~~ Parish Church.
		Sniden			Cong. Regent St.
					~~St. Mary Hoxton Mission Room. Vile St.~~
		~~Lockyer~~ Jackson			Greenan. Theatre.
	St. John Baptist Hoxton	Pownall	+ ✓	~~LIII~~	9 Parish Church.
		no interview.	×	LII	125 Bapt. East. Rd.
		Wood	+	LII	157 Wesleyan New North Rd.
		Buttle	+ ✓	LVI	123 Bible Christians East Rd.
					Ch Miss. St John's Rd.
					Vestry St. Nile St.
					Brethren 1a New North Rd.
	St. Peter Hoxton.	Hoppell	+ ✓	~~LIII~~	67 Parish Church.
		Kelly		XII	19 R. Catholic Hoxton St.
		Butt.	+ ✓	~~LII~~	57 Christian Institute Hoxton Market
					~~LCM. Hoxton Square.~~
St	St. Mark Shoreditch	White	+ ✓	~~LIV~~	61 Parish Church.
		Pugh.	+ ✓	~~LVI.~~	5 Cong. Leonard St.
					Mission Hall Vincent St. Old St.
					Bapt. James St.
	General Information				
				LV.	3 Walk through park Mission
		Clarke	+ ✓	LV.	31. Schoolmaster Bath St.
		Tucker	×	LV	19 Friend working.
		Butt	+ ✓	LV.	4 Wenlock Rd School Board School (Headmaster)
		Lawerson	×	LV	61 Schoolmaster.

Simonds	+ ✓	IV	67
Gyenstreter	+ ✓	IV	79
Burnphrie	✓	LII	143

Dist. 6. Hoxton & Haggerston.

Place of Worship.	Minister.	If seen
Churches.		
All Saints, Lawrence Rd. Haggerston	Spencer F. E.	x
St. Augustine, York St. — " —	Burrows J. N.	x
St. Pauls, Broke Rd. Dalston	Goodhart, H. W.	x
St. Mary Brunswick St. Haggerston	Tanner R.	x
St. Chad, Nicholas Sq. — " —	Sharpe W. R.	x
St. Columba Kingsland Rd.	Courtenay J. A. Le	x
St. Luke, Hemsworth St. Hoxton	Puttock W. W.	x
St. Andrew, Canal Rd. — " —	Moore H. N.	x
St. Saviour, Penn St. — " —	Dundas N.	x
Christchurch, New North Rd.	Kelly H. P.	x
Holy Trinity, Shepherdess Walk — " —	Robinson, J. C.	x
St. Mary, Britannia St. — " —	Devereux, N. J.	x
St. John Bapt. New North Rd.	Pownall G. P.	x
St. Peter, Hoxton Square	Hoppell J. L. E.	x
St. Mark, Old St.	White W. B.	x
Church Missions.		
St. John Bapt. mission Halls	32 St. Johns Rd. & Vestry St. Nile St.	
St. Pauls mission Church, Duncan St	Clergy of St. Pauls.	Where
Christchurch parish room, 48 Poole St.	— " — " Christch.	
Roman Catholics.		
St. Monica, Hoxton Sq.	Kelly, M.	x

List of Theatres, &c. in which Religious Service is held
See Bk LII 15

Nonconf. Churches.

✓ Shrubland Rd. Dalston	(Cong.)	Udall	J. C.	×
✓ Pownall Rd.	"	Farwell	M. E.	×
✓ Providence Chapel, Regent St.	City Rd (Cong.)	Sinden	W.	
✓ Barbican, New North Rd	"	✓ Hurst	G. L.	×
✓ Bethel, Newton St., St. Louis Rd	(Bapt.)	Booth	J. J.	
✓ Tirah, East Rd	"	✓		
✓ Queens Rd	"	Snelgrove	R. M.	×
✓ Phillip St.	(Prim. Meth.)	✓ Jackson		×
✓ Harbour Lights, Goldsmith Row	(U.M.F.C.)	Gee,	S	
✓ New North Rd	(Wesley)	✓ Wood,	A.	×
✓ Bible Christians, East Rd		Brittle	J. B.	×
✓ Bethesda, 14 New North Rd	(Brethren)	✓ Garnham		×
~~Silcot Street, Haggerston, Wesl.~~				

Nonconf. Missions

~~Klein Institute, Hoxton Market - Senior Bible class only on Sunday~~ LIII 63.

✓ Nasmyth Hall 23 Canal Rd	Hoxton	✓ Evans	L.E.M.
✓ Congtl. Mission, 42 Canal Rd	~~Probably~~	Sunday service	
✓ Presbyn. Mission, Harvey St	Hoxton	✓ Double	C. D.
✓ Ragged School & Mission	Dove Row	Catsford	W.
✓ Hawford Sq. Mission, Hoxton St		Aldcock	J. D.
✓ Costers Hall 242 Hoxton St.		✓ Ottman	W. J.
✓ Hoxton Hall, Hoxton St. (corner of Wilkes Pl)		✓ Mountford	G.
✓ S.A. Hall, Grecian Theatre, Shepherdess Walk		Jackson	Capt.
✓ Sharp St. Mission Hall, Kingsland Rd.		✓ Cook,	J. W.
? ~~S.E.M. 91 Hoxton St. - Sunday adult service~~		Schools only.	
✓ Gospel Temp. Mission Hall, Ware St.		✓ Occomore	E
✓ Mission Hall, Brettenham St.		S. John's Church Mission	Ind. in directory of mag.
✓ Mission Hall, Vincent Street, Old Street			

~~"There is only one type of Congress of equality is conversion" - Devereux, St. Mark Hoxton. LIII 69 "What is this?" "Buddhist, Westgate, Only point with." - Cook LV - Oct. 9~~

Copied

fols. 25.

Parish Notes

District 4

2

see Booth, Life and labour.... 902-3.
Third Series. Vol. 2. Chap. III.

[Booth's notes: Parish notes: District 4. fols. 25; District 5. fols. 13; District 6. fols. 22.]

Parish notes District 4

S. Peters – Clerkenwell (S. John's No. 55) — Griffith. Very Welsh in Speech – about 45
Chofe — Respectable working class pop – no specials
LVIII.1 — Local trades watch & jewelry – masters live out –
(Small masters perhaps remain) –

People respectable abstaining & refined — People especially females "respectable abstaining & refined"

Spend much in appearance — Young women look like ladies – Spend much on appearance

" Story price including 50/100 volunteers –

Young men's society – all churchgoers — Vigorous young men's society of 100 all Church people –

Failure of open club — An open club was tried but the immorality got in.

" Large day of S. Sch. 21 years for their treat

Poaching of Wesleyan mission — " Poaching & bribery by Wesleyan Central Mission

due to sisters — " Sisters responsible – object was to get hold of the poor

fail to get the poor — " face & thus & stickle at nothing to draw people away.

" working for Wesleyans – not for Christ –

Harshness of R.O. — There ought to be more outdoor officers – officers brutes

Police admirable – not a drunken neighbourhood

Hard working genuine man free of cant & despite the minister's interview –

C.O.S & others less favourable –

Extracts from interview. –

"Do you consider the Church has a hold upon the people here?" "Well I cant say we are in possession"

Church not in possession — but we have many encouragements"

"Proximity to City & its specialists" tell against us

Young people attracted by novelties — " Young people have bills thrust into their hands – & novelty attracts – we wish God speed to every effort

Reading does not strengthen spiritual life — " but reading alone does not deepen spiritual life

" Great obstacle gross indifference & want of all

" religious principle. A generation has grown up & still

A generation unleavened by fear of God — is growing up unleavened by the fear of God

Harvest of secular education — we are reaping the harvest of 25 years secular education

If we are to recover lost ground or rather take possession

The Evangelical, Protestant Church alone can do it — of ground we never had – the Church as understood by C.P.A.S. pure & undefiled by Romanism must do it – Dissent too political

Dissent too political — Thankful but not satisfied

Holy Redeemer. Pyne
Clerkenwell Ch of E
LVIII. 121.

Stocky man of 50 - long unkempt hair - personal charm.
Impractical - vague & hazy - hates figures, fears.
misstatements -

Parish cut up 16 years ago from St Philip's Church cost £15000
People mixed Artisans & poorest labourers
If anything Rosebery Avenue has improved it - certainly
no poorer than 10 years ago — it is no poorer than 15 years ago -
Kindly view of the people - Large communicant roll
congregations vary - large proportion from nearly
none from lowest streets but most are quite poor
all regular attenders Communicants — Probably all regular attendants are Communicants
Males 3 to 1.
Most important attacked & pressure put
Bribery — More bribery done than he likes to admit
High Church services - Church & Mission Hall
Catholic appearance — Looks like a Catholic place - huge altars &c
"not so extraordinary as you probably think"
Keep within law — Always low to authority - only do what is legal
Organisations except Mothers Meetings - Church Hall
Object to recruit & keep together Communicants — Object to all to recruit & keep together Communicants
Some Supper & dance — A Communicants Supper Soirée & dance - 300 present -
Effect of cutting down presents — Mothers meetings at low ebb of success - because
presents had been cut down - right thing ways of giving
Remarkable letter from a mother's husband -
S. Sch class system dissatisfactory — S. Sch class system - unsatisfactory - "what is the
Must treat the Clean — Treating Children is on a large scale. must do it" "good of it"
Whole parish mapped out - some well some ill done
Relief on a large scale — Relief by the Sisters on a large scale
Thrift depicted — Thrift conspicuous only by its deficiency --
A good deal of the saint about this man
"The Church simply a nucleus" See letter page 153 —

Parish notes District 4

Holy Redeemer Pownall
S. Peter & S. Paul R.C.
Rossmore
XII^c 15

The mission district lies between Goswell Rd & Strays Inn Rd – About 2000 RCs – mostly labourers. not very poor – Children very respectable
Live miscellaneously with Protestants Except one Irish court
Healthy neighbourhood & convenient – roads well macadam
(*) partly by the charities
Amusing remarks on the Irish – on Clubs &c –

Drink is in the blood

(*) Drink is in the blood – doubts the use of pledges – pledge – drink – pledge – drink &c on – merely the
(*) temporary desire to turn over a new leaf

Cohabitation the sequel to early marriages

Cohabitation the sequel to too early marriage – This
(*) kind of laxity is not condoned – Fornication & cohabitation of unmarried people is – Nigamy probably common
(*) Condemns model dwellings on moral grounds

Continued use of cellar rooms

(*) Cellars are used as sleeping rooms, despite the law –

visited 6 Nov – CA

St James Clerkenwell Sec — Rose, Clg 6 — Curate in Charge - son of late vicar
Popular election of new vicar
LVIII. 241
Mother Parish of Clerkenwell - pop 12000
Forty years ago upper parts fashionable - Middleton Sq
Now pop is many artisans, labourers & jobbers
Increase of warehouses - & blocks - exodus of employers
Pop now stationary in numbers & status.
|| Fair congs - few communicants.
Usual social offences - all quiet -
Late vicar was member of Sch Board - & chairman of managers locally
Division of endowments — All endowments in hands of vestry.
Distribution in hands of Churchwardens elected by vestry
More often than not dissenters - Charities divide the spoil
Many a question of tickets
No large amount of prostitution.
|| Housing improving - vestry waking up
Obstacle not drink but indifference — Obstacle to Church work not drink - indifference
Decent living people among the indifferent — Many decent living people among the indifferent
Mr Rose seemed a little out of heart - but this might be because of his father's death -
Parish work seems to have fell out of hand these last years - Late vicar day most for education

Wales Ctrs & Flower Girls & Christian Mission Woodbridge St - Groom & an assistant
LIX. 117
Mr Groom is the Clerkenwell Atkinson -
acknowledges an income of £7360 - of which £5360 was subs & donations -
Report of the making the most of it 'Rescued work at Woodbridge & organised as a church
Membership 300 - The Flower Girls do not come
Working class & poor congs - a proportion from courts
'but it is by hard work' - Young congs. workers
Try to drop young Christians into the Court & alleys
Think all Christians shared as something -
Why welcomed — A good deal of practical relief - that is why they are welcome especially to Flower girls
No other visitors go to the courts - A good deal given
Diminution this year - especially in demand for free meals

St James' Clerkenwell

Parish Notes District 4.

Flower girls Mission Groom

LIX 117 Cont.

Flower girls Christian Assoc the centre - has 600/1000 members all bona fide street flower sellers - their characters must stand investigation - Some sell other things when flowers are scarce -

Cripples Industrial Branch - Girls Club room - (Lochaits) - Girls want Intu training home for servants

Want train as servant

prefer free life of the streets - Girls do not live in Clerkenwell - more near Drury Lane

Girls dont live at Clerkenwell

Wesleyan mission doing splendid work - Holy Redeemer likewise with unlimited resource -

LIX 195

Mr Groom has an intimate knowledge of Clerkenwell lived therefrom boyhood - he is in business Victoria

The great changes due to new streets, removals of horse traffic

Coincident depreciation of the squares & streets

On the whole the district has improved - not so much

Mission & Church distinct - but in close connection

Members of church are the workers

Members of church are the workers - Church not a cost to the mission -

The congreg is respectable - all look well dressed

All try to dress well

Those who come stably struggle to be equal to the rest. He knows them to be poor.

Most satisfactory results with the children -

best results with young children

The younger the more promising -

Clerkenwell godless if tested by religious attendance

Parish Church doing good

As to Flower girls character "we don't draw the line too tight - Of money lent for stock: case of loss "few indeed" - Men not start any one not brought up to the business because of temptations ?

The perishable character of the stock

St John — Wood. Rough heavy type of man – been here 5 years
St John's Sq. — Argyle — Very small parish – precincts of old priory of
LVIII. 105. Knights of St John of Jerusalem —
Poorest of London poor – poorer than map indicates –
Small courts filled with kitchen refuse of odd jobs
Some may have come from Goodge Street demolition
(*) Part just now condemned including a block of 1884
Congreg all parishioners + all poor but not the poorest
"We may get them after a death but they fall away
Work tells on the Sun — again – it is a Sisyphean labour" – Still work tells
+ things gradually improve
Large list of services &c – not much of social agency
Parish over visited — Parish of dirty over visited –
Effect of some dole charities to attract old women
Effect of dole charities (*) + make them 'stick tight'
A great deal of dancing not much drunkenness
(*) Can't save them many unless kept for them

Wakerley Centre Wesleyan Mission LIX. 67
In Wesleyan ministry 16 years – 8 here
Intimate knowledge of district – as P of Guardians
District between Goswell Rd + Rosebery Ave (formerly a rich)
but I saw from further west from City side –
Two classes reached — Two classes reached – the very poor + artisans
Full congreg. distinctly local – with a few visitors
Encouraging progress — 'Solid + encouraging progress –
Condition contrasted with before it was a mission
" Mission band numbers 300. "Public House"
" 'Lodging House' 'Mutton holing' brigades (Barnardo)
" A very active, worked affair.
Unnecessary relief. (*) " Many local charities – a good deal of unnecessary relief
" Sanitary administration much improved.
Rowdyism – gambling — " Worst feature rowdyism. + boy gamblers –
(*) " Improvement in thrift – due to Church Sick Club
Health improved – Housing improved – White wash enforced
Optimistic as to future of his work
See opposite page 89 – "a few facts about the work"

S. John. Wakeley Wesleyan Cont.

Attitude of Church to work man & working man to Church

Effect of mission work on success of candidates

Success due to fraternizing

Changed attitude of Church to working man has induced reciprocal change – Radical influence extinct – no aggressive opposition Connection with mission work helpful to candidates on local boards – formerly a hindrance Is certainly successful in getting the people due to fraternizing – long boys shown to & receive a hand shake – Mr Wakeley is in the central aisle after service – Mrs W & the lay workers at the exits shaking hands & speaking to the people – While deputation "16 button holers" are in the streets adjacent inviting the people in – Rather was get free free – Prejudice being overcome – they attend –

Gillett Friends Meeting LIX. 47

Work among young men

Modern ideas & a young Quaker

Member of Gillett Bros & Co – bankers – a young man working among young men Chief interest centres in the Young Men's Club mostly young men & young lads – few lady workers P.S.A to retain them – Book prizes for attendance Mission Church started 2 years ago. 50 members Penny Bank with 340 depositors of £1650 in 1847 & £752 on deposit at end of year – Loan Society & Mission most successful among young people lads & girls – engaged in working offices & factories Considerable improvement noticeable An example of modern ideas – an old fashioned Quaker meeting transformed into militant modern mission

George Bray LCM Lamb & Flag Mission Schools LIX. 149

Improvement since School Board.

One of the early ragged schools – 30 voluntary workers most have been scholars formerly Has been here 30 years – well beloved by young & old During 30 years district has changed entirely by substitution of business premises – Poor part has improved since School Board

St Johns – Bay
L C M
Cos.

People are market hosters – shoe blacks – coolies &c
Majority get living in streets – nobody live here
from choice – work or parish relief keeps them
when they can they go – As a rule when young
people marry they go – unless both have been
reared in the courts – S. Sch & Gospel services
Goose club. Cricket club. Gymnasium &c
with this class you are obliged to have a
lot of social things.

no one lives here by choice

young people marry & go unless both reared in courts

necessity for social things

Visits 300 houses with many more families
gets round once in 2 months – also visits
factories – gets nearly everywhere –

visits everywhere

Lived amongst them 10 years

Lived for 10 years amongst them in a court
winter dinner to children twice a week
(300 each time) Sell soup ½d per quart
A good deal of assistance given.

lived amongst them 10 years

Some go not many go to Waterlows

Some go to Mr Waterlows – not many however –
a number of women's mothers meetings – Second
to boys & more – They only give an excursion
& a winter tea – Church was popular but has
lost its influence since Dr Maguire time

Quaker's lads been thro' his school

Nearly all the lads in the Quakers band have
been through our school –

drink

not so much drink among men but a good
deal among women – especially holiday time
no open prostitution – but loose living –
not much crime – & that among young people
Think more about marriage than formerly –
Health good considering – Condition improved
owing to sanitary arrangements –
work distinctly & mission – maintain numbers
Pass their people on – nearly all were non-
-church goers – a few had lapsed –
Mission appears to have got hold of the
Court dwellers – people undoubtedly lower working
Class – Only the younger women at all well dressed

only the young women well dressed

St Peter's Cannery
Saffron Hill Chop 8
LVIII. 47

A man about 60 - here 23 years - assisted by daughter
discursive - disconnected talker - old fashioned broad
People in parish nearly all labouring class - Printing trade
also costers - living in Buildings - rough homeless lot.

Character of people

especially Leather Lane - Bulk of his congreg & Sch children
come from adjacent parishes (St James) where both
are steady & respectable - possible to influence - On

3 classes of Italians

the other side lie the Italians - of three classes.
The bulk good RC - others followers or descendants of
followers of Mazzini - agnostics friendly to RC church
& third villanous desperados - atheistic anarchists
hating Rome - There are 2 & 3rd generations of
Anglicised Italians -

S. Sch teachers "such as they are"

Has 25 S. Sch teachers "such as they are" -
Small congreg - varying as to who comes from Sunday
to Sunday. Social work great
Club 400 members - Factory Girls Holiday fund
Children's Fresh air mission - first one started
Board Sch Children Free dinner fund

Common sense charity

Charity not on strict principles - but common sense

Board of Guardians Clubs of tradesmen

Board of Guardians "Clubs of tradesmen" -

Improvement as to drink & brawl

Improvement as to drink & brawl - due partly
to removals but more to general improvement
Broad minded man with sunny practical nature
Influence extends beyond parish.

Rowbottom
See Fox & Knot mission
42 Charterhouse St
LIX. 219.

A man of business ("Clerk") who gives his evenings
As about 30 years of age
Mission originated in 1840 & migrated from
Fox & Knot court - got into low water & was taken
up by the workers from Hatfield St (another mission)
who brought their Sch children with them
All voluntary work - 25 teachers & friends

Dress not always indicating respectability

Bulk of children seem respectable but dress
not always an indication - Parents visited
sickness & distress relieved - Coal & bread tickets

S. Peter Saffron Hill	Row bottom Cont. LIX. 219	5 of the teachers were scholars & 3 old girls are members of Rev. Mays Church. – others have joined Hope mission &c. – Struggle with S. Sepulchre for the chureas. Church assumes poor claim
Struggle for the children		
	Parson	Short interview. – See pointed notes
S. Etheldreda	RC	Get about 50% of RCs in district to their duties
	XII c. 51.	As an historic church draws congregation from outside. – A young handsome refined Englishman
	Parson	Has been here 20 years. –
S. Peter. Clerkenwell Rd Italian church	RC XII c.	Church is ministerially a Community – Society of Mission Congrg part Irish – part Italian – total declining owing to demolitions – RC pop. diminishes from 5000 to 3500 of conts, when the Irish dwell
		About 1500 Italians – Constant members but shifting incomers
		The Priests serve Italians anywhere in London
Character of the Italians		Irish are labourers & costers. Italians organ grinders &c
		Ignorant & devout – much more so than the waiters of Soho
		The City interests now threaten the Italian
Most numerous in Summer		Summer pop. of Italians greater than winter – Ice cream venders come for the summer – Come in small parties, bringing food with them & travelling slow – No reason for the trades chosen – As in New York do rag & bone policy
How they travel		
		Staff 5 Priests & 6 Sisters of S. Vincent de Paul.
		Sisters manage relig. – Mother Superior spends out of her own money freely
Services in English & Italian alternately		Services alternately in Italian & English – well attended last Easter 2164 and then Easter week. – Great festa of our Lady of Carmel with procession –
		Praises the police – Dislike the Irish approach – in State keeping of the Cons
		Italians do not drink but are "quick tempered" – occasional stabbing
		Morals good – Little room for thieves – hard to match life
		Drainage Excellent – Health good – Housing – not so good as formerly more crowding – R.C not touched with Socialism or Atheism
		Discussions with working men – less controversy – more direct appeal

S Alban Sneyling — Interview under protest - fighting of question -
Holborn Choyle — Parish approximating to City condition
LV III 203 || Old rookeries pulled down - replaced by business & block

Approximating to City conditions — Population diminishing - Local connection & influence becoming weaker - (Talks to the Curate Stanton says S Alban's
Getting too good respectable || was getting too damned respectable). It seem that
Block dwellers less easily reached || the "block dwellers" are less easily reached -
|| Smaller numbers - greater respectability - worse Churchmen
|| Plenty of queer people left - many do nothing & live with Stanton's pets - also Postmen guild
Stanton's preaching || Large congregations due to "Stanton's preaching"
|| Long list of parochial organisations - much activity
Drink remains the great difficulty - Less prostitution -
(*) A lot of improper living - married faithfulness strong
All relief in hands of sisters -
|| Vitalising force here comes from Curates & headteacher

Tagg - Hon Sec. 52 years old - connected with mission for 41 years & employed at Cocoa factory & has heard all his story
Fr Court Tagg see Mission LIX. 229 || District transformed within his recollection - Safe now
Change in safety of district || was unsafe to go down the courts - Old courts pulled down people dispersed - People not improved but changed
Old class remain in old houses || The remaining old houses occupied by old class - A nest of violent thieves live there (Vernham St) Robberies have taken place at corner of Grays Inn Rd in broad daylight
Only a Postmaid age on night lady teacher was robbed a Sunday very - People in Buildings robbing men
Go volunteer workers - Coming at different times
One paid lady superintendent -
Children all from immediate neighbourhood -
Except those who have moved away still attend
Looks respectable on Sundays (*) Seen on Sundays appear respectable - Other times feeble
Poor & inadequately clad in winter - The young people have been brought up in the schools - Girls are paper folders
Mothers visited - "Don't have much to give - wish we did" & Children dinner & holidays.

S'Alban – Fagg
LIX. 22g
Cont.

Many Sat – leave of thy can – gone S.E. dist.
One room life' girl remains at work
Mission work not growing in numbers – Change in neighborhood & increase of amusements check it.
Young people growing less energetic

Inner circle – Earnest Christians

Of girls there is an inner circle Earnest Christians & a number of rough girls – Drink the bane

Not for want might close our doors

Otherwise might close our doors – Children are the victims of want of parental care – not much profiteer
S'Albans guild for young people holds aloof
Then of thy dare attend the mission
Davies (LCM) holds his meeting at this mission

Davies.
LCM
LXVIII. 1

Has been in district 14 years – changes for demolition
Old people gone: new buildings new people – higher rents
Improvement due to this – Great crowding remains

Particulars of Fox Court

Particulars of Fox Court & its inhabitants
Covers district. 8 times in the year finding fresh faces more in tenant houses than in flats – others remain for years
Visits Royal Free hospital & Church's services there
Gets the men at the door service – but, women to the mission
Account of the 'Sisters' at S'Albans – influence gained by what they give. Fashionable church. Local influence small
Mr Wheatley chief work among children – a good man.

Excellency of Baptist deaconess

Baptist deaconess excellent girls – an acquisition –

few attend places of worship

Of the people in district very few attend places of worship
Children sent not taken. More women women attend but

excuse for the women

for the husbands. – Say "My husband would be in the P. house" remains at home to keep him there – Men have plausible excuses
Most feel enough obligation to make excuses – Many women are careers & attend as many meetings as they can

City Church

S. Andrew — Blunt — Nearly 80 but many men of 60 look older
Holborn Vacant Chgs — Has been here 40 years - Parish has been cut up
LVIII. 229 — + also depopulated - now mostly poor.
No parish has been more altered than this one
Used to go in for special preachers + obtain full congs
Keep closely to parish — Now keep closely to the parish - No figures published
A considerable number of things going on
Kitchen for the sick - dinner for children - coal fund etc
with City — Miss Blunt complained of increasing drink among women
taken when shopping -
Parish partly in Holborn - partly in City - no difference
"A master of old gentleman" - not care a
lot for other people's ecclesiastical opinions -

S. Bartholomew Gray Bird — No interview
Grays Inn Rd — Chgs — Unimportant written replies.
LVIII 85

Love - big bony brawny Scotchman - under 30 - vague superior
Baptist. — master painter - minors apart - mostly always a Baptist
Arthur St. Chapel — though a "worldly man" living in the world - went to the
LIX. 33 — Pastors college - preaches in turn at this church, there
is extremely suffering from decay of neighbourhood &
financial anxieties of late pastor - only 13 members left
clinging to the sanctuary for the poor -
breathed life into this dead body — He has breathed life into this dead body - He needed
slow + steady growth — £300 a year - began at £130 - Slow + steady growth continuing
month by month - unsensational methods
Members drawn from immediate neighbourhood - Artisans
Room made clean - work done among the poor also
West of Grays Inn Rd. - Church membership 112
Congs. Morning 40/50 - Sunday about 200
working men need careful handling — Success due to his knowledge of working men - who
need careful leading - Ministers often too fond of "I"
better to say "we" - Let people think they rule - but
get rid of the contentions — get rid of contentious people - Short services - well thought out

St Bartholomew - Long Baptist
Cap. LIX 33.

Necessity of work hard to preach well - competition great

Amusements only bring the worst people

Apathy of Baptists on temperance

Must work hard to preach sermons - Competition so great - Dr Parker quite close
They have Mothers meeting Band of Hope Dorcas &c
No catering for amusements - only bring the worst people
Gospel temperance is successful -
Regrets apathy of Baptists in England on temperance
not so in Scotland
Endowment for the poor has dissociated from members

With District 3

St Peter Bradley
Regent Sq. Chap. C*
LVIII 157

private means used to avoid pew rents

no parochial hold on lodgers

A man of about 70 - chatty - garrulous here 24 years
Has drawn largely on private means to avoid
Exacting pew rents - people mostly lodgers
Mounsured Sq. Mecklenburg Sq &c - For Church purposes
hopeless - go to church but recognise no parochial claims
Otherwise mostly of the poorest class - some as low as can be
Demandery demolition - Black patch north of Regent Sq has
been pulled down - it was all brothels -

Difficulty in getting workers

Empty Church

Difficulty in getting workers - Sceptics from outside which
be decline - Church almost empty - in spite of
good choral service & very effort short of bribery
Those who come nearly all poor - offertory copper
More communicants at Easter than attendance at
other times

Agencies fine & large on paper

Effect of clubs on rough girls

Church practically no influence

Aim at working for all parishioners

never ask them what they are the true spirit

Agencies look fine large on paper but says Mr B
there is not much in them - Most notability in a free class
Ragged school for girls overlap - for the roughest class
Costers & flower girls - beginning with roughness & noise
intervention the girls have now been thoroughly tamed
Some of them brought to church -
Poor streets visited. Lodging & boarding houses left alone
Frankly admits that the Church has practically
no influence - described unavailing effort to
arouse from indifference - though they welcome visits
* Aims at Church being responsible for all parishioners
of what constituent - proposed to subsidise RC lines
his workers would not have it -
* "never ask them what they are" the true spirit. (See story)
Does this spirit account for the empty Church?

Parish notes District 4

with district 3

St Peter Bradley
Regent St. Cont.

Rampant bribery by dissenters
Salvation Army a failure - gave it up

Dissenters & bribery
S. Army a failure

Passmore Edwards just touches no one. So far as he knows in his parish
Drink as bad as can be - has now no temperance agency - which he does not favour - hateful methods

Intemperate Speeches on temperance

Intemperate speeches - incessant entertainments
A great deal of prostitution - but bad houses routed out

Awful discouragement

Doing his best in face of "awful discouragement"
* Neither organising nor very strong theological sermon

with district 3

Connell
Presbyterian
LIX. 97

Tall thin clerical-looking young man.
Large Chapel &c. but "inadequate for the work"
About to build - Board Schools used -
No numbers given either of workers or congregation
Many members come from a distance -

Concentrating efforts on neighbourhood

Is concentrating efforts on immediate neighbourhood
Have getting more of the people

Work to be done less round them

"Mission work must always have a prominent place" "it encompasses our living"
Regent Sq. rallying point of Scotch Pres. colony
Large & congreg. of units - large proportion young men & women come to London to business - Scotch - all classes included - The church is not filled, it is for other work that more accommodation is needed

John McNeill's work here

Mr ~~McNeill~~ John McNeill used to occupy this pulpit & did more for the "Congregation" than for the "church"
Mr C has tried to increase the church & build up the mission work "upon which the church life of most depends" membership increased from 588 to 733

Changes on roll of membership

Rapid change on the roll -
Local people touched by the missions - Cottage meetings are employed - total attendance 250/300 -
Large Sunday Schools -
Income £3111 in 1897 - Hospital Spirit
a good example of its kind

with district 3

S. Peter — Filkin — works in connection with Mr Connell's Presbyt. Church
Regent St — L C M — at Compton Place mission
LIX. 181 — My unpaid man of about 60
works in Compton Place, Derry St & Prospect Terrace the
worst places have been pulled down & dispersed
Irish fight & drink - not criminal - See Derry St. wh
P.H. closing - People are Flower sellers, costers, bricklayers
much crowding - one room lofts — labourers &c - Much crowding - one room lofts
Gospel Service - Mothers meeting men's Bible Mission
Cottage meetings — Cottage meetings appear to be unoccupied - held in any room
Visits his district in about 4 weeks - meets the men
in the street they talk more freely so.
Change abroad frequently - but do not move far.
As to Church attendance great hoping go nowhere.
A small percentage attend Service. - most go to the mission
Baptist Chapel not well attended. S. Peter dry & cold
as well as high - gets very few.
Salvation Army work the district - small following
hampered by having so small a hall
Some go to mission. off the district -
Rosmore Edwards hard gets the people for Concerts &c
mostly the better classes.
Difficult to move the poor at all - Stick like limpets
District appears to be getting poorer it is certainly
rougher - more beat is paid -
More drunk. less drunken men

with district 3

Manning — Man of about 45 - Engaged for 17 years in temperance work
Keep St Temperance Mission — Social worker man employed in Post Office - a Methodist.
LXII. 17 — Mission has 150 members of whom 100 are active workers
Work confined to neighbourhood of Easton St. - Plan. Shows open air, Tuesday, Saturday
Saturday free tea when coffee stall are supplied for 1d is filled
Middle class working people - Cant get the labouring class in
Take about 5 pledges a week - Get at labouring class by open air work
* Good speakers Compel good audiences. - Open air the only way
Grocers licences — Society necessary in membership - Prospects good -
Drink traffic entrenching itself in homes of people - Grocers licences the
difficulty, facilitate drinking among middle class women
Increase in number of women frequenting public houses - may not indicate more drinking
but girls as drink more - Wives drink go together -
Have the sympathy of the police of whom many are abstainers

with district 3

Holy Cross. Moore Vicar for 19 years –
Choste || Structural change – pulling down & rebuilding Block dwellings
LVIII.151 || almost whole of black streets in our map
District much more orderly – but not has quite so quiet

East London Dwellings Co. * Attack on the East London Dwellings Co –
Occupations cause of labourers the principal
Improved attitude towards the Church – now friendly

Success of Fathers meetings * Mr Moores "fathers" meetings – Success.
Systematic house to house visiting – especially in Model

LCM & Church * Clashing between LCM & Church – ie High Church

Women & drink = Less drink among men more among women
= Change of sentiment as to frequenting P. 14
* Unoccupied young unmarried women a cause –
Accent of prostitutes who do not live here
* Use of the Smaller hotels. Incredible business.

Moral relations of unpaid couples in town & country * Moral relations of unpaid couples compared with country

Cohabitation with faithfulness * Cohabitation of older people common – usually, + faithful
* Things improving – most however live from hand to mouth

with district 3

Walton Been here 2½ years – Arranged to deal with "black
Cromer St. Mission Hall streets" now all pulled down – replaced by model
LCM || with decent inhabitants – policemen postmen &c
LIX.241

result on Cromer St. Cromer St. has fallen in character in consequence
work on larger scale than most L.C.M.

indifference to religion Visits about 540 families – utter indifference the rule
May "get hold of one here & there" – but well received
Few attend any where –

The avoiding of religious talk by High Ch. visitors Attack on High Church Ritualism –
Mean advantage of avoiding religion in visiting –
LCM never leaves without some reference to souls welfare
Good dull heavy man – "no sense of humour"
Women influence no one but those of religious temperament.

St Jude's - Bishopsgate
Graysinn Rd. Chapel
LVIII. 15

Man of about 50 - looking older at first sight
Only been here a few months
Labouring & artisan class. - & lodgers. Young men in city
effect of novelty * Increased attendance - result of novelty
Congregational rather than parochial - outsiders
attractions to church Attractions good music & moderately high service
Strong mothers meeting - feeble Band of Hope - other
things come to grief - lack of funds
Large day schools & Sunday Sch.
Parish sadly visited - surprising prentlemen
Lodgers the difficulty -
Any number of chapels - preaching centres.
Police worse than useless - in league with brothels &c
will not keep order - Centre of prostitution
Drink increasing among women
Housing very much improved - worst dens destroyed
* Pins his faith to personal visitation -
Emphasises difficulty as to friends in parish
which is neither East nor West

Foster
Wesleyan
Kingsland Chapel
LIX. 211

Man of 45/50. a leader - Short interview
Rest of brothels - Poor streets alongside
School room too small - large chapel. Very congreg
Shopkeepers & artisans - from north of Eastmd Rd
A good many young people - numbers had fallen down
but were increasing - visit those they come in contact with
Church membership not growing - but "solid"
Evangelist for 3 years "Gathered all there was"

Hide
New Jerusalem Church
(Swedenborgian)
LIX. 59

Only here 3 or 4 months - predecessor 25 years.
Crowded district - Congreg not from neighbourhood
Except S.Sch. Ch. who are a rough class
Congreg middle class people - most come in many
Draw their people from other churches.
Do not do much among the poor - no local influence

St Peter's Gresalbury — Mayne

St Jude's — ~~Platt~~ — Ragged School dating from 1841 - migrating from

Grays Inn Rd — Field Lane Institute LIX.165 — Saffron Hill - Present buildings 1877

Large building - Centre rooms refuge - worked on

(*) Evangelical lines - Method of admission described

'The Ragged Church' Sunday Service for tramps

Sunday Service for tramps — Combines with cocoa & bread - Place full in winter

So down in summer - few women - who go to workhouse

Difficult class to deal with

Combine Reuben Mays breakfast with this meal as dinner — (*) Men combine Reuben Mays breakfast with this

meal as dinner - does not blame them -

Members of mothers meeting come from Clerkenwell Rd

(*) Charitable relief on large scale - probably £700

Thrift agencies - High rents great drawback

& selling work - about 1/3 are women

In numbers about stationary -

Out of way hidden position of the Buildings

St Philip. — Green — The Vicar has been ill & Mr Green is "assistant priest"

Granville Sq. — Chap E — A middle aged failure as a curate -

LVIII.29 — Forms show poverty of parochial organization

Whole parish separation going down

The Sisters from the Retreat in Lloyd Sq do much of the work

Lavish relief by Sisters || Give lavish relief - attracting some poor to church

Service fully ritualistic - about 140 communicants

S. Sch 500/600 children - most of whom turn up at treats

Social agency Chap E Working Mens Social "Story"

Whole parish in hand — 'The whole parish in hand so to speak'

Poor streets are no doubt thoroughly visited by the Sisters

Vicar stated to be "unpopular - wanting in tact for visiting."

All relief through Sisters - on a huge scale for the needs of poor

They also run the mission house - High church propaganda

See also their report on this district. -

St. Philip Stanville Sq.

Davies
Shaftesbury Congreg.
LIX. 137

A tall Welshman - keen rapid speaker. here 6 mos
full of plans - unbounded ~~my~~ confidence in
ability to fill chapel - Started PSA with music
Every Congreg 1000 almost half men - many 200
Chapel holds nearly 1000 - People middle class
500 come to PSA - men & women - good orchestra
S.Sch children from neighborhood
A good deal going on through the week
Church roll 179 - but not effective - take off 100
Spoke of the giving of the Lloyd Sq Sisters - "People
(who don't need it) take the things & laugh at them"

Does not know whence they come

Does not know where his congregations come
from - for PSA has drawn a higher class than intended
When he came there were 25 as many & 49 as now
To attain full Chapel women go great lengths at
Seems. Hope to get Mrs Besant some Sunday Very
A temporary success more lively than permanent Church

P.S.A higher class than intended

Women go great lengths at seems

Moore
Baptist.
Vernon Chapel
LIX. 3.

A man nearly 40 - quite unclerical - looks a sailor
Worked for 5 years he was in Navy - "When he
became a Christian man" he brought his discharge
Joined Rec Brigade & Spurgeons Tabernacle - Then
to Pastors College after missionary work for 2 years at
Deptford - Has been 18 months here -
A chief centre of Baptist work in London
* See letter from member of congregation quoted -
Large number of voluntary workers - about 200 -
Works endeavours to make all members do some work
"As soon as a connection with the Church is formed
it is hoped" etc

Considerable working class congreg

Considerable congregation - "all working class"
Bulk used to come from a distance - moves away
now getting the people from the neighborhood -
In 18 months 300/400 professed conversions of
these 150 have become members - most from neighborhood
by active successful religious work - week day & Sunday schools

S. Philip — Moore — Work almost exclusively spiritual.

Granville St — Baptist — There is a mothers meeting - Cricket Club & Christian
Verna Chapel — Cycling Asso. - teas entertainment & all messes
Conf — Temperance "worn threadbare". Gospel as enough
LIX. 3 (*)

Temperance is worn threadbare (*) — If the centre is right so will be the circumference

The Gospel is enough — S. Sch. 600 or so in attendance - Proud of his teachers
out of 45, 42 come on average each Sunday
Expects success with working men - "asked & definite
results from his preaching" - frequent conversions
many who profess are impostors - others genuine -

Encourages testimony — mentions some cases - "encourages testimony"

Lord Roston's refusal — Lord Roston refuses to allow meetings in his houses
Disapproved of any but spiritual means of filling church

Free church council (*) — Free church council never had any real life"

Only really combine on politics — Only really combine on politics
Scores policemen among his members - temptation by Publicans
Drink as bad as can be - Neighbourhood swarms with prostitutes
Own people thrifty - Health & housing good
Vigorous & cultured member of working class - pupil of Spurgeon

Mother Superior — Sent one of the sisters in her place
Sisters of Bethany — The sisters are largely responsible for parish work St Philip
Ch. of Co. (*) — Holy Redeemer (Mr Green Mr Lyne)
LXII. 47
In addition there is a house of retreat & Office
The sister seen has lived in the retreat for 30 years &
Knows the district well - during that time much social

Change in the people — decay but of late no increase in poverty - a mighty element has
come from demolition elsewhere - for there the "Clerkenwell gang"
In addition to visiting & administration of charity connection
Used to give bread to all beggars at the door
but found it was nearly all thrown away & so stopped it

Used to give bread - but found there was nearly all thrown (*)

Miss Pitt — A lady of about 45, lived some years in this neighbourhood
Head mistress Ann St. R. Sch. — Far above average in thoughtfulness & sympathy -
LXII. 143 — Many of her old pupils are now mothers living in district
does not like a story new - but there are signs of improvement
Signs of improvement (*) — chiefly in standard of material comfort

S Phillips Granville Sq. — Miss Pitts — LXII. 43. Cont.

Less need now for scrubbing floors — want not so near. But beyond this — high rents & one room — what can you expect — "I blame — but often ask myself should I do any better?. Should I do as well?"

Story of a girl & her marriage

Change of attitude towards Education

General attitude towards education really better.

Education goes in two way, more easily — Parents more pleasant. children more responsive — parents have been to school make a great difference — Home influence better. Miss Pitts hopes for still stronger reaction on homes.

Hope of making better homes

Home lies in the women — making better homes.

Attendance regulation works badly — magistrate not helpful — none of the girls go to domestic service the women not be fit for it — all work at some trade —

To have a living if husband dies very important — widows often so young —

Good work for the Sisters of Bethany —

Smith — Salvation Army — LXVIII. 27

Corps opened 21 May last — as yet hard, organize

Barrack a shop built on front garden —

Officers live in kitchen behind — rest let in tenements

Contrast in cleanliness —

Attendance gradually increasing — Rowdy children, many

Draw in stragglers — those who run after novelty soon grow

Rough handling

When they started open air work were roughly handled

Now things are quiet — Pentonville people very rough

Good prospect of forming a proper corps — Outlook hopeful

32 recruits of whom 21 are really fresh converts

Full of enthusiasm

with district 15

S James Pentonville — Shortcliffe — Prumbett — Winchester & Chapel — LXVIII. 15.

3 years here — refined & intelligent but nervous & weak

A poor working class neighbourhood — Improvidence & drink — No lack of money

Policeman needed on Sundays to prevent annoyance in front of chapel

People drawn to Chapel from considerable radius — with some few hearers

Those from a distance former residents — Steady efforts now work

Movements then good — work feeding other churches — Improve condition under their

influence — & the more — New membership in 3 years — now 115 large S. School

50 volunteer workers — Considerable organization — Very parents of children

Shameless immorality of young people for Pentonville

Recruits come from S. Sch. & Ch. End. Tory are Sunday meetings —

St Mark Myddelton Sq. — Green Ch of E — LVIII. 115

Old man nearing 70 - here 16 years
Immediate neighborhood still middle class - but residential
has turned mainly into lodging houses - lodgers young men
otherwise mostly respectable working class - some squalor
Watchmaking & Jewelry fast disappearing
Congreg. middle class, many from outside
Congreg fallen - Communicants & offertories keep up
about 200 on Easter Sunday - Services moderate - Singing good
(Fashionable Church of Clerkenwell) - an 'Inner Circle'
keeps the whole going - Social agencies as usual but small
Poor parts systematically visited

Inner Circle keeps all going

Mitchell Baptist — Mount Zion Chapel Chadwell St. — LIX. 91

Strict Particular Baptists
See the careful statement of work done

with district 15

St James Pentonville — Stubbs Ch of E — LVIII. 173

A man of 70 about - unsatisfactory interview
Very indication of a benighted parish
Pop. entirely working class - 1/2 artisan 1/2 labourers
No Curate "totally inefficient Staff (Bishop Stewart)
Work done by laymen - "highest church in London"
Very few attend - no attractions - "If they want come
to hear the Gospel I don't want them"
Small day & S. Schools - "Sleepy old fossil - leaves it all
to scripture reader" (Miss Frost)

with district 15

Red, White & Blue Institute Pentonville — Miss Jay — LXII. 57

Hon Sec - Sister of a stock broker - lives in Flat Grays Inn Rd
Started 1890 for lads - outcome of previous occasional meetings
Gymnasium & 3 rooms - paid door keeper - work decorator on
Mr & Miss Jay & 12 or 15 friends who assist - coming from distance
See report - now includes girls - 200 members on books.
Pay 6° entrance & 2° a week -
Lads hard to win boys - 14 to 18 years - girls Sunday a class
more easily managed - but more to be done for boys - girls don't
rise above dress - boys willing to learn - but work too late for Sunday classes
Cannot spare time for mental work - most are contented as they are
Seems a remarkable & excellent piece of work

See also page 21

St James Pentonville

Mrs Day cont.

LXII. 57

Homes have great influence - a bad boy may come from a good home - a superior boy must do so

Boys better educated than girls - girls kept at home as much as possible - boys packed off to school

Many of the boys pass into the army - a good thing - makes men of them - dont do it willingly -

Custom of paying parents for food leads to it - Only not drunk cant continue to pay feels uncomfortable

Parents consider "how much can I get out of them"

Selfishness of working men

Attributes this to fearful selfishness of the men. Mothers have to concur & get hardened. Working men very hard & keep as much for themselves as they can

Many marry very early - 18 & 20 - as soon as they can pay for a room - no ambition to have a house

Very few go to any Church or chapel - either the 4th or their parents "go walking out"

Some relief is given in connection with Coman's meeting

Chief expenditure is for Country holidays -

"nothing pays like it" in improved condition of boys

Both boys & girls improving - less noisy - more orderly -

(General)

Miss Frost
Hon Sec C.O.S
LXII. 5.

Here for 3 years - quiet sensible woman

Opinions of the Clergy - whom she seems to know pretty well

Success of S Albans (Mr Snelling) in getting the women to Church - Impossibility of judging class from dress in Church with women - The bribery - relief of the Sisters

Impossibility of judging class from dress with women

Amber - relief of the Sisters

"These are our people & we must keep them"

Success of Mr Waterlow

Success of Mr Waterlow in getting hold of the poor

Increase of crowding in S Luke's & Clerkenwell

Attitude of Clergy to C.O.S much more friendly

Attitude of Clergy to C.O.S much more friendly - as is that of Guardians - but they go in for labour out relief

Mormt
Saffron Hill N. Sch
LXII. 39

Rather unproductive in teaching - Change for the better this. Remodelling still very poor & rough - this school "more attractive" - Ch. Sch get the better of Priority of Christian Endeavour - collaborate & help & an income

Leave school a few weeks before they are 14 years - & may look while still

Tested the L "Standards" boys & from 50% passing 2 in 4 of a Sch

Difficulties & hindrances the Clergy as Sch managers - all for their own schools

Copied

GHD 29.1.07
GHD 10/1/07

13 fols.

Parish notes

Districts 5 ~~+ 6~~ (+ Some with 4)

~~Parts belonging to Inner North London~~

Parishes - included

Dist 5.	St Clements	City N°	Page	10
	St Luke	Old St		10
	St Thomas	"		9
	St Mary	Golden Lane		8
	St Paul	Bunhill Row		7
	St Michael	Shoreditch		3
	St James	Curtain N°		6
(From City)	St Lepatius	Finsbury Pavement		
	St Matthew	City N°	Page	12
	St Barnabas	Kings Sq		13
	St Paul	Clerkenwell		14

} taken with District 4.

S. Michael's

S. Michael's Evans
Shoreditch Ch of E
LV 93

Been here 6 years & came to a difficult job.
Church with a large Convent & Brothers hard attached
was built 30 years ago – Just whe Evans came there
was some great scandal – result that the Convent
was severed from the Church – Schools closed &
Church left without workers – Mr E had to do
everything himself: "Soon carry round the soup cans"

Population in Buildings
no further change likely

Pop. about 5000 almost entirely in Buildings – Clearance
in the past now likely to remain as it is
People not the poorest – decent working class people
working in neighbouring factories or in City
not large attendances but increasing – week day
often as good as on Sunday – Last Friday 150 at
early celebration – all people who had to be at
work by 8 – Perhaps not all parishioners but
all working class from neighbourhood – none among
them who earns over £150 a year.

Lack of funds & workers

Suffers from want of funds, want of workers, want
of accommodation for social work – Schools hopelessly
gloomy & unsanitary –

Social difficulty of Cliques

Social work also difficult from cliqueiness of the people
Days of one street wont associate with those from another

Keenness of Children at Doctrine

Keenness of the children about the Doctrine Church
on Dorpanlap System – S. Sch. – Parish Visiting

"Going for individual" better than visiting

but prefers to "go for the individual & get them one
by one" –
Give £70 to £80 nearly all to sick & convalescent

C.O.S. plans won't work though good in argument

Does not work with C.O.S. "They hold me in argument
but it wont work" – dont dare to recommend any one to
go to them –

Bribery curse of Christian work

nevertheless Curse of all Christian work
is the bribery – He helps all irrespective of creed
"Do you want me to pray with you?" "You can have your
beef tea without" – wants to get them to be Church
men – but such methods ruin the influence of the Church

Effect of withdrawal of social influences

of certain influences were withdrawn there would be
a great shake up – you must let by endeavour – not hopeless but

S. Michaels

S. Michaels Evans
Shoreditch Chap 80
LIX 93 *
Cont.

very high - moral compulsion on all to confess.
No opposition from parishioners - don't care whether he stands on his head or his heels - but will stand by their parson against Ritualists.

Moral compulsion to confess

Parishioners indifferent

Scarcely any one goes any where - believes he gets more than any one else - Friendly with non cons never proselytises. Only goes for Pagans - delighted to find people who believe in anything - says "my creed is best but you will go to Heaven all right" - [Nevertheless we hear outside that his nurse "went about telling horrid lies"]

Hardly any go any where

more to him than elsewhere

Only proselytizes Pagans

Drink & Bribery the two great obstacles to religious work *

Drink & Bribery the two great obstacles to religious effort - Drink appalling - Temperance organization failure - No help from Police who at night always smell of drink - otherwise first rate men. People are thirsty - mostly in clubs.

Temperance organization failure

Reckless & improvident marriages common - mostly free "Buildings" good sanitary - bad morally & religiously lead to gossip scandal & immorality - Persecution of Church goers worse there than elsewhere

Result of living in Buildings *

Oct 5. Bailey Tabernacle Congg LVI 23

Here 7 months - Church 2½ years with no minister. Knew little about the people - most come from N.E. All working class - 3 Sunday Schools - &c

Pleasant half hour Soc

Pleasant half hours Society - in the dinner hour daily. A very remarkable attempt - See full account page 27. "Does not help the churches in any way as the men live too far away - Get the better class of working men. Seems to be Mr Tom's work - [no information as to how long it has been going on] "Silver Arrow" will also be his I suppose - (Mr Fleming Williams used to be pastor here)

Mr Fleming Williams used to be here

As to visitation manage to look after their own people. Christian Institute Hoxton Market was started by Mr Fleming Williams time - now independent & undenominational

necessity of new methods

new methods needed to reach the people

Too busy to Co-operate *

Mr Cuff doing a great deal but all too busy to become acquainted. No Cooperation between Non Cons & Churches.

S. Michaels

S. Michaels Shoreditch — Whitfield United Methodist Free Church — LVI. 63

Been here over 5 years – no real change in Pop. only some displacement – mostly working class 18/25?
work amongst the poor in the Buildings – Congreg is drawn from wider area – 1 or 2 miles or more
People who have lived in neighbourhood & maintain connection
Entirely working class with a few tradesmen
Chapel always been twice too large – Is used as head quarters of the Church in London
Mothers meeting – few come to service
Brass band in connection with open air work –
Please sat eve
Sat Sch started January. successful & increasing.
Coffee & cake sold during the service –
Charitable relief £40 & hospital tickets – Applicants at Chapel only get 6d or something of that sort – tell them to go where they are known – Justifies the little dole – takes sort on side of deceiving

A little dole no harm

Thrifty & industrious families stand out

a few Thrifty & industrious families "are noticeable in consequence"
No strong hopes of success of the place as a Church
One chance as a denominational mission – a great work might be done in this way – Raising of funds the difficulty –

Must be worked as a mission

Money the difficulty

In St Marks Parish Sh

Pugh
Congreg
Whitfield Tab

LVI. 5.

High rents driving out the cadgers.
Congreg. mainly working people living in the district
others come 'a floating population' of people who have gone out to Dalston &c. Large proportion young
"the hope of the Church" – (one, claim 100 many & 200 every all told) –
Literary Society &c Mothers meeting dropped
Young people the Hope of the Church

Lockhart carry on a good work – have missioning women.
Shoreditch a model vicarage. St Luke's not so efficient too much repairs for property –
The work an uphill fight – Church membership 110

Work an uphill fight

St James / St James Buss
Shoreditch Chapel
LIV. 3.

An elderly man 65 or 70 been here 16 years
When came found a deserted Church – all it is he has done
does not seem much – but is accounted a success. He
attributed mostly to his wife & latterly his daughter
does not fill his church 30/50 many. 70/100 seldom is
All he claims & thought that pretty fair – ["Blessed are
those that expect nothing"]

Moderate expectations

Resident population (much reduced) work – hands
& are poorer class of workers – very long hours – Clubs
men & all meet late – Come ready for assistance
& are helped irrespective of creed.
Children come to S. Sch & some go on into the Guilds
but not all" – a boy gets a bicycle, or a girl a bloke
& then come no longer."

Lapse of the young people

The Galleries not needed have been removed & the Church now only seats 300 – Handsome Church with 'Shakespeare window' – Very large school room used for many purposes in a small way

S. Paul / Smith. Been here 18 years.

Dwellings Chg to LIV. 17

Character like City

Character half City half St Luke's. Approximately more
+ more to City. Population fallen from 12000 to 6000
Great part in Peabody Blocks. respectable now. Costers
the roughest & best off.

Costers condition

People only go to East End

Mr S complains of getting no help because not East End
One person wrote that he never subscribed except to East End

Congreg 20 to 30 many. 200 evening. mostly women many
Quite now. has given up all hope of getting the people to Church

No hope of getting the people to Church

All the stock reasons

Summarized all the stock reasons. Chaff & ridicule openly
especially in Buildings. The young curate was more hopeful
had started a service for men. 20 promised & came but
"You'll see I'm going to get them."

Confidence of the Curate

As to Charity Mon £45 in tickets Bread Milk Eggs &
+ give 3000 ~~[illegible]~~ dinners to Chicken Charging 1/2d &
250 invalid dinners a week. Works with C.O.S. does not like

Curate on C.O.S.

"too slow." The curate holds strongly that their is no method

Influence of the Church

Influence of Church much greater than figures look like.
The people come to the Clergy in preference to their own Ministers
when in trouble.

All sects represented

Every kind of Religious influence going "Oh dear we've got
every thing". On Sunday afternoon there are visitors from
5 different agencies in the Buildings looking the people to come
to their meetings. Wesleyans attended by outsiders. American &
The Egyptian Mission run by "old Egyptians". "Might bring
brotherly business. Their idea of cooperation described page 31

Vestry greatly improved. Police terrorize less.

Immorality in Buildings

Drink less than usual. Prostitution none. Much immorality
in Buildings among boys & girls.

Money saved

Much money put away in Banks. 700 depositors in them

Westerdale Wesleyan. LVI. 75

Wesleys Chapel. A kind of Mecca.
Only been a few months here & so knows little of the work
Well to do residents have left the neighbourhood. new departure

New departure

Just taken by establishing a home for 6 Sisters of the People.

St Paul Westerdale — Mission band of 70-100 are the voluntary workers.
Burchill Row Wesleyan — Give Christmas dinners large 1000 families £250
Cont. — Free Church Council "a vast expenditure of effort without result"
Result of Free Church Council (*)
Prostitution considerable in the City Road

Bennett — The Character of the Service the all important thing
Leyian Mission — with the poor.
LVI. 191 — See full written report of the work undertaken £199

St Mary Patch — Seen here by cars coming from Torquay
Golden Lane Chof E — Only 2300 in hals — owing to warehouses — 1500 in models
LIV. 137 — large carmen &c — Poverty due to drink or old age
Fair level of comfort — On the whole fair level of comfort — Buildings well managed
Effects of Buildings good — Mr P. thinks effects of Buildings good morally & spiritually
Outside Buildings some squalid lots — making district simple
Not East End — Complaint of impossibility of getting workers "not East End"
Mission Services failed — Has tried mission services but people don't care for them
Sermons also — nor for sermons — Even a Bishop wished not attempted —
Mens Club no spiritual result — Numerically mens club the most successful — but no spiritual result
Boys all expected attend Church — Boys Club small but all expected to attend Church
Temperance work unsatisfactory — Temperance work not satisfactory — given lease to the Conscience in relating the drunkard
S. Sch Teachers inefficient — S. Sch teachers exceedingly inefficient — but "are doing something for the ch."
Result of sending to Hospital — All serious cases of illness sent to Hospital — touch lost thereby
Works with C.O.S. — works with C.O.S. gives 20/ if anything. What is odd of a shilling
Quakers & Mission methods — Burchill Row Quakers & Leyian Mission — "methods I do not like"
Women & drink — Shamelessness of women about drink — Mothers meeting women all go out Public houses
Inequity of marrying places except in their parish

Baker — Not now a school at all but an association for study & discussing the Bible
Adult School — Strictly democratic constitution — any may attend who please —
LVI. 51 — Regularity of attendance constitutes membership
Drawn from all denominations. Society of Friends promotes Mens fire &
Provident Club &c — Womens section — (See particulars)

S. Mary / S. Mary Moore — Been here 40 years – Originally a ragged School
Goldenlane Hope Mission — The Matron has been here 47 years
Banner St. undenominational — Sunday School. Crèche &c – Children not very poor from "Model"
LVI.177 — The Evening school touches the poorest – usually Children sometimes
Affiliated Congregational Church — Sunday morning Service 'intended for Christians' – Small Number abt 25
Sunday morning Service intended for Christians — Evening Service 50 to 60 – don't get the rough people
Never get the rough people — To do this apart from other interests 'almost a failure'
Mothers meeting with Clothing & Coal Clubs – 1d in 1/.
Rough boys tamed — Boys Guild – some of the rough boys have been tamed
Goose club last Christmas – 95 members –
Deaconess visits – but drawing the people to service does not succeed
Relief by 1/. tickets – in hands of Ladies Committee
Halfpenny & farthing dinners for Children – & Christmas dinners
to selected Board Sch Children – Soup Kitchen –
Surplus food given to the Banner St Refuge – for admittance
to which most of homeless people want in the street extending
100 yards – Poverty of district not so bad as it was
Character of those who come to Models — The people in the models better than those who were displaced
|| The displaced people many of them went to Hale St neighbourhood
A young people's mission — work among the young encouraging – practically a young people's mission
Wishes they were nearer Hale St – No reports published at present

St Thomas Swanson / Goswell Rd Chapel — Been here 17 years – Sees parish gradually disappear
LIV.123 — Apart from schools little going on – Poor & shiftless people
Good day schools with 600 Scholars – well attended Evening classes
(*) Account of Reuben Mays mission (page 133)
Result of Teetotalism on Religion (*) — Drinkers no more indifferent to religion than others – where
Teetotalers acquired a new sort of religion of their own
Some of the worst Chums gone – Otherwise much the same

Reuben May / Q. Anthony St Mission — Been here since 1860 – first as LCM
LVI.161 — In the cellars 4 enormous coppers – the largest 130 gallons
Mr May or one of his family always on the spot –
doors open 9 am to 10.30 pm
Gospel given straight — Sunday free breakfast – very crowded (700/800.) –
Gospel service in morning & afternoon "we give it them straight"

S. Thomas

St Thomas May — Some local people – majority homeless folk.
Goswell Rd Cont — Large Sunday school – & big large mothers meeting
LVI. 161 — Clothing Club with bonus.
No longer visits — Claims to be in touch with the neighbouring people – but no longer visits regularly
Relief by feeding — Relief almost entirely feeding.
Gives dinners & stands at the door admitting those he knows
No cooperation "I am here & am buried here".
District not so bad as we paint it – not was so 10 years
Far worse 30 years since — ago – we should have seen it 30 years since
Not a bad place now – People very poor – struggling.
Not all we should wish but not like the past living in Chapel people.
Of the homeless many are reclaimed – become Christians & so
Has letters from all parts from them.
Come to me in all their troubles – many ex-pensioners
⊛ See report attached to page 175

St Luke Perry — Only here a month or two – Predecessor ill for some years
Chap^lo — People poor working class – no downward tendency
LIV. 150 — Warehouses surrounding – Several bad little lots
Attraction of old Parish Churches — Old parish churches always attract the poor much better than modern churches. tradition attracts people.
Three mothers meetings – nothing else alive – but very moderate Starters

Coke — A small affair – no interview
Christian Community Mission Hall — See Atkinson Booth XXX. 71.
LVI. 207

St Clements – Langridge – A very shy man – difficult to hear
Chap^lo — Inhab. working class of all kinds except the very best
LIV 111 — especially carmen &c – most live in Buildings
very few less than 2 rooms. – Of congreg. considerable part from outside parish though all are in neighbourhood
very few men – but getting better hold of young people
Church lads brigade the most successful work — The innumerable week day services draw about 25 a day
Church lads brigade – 80 boys – the most successful work

S. Clements

S. Clements. Longridge. Cont.

People in aggregate

Sunday School – teachers unsatisfactory – no time for class
People indifferent – less sense of need of religion than 30 years ago
Church making no advance
Children go to S. Sch – adults no where
not a drunken parish – no temperance organization

Hicks

Wesleyan mission Radnor St. LVI 135.

Children the most important

Smart young man of 30 – knows the district from boyhood
Is a bookbinder's tool cutter – better class mechanic
Has worked chiefly with the children – this the most important work – People of lower working class
some very poor – About 80 teachers all told
some coming from Hackney Y M C A – 53 attend meeting

Huge Sunday evening school

Sunday school 1483 scholars on books – attendance
67. morn 252 aft. 1000 eve – have had 1500
At one time – Evening School poorer – but afternoon school
tending to same level –
Sunday Evening service for adults – average 50. under
great disadvantage "over head 1000 children – imagine
the noise"

Large Slate Club

Slate Club over 1000 members – 6° a week – supposed
by those who work in the neighborhood

Large day school

Large day school – average attendance 685
Mission band takes lists & invites to services
Christmas dinners large – 1000 last year – Collection
of 5/ may recommend a needy case – Compare lists
with Hayden mission (just on other border)
S. Clements very active with gifts & "the rise"
Lot of drink in the neighborhood –

Saving for treats

not much thrift beyond Slate Club & saving for treats

Subscribing to expenses

The payment of at least part of expense of excursion becoming usual

Weak as to adults

Hopeful of the future when the sisters (Wesley's chapel)
get to work – otherwise weak as to adults

Schools discouraging

Schools very discouraging – 5 or 6 passed into ministry
Could not have kept on with it if had not seen these results

Vigorous voluntary work

Radnor St. an instance of vigorous voluntary mission
by large body of workers most coming from outside district

S. Clement's

S. Clement's Summers — Work depends largely on personal influence & attachment

Montana Mission — Member 18 years. Very full of himself. See extract from report

LVI. 103 — Poorer, worse than it was.

Quinces' buildings quite as poor as the Brewers' Rows

Character of Congreg — Congreg part from a distance otherwise local. Poor but not the low people. Numerous social agencies

Active affairs all round

Used to have a good temperance society. But people don't take an interest in temperance as such. Must have concerts &c to attract. Guild for relief.

No interest taken in Temperance as such

Dislike of C.O.S by both decent & rough — The decent poor dislike C.O.S & the dissolute still less. Inquiries from employers disliked. It gets out.

Local Gov^t very good on the whole

The only avowedly religious meeting besides the Sunday service is the monthly Bible class.

Fowler, LCM, LVI. 87 — Has been 20 years a missing. Mostly within neighbourhood. Very few of the people attend any place of worship. If at all to Radnor St. Friend institute too far & draws from wide radius. Wesleys Chapel too grand. Women attend mothers meetings of which numbers are held round about.

Good account of the people and their condition

People all working class & poorer than they were. Thinks there is an improvement morally. Not so much fighting & brawling. Indifferent to religion. Active opposition died out. People used to throw stones.

Taken with District 4

S. Matthew City Rd. — Fox — Only been here 2 months.

Chap^lo — Parish probably been going down for 20 years at least

LIV. 51 — Almost entirely artisan class. Steady respectable lot

Congregation from a distance — Has congreg come from Dalston & Hackney — parishioners hardly touched. Excellent visitg. Good congregation

Daily services are Family Prayers — Daily services are "family prayers". P.S.A. attached. Day & Sunday schools

S. Matthew's

S. Matthew's. Dereport Congreg LVI. 37

58 years old & lived here all her life –
Is Secretary of the Church & a metal worker
Remembers the district when residential –
(*) [Squares are always a sign of this] –
now workshops invade the back gardens
not much change since 1889 –
working class mostly comfortable 25/ to 30/
others as low as 18/ – & some extreme poverty
Church gets a few from all round – not many
from immediate neighbourhood.

Could not support pastor

(*) No pastor as they could not support him
Church seating 1000

Result of mothers meetings

(*) Mothers meeting – the women attend all the
meetings round – increase their resources thus
do not help the Church in any way

Good Temperance meetings due to "woman all on fire"

Get good temperance meetings – a number of women
"all on fire" –

Attraction of special services

People do not go to the Churches – go to the special
services in the Agricultural Hall or Theatres
if at all – many to concerts & lectures of S. League

Free Church Council Group moribund

(*) Free Church Council Group – moribund.
Police dont do their duty – got many broken windows

Indifference the damning quality

Indifference the damning quality –

A working man's Sunday

(*) Description of a working mans Sunday

Finsbury Radical Club

(*) Noise & bad influence of the Finsbury Radical Club
premises opposite his house – Sup ing home at 2 or 3
with money –

Dark future

Future of Chapel dark – may be closed

Taken with district 4

St Barnabas. Heylyn. King Square Chapel LIV. 161

– Only seen after 2 unanswered letters & several visits
a diffuse & simply talkers when found
Nearly 70 – velveteen jacket – looking like "set crew" deep
Has been here 25 years – Pch. Labourer, warehouseman –
Came with Stoneley of Commercial –

Snowman's Unity Church

Snowman's Church – largest in North London – once a
fashionable resort – dead now – the great change

St Barnabas. East — Venerable old gentleman - here 37 years
Baptist — Crowding following demolition - family in 80s
Spencer Place Chap — 200 in Rahere St. a congregation to fill any
LVI. 149 — place of worship -
Draws his congg from St Luke's & Clerkenwell
Purely working class - not many in money
Mothers meeting 300. (200 average) "Very poorest class
2° in 1/ bonus on clothing club - Excursion &c
Tea 300 to Hastings each paying 1/9. - Christmas
Club 230 - pays 1/6 receives 3/ worth of food.
Large bands of hope -

Sankeys hymns — Give them Sankeys hymns - that's what they like
Hospital letters — Number of hospital letters - great thing with mothers
meeting - never refused an applicant

Good feeling for Mr Baker — As to attitude towards religion - mention Mr
Baker's recent election when his record as S. Sch
teacher was cheered

(Taken with district 4)

St Paul Lewisham — Here 18 months
Gowell Rd Chap — No poorer parish in London - Very poor shows it
LIV. 71 — People need all casuals, waifs & criminals

Probable fate — Probable fate to be cleared for warehouses

For Children you must be near — The secret of getting children to S. Sch is to be near
Extract from Scripture reader "Only a very small
Small proportion who attend — ~~persecution~~ attends any place of worship"

Inhabitants of one street — Analysis of inhabitants of one street.
District - 6 - (Part of Inner North London)

Parish Notes

Districts ~~5 & 6~~ 6

~~Parts belonging to Inner East London~~

Parishes included -

Sidenotes

S'Leonards Buss
Shoreditch. Chofe
LIV. 37

A man of about 70 - been here 17 years.
Pop mainly low class labourers with a sprinkling of casuals & criminals
More dark blue than our mark shows.
Shop keepers in High S't & Curtain Road all non resident
Congreg. 250 & 400 - (Fairly regular 700/800.) Communicants 300 - nearly all parishioners.
Increasing owing to energetic Curate -
Much people in Norfolk Buildings never come &
Mission attempted was a failure -
Complains of utter inability of the S Sch teachers to teach

Spends on orphan out of income

Spends £300 to £400 a year out of his own pocket & so prefers to have his own nurse

Gives only to those who come

Never gives to any who do not "come to them" i.e. to Church &c - Duty of Church to confine its charity to its own people - Soup tickets more wider given.

Except Soup tickets

Said he co operates with C O S.

Decay of Atheism

Old story of decay of Atheism & spread of agnosticism since Bradlaugh's death -

Falling into line with High Church

Brought up Evangelical but has "fallen into line" with the more modern school - Began as superintendent of City missions 40 years ago & remains so but worried

L.C.M. don't work for church

not begin again - They don't work for the church.

Mr Cuff's work.

Mr Cuff still keeps things humming - but most of his people live away now - "We rescue people from the gutter & Cuff's people then bribe them away"

Improved vestry

Was chairman of the old vestry - robbery & corruption bad when he first knew it - feasting drinking & now a first rate body - Some of the working class members excellent -

Exaggerated views on temperance "Reasons bribe working body"

Condition as to morality

Any amount of fornication - very little systematic prostitution

Criminal haunts

Norfolk Buildings a haunt of criminals - Norfolk Arms a notorious place of resort for them -
Health good but for infant mortality.

5/6 Part of Inner East London

St Leonard Gosley
Shoreditch Mission

Cuff
Shoreditch Tab.ck
Baptist

See District 9.

St Paul's Shadwell cont. — [illegible]

LII 95 — [illegible]

St Augustine's Burrows, Haggerston Chapel — LIII 195

The parish is worked by the Sisters of St Saviour's Priory – of whom 13 are allocated to it – the Priory a stronger force than the Vicarage. Mr Burrows been here 18 years – enjoyed our Catechising of the Sisters who were broad. One "a woman of keen narrow intelligence – a walking encyclopedia of the parish."

Sisters a stronger force than the Clergy

Chief centre of employment the Gas Works –

Industries

Boot making is more important employing men, women, boys & girls – & then comes Cabinet Making in workshops but also as home work.

Goldsmiths Buildings

Goldsmiths Buildings (*) put up on site of Almshouses the sale of which is regretted – Shoddy models.

Influx of Jews Cheaper a source of difficulty.

Work of the Sisters

Eight Sisters to let off for visiting – larger, Sleep out, Rec. Breakfast – dinner – teas – &c – work given to women – tickets given away – old clothes sold at nominal prices &c &c –

"Too successful" girls' club (*)

Successful Girls Club – but too successful for the small girls to care for it.

Religious disappointment

Real response v. disappointing – a great pathos from the religious point of view.

S. Augustine Mission Hagerston Cont. L111. 195

Children improved fed rather than under fed

Drinking among women certainly increased.

Feeding of children

Time generally for regarding it as a scandal that a woman should drink at the P.H. Women rather reform than attack – On the whole well conducted

Women & drink

Factory girls Xmas Club

Factory Girls Christmas Clubs did harm

Smoking in a carriage –

Police Evasion

Order not well kept by police – Wars kept out of the way

Mr & Miss Cotsford Congreg. L11. 107 Dove Mo. Mission

Branch Mission of Cambridge Heath Congreg Church

Mr C. has been superintendent since 1869

Miss C is a Board Sch teacher.

Causes of poverty

High rent, mis management, improvidence & early marriages responsible for poverty – As soon as the people have money they spend it

Insufficient mission accommodation.

"Monday morning"

Attendance at school worst on Monday – P Houses full of women – Children at home while mothers drink

Parental carelessness

"Children do just as they like – Parents dont care what principles are instilled

C.O.S rigmarole

Does not favour C.O.S. such a lot of rigmarole

less brawling

Decrease in street brawls

Destructive ways of people

Destructive ways of the people with their homes

"Characteristics of poor"

Characteristics poverty & shiftlessness. On one in 30 regularly attends any place of worship

S. Mary Tanner Haggerston Chop 6 L111. 105

Has been here 13 years –

Poor decent working class – boot & cabinet trades. Easy work

Congreg from outside attracted by music & preaching

Getting poorer – better class moving out – but still there is more holiday going

Congreg larger from outside – though many have lived there

Mr T's predecessor was a popular preacher – Had fine good musical service

Too elaborate for the poor

Made it a fashionable church. the poor dont come –

Service too advanced & elaborate – must be simplified.

Conditions of success in mission work

Must have a service in which they can take part

Mission work no good unless continuous.

S. Mary

S. Mary Tanner — The Clubs don't feed the Church

Haggerston Chap.6 — The working classes who come to Church won't do missionary work – keep sailing apart from their neighbours

Contrasted

Clubs & the Church

Attitude of the working classes towards missionary work

Nicholls Sq. Nurses – no good from Church point of view – won't report or give information to the Clergy

Attitude of Nurses

Visitors & Sisters dislike of "Case" papers –

C.O.S. "Case papers"

M. T. makes as strict enquiries as C.O.S. but is more ready to relieve

Friendly workers failing

Friendly Workers Committee now follows same lines but is very

Extravagance in drink (*)

Not much drunkenness but great extravagance in drink

Miss Tuckey — Works more & more on C.O.S. lines.

Friendly workers — General census broken down

LV. 25. — Reports &c

S. Chad. Shaftesbury

Haggerston Chap.6 — died 25th March

Cook

Shad. S. Mission

LV. 115

(Connected with Shoreditch Tabernacle.)

Mr Cook Superintendent of this mission is also Treasurer of Shoreditch branch of Protestant Alliance – See end of interview – Is also connected with some other missions – Views on ritualism very strong & burst out

He had spoken to Mr Cuff – Mr Cuff had said "it must be all right"

At first feared lest the enemy were trying to get information

Division of district between 3 missions

Division of district between this mission, the Wesleyans & Hoxton Hall & the Costers – See particulars with map –

Constant need for soup tickets

Of his streets Laburnum St. the worst. "People always have to be supplied with soup tickets" – Many of the parents criminals

Gangs of rough lads

Lads form gangs which fight in the streets – "Laburnum St. gang" figured recently in police reports – Condition due to "Clerical interest"

Effect of over giving

"Will give them a loaf but don't keep them out of it"

Small building with soup kitchen under. Hire No. School for Sunday School – morning, afternoon & evening – 500 on books

No paid workers – about 30 voluntary teachers –

Power over rough boys & paid off by "given away"

Bible class for rough boys (on Sunday) – Have difficulties until they know you know them & can shut them. They think he can be sure to lag & put me away" – [a curious basis for discipline]

B

St Chad Cook — St. Chad

Shad St Mission

LV. 115

Cont

Small attendance at Sunday Evening Service – women & children

Give a tea now & then to which they come to the Place

War rages between the Mission & the High Church Rows.

People warned against "unconsecrated places"

War with high Church — A Struggle for the Children "They get them ..... we get them" look

Struggle for the Children — Give bread & blankets – Say "if we come we must not let Sister may see us"

"They are very kind" – & all the rest of it

Mr Cooks teas are an attempt to counteract these tactics.

"Band of Love & Service" 80–100 rough noisy lads.

Something Every Evening – Visiting by tract Society

Small benevolent Society for relief – Soup kitchen distinct fund.

Mentions Snelgrove – Baptist – Farwell – Congregationalist – &

Mr Cuff as the most zealous worker – Also Mr Accomore's

Mission in Ware St & the Drysdale St Open air Evangelistic mission

Railway arch Service — A band of men of different denominations who for 15 years

have held service under the Railway arch there – Maddock

Wesleyan also mentions – Pauperism increasing – Church work feeble

High Commendation of the Police – many abstainers –

Prostitution not so bad as it was – Ware St still bad –

Crime not increased – Health bette. Sanitary authorities active

(*) For account of The Shoreditch Protestant Alliance & its

ways see page 129 & onwards –

St Columba Cont Ch of E — Most extreme ritualist Church in Hoxton – One of extremest in London

L111. 123

Been going on for 30 years. Parish poor but not so poor as some

About half seem to get drunk Sat Night – & abt 1/4 Chronically out of work

Sat Night drunkenness — Living under crowded conditions results in physical weakness.

Pensioners out of work — People receptive & teachable but morally flabby

Effect of crowding — Church work more encouraging than in Stoke Newington.

People receptive, teachable but morally flabby — In looking after communicants stiff letters referring to Spiritual

Looking after Communicants — records have a wholesome effect – Mr C is a "priest" –

Ignorance of truth — Stories of altar scares a thief – People ignorant of most fundamental truth

By means of open air services & processions – Congs increased

Workers from parish — Large number of workers drawn from parish itself.

They at make the proper work – Low Irish – but not their own class

Three streets off = 3 miles

Cramped for room – Congreg. Collections & doubled in last 3 years

S. Columba LeCouteur Cont

"Intercessions" offered at Early Celebration on Thurs & on Saturday Evening – 120 intercessions in one morning

All communicants expected to confess.

Local indifference to extreme practice –

Procession interesting – valuable as a "witness"

"Wards" & "Confraternity"

Communicants divided by age & sex into 8 wards together forming the Confraternity of S. Columba

Relief by the Sisters

"Sick & destitute poor" relieved by the Sisters – £150 per ann

They never lose sight of those over whom hold has been obtained

(See also page 26)

S. Anne Hoxton — Puttocks Chapel — LIII.77

Been here 30 years – living 22 years in two rooms of the mission house

Small compact parish 4000 people – 550 houses.

"Upper poor class" – lots of money grip – not needy

Except through drink – very narrow lives

Vicar has lived in two rooms of mission house for 22 years

Suffer from Stingy landlords (Lord Allington)

narrow lives of people but not needy

Clubs & Crampers for want of space.

Clergy more about visiting – relations very friendly.

Most approve all churches

Large proportion of baptisms – Society body Churches

Sanitary administration improved.

Influence of Board Schools

Board Schools the most important new influence which time

Drink worse than ever especially among women – "a funny thing"

Cohabitation + faithful

Very little prostitution – more cohabitation with faithful + marriage if there are children.

Personal character of influence

The response – largely personal – Sense of duty follows

Call it "conversion"

+ a gradual change in life – call it "conversion" – at any rate it is a fact. + takes a good deal of hard plodding work

Adcock Hamond Sq. Mission LII. 127

Connected with Mission for 30 years –

This mission is attached to + happens partly by Harcourt Chapel

Mr Adcock is a baptist – Mission works independently

Most important work Sunday Sch & Band of Hope

Get the poorest children – better dressed than formerly

Don't come without boots or so ragged.

Adult service not flourishing – Costers Hall meeting bigger.

More open sinning among women –

St Andrew Moore — Twice written to without effect.

Hoxton Chapel — Pleasant when seen "really nothing to say" trivial & indolent

L111. 229 — South of Canal all of the poorest class

Hoxton can't get workers — Short of workers - some come to Hoxton

Small congreg. - mostly from out side -

None of S. Sd teachers live in the parish -

Parishioners go nowhere — Quite 95% of the parishioners go nowhere.

Only children to teach - & mothers meetings

Jackson — Occasional services by circuit ministers &c & permanent

Pimlico: — work by missioning & nurse

L11. 7 — Medical mission 3 days a week. 11.30 - 12.30. 2d fee

Free breakfasts for Board School children.

Medical mission. Soup Kitchen &c — Soup kitchen (with bread) at nominal charge or free

Penny bank &c - participated largely in Blue & Pl. Chapel almanac

Not much result in attendance — Not much result in attendance at Religious Services

Evans — Has been 10 years in the district -

2 C M — Crowded tenements - difficulty to stop sub letting

Nasmyth Hall — Fair working men, but drink a lot

L11. 79 — Holds no meeting for Children who are well looked after elsewhere

Children well looked after by others — Not much for Sunday school -

Numbers attending his mission services are increasing slowly - but many leave.

the respectable go — Get respectable & leave the neighbourhood -

Works under Mr Moore & sends relief cases to him.

Few in Lilmer Saxon attend any place of worship.

Will send their children to S School & say they can decide for themselves later. In all parts the attendance is small -

Children to decide for themselves — (*)

Difficulty for families with children to find accommodation — (*) Great difficulty in getting decent lodgings for families with children. Practically forced to Lilmer Saxon

decrease in roughs &c — (*) Distinct moral improvement in last 10 years - evidenced by decrease in street disturbances - used to be tremendous brawls

|| The original Lilmer Saxon people (small houses) went to Walthamstow

S. Andrew - Osman — Girl Superintendent.

Hoxton Costers Mission LII. 182

Wilmer Gardens a little hell — Wilmer Gardens much worse than it was - "a little hell when the small houses were there, some decent families lived there - All the riff raff came to the dwellings since from Nowadays S. - were put up by a man who went bankrupt - were run as a Mission owners cannot get the rents - very rough lot - brothers Chieftain - found 600 for a ticket meal -

Swarming with chieftain

Where S. a nest of brothers — Where S. was a nest of brothers & used to be regarded as the worst - (but is better now) -

degeneration of district — District as a whole has degenerated - people from

people coming from Centre — Centre working out - each room let separately

Mission started 1861. I been here since 1881 -

large premises - All workers voluntary except hall keeper

Mission Church 421 members - More go than come

transfers to large missions — only transfers - as a rule go to some large mission with a church membership like Charrington

Coming working people who were poor & have improved — Congr. all working people - have belonged to the very poor class but have improved - many used to be "my boys & girls" - Kept in as workers & now

drawn from old scholars — their children come "we have raised them" now people say "what a nice decent respectable lot of people" - In the working school they get the higher type of children

Set his face against the loafing class. — Mr Osman said "I should be sorry if I only got a lot of these loafing people" - I have set my face against the loafing horse class - I was taken in by them at Golden Lane". Hypocrites & many spent on them is thrown away -

See full report with accounts page 193 -

Charitable relief principally to those we know

Feeding the children — A good deal of feeding the children - Tickets to Board Schools

Their own don't need it — Their own S. Sch children do not need it

A good many children sent to Holiday homes &c

Think worse because of a worse class coming. — Think worse because getting a worse class

Two classes as to thrift — Thrift yes amongst one class - there are two distinct classes

St Saviour Dundas Hoxton Chapel
L111.15

Been here 7 years.
Worst possible account of parish best of congreg.
Former most degraded latter most decorous imaginable a good many as not like her now

Contrast between parish & congregation

Next people going - dregs coming -
Worse in every respect than Stepney
Church often full for magic lantern screen &c

Extremes of High & Low in Shoreditch

Shoreditch suffers from extremes of high & low.
Social agencies - a lot going on great on dancing

Costers Hall & Hoxton Hall free & easy work

Spoke of Costers Hall & Hoxton Hall - free & easy service - nothing to pay & nothing to do - both pauperised. Take the

based on the giving

money away & they will stop in a week

Attraction of preaching

Men like Cuff attract because they can talk - but none of the non-cons live in the district more really touch the people -

Out of work & many of them

Marriage standard extremely low. Marriage frequent when man out of work "wants comforting" & has leisure

Boothe Napper
L11.123

Small affair - never replied to our letters

Dimble Harvey St Presbyterian Mission
L11.89

Branch mission of Highbury Presbyterian Church
Work concentrated on bad patch south of Canal
Some of congreg come from beyond - but have mostly lived here
All week day meetings are late 8.15 & people can't come till
Evening classes do not close till 9 or 9.30
Large number of social meetings are held - See list A 93
Limitation of spiritual work Report regrets that spiritual work can only be carried on to a comparatively limited extent -
Result of tract distribution 28 tract distributors - result "as advertisement" does appointing
Drink blights the work Drink the one thing that most blights our work
Work is growing - for a few years only held their own
Deterioration of district District has deteriorated morally & become poorer
Improve & go Old stay - improve & go - Come when in difficulties to the mission
Come to medical mission Mission thoroughly alive.

Christchurch Kelly
Hoxton Chapel
LIII. 213

no important change in 30 years

Hoxton a bad "beggy name"

First visit – 30 years ago – No important change.
Not one of the poorest but many work class
2/3rds of his own stipend goes for parish purposes.
Hoxton a bad beggy name – few people believe
"poor Hoxton" – Congreg small – used obstacles
Quarrelled with C.O.S. Centre before his Sundays time
& nevertheless a strong C.O.S man
In his heavy back insists on annual with a sword
Story of the goodwill value of a little fish shop # 223
A gossiping interview

Hurst
Congreg
LVI. 21

no interview.
Reports sent
The man has gone into business to make a living

Garham
Brethren
Bethesda Gospel Hall
LII. 47

Membership between 80 & 90 of whom 2/3rds come
from a distance of one to 3 miles. Work entirely
voluntary – The Brethren make weekly collection
Amongst themselves & never ask for a penny outside
They formerly lived in the neighbourhood but have
got on a little & so moved – All good working class
consist largely of young women in city situations.
Migration the great difficulty

Principles of the Brethren

no longer live here

St Johns Forest

failure of work amongst the poor of Hoxton

Special Evangelists in 500

Tract aist unsuccessful

Coldness or indifference has increased

Watchnight Service

They get hold of the poor in Hoxton to a very small extent
Open air services do not attract as they used to do
Secular meetings attract the larger crowds now.
Look back regretfully to the time when they used fill the Hall
Have engaged Special Evangelists – without success.
Passers by will stop for a few minutes but will not come in
Tract distribution also unsuccessful – 150 or 20 meet tract
Sunday visit not from house to house – well received – but
the people do not come.
Coldness or indifference has grown of late years & others
feel the same. 7/8ths of the Wesleyan Congreg come from a distance
The only full night is the watchnight service – they come from
the public houses & may be accompanied by teams –

St Johns Parish

Christchurch Farham
Hoxton. Bethnal
LII. 47
Cont.

Beyond the Bible distribution – no visiting undertaken
nor is any charity given except to keep a member
under exceptional circumstances – neither time or means.
They ask nothing of the public & so nothing should
be expected of them.

lack of workers all very poor alike

The neighborhood suffers from lack of workers – all
very poor alike – Most active agency Costers Hall
where a good deal is given away.

as poor as ever

Great sanitary improvement – but people as poor
as ever – & drink rather on the increase.
Economic decent men – frank & reliable.

Holy Trinity – Cartwell-Robinson
Chofe
LIII 171

Been here 7 years – active member Christian Social
Union – large "bird like" views.
Impatience with Mothers meeting & "all those worthless things"
Parish not one of the poorest in Hoxton – great
majority artisans. Tendency downward – Crowding
on the increase –

large social views & consequent impatience

Uselessness of outside workers

No outside workers – has found them "Precious little use"

Money all he asks

All I seek outside is money

What S. Schs teach

S. Schools Dominican system – "Teachers tell Worthy
Stories – tell the children that God loves them & that
they must be kind to one another – all very nice
but not the faith" –

Large men's Club rather neglected – Lists of Services –
making the most of them – drawn up by somebody else

Early church & then Liberty on Sunday

"We are always at it" – like the people to come early
on Sundays & then for rest of day do what they like – But numbers are

Advantages of Sisters for visiting

small – Advantage of Sisters' for visiting over Curates

Pleasant friends of the Temperance section

Temperance Society good as regards numbers but a friendly
very pleasant among themselves.

Non com lack of knowledge of the poor

Lack of intimate knowledge of the poor possessed by Non Cons
Influences Mansion House relief –

Incompatible Sanitary authority

Praised Sanitary authority – incompatible.

Tactless policeman spoils the beat

Police in with the Parishioners – hopeless question
a policeman who throughout ought to be ashamed of himself for "spoiling the beat"

Holy Trinity. Cartmel-Robinson

Cohabitation not prostitution

Lots of thieves of same class

Quantities of money going

Children's pocket money

Lack of domestic economy

House room

need for lower buildings & wider streets

low political intelligence

don't care abt church

not abt Hall of Science

S.A. constant change

Amusement v. hot & pipe

A good deal of cohabitation – not so much prostitution
Lots of thieves though not the centre of criminal London
Various classes of thieves – ascend & habits.
Not much thrift – astonished at amount of money going
Children lots of pocket money – more than his have
Much lack of good management – no knowledge
of domestic economy.
Health fairly good – air sound.
Never a house to let – so near the City.
Lower buildings & wider streets needed
Low political intelligence – & great indifference
As regards the church not a trace of hostility. Surprised
don't care about it – "very nice – but they don't come"
Hall of Science supposes that as they would not
come to church the working men would come there
Not a bit of it – would probably prefer the church
but really wants to be let alone.
Spoke of the efforts of the S.A. – effects of constant
change found necessary – momentary success &
then dwindling away – till another change is called for.
Active demand for amusement – but only the whole
give a man his pot & his pipe & he will be best pleased.
There is the hopelessness of it.

St Mary Dover Road
Hoxton Chapel
LIII. 147

Neglect of Hoxton Company to East End

Influence of Boys & Girls club

Results of visiting

Member 17 years
Parish has been & is exceedingly poor.
Many costers labourers &c – neglect of Hoxton company
to East End – Boys & Girls club have little or no
effect in bringing people to church – but influence has
been "good without being gushy". S. Sch teachers
drawn from congre – far from satisfactory
Whole parish visited once a year ~~& attempt made~~
to record results – not very successful – impossible see more
than one family in each house – visiting easier in buildings

St Mary Islington Cont. LIII. 4

Used to be a great sinner in every way. Large sum out of his own pocket – at war with C.O.S. – found out the error of his ways. Complete C.O.S. convert.

Convert to C.O.S.

People complain they get nothing out of the Church but "I want my them"

Salvationists have the old Grecian Theatre

S.A. inoffensive

Inoffensive but fail to touch the people

Baptist Chapel closed. Parish too poor for the Dissenters –

Parish too poor for Dissenters

Pleasant ways of the police

Police always ready to help & always open to a bribe.

Drink

Drink increasing greatly among women. Perhaps better among men – but still terrible. P.H. a big lounge

Crime

A good deal of crime.

Chivalry in relations betw. young men & young women

As to marriage they begin to walk out 00 conformedness early & many very young. – Struck by the sense of honour – a great deal of chivalry. Stick to each other faithfully. –

Prostitutes from Servant Class

Prostitutes around almost entirely from the servant & barmaid class. Girls won't remain in service

Burial insurance

Every one insured for burial – impossible induce any one to join a good friendly society

Thrift among children

Thrift increasing among N. Sch. Children –

Health wonderful good –

A man of private means – has got room for a vicarage which he said he should build & then retire

(See Page 20 for S.A. Grecian Theatre) –

St John Baptist. Pownall Hoxton Chapel LIII. 3

Man of about 75. – been here 34 years

1/10th Small shop keepers 1/3 artisans. rest labourers & [illegible] with strong criminal element about Nile St

Population

Criminal element. Nile St

Parish got constantly poorer – Small congregations

Small Congrs. – from outside

Most of those who come may be from outside –

Those who come are of shop keeping class. – There are the mission services however. –

Large day & Sunday Schools – Parents don't send the children to S. Sch they come of their own accord – are turned out to get rid of them

St John Baptist Pownall – Deaconesses & others visit – has not from house to house
Ch of E Send to Nicholl St for nurses – they are ladies – not
L111. 3 of lower class like E.L.H.A.
Cont. work closely with C.O.S but could not keep her
Superior class of the Nicholl St. nurses visitors going without some tickets – & he held up
Need of "some tickets" for his visitors a great bundle of soup tickets
Wesleyans in New North Rd very active & well
attended on Sunday night
* old story as to Bradlaugh & indifference
Hopes of a revival * Quite lives in hope of a revival.
Drink no improvement – bad as it can be.
|| Health excellent. Broad streets low houses. Gravel.
A courteous gentleman of the old school – hard his work
manfully to cope with this huge poverty stricken district

Wood – Younger school of non cons – clean shaven – active – energetic
Wesleyan Mission New North Rd bent on success – too pushful –
L11. 157 Been here 7 years – came to a dwindling church
less than 100 has now 800 members & a Sunday
evening congreg of 1000 or more – a full church
The test of success This church & Costers Hall the one successful place
in Shoreditch – all the rest empty or nearly so
They do not go on right lines. – Cuff not really Shoreditch
|| & drawn many from elsewhere – St John Hoxton with
Sittings for 2000 gets 70 or 80 morning & 100 or so night.
Same elsewhere. – Remarkable how few in London attend
Proportion of non attenders no other part like it – He estimates that 95% do not
attend any place – used to put it at 90% but experience
has led him to revise this – a leading minister agrees with
Habits against Ch going him – not hostile but habits & the struggle for existence
One exceptional method used all against Church going – One exceptional method used
& these he uses without stint –
Slate club titles uses Greatest lever the Slate Club with 1200 members – as
President gets names & addresses & entry of the homes
Mothers meetings & bonus clubs 2 very big Mothers meetings – with coal & cloth bonus club

St John Baptist Wood
Wesleyan Mission
LII. 157
Cont

Medical Mission &c
Social life of Good Templers Lodge
Satry free Concerts
all open to all
Results in Church membership & class work
Dislike of Londoners to say where they live
Close balance between income & expenditure
dressing of the young women
heart breaking removals
Button holing in Street & every device to get hold

Also medical mission & dispensary - legal advice &c
Temperance work - Sons of Hope & Good Templars Lodge
with plenty of social life - Public Sale Concerts every
Saturday night - free Concert in Church - drawing under
All thrown open to any body - no sectarianism
& no 'sheep stealing' as they attend no where.
Every thing is but a means to draw the people to Christ
Much done in the Church membership - & Class work
About 12 classes. Each meet under their leader
once a week - every member attached to some class
Many Londoners prefer not to say where they live
Tries to break this down - over risking losing them.
Keeps systematic street registers of addresses
Members mainly working class - many quite poor -
Income & expenditure run equal side by side -
Extra Expense one week - arrears the next
Numbers of his Congng are young women who work
in the city & dress astonishingly well on quite small
means - daughters perhaps of former residents who have left.
These removals heart breaking - a constant stream week
Apart from medical mission - little given & always in kind
Money all raised by voluntary means -
[See account of visit to this Church by Cripps - Page 175.]
(transferred to "Visits to Churches. C")

Battle
Bible Christian
Jubilee Chapel Pastor R.
LVI. 123
Hard repulsive people
Instability noticeable

Only here since August - Church practically dead
He comes from Cornwall or Devonshire - seat of the sect -
Impression of the people unfavourable - 'hard & repulsive'
instability especially noticeable - always moving &
always changing their minds - Come to Chapel for a
few weeks & then drop off - Many 40 to 50. Every 110
only 15 when Mr B came - Poor folk mainly living near
Church membership 70 - on trial 40 - pay their quarterage
Mothers meeting - Coal & Clothing Club - below cost - Good Templars
Visits near the Chapel & the infirmary - depends on visiting &
buttonholes the men in the street - using all devices to get at the people
Christian Endeavour Society also visits - now trying for a sister.

St John Baptist Battle Bible Christian Conf. LVI. 123.

Relieve not much – but rather loose. – Clothing boots
T. are sent by Devonshire friends – never money
except in extreme hard cases – sends coal sometimes
without saying who it comes from – to avoid bribing
never helps cases of drink –
Belongs to London Bible Christian Council –
No cooperation. Every body for themselves – Charity for all

Character of people

As to thieving has had boards & a table taken
much drunkenness & wicked living
Health poor through crowding – Plants high
As to morals is sanguine – Jubilee Chapel here
So prosperous – Simple hard working man seeking no
selfish aims & content with a bare living –

St Peter & Hoxton Hopspell Chap. Co. LIII. by

Been here 3 years
Pop. almost all poorest working class with criminals
in Hoxton Market – degraded & hopeless people
Women generally worse as well as the men
Many Comp. 24. Every Sd – Mistake to build a
Church here – want the workers – not the Building
No mission service. "Don't believe in Extra Effort"
better go bloodhounding – Small mothers meeting. Small
Sch. they go where they get the most – Apparently
to the Christian Institute Hoxton Market
As to visiting – don't like to intrude – only go where
I shall be welcome – believe unpopularity of Church
partly due to the claim of visiting day when –
would be glad to have ladies to do it – but they have
none – lack the glamour of the East End.
A grant of £25 for M. V. R. A. not a penny more given
You will find me a good deal more straightforward
than many – I don't believe in hiding things when I
tell you the Church has no influence at all – it
practically touches no one on their moral side.
Mr Cuff's Tabernacle the most healthy organization – but
they give away a great deal – but Mr Cuff very much alive

Hopelessness degraded people

No church plan needed: the workers only required

Extra efforts no good

Children go where most is given

People take offence at visiting

No ladies available

Church no influence.

Charities institutes given – relief & tickets
are all the rage – & for people
Neither they are not so generally given as
the Dispensary & a Hospital – Many of them

St Peter Burtt
Hoxton Christ Institute
LII. 57

Superintendent – In workshop mending pair of chaps boots using his dinner hour – Places packed with brushes. His business is the making of horse clothing – Earns 40/ a week. Mother is assistant Superintendent – Daughter assist.

All Mr Burtt's family assist

Immediate district improves greatly in 10 years. Hoxton Square dark blue rather than black. Rodney Residences cleared – place renovated. Old inhab. went to St Luke's or to workhouse. Hoxton Residences also better – re arranged –

Improvement in last 10 years

Prevalence of painful poverty

Prevailing condition painful poverty – of 150 children who came to ½ down yesterday 132 were for

Dinnerless children *

Catherine St School with tin tickets indicating that they owned other wise have had no dinner. Have 4 halls – no paid workers – but about

Connection with Rev Fleming Williams Church

90 volunteers – many come from a distance. Rev Fleming Williams is President – & his church supplies funds & workers too –

A great deal going on – see report (page 63) –

Only one visitor – confined to the market & adjacent streets. Rangers of Hope – Phoenix Lodges &c. Religious meetings (except S. School)

Small attendance at Religious meetings.

small & ill attended – Sunday Evening Service converted into Bible class – work among children growing.

Work among children growing

They are becoming better & cleaner – Retain the girls & youths by classes & guilds – but it is hard to get the Fathers & Mothers –

Retain girls & youths

Charitable relief in kind

Charitable relief in kind on a large scale – Food, clothing, & gifts to children – Clothing sold

nominal prices

at nominal prices – some charge always made. Christmas dinners are given – & work when possible

See extracts from diary

(See extracts from diary of work &c. page 69.)

Secret of success

Success mainly due to Mr Burtt's intimate knowledge of the people & their adaptation of means to end

See copy of monthly record page 71)

St Peter Hoxton — Kelly, RC — XII B. 79

St Monica Hoxton Square
Father Kelly has been here 34 years.
Area covers the whole of Shoreditch & part of Bethnal Green – Poorest RC district in London
Also 2000 RCs – Rough & nomadic – mostly Irish but a good number of English converts "who had tried Ritualism & want a settled faith"
700/800 to mass on Sundays many – but not more than 1/4th really keep their duties.
Church entirely free – no hassy at the door which is apt to keep the poor away – most give something of free will

Effect of pews at the door

Success of Girls Clubs
Failure of Boys Clubs
Character of Hoxton Mens clubs

Clubs for girls. Boys Clubs failed more than once
"They want what we can't & won't give them"
Mens Clubs of Hoxton no better than brothels.
One in Hoxton Sq was open practically all night & men took women in habitually – Impossible for the Church to compete

*

Attendance at schools very bad –

Poverty a cause of pauperism

Give scarcely anything – Poverty a most principal cause of pauperism –

*

Church lacks a firm grip

Leakage of lads & young men

Church not a very firm grip of its flock –
Great leakage especially among lads & young men though they don't go to any other churches – but many keep away conscious of bad lives

& the explanation

Hoxton getting poorer & swarming with thieves

Hoxton getting steadily poorer & swarms with thieves

Open spaces & the vestry

Bad consists in open spaces under the vestry
One of the most crowded districts in London

Drink

49 Public houses in Hoxton St. – Teaspoon overcrowding

St Mark Shoreditch — White, Chas — LIV. 61

Here 11 years – Poverty parts all pulling down
now mainly decent working class –
An Excellent Choir – Periodic Oratorios or Cantatas
Congreg. – small – variable & not parochial – those who have left

Destruction of poorer parts

Music the attraction

Clubs & institutions tries of failed – Day Schools for Wakefield Street
Congreg. divided – Worker charity for Church people

Clubs & institutions

C.O.S. has made Ch. unpopular

Used to work with C.O.S. but made Church unpopular

St Mark. White Shoreditch Ch of E
LIV. 61
Cont

Close to Hall of Science - Many men still call themselves atheists - but are no longer aggressive
Sun Children to S. Sch -
Wesleyans a power in the neighbourhood & also the Quakers.

Aggressive atheism dead

Police not efficient - Drunk. P. Houses well conducted
Health Excellent - Some insanitary houses - no two families share same WC. or
Buildings each tenement shares have separate room -
A pleasant Curateon man -

St Mary Jacksn Hoxton Cont, S.U.
Grecian Theatre
LV. 93.

Energetic - Coarse & unsympathetic face -
Costers & thieves described the Mile S. People -
The Grecian Theatre holds 2000 people -
Corps numbers 174 soldiers & recruits & 120 juniors -
(Capt Lt. 27 bands men - 36 Sergeants & 22 junior officers)
[* Two & twenty fife & drum & forty & twenty pipers *]
Ordinary routine of services - Knee drill - Holiness meetings &c
Small attendance - from 100 to 300. Young attendance a mixture - some very rough - Small Sunday School
They are making progress - 24 fresh soldiers enrolled since he came 5 months ago - Largest collection for self denial week £7 - of which £25 came from only the Children
Financial burden heavy - need £11. a week for expenses - Rent alone being £7 - Going to leave the Grecian in Sept -
The place is evidently a white elephant

Contributions of the Children

Parish St Columba Brompton
Mrs Howell Hooton Hall
Friends Mission
LV 101

Originally a music Hall & still betrays its origin
Has 2 galleries & seats 900/1000 people -
Centre from which 'Blue Ribbon' propaganda started in London
Taken over by the Friends 2 or 3 years ago - Mrs Howell been here 18 years
Shifting trade have lowered population
Small adult school. & Gospel Meeting - & large Sunday School (500)
Women's Help one another Society - about 100 - meeting - Maternity Soc Coal & Clothing Club &c &c - Girls Guild of Good Life - 427 girls
Much visitation - & Temperance work. 500 pledges last year
Nursing - by little Charitable lending - no special funds - nothing in addn
St Columba's treats have drawn them children are
Police if we want help we give them it. A drinking neighbourhood does not believe there is more amongst women than they have seen at from platform

LV 101

Quaker work

Contrast with St Columba

St Columba. Mountjoy Hoxton Hall.

Cont.

Formation of mission church

The mission has not increased in numbers lately – but is better organized – A mission church was formed last Nov then 30 members. based on "Belief in the Lord Jesus Christ as a personal Saviour & the evidence of a desire to follow him".

Temperance the chief work

Temperance the chief work – following up Lord Noble. people come from a distance to hear the pledge here

Mr Howells personality

Mr Howell's personality accounts for the success of the work among women & girls.

Braithwaites influence at Bunhill fields

Mr Mountjoy has been here two short a time – He spoke of Bunhill & attributed its success to Mr Braithwaite & Mr Baker – coupled with feelings of gratitude – "Why Mr Braithwaite has obtained situations for over 30 of the men – asked 25 of them to a 7 a.m. breakfast at his house & they all came.

3

See Booth, Life and labour ... 1902-3.
Third Series. Vol. 2. Chap. III.

[Booth's notes: Work of the Church of England:
Districts 4, 5, 6. fols. 9.]

GHD. 30.1.07.

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1

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9 fols.

Work of the Church of E.

Districts 6. 5. & 4

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	S. Mary, Golden Lane	Patch			S. Jude, Gray's Inn Rd.	Bolinbroke.	

(5/6) 1

S. Leonards. Shoreditch. LIV 37. Buss.
Rector. 2 Curates. Mission woman. Bible woman. Nurse.
2 volunteers, Lady Visitors. 22 S. Sch. Teachers. 2 C.M.
Church. Schools. & 4 rooms.
3 Services. Sunday. 2 in week.
many. 250. Every. 400. 700/800 fam. regular
read, all parishioners. often 300 communicants.
Congs. goes up & down according to curates active.
Missions for Norfolk N.Ds. a failure
Mens Club. Boys Club. 2 Mothers meetings. Women's help
S. Sch. 220. teachers can't teach.
Staff. visit from parish house.

About 40. tall thin. good features. but weak face. White hair & long beard give venerable appearance. Baxter
Visited 6 March 1898. Full body of Choristers. a small congreg. 50 at first. in May. bells pulled with young. mostly middle class. BS.

(6) 4

S. Augustine. Haggerston. LIII. 195. Burrows.
near. 2 Curates. 2 Mission women. 13 Sisters & 2 Sisters.
Church. Old Sch. rooms. North St. 4 rooms near. Prior. Miller.
Sun. many. 300. Every. 200. Hyde street & parishioners. Communicants roll 400.
S. Sch. register. 950. / 780. 31 or 32 teachers. 1 Boys Sch.
Sisters manage. Girls (Infants) Schools. S. Michael's Guild
mission of good shepherd. Mothers meeting. Crèche. Kitchen
& Cheap dinner. Night & Evening classes.
Ds of Hope. recreation (girls). Library. C.E.T.S.
Home for destitute girls.
Much charitable giving.

Intimate in the Priory. head quarters of Sisters of St Margaret. 50 Ds. tall. Kind face. infectious laugh & long beard. good friends with the Sisters & dressed by them. talk lovely tea & explosive when any Priory question is mooted. 55 years old or so. 13 Sisters work in this parish. one of these a walking encyclopedia of the parish. keen & narrow. the other more sensational. Baxter
busy active. the Priory gives a lot away. Coffins. Congreg.

(6) 5

S. Mary. Haggerston. LIII. 105. Tanner.
near. 2 Curates. 5 Sisters. Mission woman. B.T.S. visitor.
6 workers. Asst Visitors. & 60 women of Congreg.
Church. Schools. Disused Schools. Institute. Missions to Men.
Alms House. Parish room.
HC 8. Mat 11. HC 12. Sermon 3.30. Even 7.
(150) (400) many from outside for Daylight
The poor in my small numbers. Service too elaborate.
245 Easter Communicants. 7 May more all Colds.
Mens club. (Clergy billiards). Boys club improved.
S. Sch. 550. Children.

40 looks younger. tall. straight athletic fair haired. muscular man. active work. common sense. Baxter

(6) 6

S. Chad. Haggerston. Sharpe. Died on 25 March

(6) 7.

S. Columba. Haggerston. LIII. 123. Courtenay.
near & 2 Curates. 3 Kilburn Sisters. 1 Lay
1 Nurse. 20 Dis. visitors. 40 Men & 24 altar servers.
27 S. Sch. teachers.
most poor parish.
Church (900) Schools. 45 rooms in Keawing.
Short room (brass band practising in Keawing.)
Services. very high. seven divided.
many. 11.15. Even.
300. adults. 500. (women sing practices)
(Cat. go when Pastor tows)
S. Sch. 400/300. 2 Adult classes. 70 in each.
Communicants roll. 270. Carefully kept.
Few Second Services. neither time nor accommodation.
Communicants divided into wards of a Confraternity.

40/45. close shaven. with chuckles for children. Quiet voice. Sing Speech. Courageous. Baxter
Have had great bothers with them about the Children's Mass.
Lately given so many treats & to assist children from them. Monsignor Hoskin said.
Visited. 27 Feb 98. many. 50 men & 20/30 women. 120 children.
Practically an RC Service.

(6) 7a

S. Anne, Hoxton L111. 77. Puttock

Vicar. 1 Curate. Mission Woman. 76 S. Sch. 7. + other
Church (700). Mission House. Hire Bd Schools
Morning Evening.
40. 100. Service Mod. high. 70 Comm.
S. Sch. regular 100/90
Temp Bk. Temperance agencies &c.
Has our Women a sorty club. Coy lly Clergy for Wm

Here 30 years. has been 22 years in 2 rooms in this mission house. Snuffy dusty unprepossessing but must have strong qualities working here. ambitious singular Leader. a man of about 50. aos
Congregation very limited. Address
Very small. never heard of more than 33. Ordinary
Visited 27 Feb '98. Many celebration. hardly 30 present. all ?
Specialty Football season. aos

(6) 8

S. Andrew Hoxton L111. 229. Moore

Vicar. Curate. C.A. Sister. L.C.M. 15. S. Sch teachers
(We are in a mission. we can't touch the people)
Church. Institute.

H.C.	11.	3 + 3.15	7.	8.30
8.30 am	—	Bible class	—	Devotional meeting
Vicar 1st Sunday when there is Evening Communion	100 (almost)		200 (almost)	Institute

Congreg fairly prosperous. old inhabitants. none of S. Sch teachers live in parish
Nothing really going on except. Mothers meeting Thursday
Elaborate calendar. S. School 200/300

Institute twice with out effect but was pleasant when called on. abt 40. Constantly smiling vicar face. Pastor Very few attend). aos LCM.

(6) 10

S. Saviours Hoxton L111. 15. Dunster.

Vicar. 3 Curates. 1 lady worker. paid. 30 S. School teachers only 2 living here but read all and to
Church (900) Schools. free open & full. Ch House 120 from
HC. mat. Choral 11.30. Evening 7.45. Mission room Evening 6.30
8. 10.45 (200/250) 7 (500) - devotional & decent.
Mission House 10.30. Ch. 6.30. Ch.
Daily. 7.30. 8. am + 8. pm. magical acts in last Church after full
S. Sch 500/450 -
Ritual not extreme
Lots of social things. Workman Club. Student Scholarship
Lectures &c. Great on dancing -

Is about leaving for a country living - Man of 35/40 poor forehead strong jaw. hasty eyebrows. fresh. aos

(6) 11

Christchurch Hoxton. L111. 213. Kelly

Vicar. 1 Curate. 1 lady worker. 1 male
no local voluntary help is available.
Church 1000 - very small mission House
Communicants roll 160 - all regular
Social activity incessant
Sunday. 11. 6.30
50/60. 200.

Abt 65 - Born in Hoxton - first vicar 38 years ago - like head of Pope - only more caustic & pettish
Generally orderly outlook. aos
Visited. 27 Feb '98. 11.15. Cong 50/60 - very respectable. aos

(6) 12

Holy Trinity Hoxton L111. 171. Cartmell-Robinson

Vicar. 2 Curates. 1 lay reader this wife -
a gentleman fund. 10. Out Dis. 40 S.S teachers
Church (550). Lay Chs room (300). Schools near
Q. 30. 11. 11.20 + 11.30 Evening
40. 70. 150 mission Service very fair well
Regular Communicants roll 220 -
Feels the loss of some sisters.
S. Sch. 500/450.
Social agencies active -
Mens Club (120) Boys Brigade 60. Band. boxing -
Auxiliary to Girls guild (30) - dance Sch &c special days.
Homes of rest margate
Mothers meetings "& all those women things"

Active member of C.S.U. friend of Adderley. full of the Social aspect. ministering in Hoxton to sufferings of mothers meetings &c. Big man. Over rather Conceited - anxious to attract one - 30/40 -

(6) 13.

S. Mary Hoxton – L III. 147. Deveraux
Vicar. 2 Curates – Mission Hall, 30 Volunteers for Engrg.
Church – Mission House. Boys Club.
Mornings. 20/30 Evening. 150 – Service hyph.
S. School. Boys 96, Girls 145, Inf 95, Evng 120 } 456. } Workg lads Institute Britannia St
Mens Bible Class 19. Women 17. Temperance Soc. 80.
B. of Hope. 170. Lads club 25. Girls 23 – or at Mission Hall Mile S.
Cheap dinners 9 & 22.
Communicants. Guilds. Guilds for men women. Boys Soc.

about 60. Strange funny looking little man – round bullet head – clean shaven. Small eyes. fat puffy cheeks. Baxter.

(6) 14

S. John Baptist – Hoxton L III. 3. Pownall
Vicar. 2 Curates. Sc. Reader. Mission Room
3 Mission deaconess. 4/5 Bible Wn. 40 S. Sch.
Church – Schools – 2 Mission Rooms
8. 11. 6.30 – Ho. at Mission Hall
(not 100.) (more) – Shop Keeps. Clerks & Mills from outside
Mothers Meeting – B. of Hope. Cricket & football Clubs
S. & S. Loaf. Penny Bk –
Day Schools 600/700. S. Sch 800

about 75 – getting feeble – but a handsome old man refined attractive face – fell Reader, Novelty of Rectl. Baxter.

(6) 17

S. Peter. Hoxton – L III. 67. Hoppell
Vicar. Curate. Mission Women House
12 parish visitors teachers & magazine distributors
Church – School Church Hours.
Morning Ca. 24. Evening 80 – "they come to mistake to build the Church" – 1 Mission Room
Mothers Meeting 40/50 attend
S. Sch. 140 –

Insignificant little man. 30 to 40. Black hair beard. Thin sallow face – Harmless but little. Baxter.

(6) 19

S. Mark – Old S. LIV. 61. White
Vicar. 2 Curates. 1 lay agent – absolutely dependent on to Volunteers. or female
Church & Schools –
4 Sunday Services – Once a month an oratorio or cantata when Church is filled – apt to say Service otherwise very varnish not lays Cong.
Probably musical enthusiasts like Rainsey –
Mothers Meeting – Band of Hope. Choral Soc. 50 men. the Mr Succeeds.
Clubs & trial & failed
Day School – tradesmen class –
S. Sch 400.

Gray haired man 40/50. handsome intelligent face more artist than parson – Number of sisters working. Old them of their children. Whitley, H.M. Baxter

Visited. 20 March 90. Morning 17 well dressed women & 3 men – with some Sch Ch. & hy & girl Choir. CB

(5) 10

S. Clements, City Road LIV. 111. Longridge

Vicar. 2 curates. Mission woman. 4 visitors.
+ Lecturer, Choir 40 Volunteers

HC
8. 10. Choral 11.30. Evening Say. 7.
— 150 — — 250 —
a considerable number live outside town neighbourhood
very few men come — Services very high
Innumerable weekday services — diam 25 a day.
Mothers meeting. Girls Clubs — Ch. Lads Brigade 80
most successful thing
Mens discussion meeting.
S. Sch 500 — Teachers not satisfactory

about 60. Small plain insignificant — but face lights up when he smiles — very shy + reserved. Baxter
Seldom meet them — very devout but dont fill many to church — Summer Unitarian
very active with tights & otherwise — thinks Wesleyan
Typical good high Church real influence over a small number + those really poor — very meek + mild — this relief unpractical. Prost COS

(5) 10

S. Luke Old St. LIV. 153. Perry

Rector. 3 Curates — 3 mission women. 3 Organists
+ 60 S. Sch teachers

Church. Mission Room. Kitchen.
1100 2 Board Schools hired

many. Evening
100. 600. mainly parochial — 334 Communicants Roll

3 Mothers meetings. all else dead or dying when Perry came — He has started Young mans Club + Temperance Soc
S. Sch 650 —

One here a month or two — quiet respectable sensible looking man — probably broad. Baxter
Pretty relic in Abbotts time, dont know the new man. Nicholls
Visited 20 March 98 — many full 200 besides a lot of ch. middle class parochial comp. Cell music more keener Evening — mostly young. CA.
straightforward sensible. Not C.O.S

(5) 9

S. Thomas. Charterhouse LIV. 123. Swann

Soswell Sq.
Vicar. 1 Curate. mission woman. 25 S. Sch teachers
all from outside
Church 450. + 2 Board Schools.
S. Evening 120. many australians, less — 60.
125 Communicants — of whom 25/30 parishioners
S sch. 260/200 — more not parochial.
Day Schools — 600. above elementary level.
well attended by class — poor educational work

well groomed man of 50. Close shaven
bad chin — tall corpulent pompous — looks
like a butler but no fool — Aves
Visited S. many — at 11. 1 Clergy + 7 Curates were reading the Creed — Evening quite a congregation — perhaps 200.
Stiff free go. Clergy + choir. CA
Laissez faire — leave things to Noble woman. Prost COS

(5) 8

S. Mary Golden Lane LIV. 137. Patch

Vicar. 1 Curate. 2 Kilburn Sisters — Excellent women
not from the notorious Isle Road. Lady + Sisters
Impossible get workers — not easy to
Church. Schools. Mission House.
HC
8. + 11. (Choral) Clear 345 Evening 7.
(50) (very few men) (150)
High Ch. —
Perfect dont care for mission services nor sermon
Working Mens Club. 80 respectable — no Sporting Club
Small boys Club — all attend Ch
Sunday Sch 330. Ch + 20 teachers

about 60 — tall thin — well cut features. Clean shaved — Pleasant cordial manner — Cassock. Baxter
Visited 20 March 98 — Comp. 25/30 women 5/6 men + S. Sch
all except Ch. middle class. Music good + clean all round
Exercises good tightness — relief fair. Prost COS Ch

(5) 7

S. Paul. Dunhill Row LIV. 17. Smith

Vicar. Curate. Deaconess. Mission woman. 4 Volunteer visitors
Church + Schools. Church House
8. 11. 4.30 7
(30/40) 200 — mostly women — many poor
Mothers Meeting. Church Guild — S.P.G. Penny Bank
Ch lads brigade — Young Mens Club.
S. Sch 500. on books

about 60 — stout comfortable looking. Baxter
Visited 20 March 1898 — many 100 adults including
house of soldiers in red — also number Sch Ch — good choral
Service — Church looked fairly filled — in Evening number
much greater — Church well filled. CA
dont think much of them — opt to be made. Prost. COS

(5) 3.

S. Michaels. Shoreditch. LIV. 93. Evans. Notice 30 to 40. Tall big bony. clean shaved. fresh healthy parson
near. 2 Curates. Music. 2 sisters. 12 Volunteers. Complexion. Dressed in Cassock.
Church. Schools. Clergy house. Gave hard working parish priest.

8. 9. 10.45. 11.15. Chaunt. ~~Evening~~ – Mission Serv.
Sunday. 25/30. 120/150. Service. 7pm. 200/300.

Weekday. 7.30. 9.30. – 8pm to open mission

Saints days. 6.45 – week day Congrs often as good as Sunday
Genuine working class people
Easter Communicants 150 –
Lads funds, cricket + bicycles. Schools glory +
2 mothers meetings. Band of hope – Girls Classes. Industrial
Club for night lads –
S. Sch. 250 attend – Ritual too high for St Columba
Pensit has "Gravier" here –

(5) 6

S. James. Curtain Rd. LIV. 3. Alfred Russ. 65/70 – attributes most credit to his wife &
Near Curate – Male & female lay agents. daughter – Mrs R. preparing for Sch. – Mr R. is
Church. School rooms (large decorated Mat School) a large man wore cassock & biretta – CP
Services many. Sung
not only high. 30/50. 70/100. ("Pretty fair")
Mothers meetings &c

St Agatha.

(5) 12

S. Matthew's City Rd. LIV. 51 **Ford**

Vicar. Curate. 2 paid Ladies. 6 Vol. Dist Vis.
Ch. Schools. Club & mission room.
Ordinary Services – middle class congreg. from Bunhill & Hoxton
Parishioners hardly at all
Morn. Even.
good attendance 500/600. v. practically full.
P. Sat. 1st Sunday – Daily Services Medical, family Prayer.
Day & S. Schs. 500 Children
Young mens society & 2 girls societies nightly
Workingmen's Club – weekly –
Children's dinner bi-weekly
Lay house visitors –

about 45. very small slight & delicate – intense, triumphant looking – only here 2 months – describes himself as a liberal Churchman ready to cooperate with any one. Baxter

Visited 11 Dec. Fair Cong. 200 perhaps – CB
A new man seems sensible. Trust C.O.S

(5) 13.

S. Barnabas – King Sq. LIV. 161. **Heyligers.**

Vicar & Curate & Mrs H –
Schools handed over to Mr Walsford of S. Laurence Jewry.
3 S. Services & 1 weekday
Small congregation in a huge Church –
Sunday class & guild for girls.
Day School the only success.
A hopeless dead affair.

Only Seen after 2 unanswered letters & several visits
Not cordial when seen – a diffuse & lazy talker. Baxter
Bald grey hair & mag 70. velveteen jacket & buffoon –
Visited. 11 Dec. – service over. Little remnant of grey Mosley. CB
Lazy old fashioned & sleepy. but does not have anything Trust C.O.S

(5) 14.

S. Paul – Pear Tree St. LIV. 71 **Southwaite**
Goswell Rd.

Vicar. Curate. Scr. Reader. Mission Woman – 2 Deaconess.
Church & Mission Hall – Organist & Choir master.
Sunday Services. 11. 6.30. Thursday 7.30
50/60. 250 – not many parishioners but morning –
Mothers Meeting & Clothing Club. – Mdle class for women
Girls Club – Juniors Rd of Hope. Sec. Temperance Soc.
Mothers' Sewing – Mens club – 70/80 of rough class.
Temperance work big room — who does come to Ch
S. Sch 5/600 on roll. 350 attendance.

about 45 – burly heavy looking – bald. large dark moustache upturned face. – Baxter
Visited – remarkable musical service – Young. CB.

(4) 1

S. Peter Clerkenwell. LVIII. 1. **Griffiths**

Vicar. 2 Curates. 2 lay Readers. Deaconess.
Mission Woman. Workers from Ch. Miss. College.
80/100 volunteers helping 50/60. S. Sch teachers.
Church – Mission House Schools
Sunday 11. 6.30 – Mission Service 8.30
(250) (400) & many Special Services
Many parishioners – 300 communicants
Some from remotest.
Young mens Soc. 100 – all church or Mdle class men.
Bible reading Mins – & usual Evangelical agencies
Mothers Meeting & S. School. 900/1000
Day Schools. 500 –
Systematic visiting by paid staff –

Stiff Welsh accent – about 45 – See Brinton's sermon. Baxter
Hard working Evangelical – modest & genuine –
Probable too favourable an estimate. Baxter
Works hard but very strong man – relief to poets. Trust C.O.S
Visited 11 Dec 1898 – 50 present – a stiff mother church. CB

(4) 2

Holy Redeemer. Clerkenwell. LVIII. 121 **Eyre.**

Vicar. 2 Curates – Nurse – 18 visitors – including 2 sisters of Bethany –
Church. Mission House. Small room
11 Morn P. Solemn Eucharist. Child Sung
8. 10.30. 11.15. 3.45. 7 Mon
Church holds full or nearly full – 450 on rolling Com & last Easter. 345 – many not actual parishioners
Guilds of S. Pancras & Blessed Virgin for Communicants
– Good Shepherd for unconfirmed children
Mdle classes – Coal & clothing club
Mothers Meetings –
High Ritual. Considerable influence

about 50. Striking presence – like Henry Irving – delightful smile – long intelligent hair – great chain of moon. Baxter
Vague & unpractical – haters of figures.
Sisters of Bethany write very much – are very good to the poor
& give relief – Mr Eyre, personally good, should have been RC
so personally a charming man. Workers
Lost sight the proper use of the well. unlimited funds – give
& the use connected with them. Groom
Visited 6 Nov. '98 – Stately, Ch. solemn service – fairly filled seats. CB
Excellent man much liked by the poor. has a real hold of them. congregation of local poor – Relief by Sisters
not take them at S. Albans. Trust C.O.S

(4) 3

S. James Clerkenwell Gr. LVIII. 241 Rose

Vicar & 3 curates – 3 lay missions & missn comm
25/30 S. Sch teachers. & 6 dist visitors.
Church – (1200) large vestry & schools.

H C	Morn Prayer	Aft	Evening	Mission
8	11	Sometimes	7	in schoolr. 8.15
–	200/300	for Choir	400/600	60/70

100 Easter Communicants
Many Mens Club. Girls Club & other usual things
Close connection with Board Schools & with
Church & Voluntary Schools
Strong Schools are no drawback

Curate in Charge – son of late Vicar who recently died while attending a very mixed – He seemed out of heart – broken down & tired. Aloe.
Has several agencies but nothing prominent – does get the people to Church (spoke highly of Mr Rose) but totally not wide awake though working up. Groom
Visited – 6 nov. 60 or so in morning – half a dozen in evening – CD

(4) 5

S. John – S. John Square LVIII. 105 Wood

Vicar Curate – Mission Woman. 20 teachers &c
Church. Mission House

8.30	11.	7.
	(60)	(250) Gallery not used – all parishioners & poor – not the poorest

Mothers Meeting – Boys Brigade – not much go in
Parish very small – & "over visited".

50 to 60. Stiff heavy type – long unkempt beard untidy appearance – Baxter.
Church has lost its influence since Dr Maguire's time – Bray
Visited 6 nov – in morning not 20 adults – evening a fair gathering not much influence – Common place Prof COS. CD

(4) 8

S. Peter Saffron Hill LVIII. 47. Carey

Vicar Curate – Deaconess nurse (2s S. Sch T. sacristy &c) daughter very active.
Church – & School –

Morning		Evening
11.		7.
(80)		(250) – Many come occasionally

Womens Help Society – 400 members – a centre of activity
Mutual Improvement Soc for young men.
Children fresh air Society
These works go beyond the district.
Sunday Sch – & Night Classes – Penny Bk &c

About 60 – tall plain but pleasant & humorous face
Drs curious – disconnected talker – Baxter.
Visited 6 nov – not so in morning – fairly full in evening. CD
The "public man" type – ought not to be a parson. Prof COS

(4) 10.

S. Alban Holborn – LVIII 203. Suckling

Vicar & 4 Curates & many volunteer workers
Church 1000 or 1400 at need & Ritualistic system (Clergy)

9.15	11	3.15	4.15	7
600 children 300 adults	full of adults	Catechism	Penny Service	Vespers 1/2 full

Mondy. Wed. Thurs. Fri. 8 pm & special Services
Workmens Club – with Gymnasium boxing &c
Old Scholars Club – 2 Girls clubs.
Mothers Meetings to run by sisters
Temperance work. by clergy & sisters
Very best of guilds &c. Postmens rest Club
Days & Sunday Schools –
S Barnabas Nursing Guild.

Rather disappointing as head of such a church
Ritualistic & rather dreamy – good face but without intensity. Rees
Very active – sisters continually visiting & have influence with the women – believes chant to be the secret – Longley "fashionable" – local influence small – Davies L C Pm
Visited 13 nov – see full description CD
Both clergy & sisters Excellent people – do really get hold of a number of the better poor – reach all comm. Prof Cy
Relied by sisters – people indirectly rewarded for carry work

(4) 12

S. Andrews Holborn LVIII. 229. Blunt

Rector. 2 Curates. 20 to 3 hard visitors & many volunteers. S-Sch teachers &c
Church & Schools in Hatton Garden
Small congregation. to what it was. the number of communicants declined
Parish part in City.

Near 80 – many of his look older. here 400 years ago

With City

(4) 12 Godley
S. Bartholomew. Grays Inn Rd. LVIII. 85. Bird
2 Clergy & Lay agent 2 or 3 visitors
Church School rooms & mission Room
8 Services per week - fairly attended
Youths Instit. Girls club - Cricket football & fencing
Lawton Lectures. Concerts &c. Sacred Tea
Ds of Hope Scripture union
S. Sch. Bible Class.

No interview. ~~Cancel~~ statement sent -
Visited 13 Nov - Minute middle class comp. Ser 150 all ages
including Clergy & Chor - Sch Ch in gallery in addition CP

(4) 18.
S. Philip. Stanwell Sq. LVIII. 29. Green
Vicar Curate - Sister of Bethany Lloyd Sq.
Church Schools & Mission House
Many & Ser - 250 - including Children
Full ritualistic service - 140 Communicants
Working men society - Band of Hope
S. Sch 500/600 on books -
Slow affair

Assistant priest - middle aged failure. 40/50
low Calibre
Visited 11 Dec 1890 - Many full of Chinese CP
Crea not influence. Prospec. takes his armchair
working by sister - Knows little of pet. Fmt COS

Baxter
Fmt
COS

S. Mark. Myddelton Sq. LVIII. 115. Green
Vicar. 2 Curates. 2 Mission women. 30/40 vol.
Church - Mission Hall.
4 Services on Sundays 1 in week
Many. 300. Ser. 500 - middle class
Mothers meeting. Girls Club - Young men Club
Band of Hope -- all in a small way
S. Sch 400 Children

Whitehead. Many 70 - florid - pleasant Condition
Visited 11 Dec. large almost empty church.
60 or 70 all told besides Clergy & Chor - CP

Baxter

S. Jude. Grays Inn Rd. LVIII. 15. Bolinbroke
Vicar. 2 Curates - 2 Lady mission workers - 1 mission woman
3 Lady visitors & 30 Volunteers
Church - Schools - Mission Room
Many 70 - Ser 350 - increased - due to novelty
Good music - moderate high ritual
Strong mothers meeting - feeble Band of Hope. G 75
& Musical Society - all else comes to grief
Day Schools 500/600. S. Sch 400
S. Benedict visitor -

About 50. Very older at first sight grey haired
& bald - but handsome & refined -
Visited -

Baxter

S.H.W. 30.1.07

A.

1

Copied

11 fols.

Work of the Non. Cn.

Districts 6. 5. & 4

4

see Booth, Life and Labour.... 402-3.
Third Series. Vol. 2. Chap. III.

[Booth's notes: Work of Nonconformists:
Districts 4, 5, 6. fols. 11.]

(6) 5 — S. Augustine Hopperton

Congreg. Mand Mission — Dove Rd Hopperton — LII. 107 — Mr Mon Cotford — Elder gentleman over 60. good head, appeared
(from Cambridge Heath Church Mechard XXII 92) — Superintendent since 1889 - Daughter engaged little wom
no paid workers. 30 S.S. teachers + 20 others — mostly from Cambridge Heath Chapel — woman of decided opinion - teacher at Norris Sch
Accommodation by Rdy - Mission Hall 120 & smaller above — Arkell
+ 2 other houses - for infants & Clubs &c
Originally a ragged school. taken over & a school
Nor Ch Basin - very large Council of Hope - strong temperance
Mand Ch has 68 members
Small attendance at Cheam Sch mornings + afternoon

(6) 6 — S. Chad

Mission Shap St — LV. 115. Cook — Treasurer of Shoreditch Branch of Protestant Alliance & connected with other missions - strong character Arkell
no paid workers. 30 Women teach
Soup kitchen & gym floor. Hall above (107) & three schools
S. Sch morning. afternoon & evening
60. 220. 220.
or 33. 177. 160 (R.S.S.U. return)
Bible class 30 rough boys 14-18
Gospel Service 6.30 about 50. mothers &c - get tea now & then
war with the High Church people - dolls & other
No of Cov & Service 50/100 rough lads
No of Hope - 50 Sewing - 120 juniors
Soup kitchen district.

(6) 20 — S. Columba

Friends Mission. Hoxton Hall. LV 101. Mountford + Mrs Mitchell — middle aged business man from Bunhill fields -
Originally a music Hall - 900/1000 — Mrs H. tall stately 45/50. strong religious features
Ribbon army centre - not long taken by the Quakers. — Mr M not long here Mrs H. long time intimate knowledge Arkell
Adult Sch 9 - 10.30 (35). — Good centre of temperance but not much Gospel work. Observer
Mens meeting 11. 12 small. Gospel meeting 7. (120) — Run on territorial lines. a good many girls go - Courtesy
S Sch Girls pleasant Hour - Mens Bible class. 3 pm
Cheam meeting 6 p.m. (200) + 3 open air meetings
Gospel meeting attended by the neighbouring boys
S Sch 500/410 - Boys Clubs &c Evening.
"Women Help One another" Society 100 attend
Sick fund. Savings Bank. Maternity Soc. Nursing No
N.H. Visiting No. Clothing Coal Club. all total abst.
+ pledged to help each other.
Pay 6d for a quarterly tea
Girls guild of Good Life. Mothers factory girls
Taught sewing knitting drawing. Dancing reading
Entertainments music cooking lectures &c
427 girls in membership - Social circle
Many men admitted on profession Christian life

(6) 9a — S. Anne

Mission. Hammond Sq. LII 127. Adcock — Conductor of mission - 55 tall. assistant lately
attached to Hoxton Chapel who supply works by Mr Cattell the Superintendent - bright little man
+ representation but leave them free to act — of about 40 - Person. assistant well Arkell
No paid workers. 27 S Sch teachers + 6 others
Sunday morning Young people Service 32
3 pm School - 107. 6.30 School 207
7 pm adult Serv. 25 -
Mothers meeting 40 - Penny Bank. Clothing Coal Club
Adult temperance 60. Band of Hope
Reading circle - Sewing classes.
Gymnasium + library.

(6) 8 — S. Andrew

L.C.M. - Bromyth Hall. Canal No. LII. 79. Evans — Pleasant little man about 35. dark hair heavy moustache
Visits 700 families. Hoxton — works under Standard — Intelligent. speaks freely -
Hall formerly a unit stor - holds 90 people
No meetings for Children who are well looked after
The other mission is practically a Church mission
Sunday 3.15 - Bible class all over 16 only 20 attend
7.30. Gospel Service - 50 all adults
Wednesday 8.30 Service - about 40. Chiefly adults
Saturday evening Social meeting. 20 young people -

S. Andrew

(6) 8

Prim. Meth. Chapel. Philip S. Hoxton. L11. 7 Jackson. Minister in charge of Clapton mission which has 2 chapels at Clapton. Worship drys from both chapel & this chapel at Hoxton. Ashell

occasional Services of 2 ministers & local preachers. Jubilee Hall (300). Schoolroom 200 + 4 class rooms. Mr Parkin is the resident missionary & a nurse of Deaconess order is the district.

Sunday: 11. preaching 30 adults. 6 pm Open air in Sunday. Prayer meeting leader. 6.30 Preaching. 140. mostly adults.

S. Sch 10 + 245. 151 Scholars + 75 teachers & officers.
Attendances may 17. afternoon 73.
Mothers meeting 100/50. Clubs for clothing &c
Prayer meetings & preaching services & week days. 30.
Band of Hope 120. Occasional adult meetings
Branch of Medical mission. Charge 2d.
Free breakfasts for N. Sch. Cheap in winter
Soup kitchen. supplies at a nominal charge
Penny Bank.
People share in the social agencies of Hoxton N. Chapel in various ways. 74 Ch. members here.

Ward: Hoxton

S. Andrew

(6) 9

Costers Mission. L11. 83. Osman. Genial old gentleman of 60. pleasant voice & manner retired from S.P.O. Service. minute Eucharist. bubbly with appreciation. Ashell

Hoxton & Holes Lane Costermongers Church & Presbyterian. Get good congregation. adcock

Costers Hall 234/242 Hoxton S. (holes 700) + 25 rooms. Besides his own the only successful religious work. Wesley & Wood

All voluntary work. 169 workers in all. with Hoxton Hall make a strong dissenting influence. Costers

Mission Church has 421 members. Transfer to other Congreg. all working. People have been my Church & gallery. Visited. 27 Feb '98. Morning. Cong. 60/70. all respectable. Ward

"We have raised them".

Long list of operations.
Evangelistic Services. S. Eve (Now 700 attend)
(We must visit this mission)

S. Saviour

(6) 10

Baptist. Bethel Chapel L11. 125. Doble. Not seen.
Newington S. Hoath

Prayer 10.15. Service 11. School 9. + 2.30. Evening Serv 6.30

Small affairs

S. Saviour

(6) 10

Presbyterian. Harvey S. Mission L11. 89. Doble. Gnarled veteran of 60. Earnest Consecrationist man. Ashell

Branch of Highbury Presb. Church (Dr Carmichael). Really a mission church. Evans LCM

Missionary & Colporteur. 50. S.S.T. + 30 others. Get good congregation. adcock

Large upper Hall 350. Basement. Smaller Hall & class rooms. Has got hold of the corner by the Canal. Osman

Sunday. 11. 6.30.
40/50. 170 all adults.

Cheap serv. 11. 6.30. S. sch. Cft. 640/501
200. 138.

Open air & week day services.
Many special meetings. Mothers 120/60. Coal & Clothing
N. of Hope. 200/160. Lectures. Gymnasium. Cricket club.
Surgery class. (50.) Penny Bank. Sick & Providence (420)
Self Help. 180. Temperance 150.
Mission through alone.

Christchurch

(6) 11

Congregationalist. Narbica Ch. L11. 21. Hurst. Not seen. Has gone into commercial business.
Newington N.

The stipends show that the congregation is not munificent to their pastor.

(6) 11 Christchurch

Brethren "Open" Order — Bethesda Gospel Hall, Newhaven Rd. opposite Westcoth. Hall built for workshop — 200. 1 & 3 Sunn. Membership 80/90. 2/3rds Conv. 1 & 3 mile. They & their parents formerly very hard — good working class. Largely young women working in City. Work all voluntary. S. Morn. "Breaking of Bread" not open — 40. S. Even. Gospel address — open 60. Afternoon Bible class. Smaller attendance. Open air in Summer on Sunday night. 25/30 Tract distributors.

LII. 47. Gardiner + another. Genuine decent men — frank & reliable. Argyle

(6) 20 Carlton — S. Mary

S.A. — Grecian Theatre — Shepherdess Walk City Rd.

Cant & Lieut Rd. 27 Band men — 36 Sergeants. 23 Juniors. 170 Soldiers. 120 Juniors.

Meeting of Sunday: 7. 11. 2.30. 8 pm. (100) (100) 250/300. + 3 open air.

S. Sch. 180/164. Every meeting for Ch. 200/300. High Church.

The Grecian is a whole Elephant only partly in restriction as to Band playing in or near it.

LV. 93. Jackson. Dark man — heavy moustache — 35 — sharp & energetic but coarse unsympathetic face — Argyle. Very quiet & inoffensive — fail to trust the neighbouring people. Never met one of their visitors — Mr S. visits some of their people. Band come to Sunday — Summer Lantern. Beverscan.

(6) 15 S. John Baptist

Wesleyan Mission (North Central) — Newhaven Rd.

Came to Tuffley Church — now 800 members & Sunday Sch. 1000. Uses all means to attract. Greatest level the Slate Club, with 1200 members. 2 big mothers meetings — Coal & Clothing Club. Medical mission — 2 doctors & a dispenser — give scripture. Nursing by the sisters — who visit also. Legal advice free — lawyer gives his services Thursday. Rd. of Hope. Good Temperance Lodge. Sat. night entertainment — free concerts &c. All this open to everyone. Much like the Class work & school membership.

LII. 157. Wood. Proper School of Nor Con ministers. Clean shave. Classical. About 35/40. Active energetic — bent on success. Argyle. Takes a business point of view. Visited 17 April. S. Evening — Service begun — 3 parts full or about 800. Many working class — Argyle.

(6) 16 S. John Baptist

Noble Christian Chapel — East Road. Sent to reorganize church place which was dead. Chapel 650 Seats. Coca-bocca 800. School below 500. Class room. Vestry & Kitchen. Minister house. 30 supported by B.C. Missionary Soc. — Mr D. very bad. 20 S. sch teachers & 12 others. Morning Conv. 40/52 of whom 12 Christian. Evening 110 — Conv. 15 when Mr D. came. Band of Hope 80/60. Ch. End. 32 Sen. & 16 Jun. Sunday School 273. Aft attendance 165. Many only 12 (average age). Church membership 70. & 40 on trial. All say then "Quarterly". Mothers meeting 70/35. Coal & Clothing Club. Good Temperance Lodge. Temperance Choir. Monthly Concert.

LVI. 123. Buttle. Cornishman about 30 (lately come) fair & full many face. Sturdy vigorous countryman. Arthell

(6) 18 S. Peter

Christian Institute Hoxton Market — Rd. no paid workers — about 90 volunteers. Henry Williams is President. Assisted from Rectory Rd. 4 Halls. 2 largest 200 each. + Class rooms, Kitchen &c. Hall shabby. Theatre & a new site in being prepared. Keep busy activities. "10 years hard work". Sunday Service discontinued — Service for Boys (60). Sunday School active — average 600 attendance. 430 Scholars on books. 235 aft. & 400 Evening average. Noble classes & Bands of Hope boys 200. Girls 530. Working Lads Guild. Gymnasium &c. A successful effort with no preaching &c.

Found in workshop mending pair of chicken boots. Large his fingers making Hors. Clothing. Dark beard. Many 40. Kind face — full of the institute work. Arthell. Mr Buttle the best man there. Orman. Give night stage — the only way you can get people. Horspell

S. Clements

(5) 11

Wesleyan Mission Radnor S. LVI. 135 Hicks Superintendent
was Mission Centre of Wesley Chapel. but has Smart young man (30) - book binder tool cutter -
distinct organization with separate mission band Fair intellect - better class of mechanic. Ashell
group in different direction very active Socially. Perry
The Schools have 3 floors 12 halls & rooms - a living they - Giant. Baptist
largest hall holds 200 adults. Congregation
no paid workers "at present". 50/60 workers
or 80 a all of the every Sch teachers are workers
who work under a different superintendent. Coming from
Hackney Y.M.C.A. - 55 Ch members.
S. Sch - morning afternoon & evening. 1483 on books
(67) (252) (1000)
Some very respectable - some ragged - classes by age
& ability - not social - Have had 1500 Mission & City
special work for 40 cripples. no offence - class between afternoon & evening now.
S. Young Service - adult 50 (on hand 1000 Ch)
C. Endeavour 60. 3 social classes. Prayer Meeting
Mothers meeting 100. Band of Hope 154.
Brigade meeting - Pleasant Sunday 100 boys & 100 girls.
Slate Club over 1000 members - Sick & Provident. 500/600. & Entertainment
not here - Sick & Provident. Selection work but do
Other an Service by Missing Band).
Day School - 220. 201. 391.
175 200 470 avg.
Christmas dinners largely given

S. Clements

(5) 12

Unitarian Mission George Row LVI. 103. Summers about 50 - thick moustache - strong - not spiritual
Minister - 35 S. Sch teachers & 60 others or attractive face. Impression a acquaintance - Ashell
Comes Hours - & chapel (300) with schools below. built a very good yes. very active Socially - Perry. S. Luke.
Service 11. & 7.
Sunday 200 young 250. mostly women - poor but not low.
Less come out to concerts
S. Sch - morning & afternoon 350 on books
150 300
Numerous Social efforts - Monday Entertainments
Mothers Meeting. Educational lectures for men 20/30 classes if fill the room
Band of Hope - 200/300. Monday Girls Club. Sewing class
Gymnasium - 2 Cricket Clubs - Savings Bks. Coal Club
Musical Club - members subscribe
Loan library - Choir. Violin classes - 100
Shorthand & French - Elocution

S. Clements

L C M - 800 visitable families LVI. 87 Foster Tall feeble old man -
No Service.

S. Luke's

Christian Community Mission Hall LVI. 201. Cooke Not seen - particulars from returns - Ashell
Sunday School. 3 pm 120 - 9 teachers
" Evening Service average for May 65
" - Open air " 165
Monday. Young women Sewing class
Tuesday Bible class
Wednesday. 7.30 B. of Hope 146
Monday Prayer meeting - 38
Large room with shop - front. Seats 130

See interview with J. Atkinson XXX 71

S. Thomas

(5) 9 Reuben

Mission. G. Arthur St. LVI. 161. May } Head, 60. Sallow complexion. Stoical, in dress. not well favoured. Arkell

Are hard Lady visitors 7.30. S. Sch 7.

Mr May or Mag his family always on the shot

Doors open G. am to 10.30 p.m. –

Hall – Tamshackle old place. 700/800.

Originally a Pub "Crown & Sceptre" – Cellar & kitch

4 Norman Copper – largest holding 130 gallons.

House facing used for schools & class room.

Exteriors covered with Gospel texts

S. May. 11 free breakfast – very crowded.

Pulpit & stairs all occupied. – Gospel Service

after & "guest them straight" – many homeless

Breakfast winter only – summer open air meetings

in White Cross St.

S. Sch. 2.45 500/450. – Gospel Serv 6.30. Workers

Monday: Mothers meeting Senior scholars & 400 of the homeless type –

400 mothers/300 –

Cloth Club with Prayer

Prayer meeting Monday Evg. 200/300.

Tuesday Evg. Bible class.

Thursday Meeting. 250/400 –

---

(5) 8 S. Mary Gold Lane

Quaker. Adult School. LVI. 51. Baker. Active man of business – leading Quaker. Sees the gaol

See particulars. On County Council –

Sudden free tea – Bible class – Ministry to young men – Smith S. Paul

Draws a lot of people by methods I do not like. Patch

Visited 20 March 1898. at 8 am. CA (Bore C)

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(5) 9 S. Mary

Hope Mission – Nanny S. LVI. 177. Moore Probably nearly 70 – big head – lot of hair

Originated in Ragged School – Indeed, day Sch Slightly deaf – Superintendent of mission

Moved from Cheapside alley another great tribe agency. Smith S. Paul Arkell

Hall 300 – room 50 – Crèche & class room

Paid Matron 2 nurses & 2 assistants

10.30. 11. 7 10.30/12. 2.45/4. S. Sch

Prays Service – Sat 25. 5/6 6 pm Ch Service.

Mothers meet 240 & 100 Bible class – Crèche

Christian band of young women – B° of Hope Junior

Girls Sharp. – Chr. Endeavour – Penny Bk Vice

S. School. Days guilds Companionship failure –

---

(5) 7 S. Paul

Wesleys Chapel – City Rd. LVI. 75. Westerdale Pretty man about 50. little knowledge of the place

Circuit – includes Newington Rd Chapel & Radnor S. attendes mostly by officers. American Rev. Smith S. Paul Dimbleby Arkell

2 Ministers (Mr Wood Newington Rd). 70/100 Visited 20 March 98. Morning. Excellent Conf.

will have 4 to 6 Sisters shortly – volunteers Well assessor. Intellectual attainments – in Evg a big

S. Sch 300/1000. – Many fewer. Small gathering – a mere handful mostly women CA.

a considerable number of strangers

Weekly Guild 250. Thirteen class meetings 260

Small S. School here. larger at Radnor S.

Visited 8 hrs. for Special Service (Tuesday) 20th Carley pres CA.

---

(5) 8 S. Paul

Lepsian Mission. Enid St. LVI. 191. Bennett. Man of great vigour. Kind hearted & cordial

brother down his health under strain of work Baxter

S. May. very workers (50). S. Sch. full (400) Mission Services well attended – see coming

Mission Style with music hard hit for methods adopted – Sudden tears & take warning.

Story of "Co-operation" with them. Smith S. Paul

Patten account of the work Draws a lot of people by methods I do not like. Patch

Visited 20 March 98. Very. well filled with working class people. – CA.

(5) 4 S. Michaels

Congreg. New Tabernacle. Ola St. LVI. 23. Bailey. Fair, insignificant looking man of 40 perhaps. Quiet & thoughtful – must be better man than he looks, or else some exceptionally good workers around him. Ashell

Minister, no paid workers. 50. S.S.T. & many others.

Chapel (900). Lecture Hall (250) 1 Class room.

Mission. Hoxton Academy (200) Mary Place (250)

L.C.M. holds Service at Talbot.

Church membership. 150

Service 11. 6.30

50/100 250/300. (or 400 with lantern)

The mission. are many S. Schools

3 Bands of Hope – very strong – 253 – 200. & 30.

Monday "Populars" 150/200. often 300.

2 Reading Circles

Pleasant Half hour Society – very remarkable

Sick & Provident Society. Girls working leagues

---

(5) 5 S. Michaels

United Free Methodist. LVI. 63. Whittles. Particular 50/60. Kind thoughtful face – fine head of hair. Ashell

Willow St. Church

Minister & Sister of Deaconess. 27 S. Sch. teachers & 24 others

Chapel 800/1000. Schools below & class rooms (Headquarters of the Church in London)

Service 11. 6.30 } Wednesday small attnce

Sundy (50) (200/250)

S. Sch. 250/169. Mothers meeting 40/20

Brass Band. for the age with city mission one, chances at a mission

P. Sat. Song – musical – coffee & cake sold

---

(5) 5 S. Michaels

Congreg. Whitfield Tabernacle. LVI. 5. Pugh. about 40. – Keen shrewd capable – sheets clean & in order – Evangelic leader. Ashell

Minister, no paid. 50/60 volunteers 1/2 S.S.T.

Tabernacle 1000 – 2 School rooms 400 & 300 – 2 good class rooms. 2 vestries

More legitimate, spiritual – Smith St. Pres.

Sunday Service. 11. 6.30. Church members 110

(100) (200). (large proportion young. the hope of the Church.)

Visited 20 March 1900 – Many. 50 men women & children

Strictly mid. class – Very about the same number. CA

Y.P.S.C.E. Ens. 50.

S. Sch. morning. afternoon 28 teachers 300 scholars

Average attendance 114 – Children service Sunday 128.

Literary Society. Dorcas. Soc. Bd of Hope. Crochet

2 Phœnix Leagues. – Mothers meeting dropped

work an uphill fight

(5) 13 Strathern

Congreg. City Rd. Church. LVI. 37. Beresford. Secretary of the Church. 58 & always lived here - a metal worker with small shop employing a few men & lives over his shop. Shrewd grey little man - reform

Arkell

no pastor - could not afford it -
Deaconess paid by two friends - & 40 volunteers.
members 5 deacons & 25 S. Sch. T.
Church (1000) 2 Sch rooms (150 & 70.) & class rms
Sundays. 11. 6.30.
(60) (160) Cosentials, working class.
Wednesday. about (25)
Ch. Endeav. Sem & Dem. 30 & 25.
Mothers meeting. 50/60 for neighbourhood - who attend all the meetings near.
Clothing Club - too much use made of it
Temperance cont. of enthusiastic women
Church Chor & Band -
may be closed - failure doubt.

Said to be in very low water. Ford Chapel.
Isolated & its isolation is its ruin - Sant Rapert.

(5) 14. S Barnabas

Baptist Moreland St. Chapel. LVI. 149. East. Venerable old Gentleman - General - kindly weak

Arkell

Minister. 30 S.S. teachers - 25 others.
Chapel 1000 - Lecture Hall 400. & class rooms.
Sundays 11. 6.30 Missionary Service
100 adults 400 - 50 Ch. Men's work class
Mr G. presides - Working men speak
Open air services - 150 bona fide members.
S. Sch & Bible classes. 400/320. all poor for year.
Monday Prayer meeting (8 p.m.). About 100.
Tuesday neglected Church service - about 100
Christian Band. 80 members working among the poor.
Mothers meeting 300/200 - very poor - not too religious
Band of Hope 3 sections - 670/680 on books.
Good Templars lodge 190 members -
A good deal of charity & unlimited hospital letter

Visited 11 dec. Services over. Signs of activity - Chor & Band
Teaching begining - CB.

S James

Mission - Water Cress & Flower Girls LIX. 117. Groom. Clerkenwell -

At first interview an assistant Mr was seen an intelligent young man of about 24. Later on Mr Groom himself was seen. He is about 50. Stoutish face. active body & mind - a business man an enthusiast & natural improver.

Arkell

Staff Mr G. & assistant. 2 missionaries 3 deaconesses a bible woman & 100 voluntary workers. (The Court Tally Band numbers 50 & 40. 55 Teachers &c)
Wrotbridge Chapel - 650 - to 800 packed.
Large schoolroom 500 - small 150. Vestries &c - additional rooms by hall - & 2 houses for assistants & those also homes by the sea - & other branches which are really independent - but at which they hold meetings sometimes -
Church membership 300 - distinct from the mission
adult service 11. (150/200) 7 P.M. (700) - Wednesday 150
Children " 11. (100) 6.15. (130) Sat. Prays 80.
Open air meeting, Clerkenwell Green -
Mothers meeting & Clothing Club 200 or both. 120 attend
Young people Ch Endeavour 130 members - (6 mo ns)
Band of Hope 350/230. Men's Bible class 35/20. Young men 120/75
Children free breakfasts 100 a day in winter
Flower girls meetings (Elsewhere) - S Pancras. Islington
Lambeth. St Luke's & Holborn
Club room Covent Garden - at Lockhart's -
Congregation principally young & from neighbourhood
working class & poor - many conv. women
Young people special service - those over 16 - 70 -
get them to work in Court Tally Band.
S Schools - 400/250 - but see saw 600/450
Court Tally Ms visit & relieve - & are welcome
Flower Girls Christian Association in the Circle
Real work 900/1000 members - all bona fide flower girls
Cripples industrial branches - make artificial flowers.

The greatest agency in the district next to mission - get their chapel full, but relief of which Mr Groom gives a good deal may have something to do with it - they do not publish a balance sheet (The Flower girls Mission agency)

Boxberg

Visited 6 Nov 1890 - CB

(4) 5. S John

Wesleyan Central Mission. LIX. 67. Walkerley
Minister - lay agent. & 3 sisters & Mrs W.
Lays number of volunteers - Mission band 300
Chapel 1100. schools below - lecture Hall -
Additions will add 400 seats & make the Sch room
& Monroe & class rooms & a church parlours
Road School in and & Holborn Town Hall
Services. 11 6.30
700 full. in spite of Sam McNeill at Alpine Hall
S. Schools - 500/292. & 690/570.
Cheap Service 6.30. about 200.
About 30 Classes on Wednesday & Thurs
Bible class for Policemen - Prayer meeting 200.
Town Hall service well filled - (1100)
Slate Club 700 - Mothers meeting 400.
Medical Mission - Boys Brigade. B. of Hope
Pleasant Monday Evg - Concert or lecture.
Temperance meeting Sat - Cricket Tennis & Football
Great activity

Probably 40 - looks not 30 - earnest, methodical - with reserve of power. Ashell
Visited by Baxter - see LIX 85.
doing a splendid work. Observing the whole. Gross
Some of the people go to Mr Walkerley - not many hearers.
Bray LCM
Full of inquirers at their parade Horsley - Sisters
Chiefly responsible - stick at nothing to draw from other sects
& supply the
The congregation composed of shopkeepers from other churches: Wood
Visited 6 Nov. fane filled in morning. 300 others - Chief pull in the evening. CDS
Visited Holborn Town Hall Service CDS
From a spiritual point of view success wonderful
has got a real hold of a number of the poor. Relying on
real inquiry - Sisters foolish. Final. CDS
Holborn Town Hall seves draw people from all parts. Instances
to all passers including hers on S.S. teachers. Other work
methodism Baxter

(4) 6 S John

Friends Meeting Bell Meeting Hous. LIX 47. Gillett.
65 S. John St
Young men for Friends Missing training Home (Hackney)
the principal worker - 13 teachers & 6 others
Law Noble woman - Band master. Music master
& gymnasium instructor.
Substantial Brick Edifice - meeting house 200/300
& another hall. & 3 class rooms
Sunday adult sch. 23 men average. 9 am
" " Bible Class 50 men & women 3 pm
" Children Schools. 149 average. 3.15
" P.S.A. for men 70/75. 3.30 } & open
" Cheap service 130. 6.30 } air
" Gospel mission 70/80 7 pm } meetings
Mothers meeting. Sewing class. Girls. B. of Hope (140)
25/30.
Young Hopers Club (120) - Singing Class - Gymnasium -
Temperance meeting - about 30 - Strong & brass band
Loan Club - Glee Club - Boys & Girls Clubs (night)
Cricket & football - Social teams - Lawn tennis
Boys Ambulance brigade
Mission Church 50 members

Cultured & well dressed young man. about 24
Sweet manner - deliberate speaker - a banker by
profession - keen interest in work among young men. Ashell
The Friends do a great deal in lower part of parish.
Mr Gillett is a a Cambridge fellow - Walkerley
Don't visit much but are working up - with Mass band
nearly all the lads have been through our School. Bray LCM

(4) 6 S John

LCM - Lands & Flag Mission & Schools. LIX. 149 Bray.
workers (30) all volunteers except W.A.
Most have been scholars in the School
Apart by R. S. U. Works after Cripples department
House. 3 floors & basement - Hall on grade. 3/400
Sunday Service 11 am Cheap 3 pm Bible Cl. 6.45 Long Sch (200) 7 Gospel for adults
Open air on Green in Summer
Monday lecture or entertainment for Cripples & Children
Tuesday Gospel Service (100)
Mothers meeting 170/150 - Sewing Class girls 30/40
B. of Hope 40 Gymnasium Winter. Cricket Summer
Dinner for poor Children in winter - Institute for young men

Stout fresh coloured. Jovial man of fully 50 but carries
his years lightly. Good terms with all. Ashell

(4) 8 S Peter

Mission & Schools - Fox & Knot - LVI. 219. Rowbotham
42 Charterhouse St.
All, volunteer work. 25 teachers & most from Vicar Chapel & S. John Clerkenwell
Sunday afternoon & Evening Schools - 3/2. 74/225 attend
Thursday Service Thursday. adults. 70/100 60/80
Sewing Classes - Band of Hope. Penny Bank
250
Boys Brigade.
Chiefly Schools

Physically weak man of clerical type - general - about 30
Ashell

(4) 10 S. Alban

Ragged Sch & Mission Fox Court LIX 29. Fagg. The mission in 1897 | had attained its 52 year
Have about 60 workers - one day Sup pais. Mr Fagg's beaten 41 years. Pleasant face keen eye
the others come at different times Lunchtime at Cocoa factory - Gives his Evening
S. Sch. 3. & 45 - Service for Parents 7 (LCM) Davies. Arkell
26 Teach. 386 at works - 120 & 140. (70)
Penny Bank 757 deposits -
Sewing & Cookery classes. - ~~Girls~~ ladies Dorcas
Young mens Gymnasium. Mothers bible class
Other Bible classes - Band of Hope
Fox Court Young Men's institute - Coy Week Sing

(4) 11 A S. Albans

L C M. Davies - Brooks Market LVIII. Davies Welshman about 50 - Works in connection with
visits from Homes & Hospitals. 8 times in 12 months Fox Court Mission - Arkell
& visits Royal Free Hospital - & give Services in
5 Wards on S. Sing.
Holds meetings Wednesday & Sun Coy -
(30) (less than 30) Small room
Open air meeting 8.30 - 10 -

(4) 12 S. Bartholomew

Baptist - Arthur St. Chapel LIX. 33 Love Big bony brawny Scotchman. Strong Pleasant face
Minister & deacons & 30 volunteers Certainly under 30 - varied life in industry. Baxter
Chapel & vestries - for day & Exterior - Recently settled. Cause improving under his ministry. Moore
Sunday morning. Evening - Visited 11 Dec 1898 - Morning about 70 adults & Sun. School by CS
40/50 200 - Working Class. Members 112
Meeting. Monday. Thursday & Sat - Temperance & Prayer
Short services - never exceed an hour
Mothers Meeting B. of Hope - Dorcas -
no catering for amusement - Gospel Temperance
Success

(4) 19. S. Philip

Congregational Shaftesbury Fields LIX 137. Davies Tall dark Welshman - Keen Sweet face. Nervous
Minister - Organist & 1 Supr. - will have a hard Stones Square rapid Speaker - full of plans for future. Arkell
11 Deacons - 27 S. Sch. Teachers 20 others. a Countryman in London -
Chapel. 350/1000. School & Lecture Hall 400 & Class Room all not the class for which their methods are designed. Moore
also 2 houses -
Service 11. 6.30. Church roll 178 not effective.
200 400 Middle class mostly
mostly men. ½ men. (I am proud of my men) Women 100
P.S.A. 3.15. men & women (500) -
Orchestra & string band - Best Orchestra in north London
S. Sch. 229 on books. 30 & 145.
Mothers Meeting - Dorcas - Maternity
Band of Hope 70. Ch. End. 50/20
Social Club for boys. 60. Gymnasium
Women go any length to fill his Chapel

(4) 19. S. Philip

Baptist - Vernon Chapel LIX. 3. Moore Heavy 40 - Short & stout - Strong pleasant face
Pastor & Deaconess (at mission) & SS teachers Nuclencar - Dark blue steeps & like a Sailor
Church & Mission Church - S Schools. 600/700 was a navy & became a Christian man Baxter
Service 11. 6.30. Prayer 10 AM & 8 Surgeons mar
400/800. 900/1200. Membership. 500 - Vernon Chapel is renewing its youth - Wakefield
all working class Visited 11 Dec 1898 - Neat building rapidly filling. CS
Bethel Lavinia Grove. Ring. Cross - Lay 7. AM
by Sister Dora & Priests - Open air 6.30
morning Prayer meeting 2/300. Thursday & Sat 200
Mission Church 60/100 Sunday 60/70 Wed.
& special services for Police - Lodging House &
Mothers Meeting - Cricket & Bicycle - tea &c

(4) 21 S. Philips

Salv. Army Pentonville Corps. LVIII. A 7. Smith { Recently opened – not yet fully organised. }
Capt & Lieut. – 32 recruits
Barrack & shop. hires. 130 –
usual S A meetings indoor & out
S. Sunday. 70 – week Sunday. 40 – 80/100
Home of Prison mission in another district.

(4) 22 St Mark

Baptist Mount Zion Chapel Chadwell S. LIX. 91. Mitchell – letter giving particulars of work –
Street particular – Pronounced Calvinist. Ch one accident Baptist Chapel – the Parish. Rapidly
Church 450 sittings – 260 members by one rich old gentleman. Queen.
Schools. Small hall 200. Gallery 70 + 5 class rooms visited. 11 Dec 1895. Little place well filled
300 Children attend.
Mission service in Hall on Sundays & open air in neighbourhood.
Mothers meeting. Bible class & Prayer meeting
Lectures – Winter – Dorcas.
Employ a Chester woman as sick visitor.

In S. Pcla or S. Albans (wrongly indexed for S. Jude)

(4) 18 Salvation Army

Ragged School & Mission "Field Lane" LIX. 165 Mayne Start bullet headed about 50 – Connected here 20 yrs. Ribbel
in Vine St. Hatton Garden Giving is on a large scale. Ryre
Refuges – Crèche – Industrial School –
Night School – Youth's Institute – Girls Sewing classes
Ragged Church – mission service – 500/600 – much new "tramps"
12 & 1 on Sunday
Children service. 11.30 & 7 2 30. (120)
Mission Service. Sunday Aft & Eve
Band of Hope 200. 50/60. 120. Labour Bureau
Gospel Temperance 100 – Penny Bank –
Mothers working meeting Boot 400 –
Sunday Evening Prayer meeting 8.15 8.45 –
Wednesday Evening Choir.
S. Sch. – 1057 Scholars on books aff. 53 Teachers
avg. attnc. 107. 203 561
Bible school for Girls – 250/150 Junior. 200/120 Senior

S. Jude

(4) 17

Wesleyan Kings Cross Mission LIX. 211. Foster Tall well built organs – leader of men – keen face. Ashell
Minister – 20 officers & the S. Sch teachers –
Chapel 1000 – Small School room
Congr. largely in S. Sunday Artisans & shopkeepers
from North – a good many young people
Open air on Sunday
Temperance concerns – School room filled
Small affair

(4) 17

New Jerusalem Church LIX. 59. Hide. Stone dark little man of 40 – deliberate. Ashell
Swedenborgian
Minister – 12 deacons & deaconesses + 10 SS teachers
Church & School room –
Sunday. 11 & 7.
200. Smaller from North side.
Middle class. Composition to wealthy
S. Sch Morning & afternoon
Tea at 4.30 to inside teachers to Tea
Children Guild – Young people meeting

12 fols.

Police notes

District 4

5

see Booth, Life and labour .... 1902-3.
Third Series. Vol. 2. Chap. III.

[Booth's notes: Police notes: District 4. fols. 12;
Districts 5, 6. fols. 17.]

Police notes. District 4

Boundaries.

North Spencer St.
South Charterhouse Sq
East. Goswell Rd.
West St John's Road

St Peters } Clerkenwell
St Paul }
XIII H. 81.

Constable R Mackell. (See District 5)

Out of St John's Rd Mitre Court not marked on any map - very rough poor thirty. bread lying about Hat & Mitre Court - a shade better. Children dirty but well fed

Little Sutton St Tenement houses - very rough poor careless not vicious - did not receive displaced people because already full - no thieves or prostitutes

Map not very accurate here - but there has been improvement

Brunswick close out of St John's Rd - newly opened out into Smith St - resp. working class much better than formerly doors open but windows clean. Houses are ch

Children clean well fed well dressed Rooted out two poor. Rough rather than L.6 of map

General remarks || A decided betterment in all this district

D.6 & light G lend black has almost disappeared from the Little Sutton St area - Some may have gone East of Goswell Rd to the Bastwick St area - More Mackell thought has been displaced completely

|| Have went to Nottingdale - Those turned out first tried to get a footing in the neighbouring streets but these cowards have been soon put them.

* Among nothing near they congregated in a body some to Nottingdale others to South Gotham

* Number of P. houses were sensibly diminished by Lo Northampton 13 or 14 years ago when about a dozen were closed.

Amusements - the most popular are the Grand Gaff at Saddlers Wells - The V T de variety Theatre in Pitfield St Hoxton & the friendly lead in P. Houses Sat. Mon & Tuesday -

St Money generally kept in the metal tins -

Police Notes District 4

Boundaries

North. City Road	Constable Mackell
South. Spencer St.	Spencer St. small masters plate on every door
East. Goswell Rd	tortoise shell - ivory - gold chain &c
West. St John's Rd	Goswell Terrace - now opens to Smith St. old resh
St Mark.	inhab. windows clean - doors shut. steps whitened
XIII th qg	Rawstone St & Place - Muston St. poorer but v. resh

[Here there comes a list of District 14] page 103.

General remarks. Mackell has never seen a child drunk. & only on Bk holidays that 'young people' 17 - 21 both youths & girls got drunk. Disapproves of children being sent for drinks but cant say in practice that much harm comes of it.

* Does not think the P.H.s are doing well - there has been so much changing of hands lately.

(*) Betting clubs in the mews - raided from time to time - Street placarded for election of Mear.

Boundaries

North. Chapel St.	Walk with Police Const. A 8 Jenthon. (20 hours)
South. Rosebery Av (Exmouth St & Myddelton St)	Barnsbury St (one of Pentonville Rd.) Jenthon lives here many years
East. St John's Rd	Penton Grove out of Whole Sem St. more likely than
West. Amwell St.	not to have a mob here on Saturday night
St Silas	Places out of Chapel St. Costers - a rough class here
St Mark	Seldom noisy or rough among themselves
XIII th 10c	Some costers well to do majority, like poor hand to mouth

(*) It begins to "start fresh" on Monday morning i.e. with nothing

St James Gardens (called on map East Place) - very rough poor - some costers some not - mixture clean & dirty - hatters & hatters children - some thieves. Landlord in Clerkenwell Workhouse collecting his rents.

(*) Angel Tavern does more business 50 years

Sadlers Wells Theatre (Arlington St) - prices 2d to 1/.

* 2 performances. very rough audience - better class go to the Mars

Rosebery Avenue (~~Myddelton St~~ my addition 55) Only off in Charsdeta

General remarks. Jenthon is about 35 - 12½ years in service. 6 years here

General remarks Cont.

XIII H. 119

The worst gambling club is closed 'The Claremont' in Penton St: used to be very high & vicious. Others are raided from time to time - but always re open soon. Has heard the proprietor of a club say to his friends that the club would be open as the Police could for a year or two every of his convictions - not been raided since. As to brothels there are no avowed ones. Some houses suspected of being used as such. Hotels in City Road are so used but those who go there have to stay the whole night. Drink has decreased among men - any how have fewer charges - with women not more. "Women always let the whole world know they have had too much - men manage to think away home - Suspects an increase of drink on the quiet among women - hears it often spoken about (is not this contradictory?)

Re-opening of Clubs

Effects of drink on women

The rough pots cleared out by Rosebery Avenue moves the thieves to Rotherhithe district.

Boundaries.

North. Baker St & Rosebery av
South. Rosebery Ave & Corporation Rd
East. St John's Road
West. Farringdon Rd

Constable Scanlon

Wilmington Sq. Opened for 2 years & if anything improves i.e. has not driven the respectable people away.

Margaret St - poorer West end than East - up little the East.

St Marks Middlesex

St James Clerkenwell

XIII H 125.

Northampton Bldgs. Rosoman St - one block set apart for single women young & old. 'No rooms to let' seen a watchy list - Many children playing in dark well like place between the blocks - road between carriages and inhabitants, mechanics, artisans, city police & city workers generally - 7 stories - Very popular because of greater privacy & sense of propriety - not so liable to be disturbed by other lodgers.

advantage of block dwelling

Corporation Rd - 2 poor nameless courts.

Rosoman St - a row of cheap watchy for scraps for wholesale butcher.

XIIIth 125 Cont.

Northampton St? bad reputation no so much for the people that live there as for those that frequent it. Escape is easy owing to number of courts & both courts & road are frequented by thieves, prostitutes & drunkards who do not necessarily live there. Dty much better than it used to be. Not very poor.

Frequented by bad characters

Northampton Row. Creeper covered with well tended front gardens. Zenthon said it was noisy through the abode of thieves & prostitutes but it does not look it.

Howards Place. Lochs garden. Favourite spot. Sunny, gaudy & a good run for outside roughs.

Vineyard garden. Rough though improving. Occasional out-breaks & when they once start fighting "there are motions & no mistake".

New made market St.

Exmouth St. Market Street successful. Stated on the commendation of the vestry as an experiment. Formerly the bus route to the Angel.

General Remarks

General improvement in streets & courts on either side of Northampton Rd. Former inhabs of Plumbers Place area (now covered by N'hampton Bldgs) had not been able to find house room in neighbourhood & then gone elsewhere. He believes to Notting dale.

Effect of Rosebery Avenue

Opening of Rosebery Av the main factor in improvement. Certain number of prostitutes living in the new streets but public opinion would not let them bring men home as a regular thing. Thieves he called 'hooks'. They called the police 'Rozzers'. a local name.

Public opinion & prostitutes

Hooks & Rozzers

? Rozzer (yes)

Sanitary authorities Pretty Street. Down on over crowding with good effect.

Nothing so bad on this side as the west side of it in the Italian district. Magistrates lenient to the Italians. So police have to give them more rope than others.

Italians & the magistrates

Consequent immunities

This brings in bad characters to share the immunities. Worst bit of Northampton Rd area is Fletchers Row.

Boundaries.

North. Bowling Green Lane
South Corporation Rd / Clerkenwell Rd
East. St John's Road
West. Farringdon Rd
St James
St John } Clerkenwell
XIII H 143.

P. C. Zenthon.

Blocks of buildings (Farringdon Rd) well supervised mechanics, warehousemen Clerks &c - no poor

Aylesbury Pl. "Sort of place that breeds criminals" old houses - window frames falling down

Jerusalem C. the blackest spot of all - you cant paint it black enough - savages - a danger to the police - most of the houses condemned & uninhabited

Breeding of criminals

General remarks

Note disappearance of poor spots in & about Clerkenwell close. & the rise of Buildings - Peabodys most light & airy tenement & costs on So. Side of Aylesbury St.

Police hard to do their duty

money given - not beer

& that circumspectly

Payment of police by publicans "to do their duty" - beer hardly ever given. Publicans afraid of their licenses. A constable took round before he took a shilling. Publicans report you sometimes.

Thin pale precocious children

The children in the streets about here look thinner paler more precocious & intelligente than those in Hoxton & Bethnal Green.

rough poor same everywhere

No difference between the manners & customs of the rough poor here or in Bethnal Green

Boundaries.

North. Clerkenwell Rd.
South Eagle Court
East. St John's
West Rear Leon St
St Johns Clerkenwell
XIII H 157

P. C. Zenthon

Berkeley St. rough windows broken - rough set of Boys

Berkeley Ct haunt of thieves & vagabonds - no prostitutes

you find them up the Kings Cross Rd. 'Children dirty dress ripe - a few Irish - dangerous for police

Frances Ct like the foregoing. thieves & costers. Police never care to come here alone - A.6 - mad people

you cannot paint these places much too black

St John Sq. Salvation Army lodging house brings a rough poor class together from other districts

Effect of S.A. lodging House

St John's beerhouse called Crown coffee house making specialty of working class dinners as do all the pubs here

Boundaries.

North. Pentonville Rd — P. C. Zenthon. 28 June '98
South. Elm St & Mt Pleasant — Wilson Place out of Wilson St: Irish colony thieves
East. Farringdon Rd — very black. – Children dirty but well fed
West. Grays Inn Rd — worse than it used to be
St Jude
St Bartholomew

General remarks – Rough Courts off Aylesbury St have become worse maybe due to improvement in Little Sutton St

XIIIth 16 — Kings + Metrop. Station is the meeting place for prostitutes & juvenile thieves.

Success of old & ugly women — Old & ugly women do as good a business as the young & better looking – get hold of young men for the country – 20/. to 1/. or even a pot of beer taken. Same women go on year after year.

Police dont go amongst them — Speaking of rough Courts "we very rarely go with them at first he said never.

Boundaries

North. Winsford Rd (nearly) — P. C. Zenthon.
South. Baker St.
East. Penton St.
West. Cardwell St. Kings X Road
St James
St Silas
St Philip

Cumberland Terrace has the one P.H. of the Lloyd Sq district used much as a club.

Penton Place has a house kept by a thief & used as a brothel – was watched & closed – now open again – "what's the good of it – all you can do is to prevent their becoming too much of a nuisance."

XIIIth 177 — Pentonville Rd. Shops built on gardens leaving passages between their backs & the houses which are all occupied by very rough poor & some prostitutes – living not playing here

Limits of intercourse with brothels

West of North St Providence Place. rough too, poor not vicious no thieves. – East Collier St. to North Avenue – not quite but nearly as bad as Jerusalem Ct – vicious thieves, bullies & prostitutes – dust bin in centre

Cynthia St late Ann St out of Henry St – was very rough until some police came to live here.

Genl Remarks. – Pentonville Rd the division in character

As to convicts "we rarely tell about them" – but sometimes are in spite of orders – never if the man was trying to do better – not many here – many fewer than at Hoxton

Police Notes. District 14 (Taken with District 4)

Portion mostly situated North of the City Rd
Part of St Peters Islington
XIII H 101

Across Goswell Rd to Sydney St. Constable Machell
Sydney Grove - a great place for Sunday Bitch & Toss
poor. quiet generally. Can be noisy sometimes
Sidney Place - looks very poor. smelly messy - one child bottom
windows broken
Across City Road to Nelson Terrace &c respectable district

Police Notes District 15 (Taken with District 4) PC Jenkins

Boundaries
North Regents canal & Wynford Rd
South Pentonville Rd
East Penton St
West York Rd
All Saints *
St James
St Silas
XIII H 19 (*)

Corner of Caledonian Rd & Pentonville Rd
Alpha Place & Crescent Avenue - very high class - Cab washers &c a
few there - Caledonian Crescent - same class
Railway St (part of Albion St) great mass of bread, tins &c
Corner Cale Canal St. Mission house which used to be brothel
Flints bird dealers - guards lasts &c 20 or 30.000 arrive
to be fattened or killed - Italian women pluck them
Wharfdale Rd. Colony of Railway people
North St. railway & cab men & an occasional prostitute
"They must live somewhere" as far as possible keep them
means of livelihood & secret in the neighborhood where
they live. Lavinia Grove very high sometimes but not generally
may be a row on Saturday night
Peton Yard out of Winchester St - very high. mess - chicken
"Naughty at 1° burglary or use of naughty 1° sex houses"

General remarks. The worst bits are Railway St & Peton Yard both small

(*) Prostitutes not about Wynford Rd. Jenkins thought the
women to their profession not for pleasure but because of
indolence. It is easier than hard work

* Note messiness of the streets - bread. tins. paper &c
Little Cross to Islington Vestry - many cab yards.
Cabmen & railway men
Had never seen a child under 15 drunk - Scared her
one children to fetch beer.

Police Notes. District. 4

Boundaries

North Elm St & Mt Pleasant
South Clerkenwell Rd
East Farringdon Rd
West Grays Inn Rd
Holy Trinity St Bartholomew
St James Clerkenwell

XIII H 233

Walk with Constable J Dampier of E or Holborn Div
Corner Grays Inn Rd & Clerkenwell Rd – Cloverley Mansion
many detectives & some last winter
Elm St more high buildings – respectable clerks &c
Mount Pleasant from warner St northward is shabby
to come down – now inhabited by Italians & English
including thieves of both races – l.b & black in place of purple
Bakers Row out of Farringdon Rd – windows dirty, bread
dirty – thieves – very rough. A.b barred in place of l.b
Crawford Place all doors open – English thieves messy
Kempt Place out of Bakers Row. Italians – great mess
Caroline Place choked with costers barrows &c dirty children wash hanging
St Peters Terrace out of Little Saffron Hill. very quiet. Children
pale – dirty – weak eyes – but l.b rather than A.b
Summers Place thieves very rough – Constable kicked
knocked about last Saturday – a mixed lot
Summers Ct smelly – stifling smell of washing. 9 adults &
3 children sitting out on the narrow court (7 July)
Eyre St Hill – rough but not quite so bad
Eyre Pl. Organ grinders – not rough but very poor – men
playing cards – Italian padrone said the men paid 1/6
per week for their sleeping accommodation
Fleet Row – N of Summers Pl. & on the E side of Eyre St
Hill is a passage leading East through a public
house & out into Back Hill – 15 house 2 storied – Crowded
ice cream makers – rows of WC on N side where it is said
the pails are kept in the cool on hot mornings –
very rough – "Stabbing cases generally come from here"
pails of pea shells – Children barefoot dirty – disarray of
cream pails & barrows, broken egg shells & cats
Eyre Ct very dirty children – Ice cream sellers

General remarks – One notices the displacement into previously respectable
streets of the low population displaced & the
process continuing

Boundaries

North Clerkenwell Rd – P.C. Dampier – (8 July 98)
South Holborn Chancery Lane, Hatton Yard out of Hatton Wall – St Saffron Hill
East Tanfield Ct 4 families very poor very rough – windows dirty & patched
West Leather Lane A.6 in place of pink & pink based.
St Peters Holborn Gt Saffron Hill – a brothel which is technically an
XIII H 245 Hotel as those who come must stay the night
Hatton Garden usually have a night patrol P.
There ought to be one with so much that is valuable
Hatton Wall – common lodging Hs. – good few thieves

Boundaries.

North Clerkenwell Rd P.C Dampier – 11 July.
South High Holborn Portpool Lane out of Leather Lane – poor costers 16
East Leather Lane Half Moon Court. 3½ feet between windows. Clean wall
West Grays Inn Rd very rough – no thieves – Cheaper dirty. Lead about
St Albans Holborn no way through to Vernam St: but thieves get over wall through
XIII I. 1 Vernam St A.6 very rough thieves – windows barred
Dunkans Buildings (Portpool Lane) poor – noisy & sad,
some thieves – 16 to A6 rather than pink
* Leather Lane mid day – women buying carefully
Union Blgs very rough – many thieves – no prostitutes
" Cheap very dirty & pale – no way into Vernam St
Doric Court greatly improved 16 not A6
Baldwin Gardens – St Albans Blgs – poorish quiet
" labouring class – Dark messy alleys courts behind
" bread & papers lying about – refuse shot outside instead
of into dust bins provided – Cheap pale but fairly
well dressed & clean – 16 or purple rather than pink
West of St Albans Church Evelyn Blgs. very rough
Thieves here – A6 or A.6 barrow rather than 16
Dorrington St out of Leather Lane. N side closest coming down
usually be very rough – What was formerly Brooks market
" open with fountain & some trees. C.C. buildings Pink

General remarks Rough least shots. Vernam St Portpool Lane. Half Moon Ct &
All worst than Bakers Ms. & rough than any part of the
Italians don't begin the mischief " Italia quarter – Italian thieves not so violent as English or
no trouble with Italian ladies, rowdy English girls & make trouble
but the Italians are orderly

XIII.I 13 * Working class less rough than used to be.

General Remarks Cont. Great improvement in district between Grays Inn Rd & Leather Lane – 12 years ago a den of thieves – you could have found as many there as now in London. Police seldom maltreated in the subdivision except in Vernam St. –

* Some prostitutes live but do not bring men here.

Boundaries

North Euston Rd — P.C. Turner 15 Div.

South Compton St — Blackshot off Compton St now all done except a few

East Grays Inn Rd (Corner St) — houses – Irish – one barefoot – was very bad – Light

West Euston Crescent — and Space have done something for those who are left

St Pancras * Euston Rd – Hotels of doubtful reputation – "We

Holy Cross — Cant tell whether couples are respectable or not

S Jude — Tombridge St & Argyle St hardly d.b.

XIII.I 43 — Peace cottages – Several known characters – narrow a rabbit warren 30 houses. Irish. houses bad – bread & mass about. boys at windows. wash hung across passage – Children ragged & pale but not looking ill fed – ragged-school at end. d/b barren rather than bad – spoken of as a fine "get away" from the Euston Rd for thieves.

General Remarks Two things to be noticed (1) the desolation & rebuilding of the East area north of Crome St (2) the number of streets in neighbourhood of Argyle Sq. containing disorderly houses to supply a provincial demand among at the Midland & N railways – majority of brothel keepers foreigners –

* ? Should these streets have a black line ?

Boundaries.

North Corner S. — P.C. Turner - 18 Day

South. Guilford S. — Seaford St. roughish. holey blind. open doors to

East. Gray's Inn Rd — Derry St. very rough. costers. Irish. Vegetable. Meat

West. Inns S. — bread lying about all doors open. Cheaper dirty

St Peters Regd by — ragged & barefoot boys. One chea shirt no

XIII - 53 (*) — Hunter from father mother & 8 Children in 1 room

Bricks thrown onto Police for poaching - none lower

basements but a good many make free nights lodgings there

Prospect Terrace - Plenty of space since S side was cleared

but road in filthy condition since Vica moved his

right to it. Neighbouring mews now a cab yard

Grenville St several questionable houses here

At west end of Guilford St. the "Colonnade" a mews

North side already turned into stables - used to be a lounge

Bernard St like Guilford S has gone up. Adjoining

there is the site of the new great "Russell" Hotel

End Remarks. — Worst spot Derry St & Prospect Place. What is first needed

is to sweep the streets - The Colonnade is down.

The rest of the area is respectable with the exception

of a couple houses.

A. GHW 28/1/01.
GHW. 5/2/01

C/Found

17 fols.

1

Police Notes

Districts 5 & 6.

Police notes. District 5.

Boundaries

North.	Huntingdon St (Hanover S)	Constable Ryeland.
South	Old St	Pitmans yard - colony of water cress sellers & drunken Irish
East	Hackney Rd ‖	Hoxton Place (one of Hoxton High St) - Municipal Soup Kitch
West	Hoxton High S ‖	Henry Place - "a warm shop for policemen" -
	St Leonards Shoreditch	Wellington St - some of the gambling fraternity live here
	XIII G 193. ⊛	St John Terrace - poor rough road - cages hung in flats HARS
		Caroline Place (one of Kingsland Rd) living here is the 'mother of 3, the mother-in-law of 2 policemen'.
		Well kept front gardens & fat cats - The girls from here do work in connection with the missions Basing Place
General remarks		Quiet old places off Kingsland Rd - Strawberries selling in great quantities (imported) - 19 May -
		Hackney Rd inferior shopping street to Newington Rd -

Boundaries

North.	Old St	Constable Ryeland
South	Scutta (Castle S)	Shoreditch High St - gun shops improving lately year
East	Shoreditch High S	Demand from new inhabitants of Boundary St Estate
West	City road	Norfolk Gardens (out of Curtain Rd) a rough spot - thieves
St Mark	General Remarks	Relation between Publicans & Police - better than formerly
St Michael		Great pressure on police by publican - & on police by police
St Georges	⊛	not to sacrifice a lucrative source of income.
St Paul		Little beer now given - replaced by money
St James		Care now taken to give induction of new hands to a trust worthy man
XIII G 20		'So much depends on the beginning'
	⊛	Betting increasing - mostly in tobacco & barber shops a little in P.H. also Pitch & Toss
Effect of Education	⊛	Education makes good people better - bad ones worse
	⊛	Shorbeats better than fixed points for avoiding 'talkers'
		Section Houses both for married & single increasing
Objection to section houses	⊛	You save money - but "I had rather not" - you may be woken up at any hour -

Boundaries

North. Castle St. Bonnetts St.
South. Eldon St. (to the Railways)
East. Shoreditch H.S. Moor Fields
West. City Road. Finsbury Pavement

13 G 225

Constable Ryeland.

St Paul — Chatsworth Bldgs out of Hill St. out of Paul St.

St James — Irish Cockney tailors - a remnant left by the Jews in their trade - relic of former days - noisy

St Agatha — Finsbury Square - should be opened as public garden

Horseshoe Alley, used up by the Railway, was a little 'Ill' — Windows broken & thatched - A.B. not C.6

White Cross St. small courts - rough criminal shot in — heart of most valuable property - dangerous for police. On Saturday night each man keeps in touch with the next 8 or 9 men for here very long terms now - A.B. & black — not purple now. Inhabitants Irish Cockneys

Denmark Ct. perhaps the worst of the lot.

Clifton St. & Sun St. centre of Saddlery

Finsbury market & the right of way blocked by waterloos

General remarks — Hole. Encroachment of factories & houses of modern — now almost only artisan habitations. The remaining courts being inhabited by rough criminal class - Some cleared away the better

Amount spent in drink — Amount spent in drink - no certain idea - temperance man single free wife 23/ out of 28/. a moderate drinker 20/.

The trade that drinks most without doubt French polishers. Strength because, or, masters would not allow beer to be brought in

Work Friday night but keep St Monday - All furniture trade keeps Saint Monday - work Friday night to make it possible

Talk with P.C. Richard Machell of the Oxford St Sub division

XIII H 5. A man of about 37 - (Rain prevented walking)
Encroaching of w'houses during last 10 years had driven the poor working class elsewhere to Tottenham & Walthamstow
The models but not accommodated a different class
In Guinness Bldgs there were quite poor - Elsewhere a class of City workers who formerly lived elsewhere
Among the old working class that remain, a considerable mixture of criminals principally pick pockets & house breakers who worked in City or West End - Old St Centre of Receivers
This & Clerkenwell the "melting pot" of London
Practically all Silver or jewels stolen come here for disposal & are either broken & melted or dismounted & reset
The house breakers or w'house breakers a higher class than the pickpocket - Pickpocket 'do' a little one day but the housebreaker is often a respectable citizen for a month or two while making his plans & then goes in for a large haul - One Machell knows, keeps a grocers shop. Some skill is needed & knowledge of policemen beats & patrols - habits of inmates & also considerable pluck - To recover stolen prop. you must be on track at once - New silver all melted - Old silver is too valuable -
As to drink - Number of P.H. decreasing (with the demolition & exodus) - Those that remain are elaborated, rebuilt & bring high prices (& change their character) - Drunkenness also large, decreasing among both men & women - 200 fewer charges. Mdl class leaving, & those who remain spend money differently more holiday making & less drink - Improvement due to Education - County holiday fund - Employs outdoors & many girls employed - the roughest at Dorrl. Come from Southwark & Kent

Mdl class leaving

More spent on holiday less drink

Police notes District 5.

Boundaries.

North Old St — Walk with Constable Mackell
South. Cheswell St or City Road — Featherstone Bldgs. rough but no trouble
East. City Road — Moor Lane (near City boundary) - all P.H have bills on face but
West. White Cross St — Banner St etc. Great Peabody blocks - prison looking
St Paul (Bunhill) — always full & generally a waiting list.
XIII H 13. — Block occupied by Cotters noisy but not rough
White Cross St. Cheap prices for lodgings
Street full of young men boys (dinner hour) no women apt.
Withers Place N.E side of White Cross St a rough spot
also Rectory Sq & Tilney Place South side of Old St

General remarks — Policemans duties - fixed point & night duty the most disagreeable - Regulation of traffic intensely
Hours of duty - See details Proc.
The weight of the lamp (12 lbs) at the belt & the cold air make night work disagreeable -

Boundaries

North - Old St — Constable Mackell - June 3 - 11 a.m.
South Beech St or City boundary — Golden Lane treble in width
East. White Cross St — Young Mas Old St - not coloured Shoreditch A.6. lined
West Goswell Rd — White Cross St women somberly dressed marketing
St Thomas St Mary — Great changes at the corner of Old St & Goswell Rd
XIII H 27. — very typical of the results of rebuilding -
Much has been cleared of dark blue black, but a good deal still remains - An airless poverty stricken vicious looking neighbourhood -
High factories foul the air - Smells very bad - only better because less of it than formerly

Boundaries.

North. City Road — Constable Mackell - June 7.
South Old St — Garden Row off Central St poor with a streak of
East. -"- — Criminals thieves & housebreakers 'like all the streets here
West. Central St — looks very poor' used to be very rough'
St Clements — Clarence St (one of seven St) pickpockets & thieves -
St Luke — similar in character but better dressed than those
XIII H 43. — the Nagar Row.

XIII H. 43. Cont.d

women of a poor class - ill dressed - uncertain earnings & varying times of imprisonment. No prostitutes - Lever St. a thieves resort at this end

Sweet shop receiver - just out of prison - and again

Coffee shop thieves have food on credit & pay in money or in 'kind' - Hulls place. very bad rough criminal

broken dirty windows - bird cages - open door. dirty children

Tobacco 2d lump & pulled down for models

Charles St. many children about when Shoreditch School

On N. side of Leves St. Guinness Blags behind which an asphalte playing ground for children airless & dark - a well

many children playing - hatless & clean pinafores

Bath St. Crowds of men & women going north to their dinners

women with hats & no jackets meaning to dine near at an

coffee shop - or with jackets going home

Baldwin St. late Robey St. majority rough - some criminal

many thieves - Bath Buildings. Finsbury Radical Club

'rough lower class drinking club' - very noisy Sat & Tues

no respectable man would belong to it.

Galway St. Gasping Pl. & models of St. Bart's hospital

Bartholomew St. asphalt playground - respectably dressed

middle aged lady eating her dinner. continually committed for drunk

houses being done up. used to be a rough spot

General remarks. A very poor neighborhood with large proportion of

thieves & housebreakers. Suffered from demolitions in

Nile St. Arca & Banner St.

Streets badly cleaned & badly paved - contrast to Shoreditch

A good deal to come down - Hull St. area - & to be

replaced by models. High Gardens buildings with

dark airless well "playgrounds" not much improvement

but "we very rarely get any criminals from models

The poor are caught as if in a trap - here between

the City Road & Old St.

4th Cong. rally 7½ Central St. 6½ Leve St.

(High bread level)

Rarely criminals from models

Police Notes. District 5.

Boundaries	
North. Graham St. (Nelson Pl. Rd.)	Constable Macrell.
South. Oca St.	Ludlow St. out of South end of Goswell Rd.
East. Central St. ⊛ (late Willow Rd.)	Rough labourers & thieves "van-draggers"
West. Goswell Rd.	All doors open – windows broken & dirty – Cheaper dirty
St Matthew	Rough women – a drinking set but work hard & keep their husbands
St Barnabas	Gee St. mixture of poor quiet & poor rough – dirty children
St Paul	Playing with horse dung "our own" mission at ⊖
XIII th. by	Nastwick St. Cheaper neat, all tatters, ragged – holey large
	overtrousers boots – 1 barefoot – windows broken & shape patched
	bread mess stagnant water & chickens in the street
Mile District "	Pear tree St. 6 st houses – poor rough noisy – a few thieves
	many broken windows – cheaper dirty – well fed.
	Jeffer St. King Sq.r "standing for 6 Hackney Carriages."
	a relic of past days
	Masons Place out of Central St. – north side desert of brick for last 3 years – rough labouring class with dash of thieves.
	doors open & people into living rooms – very messy
	Moreland St. Vulc. Ind. Rubber factory – lights outside windows
General remarks	Clerkenwell the home of engineering, Jewellery & watch
	Also harbours many thieves both pickpockets & burglars
⊛	'Tea leaf' is police slang for a pickpocket – origin unknown
	Nuster for burglars – Thieves speak of police as 'Roggers'
	Copper is the name usually respectable poor.
	Call money very little now paid. –
⊛	Two eminently respectably dressed men hounded out as well known Nusters
	District used to be more prosperous.
	Watch trade may have declined
	Streets messy

Police Notes. District 5 Finsbury Division

Talk with Superintendent Hammond & Lt Col Monsell Chief Constable No 2 District X111 H 207

Kindly anxious to help & to put the best man at our disposal

Drink – The impression of both that it is increasing among women & decreasing among men – but not so as to attract special attention – Drunkenness among children very rare indeed – most exceptional. Even the most drunken do not give their children drink.

Young people & holiday drinking

Young people don't get drunk naturally. Very rare under 15 & then only at holiday times as a manly thing to do. If children were prohibited from fetching beer it would not mean that they did not go into the Public Houses. Does not think they come to any harm by it. Publicans really are careful about children. They do occasionally serve those under 13. It is a law looking well on paper but practically a dead letter – impossible to enforce. Policemen cant always be there to see that young people are not served. Disregard of law leads to no serious harm – law as to selling women also be disregarded.

Drink in good times

Excess of drink more in good times than bad. Men don't know how to spend suddenly more than a certain amount – if they get more it goes in drink or gambling.

Increase of gambling

No doubt about gambling being on increase – Does not see how it can be stopped. About 6 clubs in district with tape. Shut one & it breaks out again there or elsewhere.

Impressible clubs

Many cabmen taken in Claremont Club – may prevent some men carrying it on.

also brothels

Something with brothels – almost better to know where they are. Colonel Monsell has had many battles with Mr Bob Barry – fairly beaten. Anything initiative lies with vestry not with police.

Ex convicts

As to ex convicts – nothing in their complaints – but a little hard to enquire if they are really at the addresses given as often as every 3 months – only done on orders but they come pretty regularly once in 3 months. Suggest our selling morsels – dedelitive – Key & Station as they are known the Rotherhithe district – nothing worse than Hoxton & Dean St in old days.

Character of Rotherhithe dale

Talk with Local Inspector Det. Morgan Detective

XIII H 215.

In the Service over 16 years. Head of Detective dept here. One of the best men at this work

decrease of crime

Crime has been decreasing all over London last 10 years especially crime with violence. Slight recrudescence this year taking the form of pistol gangs

Lads & their lady loves

Gangs of lads get together – insult one another's lady loves & then come to arms. The most notorious are Seymour Lane & Maryland gangs. Each connected with

Cock horse boys

a num. of minor cos. – "cock-horse boys" who race the cabs horses for a bull – round them gather a set of rough lads & young women – 15 boys may be needed but 30 hang round & take their turns in riding the horse. Now & then fix out for the war path armed with belts studded with nails & pistols. These two gangs now he hopes broken up – a girl killed in one of them encounters a month ago.

Prostitutes bullies

Worst sort of criminal is the Pounce or Bully who lives on robbery or employing prostitutes – some are English – the worst are German or Dutch – French are seldom pounces – & when found are "gentlemen" to deal with

Brothels & State regulation

Question of Brothels very difficult – no way out except State regulation – Most of the Hotels in Euston & Pentonville & Caty Roads used for immoral purposes – If one is shut up it opens again elsewhere – & can only be on actually complaint from householders. The neighbours do

Vex of neighbours

not always object if shops as they get custom

Gambling clubs & registration

Same difficulty about Gambling Clubs – gambling is on the increase – Should all be registered – More crime can be traced to gambling than anything else. Difficult of conviction – "Most men have a bit on at one time or another" – never will help the Police

Specialising in crime

Every form of crime a specialty – an occasional "all round

variety of an "all round man"

man" who picks pockets & burgles – but very occasional

Horse stealing another distinct branch –

well defined areas

also well defined areas. Horse stealers come from

Detective Morgan
Cont XIII H 21

Now, Stratford, Tottenham, Wandsworth Rd or Wyndham Rd Camberwell

Concentration in Hoxton Clerkenwell & Somerstown

Within the mark to say that Hoxton Clerkenwell & Somerstown include half the Criminals not of London only but of the Provinces - All the best thieves come from London - will travel any distance

All best thieves from London

The streets they come from are quiet on a race day, bon dogging favourite amusement in Whitechapel & Bethnal green - A Good man knows by shape of package what it contains - Things are promptly taken to receivers who do promptly ship them to Hamburg or Antwerp & all trace is lost -

Art of fencing

The art of fencing is to mix things so that no one could identify.

Rechristening watches

"Rechristening watches" a distinct trade in Clerkenwell faces with other names are put & then they are offered for sale

Drift of pop.

Drift of pop. due to demolition - Mile E. had moved to Walthamstow & Tottenham - From Seven Dials & Lisson Grove to Notting dale but it is the rough working class who have moved

Skilled Criminal remains

The skilled criminal remains

Training of detective

Training of a detective - must get discipline first & then give complete freedom too much for some men There are great temptations & some abuses - To get at sham burglaries - still done sometimes but a very dangerous game - really does not pay

Efficiency of the force

Police force never so efficient - composed of such good men Consider the losses & how little abuses Taking money from publicans - agrees with G.H.O.

Friendly relations very with criminals

Relation with working classes is friendly - Even with criminals 'if you take them fair & square' They know its your business & don't blame you - but it is dangerous if done in what they call an 'underhand' way

Informers not to be trusted

Informers (Coppers nosers) are plentiful but not to be trusted

Detective Mogg
X111 # 229 ⊛

was a teetotaler – has not so – must stand treat say a tradesman helps you – you can't give him a shilling must say "what'll you have" very little drunkenness among the Police – too dangerous to accept drinks from Publicans.
Class of man placed as managers of PH by Company better than used to be with untied houses
Managers not so strictly bound by loose tradition

Advantage of tied houses – ⊛

Children fetching beer

⊛

Thinks children fetching beer does no harm to the working class children – may be harm with those of clerks &c – will not let his own go – has never seen a child drunk – it begins at 15 or 16 & then are occasionally at holiday time –

Young people drinking.

Police notes - District 6.

Boundary.

North - Regents Canal
South Hackney R.d
East Goldsmiths Row
West St Leonards St
(St Augustine)
XIII G 45.

Walk with Inspector Barker - 3 May '98

Bonner St - better than it used to be - no trouble to police

Dove Row (near canal) - drunken not criminal - some Saturday assaults - no known thieves -

Mansion St - some lead about. Children dirty, well fed, better

Charles St - not rough - light not dark blue

Goldsmith Row - shopping St - stream of men going to their work in Hackney across Canal bridge

General remarks on this district

This lot seems to have improved - Gas works accounts for what mischief there is - no prostitution no known thieves

Pistol gang dispersed

Some months ago noted for "pistol gangs" of boys 14-17 a girl was wounded very heavy sentences. no trouble since.

⊛ Tip cat the universal game of the moment in the streets

Special interview with Insp Barker at the St ⊛

XIII G 59

Lack of industrial school for Jews

Increase of Jew boy thieves

Multiplication of apparent ⊛

A man of about 45 years of age - served over 20 years - Juvenile thieves increase of young Jew thieves. decrease among Christians both Catholic & Protestant - Attributed to there being no Industrial school for Jews - Magistrates not willing Jew boys under 14 to Reformatory so discharge them & they recommence thieving - Same boys appear again & again & multiply the apparent number. - The decrease among Christians due to the industrial school. Adult thieves Bethnal Green shares the bad reputation of Boston for thieves & receivers of stolen goods. Very few adult thieves among the Jews -

Drink decreasing

Bank holidays a curse ⊛

Drink on the whole decreasing - both men & women but still excessive - Bank holidays a curse. Boot makers & Cabinet makers take a whole week & save up for it. Jews rarely get drunk - only know two cases in 4 years both being women - charged for being drunk & disorderly. Married life. Jew women lead happier lives than Gentile more respected by their husbands & more faithful

* Among Gentiles if one drinks the other usually does also —

Time of drunkenness

Drunkenness begins about 17 for male 18-21 female. - Very rare to see a case under 16 - & under 20 is an exceptional boy

Police Notes. District 6

Inspector Barber

Continued (XIII G 50)

Confirmed drunkenness

Drink & Drunkenness. Girls begin when they first keep company neither sex becomes confirmed drunkards till near 30 - the women after marriage - the woman drunkard notably named

Too many licensed houses. Those who mean drinking will go any distance - but recurrence of temptation affects drunkards. On the other hand the drunkard is large P.H. an evil. No one would be inclined to open a house more than of free to houses. (Query)

Slum beer houses the least reputable.

Magistrates working towards their extinction by granting new licenses on surrender of two others - these consequently bo[illegible]

No prostitution - by loose relations before & after marriage.

Prosperity of last years

Prosperity very great last two years - no lack of work or food.

Boundaries -

North - Regents Canal

South. Hackney Rd & Hereford St

East. G. Cambridge St

West. Kingsland Rd (St Chad & St Mary)

XIII G 71.

Walks with Police Constable W. R. Ryeland - Man 40 to 45

Has been 20 years in the force always in Hoxton -

Brunswick St. 3 st. 3 families -

Kent St. purple. Children clean well bonted, hatted & fed. no rags - women gossiping over perambulators at doors - wives of artisans.

Laburnum St. - contrast between absentee-landlord's property & that which has a resident landlord -

Effect of resident landlord

Britannia P.H. later sold for £12000 -

Mansfield St. Competition for vacant houses

Hons St. Immigration from west of Kingsland Rd - effect of more rough families coming - the better folk turn out

Appleby St. - improved - rents raised - old inhabitants moved

Mana St. rougher. drunken, rowdy - fitch & toss among young men more rough than poor

General remarks

District gone down in last 10 years - by richer people leaving

Poverty less visible (this prosperous year)

Drink - decrease among man - increase among women

Women never drink simply

No shame about entering public house & never drink simply so evil spreads

Increase in holiday making

Increase of holiday making in all classes

Police Notes. District G

Boundaries.

North – Regents Canal
South – Huntingdon St.
East – Kingsland Rd.
West – Hoxton Street

{ St Andrew
St Columba
Shoreditch St Leonards }
XIII G 91.

* Constable Ryeland – Huntingdon St. & Charles Deacon's story.

* East end of Huntingdon St. – notorious home of burglars on large scale

Hoxton St. busy market – especially Saturday night – all stalls cleared away by 11 a.m. Sunday.

Essex St. Bad reputation – Prostitutes, bullies, thieves. Receivers

Always some bother on Saturday night – worse than map gives

* Tyssen St. Costers too busy on Saturday but troublesome Sunday morning

Hare walk looks quiet but is criminal

Willes Court used to be rough now quiet

Sly place not criminal – poor thrifties – lots of drink

Chilian barefoot well fed. hatters dirty happy – windows dirty broken –

Mary St. with "beautiful gates" – always well cut

* The "Land of Promise" – Cunnis story – how the Parish infirmary

Nancy St. vicious quarter – Prostitutes & bullies – Mess in street

Crowds of dirty ill shod but well fed Chilian

Home of flower sellers – house floored with narcissus.

"Costers Hall" – "organs successful work".

Hulmer Gardens – houses all black – deterioration due to immigration from Boundary St. area –

Model dwellings turned to common lodging hse. – bad influence

Halcombe St. poor but steady labourers – old tenants with low scales. A stable people –

General remarks – Note the good paving – contrast to Bethnal Green

No "Sunday houses" Greater sobriety among men

Proportion of teetotalers in force – Total abstainers 56 out of 203 Constables – 15 years ago only 2

Decrease in pawn shops – used to be 5 in Hoxton High St. now there one & he is not prospering –

Decrease in pawn shops

Costers' intelligence & ability – Costers illiterate but work their way up – clever buys & sellers start with barrows & get to have shops – in the Market St. Costers not stand the boredom of an ordinary road

Make money & spend it freely

NB There are 10 pawnshops within a half mile area but still 4 fewer than there used to be

Police Notes District 6

Boundaries

North - Regents Canal
South - Crondall St.
East - Whitmore Rd & Hoxton High St.
West - New North Rd
S. Saviours
S. John Baptist
S. Anne

XIII G 115.

Character of the "Sportsmen"

Constable Rylands.

Bacchus walk - quiet & clean - windows & blinds - doors shut - but town of a fair proportion crossed in horse breakers &c - type of street almost peculiar to London

Inhabitants neither poor nor rowdy but sportsmen who break monotony of living high by an occasional horse breaking - Purple & Black

The Bacchus P.H. sold 20 years ago for £3000. two years ago £2700.

Little James St. bad reputation - Houses pass from one notorious character to another - Murderers from here

Spy Lane - Resort two a here 'Chelsea of Gibeon'

Bird cages tied up in pocket kits

Hobbs Place poor & rough but getting better - used to be troublesome - drunken rowdyism - life beating &c

Ebenezer Place Chapel where Ld Shaftesbury began work among costers -

Alma St. - exodus to City in morning - meet home

Rushton & Newton Grange & Pearson - more genteel than purple - rather above Mansfield Houses & Pearson Street on East side of Regents Canal St. - in mark purple to other hands

Manuel Place - pick pockets &c - immigrants from Boundary St.

Kenning Terrace facing Canal troublesome worst criminal Dark blue & Black rather than light blue

General remarks

Boundary not like that of the past

Cant say why

District as a whole gone down - most class come in but roughness of today not like that of 10 or 15 years since

Cant explain it - does not attribute it to education

He belongs to no particular religious body - helps all equally & gets many outings -

Has two boys in cabinet making 21 & 17 30/ 18 - 24/

Shoreditch Technical Sch. £3 fees resulting in £8 wages

Good moral teaching by technical instructors

"What shall we do with our savings Dad?"

Lamentable High Church

Success of Baptists

Lamentable Romish tendencies of Clergy.

Success of Baptists & Congregationalists -

Boundaries

North Regents Canal — Constable Ryeland
South Murray St — Dark blue patch between Ruskin & Montague Place
East - Bridport Place — used to be very rough - only two houses left & those improved - Bridport Place - pink now.
West Shetlemen Walk — Pole St: rough a/b rather than purple
Christchurch — Wiltshire Rw. West end closed - Commons
Trinity Hosta — Devizes St: Criminals - birds in cages -
XIII G 135 — Cavendish St: Gone down - poor - noisy drunken - some criminals - a/b. rather than purple
Sylvia St: a/b. Wenlock St: pink rather than purple
Napier St: pink rather than purple - Foster alts

General remarks - Note neighbouring improvements & movements -
General rise from purple to pink - no home work
men regularly employed
(*) Evidence as to money paid by pullicans to Police pag 158
Call money a thing of the past - Cheap alarm clocks.
(*) Strap to bell overbed - Bea shooters - fishing rods - are used more by professionals than by Police

Boundaries - walk 16 May 1898
North - Regents Canal Eastern Rd. Mr Kensit's shop is here (Stationer)
South City Road Fanbank St: dismal tenuently respectable - Clerks St
East. East Rd & Allerton Pl. 1/6 on map saw barred with black
West Shepherdess walk wharf Rd Customer St: rough convicts - mess Thread in Sheets
Trinity Hosta used to be Cul de sac - now open to Murray St
S. May - Provost St: like Allerton St: some commons PH at corn
XIII G 153. full of men 20 to 40 "looks like a thief or burglar"
Isle St: great change here - Clearances
Westmoreland Pl. Corner coffee shop "as black as you can"
General remarks Improvement in Isle St Area - some other worse but not so many
Dr Lyman met was not sure whether district better or worse.
Certainly much less rough - but much sickness
Great want of open spaces

Police notes. District 6.

Boundaries.

North. Cromer St — Constable Ryeland.
South. Bevenden St / Old St — St Georges Sq. (West Side Hoxton High St.) poor rowdy troublesome
East. Hoxton Hyke — Haunt of Sunday Gamblers - broken patched windows.
West. East Road — "worse than poor" & becoming worse. bread lying about
St Peter — Hoxton Sq. all workshops &c. Austins Stocking factory employing
St John Baptist * over 100 boys - "more like a father to them"
St Mark — Atrocious paving - disputed liability trustees & parish
XIII^G 171 — Hoxton Market Six years ago no policeman cared to alone
East side squatters paid no rent - turned out by the police - "where they went I dont know - Nelly clan now in
Effect of Police Charity to good & bad alike in winter 1895.
Boot St. Jubilee Chambers known resort of criminals
Pitfield St. Group of Royal oak walk & Place &c. might have been black but is not - quiet long established tenants
(Query a good landlord explains this?)
Ashford & Ashe St. Houses done up - better tenants come - all let before ready - Old tenants went further out
Clean bright children
Britannia Gardens used to be recreation garden behind theatre & belongs to proprietors of Theatre - rough costers - not criminal
Bevenden St. new set of tenants with a last 2 years following on improvements - Haberdasher St also now back
Butterland St. - where done up better tenants come in
Vinegar Grove mistake in map - Sarson v. Chandler -
South end of all these streets 5 storied bad buildings "a den of thieves & prostitutes" - vicious assaults on police
General remarks. Great betterment of Hoxton Market & of the Haberdasher Estate new class coming in - many people displaced by factory.
Holds in horror children fetching beer - because swearing the beastly than the profane language - Thinks some women would stay but others would not come at all

SHB 29.1.01
SA 12/2/01

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(6 pobs.)

Miscellaneous Notes

Districts 4. 5. & 6.

(Inner North London)

(6)

see Booth, Life and labour.... 1902-3.
Third Series. Vol. 2. Chap. III.

[Booth's notes: 4, 5, 6. Miscellaneous notes: Districts pobs. 6.]

Litt

Wenlock Rd. & Curtain Rd. Board School

LV. 47

Gangs of school boy criminals

Terrorism exercised by leaders

bad scholars. can rarely read the books which are supposed to demoralize

Squalid poverty & improvidence

Earn money but save none for bad times:

Children have lots of money

Spend on amusements & sweets

Picking up the paper

Lack of open spaces

Improved morals & manners

especially in schools

benefit of corporal punish't

Parents friendly

no improvement in language outside

Home influence bad

Effect of factory working

Lack of parental control

Children induced to go

was 5 years at Curtain Rd. (St Leonard, Shoreditch) Bd School until 2 months ago he went to Wenlock Rd. (Hoxton Trinity) an even poorer school

At both schools there are gangs of criminals & at Curtain road Mr L helped to break several up. In addition to the boy criminals there are loafers on the borders of criminality hanging about. The criminal gang in a school read always led by one boy – usually trained by an old hand & exercises a terrorism over the rest – dare not refuse to obey his call – they hear his whistle turn deadly pale but go – mostly shop stealing.

These boys though sharp in some ways are bad scholars even when regular at school – They can rarely read the stories which are supposed to demoralize them –

Much squalid poverty in both neighbourhoods due almost entirely to improvidence – Times wh. heard all lads a lot of money but they save none. Even the poorest children have a large amount of money – more than he had at their age – go incessantly to the music hall – & amount that at sweet shops in production – 2 monitors to pick up the paper – No open spaces to encourage games

Has known the neighbourhood for 17 years. Enormous improvement in manners & morals – especially in the schools which used to be a perfect hell on earth, now discipline perfect – even among the roughest sort Corporal punishment has been most beneficial

Relations with parents wonderfully friendly –

No improvement outside in the language used – home influence responsible – "I've brought the little b— up to Sir Litt" & "if he don't come regular I hope you'll give him a b— good hiding" – Factory work makes for coarse language among women – Increasing lack of parental control. Parents plead inability to manage them – common to give ½d a day to the child to induce him to attend. Dinners & boots given – Women have preferred some payment by children to adopting "Clem" like swelling numbers to adopt the "made"

Litt. cont.

LV. 47

In Curtain Rd district — Slight influence of religion

Poor results of S. Sch teaching

Alienation of working classes due to indiscriminate relief

Enormous amounts given

You can get along in Shoreditch without doing any work

Bad clubs

In Curtain Rd district influence of religious bodies of the slightest – though majority of children go to S. Sch – not much good – teachers a poor lot neither teach nor keep discipline –
Spoke of Miss Honor Martin work as good.
Alienation of working classes due to indifference & to the indiscriminate relief – impossible to attend without suspicion of cadging –
An enormous amount given one way or other
Parents tell him "You can always get along in Shoreditch without doing any work." –
Working mens clubs a very bad influence especially those called Radical – though a Radical himself

Lowerison.

Wenlock Road School (Holy Trinity)

LV. 61.

Socialist & agnostic.

admirer of Cardinal Robinson

whose work is social

only go to church when some social subject is on

Mr C. R believes it all

mixed up with – doubtful result

Banishing Socialism what can we do?

need for smaller classes

difficulty of exercising influence

debased reading & filthy language in streets getting worse

a socialist according to Mr Gantry – met at Mr Cardinal Robinson's vicarage.
A pronounced agnostic – disliked all parsons but Socialism has drawn him to Mr Robinson & he speaks in the warmest terms of Mr R's work who is adored by the men in the parish.
Social rather than spiritual influence
Has made all the men in the factories Socialists but not Christian Socialists – at least they do not go to church except occasionally when some social subject is on – Yet Mr L recognises that with Mr R his religion is at the root
"He believes it all just like a baby."
Mr R gives away an enormous amount – result very doubtful – no ulterior motive – morally very demoralising. but until we have socialism what can we do? –
Refers to Mr L's book "In England now" –
To make teaching efficient there must be smaller classes & more opportunity to teach morality & humanity
Can now only exercise influence by getting individual boys to his home – Debased reading common & filthy language in streets getting worse.

Clarke
Schoolmaster.
Bait. S Board Sch
LV. 31

An interesting & remarkable man – but not to the point.
Been here 24 years – Neighbourhood decidedly poorer & more crowded
pop. decreasing owing to business premises
Parents almost all labouring class –

(St Luke's)
Property & vestymen
Nearly all Ch. S School
Day school 70% utmost
leave as soon as possible

Poverty caused by drink but not lessen by insanitary houses.
Most property belongs to vestymen –
Church & Wesleyans both active – Nearly all children belong to S. Sch or Band of Hope –
School allen dance only just over 70 % – the only child raised it
Mothers must keep them at home to help – Leave as early as possible
take first thing that offers – rarely into a trade

To short time at School
Manners & morals neglected

Great believer in Kinder Garten & object lessons –
not long enough at school to learn 3 Rs efficiently.
More time should be given to manners & morals
Effect of 25 years education on manners much less than it should be
Here as in all poor schools a great deal done in Manners & morals

Simonds (Mrs)
Shoreditch C.O.S
LV. 67

Succeeded Mrs Bernard Bosanquet – but has been working here 3 years
Her answers embodied Mr B.B.'s views & those of Committee
Local Gov^t entirely – business like & quarrelsome –

Character of Local Gov^t
Thrift limited

Influence of Education entirely good as far as it reaches but many adults have escaped. S.D.O not successful in getting the children in
Of thrift none worth naming except Friendly Soc. & Savings Banks at Churches & Schools –

Improvements elsewhere bad for Shoreditch

Crowding housing improvements elsewhere have been bad for Shoreditch
Better class move out to Hackney – Models in Shoreditch worse than the average house

Poor Law

Administration of Poor Law steady & rather more strict than average
Number of paupers rising slightly with greater poverty & crowding

Charity

22 Churches who spend £30 to £70 (exc) for charitable purposes –
Parochial Charities £700/800. & C.O.S. spend £1000 – Knows nothing as to Non Cons.

Drink

Police efficient – Drunkenness & vice much less –

Temperance

Temperance movement checked as to adults, active & lasting as to children – improvement for the future

Friendly Societies

Members & funds of Friendly Societies greatly increased

Intelligence v. religion
Christianity, food wanting

Religious failure of Churches among working classes due to increase of intelligence "Christianity weighed in the balance & found wanting"
(Miss Simonds own opinion)

Greenstreet
S.D. visitor
LV 79

Volunteered his services – At present working in poorest part of Hoxton
Nonconformist S. hide & Ch. – His wife a S.D. mistress
Usual account of religious influences – Has visited nearly all the Churches & found them either empty or full of people from other districts
Attends Christ Church himself (Mr Kelly) "a penance to hear him" – Wrote his answers
the Chairman – but he does not keep them – Best fellow in Hoxley on Nothott Pk
not however without bribing – Cases of immorality at St Peters (Hoxton) – Effect of religion
Evanescent effect of religion
St Peters, Old Jewellers St.
very slight & evanescent – a superficial emotion
(?) Hoppell

Clarke
Schoolmaster.
Bath S Board Sch
LV. 31

An interesting & remarkable man – but not to the point.
Been here 24 years – Neighbourhood decidedly poorer & more crowded
not decreasing owing to business premises
Parents almost all labouring class –
Poverty caused by drink but not less by insanitary houses.

(St Luke's)
Property & vestymen
Nearly all Ch. S. School
Day school 70% utmost
leave as soon as possible

Most property belongs to vestymen –
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Christianity first wanting

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(Miss Simonds own opinion)

Greenstreet
S.D. visitor
LV 79
St Peter's, Oldfravellers

Volunteered his services – at present working in poorest part of Kensington
Britannia St hole & corner – His wife a S.D. mistress
Usual account of religious influences – Has visited nearly all the Churches & found them either empty or full of people from other districts
Attends Christ Church himself (Mr Kelly) "a pleasure to hear him" – Wide his among the children – but he does not keep them – Best pulled in by Wesleyan & Methodist Ch
not however without bribes – Cases of immorality as St Peter's (Hoppfell). Effect of religion
Evanescent effect of religion
by slight & evanescent – a superficial emotion

Greenstreet
S. D. Wesleyan
LV. 79
Cont

Working class religion of shortcomings in Bromyard

High Ch. result of Tractarian

Poverty the bad use of Money

Monday & drink

much foolish expenditure

When working classes take to religion of their own accord they go to Evangelical Churches – High Church succeeds due to Tractarian

Poverty in the poorest parts of Hereford due to "bad use of means" rather than from lack of them". Drink the worst thing of course more than half give up Monday to visiting & drinking in P.H. by the women especially – Also foolish expenditure on all sorts of pleasures & luxuries – Funerals – weddings. trips to the forest – Music Halls &c. Instances a widow whose husband had good wages & left £34 Ins.ce pensioners a fortnight after his death & full of pride in the three coaches & smart mourning.

As to jaunts & Music Halls they say "We've got the money now & don't know how long we may have it" live entirely in the present

Only religious people keep clear of music halls

Only the religious proper keep clear of the Music Halls

Charity – those who least need it know best how to get it

As to Charity those who least need it know best how to get it

Roads & open spaces badly kept

As to Local Gov.t – the roads & open spaces worst kept in London so far as my progressive faces.

Education no moral advance

As to Education – morally worse than older generation

Children language filthy.

Language of children filthy – loose life & talk certainly increased.

Loose talk & loose life

Poor opinion of the teachers – care nothing for the children

teachers care nothing

Are themselves children of artisans & suffer from swelled head

Themselves of same class

The poor feed their children foolishly – & the illness that result. rush to the doctor for a bottle of medicine

Foolish feeding & the medicine

Doctors have to pander to this – rational treatment impossible

Generally a pessimistic view. "I see the people as they are".

Devonshire
School Master
LII. 143

Headmaster of Muxton St. Stephen's Church School – attached to New North Rd. Wesleyan Mission – been there 43 years. Memory goes back to the palmiest days of church & neighbourhood. – School supported by children's fees & gov.t grants – 500 children. Index proper Clerks & many from a distance – Both sexes taught, both kept separate & being added to ordinary curriculum

Company now with the Lord

As a young man he sat in the Gallery of the Church to admire the costly & beautiful dresses of the ladies

Butchers bone & fleshy hos many joints wanted

Butcher's remark – One family in fact has 1 or 2 joints – now 3 or 4 families & two joints.

Falling away of members to Advent of Mr Wood

Church membership gradually fell away 600 or 700 to 70

Revolution effected by Mr Wood. abolition of free seats collection by envelopes for those who are able to 5 shillings

Source of their power

Has filled the Church with working or below working class people. 1300 or 1400 coins in a collection making peace

Must do what is wanted

Have become a power, because people feel they want to benefit them in this life – Concerts in the Church & smoking in the School. Anything be necessary. Must do what is wished by the workmen

Dromshire School-master

L11. 143

Cont.

Demand for Scripture lesson

Need for free & easy ways in religion

Young men defy rules

Noisy drinking diminished

Change of habits

Parents wish their children to be taught Religion

One of his assistants omitted the Scripture lesson & Mr Dreeson strongly letters of protest from 2 of the parents neither of whom went to any place of worship

Religion must be made free & easy to attract the working classes

Young men defy all rule & lack all reverence - possibly due to education - following in footsteps of the better class of the past - great rebellion against authority -

Drink or at least noisy drinking greatly diminished

Great deal more abstemiousness among better classes

Remember when it was the general thing if you called to see any one to be asked "what will you take?" even in the morning.

Great improvement in thrift - especially among young children -

(The above is a good counter poise to Mr Greenstreet) -

[i + 24 fols.]

A. L. Baxter [this hand at any rate C.G.A xii. 1967]
~~G. H. Duckworth~~

Report on District 4

7

[Reports by Booth's "secretaries": Report on: District 4. fols. i, 24; Districts 5, 6. fols. i, 1-25, 25a, 26-69.]

Report on District 4

District 4 ~~Lon~~ comprises the whole of Clerkenwell and a large part of Holborn. Here as elsewhere the geographical boundaries, whatever they may once have been, now appear arbitrary and misleading, and in finally uniting of this part of London it will certainly be convenient to throw Pentonville in with Islington, and probably to treat so much of this district as lies west of Gray's Inn Road as part of central London; for the former alteration, apart from the fact that Pentonville Road forms a natural boundary, there is the sanction of immemorial tradition.

Mile District 15

though actually in Clerkenwell to speak of the famous "Angel" as slackness than in Islington is to run counter to the speech of centuries. Our information however having been obtained on geographical lines I shall in this report deal with the district from that point of view. Dividing the district as before into sections we come first in the north to Pentonville, the piece which I have suggested will finally be grouped with Islington: bounded on the south by Pentonville Road, its other boundaries are ~~clear~~ clearly defined on our map by the black dotted line of Clerkenwell parish: as to this district we received some information from Mr Leach of St Giles when ~~doing~~ in Islington and from Mr Lowe in the neighbourhood of Chapel St. the great market street-

included in the area: our further information is rather scanty: but the map suggests that the district is both poor and rough, while the police evidence and that of Mr Shitchiffe goes to show that there has certainly been no improvement: many of the streets and courts receiving a bad character: ~~probably~~ probably the most important religious agency at work here is the <u>All Saints' Mission</u> in White Lion St.: the Mission district was the laity part of St Silas, and Mr Purdy the Missioner has come since he made our enquiries in Islington: efforts have been made to see him, but without success: report however speaks of him as a man of unusual vigour if not ability, and Miss Prot. of the C.O.S. compares him to the famous Father Stanton of St Albans: Mr Purdy's district

Mitch 15

lies to the East of Penton St, and with the exception of the few streets in Clerkenwell which are still left to St Giles the remainder of their district is all in the parish of St James, Pentonville a parish of which the vicar, the church, and the work have as few elements of attraction as almost any we have encountered: I imagine indeed that for a sleepy parish as distinguished from those of the which the character is vicious indolence this would be hard to beat.

Our second block is bounded on the north by Pentonville Road, on the east by St John St Road, on the south by Chadwell St, River St, Baker St, and Calthorpe St, and on the west by Gray's Inn Road: though it is said no doubt with truth that there is a tendency to decay the district is

Wk 75

still is a whole one of great respectability, almost the only poverty being in the vicinity of King's Cross Metropolitan Station. Then again the principal church St. Mark's, Myddelton Sq., though attracting fair congregations of the well-to-do in the neighbourhood, is sleepy in character: there are a large number of seniors, but no signs of real vitality. Far the most vigorous work in this district is that of Mr Moore of Vernon Chapel: though the ~~work~~ cause is ~~old established~~ old established and has in the past gained a high name in the Baptist Community, it has probably never been so successful as under Mr Moore, who is a minister of religion of a type peculiar to Non-Conformity, a ~~ty~~ type which if it could be attracted to the Church of England

would probably do much to give that community a greater ~~the~~
grip of the working classes than it now possesses. ~~which it so sorely lacks.~~
He is indeed just a brusque, vigorous, narrow, half
educated working man, with a thorough comprehension
of and sympathy with the class from which he
has sprung; and I see no reason to doubt that
Mr Moore's vigorous methods and his honest
uncompromising doctrine have led to the "very genuine
revival" of which he speaks: not indeed that
Mr Moore's 'revival' is a very big affair: the
days I imagine are gone for ever & when a
single preacher or any one religious organisation will
be able to follow in the footsteps of a Wesley
or a Whitefield, to move as they did huge
bodies of ~~men~~ men and women to act lead outward

expression of religious fervour: but a man like Mr Moore is I think more successful than most in appealing to some portion of them who though with a zeal for religion have so far remained deaf to the calls and exhortations of the sects. In the same district a near neighbour of Mr Moore, a member of the same sect, Mr Dove, is a remarkable man whose life experience has been similar: though he too comes from the working class, the fact that like so many ~~Scott~~ Scotchmen of that class he is really ~~a~~ a man of thorough education, and refinement gives him perhaps less power than his less cultured neighbour, and his success, if he comes, is likely to be rather among the more thoughtful ~~the~~ middle class from which chapels are for the most part recruited.

Our next block is bounded on the north by Baker St. Middleton by etc, on the west by Gray's Inn Road, on the south by Holborn, and on the east by Gorwell Road. Our map shows this as on the whole a district of great poverty: in ten years however there have been great changes, changes which have led to a great improvement in the outward appearance of the district: and which by scattering many of the inhabitants is displaced slums have probably ~~impr~~ improved it's moral character. Rosebery Avenue has been finished, a huge block of models covers the site of one of the worst slums, and towards the south especially warehouses and offices have largely encroached on dwellings. The district as a whole however is still thickly populated with a class mostly poor and in

many cases degraded and criminal. In this district there are two churches which stand out from the rest: of these one called St. Alban's ~~[illegible]~~ ~~the~~ for many years the best known of the extreme high churches in London, and the scene of Mr Machonochie's labours, has a national rather than a local reputation: to judge indeed of its ~~[illegible]~~ local influence is not easy: it is certain that the lectures, as in other ~~[illegible]~~ similar cases, give largely, and the charge is freely made that such influence as the church possesses over the poor is due to this cause: but the fact remains that Father Stanton at least among the priests connected with the church has a popularity and probably an influence which is based upon something much deeper than the

power of the pause: it ~~is probable~~ ~~seems also~~ is likely that he and Father ~~Russell~~ Russell (a man of the greatest charm), of whose Father Archbishop, the Vicar, has that authority in the district which lives of such saintliness and devotion as they have shown cannot fail to inspire in some ~~degree~~. DEGREE. At the second church to which I refer, work of a similar character, but on a more confined and strictly local scale is being carried on: this is the church of the Holy Redeemer: here as at St Albans the doctrines are of the highest, though here Eyre is careful always to keep within the ritual limits defined by authority: here too there are sisters who are responsible mainly for the administration of charity; and here again there is that prevailing atmosphere of saintliness, asceticism, and devotion which seems to be found almost alone ~~among~~ among the best of the High

churchmen: the doctrines which these men preach with its superstition and its sacerdotalism is certainly repugnant to the majority of English men, (though not women) but the personal charm of such men as Mr Lyne, Father Russell, or Father Wainwright, combined with the wonderful beauty of their lives win for their methods an unusual measure of success. Another church in this district which perhaps deserves a passing mention is that of Mr Carney, St Peter's, Saffron Hill: Mr Carney is a very typical specimen of the Broad Church at its best, and as must probably always be the case with that school of thought, his spiritual influence is small, but his widespread social activities and those of his daughter, make the Church a real influence in the district.

After if not before St Albans the organisation which

looms largest as a local influence is the Wesleyan Central Mission conducted by Mr Waterley: this is another of those aggressive organisations which in so many of the districts we have visited seem to be breathing life into the dry bones of Wesleyan Methodism. What I have said with reference to the North Central Mission (Mr Woodfin's District) so applies equally to this mission: tested by numbers at all events Mr Waterley and his helpers have certainly met with wonderful success: in the course of a few years they have filled one of the many empty chapels which the outward movement of the middle classes has left in central London, and are now obliged to enlarge their premises. Mr Waterley claims, ~~and~~ I think with justice, that the bulk of his adherents are genuine members of the working class. Work of a less spiritual and

less satisfactory character is carried on at the old established Field Lane Refuge and Ragged School, one of the huge Mission organisations which ladle out indiscriminate relief mixed with a great deal of Gospel teaching: there is great reason to doubt whether the income of £ 9000 is wisely spent. In the same neighbourhood is The Watercress and Flower Girls' Christian Mission, conducted by Mrs Groom, whom Mr Arnold describes as "the Clerkenwell Atkinson". The work of the Mission, so far as it is concerned with Flower Girls, is metropolitan rather than local in character; but there is a Mission Church in Woodbridge St with a membership of about 300. The Mission I fear falls under the same condemnation as most others of a like character, though Mrs Groom's work is probably less pernicious than that of Mrs Atkinson in Mile End.

This income & expenditure is not local SH

~~less satisfactory character is carried on at the so-called~~ Field Lane Refuge and Ragged School, one of the large organizations which ladle out indiscriminate spiritual and material relief, doing undoubtedly more harm than ~~good in the process.~~

Our next block includes the remainder of the district: so much of it, that is, as lies west of Gray's Inn Road. ~~The~~ Owing to the demolition and rebuilding of the large block patch to the north of Cromer St. this district has on the whole improved since our map was made: it still however contains a good deal of squalid poverty, and in Denny St. and Prospect Terrace a very scandalous little slum. The northern part of the district surrounding Argyle Sq. though coloured red, bears a bad reputation: here we

with Districts 2 & 3

*

come into the region of the so-called Private Hotels, which swarm in the neighbourhood of the three great railway stations: for the most part they are really little better than brothels. In this district the work of the church is quite ineffective: Mr Bradley of St. Peter's, Regent Sq, is a sweet old man who spends his time and money lavishly on the parish, with but a meagre result. Mr Moore of Holy Cross, an extreme ritualist, is slightly more successful.

Though the great Presbyterian Church in Regent Sq is probably the most important belonging to that church in England it's local influence is of the smallest; ~~though~~ Mr Cowell is making greater efforts in the neighbourhood than did his predecessor, the sensational John Mc Neil.

Surveying the district as a whole there can be no doubt that there has been a great improvement in recent years, an improvement however, which as Mr Carey notices is due rather to the action of municipal and sanitary authorities than to the philanthropist and evangelist. But though the worst parts of the district have been bettered by the demolition of slums and the formation of fine thoroughfares those which were formerly respectable have shown the usual tendency to social decay: Clerkenwell is still the home of the jewellery and watch trades, but whereas at one time masters with few exceptions lived in the district, now all have left except those who are in a small way of business, and the upper parts of houses used for trade are commonly let as lodgings or tenements.

However, balancing the decay at the top against the higher level at the bottom of the scale, there can be no doubt that this district, ~~is~~ if not less poor, is certainly less criminal, less rowdy, less degraded than it has been in the past. It still remains however one of the shady quarters of London: the police give it a bad name: with its neighbours Old St. and Hoxton, it swarms with pickpockets and bruisers, fences and prostitutes.

There is no reason to suppose that the general attitude of the people in this district towards religion and the churches differs materially from that of a similar class elsewhere: the religious bodies, and especially the Church of England, are not so dead as in Hoxton, but whether they are more successful in getting the working classes to their services is doubtful. As elsewhere the

prevailing tone is one of despondency. Mr Moore's anonymous correspondent says "so far as our denomination is concerned the position is one of stagnation if not of decline": he speaks of the "artisans and labourers the majority of whom alas! seem utterly indifferent to their soul's welfare" and he goes so far as to refer to the neighbourhood of Vernon Chapel as "one of the adversary's cherished strongholds". Mr Filkins says "as to church attendance the great majority go nowhere". Mr Walton, a City Missionary says "all he can do is to get hold of one here and there". Mr Davies says "of the people in the district very few attend places of worship". Mr Griffiths says "the great obstacle of all is indifference and want of all religious principle. A generation has grown up and another is growing up, unleavened of the

fear of God. ---- I am not a pessimist, but I am bound to acknowledge that Christianity is not in possession" Mr Brady says that "nothing can rouse the people from their apathy and indifference". On the other hand some of our witnesses take an unusually optimistic view: Mr Waterly for instance thinks that "the changed attitude of the Church to the working man has induced a change in the latter's position to the Church. The old Bradlaugh influence is quite extinct. .... Connection with Mission work is helpful to candidates on local boards, while years ago it would have been a hindrance": altogether the Wesleyan Mission, here as in other districts, are very emphatic in the opinion that "Christianity is not played out" and indeed that it is rapidly regaining ground. Mr Moore too takes a hopeful view, and

the note of despair is certainly much less here among the churchmen than in some other districts. If it be true, as I think it is, that from the spiritual point of view things are less flagrant in this district than they were, it is no doubt due, as we think, ~~to the~~ making to the increased social and ecclesiastical activity of the churches, to the recognition of the working classes of the practical sympathy of ~~the~~ priests, ministers, and workers. As showing how largely the working classes are shaped in their feelings towards the churches by their attitude on the question of relief the ~~remark~~ letter written to ~~the~~ Mr Byse is so remarkable, muddle-headed as it is, as to deserve quotation in full: the correspondent writes:-

Dear Sir,

~~Yr~~ My wife tells me you would like my

used in Illustration

opinion upon stopping the gifts at the Mothers' Meeting. You must know that all the Mothers do go for the gifts which are given & the benevolent to bring mothers to hear the word of the Lord, therefore no one must think the gifts too high so long as they can bring souls to Christ. which is ~~my~~ & being Christian's duty - not forgetting "He who gives to the poor lendeth to the Lord". You refer to the gifts as causing scandal: it is a pity you did not tell the Mothers that the offering is and always has been regarded as a scandal by those outside the Church. & still when we take up the Cross we must bear all insults as my Jesus did for me and you. My wife does not go for the gifts, but to pass a happy hour with those who love the Lord. So you can see I am not of your opinion.

If you can enlighten me on the subject I reply will
obligé.

Yours respectfully.

Motto. £100 for the Church, nothing for poor mothers".

The perhaps unusual prominence in this district of the ultra High Church as represented by St. Alban's, and the churches of the Holy Redeemer and Holy Cross, Islington, in a measure depen, St. Philip's, granville sq, naturally suggests some discussion of the ~~influence~~ extent to which ~~they have succeeded in gain~~ their doctrines have permeated. That in this district at all events they have got a wider influence and a much better grip of the people than the Low churchmen there can be no question: as I have noticed also this of Protestants is almost always attributed

to living, and ~~it~~ unquestionably the livings both at St. ~~Ab~~ Albans and in the parishes of St. Philip and ~~Holy~~ Holy Redeemer are lavish in their gifts: no doubt their practical expression of fraternal sympathy goes for much, but I think the Protestants are inclined to underestimate the ~~influence~~ power of the High Church teaching, and still more the influence which these men acquire by their extraordinary earnestness and saintliness. To most educated men there is much in the high church doctrine and ritual which is childish if not repulsive: but among the poor there are many who, ~~when~~ if they cannot grasp the deeper mysteries of the faith, must, especially when caught young, be attracted by the humour and emotional appeal which these churches present: and though no doubt sacerdotalism can never hope to obtain in London the ~~grip~~ influence which it has in Roman Catholic countries, still I am not persuaded that

there is no danger ~~even~~ here of the spread of superstition and the decay of untrammelled thought which follows in the wake of sacerdotal doctrines. With very few exceptions the priest-characters and the hardest workers among the clergy that we have met ~~have been~~ are men whose beliefs – apart from the non-acceptance of the supremacy of the "Bishop of Rome" differ little if at all ~~from those of Roman Catholics~~. Though no doubt but a small number in the large sea of London the adherents – even including only those in the inner circle of communicants – of these men band in the aggregate form a large body: certainly they are increasing in number. Hateful as are the methods of Mr Newell and his followers, I am not persuaded that the protests which have been raised against the danger of the growth of superstition and sacerdotalism are not justified. ~~The~~

[Jobs. i, 1–25, 25a, 26–69]

G. H. Duckworth

Repat. a Distinctn. 5. and 6.

Report on Districts 5 and 6.

Districts 5 and 6 comprise the parishes of Shoreditch and St Luke's, the sub-registration districts included in the area being Hoxton, Haggerston, Old St, Finsbury, and South Shoreditch.

For the purpose of this report I shall adopt physical boundaries, whether civil or ecclesiastical, and split the area into certain blocks which are well defined by the natural boundaries of street or canal.

Included with north London

The first block will be that portion of Haggerston which lies north of the canal including nearly the whole of the parishes of St Saviour and St Paul, both of which however extend into Hackney. Here to the west of Queen's Road we find a population mainly of the lower working class which to the east the artisan element prevails. But throughout the

North London

district there is the usual complaint of social decay. The poorer streets are getting a roughish element including in Silver Place a number of the old dwellers in the Nichol while the ~~middle class~~ streets to the ~~west of~~ east of Queen's Road which until recently were ~~of a~~ middle class ~~character~~ are now rapidly ~~being~~ losing that character, and here Goodhart notices in Marlborough Road that it is now not uncommon to see a woman come out of her house with a shawl tucked over her head, a costume which no one would have adopted there ~~some~~ seven years ago. The prevailing occupations throughout the district are boot and cabinet work both in a minor degree piano and musical instrument making.

The Church in this district is represented by Mr Spencer at the Saints and Mr Goodhart at St Paul's. Mr Spencer is a ~~rather~~ clever and remarkable man, but intensely opinionated; though some of his opinions will be worth

gaoling at a later stage. Of the work of his parish he knew little, but it seems probable that he is not a successful parish priest. His neighbour Mr Goodhart, though much less brilliant, is more sound: he is a gentle, modest, plodding, humble man of the hot evangelical type with no special features in his work, but with an efficient organisation.

North London

Of Non-Cons he had particulars of three bodies: two Congregational, both in a small way, and ripe for amalgamation, but each wants to swallow the other. The Baptist Church in Queen's Road is a far more vigorous organisation, at all events as far as the numbers are concerned: the minister Mr Hodgson, a young man of 25, has evidently made a great impression as a preacher and gathered a large congregation to an almost empty church. There does not seem any reason to suppose however that he has stopped the great stratum of non churchgoers: he said that he drew his

congregation from the neighbouring churches, and also from the people who had been under church influence and had discontinued attendance at the services. Not some from the Church of England, also from Mr Cuff's: had transfers from the chapels - not certainly of people moving but simply of their changing their church." Mr Nelson's evidence in fact goes to confirm that of others in various districts that there is a great deal of religious gipsying, ~~not only between the sects~~ but in between churches in the same ~~town~~ town: people moving not only from church to church in their own denomination but viewing the various sects with an impartial eye.

It is admitted known by all our witnesses that a greater influence than the churches is found in the Borough of Hackney Working Mens' Club, which it is might be expected they universally condemn as an evil influence.

North London

Our next block consists of the rest of Haggerston bounded on the north by the canal, on the east by the Kingsland Road, on the south by the Hackney Road and on the west by Goldsmith's Row. As to this area our information is rather scanty. The religious agencies are few, and of one of the churches (St. Chad) owing to the illness and death of the aged vicar we have been able to get no particulars. To the west of great Cambridge St. the population is mainly decent working class, and especially in the parish of St. Mary; to the east there is more poverty and though the worst parts shown on our map have been cleared away there is still some squalor in Haverstock St., Waterloo Place, and Goldsmith's Buildings: the latter is a block of shoddy 'model' put up about two years ago and rapidly becoming the worst bit in the district. The people are larger from the gaps, the structure is thoroughly bad and there is much overcrowding.

Throughout this block the prevailing occupations are again

both and Catholic churches, while a ~~large~~ large number of men are employed in the huge gas works which come many miles both East and West of Great Lambeth St.

Of the churches in the district the most active and the best organised is St. Mary's, where the work seems to me as good as in any church in Shoreditch. The Vicar Mr Tarrant is an excellent man with great common sense, and a real gift for hard work and organisation. Perhaps the most notable feature ~~in Mr Tarrant's~~ his work is the success of that portion of it which deals with Relief and Thrift. His Mutual Loan and Benefit Society, which has only been going a few years, took last year £245-3.

As to Relief ~~Mr Tarrant~~ he is one of the few of the clergy who has insisted on a full and adequate inquiry into the circumstances of each applicant for relief, though when those enquiries have been made he is much less strict than the C.O.S. in actual administration.

The Parsons of St. Augustine's is a liberal minded high churchman, ~~the work of~~ whose parish is largely in the hands of the sisters of St. Margaret's Priory, Savoy, who also work in St. Mary's and St. Cuth's. Though excellent people the Parsons report that "there can be little doubt that their good sisters pauperize the neighbourhood in a very handsome way" But though ~~the work of~~ the sisters and the Vicar ~~is~~ are undeniable they are agreed that from the strictly religious point of view it is all a great failure, but like others of all sects they work on with the sublime faith "that it will tell in the end"

The only hon. low agency in this block of which we have any account is the Dove Row Mission for which Mr and Miss Lotsford are mainly responsible. Their work lies chiefly among children and young people, the chief feature being the large Band of Hope which claims to be the largest in London, the average attendance being put at 450.

Our next block is bounded by Shoreditch High St., the City, the City Road, and Old St.: it includes the whole of South Shoreditch and a small part of St. Luke's Civil parish, a part however which is much more akin to Shoreditch and the City than to the rest of St. Luke's. Over this area the population is small, dwellings having largely given way to warehouses; the bulk of the population that remain ~~being~~ is housed chiefly in models some of which, and especially those close to Liverpool St. Station in Bishop Market, are of the best description. The population in this district are mostly decent working class people with work in the city. There however one very black spot between Shoreditch High St. and Curtain Road: this horrible gardens or Place area though coloured like on our map now bears a very ~~ex~~ evil name, and its close proximity to the Nichol makes one now hitherto been inclined to place faith in the statement that it has taken many of the worst from that ~~&~~ notorious quarter.

I certainly know no place where ~~if~~ I have seen more villainous looking loafers hanging about than round the Norfolk Arms.

In this district the Church of England is largely represented by the brothers Dress, two rather portly old gentlemen, whom both seems to ~~to~~ me of the smallest importance. The elder Dress is ~~Vicar~~ Rector of the mother parish of Shoreditch is however a person of some local importance and reputation; but his parish is evidently neglected, and such zeal as he possesses is given largely to the cause of Temperance, of which he is a fanatical advocate. The Vicar of St Michael's though a good fellow and a hard working parish priest, is however less important in himself than as the representative of a system. His church has the reputation of being the highest in Shoreditch or even London: one of our witnesses the Lady says that it is even more 'top-top' than St Columba.

the at so many of high churches Mr Evans seems to have got hold of a small band of devoted adherents who are prepared to make ~~[illegible]~~ sacrifices for faith. He claims to have often as many as 150 people at early celebrations on week days who have to be at work by 8 o'clock.

In this, as probably in all the neighbouring districts, the chief non-Con influence is Mr Cuff, but his Tabernacle is actually in Portland place and his work with them is dealt with there. In the City Road is Wesley's Chapel, a sort of Mecca of Wesleyan Methodism but with no local influence except through a mission in St Luke's. Both the New Tabernacle in Old St and the United Methodist church in Hillson St are suffering from the depopulation of the district, but the work at the former under Mr Bailey seems to be of a vigorous and original character: it's Pleasantly Home Society, and its ~~[illegible]~~ very tasteful little magazine 'The Silver Arrow' seem to show an unusual amount of life

for a church in such a district.

The next block is bounded by Old St. City Road, the City and Aldersgate St. Nearly the whole of this area that is not given over to warehouses is covered by large blocks of Peabody Buildings inhabited by a decent poor ~~working~~ class, for the most part in regular work in the neighbourhood ~~of the mostly people who must live near their work~~, especially carmen and horsekeepers. At the west end of the district there was ten years ago a large black patch; ~~but~~ this has been replaced by warehouses, but the dark lane and back streets to the north ~~towards and~~ are still inhabited by a poor and shiftless lot attracted by the proximity to the City, where something may always turn up: they are people, says Mrs. Orin to their ~~employers~~ employers in Drury Lane: both classes pick up as best they can the chance crumbs of wealth, both crumbs and wealth secured sometimes by thrift, sometimes by reputable means. The Religious agencies in

this area are very thick. The church of England has three representatives. Mr Smith of St. Paul's is probably the best of the lot, but neither he nor his neighbours Mr Patch and Mr Evans have much influence in the district, though all three with the possible exception of Mr Evans are doing their best in a good way. It is known the Rev. Gent who are so active ~~too~~ too active to place the churches, who complain ~~bitterly~~ bitterly, and probably with some justice, of the excessive laxity which goes on. The most interesting work carried on is that of the Friends with their so-called Adult School which affords to the religious among the working classes an opportunity for religious exercise on very democratic and brotherly lines. On a large scale, but on more conventional ~~&~~ lines, is the work of the Regent Mission in Great St. the Report of which shows a really fine organisation. The Hope Mission in Dawson St. seems only

to touch children. In this district too is that notorious old gentleman Mr Rankin May: his neighbour Mr Brance believes Mr May to be insane; but his methods are quite undiscriminating, and he probably does a lot of harm. A large sum is collected, and no accounts are ever published, because Mr May has to live on the mission, and does not wish to have to state the facts in black and white. It may be noted further in Mr May's favour that he practically never takes a holiday: and on the other side that he has a very ~~villainous~~ forbidding face, though not half so villainous as that of Mr Charley to whom Mr Abbott compares him.

Chirley's face is only that of the typical butcher boy

The next block includes the whole of the remainder of the civil parish of St Luke, or nearly the whole of the ecclesiastical parishes of St Luke, St Barnabas, St Matthew, St Barnabas and St Paul Pear Tree Walk. Here, except for a few streets in the north north in the parish of St Matthew, things remain much as when our map was

Walk District 4

made, an almost dead level of paving with a sprinkling of trees. There are indications that owing to the building of warehouses in this and the adjoining ~~the~~ areas the houses that remain are constantly becoming more crowded. Throughout the whole of this area the church in the parish has evidently been sleeping and has exercised little or no influence, though of the present incumbent only two together of St. Barnabas is wanting in all heart & show of activity and vigour: but of the five clergy there have so recently come that it is premature to judge their work. St. Paul's Lowman is remarkable for a beautiful musical service, for which the choirmaster is probably responsible, rather than Mr Leathwaite, a hard unmusical looking man. Here too the non-conns are exceedingly weak, in marked contrast to the activity which prevails in the less poor districts to the south of Old St.: the only two

with extract 4

organisations which show much life are the Unitarian Mission of Mr Summers ~~and~~ and the Wesleyan School in Radnor St. Mr Summers' work appears to be almost entirely social and it is doubtful how far he touches the really poor among whom the Mission is situated. The Wesleyan School is remarkable for its large Sunday Evening School at which the average attendance is 1000, while there have been 1500 present: 5 or 6 of the scholars have passed into the Wesleyan ministry. The Congregational Church in City Road is evidently in extremis; while the Baptist Church in Moorfield St. shows signs of only moderate activity.

With Districts

For our last work we take the whole of Hoxton ~~the which is fairly homogeneous in character~~ the various districts of which are fairly homogeneous in character. The prevailing feature I think is a general drabness in life and colour which is probably unequalled in any other ~~part~~ equally

large area of London. But in addition to the church mentioned
and increasing poverty of Hoxton it has an exceedingly evil reputation for
criminality: we are told that the police say "Wash off
Hoxton and nine tenths of the crime in London will be
washed off". This statement if true applies especially to
the parish of St Mary, known locally as the Nile Land
and to the parish of St Andrew's in the north,
where hitherto gardens bears an evil name: Hoxton market
in the parish of St Peter, at one time the blackest spot in
the district, seems to have improved in character.

The influence of the church in Hoxton seems if possible to
be less smaller than in most poor districts but among
the clergy are some rather remarkable men, while with the
exception of the foolish little Mr Hoppner and the indolent
Mr Moore and Mr White all are working hard according to their lights.
The two churches which most strongly attract attention are
Holy Trinity and St Columba. At the former Mr Cartwright

Robinson, a ~~pr~~ prominent member of the C. S. U., is said to have converted most of the men in his parish to Socialism, but few of them to Christianity; at all events they do not show their Christianity by attending church. Mr. H. Columb's Rev. Le Couteur with his extreme sacerdotalism and ritual Religion exerts a real hold over a certain small number of individuals: for instance he mentioned cases of lads who had stayed up all night praying that they should not be called and should thus miss the early celebration: but as the total number of Rev. Le Couteur's congregation is small, and as there is little doubt that the church draws from a wide area, it is clear that ~~those~~ this extreme ritual and doctrine has ~~to~~ little attraction for the poor. ~~to~~ The other churches in the district are almost empty but Rev. Shrader, Rev. Pattock, Rev. Devereux, and Rev. Kelly are all good sincere men, while Rev. Pontrale of St. John's though equally deserving ~~that~~ the former ~~spirit~~ is now

too old to deal adequately with the work of his large parish.

Our information as to the work of the non-conf. in Hoxton at the moment when I write is still rather incomplete, but so far as it goes it indicates that they are more successful than the Church in gathering the poor to their ministrations whether spiritual or social. Of two of the largest organisations Costers Hall and Hoxton Hall we have at present no direct account, but indirect evidence points to the fact that both places gather good congregations to hear the word, and are the centres of much social and educational activity.

Of agencies representative of which have been seen the most remarkable are the Christian Institute in Hoxton Market; the Presbyterian Mission Hall in Harvey St., and the Wesleyan Mission in New Nath Road.

The Christian Institute is especially vigorous on its social side, the religious meetings except the Sunday School being small and ill attended. The success of the Institute -

- and in spite of a great lack of discrimination in methods one feels that this plan really has been an influence for good - is probably due in large measure to the Hon. Supt. Mr John Merritt who, as the Report says, "while earning his family's daily bread in his little work room at the top of our building is positively at the beck and call of every distressed man woman and child in the market; and has a personal welcome in every home and heart .... And this man - an untitled Ragged School boy - who has been cared enough for worldly prosperity to forsake the work of ministry and relief, and whose only reward is the grateful prayers of those poor ones is a type - more or less - of the body of men and women who have so long worked under the Council's direction."

The work of Mr Doulton at the Harry St Mission Hall is more distinctively religious in character, but the Repository again shows a good deal of social activity, especially a large Sick and Provident Society. Mr Doulton ~~[illegible]~~ is a favourable specimen of the missionary class, evidently a most genuine earnest man; ~~with~~ but as an instance of the really deplorable narrowness of view which afflicts so many of these good people it may be interesting to quote some remarks of his:- "Sunday pleasure taking" he says "means spiritual deterioration - and to see what that can do for nations he only requires to look at France and Germany, which have both had their fill of Sunday business and pleasure for many years past".

But undoubtedly the most interesting work in the district is that of Mr Wood and the Wesleyan Mission in Mare Street Road: here we find that feverish activity which seems to be characteristic of all these new Wesleyan Missions, which whatever may be said about their methods and results, are tremendously alive. Mr Wood came here a few years ago to an almost empty church, and now has an average congregation of over 1000, drawn as he admits by the adoption of new and unconventional methods, slate clubs, legal bureau, medical mission, secular concerts in the church etc. Argyle & Copley describe Mr Wood and his methods as 'painful'

bounging districts 5 and 6 as a whole it may be well to notice that Shoreditch is the subject of Mrs Bosanquet's admirable book "Rich and Poor" and ~~[illegible]~~ reference should certainly be made to her first two chapters. Mrs Bosanquet in evidence given for our pamphlet says, "Improvements in Bethnal Green and Whitechapel have been bad for Shoreditch: also the better class tend more and more out to Hackney. What 'models' there are in Shoreditch I think to be distinctly worse than the average house. Much of the population is also being displaced by City warehouses spreading into Finsbury". These remarks would apply equally to S. Hackney. & certainly no one knows this district better than Mrs Bosanquet, and her conclusion that it is getting poorer and more crowded is borne out by all our evidence. Mr Nicholson (C.O.S. and Guardian) says "Owing to the pulling down of houses and the changing of different areas the character of the population

is rapidly changing. A few years ago there were many streets in which the houses were occupied by one family only, but lately this is completely changed and it is probably true to say that the greater number of houses are let out room by room and the rest of them show a tendency to rise. The consequence of this is that the population is being steadily crowded into a smaller area and is also becoming poorer." More remarkable is the evidence of Mr Dewsbrie, a Wesleyan Schoolmaster, who has lived in the neighbourhood of Hetton Lane Road for 43 years:- "In his earlier days here it was an eminently respectable locality and congregation (at Wesley Chapel). As a young man he remembers going to sit in the gallery of the church to admire the costly and beautiful dresses of the ladies. He would not do that now! He has seen both the rise and fall of Bridgeport Place and adjoining streets - saw them built, and occupied by

decent people earning from £150 to £300 a year, and gradually fall to their present state of three families to a house. But rents are higher now than they used to be. Just round the corner in New Nath Road lived within his recollection the Sheriff of London, and all along the road the houses were kept by one family. ~~A butch~~ A butcher in New Nath Road said to his lady "When I came here, Mr Disraeli, soon after you, there was only one family in each house and they took 30 or 40 pounds a week. Now there are three or four families in each house and not one pound between them. They go to Pitfield St etc and buy the pieces."

But though ~~the other~~ our most reliable witnesses agree as to the increasing poverty of Shoreditch certainly, and possibly of St. Luke's, there is not the same agreement as to whether or not there has in recent years been a moral deterioration or advance. The tendency I think of the older men is certainly ~~to~~ to the

Note ~~at~~ on next page

a slight improvement, especially in the matter of strict nonconformity. But many all, and especially the younger men who cannot compare past and present, give rather a melancholy picture of the actual condition of the people almost throughout the two districts. Mr Dundas speaks of a parish "full of degraded, not ordinary poverty - a real degraded London population without spirit or stamina or backbone" and says that Hoxton is worse in every respect than Stepney. Mr Spencer speaks of "a sort of savage, Pagan view of life, no self control". Mr Hopkins speaks of his parishioners as "on the whole a degraded and hopeless population. Mr Pattock takes a more favourable view and says "there is lots of money going. They are not needy except when they drink and they are not criminal except when they do the same thing." (It may be noticed however that Hoxton ~~possesses~~ has gained an unusually bad reputation on both these points.) "They go on in a solid stolid sort of way seeing nothing and doing nothing outside

Note.

But there is a very general complaint of a deterioration in language, and of the bad effects which education has had on manners and morals.

the narrowest possible range of city life". Mr Le Couteur says about half the parish seem to get drunk on Saturday night, you meet it anywhere: about a quarter of the people are chronically out of work. They live under crowded conditions and both poor sanitary and economic causes a good deal of physical weakness is discernible." Mr Dancaux says the state of mind of his people is "Let us eat and drink for to-morrow we die". Mr Cartwright Robinson says "give the man his pot of ale and his pipe and leave him alone and he will be best pleased."

* || This in fact is the chief impression that one gets from our evidence. of a people living entirely in the present, a people crushed and battered in the struggle for existence and seeking to alleviate the pains of their lot by the expenditure of a large part of their precarious income on the pleasures of the moment, the public house, the theatre the music hall, the funeral, the wedding, the paint to the friend, and so on. On this point

the evidence of Mr Greenstreet, a School Board Visitor, who knows the people well, ~~xx~~ is of interest. He says "the poverty of the people arises much more from a bad use of means than from lack of them: drink is the great cause of their poverty: Monday in Hoxton is given up by more than half the people in Hoxton to visiting and drinking in the Public Houses, the women especially. But in addition to drink Mr Greenstreet emphasised the foolish expenditure of often respectable people on all sorts of pleasures and luxuries.... He to the funerals he instanced a widow whose husband earned high wages and whose income money was £34: yet a fortnight after his death she was penniless, though full of pride in the fact that she had had three coaches and that her ~~three~~ seven children had been rigged out from top to toe in black even down to the black bordered handkerchiefs which they are taught to hold to their faces in a heavy manner during the funeral. He to the wedding he instanced a highly

respectable widow who had kept out of debt, with a great struggle for a year since her husband's death but was now in terrible difficulties owing to having borrowed £5 from a loan Society for funeral & her daughter's wedding. The expenditure on Music Halls and Theatres in Shoreditch is enormous: so called Excursion Clubs are common, the ~~money~~ money being often spent in this way instead of excursions: it is a common thing for whole families, when rent is in arrear to go off to a Music Hall, and if expostulated with they will say "Oh! we've got the money now, but don't know how long we may ~~have~~ keep it."

And just as there is the unsatisfactory moral of the people, so there is a fairly general apparent as to ~~condition of~~ and material condition of the people, so there is seems to prevail a more hopeless state of mind and ~~a~~ ~~the~~ rather a more general confusion of feeling to cope with the difficulties on the part of workers in the district than we have met with in any other district. Especially

But in addition to the usual causes of poverty and degradation we hear more in this district than in others we have touched of the evil influence of music clubs, of low music halls, and of the absence of open spaces. The first note - that of dislike of the club is of constant occurrence: and our witnesses (e.g. Mr Burrows) say that their dislike is shared by the wives of the working men "give our men the pub and he would be far better" is a very general opinion. If this evidence came only from our religious witnesses it would of course require very heavy discounting - for as we shall see later the clubs are practically at issue with the church - but we find same and other ~~laymen~~ laymen, like Mr Litt, making the same point, with the result that one is inclined to doubt whether the club is not a greater evil than the Public House.

As to the music halls and the absence of open spaces the two facts no doubt go largely together, and ~~without~~

even one who is inclined to sympathise with the Bohemian view of life cannot fail to recognise that while the open space is wholly a good influence the Music Hall as conducted is on the whole degrading and debasing.

There is then I think a fairly general agreement as to the unsatisfactory moral and material condition of the people of these districts: an agreement more marked than in any other district on which I have reported. There is too on the part of workers a more general confession of failure to cope with the difficulties: especially with the Church is this note of even abnormal despondency prevalent. In an appeal which some of the clergy of Shoreditch Rural Deanery have recently sent to their brethren clergy in London they say: "Our population is mostly native born, and is crowded into a smaller area with fewer open spaces, than any other in London. It is composed chiefly of the industrial class, engaged in boots, cabinet, and

other trades, with a very small minority of a somewhat higher grade, and forms an intelligent and respectable community, though the work of a large proportion of them is very precarious, and their earnings, on this account, necessarily small. On the other hand this Deanery includes certain districts which ~~&~~ according to reliable authorities, contain more thieves, impostors, and nondescripts of the criminal class than any other in London: while the number of public houses and other places where the temptation to the sin of drunkenness may be found is a shame and a scandal to a Christian country. It may be readily understood that the work of the Clergy and their helpers is of an extremely difficult and upheld character. We have to fight against a tremendous dead weight of indifference and painful immorality. Further the people amongst whom we live have grown up largely in ignorance of the claims of Church life upon them - and this not by their own fault. And we workers after

many years' experience, feel my strongest wished that our brethren who live in more favoured districts have very little idea how enormously our difficulties are increased by the absolutely absence of God-fearing men and women of higher education and ability, who have the time and the money to devote to Christian work among the people .... we feel bound to express the deep conviction among all classes of Church workers in Shoreditch that with a few noble exceptions, the Church of Christ in London has by no means reached its great responsibility towards these thickly populated and very difficult industrial centres. To a very large extent we are left alone, and our existence is practically ignored by the very people whom necessities, comfort and luxuries are directly ministered to by the labour of those among whom we have been called to work. Shoreditch as we know only too well is not fashionable. We have at present no settlement

for men or women in connection with the Schools, or Colleges such as Oxford House, Toynbee Hall etc. which exist in other parts: and though ~~may~~ many people imagine that the whole of the East End is included in the sphere of these and similar institutions we wish not emphatically to disclaim their minds on this point. Many a man who has come here full of enthusiasm and energy has either broken down in health or become utterly discouraged by the almost entire lack of sympathy, encouragement and support from those members of the Catholic Church whose lives have by the ~~goodness~~ goodness of God fallen in more pleasant places". In an appeal for funds and workers one expects some exaggeration, and both here and in their interviews with us the clergy ~~may perhaps have unduly emphasized the~~ have probably painted too gloomy a picture of their position: but after allowing for this exaggeration & which is found in all districts alike, the fact remains that of those portions of London which in

have touched so far Shoreditch seems to be a sort of Cinderella.
not sided in that she is more beautiful than her sisters of
the East End, for in point she is less long but in the fact
that she is neglected, while Whitechapel Bethnal Green and
Stepney are sided by the wealth and the personal service of
the West End. Though we have heard complaints on this
score from the Non-Cons there are indications that their work
too suffers to some extent from the fact that Shoreditch
as compared with the East End is unknown and ground.

By the confusion then of ministers of all denominations
the work of the churches is almost wholly ineffective: and
for their failure to get any real hold upon the people
we have many of the same causes assigned as those which
I have enumerated in other districts; but here as we have
first noticed additional stress is laid on the dearth of
funds and workers, as also on the lower moral level of

the ~~[illegible]~~ population among which work is carried on: ~~to~~
How far the degradation of the people is due to the ~~[illegible]~~
ineffectiveness of the churches, how far the ineffectiveness of the
churches to the degradation of the people is a difficult question
to disentangle: but whatever be the ~~[illegible]~~ answer we find
other reasons assigned for the special difficulty of work
in this district to which greater importance is attached
than elsewhere: we hear for instance of "a local form
of house agents who have had a most disastrous effect,
since they have secured a very large amount of the local
business and have been absolutely indifferent as to their class
of tenants so long as they have paid: moreover they
have made the fatal discovery that crowded and ill-kept
houses ~~pay~~ pay the best": we hear further of a
strong ground-landlord in Lord Shaftesbury who owns a
large part of Hoxton: ~~but~~ the absence of open spaces and
its correlative of crowded Music Halls I have already mentioned:

but most common of all is the complaint of the difficulty of working against the influence of the working men's clubs: on this point, note the evidence of Mr Spencer with reference to the ~~Hackney~~ Borough of Hackney working men's club, ~~in~~ which I believe is universally admitted to be a favourable specimen of such clubs, ~~to~~ while it's near neighbour the Hay St. Club is one of the worst: Mr Spencer says "This club is a ~~dead~~ dead weight against us: it contains 1500 members and I dont want you to think that they are all a bad lot: quite the reverse: but it contains some 200 or 300 members who set a thoroughly bad tone. Without being the least a Sabbatarian I say deliberately that the way they spend Sunday is hasty and degrading. The typical club member goes to the club in the morning about 11, sits with a pot in front of him and prattles at the mouth over all sorts of socialistic rot: then he has a band which fricassees up by playing the Marseillaise: in the afternoon he

goes round and visits other clubs and there is now frolicking at the mouth and of the pots. In the evening, till recently they had that pernicious and beastly institution Judge and Jury hearing affiliation cases and other filth: but they have got ashamed of that, and in their theatre which holds 600 they now sit with their women and children and watch a wretched melodrama at a level lower than even the Britannia, or a music Hall entertainment with songs full of beastly ~~in~~ innuendo. It may be an advance on the Public House, but it is a very poor return to the best aspirations of the working classes." In London less vigorous perhaps on all sides we hear the same indictment with added complaints of late closing and ~~[illegible]~~ use for immoral purposes. And it is said that not only are these clubs directly opposed to the work of the churches by the way in which they are conducted but that they make it impossible to ~~[illegible]~~ run clubs in connection with the religious agencies except on lines ~~to~~ which it would

be impossible for such agencies to adopt. This argument of course is not strictly true; ~~but in practice~~ the Oxford House and other organisations have proved that it is possible to run clubs ~~on~~ on a large scale which shall dispense with betting, gambling and politics, but in order to do so endless attractions must be provided which are no essential part of the ordinary club: there must be in addition to the Billiard, which both clubs ~~have~~ have in common any number of sub-clubs for athletics etc. which shall be some compensation for ~~x~~ robbing a poor man of his beer; ~~and~~ to provide the plant and the workers for all these additional attractions is a task which few of the religious or philanthropic agencies can manage except on the smallest scale, so that in practice it is generally true to say that they are placed at a great disadvantage in the competition.

This point of the inability of the religious bodies to struggle against the influence of the clubs raises the question of how far the ineffectiveness of the clergy is due to the mere fact of their connection with religion and the rather ultra-ministerial ~~the~~ standpoint which they are thus forced to adopt: To my mind ~~for~~ ~~with~~ it is certain that a man like Mr Tarrant for instance would be much more effective giving the same devotion to his work as a layman than when hampered by his cloth: ~~at~~ ~~all~~ the spiritual work may grip and reform an individual here and there: but I feel convinced that ~~a body of laymen who attempt which~~ the same number of laymen and lay women as there are now workers in Shoreditch who would mix with the people in purely social and moral but non-spiritual work would have an elevating effect on the mass of the people far greater than that which is exercised by the combination of spiritual and social work which now prevails, in which ~~I contend~~ the

social and moral side is largely mined by the fact of its being bound up with a view of life which is based ~~upon~~ upon fiction and largely untrue: Lowson this is a purely personal view, and as we have noticed before it is the work of the fiction which is the ~~upon to~~ motive of a ~~such~~ work which ~~was~~ is done. But the fact that their position as ministers of religion is in some measure a hindrance to ~~their~~ ~~full~~ the exercise of their full influence as men I think you ~~of~~ would deny: we are told indeed with almost damnable iteration that there is no hostility to religion - (and in this district the fact is emphasized owing to the prevalence of atheism in the neighbourhood in the days of Bradlaugh and The Hall of Science) - ~~but~~ that what the churches ~~are~~ have chiefly to contend against are indifference and ignorance; but at the back of their minds they must all know that whatever the attitude of the working classes to religion in the abstract in the concrete there is a feeling ~~towards~~ towards the ministers of religion for which

it is difficult to find any other word than hostility: the feeling that "we dont want ~~to have~~ nothing to do with no bloody parsons" which it takes all the tact and the geniality of an Irishman to break through. Mr Spencer admits that "an injudicious parson will soon turn indifference to hostility" but my own experience of the working classes would lead me to put it in this way - that a parson must be quite abnormally judicious to avoid hostility. This attitude of mind is largely hidden from the clergy and their workers owing to the fact that their chief point of contact with the bulk of the working classes is through visiting, and what ~~ax~~ visiting usually means we have seen in other districts: "I ~~could~~ am obliged to give some tickets" said old Mr Pownall "I could not keep my visitors going without them": and so long as the churches remain almoners for so long will they be ignorant of the real attitude of the poor towards them, an attitude due partly no doubt to a dislike for

the restraint which a religious life involves, ~~and which~~ a restraint of which therefore the parson is to some extent the symbol; but partly too to their very efforts to get hold of the people by visiting and relief: Mr Hoppell is a poor little creature who probably only fails to visit because he is doing aware of his own deficiencies for such a task, but I think there is a good deal of truth in the reason which he alleged for his ~~failure~~ failure to perform either in person or ~~[illegible]~~ by agents what is almost universally looked upon as a parochial duty ~~the clergy~~: "I think that one reason" he says "why the working man is so hot against the church is the autocratic way in which the clergy claim the right to go anywhere in their parish;" and after all probably the poor in this respect are very much like the rich: but if it is done with the greatest tact they must to some extent retain the intrusion on their privacy of complete strangers: and in their hearts they

do, though many of them tolerate it because they hope for an ~~either~~ expedition immediately or in the future some consideration, to use a legal term, for putting up with that which is inherently distasteful. The clergy no doubt are on the horns of a dilemma. if they ~~dont~~ dont visit the people will not come to their services and meetings, if they do visit others than those who, of request or of attending their ministrations, have sought visitation they must lay themselves open to this charge of officious ~~prying~~ prying: they have chosen no doubt what they consider the lesser of two evils, but to my mind religion would be in an infinitely stronger position if the churches went on their way without all this bidding in the market place: let them provide what attractions they please whether spiritual or material, let them visit those who desire it, but if they wish their ministrations to be successful they should trust to their inherent attractions and to the recommendation

of those who attend them: all missionary effort which consists of direct teaching for instruction brings religion into contempt; whatever may be the immediate results as measured in numbers.

But whatever be the cause the people as a whole, have as Christian keep aloof from the churches. Mr Wood ~~says~~ estimates that 95 p.c. of the people of Shoreditch do not attend any place of worship: "his church" he says "and Costers Hall are the only two successful religious places in Shoreditch: all the others are empty or nearly so: they work and try but do not succeed. The big church of Mr John Hoxton, with sittings for 2000 gets 70 or 80 in the morning and 100 or so at night. It is the same at Shoreditch church. Empty. In the days that a business man would speak of his warehouse, i.e. a hundred or so takes when there was room for thousands." This fact is the more remarkable when we find how often the few who do attend the churches come from

other districts, and especially those who are most ~~too~~ closely identified with the church as churchwardens or teachers, or in some other about official capacity. With reference to Mrs Swanns ~~the~~ Mrs says "A good deal of light is thrown on the state of things by the fact that one of the churchwardens lives in Shipley Place, and the contributions intended for the magazine are sent to some one living in Rushmore Road, Hackney" So far from being an isolated instance I believe it to be the rule rather than the exception to find the church workers in other poor districts coming from outside ~~in the district~~, in this district, mainly from Dalston and ~~the district~~ further north: we are told ~~of course~~ that they are people who have once lived in the parish, have come under church influence, and have moved from their sordid surroundings: if this is so it is ~~of course~~ creditable to the churches both to have reformed them and to have retained their services when they live at a distance which makes their voluntary work ~~an~~ a very

genuine effort of self sacrifice: but the question arises whether the churches would not be giving better proof of success if they induced more of their connected people to live as well as ~~[illegible]~~ work among those whom they should wish to influence by their lives: on this point the evidence of Mr Spencer may be noticed: what is wanted, he says, is "the return of educated lay opinion: settlements are all well but we want 12 men like Buchanan to come and live in the East with their families. Nothing is more respectable than the tending of the middle classes to move out of a parish as soon as the poor come in: it is as bad for them as their neighbours: they lose spiritual tone." Mr Spencer is here referring to the educated, but the same thing merely applies to the uneducated who have been reformed or regenerated by religious influences: they too show the same tendency to fly from contamination or degradation instead of striving to influence it by example unless it be indeed by coming from the more respectable surroundings once a week to

attend a service or teach in the Sunday School. And even among those who do not pay there is a tendency to keep apart from their neighbours: in other districts as well as this we have been told that the Christians tend to form cliques ~~to~~ which avoid ~~the~~ the atmosphere of even professed church life, and Mr Tasker complains of the difficulty of getting the respectable working classes who come to church to act as missionaries among their neighbours: there is evidently among the poorer Christians a great deal of what Miller calls 'a pagoda and cloistered virtue' which is afraid to risk the rude breath of general social intercourse. For this attitude some excuse no doubt is to be ~~found~~ found in the fact that at present the working classes have but little regard for the feelings of the minority: a gentleman if in a public place or in a mixed company or ~~a~~ in the presence of one whom he knows to hold puritanical ~~views~~ views will always, whatever may be his practice at other moments, keep a strict guard over his tongue, ~~not from any~~

~~hypocrisy, but~~ the oath in the smoking room story will be kept in the background not from any hypocrisy, but from the desire to avoid offending scruples which he may nevertheless think rather absurd: not so the working man: he is much more likely to treat fanatical scruples as a matter for chaff and banter, and even if he does not go so far as this no one who has travelled in a ~~crowded~~ crowded railway carriage or even walked in the streets can fail to see that he says what he wants to say in what language he pleases without any thought of what offence he may give to the casual listener: whereas therefore the godly rich man may mix with the ungodly rich without much fear of offence the godly poor man unless he is prepared to hear and see much that is distasteful ~~or~~ if not loathsome is largely restricted to ~~the~~ the company of those who think with him on religious matters. In ~~the~~ the society ~~of gentlemen~~ of gentlemen ~~this~~ which the world is freely discussed the flesh and the devil are ignored except in company

where reference to them will not give offence, but among the working classes, whom may be present, they are ~~likely to be~~ constantly in evidence. I have often argued this matter out with working men and suggested to them whether it is desirable to use swear words in public or to talk 'smut' before women: but the line they have always been inclined to take is that the majority must rule in these matters and those who "don't like it must lump it".

But I am wandering from the point - to return to the question of the empty churches: we have noted Mr Wood's statement that his church and Costers' Hall are the only two religious agencies in Shoreditch which draw: if this is true, and ~~probably~~ in the main it is, one is led to enquire what is their attractive power: as to Costers' Hall we have no information but as to the Wesleyan mission it may be well to quote somewhat largely from the report of the interview with Mr Wood. "Only exceptional methods" he says "can

get hold of the people and then he uses without stint.
His greatest item perhaps for getting hold of the people
in the first place is the Slate Club which has nearly
1200 members. The president of this he has all their
names and addresses and so gets the entry into their homes
and the possibility of touching 5000 or 6000 people. ...
The club is on the usual lines and is so managed that
the people get 20/ or more back at Xmas time. Then
there are two big big Mothers' Meetings with coal and
clothing clubs and lectures or contributions. The mothers
have two treats each year towards which they contribute.
A medical mission is another important feature: advice
medicine and nursing are given gratis, but only to the
poorest, those actually out of work and in need ...
Legal advice free is another device which is found useful
to a number of poor people ... Temperance work is
entrusted to Bands of Hope and a good Templar Lodge. The

latter Mr Wood finds the best means of sustaining interest in temperance work - there is plenty of life in it - and the young people seem to have a pretty free hand. Public entertainments too are not neglected: every Saturday night during the winter there is a good free concert which draws crowds of people: this is held in the church. The Sun work is thrown open to everybody: there is no sectarianism about it, and no question either of sheep stealing, for the people attend nowhere. Everything is but a means to bring the people in and recruit the ranks of the worshippers. The backbone of it all is the church membership or perhaps more strictly speaking the class work ..... He was carrying two books, one containing the list of workers in their classes and the other in their streets. ... Opening the street book at random he pointed to the list of ~~[illegible]~~ names. "Then look 2.4.6.8.9 names in that street - 9 members of my church, besides those who come to the congregation from that

one street". And then he showed his knowledge of them by describing - "that one a detective, this a cabinet maker, this young woman lives in the south west, but comes up to a friend here: this old woman is nearly starving - my wife gives her clothing" and so on. ... Apart from the medical mission work little is given, and then always in kind ~~&~~ with strict ~~[illegible]~~ discrimination". Such are the methods by which Mr Wood attracts a large ~~congregat~~ number of adherents whom he describes as mainly working people and many quite poor. What does it all amount to? Largely no doubt this success (numerical certainly and possibly going deeper) is due to the personality of Mr Wood, his freshfulness and the energy with which he is able to inspire his workers: but this is not a full explanation of the matter: ~~&~~ he find many men of equally attractive and energetic personality, and with social ~~[illegible]~~ gifts ~~&~~ in their work ~~no less~~ as numerous and well organised as those of Mr Wood who get success to a complete

spiritual failure. Take Mr Cardinal Robinson for instance: he is an attractive man whose political views ~~[illegible]~~ and lavish administration of which gain him the ~~[illegible]~~ sympathy of the working classes: his social activity is little inferior to that of Mr Wood: and yet his church is practically empty; or take again Mr Tanner, a man of charming personality, whose parish has every possible organisation, spiritual, social, educational, or eleemosynary: after allowing the usual discount he may assume that Mr Tanner's church is in his wood's business hour empty, and that those who attend are almost exclusively middle class people who live in Dalston. Why is the one church chosen and the other left? I think that the ultimate explanation lies in questions of doctrine and church government, and that at present at all events, as Mr Fremantle says, when the working classes follow their own inclinations in religion they go to Evangelical churches, and for preference to those in which the government is to some extent ~~in the~~ democratic. As to doctrine not only is Evangelical preaching and teaching usually simpler than that of other

schools but it ~~tays~~ appeals I think more boldly and more ~~frequ~~ frequently to that sense of sin and fear of Hell which among the uneducated all all counts is ~~the~~ I imagine the great spur towards a religious life: "as you said? means ~~what always~~ when stripped to its ultimate meaning not "Do you love God?" but "Do you fear the judgment of God? Are you ~~you~~ prepared to die and run the risk of eternal punishment." ~~the~~ I write I have by my side a sermon delivered by a Baptist minister, whom I have just ~~seen~~ seen, a man ~~of~~ very considerable ability and great personal charm: listen to him: "Oh man and woman, I pray you in the name of my God, to-night that you will face this matter and picture your own death bed if you are not right with God. Methinks I can see you as you say to your wife "Go and get that brother from Vernon: ask him to come ~~to~~ and see me. I am afraid after all I have made a mistake in not being ready". The friends gather round

your bed and the doctor comes in, and you look at him and say, "Doctor how ~~are~~ am I? Am I looking better?" and the doctor looks at you and he shakes his head: you have but a very few hours to live. "But doctor, I am not ready. I want die, I am not ready. I must live; I am not ready to meet God." But that relentless power that you have despised takes you shrieking to the ~~edge~~ ~~edge~~ edge of that abyss and you shriek "I will not die." You fall into the darkness of an unpeopled Eternity! Oh man, get ready!. ~~Time~~ Time is flying, men are dying, hell is filling, Christ is coming and you are unsaved, unready. May God make you ready. Our brother was ready when the call came. But a death bed and not ready! have you thought of it? Meet Christ whom blood you have trampled under your feet: ~~not~~ meet God whom you have despised and ignored and not ready: meet him at the Judgment Bar of God and no preparation. an eternity without God, without

hope, with the lost, unsaved, when you might have been saved and ready to-night, and God knows that one this night does you might stand upon God. They that were ready went in and the door was shut. The ready shut in, ~~and~~ the unready shut out. On which side of the door would you be? ~~Though~~ Ultimately as a dynamic force love may be stronger than fear; ~~yet~~ but fear I think is the only efficient spur to start the sluggish animal which may ~~to~~ ultimately be ruled by love and fear combined: and those churches which are most ready to ~~pre~~ paint this picture of the "relentless" God hell, so long as human nature remains ~~the~~ what it is, be the most successful in appealing to the unelected. It is this fact to which probably accounts largely for the hold of the R. C. religion on the poor: for unquestionably the priest has linked his flock with a very ~~present~~ present fear of Hell: and some of the ineffectiveness of the Church of England is probably due to the fact that the members of that church have shown a tending to "~~dispense~~ renounce the Devil and all

his works in a much ~~[illegible]~~ ~~[illegible]~~ more summary manner than is required of us in the Catechism". This then I claim to be one cause for the greater success of Evangelical doctrine among the poor: it keeps the notice of them more in the foreground: it is to speak in paradox, its unattractiveness is its main attraction. But much is due too to the greater simplicity and adaptability of the sermon and the ~~liturgy~~ liturgy, when any is used: and here ~~to~~ we come to a point which is of especial interest in this district, which is remarkable for the number of churches ~~with~~ with very advanced ecclesiastical and ~~a~~ ritualistic tendencies: why in ~~spite~~ spite of the personal goodness of their priests, combined with the greatest energy and ~~&~~ assiduity, are they almost empty: One large ~~cause~~ element in their failure is certainly the comparative difficulty of understanding the doctrine taught and the impossibility for one who has not been instructed in the faith in following the proceedings at the only service to which much importance is attached: one can who has been brought up as a member of

the Church of England, and who knows the Communion Service as given in the Prayer Book almost by heart finds it almost impossible to understand High Mass at St Columba or St Michael: anyone can grasp the plain appeal of "Ye yet sand?" or "Come to Jesus" but to appreciate the meaning of a service in which no words can be heard by the congregation from beginning to end requires elaborate preparation of each worshipper by instruction external to the church: the giving of such instruction is the main object which these advanced churchmen aim at in their Sunday Schools, and for this reason very largely they are driven to the use of the Dispensary system: this systematic instruction of the children by the clergy teachers is so modern a development that it is difficult to say how far it may be successful in the future: but it may be noted that the R.C. church from which it is borrowed is still probably the most successful church in the world in influencing the poor, that the extreme Ritualists have already succeeded in exercising a quite abnormal influence over the

individuals whom they have been able to ~~[illegible]~~ secure, and that they themselves evidently believe that they are getting an increased hold on the younger generation: "You wait till this generation of children grow up" said the Queen, "I'm prepared to bet my bottom dollar they will never change."

Something too I think of the comparative success of the Evangelical free churches ~~[illegible]~~ may be attributed to the fact that their workers, whether ministers or people, come generally from a lower social ~~[illegible]~~ stratum than those of the church of England, and even if they have acquired, as many of them have, the ~~[illegible]~~ manners and culture of gentlefolk, they are by birth and training more easily able to sympathize with the habits of mind and the manners of the poor. I believe the fact that Mr Tanner and Mr Cardinal Robinson are gentlemen in the conventional ~~[illegible]~~ sense is a positive ~~drawback to~~ hindrance to their getting hold of the working man: they can do it, but ~~it takes them~~ however great their sympathy and love it takes them a longer time and requires greater efforts

to break through the barriers which separate culture and philistinism (to use Matthew Arnold's inadequate words) than will be required from those who are of little mean to the life of those whom they seek to influence. How far I wonder is the fact that he drops his H's an indication of the source of Mr Ditchfield's unusual success?

The comparative success of the Wesleyan missions, such as that of Mr Wood and the Lycian mission, ~~suggests the further question how far~~ and the fact that Methodism is throughout the world far the largest of the Protestant sects, suggests the further question how far there is something peculiar to their practice or doctrine which accounts for their predominating influence. On this point I think much valuable information may be gleaned from the very interesting essays on "The Leakage of Methodism" recently printed in the Methodist Times, which I have placed with the ~~M~~ material for this district. In these it is suggested that one great cause of

lectures is the Class meeting. Says Mr Boulter the writer of the Prize Essay "A very large proportion of those who have his given as their reason for doing so their objection to meet in class. This fact is so notorious that proof is unnecessary. This objection is taken on one or more of the following grounds:-

1. Social. It is not pleasant to associate so intimately with people who are often uncultivated in manners and speech.

2. Pecuniary. "The Class meeting is merely a device for collecting money."

3 Spiritual "There is no scriptural warrant for making attendance at class the condition of church membership." "The lively statement of Christian experience tends to humability and seems to be a spiritual help". "There is no leader in whose class I could profitably meet." "One's religious experience is too sacred a thing to be talked about in public". "I am too timid to speak before others".

Now who feel these objections will no doubt tend to drift away from Methodism but it is quite possible I think that in the Class meeting lies the chief strength of the Act especially

among the poor and working class: as these ~~obji~~ objections respect it is virtually democratic, while for one person who ~~obji~~ dislikes retaining his spiritual experiences there are perhaps three who find a genuine pleasure in doing so: may one without being guilty of respect that, - as Mr Smith says of the rather similar Adult School of the Friends - it appeals to the vanity which few of us are without.

I have noticed in other districts two points which stand out perhaps even more clearly in this district: they are the real hold, as far as numbers are concerned, which the churches have over the children: for surely can altogether escape the network of agencies, (of which Sunday Schools and Bands of Hope are the most prominent) by which they are surrounded, and the representatives of which are continually competing for the custom of these young citizens, who even more than their parents "make no invidious distinctions between the sects." But that

the spiritual end, which is the motive of all these efforts, is but slightly aimed, is proved by the ~~confessi~~ admissions of all schools of thought as to their inability to get ~~any~~ any grip not only adults but equally of lads and lasses who have passed the school age.

The second point to ~~x~~ which I refer is the failure of adult Temperance work and the obvious despondency of the Temperance party.

I have so far said nothing directly on the important question of the administration of charity in this district; not that there is ~~so~~ much that is new to be said: the methods of the administrators differ not at all from those with ~~not~~ which we have met elsewhere: there is the same lack of discrimination, the same abuse of cooperation, the same bidding of sect against sect in the hateful competition for souls. "I assure you" said Mr Smith "that on Sunday afternoons there are visitors from five different agencies in the Buildings inviting the people to come to their meetings." "You must understand" said Mr Spencer, "that there is a godless competition between the sects: people come into your parish, open a chapel or mission and devastate your children. There is a most hateful competition in treats: about a year ago I suddenly found my school decimated: on enquiry I found that a fellow had been going round telling them that if they would go to his Sunday School he would take them all to Epping Forest for a penny."

Into this chaos of warring sects the C.O.S. has tried to introduce some method and cohesion with its usual very partial success: some few of the clergy it has influenced slightly, of the non-cons none, nor is there the smallest tendency apparent to substitute cooperation for competition. Nor has the society of friendly workers of which there is a branch in Haggerston met with any better success: it has indeed been an object lesson in the futility of methods opposed to those of the C.O.S. when corporate rather than individual charity is in question.

The truth of course is that neither the C.O.S. nor any other organisation will ever make much impression on the charitable methods of the religious: they approach the question from different and irreconcilable points of view. Just as in matters of religion they reject the dictates of reason when they conflict with faith, so in charity that amorphous, shifting, uncertain guide called conscience is allowed to overpower ~~the~~ all rational promptings: conscience or instinct is held not as a ~~form~~

spur to action, which it should be, but as the only guide to conduct, with the result that Reason, the only ~~true uncertain guide~~ sure guide which God has given us, is rejected

Notes Influence of Religion.

1. "Her Deaconess who came from Stepney Temple says that the people here are much harder than at Stepney." Farwell

2. "This coldness and indifference has certainly grown of late years and is the experience of others as well as themselves. In the largest Dissenting place in the district (Wesleyan Mission) they believe 7/8th of the congregation come from other districts"
Farnham

3. "They believe the neighbourhood generally suffers from lack of workers, all being poor alike. The most active agency probably is Costers' Aid, when they seem to give a good deal away." Farnham.

4. "They retain the elder girls and youths of the classes and guilds, but it is difficult to get the fathers and mothers"
Burtt

5. "Twenty-one years ago nearly all the churches round about here were full. To-day they are all nearly empty. What is the cause? The truth has not altered; the method of

salvation has not changed. It is in the people that the difference has come about: many of the working men to-day have grown indifferent. The Church they regard as their enemy. Doubt

6. "Of late the Churches have awakened, and are taking an interest after a fashion. The old methods of saving men are with many good people at a discount. The sorts of schemes are being resorted to: but most of them are doomed to failure. ~~Lo~~ Loaves and fishes may suffice for a time: but they tend in many cases to pauperize and make hypocrites. When I first engaged in this work most of the churches left the working classes entirely alone or relegated the work to the City Missions or the Bible Women. Now the mistake is overlapping and waste of effort. In some parts of our neighbourhood as many as five different denominations are going for the same people". Doubt

7. "They have become a power in the neighbourhood because they have made the people feel that they want to benefit them in their life. Denominations

8. "Shoreditch suffers from extremes of High and Low and is certainly my unfortunate. Dundas.

9. "Take away the money from them which they give away and the heart of all of them would stop in a week". Dundas on Coster's and Hoxton Hallers, and Harry the Minister.

10. "Smyslow, too, he thinks, is churched: extraordinary for such a godless lot, but this he puts down to superstition. Puttock.

11. "As regards the church there is not a trace of hostility, but they simply don't care about it. — The Hall of Science is close by and its adherents thought they were going to reform and put life into people. expected that because the working ~~man~~ man did not go to church, he would come to them. Not a bit of it: on the whole he would probably prefer the church, but what he really wants is to be let alone". Lestrade Robinson.

8

see Booth, Life and labour.... 1902-3.
Third Series. Vol. 2. Chap. III.

[Reports by Booth's "secretaries": Miscellaneous notes on: District 5. fols. 2; District 6. fols. 3.]

[District 5] [by Jesse Argyle]

1

"A strict, systematic settled policy" is the keynote of Poor Law administration in this district. Out-relief is not abolished, but is held tightly in check by thorough inquiry, the exhaustion of voluntary agencies, help from relatives, &c. Every application is considered by the full Board of Guardians, a great aid to uniformity of treatment which is made practicable by the manageable size of the parish & the limited number of applicants. Whilst, on the one hand, as much as possible is got from relatives, care is taken, on the other, that ~~they~~ these ~~are~~ aided by out-relief, do not exploit the labour of the aged people who may live with them. Extreme care is also exercised in the delicate matter of relief to widows, & there is, above all, a sufficient staff to do the work properly. So it comes about that "a feeling gets abroad that coming to the Guardians means much trouble & many awkward questions," & ~~many who wd come~~ people ~~readily enough if the way were made easy~~ manage somehow to get along without parish relief. Althó this policy has been steadily followed for some years, there is no perceptible increase of self reliance amongst those affected by it. "They wd. come readily enough," it is admitted, "if the way were made easy." It may be that help is too readily obtainable from other sources to hope for much improvement in a naturally rather shiftless population. It is a point in favour of the Guardians' methods that the "respectable deserving poor" are not nearly as much in evidence as they are in districts further out.

*. Would it not be well to say when this was?

The sanitary district of St. Luke's, forming the elongated triangular area between City & Farnell Sts., & extending northwards to the City boundary, corresponded closely with the locality wh. has just been described. In the last 30 years the parish has lost fully a third of its population, & of those that remain one-fifth are in model dwellings. This transition process will doubtless continue till scarce anything remains of old St. Luke's. Meanwhile the obvious task of the local authority* is to see that the best public advantage is taken of the changes wh. are going on, & that the displaced population does not overcrowd such houses as are left.

Altho this has not always been done, & we do not know the best accounts of the Lots Vestry, there is no doubt that considerable improvement has been effected in the sanitary and structural condition of houses & streets. The parish was probably too small to indulge much in schemes involving municipal enterprise acting conjointly with the central authority, it did carry through an important improvement in Golden Lane, but this seems to have exhausted its means & energy.

St. Luke's is peculiarly rich in endowed charities, of wh. there are two main groups, known respectively as the "Gift estates" & the "Parochial Charities." From the former (wh. was managed by a Committee of the Lots Vestry) 45 old people receive pensions of £12 a year; 12 receive larger sums, amounting in some cases to 26/- & 20/- a week; & 36 others have an annual dole of £1; £350 is given in bread & coal tickets, mainly to the pensioners, & another £400 or so is devoted to

March. 18th. 1902. ~~G.H. Duckworth~~ District 6 A.L. Baxter

I attended Costers' Hall in Hoxton last night. ~~It~~ Kelly gave the time of evening service as 7 and I reached the Hall at 6.50 to find that 6.30 was the proper time. The Hall is on the top floor of the building, no doubt to deaden the noise of the neighbouring Hilmer Gardens and the Hoxton: even so the shouting and singing of Hilmer Gardens was at times very audible. The Hall is one of the best Mission Halls I have seen - long, lofty, well lighted: what number it holds I do not know, but with the gallery at the back probably from 600 to ~~800~~ 800. Two rows of seats under the gallery were blocked up and empty, but with this exception the Hall seemed to be quite full, my only doubt being as to the gallery the back of which I could not see. It was just such a congregation as I

had always found in the larger Mission stations, e.g. Cranna and Cleveland stations of the Wesleyan Mission. The vast majority were highly respectable members of the working class: all were well, many stylishly dressed: as I came out I saw quite a sprinkling of top hats among the men and muffs and fur boas among the women; but on the whole it was a very representative working class audience, ethnically poor. Women of course were in a large majority.

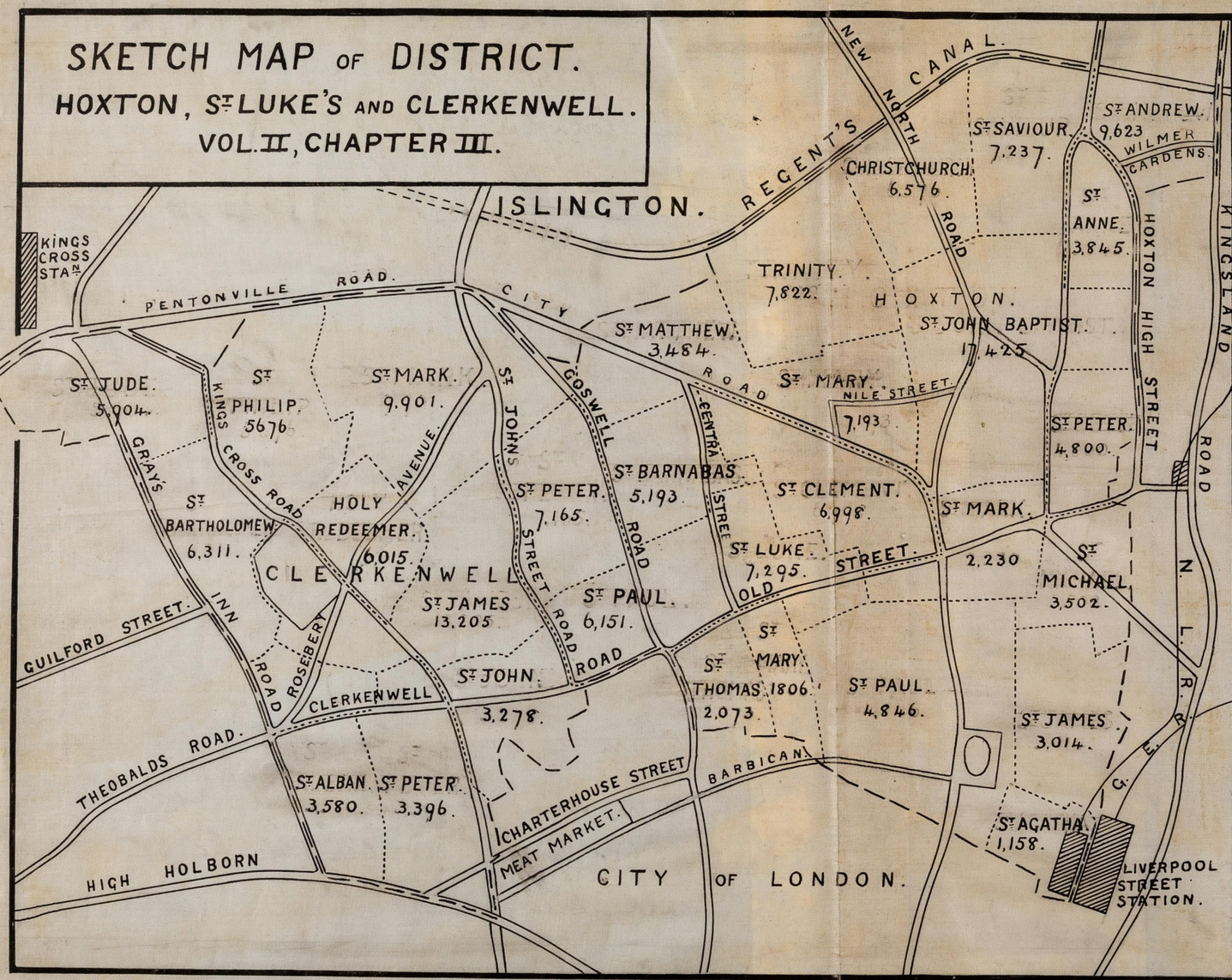
The service was of the usual Mission type. An Organ was present and gave out the notices, but the whole service was conducted by a gentleman from Strathcona, rather a poor creature, who gave a 35 minutes address with a great deal of vigour and much gesture. He was an address which in substance all had been heard before, simply a variant of the never stale "Come to Jesus"; but it seemed to grip the audience who

listened attentively. That they were regular attenders was proved by the heartiness with which in the middle of the address all, or nearly all, took up a hymn started by the preacher. "You all know" he said "the old tune Rockingham: let us sing it": and "Just as I am without one plea" was lustily taken up by the audience.

Map

SKETCH MAP OF DISTRICT.
HOXTON, ST LUKE'S AND CLERKENWELL.
VOL. II, CHAPTER III.
ISLINGTON.
REGENT
PENTONVILLE ROAD.
KINGS CROSS STA
ST MATTHEW
BETHNAL
ST MARK
9,901.
ST PHILIP
5,676
ST JUDE
5,004
ST JOHN
ST PETER
7,165
ST BARNABAS
5,193
ST LUKE
7,295
OLD
HOLY REDEEMER
6,015
ST BARTHOLOMEW
6,311.
CLERKENWELL
ST JAMES
13,205
ST PAUL
6,151
ROAD
STREET
AVENUE
KINGS CROSS ROAD
GRAYS INN
GUILFORD STREET
THOMAS
7,696
2,073
CLERKENWELL
ST JOHN
3,276
ST ALBAN
3,360
ST PETER
3,396
CHARTERHOUSE STREET
BARBICAN
THEOBALDS ROAD.
CHARTERHOUSE MARKET
MEAT MARKET
CITY OF LON
HIGH HOLBORN

SKETCH MAP OF DISTRICT.
HOXTON, St LUKE'S AND CLERKENWELL.
VOL. II, CHAPTER III.



POPULATION [1891] OF ECCLESIASTICAL PARISHES.

GRAYS INN LANE.		FINSBURY.	
St JUDE	6138	St THOMAS	2,714
St BARTHOLw	5,652	St MARY	2,328
AMWELL		St PAUL	5,560
St PHILIP	5,636	SOUTH SHOREDITCH.	
HOLY REDEEMER	7,006	St AGATHA	1,679
GOSWELL STREET		St JAMES	3,778
St MARK	10,708	St MICHAEL	4,334
St PETER	7,881	HOXTON NEW TOWN.	
CITY ROAD.		St MARK	3,089
St MATTHEW	3,734	St MARY	8,508
St BARNABAS	6,470	TRINITY	6,520
St PAUL	6,775	St JOHN BAPTIST	18,462
St LUKE	8,597		
St CLEMENT	6,638	HOXTON OLD TOWN.	
St JAMES, CLERKENWELL		CHRISTCHURCH	6,734
St JAMES	12,228	St SAVIOUR	7,874
St JOHN	4,023	St ANNE	4,007
HOLBORN		St PETER	5,495
St ALBAN	4,484	HAGGERSTON	
St PETER	4,506	St ANDREW	7,365

TOTAL - [1891] - 188,923
DECREASING TO - [1901] - 176,702
POPULATION [1901] IS PRINTED UNDER THE NAME OF PARISH ON MAP.

FOR OTHER STATISTICS SEE BACK OF MAP.

Names have been added

POPULATION [1891] OF ECCLESIASTICAL PARISHES.

GRAYS INN LANE.		FINSBURY.	
St JUDE	6158	St THOMAS	2,714
St BARTHOLⁿ	5652	St MARY	2,324
AMWELL		St PAUL	5,560
St PHILIP	5636	SOUTH SHOREDITCH.	
HOLY REDEEMER	7006	St AGATHA	1,679
GOSWELL STREET		St JAMES	3,775
St MARK	10,708	St MICHAEL	4,334
St PETER	7861	HOXTON NEW TOWN.	
CITY ROAD.		St MARK	3,089
St MATTHEW	3,734	St MARY	8,508
St BARNABAS	6,470	TRINITY	6,520
St PAUL	6,775	St JOHN BAPTIST	18,462
St LUKE	8,557		
St CLEMENT	6,638	HOXTON OLD TOWN.	
St JAMES CLERKENWELL		CHRISTCHURCH	6,734
St JAMES	12,228	St SAVIOUR	7,274
St JOHN	4,023	St ANNE	4,007
HOLBORN		St PETER	5,495
St ALBAN	4,484	HACKNEYSTON	
St PETER	4,506	St ANDREW	7,365

TOTAL - [1891] - 188,923
DECREASING TO - [1901] - 176,702

POPULATION [1901] IS PRINTED UNDER THE NAME OF PARISH ON MAP.

FOR OTHER STATISTICS SEE BACK OF MAP.