

WITH
NOTION

ALL
U

BRITISH LIBRARY
OF POLITICAL AND
ECONOMIC SCIENCE



LONDON SCHOOL OF
ECONOMICS AND
POLITICAL SCIENCE

A 41



See Booth, Life and Labour..., 402-5.
Third Series, Vol. 2. Chap. IV: West
Central London (Districts 2, 3).

1 [Booth's lists: Districts 2, 3. fols. 4.

Booth's notes:

2 Parish notes: District 2. fols. i, 19;
District 3. fols. i, 28.

3 Work of the Church of England: Districts 2, 3.
fols. i, 7.

4 Work of Nonconformists. Districts 2, 3. fols.
i, 6.

5 Police notes: Districts 2, 3. fols. i, 21.

Reports by Booth's "secretaries":

6 Churches and clergy: summary of District
2 [based on replies to questionnaire]. fol. 1.

7 Churches and clergy: District 3 [replies to
questionnaire]. fols. 53.

8 Report on Districts 2 and 3. fols. 72.]

Mr. Booth's Lists

4 fols.



M.420

District 2

Strand S. Giles.

[W. Booth's list]

see Booth, Life and Labours... 402-3,
Third Series. Vol. 2. Chap. IV: West Central
London (Districts 2, 3).

[Booth's lists: Districts 2, 3. fols. 4.]

1

Strand St Giles. (2)

- 1 St Martin in the Fields
St. Martin Lane
Kitts + LXVII ✓ p. 1 Parish Church Page 1
Harrison + LXIII ✓ p. 53
Lady Emma Draperin ✓
St Giles Grange St. St. Martin St.
Friends 52 St. Martin Lane
St Giles Bedfordbury
Chapel Royal Court
- 2 St. Michael
Burlagh Street
Populer Not seen ✓ Parish Church Page 2
Exeter Hall, Strand
- 3 St Mary le Strand
Hillierdon + LXVII ✓ p. 53 Parish Church Page 3
Chapel Royal, Savoy
- 4 St. Clement James
Pennyton + LXVIII ✓ 193 Parish Church Page 4
R.C.
- 5 St. Paul Covent Garden
Cumberland + LXVII ✓ p. 67 Parish Church Page 5
Phillips + LXII ✓ 211
Roman Catholic Corpus Christi Warden Lane
Synagogue 21. Maiden Lane W.C.
- 6 St. John Drury Lane
the Knighth
Pownall + LXIII ✓ p. 41 Parish Church Page 5
Latham
St Giles National Ch Crown St Russell St
St John Warden 11 Castle St
Inns of Court Mission (see 16)
- 7 Holy Trinity
Little Street
Quans + LXVII ✓ p. 91 Parish Church Page 6
Ranham + LXIII ✓ p. 64
Wheatley + LXIII ✓ p. 97
Ladoban ✓
St Giles Christian Mission Little Wild St W.C.
Wokkew Hall 185 Drury Lane W.C.
Ch Miss Wild Court
R.C. Sardinia St
- 8 St. John the Evangelist
Red Lion Square
Conay + LXVII ✓ p. 31 Parish Church Page 8
Thoude + LXIII ✓ p. 5 Baptist Kingsgate St.
- 9 St. George the Martyr
Queen Square
Cruven + LXVII ✓ p. 69 Parish Church Page 10
Alaska
Sparrow Not seen
Williams + LXII ✓ 31
R.C. St John the Evangelist St. George St
All St John's Christian Institute 49 Bank Street
Bessyone former p. men -
Camp Office Alley Hill
- 10 St George Blombury
Brid Carpenter + LXVII ✓ p. 73 Parish Church Page 11
Matthew + LXIII ✓ p. 27 Baptist 71. Wrenbury Chapel Staffordbury Avenue
Frederick Street.
see also Ch W. Sq.

- 11 St. Giles in the Fields
High Street
Richardson + LXVII Not seen p. 63 Parish Church
Boe ✓
Robtson + LXV p. 35 Parish Church
Wheatley + LXIII p. 97 St Giles Christian Mission Deal St. Seven Dials
Wood ✓
S. Stan Not seen
London Medical Mission Surgeons Garden
Franklin Institute Peterborough
Seventrals (Ch) 41. Wren West
 - 12 St. John the Evangelist
New St. East Ch. of the Savoy
Staffordbury Avenue
Sardona Not seen Parish Church
 - 13 Christchurch Rudell St.
Chapel of Ease to St. Giles
Riiffiths + LXVII 207 Parish Church Page 13
 - 14 Holy Trinity
Crapaud Road
Horne + LXVII ✓ p. 53 Parish Church Page 14
Wheatley + LXIII p. 55
Blackman + LXIII p. 59
St. John St. Bedford Row
Church of Humanity 19. Chancery Lane
Wren 108 Hall Lane Off St. Mark Lane
 - 15 Christchurch
Woburn Square
Nap. + LXVII ✓ p. 134 Parish Church Page 16
Silver + LXIII ✓ 121
Balt. Ketter St.
Wardman Hall Wardman St
 - 16 Sun of Court Mission
Latham + LXVII p. 127 Mission House
 - 17 Seven Dials Mission West St.
Holt House + LXVII p. 181 Mission House Page 17
- Local Government
- Jones
Lopez
Appleton
Waddicks
Andrews
Allen
- Not seen
Sent Report
LXIV p. 141
LXIX p. 31
Not seen
Not seen
- Chk. St. Giles Board of Works
Wed Off.
p. 141 Chk. St. Giles
p. 31 Chk. Strand Board of Guardians
Chk. Strand Board of Works
Wed Off. Strand Board of Works
- Gray
Cost
- + LXII. 193 C.O.S. Local Ho. Sec. - Prop. Club 18
+ LXII. 205 Near Wren Board Sec. 9. Wren 10

District 3

All Souls, Tottenham Ct. St. Anne. Soho. St. James Vest.

[See Brother list]

21.07.87
9/11 22/1/07

Copies
[i]

1 + 19 fols.

Parish notes
District 2.

(2)

see Booth, Life and Labour...., 1902-3.
Third Series. Vol. 2. Chap. II.
[Booth's notes: Parish notes: District 2.
fols. i, 19; District 3, fols. i, 28.]

Parish notes District 2

S Martin
in the fields
(2) 2

Kello
Choyle
LXVII

Looter 70 probably younger - December 12 years
Previously Rector at Whitechapel & Stepney
Parish contains very class - "Insects Crossing borders"
wealthy parishioners - no souls on, parish -

relatives with wealthy parishioners

* If you call - you want money - & they give it.
no appeal in their score - but other wise. Last support
does not know of more than one who is a regular
attendant at the church - Abbey & Margaret
more attractive - others always out of London. Live
outside of Palace, great houses & hotels district
is becoming non residential - business premises, schools,
Courts - Still considerable working class life

effect of the stage

|| 3-4000 mostly poor - some rough - Neut temple
Excess Peabody - no room for less than 57 - result
great crossing - Difficult hosp. - Centre of pleasure.
Finds living in theater - after stage struck
A too exacting atmosphere for young people -
Also saluted with drink & prostitution -
Drink shops at way comes - Prothel. Spend as fast as
God congregations of unknown people - Shifty & change
Church attracts by its position & chimers
Large number of poor do come - attend, better

large proportion attend sometimes

* than at East End. - Prothel in attending sometimes income
well placed Church. Is it nothing that you pay by
Even Congreg larger now. - Poor attending, sometimes
enormous - figures given for some bodies, swelling

failure of mission services

Services at mission churches have been a failure
'Ever, impossible they tried' - those who will go
to the church.

difficulty of Temperance work

* Temperance work terrible, against the collar.

The Church & Education

* The church has the pull of educating the children
Supplies a better advice - preferred by parents
of many sections
2/3 attend S. Sch. - Systematic visitation, poor
parts - really thorough, from particulars given

See statistics in Statement
of accounts - p. 27

See extracts
On the whole over visited - over lapped
"Judgment" relies Church holds the field

St Martin Hamish Here about a year - but only a 5' 4" or 25 years
 in the fields. Congreg. Pop. declining - Theatrical - Hotel servants many prostitutes
 Congreg. w. by class - Small numbers.
 Attendance varies with attractions
 Could double the S. Sch if they had teachers
 Open air meetings - Sunday way + bedsteads
 Mothers meetg - Young Peoples Soc (see card)
 Co-operates with Mr Kettle as to relief
 Police our best friends - Prostitutes cannot be helped
 Prostitution thigh road * too black - 'a cursed spot' - High seats to be made
 Vice shops up again again - not much come here
 Soho a criminal mystery - organized
 Nationalities in Soho || Diversity of languages in Soho - more or less crowded
 by foreign influence - Particular nationalities in ^{Street} District
 Improvement in Soho & Soho - Influence of St. John
 Improved physique & appearance of the Chudde
 Poverty less || Poverty not so bad as it was - not so degraded
 Very rare to find a room bare of furniture
 As to lines of work - Lay hock of the young people
 & train in self respect - Shaftesbury as improvement
 Vice as a business * Vice was low & brutal - is now a business carried on
 by foreigners -
 Are getting the people from the buildings - building up

Lady Louisa Haggin An offshoot from Miss Maude Starkeys Club in Soho
 Rehearsal Club Just moved into good quarters near the Alhambra
 LXII. 75 Object not so much to raise as prevent from falling
 member were first selected with great care & not only admitted
 or introduction - still at first there was a steady decline
 + expulsion sometimes necessary - General feeling support & moral
 help as they behave themselves in the Club - no questions asked
 done with the spiritual influence - no source of relief in
 not soon mentioned - members in private lives at a least being put up
 girls very delicate - seldom gave address - a few been confidential
 majors as not live with parents or relatives
 Club attracts better class than Messena House where moral
 manners are on low level -
 At first labored but now supported by leading actors & actresses

St Michael Poynder not seen
 Northcote & Chof's

✓ S. Mary le Strand - Hill Street - Rector 7 years - Succeeded old man who
chose to read service to some 40 outsiders & let parish alone

1871.53 - Small redundancy both - 1200. many in Saoy, Hill

What courts remain scheduled as usual
will probably give way to warehouses - Squalls come
except for work given the dwellers a good character
I like the people friendly & decent lot - above average
Porter or printers - many Irish R.C. - less degraded
than on other side of Drury Lane - had lot come
from Clare market - spoiled by description of Claret dunes
Grand Parish Hall - unsuitable for the work

⊗ Result of introducing High Church practices - no
one objected but regular congreg. life
Congreg. largely stranger - all told not very many
A good many now in way - almost all women

⊗ Curate tried mission services - you have to buy them in
only mothers meet at Providence Club - 2nd fl.
Concerts in winter - Reading room - baths
Fons SSol empty - now has 20 children or near all
who are not R.C.

Knows every body
all come for relief
give a lot

People of any type ever visited - Parish so small
can be seen round in 5 minutes - Knows every body
& all come for relief which is fine on large scale
Any amount of money & give a lot - but knows the people
too well to be taken in - 21 pensions of 4/ a week
People friendly to Church workers - themselves
one refused admission once - but spiritually they

spiritually interested

are on the man quite interested - however look
the R.C. & they R.C. man & the R.C. don't
Guardians give a good deal of inadequate out relief
Police very efficient - Almost free of prostitution

St. Mary's Strand. License Working at Drury Lane 23 years
 LCM The people live in courts - one room folk -
 LXIII. 131 Gradually being driven out for business premises
 Clearances have greatly improved district.
 The worst spots left are doomed + several houses closed
 Back yard 3 story buildings -
 You have to shut one eye || More tone very low - you have to shut one eye
 much better - Is very well received
 no music room now - never given - no one
 expects it + he gets on the better
little real poverty || Little real poverty - no thrift - mud-poor
 M'd has the confidence of the people but is not liked
 by the clergy - As to tenants occasionally
 had definite cases but they leave the neighborhood
 as soon as may be

St. Clement Street. Pennington. Hurred interview - W.P. Thaplet 15 minutes and
 LXVII. 193 ended cordially - would give further information but
 this is unnecessary - hard-working, intractable + man.
 Plenty going on - indiscriminate charity - all advised
 a good deal of drink + immorality - but a certain
 gentility in their wickedness -

Fitzgerald Only gave interview after some pressure - what good work
 more harm than good done - he had come to wrong sleep
 Sardinian Ch. RC became friendly at last - a rough + rugged temperament
 LXXII. 55 probably, drinks - man between 50 + 60 -
 Estimation prob Catholics 3000 - a poor cure -
 Church a long history - once chapel of Sardinian Embassy
 Near - 2 other priests + 5 or 6 Sisters employed
 no sound work - Clubs tried + failed - too near center of amusement
 mixed marriage all right with a good Catholic - get their way
 * Proletarian attempts by ladies visiting - Catholics take their man
 * Great trouble the bad homes due to high rents + convicts houses
 leads to discomfit + more - women worse than men -
 * no much prostitution - Immorality not so bad as you might expect
 * People not such savages as made out - on the whole honest than most
 * Offer an example to their betters - they tend to take other - neighbors nurse
 Poor give to the poor - not all same - very one near Drury Lane
 His flock is diminished thro' demerits - no houses being read
 over crimes increased - bad homes made worse

Clubs tried + failed

St Paul Cambridge Ordained 65 years - must be above 90
Covenant Saver Chgo 700 old & feeble to stand an interview - 700, deaf
LXVII. 67 Work left to create - Psh at night Hotels only
S. Sch 200 children - Service by shansel, attend
mission service once a week - 40 to 60 poor people

Salva R.C. An energetic young man but unwilling to be interviewed
XII. 63 * "It would not be expedient" - He might "sue away
the position" - If he talked at all it must straighten
Chapel Mason Lane City & then he had done before & was offensive - He was not
sure that it was the right thing to spread 'the truth'
not her of course - but silence - So I had better not
see you."

Phillips Disinclined to give information though very friendly
Jews Synagogue Manhattan This centre seems to be failing - numbers only some 70
LXII. 211 Advice as to see Mr Friedlander of S' Albans Place Syn
Friedlander Mr F did not bear out Phillips' statement. Except that
Jews Synagogue Albany till 7 came both Congreg were alike - The main same
people are well to do Jews of Covent garden - without religion
Mr F is young & ambitious - a militant little Jew - with baby beard
walk through the district - Free speech about the Jews & their
religious leaders - Disparaging people 'rich self first fanatics'
Prefer freedom to affiliation - tendence to see organization
because of going East in search of sphere of work -
wishes to open cases among his people - in S. W. neighborhood
difficulty of food for holiday children - The mission affluence lack
disunity faction with laxity of Jewish community - The Jewish
Jews there orthodox than the foreign - believe in what he does
the other a formalist & law breaker - Good qualities - often affectionate
not seen

orthodoxy of English Jews
St John Poverall
Dorset Lane Chgo

Macrae Smart young Scotchman
Scottish nat. Ch. Historic building - records of 200 years - holds 1000
LXIII 41 Cater for the Scotch in London & carries on mission
work in neighborhood -
Mostly young people - changing rapidly - not born
Mothers meeting & S. Schools for the local people
Young men & women guild to keep in touch -
More giving than is good - but not much in amount

St John ✓ Macrae Difference of public opinion in Scotland & London
 Dry Lane Cont. * In Scotland a man cannot afford not to go to
 LXIII. 61 here feeling is the other way in most business houses
 Scotland & London as in Church goers London life affects young Scotsmen strongly
 become better & things in drift away -
 System of passing on by introduction does not
 work well - one gets better occasionally.
 Mr M is Chaplain of Scottish Corporation
 The poor do not like the Corporation - it makes
 Street Enquiries -

Holy Trinity - Evans Changes in the Macklyn St district
 Little Lucia St. Chople People all through are migratory -
 LXVII. 91 Congregation a few shopkeepers & now people
 must work through some institution - as channel
 People thus influenced become influences themselves
 Visiting regarded as basis of the work -
 L.C.C buildings * L.C.C buildings too expensive -
 Find indifference not opposition
 Missionary Boarding Complaints of mission boarding -
 See carefully filled in form -

Bantam Refined man of about 60.
 Wesleyan Seeks to combine cultural services with visitation
 St Lucia's Chapel & want to see what the poor look for
 LXIII. 67 The sister a woman of about 30 in deaconess' hall
 & Sister Sara Has been some years in district. Remembers Park St
 as it was -
 People Artisans in Peabody - Skum job in County
 Sardinia Alps in the worst - mostly poor R.C. Irish
 Poor decreasing with clearance
 Large Chapel - Congreg of 400/500 in evening
 mixed artisans, Shopkeepers, professional men, shopkeepers
 Some visitors - especially American
 Small S. Sch - Mission S. Sch - 19 Class meetings
 do not have services & noble class -

Holy Trinity, Nartham

Cont.

LXIII. 6

Social meeting on Sunday after long service

Temperance & other Societies works by Mission
"try to get & assist the poorest of the poor"
Social meeting on Sunday, long after service valued
for reading your men - about 150 come -
People who beg are the least deserving - best taken
from by visiting -
Practically no cooperation. Free Church Council
does not help in this matter & seldom see the
Chofe. In London "you seem to be absent but
in your own work" - but sends gifts to work, gifts, home
Chofe & committee, PC Society or relief
Prospects improving - Church prays with
decentary post. Request changes thro removal -
Goes freely between themselves Chofe & PC

Wheatley

S. Giles Church

LXIII. 97

non-union, hospital.

Little Wold & Chapel seats 1000 people - the mission
at Sevenoaks, near S. Long Lane & Drury Lane
are regarded as branch missions of this church
Church membership 725 & from them the workers
are drawn - work extensively advertised.
At Little Wold & the services are conducted
by various evangelists, cost 300 Mon, 700 Wed,
in Mon, nearly all are Church members
W. W. mixed - a number non-work class
very poor - do not look poor - has many
people go without dinner have a pair of
kid gloves.

dinner v. kid gloves

how we get our people

lady visitors give

change in character

See also page 19
for Prim mission

On Sunday after noon a number of visitors are
at work - "this has 'we get our people'"
Charitable relief considerable in this part as
amongst the mission. £1300 spent in this way
The lady visitors "give what is needed" -
Is done away with tickets as they can be bartered
The Drury Lane district has improved since last
30 years - no better made, but more polished.
Any amount of the poor, Poor Charities in 7 Dist
Preach Christ - nothing to do with other people.

S. John the Evangelist
Res. Secy.

Coney
Chaplo
LXVII. 31

Circumstances similar to S. Albans in that
the Curate is of equal or greater importance
than the vicar - Mr Coney has been here 24

How has not been
migratory.

- For 15 years having been fellow Curate here
- before - People mainly of poorest working class
- but neither disreputable nor criminal -
- Intensely migratory
- Large staff of ^{workers} - don't live here - purely congregational
- Beautiful Church & services draw large congregations
- mainly however from neighborhood - i.e. Alton Street
- Monday 300 on 5/600 - quite 500 communicants
- 330 last Easter - Females largely in excess
- the way to guild of St. Andrew as unusual large
- spirituality of working class - of the poor for some
- to church and to the mission service on 20-40
- must not judge by appearance of Congregation
- most vigorous work Temperance Socy -
- late dawners - scanty attendance at devotional
- meetings & consequent want of aggressiveness

Effect of N. of H. of change
of programme to the education

- Attendance at N. of H. of change falling off rapidly
- owing to meetings more educational - children tire
- of instruction as to the moral & material effects
- of alcohol - no clubs but a large Crèche
- the Boys Club is run by Miss Datt in sympathy with
- large day school - pick of the children
- Management of Boys School falls inordinately on
- hands of clergy who attend the managers meeting
- S. Schools not so well attended
- S. School teachers jealous but inefficient
- through visit - from room to room - poor state
- Population too migratory - older inhabit. well known
- to the church has real influence - held of
- people here today & tomorrow
- Some respect & may treat
- The two men combine well - gentleness & strength

St John the Evangelist

Thomas Napier
Rampgate
LXIII. 5

Member 6 years + infuses some life into a
dearly congreg by efforts among local poor.
All sorts crowded together 4, 5, 6, or 7 families
in one house. Many live in the room - parents
room or children together - a good many home
workers in rockeries.

Neighborhood however improving & in future will
do so. 12th St - old property coming down.
Congreg - work class - office keepers & - lower
class touched by social gatherings visiting

Lower class will not come
to many sermons

but will not come to ordinary sermons.

*

One difficulty want of clothes - a sign of grace
like to be needed - huddle worship not at all in keeping
with their life - but crowd to the Christian Social
which is held one Sunday a month opening
with free tea coffee & followed by simple hymns
& testimony. - He alone is paid voluntary work
numerous in proportion to the members as much
wife helps much (no children)

Conced in of tea & coffee are free

Not large congreg out of the way place.
Children brought to J. Sch by Children's mission
treats presents - Mother's meeting largely attended
Mutual Improvement Soc. - Concerts &

Children treated & presents

accounts carefully audited

Money from attendees go to social mission work
not relief - are carefully audited.
Speaks well of Mr. Cony - but High Church &
Napier do not mix well -
no S. C. in district. & L.C.M. has failed
missionary was withdrawn

||

Sanitary improvement - Back streets very dirty
Police satisfactory - Bad districts for leprosy work
Traces most poverty to drink - miserable houses, accumulations
Prostitution gives low type - Many widows who do charity

See also page 15.

S^t George the Martyr Craven Has been here 20 years.
 Zuckers. Chpts with exception of 'Queen St' & 'St. Ormond St' poor
 LXVII. 169 | ↑ poorer in last 8 years - affected by clearance in
 * Drury Lane - bringing rough element - 1000s crowding
 5 to 10 families in 8 to 10 room houses - other streets
 still respectable but all tend downwards. ↑ Swam
 with children -
 Small Congreg - all from outside parish - i.e. richer
 parts of Bloomsbury - those desiring moderate service
 between high & low - but the poor except a few
 young women never come -
 Drury writes a 'Pleasant Home' in Mission Hall
 at 8.30 - not largely attended - Opera work contemplated
 Youth Club & gymnasium night at Mission House
 managed by Headmaster for old pupils chiefly
 Does not feed the Church - no uniforms, apence.
 Day School & Sunday School -
 Parish thoroughly visited - Socy families on the lists
 Clergy only visit when referred to by the lay visitors.
 Dissent not strong - few in this parish but where
 Police officer & shop - 'The people are always ill'
 result of the crowding in old houses
 Church touches hardly any beyond the children -
 Dr Craven is like a school master.

Few in any where

constant ill health
for elderly & old ladies

✓ Williams Secretary for Mr Keats the Superintendent who is away
 Rice brook home for men
 LXII. 31 | Special work among Sandwich men (previously reported)
 Three homes arranged progressively - accommodate 230
 Mission Hall seating 250 - Seeks homeless men, especially
 board carmen - & find them employment
 Mission Hall mainly attended by the residents, apart resident
 read all who come are men - many 130 after noon & Socy 200.
 Evangelistic period services - meetings also Monday, Wednesday, & Friday
 large proportion attend - no pressure used -
 Give bed tonight & wash tomorrow - today for it - Test important by
 giving them books & tell - many books @ 1/6 - no other relief given & charges
 are not paid - Results satisfactory - 45 men - 10 permanent employ &
 over 100 in total who have found 10 months
 * Drink the cause with 90% - Good character otherwise
 Those who stand are those who make a profession of Christ - not
 safe otherwise - Rule of home is total abstinence
 Mr Keats is an ex. Salvationist.

Drink the cause with 90%
not safe till they profess Christ

St George - Royal Caserta - Man between 60 & 70 - mentally & physically active - Road Church
Normansby - Chof E - Brother of Bishop of Exeter

LXVII. 73 Pop about 17000 - (including Christ Church Woburn Sq)
The bulk are dwellers in Boarding Houses &
Tendency of district to get poorer as private families
Great difficulty in maintaining Russell & Bedford Sq

Lodgers - paying guests || "Paying guests" are introduced - they however remain residential & become Jewish. The 'Flats' are very bad used for kept women etc -

Flats in bad repair
No great or equalised poverty - but considerable working class population - class who get along all right except when sickness comes - Parish belongs to Duke of Bedford

Duke of Bedford as landlord || A better landlord than previous Duke - has a conscience but estate managed by officials - Duke bears no other view
|| Object of officials to get as much money as possible.

See Parochial report - most of workers are handworkers
S. Sch teacher middle class young women - few hopes of leisure to be found - work work - though if they come to church
Full congregation (100) money & work - more women than men - but more men than usual - good music & good preaching - thought 3/4 of his Congreg were fixed
Parish set in the way - moved by coins in offering
number of agencies large & they are vigorous - work for men & ladies the most important - Social gatherings mixed classes
Next band of hope in district - defect lacking between them & the Senior Society - An intermediate Society to be started -
All social agencies open to handworkers irrespective of sex or alliance at Church or Bible classes - but both are for

⊗ Day (Sunday) Schools - Regretted tendency to insist dogma although numbers the children the most important portion & although many good men think otherwise

Whole parish systematically visited - but when boarders are members he does not see any one except the lady of the house
Considerable giving - mainly to the sick & convalescent not hostile to C.O.S but work shames - one of our greatest sufferers
⊗ Requesting managers necessary greatly

✓
St George Bloomsbury. Matthews An Ironmonger ^{in a large way} Church Secretary. Deacon & S. Sch. Sec. R.

Bloomsbury Chapel Baptist General business man of about 45.

LXIII. 27 Did not talk freely - Always seemed somewhat behind.
Chapel seats 1300/1500 people. large staff of education.

Pres. Minister, one, began Oct 1897. Congreg had fallen off - now increasing - Ch members was 633

Many cong 600/700. Way 800/900. draw from

? || radius of mile & half - large number young people

middle class. many visitors - Sunday sch. 1000 to 1200

200 over 16. retained by teachers interest in them

Special monthly service all seats free. well filled

But church is fed from S. Sch.

Numerous social agencies - Successful total

abstinence soc with varied meetings - Cannot

get outsiders to come -

Henry terrible in Soho.

✓
St Giles in the fields. Richards It's been here 4 or 5 years - found Church dangerous

Ch of S from social changes & is not yet adapted to present

LXVII. 103 It used to be the parish church of wealthy

Bloomsbury - Church filled - all seats taken - no

provision for the poor - has deserted by rich but the

* poor do not come - had been excluded & do not come ^{back}

Arrangements as to seating have been altered

but congregation still small - Communicants

however number 300 fully - There was neither con

gregation nor organization - Mission House has

been added to provide centre of work all elaborately

arranged - Large schools - vigorous ladies league

Institute for young men & Soup kitchen &

Strange competitors Competition with them on Chape of Ease & Seven

dials mission - Complaints of St Giles Mission

no co-operation possible - Sensation & untrue ^{appeals}

Competition of missions one of the difficulties

Lyng appeals || There are 9 of these little dispensary centres

Dispensary centres ||

S. Giles

District does not deserve such things said
 Choyle The working class not on the whole respectable
 LXVII. 103 The rookeries have been destroyed - but the
 Cont: brothels flourish - increase of Jews & infidels
 Church finances not flourishing - has to spend
 £500 himself to keep going
 Is a man of 60 or 65 - Shows determination

Rockinch

Surrey Chapel
Cudell St
LXV. 35

Has been pastor of this church 6 years - the only one who
 + the work is therefore not local - but more Swiss Protestants
 live here than elsewhere in London + the working class do
 not come - Congreg. made class from all over London
 Dr R visits his Congreg + sees common. When heard of

Horle of the writers

Has made no effort after the Swiss writers - regarding it as his
 + such poor as come as so to participate in the Poor fund
 Interests himself in a Home for Government in Brunswick Sq.

Christchurch

Griffiths

Incell St

Choyle

LXVII. 20

Man of 50 longer in the district than any of the other clergy
 having been here 15 years. + previously at Dept mission ch
 not liked by his neighbors - able aggressive intruder low ch
 He is Chaplain of S. Giles workhouse - + Minister of Christ ch
 a chapel of ease to S. Giles - Is not responsible for any part
 of the district - not allowed to be - + has + expressed a very
 poor opinion of those that are - In no other case have we
 had such freedom of speech -
 Christchurch built 55 years since has always had free seats -
 A church nothing more - has no mission area + consequently
 a very difficult position - no visiting area at all - daughter
 visits to district are avoided -
 Rents + crowd increasing - poor going down -
 Brewery employs the most solid body - otherwise a mixed lot
 including common loafers - not 5% attend any local ch
 Religion of S. Giles as low as Can be - little done to put at man
 Rector no real leader - no life - all form - (How then Christian love as another)
 His own Congreg poor + from neighborhood - mostly women - small attendance
 Figures of attendance at 3 churches - varying as to acceptation of parish
 reports to make impressive list -

Holy Trinity Thome Middle-aged man been here 14 years
Grays Inn LXVII. 153 Parish 1/4 of mile from the Church which

Ch of E } was built as chapel of ease for wealthy part
of Normsbury - The district it now serves was added
Pob nearly all now working class - 1/3 Italian
the English are largely connected with cab - most
of the women work - office cleaning etc -

Women workers - men loafers } Result wasteful males - Rents very high
terrible crowding - half live in one room

No wonder they drink } Poor folk but not bad - patient & long suffering
The wonder that more don't take to drink

Italians less savage than formerly } Italians less savage & order than formerly
The workers mostly non-parishioners - but all
members of congregation - Congregation not parishioners
Services attractive but numbers not great

Does not expect the poor } Does not expect the poor - impossible they should
own to their usual habits - Crowding the

Crowding the obstacle } chief obstacle to high or spiritual influence
decency, modesty, cleanliness & impossible

Not having the cure } but ^{so} full of natural virtues that with
better housing there would be no difficulty
mother meeting the one agency - it is important

degrading competition } Complained of competition for children (& adults)
its degrading effect - Hates the whole system
of bribes by treats but yet likes the women to
have them on day & hear the cuckoo again

Elaborate visitation from house to house } If they can't afford it what can you do but pay
Elaborate visitation from house to house & return
by casual visitors - The people bear it with

patience & doubt if they like it } patience & doubt if they like it - visits of
The clergy "nominal" spiritual - never see they

This work seems thorough } This work seems thorough - Relief camps if not three

C.O.S too slow - Cab men drink - Publicans scold } C.O.S too slow - Cab men drink - Publicans scold
PH much better than the H.M. clergy } PH much better than the H.M. clergy
H.M. board of works very efficient - in it

Health good but older houses in bad repair } Health good but older houses in bad repair
A man of common sense

Holy Trinity Nicholsa A young man - in ill health - first pastorate
 Grays Inn St. Pastoral Chapel an historic building - once crowded
 St John's Church LXIII. 85 by middle class congreg & loc wealthy
 All change. residents lodger house keeper
 Law & medical students & some poor folk
 Large chapel (1300 sittings) - 1st Sch room
 Pastoral org is part - 20 Deacons or 42 S. Sch
 Congregation growing - mainly middle class
 Open air meetings - Lodger house services
 Active Social agencies - Mutual Improvement
 Clubs re - Mothers meetg - Penny bank re
 Young people many & so - Some sign of a back
 movement now of middle class people
 || Prospect good - but hard pushed to get them
 way

✓ Blaetman Has been on the district 7 years
 Memorial Hall Out of 2000 families get at 700
 Lamb's Convent St drunk & immorality prevalent & crowding
 L. C. M If people improve a condition they go
 LXIII. 109. To his service it is difficult to get the men
 Suppose it is the same way where

Improve & go
 Superiority of ladies, long vacation
 in many mothers meetings
 Mothers meeting spasmodic because the ladies
 are away for long vacations
 W.D. gets round in 6 weeks - well received as a rule
 by the men - prefer visiting men to women - Can
 get something out of them they will say what
 they think if they don't agree - with women it
 is Yes Sir he Sir. Good day - & all over what the
 door is closed - Poor relief works by the hour
 no cooperation - isolated & near (of St George's)
 little against them

✓ St John the Evangelist - Sell Head master 16 year here - neighborhood distinctly poorer - special
 Dean St. A School master. lately - increasing difficult keep up attendance - growing necessity
 Princeton St School of free income - deterioration of clothing - free education against attendance
 LXII. 71 * former keen to get their money worth - but has a lower class also
 Cause of poverty drunk & vice crowding - notice large proportion of mothers
 who smell of the who they come to see him - over crowded - dirty demoralized
 the disheveled crowd in among new born - Shaken by the terms of the law
 of St John. Children all leave at earliest possible time - boys sell newspapers

Christchurch Wash A man of about 60. bald start sleek & mostly
 Woburn Sq. Chgoe soft silky humming voice & here 19 years.
 LXVII. 153 Really Chapel of ease of St George's Bloomsbury
 takes the northern part - Pop 5000. of whom
 2000 work men - the rest professions, white
 middle body & boarding houses & - tendency
 is towards social improvement - now being driven
 out by institutions & flats for middle class.
 The remaining houses are near St. Cross & a
 decent & steady class.
 60 voluntary workers - Church "well filled"
 380 Easter Communicants - Congreg local but
 not strictly parochial - Services mod. high
 & draws those who find parish ch too low
 All classes represented - get in touch through
^{rooms} day & S. Schools - Plans of hope. Mothers meetings
 See Christchurch Calendar - page 141
 Church & people on friendly old established relations
 Prevalence of voluntary schools in Bloomsbury
 But as they grow up the children scatter & so
 the influence is lost -
 No house to house visitation. but people are encouraged
 to come to the Mission Room to report cases of
 sickness or want. Cases are visited not houses
 by little drink - a great seal of things
 Women think the church has a real grip
 but there may be doubt

✓ Chilvers A young man - beside him about 40 volunteers
 Strict Baptist Congreg drawn from the north - a few servants
 Kippel's Chapel from neighborhood some visitors (American)
 LXIII. 121 number of young people noticeable - Shop assistants &
 Locally they have the Sunday School - Coaches Children
 Prohibition Society - one get the men (Missions for an
 Dorcas Soc visits the sick & poor - District
 members 170 (young)

Days of Court Mission

Latham
Ch of 6
LXVII. 127

This mission is a settlement in Surpys
not full of the hopeful enthusiasm of 83
qualified by the experiences of the past 20 years
Oxford house his model - work relations in character
but must first get to know & be trusted by the people
who come to the institute - final aim to teach
how exceedingly practical a thing Christianity
is & how it does & should influence conduct
Connection with Council & various other Temp. Soc
Start of the boys club - Great hope
men who have joined are mostly unskilled -
Boys rather better or more mixed class
able to pay 6^d railway fare to Chichester
at Shepherd's bush - Things going smoothly so far
6 barniers helping at present
Mr Latham is "licensed to preach" by the
Bishop of Marlborough - is of course in order.
Give no relief - Is a broad school manager
a steady young man well under 30.
Supported by neighboring clergy

Secordials Mission

Holt House
Ch of 6
LXVII. 181

Curate licensed to 5 Gales in the field - but is
practically in charge of this mission with parson
Population diminishing - almost not crowded
apart from brewer a mixed lot - better dwelling
being better people - work congregational & aggressive
but should be more aggressive - Congreg small &
stationary - In effect forms a separate parish
Several clubs - for both sexes & young old - mixed class
General attitude hopeful - though depopulation
increases difficulties - Peculiarly different &
awful amount of drinking - Spoke well of police
Gambling increasing - Crime occasional - private
morals as good as could be expected - old houses
very crowded - but district generally poor
materially morally & spiritually

Cox - A good school for neighborhood - started at 3^o.
Headmaster Board 127 out of 216 from Peabody, N.Y. - These are
School 9 - holds 8^o the best families - policemen postmen &c

LX II 205

Very best to through movement out of London
Great complaints of S. Clement Dances & the
free garments & free holidays - Charity
indiscriminate & pauperising

Dinner arranged for the needy at the school
regular attendance insisted on. £17 spent

⊗ Amount spent on sweets - Among lower labouring
class no idea of what thing it is - no practice of

⊗ it - The children join S. Sch & D. of H. separate
to secure two treats -

Boys begin mostly as errand boys & have become
porters or casual labourers - Health good

⊗ Schools telling fathomably on home - thieves
not so bad as formerly - still much drinking &

⊗ betting - more women go to work or the other
in spite of difficulties improving relation between

⊗ school & parents - People very respectful &
schools more appreciated - but parents still
anxious to take children away sooner as possible -

Wheatley Has been connected with mission ^{over} 30 years.

S. Giles Christian mission Originally assistant to Hatt on the founder

Prison work whole work concentrated in him - he never see any more

LX II. 89 needed questions - List of 16 Buildings - 13 in London

used for work amongst prisoners & lazar

work began at Prison gate - cards to discharged men

In 1896. 18305 accused inmates (breakfast) 5905

Signs placed - 5795 assisted - also sees them at home

well known to Communist class - so they ask to see him

are helped when they come out see report -

all connected in connection with police & authorities
can find out if lies are told him & they know it

Police bring boys from to the mission - Hemlock used to make
Female workers at Holloway - 63 hand workers - 700's of them
Arise for mission church - 1000's on large scale - £4000 from 1860

Help poor in a means lower
Shirley at mission of education
mission work throughout to work
among the prisoners
Wheatley has quarrels with his Committee



A 7.1.07 SHW.221.07
GWA 21/2/07

Copies
[i]

pls. 1 + 28

Parish notes
District 3

21/2/07
GWA

Parish notes. District 3.

St Pancras Paqet Large parish pop 15000 slightly declining.
Luton N. Ch of E Includes some of poorest parts Somerston & some well
LXVI. 145 to do squares - Part S. of Luton N. - but h of
Luton N. are the worst areas of poverty & degradation
All courts of Somerston are bad - much hope for
proposed new street at East end of Stummond S.
Mixed Community Cabinet makers, cabinet makers, upholsterers
broccoli - District still getting worse - old story that
young & respectable move out - Gen Character flatness

Unheartened Donations "Unheartened Donations" - & those who come are still
lower - driven out from central parts -
In Gordon Sq. there is influx of Jews & increase of
boarding houses -
Large staff both paid & voluntary - Improving Church
Houses 2000/3000 - Schools club houses etc
Large congregation - mainly, barochial regular
Among the more well to do - young young folk

Mission failed as centre of new Congregation || Two missions failed as centres of new Congreg
attended mainly by enthusiasts only or from Church
by few men so but a fair proportion attend Church
missions are useful centres of Bible classes etc
attract no importance to "clothes appearing"
Considerable activity except as to clubs - "as hand
maids of the Church they had failed"

Failure of clubs was willing to abandon the field to "Pastor More Edwards"
Systematic visit, breakdown Large schools - Systematic visiting arranged but breaks down

People come if they want anything || Have they heard of all cases of need - People come if wanting
like a hospital where people
run round of their paper is out - "Among the people who

Popularity of church || don't come to the church is extraordinary, popular
For nursing help as to Blomby Sq - excellent staff
Charity goes to the sick - by tickets - by individual
work reported to a committee - contribute 14 to C.O.S. of
they take up a case - No Chapel in the parish SA
has a small banquets -
Medical officer poor - Sanitary work well done but difficult
to make satisfactory - Poor law well administered. Police poor

S. Pancras - Paper Drink increased enormously among women
Choyle ⊕ Prostitution + "hotels" -
LXVI. 145 Cohabitation exceptional - forced marriage not common
Continued ⊕ Strong public opinion in favour of proper relationships
Public opinion (marriage) + as usual women "love being churchward"

District healthy on the whole -
⊕ As to thrift the "S. Pancras Self-help Society" which is not successful - is a bit thingy
Clubs Factory girls club a success. Mens club failed
Boys moderate success.
Contrast between vicar + curate - the former finer + more attractive. the latter rough + ready

(Capt. Nordburn with his wife - a young married couple
S. A A wide district - see boundaries
LXV. 107 Norton Hall houses 350. There are 3 other farms
Two hand offices + a local staff. (band).
Corps 92 soldiers + 71 flunkeys.
Attendance not large - usual meetings
District covers every 6 months
Get the respectable poor - north of Norton Road.
Cannot touch the very poor streets but hold meetings there - Some children ^{from them} come - but majority of children are from their members - Drunken + prostitutes come
⊕ The regular attenders were once of the same class as those living round the hall - have improved themselves + their position - look + are better off
Corps hold up its own but not making progress
Drink the great curse - South of Norton road as much as north

✓
All Saints Godson Difficult to interview - sharpish
Gordon Sq. Choffe Has been here 36 years - described by the
LXVI. 57 Archdeacon as "Dead alive ragfashions
Evangelical" - an unpleasant old creature
but the "Vears address" is a creditable
document in its way

Clarke Letter states position of the Church. which indicates
Call. Apostolic no organizer work.
LXV. 115 Description of a weekday service.

S. Savonar Turner Man of about 55 very little of the pastor
London S. LXVI. 77 Here 15 years - won't trust north of Euston R.
7.25 my sq. Found of district 3 - South side steady decay
Now no middle class people + smaller middle
respectable with class - large foreign element
+ many prostitutes - excessive crowding - old
houses with families in each kitchen

(*) | Landlady wonderfully patient + forbearing
do not get more than 2/6 rent - poor return from
Fitzroy Sq. neighborhood very shady - because

* | This parish free from brothels but not from clubs
Sunday morning services very thick, attendees

(*) | "man in bed with his papers, woman cooking etc"
But in the evening a very good working class Congress
entirely parochial - Church looks full - except on

(*) | Very fine services when they go to Regent Park for the
band - usually 300 copper coins in offertory
About 200 communicants - but population shifts
of the Mother meeting 40% more in any year
Agencies for young people especially vigorous

(*) | "Sting of children always hangs on to his coat tail"
Method adopted is to drop anything that shows signs
of failing + start something else -
Large Sunday School - S. Sch treats among all means
to be better - no

S. Savoy
Fitzroy Sq.
LXVI.
Comd

visiting where possible from room to room
well kept visiting book - visiting sick along job
give interest in kind work with C.O.S. - not very cordial
Considered the parish 'over visited' - resents
Wesleyan mission operation - drawing people away
Has experimented with Hay & Price Haydn - & they
are now more complete
Of more real force than the majority of London
Sensible practical man - constantly about
Frequently "at home" to the people - cordial relations
A man of private means - goes travelling long years
Things back things of interest which he shows.

All Souls
Langham Pl
LXVI. 193

Wilson
Chgo
Church in state of transition - Latimer wealth
Mr Wilson been acting as curate or chaplain
much is hoped from new man just coming with
great reputation (Rev F S Webster) from Birmingham
Mr Wilson stays as a curate
Yellow streets as long as so old - much subletting
to 3 or 4 tenants - population doctors increasing
many nursing homes of recent growth
Parish made up of wealthy & shop keepers
Shop assistants & the very poor -
On order, houses numerous - & flats are used -
Rents high - very few Jews -
Large voluntary staff of workers
Schools the most prosperous part of the work
They are full - The Sunday Services fairly attended
Daniel hopes - A good many poor out for week end
Week long Services well attended -
A good deal done among young women in business class
A bible class of 250 - 200 attending eve, Trinity
Mission & Choir Services - Congreg many hard of hearing
most are Communion - Evangelical character
precludes active cooperation with neighbouring Church
Parish Improv - poor moving on

All Souls Adams Street Baptist -
Langham Pl. Baptist Post card "no need for any interview"
LXV. 77 "no communication to make respecting my
Rehobeth Chapel work in any way"

Mrs Jackson Middle aged lady wife of a stationer
Open men Raggen school well attended check - open 7 am to 8 1/2 pm
LXV. 121. Children of 3 or 4 weeks come for 2 weeks
Infants school above - 3 to 7
Mostly undernourished poor - Pale heavy & listless
"bread diet" - some signs of rickets in bodies
as well as clotting - Attend well 92 to 96%
Some of the parents formerly scholars
After passing 1st Standard try to get them into
the national schools - all sons as a rule -
One of the few retained Raggen school but only
infants dept. - 3 paid teachers & music &
100 volunteers - some coming alternate weeks
Activities are for women & children - Girls Bible class
& working society to keep elder boys together
District is described as very poor - Single room
Collage hospital for sick children -
Relief from holidays - 1st dinner provided ^{locally} to
attended by most but not all children in day school
Children contribute half cost both holidays & dinner
Polytechnic attracts elder boys & girls both
to educational & religious meetings
P.C. friendly - children come to the dinner
very little being done by the Church generally
Most of the people ascribed to the Unitarian
Crowded houses send men to the public houses
Young people marry too early - families largely sup-
ported by the women - men are lazy
Children younger than they were - little change in numbers

All Souls Rawlins This chapel has played an important part in
 Langham Little Portus Unitarianism but is numerically now a small
 Unitaria Chapel affair & has been for some years.
 LXV. 185. More congregation comes from a distance
 In the way more working class neighbors, mostly come
 50 or 60 many - 40 way - 100 Ch in S. sch
 The British Schools connected with the chapel
 are now being handed over to Sch A.
 Education is prominent in work undertaken
 Provident work also active
 Unitarian body strictly congregational
 Have here given up the celebration of the Lord's Supper
 He reads ^{in service} some book other than the Bible in
 his service & preaches sometimes for the Ethical Soc
 South Place. He is sometimes thought to be for
 Amos of 38/60 brought up as a quaker
 married to a German wife with whom he
 tramped in Switzerland &c for a holiday

✓ Fay This was the first West End Synagogue -
 Synagogue & Portus First called 'The Branch' of the 1st Synagogue
 LXV. 195 now called the 'Central' & is the largest in London
 nearly all English born - many very influential.
 20 years ago was full - but competition has led it
 for a time (12 years ago) things were at a low 5000
 Mr Fay said younger generation were less regular in
 ritual observance - but no slackness in social duties
 Jews keep their integrity - mixed marriages not increasing
 & are very rare - but are mixing more in English life
 Intellectual advance & social intermingling actively going on
 Synagogue reform means more English & more German
 The Jews tend to be happier as an Englishman - just as
 a Roman Catholic is - none the less a Jew.
 This tendency, checked by successive waves of foreign Jews
 spreading westward - Hence in part cause of aggression & Capital
 they have their "indifference" to complaint of - laxity, as to Sabbath
 it results a general intellectual advance

An opinion shared by students, apart from retaining the
 Jewish feeling in things that Jews are a distinct
 of thought instead of practice - likely to be denied

Parish notes - District 3.

87

All sales -

✓ Egan
RC

xii^o 91

Water ogle's Factory Sq.

Large area - mixed community - few Irish - these are
Swiss, Germans, Italians, French & English - many poor

many of them waiters - Trappist street mercantile & is
difficult to reach - especially the friends

migratory within the district - rather than birds of passage
Know nothing of political foreclosures - nor of the black sheet

never sees anything outwardly going on
Suggested on seeing the Protestant Sisters of Massacre

who worked a poor deal in the district - "they reported
he said, more, than ours"

Protestant sisters more begotten than



use of the word "Catholic" is absurdities -
Complained of the Police - as not available when wanted -

St John Baptist Cotes
St Marlborough Chgo
LXVI. III. Smart dapper little man about 40 - attired
in a blouse & smoking a pipe - tho' high church
Seen near 4 years - found those at low ebb
about 6 people in church - & only times 30 people
in the parish (the curate said)

Many Jews & foreigners - very poor - due largely
to improvidence & drink - also lack of work
Influx of Jews increasing rapidly - destined to
be a second Whitechapel - landlords prefer them
Employ 3 curates & a mission woman
Inadequate buildings - rotty permanent beyond
the church - use Aberdeen mission room for
certain purposes - Congreg entering from parish
Few in the money - 150/300 in way of genuine
working class - Don't want & don't try for outsiders

uses of advanced ritual || Gathered his people by advanced ritual
People saw no difference & drifted to the Wesleyan
mission - determined to show the difference
So has everything as high as possible - processions &
Visit thoroughly in winter - drop it in the season

relation with the Jews || Fond of the Jews & they of us -
Antagonistic to C.O.S - favours Jewish relief
he claims he knows his people - has poor law board is
At first tried to work among the Jews - got a contract
to work - but did more harm than good (now
leave them alone)

Police very good - no bother - Thirst none to speak of
Good health but great crowd of ^{old} invalids
Bright cheery man - considerable private means
lives in nice house away from parish - tried it
but gave it up for sake of wife & children
Not a saintly character - but a kindly influence

✓
St John Baptist Fisher now working at Normandy - recently transferred
G. Marshall LCM from St James. ~~to~~ works among tailors
LXV. 149 Well read in theological & ecclesiastical literature
to meet discussions with tailor

Runs whole district between Deptford & Newington
Great feature influx of foreigners - influx
comes from the great strike of tailors - Have
crowded out former inhabitants - Pop. has in-
creased in spite of business premises
Tendency of certain workers to ^{congregate} ~~gather~~ together
People getting poorer - owing bad seasons

Jews like to talk religion

Did not visit from house to house - partly
because of language - but for other reasons.
Like the Jews - religion the first thing they talk
about - with gentiles the last
Jews recognize but do not read their sacred books
They know about the Talmud & Tanach but
never about the Bible

Jews & women's work

Visited in the shops & in the home - Jewish
married women took no part in work
English tailor employed all the family -
The Jews will listen to a gentile & refuse to hear
another Jew talking of religion (? Christian religion)
Held open air sermon - Few of the people for anything
if at all to West London mission
But woman has not drawn the people.
Is doing good but not in spiritual work.

Meara Hall gone down

Meara Hall gone down to a mercantile

✓
St Thomas Nainbridge
Regent St. Chgo
LXVI. 93

Tall & soldierly - had been intended for army - then went into business for 7 years - Vicar here 14 years - age about 50.

Much poverty mainly due to high rents & improvement the latter inevitable with season work so much so that life is a lottery - all efforts to induce saving a failure - some gross cases - instance given - little change in 14 years - slightly for better.

Good foreign husbands

Large foreign element - mostly decent & respectable English women like foreign husbands - "If you marry a foreigner he blackens your boots - if an Englishman you blacken his."

Good many congregation - much fewer in evening especially if fine - indication of well to do people of communicants quite half are from outside but his own poor largely represented both in Cong & communicants - Services high but not extreme Total of last Comm 450 - a good number boys men few men come at other times

Church clubs not wanted

Little beyond mother meeting - clubs have been tried but led to nothing - Men & boys generally belong to Shop athletic clubs - or Polytechnic. Visiting peculiarly difficult - home work goes on. Try to visit newcomers - & otherwise in isolation.

Feeling towards the Church

The people seems they can ^{stand for us} call ~~us~~ at any moment the feeling towards the Church one of trust & friendship. Rescue work by Mr Bushini - confined to English.

Girls who drift into the life - whereas foreigners take it up as a profession - make a competence & return home

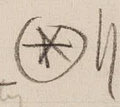
Optimistic view of the work of the Church. Which has, he thinks, a strong hold on the people. Go up on door preaching & are well received

S. Thomas
Deport S.

Piper.
West End -
Crown Hill
LXV. 135.

Evangelistic Secretary.
Active man. Smartly dressed
connected with district 11 years
Congr. great influx of Jews - Road & no foreign
rents extremely high - partly workshops - partly prostitutes
Congreg. crowded - instances of rents & crowding
People moving northward across Dept. 1: where
rooms are 1/2 or 2/3 cheaper.
Mr Piper's special aid is open air work by
Crown Mission Band of 200/250. - see plan
Large class meetings - Mr Piper has 200 men gathered
for the work by preaching & personal influence
of other members - many the direct result of open air
preaching - very mixed - all sorts of men - Some well
educated, others most ignorant but become good
Christians - At Crown Hill attendance is local
hard working class but do not look on, poor
Generally improve - Clothing difficult to get
Numbers small in morning & falling off in evening
at present due to summer weather - gave no number

effect of novelty



Thought the mission had reached high water mark
at first attracted by novelty -



visiting by "Room to Room Guild" band of 400 volunteers
Police helpful - Drink cause of 90% of poverty
There are two classes - the proud & the drunken
As to prostitution the presence of the foreign women
made the people worse in every way - but too, one

as to prostitution que faire

seems paralyzed & asks what is to be done
The Church of S. only one doing anything - non con-
formist driven out - several chapels closed
This mission a centre of great activity.

(S. James)
(Piccadilly)

Once Huplin
West India
mission
LXV. 5.

The centre of the work is S. James Hall
with 3 other halls & 6 houses in connection
Object to persuade those who are outside all
Churches to obey & imitate our Lord Jesus Christ
Touch all classes & do everything -
Congreg at S. James Hall includes many young men
& women from ^{the} West End houses (? of business) & servants
from aristocratic houses - & Bohemians - actors &c
To very limited extent Church going people. There
are multitudes of well dressed nice people absolute heathens
Get numbers of visitors America & colonial
Thought they had succeeded in reaching the non
Church goers - local churches had not suffered
As to numbers they were full & overflowing
Had to open doors 1/2 before service to relieve the throng
Attendance in Summer less than in winter
The mission employs 2 ministers & 2 assistants
Mr Peper the lay agent, Mr Miller musical director
and about 30 sisters -
Firm grip of popularity indicated by success at
the Poll for Guardian -
Work highly organized under the sisters
Relief by committee meeting weekly - every case follows up
nothing done for tramps - Organized medical relief
Crèche - trained nurses - two dispensaries & a Home
for the deaf
Relation of mission to the Churches - most friendly
The church recognised that the mission was fighting
the common enemy -
High rents in Soho - for immoral purposes - &
"Imminent saints" took advantage of it & protested
they did not know -
"How we shall be amused" in addition to what we
shall eat what arise Tubercular be clothed
were the question Soho answered for the idle rich
The result misery & degradation - worse than last time

(St James)
Piccadilly

Price High
w. 2. Maria
LXV. 8
cont.

Poverty is due to seasonal labours + the curse of Sols
is want of food - Great change in flux of Jews
Membership fluctuates - 2/3^{of our people} are destitute how
total ^{members} 1400. lose 3/400 annually - due to movements
of young people in houses of bus men etc. not lost to
the Christian Church - but may not find so attractive
service elsewhere - & so not take the same interest
System for enquiring into the history of those
who come - usually have a nominal connection
with some church + they try to attach them
to some branch of the Christian Church - otherwise
no continuity or permanence

no sense of sin
first influence - wish not to
disturb the sister

Among the very poor (as among the well dressed)
dense religious ignorance - no sense of sin -
the first influence the wish not to distress the
sister. Gradually Christ is substituted -
As to limits thought they had reached maximum
membership with present accommodation - but
need a brotherhood of members
no limit as to social work - need a brotherhood
of members able to give their time
Distinction between "mission" & "mission Church"
The latter was self supporting, + helped to support
the mission to which all outside subs. went
"social religious + humanitarian work"
Mr Hughes regards the work of the sisters as the
most important part

(St John the Evangelist)
Charlotten
77, My. Sq.

Walters Minister in charge of West London Mission
Cleveland Hall work at Cleveland Hall Cleveland P.
West London Mission Has been here 3 years - see printed reports
LXV. 95 Sherwell was here in 1895 -

People are dependent on seasonal work - fair well off
then but suffer during remainder of year -
no large artisan class nor labouring
High rents + crowding -

✓ X
(St John the Evangelist) Walters Reach the very poor + better class of work people
Wesleyan Cleveland men young people in business houses + servants

LXV. 95 At Cleveland Hall 1 minister - 2 nurses - 5 Sisters
Com^d besides volunteers - 7 Society classes - 250 full members
Sunday Socy service 500 in winter 300 in summer

|| look respectable but are poor. One characteristic
of even the very poor is that they are well dressed
You don't see ragged children in Soho - this may
be accounted for by the people being engaged in making
clothes.

Open air schools "done properly" - Set of social agencies
visiting dropped to some extent.

In relief try to put the applicants in the way
of finding assistance from C.O.S. &c.

Clergy very friendly.

not sufficient police in Soho & St. Paul's

St. Paul's vestry taking steps to suppress bad houses
of which there are very many.

head, all one room tenements.

Has bright hopes of the future" are influencing
the people very popular - regards his own

vestry election proof of popularity || Sister Sarah's elections to the vestry & Guardian
as proof of popularity - + the people send for
them when death is approaching.

They do not see so many regular attendants at
worship - but this is not an absolute test.

Churches a preserving influence - Take them
away + the place would be 100 times worse than
it is -



St Thomas Lowe
Report LCM
LXV. 157

result of advent of Jews

rent question

does not recommend the Church

Mr Fox does not believe in
P. 307K

Here 6 years - district bounded by Regent St
exposed to Poland St & Portland St. Ganton St
including the workhouse - becoming rapidly Jewish
Including other premises 50% - Result of advent
of Jews district more sober - less rowdy - Probably
happier than those they have replaced. certainly
ready to work for less - but do not drink & are thrifty
Does no work among them - goes to the remaining
Christians - most earn good wages tailors &
boot making - drink the great failing

Terrible pressure of rent - Jews pay up. Churches
get in arrears - landlords prefer the Jews
The people even more than usually indifferent
to religion - due to cosmopolitan character &
to Sunday School work - which is obligatory
Has no meetings for adults & only small for children
Sends any who incline that way to Wesleyan mission
or another mission - None of the Churchmen

such as he could recommend - Mr Cotes "the
same as Rome" - Mr Dambidge not much
better - Mr Oxford "does not believe the North
& has even told his people that a great
deal of it is only history"
Spoke in a friendly but not cordial manner
of Wesleyan mission - Confirmed the drawing
on as to relief - when he first came heard
incredible stories of their doings

Lane
LCM
LXV. 165

District adjoining Mr Lane to the South as
far as Peccadilly Circus - been here 9 years
District less poor than it was - due to removal
from growth of business premises - Has little real poverty
& except a few old or inefficient people there need be
none. ~~There are~~ ^{few} do not care enough to keep their
in comfort throughout the year with ordinary things

S. Thomas
Regent's

Lane
L.C.M.

LXV. 165 cont^d

Growth of For. (Jewish) element is constant especially the foreign - now 1/3 Jews 2/3 other foreign
used to have 1500 families to visit - now has one, 900 - Jews & foreigners have special missions
Poverty is not great but over crowding is thro' high rents - most of his families live in 1 room
Streets round Golden Sq. remain the best & do not get poorer -

||

Attitude of people indifference but much less opposition from Catholics than when he first came - Scarcely any go to any place of worship. Has a small hall of his own holding about 50 which he fills in winter
Churches practically empty except S. Thomas which draws large congreg from West of Regent's

||

The Wesleyan mission draws few from the district -

He visits factories as well as families & is well received. frequently invited to breakfast with the men - very few not willing to talk
Any man going as a working man to working men will always be welcome - & will be able some or later to touch on spiritual things

⊗

Says he is the only person visiting systematically Churches may suppose it but don't - confine themselves to the small circle who attend their services or meetings - some towns of Wesleyans
noticed a great increase of drink among women

Hickey
RC
XII^c 75

Warwick St Chapel
Golden Sq.
home v. factory work

The presbytery is the old Davana Embassy & the Chapel belongs to it - It is a centre that has been better days
wealth of fashion now rare, find their way there - formerly the carriages were as at the opera - Congreg now Irish tailors
Schools - Mother's meeting - working girls club - nothing for men
Attendance at church fluctuating but small.
Most of work is home work - earnings large in season -
Girls working at home suffer much from those employed by factory work
But there are girls - as bedrooms used to work in
Rents very high & tendency upward - great contrast between S. Thomas & East Ham
Old houses moderate but better than modern - more than 1000
School children employed to carry the work L.S.P. often makes a comparison
Then girls go to the street - East Ham live away
stones of religion to their Church at home & so

St James ✓ Barry Former Bishop of Sydney - now exercises
Diocesanally Chgo E episcopal functions throughout Diocese of London
LXVI. 61 Therefore busy man - could not spare over 3/4 hour

of 8000 pop. It is working class (though the man does not look like it) Large poor poor near Golden Sq. & in yards & courts behind rich districts. Dependent on seasons trade & in the winter there is a good deal of poverty & need for relief.

The non-poor part becoming less residential. Shop keepers do not live over their shops.

& Yellow harts more & more becoming clubs, public offices etc. - Mich. Dalchelon leave town for work. Difficult to get workers among men. People

won't believe in the need & go to last end for work. Money Congy 800/900. mainly locally. Every

700/800 much poorer - whether harochine or not he does not know - Communion 300.

Special midnight services last summer to be witness against the sin of vice in the neighborhood. Attendance by large congregations of men - Day schools shared with St Peter's whence come 4/5th of children.

no houses to house visitation - lack of visitation

wealthy & Chelms are circularised & thus ornamental, bring money but little else. Money is given to the "daughters of the parish."

Wesleyan mission for the most active - tried to obtain cooperation in social matters but failed.

Local gov^t

"none so denominational as your under administration" Local gov^t very efficient & vigorous. Wonderful how much time busy tradesmen give to it.

Policy of Harry

On prostitution the Church have stirred up the Vestry & a policy of Harry ^{brother Keble} Dunning has been adopted with admirable results - Police showed summer had

arrest women who solicit - Rise of 'message' establishments - due perhaps to vestry action

✓
S. James Ch. Vopye
Theistic Church
LXV. 41

The notorious Mr Vopye is just 70. insignificant looking
old man - masses of literature
Estimates his flock at 700. People who if they go
at all go to his church - but church holds only 250
& there are about 200 at each service - actual
members (many out of London) are 300/500. These
declare their agreement with the 8 propositions
of the Theistic Church. - worshippers are of all classes
but mostly upper & middle.
Members do not take part in work as such but
are expected to show forth their faith by their lives
otherwise it would be a sham - & they all do work
of some kind - C.O.S or social clubs etc. The
fact of their believing shows they are not cursed
with infidelity. - Also they give largely
Propaganda by correspondence all over the world
5000 letters a year - sermons circulated by post
8000 a week. - Question whether the work will survive
Mr Vopye. Has a son now taking a Unitarian
pulpit who may be ^{able} ~~prepared~~ to carry it on
Church grows very slowly if at all & will probably
be quickly extinct after Mr V's death. -
For 8 points see page 49.

✓
S. Peter Farmiloe
St. Wandmill St.
LXVI. 183

Here about 4 years. High Church it is said - but not noticeably so
living in a poor flat about a mile from his small house.
& at 3.6 m smoking his pipe. London cigar.
Parish difficult - majority people foreign - West English tailors, indifferent
to religion - Streets flanking with immorality - but these women live away
people than seem not immoral & get their thought tone is affected
number of transients. Steady declining & one can hardly see church
was built - c. 42 years - Character of people mechanical. Somewhat impulsive
Henry appears to be capable & sensible. Inq. Suppl. room 15/17
Blocks 3 rooms 12/15. Old houses have condition. How blocks being enclosed
Dep. home work with some good reason.
Caring mostly for parochial members, very little for non-numerous
who he said things were at low tide. S. Mary Cong of 2. Church dist. incumbent
living very poor one - Have no a good choir. Small Sunday School & Clubs for
girls - Godea Club for boys. Partly connected.

S. Luke ✓ Oxford man of about 43 dresses like layman
Newark St. Chopto near here 15 years.

LXVI. 39 Mult of pop grown - more than half Jews.
Immense increase of Jews - Tailors the trade
good wages earned - poverty due to lack of things.

⊗ (Mr Oxford takes radical view adverse to this life.
'foolish if not impossible') - drink
Great distress if work fails - intolerable crowding
many one roomed life - result must be immoral ^{in fact}

what the man?

⊗ His attitude "what's the good" - doesn't care about
religion or the Church - gets more of an agnostic
every day - doesn't know why he sticks to it.
For five years he worked on ordinary lines - tried to
get people to church - now is of opinion that

a simple more core

it does not matter whether they come or not &
he just teaches them to help each other & the
rudiments of morality - never speaks of religion
does not publish his opinion but does not conceal them
Does not himself visit unless asked - looks upon it
as an imposition intruded in.

truly an impertinence

Is never the less well known & liked - being a
strong radical & champion of Radical organization
in the Strand known to this
His church seems to be as well attended as any other
has many 150 every -

Of social activities a good deal - something says he
hopes it prevents things from worse - he saw no progress
[Miss Holland runs all this we are told]
The Lady Visitor talks like his line
Relief on E.O.S principles - but not with them

Wesleyans have realised
their folly

⊗ Wesleyans began by pampering - have realised their folly
I are now doing well.
A somewhat remarkable man

S. Anne Cardwell
Dean's^o Chq^o
LXVI. 1

Presented us with book. "Two centuries of Soho +"
+ this with Danish paper gives much information
of the Doos now half are foreigners including Jews.
In S. Anne's Court out of 80 families 21 were Jews
+ 26 P.C. Mr Sherwell's "West London" - though
not always accurate + tending to exaggeration sh^d
be referred to. Poverty + crowding exaggerated as to Soho
lumping it with Strand + Clare market + ragged
Soho. His (Cardwell's) parishioners as a rule not poor
+ what poverty there is the result of intemperance +
family - a good deal of crowding from high rents.

High rents + living in the street

Foreigners minimize this as far as possible by living
in the streets. Though reputed anarchists Mr C
Sherwell of foreigners especially Italians - get ex-

Foreign good husbands

called English wives - an Italian explained that
"we treat them so much better than Englishmen"
An Italian father will buy his child home from school
+ will carry him packed on his shoulder thro the street.
This church long famous for its music - hence less
parochial than average - draws the well to do
from wide area - but congreg smaller than formerly
offerings since 20 years dropped from £2300 to £700
annual. Money Cong. about 300. Poor 400 - varies
with the weather. Money nearly all outside.
Every perhaps 1/2 parishioner.

Adults spend time with a fog

As to spiritual work among adults complete failure
"they are quite hopeless" - one the Chelms in

only a hold on Chelms

whom any hold is got. + to question of retaining
influence no satisfactory answer could be given
less complaint than usual of shifting population - the
Chelms remain. "only through social activities we
get at the people" - Usual things - worked by organs
largest are connected with things. - Collecty bank +

Strength of voluntary schools

Loan Society - Strength of voluntary schools notable
Immortality provided due to outsiders + delirant (by shock)
to the inhabitants

outside immorality deterred

✓
 St Anne Degremont - with Madame Degremont - French Huguenot Church
 Dean S. French Protestant ^{Historic} This Church has fallen in evil days of conflict
 LXV. 173. Governing body & pastor at Hagen drawn -
 The "consistoire" is a close corporation & in now sitting English
 & except Sec & Treasury who come offically, are not known
 to the Congregation - Bishop of London has supported them
 against his appeal - The point being the right of Co-optation -
 A French pastor - a French Congreg. - & an English governing
 body which does not worship with them & thwarts him.
 Position may be legal but seems outrageous & discreditable
 Presumably there are funds to administer & Huguenot
 descent have been elected -
 Congreg consists of merchants, professors, government
 nurses & a few work men - some are kind of passive
 attendances increasing - Only a few English -
 including children 250 members - Buildings good
 Educational subvention under Charities Commission.
 Two small Charitable endowments.
 Original building was in St Martin le Grand & was bought by
 Post office for £26000 about 1891. Present church built

Spindalor Name given by Rectors as one heavy extensive ^{Quaker} ^{quasi-strict}
 Verger of St Anne & especially as to having ^{quasi-strict} - Uneducated self made man
 LXII. 231 Impressive showing - many a brush with Sanitary authorities
 * Summity of one of the staff - to be made a hot pot for Spindalor
 Complaints of corruption as well as shite - instances -
 Things better now - though not immaculate
 Rents stationary but rising high - mostly let in 3 room floors
 figures quoted - Leaseholders mostly small men
 Regan himself as agent - now almost solely for himself

Landlord's agriculture *
 * Dignified of a land lord - who wants to have decent tenants
 * Activity of local vigilance - results in all sorts of devices -
 * Had tenant mee in place to get out being protected by law
 * Increased use of hotels & restaurants "private dining room"
 * More improve - used to hear many more stories of corruption
 * Clubs now the worst things in the district - a growing evil
 * There is no house in St Anne - miserable homes always caused by
 * main point made - the unfair treatment of the land lord -
 * ought to be able to get rid of a bad tenant & get a
 Result "rent biller"

S^t Anne ^{Miss} Pearce
Deane S. Normal Hall
LXV. 79

"Sister July" - Mission sister of Soho (S. G. L. Mission)
A branch of the Bloomsbury Chapel

This lady is deaconess of the Christian Instruction Society, & Deaconess' mission "Memorial Hall"

Been here a year previously in East London
Thinks Soho reports of it worse than any other in East End especially as regards over-crowding, Thieving - Stairs dark

† by duty - visits those brought in contact with the mission
this filling up her time - following the people takes her over a
week area for St. Paul & Drury Lane to Soho -
About 300 women come to Mother's meetings - hardly any
live in ten rooms - or else sublet -

Tight packing -
Children smuggled in

Two living rooms, in one, old woman, daughter & grandson - in
the other, man, wife & 3 children - The children were 'put
away in the church yard' while they moved in - that
is hidden away, & allowed to sneeze back gradually,
so that Landlord should be hoodwinked -

High seats - Foreigners pay as they go in - had folk
crowding the respectable out & R.

People lack energy - spasmodic - need stimulation &
again - not bloody like East Enders - thought when
she came first that they were a lazy lot - women
especially - Relief given rather freely in food tickets,
numbers of children sent into the country - Dispensary,
Hospital & various nurses for the sick.

more drink here & drunken women than in East London
many poor German workers very badly off out of season
of immediate neighbors few come to the Hall

Thomas
French RC Church
Sercote Place
XII^c 67

This Church seems to French Catholics generally - but it serves the
one locality especially - large French Colony - workers etc - They more
about & are hard bred - but better in English than France

There is chronic begging but extreme poverty is rare - Crime not abundant
Prostitution hopeful - women large French Belgians Germans

✓
S. Anand's House with well organ. & well funded parish. rich Congreg. attracted well S. Chofe Vicar. 4 curates - 1 Deaconess & 2 lay visitors + others
LXVI. 165 variety of services. Efforts - few from com. from parish
Charity work with C.O.S. + R.O. - out relief careful

People attracted by help from } People helped a good deal. People like to live there
Rents perhaps affected -

✱ Difficulty of maintaining law against use of basements for sleep in poor quarters - when broken by the rich.

Houses in poor quarters bad - aggravated by habits of the occupiers

✱ High rents partly due to non payment of arrears

✱ Drink fostered by barbers

No disorderly houses - but many houses in disorder
Hygiene necessary - badly served flats

Has been 12 years in the parish. man of 42 about

✱ Avoids sensational methods - religion must be maintained
Easy to stir emotions but little use
Success of Confraternities as centres

S. Mary's Gwynne Not seen -
Cross S. Chofe

S. Sabina } Miss Graham - At S. Katherine's House Fitzroy Sq - calling at suggestion of Mr. Pease
Fitzroy Sq } best Dominican She is sister of the poor + guardian of the poor - Head of the Society
LXV. 203 work of the Sisters + deals with the Special Cases - also member of P.O.S. S. Plenary Committee - one of the first W.D. Sisters having joined 11 years ago & being now about 38 - member of the Society Council

Her fervor is for the poor rather than the Sordid. Her call 'a social one not for the saving of souls - helps the helpable - uses C.O.S. + the machinery of the Mission - Shirdine force of which a great hand by - Ed. Dunne, asst. Administrator

Very interesting

* A number of cases come through S.P. whose Shirdine work she approves when only they come from the social work - sensible view of the Administration

* Prevalence of prostitution among widows - encouraged by inadequate out relief

* Method of giving out relief objectionable - need of almsmen

* Great dependence on Sisters of the Mission + high qualification needed -

* Attraction to W.D.M. by dissatisfaction with work done by C.O.S. no burden of such work - returns to Price Higher -

* Thanks it a pity the Mission ever left Soho - long concatenation
Sisterhood not has allowed to grow - though applications by numerous
Fall of the convent in the case necessary - looked at as being for life + thus have some moral means - Sisterhood does much out through to the

* Government wisdom + Shirdine fervor of Mr. Hughes - Wesleyan have near had an active majority - Remembrance of their work + later relief can stand pleasure
Drinking among Catholic women - Religion motive of great value + last resource

* Low life of ordinary classes
Widows - eyes of children - not
what is to be - relief fund

Shan

Roberts

Welsh Pres
Chang. Com. No. LXV. 67

Has been 5 years here - new church cost £11000
Seats 700/800. tis now too small for Congreg.
Appears to be the fashionable Welsh church
Congreg. includes professional men - civil servants &
4 m. ps. - young people from West End Shops & servants
Large numbers of young Welsh people come to Jordan
having had a good education & finding prospects here
Congreg. drawn from wide area.
Minister org. is laid. have volunteer workers who
are rather energetic. Tea provided (4^o) between
afternoon school & evening service - about 80 partake
Social engagements, literary, cycling, Tennis &
Branch missions in Pimlico & Kentish Town
Keep their people excited at the bottom from drink
& at the top from Society - numbers growing.

St. Patrick Soho, Vere
R.C.
XII^c 101

Knowledge of parish dates back 30 years - but he left &
returned 10 or 12 years ago in chief charge
The Cath. pop. has decreased from 7000 to 2500 -
The poor having been displaced by "improvements" -
Scattered in all directions - Those who have gone being Irish
most are Irish that are left but there are Italian, English &
Church has slight hold on Foreigners - no one particular care
Priests disclaim special responsibilities because of difficulty
from choir, short sermons - few congregations -
Grammar, girls & fraternal - & Schools -

bad system of giving

Policy & practice of giving all wrong. Free schools - dinner
less, treats - a bad system - "we all do it" but "it
is all wrong" - we are not making people feel their feet
we make the poor pauper
Don't not immediately the difficulty of his people
Scoffer at want of food (as stated by Priestly) being one of
the two great difficulties in Soho - But high rents - yes -
Poverty not extreme - influx of foreigners drives rent up
Home much better than it used to be - things improved somewhat
Sanitary authorities have done much -
Poor not poorer but more isolated because of surrounding improvements
& they must call their help - Dist. Council cannot be seen to

Poor more isolated

✓
S. John the Coshead Vicar for 30 years

was suffering from Hay fever & irritable with

Curate & Scripture reader who were present
+ knew more about the Parish than he did

Mr Godly the Scripture reader was the real
authority - has been here 27 years + is therefore
used to his Vicar's ways - His knowledge seems

⊗ Extraordinary - streets, houses & people + (look as round)
District greatly deteriorated - materially, morally

* especially morally - parish swarms with brothels
gambling clubs + anarchists - 15 to 20 shady clubs
raided periodically - but police are half hearted
The word brothel hardly describes houses where
women merely live + bring home men - (?)

Mr Coshead denied the existence of squalor - but

Mr G showed it with terrible over crowding

crowds greater than poverty - generally same food wage

Drink the chief source of squalor - demand for rooms swarms

⊗ Landlords, small of the worst type, do nothing for the property
Why should they when there are a dozen after every

* vacant room. ? - Story of the prostitute + the cat
Influence of the Church of the smallest - no energy
or vitality - Church empty - + no one at the Mission School

⊗ Clergy above the heads of the poor - don't understand the
Mr C does not visit - a succession of curates do + are
poled + deceived - He visits all day + is on the
present terms but they look for relief - Church

Church weakened by giving ⊗ has been weakened in last 30 years by pauperising the people
spiritual power is destroyed -

This is a very curious interview -

Mr Coshead's interests are wider than his parish
chiefly school board -

✓ S. John the Suttle From historic association + unique position
Evangelist. Congreg this church has never met with complete decay
Whitefield Church but is no longer the great centre it once was
Tottenham C. of W. + Mr Suttle would wish to see it again.

LXV. 53 At present only a school. - The 2^d Chapel when
succeeded Whitefield's original building was
demolished 1889 + a iron building used which
has now come down to make room for the new
church building at cost of £12000 - Service meanwhile
at the Drill Hall -

Mr S here 4 years. remarkable looking man - European
round head + shock of hair - almost wool
Has not made much change yet - but has worked
at the building of the new church

need for fine building * He holds that fine buildings are necessary if the
working man is to be got hold of - "Who's going
to a b - old iron shed"

Church membership 300 drawn from a mile area
Congreg 3/4 local - mainly middle class dwell to a
P.S.A draws 200 -

Effect of meetings + a home life * Though there are fewer meetings + societies than usual
Mr S spoke of them as too many - young people spend
all their spare time + see nothing of their homes
All the churches very poorly filled

✓ Ingvall Has been 18 months in England - previously in Russia + on the
Scandinavian West End Mission hardy established as yet financially
LXII. 81 Many Scandinavians - mostly tailors - in the neighborhood
Also cabinet + water makers - waiters + servant girls come
Great influx mostly young men but some families
Demoralising effect of London life - away from friends

All saints. Whitworth
Chof E
LXVI. 123

Rector here 12 years.
It is a church without a parish - last census nominal 2000. + now much less + all are either lodgers or shop assistants (Peter Robinson re)
In 1892 there were 125 children -
Never been a parochial church - was for long the most fashionable high church in London
Especially for visitors + maintains this last but falls off as to London residents as there are now so many similar churches -
Looms number of services - nearly 50 in the week filling up the time of the 5 clergy who also maintain the Chapel of the Sisterhood -



U Some now come bribed by the sisters.



Relations between Church + Sisterhood complicated + difficult - a thorn in the side of the Church
A curious revelation



Completion of Polytechnic make social work of the male impossible in this parish
The church ^{has} worked a very ^{mission} ~~mission~~ district in Pentonville with pop of 5000 - but funds fail for continuing this
Perilous position

Jackson
Has see COS
LXII. 107

A young barrister - Has see for more than a year - good knowledge
Sherwell is member of committee - his book on whole account
Pinner parts from demolition become more crowded
* Note high naturally + forced up by men offered for bad persons
+ 10 a week for a £60 house - if no questions or comments
Opinions of the clergy.

Coote
has vigilance



See 7 since formation 13 years ago - work now international
Does not attempt rescue work - object to effect public opinion
+ stir up authorities - Has met with great success in increased volun action + Masses established, not so much
These treatments no more used than always - Policy pursued
alliance of police + magistrates - Rescue work only possible among English

Mrs Anne Stanley
Girls Club
LXII. 123.

Wrens prefer to write a chapter than give in-
formation from use as to Girls Clubs
Sherwells book on Soho untruthful & one-sided
Praised "Red Power" by Mrs Rosamund
List of clubs in Girls Club union -

* Different characteristics determined by locality &
Not a family resemblance -

necessity of classes * no club of use without classes - As to the Soho Club
never any trouble from cliques all mix well
Club dates from 1880 - has worth before
Education not the reason. Dedic - unless you include
teaching has to take pleasure as part of it.

Secret of success * Club well managed as a matter of course - good
manners created - not shy - not forward - speak when
spoken to - no qualification except being a worker
Some from a distance - through removals - friends or
Most connected at least nominally with some church
or chapel
Very few definitely aware -

names members - Members who many eligible as Hon members
Affiliated Clubs are self governing.

Mrs Gray
23 Bloomsbury Sq.
Met. N.W. Assoc.
LXII. 135

Covers a wide ground from Reports back to the Prov.
& East as far as clubs - in connection with the
Queens Jubilee Institute -
Particular of the affiliated centres
This (the Bloomsbury centre) has the training home & home
In full particulars see interview

where the hon turn

Character of doctors - good in north west has a Salt Lake
"Question" to where the hon turn" discussed pag 18
mostly in the neighbour - And the "where do we turn"
to find help for them - Clergy - Chapel C.O.S. &
head of health mission - great ignorance socially

Elston
Head man H.M. Myddleton N.W. Soc.
LXII. 185

Interested account of a first meeting, managed School

8AD. 221.01.

GLA 22/2/07

Cohen

[i]

Job. 8

Work of the Church of England

Districts 2 + 3.

3

See Booth, Life and Labour.... 1902-3.

Third Series, Vol. 2. Chap. IV.

[Booth's notes: Work of the Church of England:
Districts 2, 3. Job. i, 7.]

Chgo. District 312.

④ 16 Holy Cross. S. Pancras LVIII. 181. Moore. Libene. British high churchman & 55. not im. near 1 Curate. Mission woman. more. 2 hand lady. nurse. - pressure but courteous & kind - Her 19 years. - does 16 5- sea & ash. Church 500. Parish Hall & kitchen - small last house. Open all day - frequent services. HC 8 + 11 45. Many boys. Play 11 + 7. S. morning. 80. Long 300 - Communion 300 ✓
near all parishioners
in Bible classes. C & 78. ✓
Father as well as mother meet.

④ 13 St Peter's Regent Sq. LVIII. 157. Bradley. White haired picturesque old man. above 70 - Chatty & talkative. - likeable but not strong character. ✓
near 2 Curates. 3 hand lady. vision - 30 voluntary - 4 - 120 teaching. ✓
Church Mission Society. ✓
HC 11 (30) 7 (20) almost empty
both morning & evening
Bible classes & Sunday school. ✓
but as many as 100 last Comm. all here.
Social agencies "look large on paper" but there is not much in them - the most important in the "Tree Club & night school for girls & mothers" ✓
S. Schools 200 children
Church admittance to have no influence.

④ 14 Holy Trinity Graydon St. LXVII. 153. Thomas. Middle aged man - pleasant kind, upy, humorous face. ✓
near 2 Curates. Mission woman. 6 vicar brides. more public man than parish - a man of the people. ✓
Church (1/2 mile from parish) - 50 teaching. ✓
the school uses as parish room.
Mission Hall in the parish.
S. Services 11. + 7. Mission Service 8 AM ✓
not parishioners - middle class from Bromley - ✓
Services described as excellent.
Most important agency the mother meeting
S. Sch 300 - elaborate visitation.

④ 10 St George the Martyr & Lucas St. LXVII. 169. Croxon. ✓
near 1 Curate. 4 P. vision. 24 S. sea. ✓
Church Schools. Mission Hse. ✓
many 100 long 150. for outside
Moderate service - neither high nor low
Pleasant Home in house at Mission Hall - ✓
not large, after 2.
The air work contemplated
Mother meeting - Clothing & work. C & 75
Bible Class - Penny Ark
Youth Club & gymnasium nightly.
Day Schools 5/600 - S. Sc. 300

④ 8 St John the Evangelist & Reading St. LXVII. 31. + Foster. ✓
near 3 Curates. 2 Mission woman. 1 P. sea. ✓
7 vicar brides. 15 Tenor voice + 25 S. Sch. teachers + the more sympathetic of the two.
Church. Mission House. Schools. Day Home. ✓
HC 7 + 8. Choral 12. Matins. Service 11. every 7. ✓
weekdays 7.30. Matins 8. Evensong 8.
Neat type Church - services & music fine - ✓
always has drawn a large congregation -
Come chiefly from Bromley - ✓
Mony 300. Long 5/600 - Habitual Communion 500
Females largely in excess - Guild of Handmaids for young men
Vigilant Tenor voice kept - Sister Hanmer, Dr. - Crèche.
S. Sch 800/500. S. Sc 300

(2) 6 Holy Trinity Little Luce LXVII. 91. Poans. Excellent hard working man - full of common sense. team to lack imagination. a bit of a S. S. school. acc. about 35.

Church 1900, Parish 1000, 200, Mission 100. Institute m. 80. Day 200.
Meeting Services in Mission + Parish m.
for children. Temperance +
mother meetings. Father meetings
Navy Club. Young men's club. - Sick club
Clotly Club. Neneoobu Society +
Great importance of subsidary operations

(2) 4 S. Clement Dane Strand LXVII. 143. Penny. Humble affan. though 74 shows wear & tear. Endeavour. he is hard working enterprising. 3 clergy - 1 sec reads, 1 helps talk to S.S. acc. 1500. large parish house. Club room. acc. 200. Socy. 100. mostly parish + P.M. acc. large boys brigade (Boys' Swimming class) +
Industrious into paying to children from the Ch. acc. great biggan - nice + over bearing manner. Give things to the church or the church. acc. License 100

(2) 3 S. Mary le Strand. LXVII. 53. Hillson. About 45. tall thin Sallow - handsome Italian looking. acc. Rector. Curate + 1 Sec. (small population) Give a great deal of money. acc. Church - Parish Hall - too magnificent. 3 Services Sunday + 5 during the week. moderate high - used to be black gown. do not in Parish expected to change. but the Curate cleared out + a new congregation has come also from outside. Except some from Socy. many 100 perhaps. Socy 200/250. varying. Mission Services tried (failed). mother meetings - Club etc. - by little done. S. Sch 200 - takes most of the children not P.C.

S. Michael. (2) 2. Poynder. Not seen. Nurstep S.

(2) 1 S. Martin in the Fields LXVII. 1. Ritter. Looks 70. really younger. not intended looking but of parchment complexion. Small eyes. acc. like a Japanese mask. Near 3 Curates. Day reader. Deacons. Mission room. Church. Mission Church. Nearford. Well filled many + going with Strangers. Socy. largely of poor people. attend occasionally. What to the Mission - yet all go to the Church. Large Day + Sunday schools. China Lads brigade. Guilds. Able read + write. G. S. S. etc. Army Cross. Rescue. Nilana. M.A. D. J. 2. etc. The Rehearse Club - See LXII. 75.

(2) 5 S. Paul Covent Garden LXVII. 67. Cumberlege. Obtained 65 years must be nearly 90. too old. Rector. Curate. - feeble to stand an ulcerous + was tasty. acc. Services. Spand, attended. High Hotels. Curate gives a mission service at 40/60 poor people attend. there to visit.

S. John the Evangelist Drury Lane (2) 5. Pinner - not seen

S. Giles in the Fields LXVII. 103. Pinner. Pinner. Elderly 60/65 - face of much determination. Does
Vicar. 3 Curates - 2 h^d lady vicar. 2 scriptur. read.
Church - Missions & Schools - } independent - }
Church House in S. Giles (see below) } See page 3 a
Mission Soc. - }
300 Communion - small congregation
Schools Day & Sunday. Large
Church Lane Brigade - 70/80
The boys club - Institute for young men. C.B.S.
Noble classes -
Soup kitchen - Employment register

S. Mary, Crown St. (3) Gwynne not seen

S. Anne Shorea come in here

S. Luke Newchurch St. LXVI. 29. Gwynne. About 43. Dress like a layman. Vicar 15 years. No
Vicar. Curate. Sc. reader. Lady Vicar - }
12 ladies & 30. S. Sch. Teacher }
Church & Schools
S. Schools 400 Guild of Handmaids. Boys Club
Navy of Hope - Willy Workers (Gus)
Mothers meeting. Penny Bank - Deacons' Soc 7
C.B.S. - Dramatic Club
Miss Holland's is the chief influence -
Vicar does not care about religious office

S. Anne Deane St. LXVI. 1. Cardwell. Presents as with "Two Centuries of Songs" - An
Vicar & 2 Curates. Sc. reader. Miss in woman. Lady, who excellent. Deacon of a former priest - Baxter
Church famous for its music - 12 cm.
Congregation not so good as former
May 300. Co. 400 - varies with weather
October 1/2 handsome
Communion 300
Day & Sunday Schools (3/400 in latter) }
Children Service - Choral Society }
Children's Bank - Ministry Choral League }
Navy of Hope - Boys Club - Noble classes }
Gymnasium - Library }
C.B.S. Social Loops }
Collecting Savings Bank - Sick & Benefit Soc }
Society Loan }
Work Society - Mother Union - Mother Meet }
adults

S. John the Baptist & Charlton St. LXVI. III. Cotes. Smart dapper little man of 40. High Church
Vicar. 2 Curates. Miss in woman. Vicar 4. Vicar. }
Church - use Abode. Missions from Pinner. }
4 Sunday Services & Holy Communion - 150 com. }
many fast. Long 150/300. genuine work. }
Sunday School 300
Mothers meeting & guild of love

Christ Church Inland ② 13. S. Giles LXVII. 207 Griffiths. About 50. here 15 years & growing at 7000.
 mission - not become quite to neighboring clergy - does
 Chapel of ease to S. Giles. Capable aggressive anti-actable low church - does
 not responsible for any particular district - Cong. center 1892 May 120 + 5 Ch } by Mr G. Hines
 a church of free seats. nothing more } 110 7
 since. May, and 100. Eccl, about 120

St Paul ② 17. LXVII. 127. Latham Warden - Tall Staff, fellow - Pleasant in
 a settlement in suburbs - following on ground pressure - Keen man - Fair capable man 30. does
 of 60000 Home - basis of club
 Religious work will grow as club will receive it
 6 banisters helping here
 Club service - Sunday 8.30 - (40 or 50 attend)
 afterwards stay & smoke & talk (mostly ladies)
 Note clean. Sud etc

S. Giles ② 19. LXVII. 181. Hollins Curate licensed to S. Giles. Curate - champion
 Congregational & aggressive work this mission - does
 Mr H & an assistant mission & 2 lady helpers Cong. center in 1892. May 36 + 46 Ch } Griffiths
 Mission Ch. 220. Iron Shot 90 150 - Mission Home for children } 122 + 50
 many services 60 Song 130 - 130 Communion
 Stations in number - holds all after
 S. Sch 120/100 - Systematic visit
 Choral service - Bible Class - Young Men's
 Temperance Soc - Temperance benefit Soc. N. of H. H. C.
 Conscience (New Club) Spartan (Boys Club) -
 Agnostai (Young Women Club) - Army band, bands, choir

St Pancras ③ 1 LXVI 145 Paget a hard worker - with many sides - strong character
 near 3 curates 2 Sec vicars 2 bible + Mr Durbaker affixed man - husband - father - all shown - ten
 15 district vic + 30 or 40 helpers & 80/90 SS leaders
 Church (2000/3000) - School Club house + 2 missions
 many 600/700. Song 1400 - many parishes
 with 6000 - music by - St. Pancras
 Last Communion 600 - regular 200.
 2 missions do not fit new people to serve
 but are centers of Bible classes, guilds &c
 2 Schools - 1100 children - S. School 1400/1200
 Factory girls club 60/80 -
 Leave mens clubs to Presby. workers
 Sewing class - Boys Club + Institute
 Church class brigade -
 Social guilds - Bible Class - Mother's help
 S.F.S. C & T.S. Pious Societies &c
 a good deal going on

③ 8
 St Thomas Regent - LXVI 93. Aaribge Tall soldierly handsome man of 50. Very young - was meant for army - but got to the City to business & hence came to the Church. Baxter
 Clergy - Sisters of last Grinstead Mission women + lay helpers
 Church - Parish room - Thavels here
 Constant daily services in Church
 Mission + school services - 450 Easter Comms
 Guilds + Class for heart work - young told Sunday school (200) Seery Guild - Navy guild
 Many Comms 400/600. Very much smaller
 A well to do congregation
 Clubs for most boys have not succeeded

③ 16
 St Peter & Woodmills LXVI 183. Farmilos Saw to be extreme high Ch - Seemed rather a pleasant fellow - long comfortably - a good deal far outside of his parish - smoking his pipe
 near 1 Curate 1 lay lady 10 SS teacher.
 Church 650 - Parish Room
 Services 8 11 3-30
 in morning vary ch 100/250
 Daily Service 9-30 - Easter Communion 110
 S Sch 150/120 - Working girls Club - Guilds
 Mother meeting - lovely connection with church
 Lorda Army Club

③ 15
 St James Piccadilly LXVI 61. Darry Bishop Darry is of a large massive North, Maine
 Rector 2 Curates - lay readers - deacons - nurse 700 much a bit to be a form parish priest Baxter
 Church - Schools (9 Woodmills + 100 Northgate)
 8 11 7-30
 300/200 (power) - 300 Communion
 Sunday School 5 - handmills
 Parish dispensary

③ 11
 St George Bloomsbury LXVII 73. Rays Carpenter Netter 60/70 - bright keen intelligent face with prominent forehead + overhanging eyebrows - clean, one to indicate great care - brother of the Bishop. Baxter
 Rector 2 Curates - lay helpers 2 Mission women
 Church 750/800 + large number of children
 full many young - many women
 Preaching + music both good
 Day + Sunday Schools
 Church Society - young women's guild
 Mother meeting - Band of Hope - Navy of more
 young men club + guild - Club for boys
 + a great deal more - see list

③ 16
 Christ Church (Woodmills) LXVII 137. Nash. about 60 - bald stone slab forehead - soft silky
 incumbent + Curate - Mission women - lay readers - many once man - Baxter
 + about 60 voluntary workers
 Church, Hall, School, Parish room
 Is really a Chapel of ease to St George Bloomsbury
 Services 8 11 4 7 - Daily 8-30 am
 Church "well filled" - 380 Communion Easter
 local or not steady, parochial - all classes
 Mosaic high - good music
 Org. Sunday Sch, Navy of Hope - Mother meeting
 Annual Flower Show - Church L.A. brigade
 Mission services Christ Church Hall "well attended"
 Soup Kitchen - Savings Bank etc

③ 1
 St Pancras LXVI 145. Pigot. See page 3^a

③ 24

All Saints Margaret's LXVI. 123 Whitworth. Grey headed, grey bearded 50-60. Stern good
 practical, without a handle. Ecclesiastical - dress in cassock - Boxer
 for many years most fashionable High Church
 near 4 Curules - Sisterhood with a Chapel
 Numerous Services - nearly 50 a week
 attended largely by Strangers - fixed nucleus
 being small - not more than 200-300 - Sunday
 communions 150.
 Communion on special occasions
 Many of the Church services for the system are
 in addition to those in the Chapel
 Cong no longer wealthy - bulk upper class, mid class
 + a few lower poor
 Relations with Sisterhood uncomfortable
 They control all the organization + the
 work is mostly for females
 Polytechnic Competes for male in the Parish
 Day School 221 - only 35 belong to parish
 P. Sch. 200 - same superior class.

③ 20

S. Andrews Well St. LXVI. 165 Horderwith.
 near 4 Curules 1 deacon (Sister Family) 2 lady visitors
 Day School 40750 SS class + others
 Church 1250 - vestry, Crypt + many houses
 occupied by the ladies.
 Day School - last one spare room for meetings
 Services 8 9.15 11.15 3.30 + 7.15
 Choral choir
 weekdays 8 10 + 5 pm + additional services
 At 9.15 Sunday the Children come
 11.15 900/1000 - wealthy for large area
 afternoon musical - Madrigals the choir not
 may attend.
 No large number of poor come
 because they are their best time - they are
 members of confraternities etc -
 large number of communions
 S. Sch Saturday poor children - 355 on roll
 Confraternities Young men Young women - Nat. Assoc

SA 22101
SA 21/217

Copies

[1]

1+6 fols.

Works of the Non-Con.

Districts 2 & 3.

4

see Booth, Life and Labour.... 1902-3.
Third Series. Vol. 2. Chap. II.

[Booth's notes: Works of Nonconformists:
Districts 2, 3. fols. i, 6.]

Holy Cross

(4) 16 LCM Hall Corner S. LIX. 241. Walton Typical City Mission - good heavy dull man with not the clear sense of humor - worse never of humor any one who has not the religious temperament. Next

Good sized hall & 2 large school rooms. a meeting of some sort every day. Sunday evening about 80 come - week nights 50. S. Sch. 200. N. of Hope 150. visits 500 families - all in affluent

S. Peter Regent Sq.

(4) 14 Presbyterian Ch. Regent Sq. LIX. 97. Cornell Tall thin young man - 30/35. Clean shaven except close cap on mustache. Clerical robes - animated expression. 20 Wden. 20 Deacons - 121 S. Sch. teachers

Chapel (1000). Hall behind & some (but not through) rooms. Scotch houses have been bought & 2 halls & a number of Class rooms are to be built.

Mission Hall Compton Place. (Fillen, LCM)

Albion S. N. Sch. hired for S. School S. Services 11. & 7. Compton Place 730.

Open air 8:30 in summer. Children's services 3 S. Schools & many classes. Congregation mostly from a distance. write many young people. Scotch employees. Congregational & others many coming the largest but not full in health all used to preach here. has large numbers. Liter. Societ. Clubs & all seem active

S. Peter

LCM. Compton Mission LIX. 181. Filkins Big ungainly man about 60. grey hair ragged beard Pleasant smile - kind manner - Ashell

See above Sunday night get over 100 to Gospel Service. Men from Compton Place study. People buy cattle in their meeting. mens institute - medical mission College meetings in any room they can get - some crossed S. School mainly the Report by Church

S. Peter

(4) 15 Impudence Mission King + L. X. 11. 17 Manning Big man of 45. Jovial looking - ready talker. Ashell

Mission has 150 members of whom 100 are engaged in temperance work here. Hall in Compton S. 150. Meetings on Sunday in the Hall & in open air also on Wednesdays & Saturdays. Average attendance on Sunday in Hall 90. & on Saturday 'free & easy' with coffee & temperance it is full. - music class working hard - not the ordinary class.

Holy Trinity, Grayson

Baptist. John S. Chapel. LXIII 85. Nicholson Young man - all health - lacks strength - long face. Ashell

Pastor my name. 20 Deacons & 42 Teachers. Chapel large historic building 1300. Schoolroom & many (20) boys' gymnasium. 245 members mainly middle class - clerks, young women in business & open air meetings Sunday & Monday in summer. Praying House Services - S. School 439 members 302 on S. apt. Mothers meeting - Penny Bazaar. Clothing Club & Mutual Improvement Soc (139) - Popular lectures (5/100) Credit Club &

S. Peter

LCM. Shaftesbury Memorial Hall LXIII. 109. Blackman - A big man of 45. frank jovial well dressed one of the most capable missionaries met Ashell

Hall 150. 20/25 volunteers workers. Sunday school 11. & 245 135 members - 50/100 attend. Gospel Service 80/100. by far the best - open air meeting - irregularly managed. Saturday intertainment for the people

② 8 S. John Evangelist

Baptist Chapel Kingsgate S. LXIII. 5. Thomas Frank Pleasant spoke very man. he knew him as some years back he bonded on that. Apple
 Chapel Soc. Lecture Hall 150. de butlan. Rather stranger - Coney
 both used for S. School till adapers for missa. will soon be pulled down for improvement
 Congreg. Work. Class. Office. Thos. Shepherd.
 The new crowd to Xtra social service with preter
 Miss. Cong. 130. Loc. 250.
 Childrens Mission quite treats. the new ch crowd in
 fill the Sunday school.
 Mother meeting large attended
 Mutual Improvement Soc. both sexes. respectable
 very hope. - Arrang. Com. - see program
 Sat. night free concerts - see program

② 6 Holy Trinity, Little Quen S.

Wesleyan - 9. Quen Circuit LXIII. 67. Barbara Gray haired refined old man. good but
 minister & deacons & many contributions. probably weak. - many the old style -
 3740 Visits & 23 SS teachers. Sister Sara was a fine looking woman of 30. - sensible
 but not soft. - Artell
 Church S. Quen S. 1000. + extensive premises attached
 2 min 350 each & several class rooms
 Cong. various - Loc. 400/500. - mixed class
 Small Sunday Schools - 150/100.
 Miss. S. Sch. at Princeton N. Schools. 180/68
 19 Class meetings
 Home Service by mission board. to reach
 the poor people who do not care to come to church
 Prop. Brigade N. of Hope. S. of Hope. S. of Hope. S. of Hope.
 Insurance Soc. S. of the poorest
 2 clubs - Church membership. 237

② 7 Holy Trinity & S. Giles

S. Giles Christian Mission. LXIII. 97. Wheatley Artell
 Little Quen S. Chapel seats 1000. delighted with his way of work - but must be heard
 mission at Seven Deals - near S. Long Acre & Dry Lane or rolling - Licence LCN
 are regarded as founders of this church.
 Church has 725 members for whom the work
 is done -
 at Little Quen S. the services are conducted
 completely - many Cong. 300. Loc. 700.
 in many Church members - some mission.
 but working & some of our hope. do not look for
 to without down to get a pair of tea & love.
 Services also at Seven Deals & Dry Lane -
 to Sunday Schools 704/517 & 200 a week
 open an preaching - Ketcher Services.
 meeting for discharged prisoners & ex-convicts
 - who meet every week
 Nov. & clothing Club. Coal Club &
 Considerable charitable relief - especially
 among prisoners.
 See Nov. LXII. 89 for work among prisoners & element done

② 3

LCM. Dry Lane district LXIII. 131. Licence Tall thin about 55 high forehead. - pleasant
 Chatty anecdotal man - Artell
 Has had one or two mission halls but has
 none now.
 Holds a meeting at the Workmans Hall
 Dry Lane. (In Gadsdens district)
 not many attend it.

LCM. G. Madbury & LXV. 149
visits mostly among Tailors - in shops Thomas
held meeting - the infirmity wants (Poland)
no regular mission meetings. but found no work
but now work

S. John Baptist

Fisher Has been transferred to Normandy recently - a dark
sharsh little man - not well educated - strong on theo.
logical & abstract concerns - for contacts with Tailors Arthur

S. Thomas

Wesleyan Crown Point LXV. 135. Piper
206 people
Crown Hall 2 classrooms in basement - Hullaagoo floor
large hall above - Crocke & other rooms above
(Has Chapel Chapel but lease expired)
No Piper. Specific work open air mission had 200/250
4 meetings Sunday - 1 Wednesday, 1 Friday, 11 Class meetings
meeting in main hall in the large
2 men classes over 200. gathered a fruit the work all
those attend Crown Hall mostly local - working class
Room to Tom Gula. no working party room.
(no matter name of the siles) - Edwin Barcan

Active about 40. Light grey suit frock coat. Silk hat
Evangelist see to west end mission. Success for some time
Sensible hard headed man Arthur

S. Thomas

LCM. Poland S. to LXV. 157
Crown Point to Christian
no meetings for adults - service for children.

Lowie Been here as missionary 6 years Arthur

S. Thomas

LCM. District South of Montreal LXV. 165
900 families to visit
Small hall located about 50 - fills on Sunday
visits in winter - not in summer.
visits factories as well as families - well received
as working man to working men.

Lane Been here 9 years

S. James

Wesleyan West Point Mission LXV. 5
4 Clergy. 5 Sisters. 4 medical men. 2 Secretaries
+ a large number of local preachers
4 Halls. 6 Homes. 5 factories
Immense scope of work - see in notes

Hughes clad in dark cycling suit & stockings - tall straight made
sp. muscular man in full vigor of health. Arthur

works cordially with the Wesleyan Mission. Cardwell
Negan badly by dispensing - system mission asking for
house to house of any that would accept - after a year returned
then fully & are now doing excellent work - Oxford
Wesleyans for the most active. work cooperative - Randy
used to deliberate of area hope for other than mission camp
now - Tuscan
Crown chapel was closed before they took it - then work
in no way superior to the work of the Chgo & Naubigen
under the judiciousness of their relief Farmhouse

S. James

Theristic Church LXV. 41
Estimate flock at 700 (in town)
Church holds only 250 - about 200 come
actual number 300/500 who have declared
agreement -
are all workers in their own spheres

Is just 70. Small insignificant looking man - hand
type of face - no pleasure & hearty, & casual Maule

Does nothing among the people - Randy

non con 3+2

S. George Normanby

Baptist Normanby Chapel LXIII. 27. Matthias Deacon - an iron worker - is also Church Secy
 Shaftesbury Acton
 Minister - Sister (help) at Meads St. 74 S. Sch. J.
 Chapel 1300/1500. Schools below - Blomby Hall Meads St.
 + rent an old Chapel as a mission hall (300/400)
 Church members 633.
 Service (Sundays) Teachers Prayers 9.20. Prayers 10.15
 Public service 11.47. S. Sch. 9.45 + 2.45
 middle class 600/700. 300/400. (large number of young people)
 Con. for mile half radius. (for business houses)
 S. Sch. 480 - attend 84 + 343. at Chapel. 200 over 16
 227 - 25 170 - Mission
 Christian Home. 70/80 members. Service 4 times
 Special monthly service all seats free. get
 many strangers. 1000 members
 Church fed from S. Sch.
 members. Social afternoon. Tennis Club. Swimming
 Navy Hope. Total abstinence (various meetings)
 Pop. Magazine (Meads St.) Billy Hedges - penny bank
 mutine in pavement. Pathway T.
 Mother Meeting at Meads St.

(2) 16 Christchurch Water S.

Street Baptist Chapel S. LXIII. 121. Chilvers. Street built young fellows - 25/26. fronts full face
 Pastor + 40 volunteers including 21 S.S. teachers There is a Chapel in Kettle S. Boyd Carpenter
 Chapel 780. School room 250. large vestry, toilet room
 Kitchen 11 (100/150) 6.30. (300/400) 10.15 50
 medium class main for health. 7.15 60/80
 Some servants + some visitors (American) 170 members.
 large number of young people. short assistants.
 S. School - Navy Hope 95. Temperance Soc
 Kettle Hedges Soc - 60/70. Dorcas Soc Penny Bk
 (Under S. Pancras See page 6)

(3) 3. All Saints

Apostolic Church Goodby LXV. 115. Clarke - wrote a characteristic letter.
 Central building of Dorrites visited by Arkell - (See LXV. 115)
 long prayer daily at 5 AM -
 laboratory, robes apron + others - white + purple
 Cooperation of 60 persons (week day)
 Impression of true freshness in work of Communion
 Lights in altar + incense in a censer - no sermon

(3) 23. S. John Langthorpe

Congregationalist Tottenham C.A. LXV. 53. Suttle. Pastor 4 years a remarkable looking man. Sumner
 has no building except school. 7000 head. covers with stock of woolly hair. Baxter
 A succession of churches - the new one building in
 at cost £12000. Service meanwhile a dull kneel -
 has church a house 1200. with hall for 800.
 Pastor 12. Mission women 2 or 3 volunteers 1200
 45 S. Sch. teachers
 Congreg. many 250/300. long 500/600. - 3/4 local
 male middle class. well to do
 P.S. 9. 200 -
 Aggressive Temperance work. Phoenix Lodge
 L.C.M. day on gracious work in apr
 S. Sch. 362 (79 over 15) - All Saints 78. 237
 many + long service for children
 Irish class - + Reading Assoc
 Navy Club. Regent Park. - Social Annual
 Dorcas Soc - long women work party
 Mother Meeting

at S. Mbs.

Rehoboth Chapel - Street Baptist - LXV. 77. Adams - Post card request information
 Probably a "Standard" Street Baptist

③ 11 S. John the Evangelist
 Cleveland Hall - West Sandham, LXV. 95 Walter - Minister in charge - here 3 years - quite young - heavy & somewhat looking - but good heart. Aswell
 or minister - 2 nuns - 5 sisters. Portulaca
 Hall seats 700 - with school room class 1000
 7 social classes - 250 members & 20 a total
 S. Sch 301 / M. 56. Age 201. N. 66. class 70
 S. Service 7. Am about 500 in whole - 300 Sunday
 look respectable but are mostly poor
 money & salary 830 total in (done properly)
 S. Sch. Club Drawing Room - V. T. See report

③ 23
 Scandinavia West Sandham LXII. St. Ingball - a Swede speaks English fluently - has been a minister
 supporter of Swedish Mission Socy - has established on the coast in Russia - 36. quite capable. Aswell
 House was formerly a Club - includes Hall 100. 1000
 Gospel meeting - Sunday. (weekend) -
 attendance 20 to 70 -
 Scandinavian tailors &
 social gathering - Temperance Assoc & cafe

- S. Pancras

③ 2
 Salvation Army King's Arms Cottages LXV. 107. Bradburn with his wife at tea - young married people with
 nice district hall & street of King's Arms. a boy boy of 6 months - child a fair medium size
 Norton Hall 350. & 3 other rooms. clear eyes & honest in all you face - big tall thin black
 2 paid officers & pretty full staff locally. repus face - speech program of well educated lady.
 Mass 11 am 20 members. 92 soldiers &
 71 Juniors
 Services as usual.
 Song Camp the best about 130 fairly steady
 week groups at 8 am & 40
 back room for children meetings
 get the respectable poor
 make respect & mobilize come in

Catholic Salvation Church - LXV 119 Stanhope - a man down out of the SA
 See Capt Tompkins residence

all Sols Langham Place

Anglican School - Ogle meow LXV. 121 Mr Jackson & Mrs Broadhead - N-1 in the wife
 building has 3 floors kitchen & of west end station - Mrs D is the school
 creche on 1st floor open 7 am to 5 pm mistress
 schools above 100 boys & girls - 11 years old
 looked poor & without inspection
 Has the infants and Sunday - the 1st in
 a 3rd - 3 hand teacher & nurse
 Mother's meet - Maternal Soc. Clothing fund
 Row of Hope - penny savings - Girl's Club class
 all activities for women & children

Unitarian Little Pothol S. LXV 185 Rawlings Successor of Mr Wickett & Martineau -
 Child - Miss Pothol Dr. School - 10 S.S. teachers & 6 other man of 38 or 40 - brought up a Quaker - married a
 many Senses 50/60. Coery 40 (Chapell St. 300) German wife with whom - however, than he traps. Aswell
 S. Sec 100 / Dongo - day school passes to S.D.
 Educational & Moral work prominent -
 School & Church library - Sunday House
 Gymnastic class for boys - Young Men's Club

S.H.D. 15.1.07
G.H. 15/2/07

Copies

[i]

fols. 1 + 21

Police notes

Districts 2 & 3.

5

see Booth, Life and Labour.... 1902-3,
Third Series - Vol. 2 - Chap. IV.

[Booth's notes: Police notes: Districts 2, 3.
fols. i, 21.]

Police notes District 2.

Abundances

North Hart St
Theobalds Road
Smith High Holborn
East Gray's Inn
West Nury St
St Johns the Evangelist
Holy Trinity

XIII I 15

walk with Police Constable Rob Turner
A Scotchman 12 years in the force & in this division
Muskhead Court - Corner Gray's Inn & St Johns
Families in each room - rough - especially women
Drunk & P.C. - Children pale & dirty - one rough on
Saturday, Monday nights
Fulwara rents off Holborn used to be very rough
two common lodging houses harbored a few thieves
Leigh St off New Street, down open some broken windows
no thieves or prostitutes - not much trouble to Police
apt to be noisy on Saturday Morning
Laple St. worse - Costers - bread & meat
Dean St on S. side all down or rebuilt or condemned
Kingsgate St. to the end near Orange St. on W side is noisy
like Laple St - 16 & d b - bad people
Turk St a bit rough

General Remarks
(*)

Drunk very rare indeed to see a child drunk before
15 or 16 & then only in Coster class.
There used to be 3 brothels in the sub-division they
are now shut - Rooms open others
Method of Prosecution for Caricature at Sessions
less effective than might be

Abundances

North Russell St & Guild
Smith Hart St & N. St
East Gray's Inn
West Montague St
St George Bloomsbury
Holy Trinity

XIII I 27

P. C. Turner. 13 July 1891
Robert St. (near Doughty St). narrow doors shut - windows
clean - respectable working class - no prostitutes - whole
street women rise and turn her out if it suspicious one
Emmen St. very rough poor dirty messy - children ragged
have playing in men beds - Criminals - d b or d b banded
rather than b b - Court marked 16 banded in doors
Chapel St can be noisy at times
East St. noisy west of Harpal St - All people with the
New North St - poor noisy d b rather than b b
Newford Ct rough poor without thieves - broken windows
and children

XIII I 27
Cont

- ⊗ Zeevalley - Holborn Glauconia Wm Club "still rough but not so bad as it used to be"
- ⊗ Guelkroon. The two rough spots are Guelkroon & New North S. Less of them but what remains is worse north of Theobalds Road dwellings are turning into offices. Russell St into Boarding House
- ⊗ Drury Lodge is moving to make garden of the no longer needed house -
- ⊗ Netty greatly increased

Non-dane

- North. Tavistock Rd Constable P.C. Turner 18 July
- South. Guelkroon nothing particular to note in the small block
- East. Ina S. Guelkroon except the widening & improvement of Little Guelkroon
- West. Woburn Pl S. now to be called Herbrand St -

Christ Church Woburn St As to treatment of ex-convicts Turner said the
XIII I 62. Detectives always knew them by sight. By name. - So if any information was given it was by them -

Non-dane

- North. Eadsley St P.C. Turner 19 July
- South. Russell St
- East. Norton Crescent Russell St - perhaps still yellow - not many
S. Cannon St & Woburn Pl
West. Gordon St
S. Pancras

Eadsley St Tavistock St Gordon St are all alike - red to yellow -

- || Norton St behind Norton Crescent - common lodging house for women - disorderly character
- || Brantome Place is rough, overcrowded Irish & thieves - open doors (hatched) windows - dirt, women smoke, babies sitting on door steps - children idle & dirty - much drunkenness - will sell their Christmas amusements - tickets for sea side only sold
- || Blackline may be added to d/b of north
- || Norton Crescent means similar - small houses - partly demolished those that remain are bad - some came here after demolition north of Cannon St. Stick to the neighbors

XIII I 27
Contd

Mableton place many double houses & 2 Comm. long house 6' 9' tall - double houses are practical
brothers - Bits of bacon & bread in street - purple
barricade black rather than hunk

General remarks - Northome Pl. & Crescent mess give a suade check
to the yellow red proximity of the Newford Estate
Some are out casts from Cromer's clearance
As to P.H. Clong time - A good deal of trading
by Publicans after hours in back room - Tradesmen come
in - Clong time suspends them - Publican don't
like to turn them out - They fill up & adjourn to
back room - Impossible for Police to follow -

Boundaries

North Newford? Walk with P.C. E Tait - 16 years in Service 10 others
+ High Holborn
South Lincoln St. Hiller Newford S. Shops with signs + tattlers etc
+ cany
East Stable Jan Holborn rather poorer - some working class are
West Little St. Lane Smart, Olds (Moor?) poor but not the lowest
Holy Trinity + Sand no thieves - 6 rather than d 6 - has a provision
XIII I 85 windows broken + patched - bread - cats picking amongst
garbage -

General remarks - Most trying duty the regulation of traffic - not too me
cand as it - Has noticed no change in the working
class - they drink as much as ever when they
have the money -

Boundaries

North Newford S. P.C. Tait - 25 July
+ High Holborn
South King Lane Holborn West - hasta St. replace dark blue hat
+ Sign
East Little Lane Trinity Lane d/b rather than black
West Ince Lane East Side Drury Lane - Goldsmiths Alley - very poor
S Green My imp class - about as rough as we have them
S Gals Smeater d/b - Goldsmith S - poor rough not prostitute
Holy Trinity but thieves - Catholic cooking Irish music - Faces at
XIII I 95 windows of Criminal type - windows pane clean
* Mactlyn S - respectable occupied -
Newton St - common loafing house d/b lead

XIII I 95 * Parker S. S. side of west end street black.

Cont. Netterton S. horse rough noisy class - organ playing
crowd of children dancing & listening - pale - faint
boots & feet - bread & mess in street - shops are
closed & market tables & road sweepers - doors open
bird cages hanging out - windows unbrushed & faint
clean - d.b. rather than purple

General remarks - Netterton in Parker's area by reason of
demolition - followed by worsement in Netterton St.
at the end of Drury Lane the d.b. has nearly
moved across the street.

Boundaries -

North - New Bedford S.

P. C. Tait.

South - Long Lane

Small S. pink rather than purple

East - Shaftsbury Ave

Shorts garden. Irish rough poor - fly bricks at police

West - Endell St

but are not criminal - d.b. as a mark

West - Arthur St

Real S. much the same - many Irish Cockney but

S. Giles

between Long Lane & Castle S. it is purple as a mark

S. John Evangelist

Queen S. more rough down lane - 6 stones dwell

XIII I 105

east of Dorset House but in tenements - also as far as it

can be - rough set sitting on door steps - d.b. bands not purple

Nottingham Ct. still black - 3 or 4 police had their

heads cut open here last day - all doors open - bird

cages - mess banners - bread potatoes - lemons

draggled thatless women - windows dirty & patches

Mercer S. flats pink on east side but not to good to

the west - market tables & carmen etc.

Little S. Andrews S. improves - 10 has Castle S. slight

Genl Remarks

no change in Nottingham Place or Shorts garden

worsement in Real S. - owing to displacement in Parker

" All the rough Irish are born & bred in this neighborhood

Streets messy with refuse - Vestry very lax & slow

noticeable absence of happiness - hardened look of the

women - the further look of wild beasts - children pale

& ill looking - Great indifference in the houses - open windows

showing unclean beds & tables lying about in chairs - dark small

rooms - but flower boxes outside each in the roughest street

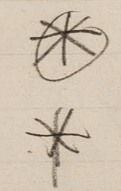
Market tables by side
S. & R. side
Irish cockney not improved
west side of the church
offer & back in the head
of a policeman has & then
will not move unless the
hand is pulled down.

Dundane

North G. Lane S.
South Holywell S.
East Lincoln Drive
West Drury Lane
Holy Trinity
S. Clement Lane
XIII¹ 117

P. C. Yait 28 102
Sardinia S. like real? Some thicker no prostitutes
Plenty of Irish - d.b. rather than Purple
Sardinia Place - Chilean pale sore eyes but well fed
Wrea Court old residents mostly gone - occupied
now by a better class
G. Wold S. (exat Deabok, Alder) d.b. now not Purple
Lille Wold S. (exat Sardinia Alder) worse than
Nottingham C. many flower girls downe Irish
fighty set - Baskets of roses on the pavement + 906
among them
Kemble S. like real? - not so bad as Nottingham C.
but d.b. rather than Purple - dirty children
Drury Lane - west side part down S side d.b. now
Nagst² C. meat most bread about - Chilean sore eyes
Stanhope S. gone down of late years
White Horse Y² worse than the rest but all round
there are many covered persons - + those who w²
not be fast drooping a brick on P. C.'s head if they
got the chance - shoes all be d.b.
Vere S. poor rough - d.b. not CG
Denzell S. poor low rough going down
Clare S. d.b. rather than Purple -
Great changes here about - clearing of Clare Market
Hollis S. - mess - old boots bread fish holibout meat
Lips in Street - d.b. rather than Purple

General Remarks



General worsement in the streets that remain
following demolitions -
Good temper + curiosity of the inhabitants of course
"Gor Inspector I suppose" - Don't pull down our
houses sooner before building us up others
See he's taking our pictures - look you best Sirs
Hot thundery day - Sleazy weedy man - start busy
Irish women + a few Aramae faced Chicks in the
Courts + streets - Many small Public houses full
of worm + Chicks - ~~the~~ Messy Streets

Police notes District 2

Interview with Inspector Tildesley of the E or Bow S. Division
 XIII^T 137
 Chief Inspector at Bow S. acting as Superintendent
 Conversation to be considered strictly private
 Has been in Service 25 years much of it in Soho Div
 Has shut up more disorderly houses than
 any man in the Service
 In Soho shutting up merely 'moving on'
 but was useful & necessary to keep them within
 limits - otherwise every other house w'd be a brothel
 very nearly every other is now - kept by foreigners
 who ought to be expelled - Licensed houses the
 only solution to protect the 'wavers'
 Children fetching beer bad because of the
 language heard &c - Presence of children does
 keep things quiet - Children don't get drunk
 women begin when they go shopping - does not
 recognise any increase - Men's drunkenness
 decreasing - due to Education & temperance work
 Police receiving payment very rare - knows nothing of
 naturally, very many dealers etc -

Amendments

North Long Lane walk with P.C. G. Moir
 South Strand White Hart S. out of Dray Lane - over crowded on
 East. Dray Lane Saturday night hardly d.b. in place of 6
 West Bedford S. Angel Court 6 + a 6 rather than Purple. Costers
 S. John Evangelist a few thieves (not so bad as little bit a S.)
 S. Paul doors open 'bread haters' have sore eyes ill babies
 XIII^T 141 + dressed but clean children
 New Church C. still d.b. but less of it
 Feather Court - the worst on the subdivision
 thecos Costers - paper mess - 6 cats
 Helmer C. now 6 rather than a 6 - no longer open
 into Angel C. - Catherine S. park rather than Purple
 Lumley C. Dull in C. no residents
 Maiden Lane Shooting & Dramatic Club often visited
 frequently by pupils etc

XIII. I 141

cont.

*

General remarks -
 Better met way to demolition, Debnilag.
 Those displaced tried to get rooms near T. failed &
 then went to Dattersca -
 West side Drury Lane to be a potatoe market
 Covent Garden does more business every year.
 Number of licensed houses does not affect Amsterdam
 Date of Deaford closes those whose lease fall in

Boundaries.

North Long acre

South Strand

East. New St. & Deaford St.

West. S. Marks Lane

S. Paul

S. Martin

XIII. I 155

P.C. & more
 Deaford Alley - Taylors Alley a/b in man - no one there
 Turners Alley - worst spot - worse than Fiddlers C
 because more of it - many fights here - a police
 mans throat cut 3 months ago - a bar class of rough
 low class market pattern - Irish Cockney - drappled
 worn - sitting sitting on door steps - bread & mess -
 Court - 4 or 5 persons to a room - doors open
 Children's ^{toilet} ~~toilet~~ in holes - but well fed & clean face - felt
 Smelly, awful place - favourite escape for watch Snatchers
 There are but not prostitutes live here - a/b barred in
 map purple - (not col'd in large map - some mistake)
 Chemistry Alley South of Church all down now used

*

to be den of prostitutes
 Deaford bay now purple rather than a/b
 Hanover C a thick long house - rough -

Genl. remarks

||

no bar but the Courts over West side of Deaford bay
 Strand becoming less of a shop, St. Hotel remains
 going to shop further west -

*

||

many fewer prostitutes in the Strand - also some best
 Confidence trick much practised on American

Northside

North Strand

P. C. G. Morrison

South Vic. Subanc

Villiers St. Chang + - haunts of prostitutes - street
thieves of an evening.

East Essex St

West Northumbrian
av.

General remarks - Disappearance of dark blue
shots from York Place or rise of new hotels

S. Mark

more objects to children fetch beer because of
the lights + the language - only applies to better

S. Clement Lane

St. Mary's St

XIII¹⁶⁷

Class character - rough children hear it always
never has seen a child drunk but seen them

give drunk - not even the most drunk have
wined allow or encourage a child of them to get

drunk - Fear of child drunkenness is not the danger
£ 30,000 was given for Charles P. H. 3 years ago

(*)

Increase of manager system decrease of brokers
business in this district - many Scotch in the police

Southside

North Cowley St

walk with police const Albert Gannon -

South Pall Mall St

General remarks - Subdivision peculiar because
of numbers who come to it in the evening pleasure

East S. Martin Lane

West Haymarket

S. Martin

XIII¹⁷⁷

scenes + prostitutes - Nether the worst feature of
prostitution - but the new laws now coming into

force has already made a number leave the
country - they will pay fines but not to be taken

as to migration - working class displaced have
come to Dalrymple - when he goes there he sees them

Amusements

North High St

South Cranborne St

East. 9th St. & ...

West. Chancery X road

St Giles

XIII^I 189 *

P.C.: A Gunn 30 Sept

West St. ... bad reputation for

'snatch' men - i.e. carrying from person - also for building

troubles & prostitutes - influx of prostitutes here of

an evening -

Lumber Co. small shops - general dealers - & receives

power night noisy most nights - a few thief prostitutes

Sunday morning the busiest time

Tower St. less bad than former - because fewer people

those that remain are the same. prostitutes better than

these last two have more criminals - more than well

Little St. & ... miscel class - not criminals

but their friends - look fairly well to do

East St. market mice

* White Lion St. many prostitutes live here but

as not by men home

Shaftesbury Av. North side shops letting rooms down

Several prostitutes here.

Street ^{near Convent} ... block of ... some criminals

Cross ... faces ... bread in street

no over crowding that he knew of - landlady's street

Church Lane ... both sides

Phoenix St. out of High St. - West end occupied by ...

bullies & their associates - one known bully was sitting

on horse - smart tall looking young man.

* Genl Remarks - Rents nothing under 8/ for 2 rooms - & you would

get more for 8/ - 10/ or 12/ more usual price in

working class street like New Convent

Very large numbers of prostitutes - English French German

Napier - They run up the rents - For the foreign women

the bully is of distinct use - He poses as husband when

lodgers are sought - & pays 2/ or 3/ more than possible

much resembling of public house

Abundant

Police notes. District 3

North Piccadilly

P.C. A Gunn - 3 Oct

South Pall Mall

Jermyn St: Double Massage Establishment

East Haymarket

"sent themselves to their customers" - where does

West Green Park

the more, come from to start these places

St James

no poor in this walk -

XIII^F 207

Passed immaculate Stwell - a well known belly

Abundant

Leslie St: out of wardroom - many foreigners

North Oxford St

Beaconsfield Pl. Lodgers for Prince Hall people with

South Crutcher St

trades of dogs etc

East Chancery Lane

Little Newport St much improved. Active besty mania

West Wardour St

has driven prostitutes to East side of C + road of

St Anne Soho

Shaftesbury Avenue - out of parish

XIII^F 213

Newport Ct. General dealer - some thieves tough

lodgers - windows dirty -

Newport Allys look better than they are - Superlatives

look to appearance - lowest rent 6/6 2 rooms

rent paid however little is left.

Green St no poor, better than formerly

Church St. Prostitutes driven out to Tottenham Ct. dist

Friar St. mixed many Prostitutes, Thieves - a noted

restaurant for bullies

Dean St. a little better than Friar St - no crowd

Old Compton St. - many guardsome foreigners

Richmond Allys (Dean St) Colony of waiters - come

home late - fan but uncertain earnings - gamble much

never seem to go to bed

Dean St has become a Jews haunt - great many children

well fed & clothed - dirty -

Little Dean St looks purple rather than red on

North side of C6 on South side - Prostitutes shut up

"Nack Cottari" - a feature of Soho - existence could not be

guessed in

Soho Sq. - only one with 4 corners - streets from Centre

Great Newport

note about habits of prostitutes & foreigners - less respect

favours night & they are improved - many foreign clubs - late hours

Normans

North Oxford S

P. C. Gunn

South. Coventry S

Report C' (Report S') was a den of prostitutes

East Wards S

but they have moved out - some remain

West Norwich S

Windows dirty but unbroken - drapped blue

S. Luke

Tests 10/ or 12/ for 2 v - purple rather than 16

S. Peter



Report S' - Massage Est. run in for robbery & found to

XIII I 22g

be a simple brothel. Foreigns above at rents

Greens Court Little Pulling S' - many Jews many

dark - faint wall paper - Another "back cottage"

Genl remarks

No own clothing except among Jews -

Very few clean in the streets -

Many restaurants - great want of open spaces

Why should not Soho & Golden Sq be opened?

Org. Not in the small Churchyard of S. Anne's

Normans

North Oxford S

P. C. Gunn. 7 Oct

South Quadrant

Null yard (Little Pulling S') now all down

East Norwich S

Ham yard - Soap kitchen

West. Angyl S

Smiths Ct now casual laborers - now quiet

S. St. Peter

S. Thomas

To be continued in next book
13. J.

S. Thomas

XIII I 243

Mewer S' "Theatre Club" a night club

XIII J 1

Middle Lane - 2 disreputable looking houses - long known as brothels

otherwise occupied by cloth makers & bootmakers. Sillings &c

Remarks

Streets nearly all asphalted. easily cleaned & free from

influx of Jews - made a street look bad but their influence

has a quieting effect -



Note alteration in character of streets by large blocks

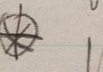
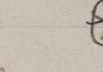
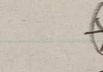
a good block may stand next to a bad one - with

marked transition from good to bad

North Regent
South Piccadilly
East Golden Sq
West " " " "

S. Thomas
S. James

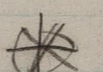
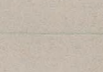
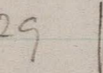
13 J. 17



with P.C. A Gunn. Monday, 10 Oct 1898. S.H.D.
Starting. Corner Glashouse & Regent
Warwick S has had several houses of doubtful fame. all cleared
Business Club together & have special watchman to patrol
King S. houses being a mess. rents will be raised & out they must
Golden Sq. well kept but shut. "great pity no one ever uses it"
Business houses all gone. Carriages over. few residents
Across Quadrant down Cur S. respect able except 1 massive one
Sackville S. have been prostitute. but cleared out after complaint
Nightingale Arcade. rendezvous for prostitutes. - Gun thinks they should
be kept to high places & out of the street
Clifford S. macadam. too steep for asphalt. wear & slipper
Remarks Practically no horse waste in King & Regent S. - nearly all
asphalt & clean. no old rubbish about - in many old
corners lined sandwich beams along a mile
Prostitutes rampant at - but just as many of them - call them
masses
Noticeable absence of children in the streets

Talk with P.C. Gunn

13 J. 29



Soho remarkable for number of artisans who work here but
live away
& for number of foreign who both work & live here. - French, Italian
& for number of pleasure seekers who come in the evening
& for number of prostitute houses - & public houses & restaurants
Also large & mercantile colony of Jews - no place for Englishmen
Some streets all French - shops restaurants & all - some might
be Whitechapel - every face Jewish - women being good & notice
in short wondrous in Helms
Roughest Street in Broad S. - not from its present (New) inhabitants
but the language of tradition - Coffee shop a thieves house &
to it come old inhab. who now live in S. Lanes & North Dale
Their presence leads to town in spite of the Peaceable law -
Coffee shop used as house of call "to inform business" i.e. thieves
in West End shops streets - Don't show windows - Fuller, Carpenter
If no lateral crowd the thieves make one - one plays the
check here for instance in Market Street & the workman in
his dinner hour in the victim - Best thieves are small

Talk with Gunn
13 J 29

Contd.

Crime statistics - perhaps less with violence - thieves
& house breaking as before.

In many cases poorer class much less violent - mainly
because of an absence of rough class by business premises
& partly by the quiet surroundings.

Netting has increased & is increasing - no doubt about it.
Nostradamus was about in all streets at dinner hours.
Not much good running them in - they then find their way
Cheap newspapers with latest news & main cause
men & boys - all are affected. bottles made in houses & they
You will never stop betting & prostitution.

Prostitutes are of all nations - French English Belgian German
in particular - rarely Italian or Jewish - Ponce is British
also of all nations - a large number are English - nearly all
known to police - thinks it will be crushed by new law
just come into force (12 Oct 1938) punishing by imprisonment
& deportation - it has already had so much effect
new law touch such as make whole or part of living out
of earnings of prostitute -

In Piccadilly & Shaftesbury Ave prostitutes work on one side
& Ponce on the other. Each prostitute has a regular beat.
Each prostitute has a regular beat - See the rest of them.

Number of Public Houses above the needs of the district.
Not one shut before regulation hours - busiest in dinner hours
Many do large trade in sending lunches to "Settlers"
Highest price he has heard of £43,000 - but more women had
Managers are replacing prostitutes & are much higher class
Swear before the Justice that they are large concerns - by me
know they are not - business excused & we are concerned
not much doing after hours in back parlour

As to ex-convicts - never told of if they are bent on honest
massage establishments were brothels with another name
very active, has driven in many of regular brothels
into these places.

Noted

with Francis Tompkins. with P.C French. Oct 17 1898. S.H.D.

South Newington St Starting Corner Tottenham C.R. Newington St - East
East. Russell Sq & Montague Place. Lodging House & Hotel. Windows half down
West. Tottenham C.R. with lace sashes - looking glass - side board - Jewess She

S. Giles. dragon. Noisy House Keepers. gazing out of dining room
S. George Alley windows with silk dresses & dark greasy hair fingers.

13 J. 45. Round face: under-sized foreign men servant opening
front door in tattered dress clothes - red rather than
yellow -

Lower St houses garden made into one lawn garden by Bedford Estate

Keppel St. Board of Residence. Shabby reputation
"Romantic actresses & music hall artists" not bottles
looking men home with them - draggled & shabby

look about curtains & windows of some of the houses

Russell Sq. next largest to Leicestershire Sq. No
no boarding houses - not in Bedford Sq.

Tompkins Sq. nothing else

Remarks: no more except by Oct 5. I hear there is news

Great district for Noisy House Keepers by Jewess. Patronised
by Americans - an American color, in Simmons

Some houses of doubtful reputation - not bottles - no
question asked until it becomes too apparent

Few P. houses do a heavy family trade

Mansions & flats beyond needs - a number huts & tenements
or to let

Streets well paved with asphalt. excess Alfred Place

Noted

with George S. with P.C French. 18 Oct 1898. S.H.D.

South Newington St Starting corner George S. Tottenham C.R. - South
East Tottenham C.R. Windmill St front garden, Mortality, Clubs - Cobble paved SW

West. Charlotte St Percy St. Hotels. Clubs open at night for gaming. Percy St
S. John Evangelical "a house of convenience" - Stebbins St. under the women

S. Andrew Gress St. houses out of repair worse in than out. windows
broken patches - home work - no curtains to some ground

13 J. 61. Some eyes ill grown bands, legged children -

Some houses occupied by police - others by prostitutes. Fuller

Small landlords - ground landlords Duke of Portland - men - others
a distance to west & landlords

13 J. 61 -
Continued

Frascati restaurant stretches back via Strand, both to the
Hanway St. oca curiosa, shops.

Rathbone Place noted for night clubs. one later closed
for gambling - Proven that landlord was taking high rent

⊗ These houses were being used for unlawful purposes
Difficulty in most cases to discover Landlord.

Charlotte St. at South end on both sides Hotels of
doubtful reputation - not brothels but houses of convenience.
tenement houses & clubs

Remarks note change of paving with change of paving, here
cobble whereas asphalt almost universal on East Side

⊗ Two curious licenses. 42 Hart St. for beer & spirits on the
Cannon side bottles beer or spirits - beer by the bottle and
spirits by the glass or by quantity.

Another Hanway Place a dealer license with wine
on in glass - both supply biscuits & sandwiches
& are usually business men - a Cut above a P.H. other
examples are shops with houses in the Strand & in
the City - Free Britons also compare with them -
might be included as restaurants.

⊗ A number of clubs. French say exist for convenience
of Nulkin - he goes there while the woman takes her man
to their room - Large number of billiard tables
one on map of 12 Oct when they law came in.
Oxford Music Hall attracts prostitutes but not so
many as formerly.

⊗ Rising Sun P.H. Cornhill 1/2 mile Tottenham C.A.
most magnificent in London - carved & fluted Bath Stone
Cost £50,000 free house built for son in law as wedding present
he pays half cost

⊗ High rents, ^{here the road} bear little relation to means of which
comes on not proportionately higher - high rent means
less personal expenditure

Normans

North. Mortimer S. with D. C. French Thurs, 21 Oct 1898. S.H.D.
 South. Oxford S. Starting from Gosage S. Charlotte S. South West.
 East. Charlotte S. to Bennett S. like upper Rathbone H. from 1 fam. & a m.
 West. Regent S. Windows broken panes & dirty - thin with upper
 all Sals Rathbone Place is "one of the dens that has to be
 All same looked after" - good storeroom, thieves, prostitutes, & thieves
 13 J 77. General furniture dealer with goods heaped on pavement
 bedsteads, bedding, oil pictures, plates, desk, com.
 Chair leather trunk, kettle, piled in a heap
 in side common lodging house frequented by foreigners
 14 paved - cobble mess - Drunken women to sit
 10 or 12 families. Overcrowding, babies half English
 half foreign. open windows. Wash hanging in front
 women from here walk the Tottenham C. Road.
 Restaurant on W. side cuisine bougeoise -

⊗ Into Oxford S. - west. Alsatian Club. does not open
 till midnight - very expensive supper club - not used
 for betting or dancing but no respectable women go there
 Castle S. East. Sweater, tailor. take work out from
 West End House. distribute late. Some live on money
 Landlord's can let front room to two sets of workers one
 by day other by night - frequently done -

* || Wells S. one or two brothels kept by man & wife.
 Mansions where women who walk Piccadilly live
 Adam & Fox Court (Castle S.) 4th floor. news vendors to
 Wincles S. 4 houses of which 2 are brothels
 1 x 2 mansions in middle of market St. - shut has failed
 as mansions & as club - no to be seen

* | All Sants. very high - Royals come here when in London
 Portland Street. mix of shops. Restaurants. Cannot describe
 doubtful manner to. Let Polla S. Peter Robinson, assistant
 Great Castle S. also shop assistants

Remarks || Considerable number of brothels & massed establishments. Prostitutes
 complain that business has been distributed by the police. The women
 walk by grade. This not overlaid - best in Piccadilly, Regent St & as
 they go older descend to Oxford S. Tottenham C. Rd. & so to Tottenham S. Road
 near bottom at Regent S. cannot be traced lower
 Oxford S. from business 30 years with port carrying traffic - women may allow
 not easy to get through com. all this is done in the alley - not much theory
 from pure & special constable & attendants a look out

Nonnaans

North Grafton S with Constable French 21 Oct 1898 S.H.D.
 South Grafton S Starty Cor Tottenham C.N. Gorse S - rather long pass
 East Tottenham C.N. Tottenham S & Pitt S - how near all foreign
 West Cleveland S Restaurant au midi - Chausure sur mesure +
 S John Langdon S 2049 Anarchist club called "Communist Club"
 13 J. 91 Charlotte S - wood paved - the foreign colony has excellent
 french the prevail language - shops & clubs on all sides
 Gorse S still a market S - but stalls being moved by
 police because of increased traffic - wish them to go into the
 side street -
 Cleveland S Hall used to be immense dancey Saloon
 now tenanted by West London Mission
 Fitzroy S like Charlotte's - Heart of Foreign Club laws
 some gambling some respectable -
 Tottenham S - where the first Picnic of Wales Theatre was
 afterwards music hall - then Salsbury - now shut total

Remarks 13 J. 101

note number of foreign & number of news -
 evolution (1) Monte carnegie Coach making over - or shop can &
 Cabs owners or drivers buy over - Dunt - (2) Rich class
 leave - shops & clubs remain & some have come in - middle class
 from their shops they may become drivers - Cab washers
 living over not own or drivers - Us - or if an owner lion
 over he is a coster - Later in central district come
 conveniences into factories & warehouses - or rebuilding so
 that one side is mansion & the other garden

Nonnaans

North Devonshire S with Constable French 25 Oct 1898 S.H.D.
 South Mortimer S Starty Cor Cleveland S & Mortimer S
 East Cleveland S G. Nichol S. Street market on Sat & Sunday till mid day
 West Portland P. G. Portland S. shops sews app. - masser establishments
 Holy Trinity move than double - Alder House S. Prostitutes. Hotel
 All Sides used as place of convenience
 13 J. 103. Union S. casual Irish codgers - old fashioned donkeys
 Hinds draws ashes, burned up tom, mess of hats
 potato harrow & dead cat in street - but no bread or
 meat - On left side of masson Street rebuilding & the

13 J 103

Cont.

Hospital is to take remainder of S & E. Candover &

look better. but contains the Union & Hooker turned out

Foley S. a space above Gress S. - women & children live

here but men are taken to houses of convenience

Saville S. like Union S. + up Rathbone Pl. Irish

Cochins - thieves. Throgdon - no men. cobble paved

Langham S. Some questionable. Hotel. + many women

who walk Peccadilly live here

Gosfield S. new flats - pink class. cluster artisans +

'women of easy virtue' - old houses mixed class. the

house rented to an hotel, 20 families a 20 rooms

'must crowd in somewhere' - Advice out by business succumb

or rebuilding insisted for the poor

Chipstone S. almost given over to foreigners - two clubs

one 'The Believers Club' the other German Christian Workers Home

young men come over to these clubs + are from lodgings

up Charlton S. very messy. bread meat. Vines. potatoes

panies fish bones. mussel shells. Shrimp legs + shell

Charlotte S. great number of apartments. ladies in apt.

have forenoon of hours. one clean + neat. The next day

holer curtain + - these may be the divided houses

there have been several conversions

Remark

Poor streets are Union S. Candover Saville S. all

would be considerably improved by greater attention

to street cleaning + paving on the part of the Municipal

Body. Better to repair + put down asphalt rather

than retain stone blocks. + Pavement vesty also to

Udome in this -

As to flats

As to flats the present supply greatly than demand +

would soon be far greater - immediate effect to drain

better class from narrow + thick - thus purple become

pink + pink purple

Boundaries

North Euston Road with P.C. French 27 Oct 1890 S.H.D.
 South Grafton St. to Starling Court Hamlet S. & then North - Cobble Some
 East Grafton St. to Tomlyn Pl. windows broken - home workshops no prostitutes. In a way
 West Portlan Pl. * Class street like this the inhabitants want have them
 all South | Complaints to report the lunatics them out.
 S. Savoy | Duke of Bedford's Estate ends about here (Chenier's house)
 S. Tottenham | becomes a road - News is part of Duke's Estate - now a
 Holy Trinity | cab yard with cab washes & horse cleaners long above
 13 J 119. * | a cab driver neither washes cab nor groom horse a
 man at 21/1. her week does the

Little Gower Pl. cotten casuals & windows out, broken
 down open bread & vegetables by & about Chichester & Bann
 * | Euston Road questionable Hotels - some regular brothels
 Inspector becomes has had a regular course - object to drive
 them out of the division tho' they do not elsewhere

London St. across Tottenham C.A. - best neglect side street
 mess everywhere most offensive - yesterday & today
 Whitfield St. indescribable men - large & L house with
 married quarters - casual class & thieves - Caagun hangy

⊕ | Marybone Radiant Club - noisy Socialism
 Northwell Road two blocks - N side by from Tottenham
 each house communicates with other inside - a woman
 windows broken pasted with brown paper - stuffs with rags
 like upper Rathbone Place & Mincing in character

Remarks | Euston Road known to the trades business there as "the road"
 Poorer than Little Gower Pl. Pancras S. Whitfield Pl. - homeless
 may be due to income

⊕ | Did not think education had lessened crime - ^{more increasing} less might be
 by many influx of workmen Tottenham C.A. workshops - by the way
 by few by bus - Poor bound path for Tottenham A. Station & Gower S.
 more female than male workmen in division - 4 past
 age any one drunk was 17 1/2

⊕ | List of poor streets & their description
 Gresse S. - poor with prostitutes & thieves
 Upper Rathbone Place - poor. Much thieves
 Little Gower S. - on poor
 Saville S. - poor - Savoy - drunk Tottenham - through & described, clothes
 Stephen S. - poor both the Gresse S. some prostitutes
 Whitfield S. - common poor in White Place - Cleveland S. poor
 Mincing S. & Cannon S. - both with cross streets - Eastern & Western
 Pancras S. - Little Gower S. - by poor & by street & poor

Adams we come
 what respectable
 look at the poor are
 even a woman for
 Manager Club to two
 late & poor

Sub-division
Inspector Woodman
13 J. 139

Has been 20 years a police sergent - formerly as detective
ins. a year Inspector.
Boundaries of sub-division -

⊗

Prostitution, betting & women's drink are increasing
thieving & raffles diminishing. Drink houses are on the
at a stand still if not actually decreasing.

⊗

Nothing increasing by leaps and bounds proportion to other
forms of vice. Has had one man a few times, always ^{with} this
excitement convicted & fined £5. but began again at once
might be found betting at this moment - no more than
£5 can be imposed for street betting & 3 persons must be
found together to justify an arrest. Too clever to bet in his
shop where would entail £50 fine - will now be stopped
In London is almost extinct a horse racing - very little
a football - football betting, because to subdivide. Baseball
Half penny news taken. Prominence this given - the cause
& effect of betting craze

Women's drink, an increase. Has never seen a girl who
drinks under 16 years - never common in girls before drinking
They sometimes take too much but are suspicious & do
not drink for drinking's sake - enough animal spirits of
their own - very little upsets them. Whiskey, a sturdy stomach
That is why they are noisy on Sat. They are paid to let me
and I have us lunch home - take a nip & finish themselves
hilarious - something true of men on Sat. but Saturday
drinking goes into drink houses - takes the place of dinner
Women seldom drink alone. There are class of women London

⊗

⊗

⊗

⊗

Faded girl who drinks once a day - prostitute on the corner of
his name - seldom get drunk - laundress women by reason of their
nature of the work the nature of their work - married women who
drink because her husband drinks - Not evidence of increase
in women drinking is decrease of noise take get a street
7-10 years ago followed by a long crowd - it is not what it was
or that women have felt exhaustion of their bodies - increase may
be due to fact that feeling of dis-ease has been destroyed
number of prostitutes has also increased - great number live in
sub-division who walk to Paris & Newport & Foreign
France, Genoa, Belgium, especially to the town of Avon -
See the rest as to the methods pursued & as to what
can be effected in the way of suppression - all interesting
rest women also described

13 J 139
Cnd * *

No money may be given to a constable without sanction but that is evaded. An order to help the public in any way - either showing the road or calling said provided they do not neglect duty - but not to accept money. "There is less for than there used to be"

* Money given by publicans is called "call money" has taken place of drink. Some still drink but it is too dangerous for both sides. At end of week police man or beat hits his head in - publican knows what he has come for than the money road, & away PC goes. This money is kept not pooled. Some men won't take it & are said to 'short' a beat. & it is advised not to put them where it can be had. Publicans who once cease do not easily begin again.

In no case is haymes made to induce a man to neglect his duty - inadmissible in theory but no harm in practice.

* Opinion as to Chedon be sent - (to be read)
Class of girls who become prostitutes & the way get -

* Importance of good forewomen in factories
Shifts & quiet demolitions - give flake -

Special Licenses

Session -

Bye women 9170 *
13 J. 159.

While waiting to see Inspector Miller went into the license Justice Court - account of proceedings.

Talk with Sub
98 Smith of 5 lanes
Police division
at New St. Peccadilly
13 J. 187.

one of the best & ablest of the Superintendents - ^{Guff name}
He examined Gumm as to what question ^{all these facts} had been
asked & sent them to the Chief towards complaining of
them. Ser CH is man of same temper - choleric &
most strict official - Smith gave short answers &
began to write - so had to be irritated into giving his
attention - Satisfactory interview followed but opinion
of no value - never seen a Chedon drunk but once -
a sleeping baby - Thinks soot & gas no harm if all done, otherwise

6

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

[Reports by Booth's "secretaries": Churches and
clergy: summary of District 2 [based on
replies to questionnaire]. fol. 1.

Churches & Clergy

Summary of District 2.

St Paul St. Elias St George
St George the Martyr St George Brimstone

Name of Church	Accou- modation	Average Attendance		No of Comm- unions	Persons Employed			Sunday School			Diapason Service	Religious Influence	Extent of Social Work	Training	Ministerial in Cases of		Co-operation with other agencies	Appreciation of the People	Remarks	ly.
		Morn.	Even.		Clergy	Worship	Worship	Worship	Worship	Sickness					Poverty					
St. Martin in the Fields Rev. D. Fenwick Killo M.A.		Well	Well	330	4	3	414		40	Low	Considerable	A great deal	Thoroughly prepared	£200	Careful	careful	Charm of history	Good man + does good careful work. Death on Oct. 3.	A man of much common sense + probably of genuine piety	Q.L.B.
St. Clement Jones Rev. J. H. S. Pennington M.A.	1500	200	400	1000	3	2	290		30	Moderate	Worshipful	Very amount of good work			Very little	Worshipful	Worshipful	He finds that it is difficult to do anything for the clergy. He finds that it is difficult to do anything for the clergy. He finds that it is difficult to do anything for the clergy.	Headstrong independent hard working. Estimates the desirability of all careful quiet + unobtrusive work. He finds that it is difficult to do anything for the clergy.	80.
St. Mary le Strand Rev. F. H. Hillierdon M.A.		100	225		2	1	210		20	Moderate High Church		Very little	Complete		Rather harsh		St. Francis Bond of Works	Rel. large parish funds. Impulsive abrupt + off hand in manner. Death on Oct. 3.	Have a rather a poor opinion of his H. complete absence of enthusiasm + energy	Q.L.B.
St. Paul Covent Garden Rev. F. Fenwick		Sparsely			2	0		200			Worshipful	Very little	Thoroughly prepared		£40			Really go to bed + feel like to stand the test of an interview.	Q.L.B.	
Holy Trinity St. Giles Rev. J. A. Evans	900	80	200		3	3	21		25	Moderate High Church	Considerable	Many agencies carefully done	Thorough		Some things very carefully required	W.S.S.H.S.P.P. & Sanctuary Aid		An excellent man, a hard worker, + full of good common sense, but without imagination + fire	80.	
St. Luke Wandsworth Rev. R. G. Cross	300	300	300		4	3	22	360	25	High Church	Considerable	Many agencies vigorously worked	Thorough		Blombury	£70		An excellent man, originally intended for the work of a Bishop. A vigorous man, but without the head of a Bishop.	A good quiet man of the strictest nature, and with his strong sense of duty. He is the head of a well worked parish.	Q.L.B.
St. George the Martyr Leamington Rev. W. G. Cross	100	150			2	4		300	24	Moderate High	Small	Very considerable	Thorough		Blombury	£40		A quiet man + does his best but without much good help from the people.	Q.L.B.	
St. George Bloomsbury Rev. R. B. Cross	700	800	800		3	3	50-60		45	Broad Church	Great	A good deal vigorous	Systematic		Blombury	£130	Mainly Mission	Quite the first class of the clergy, intelligent, attractive, practical eloquent	Q.L.B.	
St. Giles Rev. H. W. P. Meland		Small		300	4	4				Moderate	Slight	Increasing	Active (Bible)		£120	Careful on the whole		Steady, determined, capable	80.	
Christ Church Russell St. Rev. A. Cross		80	180		1	0					Worshipful		Has no district		Not very discriminating	Chaplain's work done otherwise neglected	Rel. unpolished; an eye to the main chance; not a good chaplain in the work of the church. Capable aggressive interested in the work of the church.			
Holy Trinity Grosvenor St. Rev. F. Thomas	150	300			3	1	6.15.6	300	50	Moderate low	Considerable	Small in number but good	Thorough		£40	£70	Worshipful	A clergyman pleasant to follow with a good deal of common sense + a strong influence.	Q.L.B.	
Christ Church W. Strand Rev. D. Fenwick				380	2	1	60	400		Moderate High	Small	Considerable - vigorous	Agood deal of conscientious - but not much done	Blombury	£120	£120	Worshipful	Pleasant but not a very fine strong man. He has essentially a free & relaxed manner	Q.L.B.	
Seven Oaks Mission Rev. A. C. Holt	220	60	130	40	2	2	2		18	High	Worshipful	A fair amount	Active		Slight	£120	Physically fragile; difficult, a hard worker	80.		
Sardinian Roman Catholic Church Rev. W. S. G. G. G.	200-1500				3		6				By authority	None	As usual active		Very little			Maintains the priest authority, but of doubtful personal influence	80.	
Congregational St. Martin St. Rev. W. Harrison	1000	200	400		1		24	200	150	15	Slight increasing				By slight extent			An able + energetic man	80.	
Scottish National Ch. Crown St. Rev. A. Warren	1000	175	200	100	1	1	a few	250	175	28	Limited	A small local mission	Really a Bible woman	Limited but low				Young, energetic, frank + careful in statement	80.	
Great St. Martin Westway Rev. D. Fenwick	1000	200	450	234	1	1	35.40	150	104	23	Considerable	Many agencies	A good deal		£100	£100	Worshipful	Benevolent, weaving, good, rather weak; one of the old style	80.	
Kingsgate St. Baptist Rev. H. Thomas	800	120	250		1						Baptist	Active but of doubtful value	A certain amount		£100 + 100	£100	Worshipful	Frank, pleasant spoken, kindly young man; without great strength of purpose	80.	
Bloomsbury Chapel Baptist Rev. D. Fenwick	1400	650	850	633	1	1	30.40	480	343	74	Baptist	Mainly Congregational except at Mead St. Mission	Very systematic Mission work by about 30 volunteers		£100 + £250	£250	Worshipful			
St. Giles Mission (4) W. Wheatley	300	700	725	63			704	514	63		Mainly Congregational	A great deal			£100	£100	Worshipful	A good man but he must be used with care. A B.C.M. in the work of the church.		
St. John Baptist Chapel Rev. F. S. W. W. W.	1300	200	600	243	1	0	430	302	42	Baptist	A fair amount		Little		£100	£100	Worshipful			
L.C.M. Saint Andrew St. W. Blackman	150	90			1	0	22	135	75											
Strict Baptist Koppel St. Rev. F. S. W. W.	700	125	350	170	1		19	104	135	21	Strict Baptist	Mainly a school of the Church	Active for the denomination	Mainly in Social Work		£20 - 300		Energetic, pleasant, unaffected, young	80.	

53 fols.

Churches & Clergy

District 3.

7

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

[Reports by Booth's "secretaries": Churches and
Clergy: District 3 (replies to questionnaire).
fols. 53.]

7

LIFE AND LABOUR OF THE PEOPLE
IN LONDON [Mr Charles Booth's inquiry]

9, ADELPHI TERRACE, STRAND, W.C.

189



M420

Mr. Chas. Booth's Inquiry.

Name of Church ... *S. Pancras* ...

	Church	Mission Buildings.
Accommodation for Worshippers	2000	(2) 240
Average Attendance, excluding School Children:—		
Sunday Morning	650	Small
Sunday Evening	1400	Large
No. of Regular Communicants	200	
Persons Employed:—		
Clergy	4	
Others paid	4	
Voluntary (excluding Sunday School Teachers)	45	
Sunday Schools:—		
No. on Books	1400	
Average Attendance	1250	
No. of Teachers	50	290

Date ... *10/10/98* ...

Page

Chor & District B 11. Page 1. LXVI. 145

3

Character of Service

Practical High.

Religious Influence.

Considerable.

Extent of Social Work?

Considerable, but quite secondary. Father with clubs for men, + not successful with boys. High school, but not fairly strong.

Visiting

Illustrations in case of

(a) Pickovers

Adequate. (Blomberg)

(b) Poverty

\$270 - large, not strict.

Co-operation with other agencies

Appreciation

(a) of other people

(b)

*A hard worker; strong character; affable man. His personal influence could rank high among the clergy. (b)

(No return)

Mr. Chas. Booth's Inquiry.

Name of Church ... St. Paul's (Grove St.)

	Church	Mission Buildings.
Accommodation for Worshippers
Average Attendance, excluding School Children:—		
Sunday Morning
Sunday Evening
No. of Regular Communicants	...	83 (monthly)
Persons Employed:—		
Clergy	...	2
Others paid	...	1
Voluntary (excluding Sunday School Teachers)	...	46
Sunday Schools:—		
No. on Books	...	164
Average Attendance	...	16
No. of Teachers	...	16

Date ... June 29, 98.

Godson

Ch of E. District 3 #2. Ray 3. LXVI 57

5

Character of services

Low.

Religious influence

Inconsiderable.

Extent of Social Work

Small.

Writing

Fairly complete.

Illustrative cases of

(a) Sickness

(b) Poverty

Mainly ordinary funds. Over relig. work.

Co-operation with other agencies

Appreciation

(a) of other people

(b)

"bear the - as-fashioned wageless."

(c)

"non-implication of credit". A. L. II

3

Mr. Chas. Booth's Inquiry.

Name of Church ... *St. James* ...

	Church	Mission Buildings
Accommodation for Worshippers	750	
Average Attendance, excluding School Children:—		
Sunday Morning	Thin	
Sunday Evening	Ch. books for	
No. of Regular Communicants	200	
Persons Employed:—		
Clergy	2	
Others paid	2	
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books	500	
Average Attendance		
No. of Teachers	36	
Date	<i>Aug 6 98</i>	

Tynes

Chgo & District 3 # 3. May 3, LXVI. 77

Character of Service

Low or Broad

Religious Influence

Considerable

Extent of Social Work

Many were devised, none worked.

Visiting

As strong as conditions allow. Some have done

Administrative success of

(a) Success

(b) Poverty

} \$80. Careful.

Co-operation with other agencies

Local part of view.

Appreciation

(a) of other people

(b)

* A real force, sensible, practical, pleasant & able
to establish an unusual cordiality with his people. A
leader. (A.L.S.)

Mr. Chas. Booth's Inquiry.

Name of Church ... *Our Saviour's Church - Pleasant*

	Church	Mission Buildings.
Accommodation for Worshippers	1400	4250 170
Average Attendance, excluding School Children:—		
Sunday Morning	400	
Sunday Evening	500	200
No. of Regular Communicants		
Persons Employed:—		
Clergy		1 + Pastor - de grade
Others paid		3 + L.C.M.
Voluntary (excluding Sunday School Teachers)		150 ch. + care wfy.
Sunday Schools:—		
No. on Books	350	
Average Attendance	270	
No. of Teachers	50	

Date

Men: Rosta just appointed;
Chgo District 3 & 4. Page 4, LXVI, 193

W. J. Tom

Character Service - very low grade.

Religious Influence - considerable.

Extent of Social Work - not much.

Visiting - "fairly thorough" in poorer districts.

Illustrative in case of
(a) Richness } \$150
(b) Poverty } Coequal

Cooperation with other agencies

Appreciative
(a) of other people
(b)

"Young", good-looking, muscular, tall, fairly
capable, honest, rather limited. (L.A.)

(31)

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel... *S. John the Baptist*

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	...	...
Average Attendance, excluding School Children:—		
Sunday Morning	... .. <i>few</i>	
Sunday Evening	... .. <i>150-200</i>	
No. of Church Members	<i>Communicants</i> <i>150</i>	
Persons Employed:—		
Ministers <i>clergy</i> ... ..	...	<i>4</i>
Others paid ... ..	...	<i>1</i>
Voluntary (excluding Sunday School Teachers)	...	<i>304</i>
Sunday Schools:—		
No. on Books ... ..	...	<i>300</i>
Average Attendance ... ..	...
No. of Teachers ... ..	...
Date		

Cotes

Choy Co - District 3 # 5. Page 6. LXVI. III

11

Character of services

High.

Religious influence

As high as possible, considerable.

Extent of social work.

Very little, no more.

Visiting

active in winter; avoided in busy seasons.

Administrative cases of

- (a) Sickness
- (b) Poverty

± 80 Rarer cases.

Co-operation with other agencies

Appreciation

- (a) of the people
- (b)

Other Remarks

"Bright, cheery, pleasant; dapper little man, but not a strong personality." - Not much like himself. Ret. (Ch. 1)

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel... *S. Thomas*

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers		
Average Attendance, excluding School Children:—		
Sunday Morning	<i>4500</i>	
Sunday Evening	<i>700</i>	
No. of Church Members	<i>Communicants</i>	<i>670</i>
Persons Employed:—		
Ministers	<i>Clergy</i>	<i>2</i>
Others paid		<i>1</i>
Voluntary (excluding Sunday School Teachers)		<i>Exp. given to</i> <i>Voluntary</i> <i>1000</i>
Sunday Schools:—		
No. on Books		<i>200</i>
Average Attendance		
No. of Teachers		

Date... *July 9 98*

Daybridge

Chop &

District 3 #6. page 8. LXVI. 93.

Character services	High (not extreme)
Religious influence	Considerable
Extent of social work	Very little
Visiting	Sensitively arranged
Illustrations in case of (a) Sickness (b) Poverty	Careful } £200
Cooperation with other agencies	
Appreciation of (a) the people (b)	Very conditional; hostile to C.O.S. (Jackson, Cot.)
	"Generally, pleasant fellow, probably popular with his parishioners." (C.O.S.)

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel *St James*

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers		
Average Attendance, excluding School Children:—		
Sunday Morning	8-900	
Sunday Evening	7-800	
No. of Church Members	<i>Communicant</i> 300	
Persons Employed:—		
Ministers	3	
Others paid	3	
Voluntary (excluding Sunday School Teachers)	<i>Very few</i>	<i>5-6-500</i>
Sunday Schools:—		
No. on Books		
Average Attendance		
No. of Teachers		23

Date *July 14 98.*

Barry - 19 Jan -

Ch of E. District 3 # 7. pag 15. LXVI. 61

Character of Service

Modest

Religious Influence

Extent of Social Work

Considerable

Visiting

To individuals, not house to house

Administrative measures of

(a) sickness

(b) poverty

Parish Nurse, ^{in home} parish dispensary. 7 in very well
"Relig. apparatus" ^{in home} (L.V.D.) 5 per in the parish.
* 12 years of "game" dispensary. thought by
separate committee.

Co-operation with other agencies

Appreciation

(a) of the people

(b)

"Work exp. largely to Scripture Reader + Mission Women;
a great deal of money worked in the village". Jackson
C. 1912

"Large, massive, pretty, of comfortable presence; not more
dignity than peaceful than Bishop Eade. A big man, strong
episcopal functions throughout the diocese" (L.V.D.)
"a good organist. Rather pompous & superficial" (L.V.D.)

3

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel S. Peter's

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	150	
Average Attendance, excluding School Children:—		
Sunday Morning		Seasonal average
Sunday Evening		100-250
No. of Church Members <u>Communicants</u>	110	Equal
<u>Regular</u>		very small part
Persons Employed:—		
Ministers <u>Organist</u>	2	
Others paid	1	
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books	150	
Average Attendance	120	
No. of Teachers	10	

Date

London.

Choy E. District 3 & S. page 16. LXVI. 183

Character of the services

Very High Church.

Religious Influence.

Very limited, & hardly any practically.

Extent of Social Work

None.

Visiting

"Covered pretty well".

Administrative in case of

(a) Sickness

(b) Poverty

Blombury Sp. } Etc
with C.O.S.

Co-operation with other agencies

C.O.S. + in vigilance work.

Appreciation

(a) of the people

(b)

"Young, (25 perhaps) pleasant, seemed a little
easy-going, fairly capable, genuinely concerned as
prevalence of public problems; ~~quite~~ (Ed.)"

3

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel... *S. Luke's*

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers
Average Attendance, excluding School Children:—		
Sunday Morning	...	40
Sunday Evening	...	150
No. of Church Members
Persons Employed:—		
Ministers <i>Chas. Booth</i>	...	2
Others paid	...	2
Voluntary (excluding Sunday School Teachers)	...	12
Sunday Schools:—		
No. on Books	...	400
Average Attendance
No. of Teachers	...	30
Date	<i>May 27 98</i>	

report

Ch of G. District 3 & 9. pag 17. LXVI. 39

19

Character of the service

Religious Influence.

High - to be said.

Extent of social work.

Fair amount.

Visiting

Illustrative in case of

(a) Richness

(b) Poverty

Co-operation with other agencies.

Appreciation

(a) of the people

(b)

"Shrew + idle; abrupt, rough tone in manner; social-
istic in ideas. Parish run by Mrs. Holland, a wealthy lady
Jackson Co. Va.

Manner brusque + ungracious, but less shy, + may hide a
kind heart. In contrast to the socialist.

3

Mr. Chas. Booth's Inquiry.

Name of Church ... S. Anne's (School) ...

	Church	Mission Buildings.
Accommodation for Worshippers	...	...
Average Attendance, excluding School Children:—		
Sunday Morning	300	
Sunday Evening	400	
No. of Regular Communicants	300	in Room
Persons Employed:—		
Clergy	3	
Others paid	4	(with 1200)
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books	3-400	
Average Attendance	...	
No. of Teachers	...	

Date

Cardwell

Chap. District 3 # 10. page 18. LXVI. 1

Character of services

Robust - (Dante's saying)

Religious influence

locally, a future.

Extent of social work

very considerable.

Visiting

adequate

Illustration in case of

(a) sickness

(b) poverty

} £140. Blombury. Adequate for Col. lies.

Co-operation with other agencies

constant with municipal, philanthropic, religious.

Appreciation

(a) of the people

(b)

"Head & shoulders above other clergy of district; sensible, courteous, kind". Jackson. Col. Hon. Sec.

"Excellent specimen of the parish priest: kindly, tolerant, broad-minded; little boasting, & associations, but lacking any illudical brilliancy" (A.L.B.)

Mr. Chas. Booth's Inquiry.

Name of Church *S. Peter's Hall St.*

	Church	Mission Buildings.
Accommodation for Worshippers	<i>1250</i>	
Average Attendance, excluding School Children:—		
Sunday Morning	<i>950</i>	
Sunday Evening	<i>750</i>	
No. of Regular Communicants	<i>968</i>	<i>monthly</i>
Persons Employed:—		
Clergy	<i>5</i>	
Others paid	<i>3</i>	
Voluntary (excluding Sunday School Teachers)		<i>6 per m</i>
Sunday Schools:—		
No. on Books	<i>355</i>	
Average Attendance		
No. of Teachers	<i>40-50</i>	

Date

Houdeville

Chap. District 3. A. 11. page 20 LXV

Character of services

High - not alone - General singing

Religious influences

Locally not great.

Extent of social work.

Considerable.

Visiting

Fairly active.

Munificence in case of

- (a) Sickness
- (b) Poverty

\$160

~~...~~ Fairly careful.

Co-operation with other agencies

Appreciation

- (a) of the people
- (b)

"Perhaps a little more appreciation, especially kindly" (C.A.).

Other Remarks

Mr. Chas. Booth's Inquiry.

Name of Church *St. John's Mission, ...*

	Church	Mission Buildings.
Accommodation for Worshippers	...	...
Average Attendance, excluding School Children:—		
Sunday Morning	50	
Sunday Evening	100	5 or 6
No. of Regular Communicants	...	...
Persons Employed:—		
Clergy	3	
Others paid	3	
Voluntary (excluding Sunday School Teachers)	3	
Sunday Schools:—		
No. on Books	...	...
Average Attendance	...	...
No. of Teachers	...	...

Date:

Coxhead

Ch of E. District 3. # 13. Page 22 LXVI. 23

25

Character of Services	
Religious Influence.	Very slight.
Extent of Social Work.	Fair amount.
Visiting	Imprudent ^{Imprudent} Reflections , except by scripture-reading, no relief of poor dest.
Administrative cases of (a) Sickness (b) Poverty	f. t. g. s.
Co-operation with other agencies	Little work of L. S. D. + others. Largely non-possible Very friendly with non-conv.
Appreciation (a) of other people (b)	No energy or vitality in the work (Godly, baptist Records)
	"Big, gray-beard, copious" he is an end of a past past (A. L. B.)

Mr. Chas. Booth's Inquiry.

Name of Church ... *Am. Unit. (Congregational)*

	Church	Mission Buildings.
Accommodation for Worshippers		
Average Attendance, excluding School Children:—		
Sunday Morning		
Sunday Evening		
No. of Regular Communicants	150	<i>weekly</i>
Persons Employed:—		
Clergy	5	
Others paid		
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books		200
Average Attendance		
No. of Teachers		

Date ... *July 20, 98*

Waltham

Chap. District 3. A 15. page 24 LXVI. 123

27

Character of Parish

High (status)

Religious Influences

Conservative.

Extent of Social Work

Practically nothing.

Visiting

None by Sisters.

Administration in Case of
(a) Sickness (b) Poverty

[How more ^{thoroughly} handled by the Sisters

Co-operation with other Agencies

Have some cooperation with the Sisters

Appreciation of other People

is.

'Good, emergency' (at B)

Other Remarks

The church is overruled by the Rector.
& they will not be started were the parish
larger & poorer.

(3)

Mr. Chas. Booth's Inquiry.

Name of Church P.C. Upper Gyle St.

	Church	Mission Buildings.
Accommodation for Worshippers	450	
Average Attendance, excluding School Children:—		
Sunday Morning <u>(Classes)</u>	1000	
Sunday Evening	200	
No. of Regular Communicants		
Persons Employed:—		
Clergy	3	
Others paid		
Voluntary (excluding Sunday School Teachers)	1	
Sunday Schools:—		
No. on Books		
Average Attendance		
No. of Teachers		

Date July 1908

Egan

R.C. District 3 # 4. page 5⁶ XII^c 91

29

Character of the services

R.C.

Religious influence

Summing average = about one half in district -

Extent of social work

Hardly any

Visiting

Administration in case of

(a) Sickness

(b) Poverty

} very little

Co-operation with other agencies

v. little

Appreciation

(a) of the people

(b)

"Small; quiet; capella; musical; rather necessary
- line; no appeal Reunion? (S.A.)"

3

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel... Warrick Street

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers
Average Attendance, excluding School Children:—		
Sunday Morning <u>(4.5.000)</u>	...	<u>Numbers reported</u>
Sunday Evening
No. of Church Members
Persons Employed:—		
Ministers <u>clergy</u>	...	<u>3</u>
Others paid	...	<u>0</u>
Voluntary (excluding Sunday School Teachers)	...	<u>6 lay vol.</u>
Sunday Schools:—		
No. on Books
Average Attendance
No. of Teachers
Date <u>June 2, 1898</u>

~~Hockey~~

R.C. District 3 & 7. Page 14 XII^c 75

Character of the Peoples

Religious Influence

Extent of Social Work

a little.

Visiting

Not reported.

Worst feature because of

(a) Sickness

(b) Poverty

Mainly by body visitors: Los Amigos, but not very much good.

Co-operation with other agencies

Appreciation

(a) of other people

(b)

a round-faced, gray haired old gentleman, friendly, very-going. (S.A.)

3

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel Free Catholic

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	450	
Average Attendance, excluding School Children:—		
Sunday Morning	(4 times) 600	(about)
Sunday Evening	200	
No. of Church Members		
Persons Employed:—		
Ministers	5	
Others paid	0	
Voluntary (excluding Sunday School Teachers)	Probably none.	
Sunday Schools:—		
No. on Books	150	(including)
Average Attendance		→ 40
No. of Teachers		

Date March 29

Thomas

Character of services

Religious Influence

Opposite those who associate themselves, not opposite.

Extent of Social Work

Practically none.

Visiting

Mainly at request of work.

Ministerial care of

(a) Sickness

(b) Poverty

\$100.

Co-operation with other agencies

Appreciation

(a) of the People

(b)

Open Mass: "Excellent people, who work hard, with
incomplete Mass." (The ~~Open Mass~~ (Cardwell.)

"The typical priest free of a well-attended kind, but not
impressing in conversation & manner, in spite of a certain hardness
of tone." (S.A.) The Poljak in Polish vol. 107 has some remarks.
The Mass at Massé Falls.

S. Paterson

R.C. (34)
FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church ... S. Paterson (P.C.) ...

	Church	Mission Buildings.
Accommodation for Worshippers		
Average Attendance, excluding School Children:—		
Sunday Morning		
Sunday Evening		
No. of Regular Communicants		
Persons Employed:—		
Clergy		
Others paid		
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books		
Average Attendance		
No. of Teachers		
Date		

Leaf 100 (22)

R.C. District 3 # 12. page?

35

Character Services

Religious Influence

Extent of Social Work

Visiting

Illustration in Case of

(a) Sickness

(b) Poverty

Co-operation with other agencies

Appreciation

(a) of the people

(b)

"A good neighbour" (The class of names)

of the Mass "because people who work hard with inadequate staff" (Cardwell).

1000
to the
in the

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel... *Trinity Church*

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	250	
Average Attendance, excluding School Children:—		
Sunday Morning	200	
Sunday Evening	200	
No. of Church Members	3-500 ⁺	
<i>Home Missions = 100 members</i>		
Persons Employed:—		
Ministers	1	
Others paid		
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books		
Average Attendance		
No. of Teachers		
Date		

Village

non con. District 3 #7. Jan 16 LXV 41

37

Character of the town

Religious Influence

Extent of social work

Nothing done

Visiting

Illustrations in case of

(a) sickness

(b) poverty

Co-operation with the Agency

Appreciation

(a) of the people

(b)

"Mr. V. does nothing among the people" (Op. Barry.)

"A beautiful, kind-hearted, old ~~man~~ man with some dis-
tinct ability, but little force of character" (C.L.D.)

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel... *Wesleyan Mission*

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers
Average Attendance, excluding School Children:—		
Sunday Morning
Sunday Evening
No. of Church Members	...	1403
Persons Employed:—		
Ministers
Others paid
Voluntary (excluding Sunday School Teachers)
Sunday Schools:—		
No. on Books
Average Attendance
No. of Teachers
Date		

Wadaya U.L. Mission

Mr. Chas. Booth's Inquiry.

Name of Mission ... Wadaya U.L. Mission

Accommodation for Worshippers 700

Average Attendance, excluding School Children:—

Sunday Morning ?

Sunday Evening 400

No. of Regular Communicants or Enrolled Members 250

Persons Employed:—

Missionaries 1

Others paid 7

Voluntary (excluding Sunday School Teachers) "one"

Sunday Schools:—

No. on Books 301

Average Attendance 201

No. of Teachers 26

Date June 26, 98

Walter

Character of Service

Religious Influence

Interdenominational Work

Visiting

Illustrative Cases of

- (a) Sickness
- (b) Poverty

Co-operation with the Agency

Appreciation

- (a) of other people
- (b)

Considerable

Many agencies

Active

2 Nurses, Hospitalary; Home for Orphans.
Case aimed at:

Concord for the poor - part.

of Mr. Walter at Cleveland Hall.
* "Young, genuine, energetic, hopeful" (F. E. A.)

Mr. Chas. Booth's Inquiry.

Name of Mission Mearns M.T.

Accommodation for Worshippers

Average Attendance, excluding School Children:—

Sunday Morning

Sunday Evening 150-200 on
anniversaries etc.

No. of Regular Communicants or Enrolled Members

Persons Employed:—

Missionaries ... (Mission S. 1/2) ... 1

Others paid 0

Voluntary (excluding Sunday School Teachers)

Sunday Schools:—

No. on Books

Average Attendance

No. of Teachers

Date

Ngara M. Mission (Connected with Abingdon Chapel) -
Mission District 3 # 10. page 19. LXV. 79

Character of the people

Religious Influence

Extent of Social Work Not noted.

Visiting Active by members

Administration in Case of
(a) Sickness
(b) Poverty } Lax.

Cooperation with other agencies

Appreciation
(a) of the people
(b) "a poor opinion of; a great deal of bribery & corrup-
tion" (Casswell).

"Sister Lilly (the Mission Sister) highly educated - free woman
(about 70); very respectable disposition, but probably always at
her work." (f.e.a.)

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel *Wood Street*

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	...	...
Average Attendance, excluding School Children:—		
Sunday Morning	90	
Sunday Evening	100	
No. of Church Members	about 200	
Persons Employed:—		
Ministers	1	
Others paid	0	
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books	35	
Average Attendance	22	
No. of Teachers		

Date *Aug 27*

Summary

Character of Service

Religious Influence.

Extent of Social Work

Very little.

Visiting

to the sick thru congregation

Administrative Cases of

(a) Sickness

(b) Poverty

to the sick thru congregation

Co-operation with other agencies

Appreciation of the

(a) People.

(b)

Well equipped, rather austere, religious-minded, low position possible owing to dispute with foreign body (E.A.)

3

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel *Wesleyan Methodist Church*

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	750	
Average Attendance, excluding School Children:—		
Sunday Morning	250	
Sunday Evening		
No. of Church Members	614	
Persons Employed:—		
Ministers	1	
Others paid	0	
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books	300	
Average Attendance	75	
No. of Teachers	18	

Date *June 1898*

Notes

Don. Con. District 3 # 12. Page 21. LXV. 67

47

Character of Service

Religious Influence

Good.

Extent of Social Work

Slight - a few congregational agencies -

Visiting

v. little

Administration in Case of

(a) Sickness

(b) Poverty

} 8 congregations were to do.

Co-operation with other agencies

Appreciation

(a) of the people

(b)

"dear-headed, cup-like, deeply religious, but not devoted -
des of names" (f.e.a.)

Other Remarks

Has 2 missions (one, not Sunday school) one in
Pentecost + the other - Welsh Lane.

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel Mitchell's Congregation

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	...	...
Average Attendance, excluding School Children:—		
Sunday Morning	275	
Sunday Evening	550	
No. of Church Members	300	
Persons Employed:—		
Ministers	1	
Others paid	1	
Voluntary (excluding Sunday School Teachers)	203	14/100
Sunday Schools:—		
No. on Books	362	
Average Attendance	237	
No. of Teachers	45	

Date

Little

hon Ca District 3 & 13. Mar 23. LXV. 53

Character of services

Religious Influence.

Extent of Social Work.

Considerable.

Visiting

a good deal by L.C.M. etc.

Administrative work of

(a) Sickness

(b) Poverty

} #80.

By J.M. - woman

Co-operation with the Agency

Appreciation

(a) of the people

(b)

"a man of considerable ability & force, but in appearance & manner something of the charlatan about him" (A. & B.)

3

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel... *Little Portman St. (Union)*

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	300	
Average Attendance, excluding School Children:—		
Sunday Morning	50-60	
Sunday Evening	40	
No. of Church Members		
Persons Employed:—		
Ministers	1	
Others paid	0	
Voluntary (excluding Sunday School Teachers)	6	
Sunday Schools:—		
No. on Books	100	
Average Attendance	80-90	
No. of Teachers	10	
Date	.....

Review:

hon. com. District 3 # 15. Page 5. B 51
LXV. 185

Character of the people

Re

Religious influence

Extent of social work

A little, largely consisted of personal

visiting

v. little

Illustration in case of

(a) Sickness

(b) Poverty

} 114. Cooper is very little done

Co-operation with other agencies

Appreciation

(a) of the people

(b)

"With his German eye, simple direct - for the
sorrow-winded, he writes pictures not words
quid" (S.A.)

Jews
52

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel... *St Alban's Road, Hoxton*

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers
Average Attendance, excluding School Children:—		
Sunday Morning
Sunday Evening
No. of Church Members	...	160
Persons Employed:—		
Ministers	...	1
Others paid	...	1
Voluntary (excluding Sunday School Teachers)	...	
Sunday Schools:—		
No. on Books	...	25
Average Attendance	...	
No. of Teachers	...	
Date		

Character of Service

Religious Influence

Extent of Social Work

Visiting

Administration in case of

- (a) Success
- (b) Poverty

Cooperation with other agencies

Appreciation

- (a) of other people
- (b)

Very little

Very active by number

Exclusive attitude

A deeper little visited, initial + conversion
rather over-weighted. (L.A.)

SHD 26 i. 11

GA 19/10/11

72 fols.

DISTRICTS 2 and 3.

Police. S.H.D. Harry Deakin House Ladies

Improvement of Bloomsbury Square P

Portwits new bridge & City Museum

8

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

[Reports by Booth's "secretaries": Report on Districts
2 and 3. fols. 72.]

Introductory	1a.	Page 1
S. Pancras		5
All Saints' (Gordon Sq.)		6
Christ Ch.; S. George's, B'bury; S. George the Martyr; and S. John		14.
Holy Trinity (Gray's Inn Road)		16
Holy Trinity (Little Queen St.) and S. Clement Danes		21
S. John the Evangelist (Drury Lane)		22
Inns of Court Mission		23
S. Paul's (Covent Garden); S. Mary le Strand; and S. Michael's		27
S. Saviour's (Fitzroy Sq.); and S. John the Evangel- ist		31
All Souls' (Langham Place)		34
S. Margaret's		36
S. Andrew's (Wells St.)		38
S. Mary and S. Anne's (Soho)		43
West London Mission		48
Soho Club for Working Girls		49
R. Catholic Church in Leicester Place		51
S. Luke's; S. John the Baptist; S. Thomas'; and S. Peter's (Westminster)		54
S. James' (Westminster)		55
Soho Jews		57
S. Giles in the Fields		59
S. Giles Mission		64.
S. Martin's in the Fields		

13

3

Districts 2 and 3.

Districts 2 and 3 include part of the L.C.C. areas of East Marylebone, South S. Pancras, Holborn and the Strand. The only complete local government areas which they contain are the civil parishes of S. James', Westminster; S. Martin's-in-the-Fields; the Strand District, of which the most important parishes are S. Anne's, Sehe, and S. Clement Danes; and S. Giles' District, including S. Giles in the Fields and S. George's, Bloomsbury. The districts are therefore somewhat inchoate, so far as local government is concerned.

Almost everywhere we find a declining population, the possible exception being the included part of East Marylebone. The following figures show the state of things elsewhere:

	Population.		Inhabited Houses.	
	1871	1896	Decrease in last 5 years.	Decrease in last five years. ('91-'96)
Strand District	37570	23782	5.33	8.1
S. Martin's	21238	13077	10.53	17.07
S. James', W'minster	33619	23050	7.78	11.81
S. Giles' District	33556	32237	3.88	11.21

^x
From the Quinquennial Census, 1896.

The figures as regards inhabited houses are, of course, apt to be misleading, owing to the enumeration of block dwellings, but in the districts under consideration, in which the number of working-class blocks put up has not been large, the above percentages give a true indication of the changes that are in progress. On the other hand, although the number

^x
In such a district as Whitechapel, on the contrary, they would be quite misleading. There, the population has gone up 5.66 per cent during the last five years, owing to the completion of such blocks and the number of inhabited houses is returned as having gone down 12.2!

50

it
Jews, the two making ^(b) difficult sometimes to be quite sure whether one is in a quarter of Belleville or of Whitechapel, give light and shade to the the districts.

Structural improvements, impending in Somers Town and in Clare Market, and completed in the shapes of the Charing Cross Road and Shaftesbury Avenue in S. Giles and Soho, are, and are destined to be, ~~inf~~ physical influences of the first importance. In the eastern, southern and south-western parts of the districts changes tending to eliminate the poorer sections of the people are noticeable, due partly to improvements in the character of the accommodation offered, but still more to the increasing value of sites and to the absorption of space for non-residential purposes. To the north, in parts of Bloomsbury and in many streets lying between Charlotte and Great Portland Streets, the erection of flats, ~~xxxxxxx~~ most of them of a second-rate description, is a ~~xxxxxxxxxxxx~~ local change in rapid progress, while in the residential streets lying to the west of the Tottenham Court Road, in which rebuilding is not taking place, the social decline is perhaps the most conspicuous fact.

In this northern area, as also in parts of Soho and S. James, the accentuation of the housing problem by the increasing number of houses let in tenements has been already mentioned. These houses are unfitted, largely through defective office and kitchen accommodation to their new uses, and it is in such districts that the dangers ^{of the nature} of insanitary conditions of life ~~are~~ are increased. But, as stated, the efficiency in administration appears to be more than keeping pace with tendencies that make for a harmful congestion. In Bloomsbury, instead of finding a larger number of families per house in the decaying streets adjoining the squares, we find an extraordinary increase in the number of boarding-houses.

100 6

On the whole, we find social decline at work in Bloomsbury, and, apart from the new flats, in the area lying to the ~~south~~ north of Mortimer and Goodge Streets; while in the whole district lying to the south of Oxford Street and east of Soho we have influences that are making either for depopulation, or for great structural changes that are calculated to bring about an improvement of conditions for those who are left. In Soho and S. James the trend is less easy to forecast, and it will probably be closely connected with the limits of the Jewish immigration. Apart from this, which in itself makes for order, decency, congestion and higher rents, there is no sign of decadence -- rather the reverse.

The Parishes.

The large parish served by the ^{II} mother church of S. Pancras is divided ⁽¹⁾ 8
by the Euston Road, the portion lying to the north of this being outside
our District 3. It is ~~here~~ ^{however} that the greater part of the poverty
of the parish is situated -- the notorious Semers Town area. Although S.
Pancras ^{ecclesiastical district} does not lie on the outskirts of the City, it is nowadays part
of what is considered Central London, and the houses being for the most
part old in the poor parts and the streets and courts circuitous and out
of the way, people of a vigorous type fail to find their way to it. It
suffers from the loss of many of its ^{inhabitants} best, and the drifting into it to
fill the vacant places, of those who are being crowded out of still more
~~XXXXXXXX~~ central parts. It is thus those who have lost heart, or lost char-
acter, who tend to find their way to such a corner. There are no new and
good modern dwellings, no convenience of site to attract the well to do
London immigrant. On the contrary, it is just one of those corners, tucked
away ~~XXXXXXXX~~ ^{of railway lines} at the side of a great wilderness, with no great thoroughfare
to let the light in, that is calculated to become a decaying, if not a
degraded district. An important improvement is at present under the con-
sideration of the L.C.C. and of the local Vestry that may do much to avert
the further steps towards decline that otherwise appear to await this
portion of the parish.

^{to be improved}
South of the Euston Road is the Branton ^{Place} area, a well managed
property, but none the less constituting at the present time the other
portion of the parish that the Rector looks upon as a difficulty.

The remainder of the parish has all the characteristics of what is
understood by the Bloomsbury of to-day: good squares, good houses, and
good streets, with the houses in the last tending to become more and more
let a s boarding-houses. The other social change that is noticeable here
is the increase in the number of Jews.

(2) 9
The Church occupies a thoroughly respectable position here, and is fortunate in possessing a Rector of the highest personal character, and genuinely wide sympathies. The greatest force of the Church is devoted to its spiritual work, and there is no sign that it is a great influence in the lives of the people. It is popular, however, and, as to the hospitals, so to it, do people run when they are in need. As Mr. Paget said "Among people who don't come to it, the church is extraordinarily popular", but he did not mean, nor would it be a fair conclusion to draw from his words, that the Church was mainly regarded as a source of material supply. It is a ~~source~~ centre of friendly beneficence, but ~~for the poor of the parish its religion is another~~ ~~way~~ Somers Town does not go to church. The mission services fail too, but the missions are useful centres of many other forms of parochial activity. Clubs for men, and to a great extent ^{was} for lads too, have failed, and they are not looked upon hopefully as "hand-maids of the church".

Thrift is mainly promoted by a big S. Pancras sec. non-parochial, of which the Rector is President.

The local phase of prostitution is found in the prevalence of bogus hotels, the number of which is partly explained by the genuine demand that the local ^{railway} termini create. The Euston Road has become a notorious premed. Mr' P. suggests that the activity of the Vestries might be stimulated if the Crown took a smaller share than at present of the fines inflicted on conviction, for the average vestry man loves to feel that he is doing something to benefit the rates.

The women live out of the parish for the most part, but ~~Greener Place~~, a "hotel for women" in Crescent place near Burton St. ~~is~~ occupied by them.

A Corps of the S.A. works largely in this parish, mainly in the N. The barracks are at Burton Hall, Burton St. but the meetings there only secure small attendances. There is, however, a regular connexion of perhaps 130 persons. A great deal of the work is open-air, but they frankly admit that, although well received nearly everywhere, they cannot touch

the people in the very poor streets". They have schools with some 70 children attending. The Corps has 91 soldiers, and ~~the~~ 71 Juniors, but is able to do little more than ~~his~~ its own. There is evidence that the people who associate themselves with the Army here improve their social position, and, even if they were so at the start, cease to belong to the very poor of the neighbourhood; they become differentiated by salvation. The Captain and his wife who are at present in charge were greatly liked by Mr. Arkell.

The Wesleyan West London Mission has one of its many branches in this parish, their hall in Chalton St. having been built by Lady Henry Somerset.

The Passmore Edwards Settlement in Tavistock Place is also in this locality. It has been almost entirely built by the generosity of Mr. Edwards, and is possessed of a very fine, and well adapted block ~~of~~ with ^{while in a few months' time a fine garden will surround the building} halls, class rooms, library, recreative, and residential rooms. The Settlement traces its origin back to ~~the~~ the dream of Mrs. Humphry Ward, the creator of what is sometimes called Elmsmerism. ~~xxxxx~~ University Hall ~~had~~ placed before it the double project of ~~teaching~~ teaching and amusing people, and of spreading the principles of a religion that should be pure with reason, and undefiled with dogma. But the early settlers did not care about the second part of the beautiful budget of hopes of their spiritual founder, and contented themselves with starting classes and clubs at Marchmont Hall. The quasi-theological constitution of University Hall is a thing of the past, and the good works of Marchmont Hall have been moved to the new and splendid home in Tavistock Place, where the nucleus of the work is being found in the personal ties to the neighbourhood that had been formed among a body of ^{the Marchmont Hall} men and women called Associates. It is the hope that ^{from} ~~xxxxx~~ this body ~~xxxxxx~~ the local support will grow and make the Settlement in reality a sort of Neighbourhood Guild, used by many coming ^{to it} from a wide area, but deriving its most intimate personal ^{value}

From these people of the district. A good start has been made during the past winter, and on its new basis, which is practically identical with that of Teynbee Hall, there is every reason to hope that the new Settlement will become a centre of much pleasant and useful activity. Perhaps its greatest difficulty for the moment will be to secure a sufficiency of residents of the right kind, for Tavistock Place has many advantages to offer to men who may not be filled with any particular desire to be of service to their generation, In their new Warden however the Settlement has a man who is alive, both to the need of ^{getting} men and of the importance of enforcing a reasonable test of admission from ^{these} who may present themselves.

To the West of S. Pancras, lying altogether South of the Euston Rd. is the small parish of All Saints', Gorden Sq. The vicar was seen, but proved recalcitrant and offensive, so was not interviewed. The report that he gave Baxter, and the estimate of the Archdeacon make it clear that his work is unimportant, and doubtless it was such a parish as this that Mr. Paget had in view when he suggested the desirability of the local amalgamation of certain livings. The parish is small, and, apart from the recent erection of certain flats, has tended to decline in numbers through the absorption of space by the extension of business premises -- mainly for Messrs. Maple's. ~~XXXXXXXXXX~~ The report states that the parish contains about 2000 poor parishioners, but the changes mentioned make for the reduction of this class. Into the Provident Club, Coal and other analogous things some \$466 is said to be contributed "by the poor" in the last report.

The beautiful Catholic Apostolic Church in Gorden Sq. is situated in this parish, but the interview asked for has been courteously declined. The letter disclaims all desire to be regarded as a separate community, and "in as far as they are in any way distinct from their Christian brethren it is purely for spiritual ends". They endeavour, "in all matters referred to in your letter to do our part as individuals by helping existing agencies, but have no organizations for such purposes". It is almost the only case in which we have had the religious exercise presented to us as ^{an} act of worship, genuinely prompted by an internal impulse, and as a stimulus to useful activity disconnected with any religious centre. How much hypocrisy would be avoided, if this could be made the ruling practice in other churches!

Of the Baptist Chapel in Gower St. we have no particulars.

The five following parishes lie to the South and South-East of that of S. Pancras, East of Gower St. and North of Oxford St, and make a small group that it will be convenient to take in the following order: Christ Church, Weburn Sq., S. George's, B'bury, S. George the Martyr, S. John the Evangelist, Red Lion Sq., and Holy Trinity, Gray's Inn Road.

The parish of Christ Church, Weburn Sq. with the church originally a Chapel of Ease to the mother church of S. George's Bloomsbury, includes the peer neighbourhood lying to the East of Weburn Sq. This contingent of the parishioners numbers about 2000. The remaining 3000 are "Bloomsbury" -- "professional, upper middle and lodging and boarding house type". The poorer division is tending to diminish, as middle-class, and non-residential buildings increase in number. Those who remain are described as being of a decent, and steady class. The church is the centre of many undertakings, and those for the boys and young people are said to be successful in their operation. But there is nothing distinctive in the scheme, and, while the church is popular and has many people in touch with it, the character of the Vicar makes it clear that it can only be exercising a very limited and conventional influence. Mr. Glendinning Nash is the Chaplain to the Marquis of Londonderry, of the purling order, and appears to be able to hold the weaker brethren and sisters, especially the sisters, among his flock.

At the Strict Baptist Chapel in Keppel St. a considerable congregation worships, but most come from a distance. The Sunday School and other similar undertakings represent the local influence of the chapel, which is on the whole small. The visiting and missionary work is done for the most part to the North of the ~~Exnerx~~ Euston Road, the minister, for instance,

giving his ~~one~~ day a week to ~~some~~ ~~work~~

giving his one day a week to Somers Town as to "the most needy spot near him". The minister is young and energetic, and the chapel seems much more alive and energetic than most of its denomination. The membership is growing somewhat rapidly, under the present young pastor, but the influence of the Chapel still falls flat on the people of the district in which the building is placed.

(Marchmont Hall on our list was the centre of ^{the} practical work of University Hall, and is ~~xxx~~ new, I believe, unused for social or religious purposes.)

The following five parishes lie south and S. E. of S. George's, and
all to the North of Oxford St. save for a small corner at the
bottom of S. George's, Bloomsbury.

The moderate churchmanship of Bloomsbury appears to find its way for the most part to S. George's, the church and parish of which are facile princeps in this district. The full church Sunday after Sunday is reminiscent of the S. Giles of some 30 years ago, when the respectability and fashion of Bedford Square frequented it. While the Bloomsbury church is full both morning and evening, the people who attend in the evening are of a decidedly poorer class, but the main support of the church is drawn from the better class of the district, and the list of the parish workers shows that most are well to do and living in Bloomsbury. The vast majority of the 10000 or so living in the parish ^{are} of the modern Bloomsbury type, but there are said to be some thousands of the poorer classes, living in the news and a few of the working-class streets in the neighbourhood. Of the middle class, the tendency is towards decline, the proportion of private residents who are well to do getting steadily smaller, and the houses giving way to the boarding and lodging class. ^{type} The growth of residential flats, with the doubtful class of tenants that they are apt to attract are ~~also~~ mentioned by Mr. Boyd Carpenter, the rector.

Mr. Carpenter is singled out by Miss Grey, of the Bloomsbury nursing home, as being the head of the best worked parish in her district, and Mr. Grey, of the C.O.S. mentions especially the excellence of his work among young men. The vigour of his parochial administration is seen in the scope and efficiency of his social agencies, no less ~~xxxxxxxxxxxx~~ than in the success of his strictly religious ministrations. In every direction, in short, we see here the signs of capacity and of thoroughness. The teaching moreover from the pulpit is calculated to make for reasonableness of judgment and independence of character. The impatience of the parson is detected, not when his people do not come to confession or to the Communion Table, but when they give signs that they are contented to interpret their Christianity in church attendances, and to be irresponsive when asked

to do practical work.

The Bloomsbury Baptist Chapel is an important centre of Nonconformity with a large middle class connection, drawn as usual however, from a considerable area, and thus being comparatively unknown as a local influence. The present pastor is a new man, and things are prospering under him, the numbers showing a decided upward movement. There is a mission in Meard St. in Soho, and most of the aggressive social work is done in connexion with it. For the rest, although the number of agencies at work is considerable, they are mostly conceived with the object of consolidating the personal forces of the chapel, of holding the young people together, and not of benefiting a district. The success of the Sunday School teachers in keeping the old scholars in attendance is noteworthy, as this is the point at which failure is so common. The secret is however said to have been mastered, and no fewer than 200 ever 16 attend the classes. The recruits to the church membership are moreover said to be drawn chiefly from the old scholars. A certain amount of unsystematic visiting is done by a band of 30 volunteers. About £2300 is raised annually by the congregation for all purposes, and the accounts show £445 for "Soho and S. Giles Mission (including Charities and Christmas Dinner Fund).

The parish of S. George the Martyr, is, with the exception of Queen Sq. and Great Ormond St. entirely composed of poor streets, "and has got distinctly poorer during the last 8 years, having been prejudicially affected by clearances in Drury Lane. These "have brought in a very rough element, especially in New North St. and Beswell Court which are fearfully overcrowded, containing a family in almost every room". (From interview with the Vicar 67.p.169.) In other parts, although respectability prevails the tendency is downwards. New North St. and Beswell Court ought, the Vicar says, to be condemned, and the use of so many of the houses of the parish, built for one family as tenants, is detrimental to health to a serious extent.

The church here seems unimportant, the influence exercised through the children at the schools, and through the visiting of the paid staff representing the ~~xxxxxxxxxxxxxxxxxxxx~~ all or nearly all that it exercises locally. The small congregation is almost entirely non-parochial, and, except for a very few young women, none of the poorer class. Indeed, of the parishioners generally, Mr. Craven says that "very few go anywhere".

The Roman Catholic Church in Great Ormond St. is being pulled down, and I was told that it is ~~going~~ to be re-erected stone for stone, in some part of, I think, N.W. suburban London. This information was given me at the late address of Mr. Clarke, the priest, just opposite the disappearing church.)



The Bessbrook Homes have their chief centres in this parish. They are for men, mainly for the reclamation of lost characters of the streets -- board men etc. and temperance cases seem large in the enumeration of those who are taken in, for drink is said to be the cause of 90% of the applications. The work is carried on on a basis of religion and temperance, and there

is a Mission Hall in Helbern, said to be attended for the most part by the men who are living, or who have lived at the homes themselves. Of these the chief ones seem to be in Queen Square, and Orde Hall St. There is accommodation for some 230 men, and the work appears to be fairly successful.

(Mr. Sparrow, of the Albert Youths' Christian Institute, at 49 Lambs Conduit St. has not been seen.)

The parish of S. John the Evangelist, Red Lion Sq. is and always has been vigorously worked. The people are very migratory, and are said to belong to the poorest working class, with only a sprinkling, however, who are disreputable or criminal. The tendency is towards improvement, and while the black colouring of Eagle St. has always been considered an injustice by the clergy, it is now undeniable that it has improved since the preparation of the map. On the other hand, Fisher St. and Red Lion Streets have become rougher and poorer. Red Lion Sq. has changed, becoming better off, owing to the erection of flats, but the class of occupants is not all that can be desired from a moral point of view. In other parts the invasion of the "City" is beginning to tell and one side of Dean St. for instance, has been demolished, and the place of the houses taken by non-residential buildings.

The stationary parishioners are all known, but even of these, very few come to the church. The congregation is comparatively well-to-do, but the people come mainly from Bloomsbury. The church has a tradition, but is not notorious, like S. Albans, and does not draw, as the latter does, from all over London. The workers, like the congregation, are mainly non-parochial. A warning against judging of the status of those who come to places of worship by their coats was uttered by the curate, a man like Stanton of S. Albans, of unusually long standing in the parish: the clergy, he said, are the only ones among religious people who go about in rags", and with the word, he pointed to a great hole in the elbow of his vicar's coat.

The temperance work is vigorous, with 240 senior members; there is a guild, ^{indicating} illustrating care and persistency, formed mainly from the ~~senior~~ day-schoolers of the school; and ~~many~~ ^{including} many other agencies, a creche, of which the clergy are proud. Altogether, a well and wisely worked parish, but still, as stated, failing to attract to the church more than a very few of the parish, and of the ~~poor~~ ^{poor}.

The opinion of Mr. Thomas, the minister of the Baptist Chapel in Kingsgate St. is much more unfavourable to the district than that of the clergy, but he is young, his methods of work are somewhat sensational, and he has been in the n'hood for comparatively a short time. Even he admits that the changes at work are making for improvement.

The congregation is mainly well-to-do working class, but the poor rarely if ever come to the regular services. Even the offer of a free pew to a poor family of the district, has been of no avail! But the poorer class is none the less angled for to a considerable extent: free concerts, pleasant social evenings, with tea etc. and treats galore are arranged. Special efforts are made for the children, and especially sensational appeals are issued on their behalf. Altogether, a good deal of kindly unwise work seems to be carried on-- unwise, that is, so far as the aggressive side of this ancient centre of nonconformity is concerned. The street in which the chapel is situated is doomed, by the impending improvement of the L.C.C. and the minister is hoping that in the deal that he will be able to effect, arrangements may be made for the erection of an up-to-date mission centre.

The parish of Holy Trinity (Gray's Inn Road) is composed mainly of a working-class type, whose women work, and this leads to the existence of a considerable number of men who are apt to loaf; there is a terrible amount of over-crowding, and rents are very high; the large local contingent of cabbies drink to excess but with the exception of this class there is nothing particular to complain of in this respect. The parishioners therefore, as a whole live under conditions that make for lowness of standard, and, in spite of all their faults, the kindly, and even favourable judgment of their vicar is noteworthy: "In spite of conditions" he says, "these people are so full of natural virtues, that if they were better housed, I believe there would be no difficulty in influencing them."

As it is very few indeed of the parishioners come to church, the congregation being mainly middle class, and from Bloomsbury. Locally the church is the centre of a very friendly influence, but there is little that is distinctive in the meagre scheme of work that is attempted.

The Vicar speaks in terms of high praise of the management of the public-houses of the district, comparing them very favourably with the Working Men's Club and Institute Union, which is rather disheartening, since the club referred to is the head-quarters of the whole Union, and ought to be above reproach. The Italian colony, in as far as it is represented in this parish is said to have improved, and its members to be less farouche than of old.

The John Street Baptist Chapel is burdened, or strengthened as the case may be, by the association of a great name, and the traditions of a great prosperity: the chapel was the centre of the ministrations of Baptist Noel. At the present time the congregation is mainly lower middle-class, and, although the cause is hard pushed, it is holding its own. In the missionary-cum-philanthropic work attempted, there is nothing distinctive

live, unless it be the Common Lodging House visitation. The Sunday School and the evening congregations are of fair size.

In this neighbourhood, with a mission hall in Lamb's Conduit St. Mr. Blackman, a City Missionary, according to Mr. Arkell, of unusual capacity, works busily, following the customary procedure: visiting, services, open air preachings etc. He has a small Sunday School, ~~and~~ has got round him a band of volunteer workers, and ~~is~~ appears to ~~have~~ have made his L.C. M. centre a more than usually active one. Mr. Arkell likes him, but it must be noted on the other hand, that the Rector of S. George's is said to be "bitter" towards him. But what the blot, if any, on his mission ~~is~~ ^{maybe} scutcheon, we are not told.

Of the Church of Humanity in Chapel St. we have no direct information, and it is hardly necessary to be told by Mr. Thorne that it is not a local influence!

The two parishes lying to the East of Drury Lane and South of Holborn, are very analogous in the characters of their populations, and totally dissimilar in the methods on which they are worked. The only points of resemblance are found in the moderate churchmanship of the two incumbents and in ^{their} ~~the~~ vigour ~~with which they work~~. But while in Mr. Evans, the vicar of Holy Trinity we have ^a good example of the careful administrator, aiming at wise charity, at the completeness and coherence of his parochial system, and co-operating willingly with any and every agency that seems to ~~him~~ likely to aid in the task before him; in Mr. Pennington, the Rector of S. Clement Danes, we have a man who, instead of care shows energy; instead of wisdom, indiscriminate generosity; and who, while establishing a certain completeness in his own scheme, is impatient of small things, and who instead of co-operating with others, is intolerant of interference, and accepts no assistance even that he cannot control. Mr. Evans is a Browning's Grammarian among parsons: he will strive at least to do one thing well; while the other is rather a Prince Rupert of the cloth: so reckless is he that victory cannot well be his.

In both parishes, important structural changes are and have been in progress. In the former the great alteration has been the rebuilding of Macklin and Shelton Streets; in the latter, while a certain amount of demolition has been already carried out the great change is still to come in the new thoroughfare, contemplated by the L.C.C. Both parsons alike complain of the policy of the L.C.C. as regards the class of buildings they ^{or make other people put up,} put up on cleared areas -- Mr. Evans complaining of what has been done, and Mr. Pennington fearing that the future will show a neglect of the needs and powers of the displaced population.

While Macklin, Shelton, and part of Parker Streets have improved in Holy Trinity, Mr. Evans says that Great Wild St. Queen's Court Place, and Twyford Buildings have declined, that they should now be black, the

same class of people occupying them as were in ~~xxx~~ Macklin St. before its improvement.

One of the most interesting points in the evidence of Mr. Evans, is his frank recognition of the impossibility of benefitting the great majority of the people of a poor parish with whom the church may be able to establish some kind of association, by the direct medium of the church, and church attendances. It is rather by the medium of some of the connected agencies. If people will join them, it becomes a sign that they are able and willing to put themselves under some sort of discipline. The rest may follow, but even if not, the ~~xxxxxxx~~ ^{once associated} people may none the less come to form the "detached fortresses," through whom in many ways the church is able to make herself felt. Great care is shown in planning the parish undertakings ^{to} minimize the leakages that normally follow, after the ages of attendance at the Sunday School or the Band of Hope, and an interesting feature in the list of societies, ~~ix~~ which I only remember to have come across once before, is the Fathers' Meeting, with some 30 or 40 in attendance. We find here indeed a quiet practical man, without any great personal attractiveness, making a genuine attempt to consider at once both needs and possibilities, and framing all his plans so that, whether many or few are influenced, personal independence shall not be weakened. The parish forms part of the civil parish of S. Giles, and we meet here for the first time signs of that conflict of missions and sects that have done much to make the Seven Dials and S. Giles notorious. The most important mission centre of the S. Giles Mission is situated in this parish, at the chapel in Little Wild Street, and Mr. Evans is hardly less severe than Prebendar Richards in his criticism of the methods, to some extent of work, but still more of appeal, adopted by Mr. Wheatley, the autocratic head of the Mission.

In Great Queen St. is a large Wesleyan Chapel, the head of the local circuit. There is a considerable congregation, representing a great mixture of the classes, since these represented in it range, it is said, from artisans to members of the learned professions. Liberal views appear to be held with regard to the work of other denominations, Roman Catholics included, and a considerable amount of aggressive work ~~to be~~ carried on. The most important of this appears to be inspired by the sister working in connexion with the chapel -- Sister Sara, who seems to have made a more decided impression upon Mr. Arkell than the minister himself, and who seems to be the more powerful personality of the two. Mission work and visiting in the common lodging houses of the district figures largely in the outside scheme of operations, but it is frankly admitted that they "do not expect the slum people to come to chapel", although a few seem to be doing so, through the medium of work undertaken by Sister Sara. About £100 a year is given away in relief, and greater care than formerly is being exercised in its distribution.

(Mr. Gadsden, of the Workmen's Hall in Drury Lane has not been seen.)

Secretaries.

Although much is done by Mr. Pennington besides giving away good things, it is impossible to help feeling that the whole of his work is tarnished by bribery. For instance he has a Boys' Brigade of 300 -- an organization that Mr. Evans would give much to possess, and that he says that he cannot even start, with the small space available. Mr. Pennington's Brigade is splendid, but the satisfaction felt in the numbers ~~is~~ is less complete when we remember his free holidays for some 500 children of the parish, and his free distribution of "clothes and cake" to 700. Mr. Pennington in speaking of his parishioners, compared them favourably with the East Enders -- they were he said, even in their vices capable of

showing a certain "gentility". It is extraordinary that a man capable of appreciating the refinements of decency ~~xxxxxxxxxxxixxxxxxxxxxxxxxxxxxxxxxxxx~~, should be able to perpetrate so thoughtless a plan of giving, as that by which he distributes the clothes and cake to his small parishioners in the publicity described in the interview, and that he should be willing to let them wear the badge of charity and of poverty in the way that he does. No better way could be devised one would think of destroying the little store of refinement ~~and~~ that these youngsters may possess, and of ignoring the sense of independence that the parents may still have left to them. In this particular incident, lack of consideration for the recipients of a charity is conspicuous; in his free holidays, it is rather the carelessness shown for other people of his own class -- these who are responsible for the schools to which his parishioners may be going. The managers of voluntary, as well as Board Schools alike deplore his indifference to ~~the~~ education and to school attendances. But he appears to go on his own way, caring for none. He will do good -- at any cost!

The people of the parish are well known as among the poorest that London can show, but, according to Mr. Pennington, the most disreputable sets in the district are found in the occupants of the ~~xxxx~~ ^{six} common lodging houses -- four for men, and two for women.

The Roman Catholic chapel in Sardinia St. once the chapel of the Sardinian Embassy, serves a Roman Catholic population of some 3000 persons, a declining quantity owing to the local changes, tending as these do to drive many of the Irish and the poor away. The Chapel and its priests provide the comforting offices of the church, and represent its authority, but the priest that we have seen, who is the head of the Presbytery, does not lead us to suppose that there is any distinctive and helpful personal influence at work ~~xxx~~ here. But there is nothing that makes for material

dependence, as at S. Clement Danes, and the recognition of the goodness of the poor to each other and their primary dependence upon each other in times of trouble is one of the best features in the evidence of Fater Fitzgerald. He echoes the fears expressed by Fater Jay, Mr. Evans, and Mr. Pennington that "improvements" are often made at the expense, in any case for a time, of the class displaced.

There are no social agencies. A few sisters, not Italians, from the Italian Hospital, help in visiting etc.

Vere St. Board School, one of the poorest in London, is situated in this parish. It was here that Mrs. Leon started the scheme for providing a Nurse for the systematic visiting of the school. The visits were found so useful, that, as she stated in the report of the interview with Miss Grey, of the Bloomsbury Home, a Society has been recently formed to arrange for the same thing in other poor schools throughout London.

Mr. Cox, the head-master of the school in Great Wild St. mentioned the good attendance at this poor school in Vere St. as a proof that the schools were being more appreciated. His own school is attended by a much better class of children, the nucleus coming from the large block of Peabody Dwellings at the back of Great Wild St. But many come from elsewhere, and school is a reminder that the neighbourhood is not one of unmitigated poverty.

The small parish of S. John the Evangelist lies to the West of Holy Trinity, Drury Lane being the dividing line. It is in many respects analogous to Mr. Evans' parish, the main difference being perhaps, that the structural changes in recent years have been less marked, ~~XXXXXXXXXX~~, ~~XXXXXXXXXXXX~~ and that there is no part so bad as Macklin Street has been in the past, or as Queen's Court Place and Twyford Buildings are now.

Of the work of the church, we have so far been unable to obtain any information, as our letters to Mr. Pownall have not been answered, and two or three calls failed to find him at home.

In Crown Court is a large Scotch Church, I gather from the interview the only one in London belonging to the Establishment. The congregation is eclectic, and drawn from many parts of London, very much as the Welsh churches we have come across have done, and it is for them that many of the social agencies have been formed. The members are to a great extent young people, many of them engaged in business.

The church is also the centre of a local mission, which, judging from the accounts, is only indifferently supported. But, in spite of an increasing deficit, the work goes on on a small scale; a bible-woman is and has been for many years employed, and a Sunday School and Mothers' Meeting etc. are formed for the poor of the neighbourhood. To their own poor and to the poor connected with the Mission some £50 a year or more a year is given away.

The effect of London upon the young Scotchman is mentioned by the pastor, tending according to him, either to make him a much stronger man than he was, or to mar him, and one remark is significant of the changed conditions in which ~~they~~ ^{he} finds ~~themselves~~ ^{himself} when ~~they have~~ ^{he has} once crossed the Border! In Scotland", said Mr. Mcrae, "a man cannot afford not to go to church. Here, the feeling is the other way in most business

houses". Although the congregations are small, they are slightly gaining ground, and the tone of the report and of the interview is hopeful.

The Inns of Court Mission, in Drury Lane, is, I believe, located in this parish. A young parson has been placed at the head, a good fellow, with keen hopes and liberal views. He is anxious above all things that the Mission should show people what an essentially practical thing Christianity really is, but he recognises that to achieve this end he must, qua parson go slowly. Religious work, therefore, up to the present, is kept in abeyance; he is getting to know people, as a layman might, and not being a vicar, does not consider that it is his primary duty to ^ypre-_{is} seltize. Social work, therefore, of the ordinary kind -- clubs for men and boys, the provision of a cricket field for the latter out at Wormwood Scrubs, lectures, concerts, and, above all perhaps, the close association of the Mission with existing temperance and thrift agencies of local working men. It has been by this association that the Mission has so far made its headway, and this has been considerable. Some half a dozen barristers are already helping, but the nucleus of the Settlement into which Mr. Latham hopes the Mission will, among other things, develop, is still to seek. But all things may come to him who waits, and hopes, and works, and the young Warden, enthusiastic and generous in his sympathies, has made a good start. He works in friendly co-operation with the clergy, but is attached to no church. Mr. Kite has been an especially useful friend to the new enterprise.

(Of the S. John's Mission in Castle St. we have no information.)

So far as their churches are concerned, or rather the work emanating from them, the remaining three parishes in this S.E. portion of District 2 are of little importance, although the spots they cover are of no slight renown: In S. Paul's, Covent Garden, is the Market; the Lyceum Theatre forms part of S. Mary le Strand; while in the centre of S. Michael's is No.9 Ad-lph- T-rr-c-.

S. Paul's, Covent Garden is almost as innocant of parishieers as many of the emptiest City parishes. There are a certain number of peer, but so few people sleep in the parish, except these in the Hotels, that it is a matter of surprise that the curate should have a Sunday School of some 200 children. This school, one or two modest efforts of philanthrepy, a mission servise, and the sparsely attended services on Sundays make up the whole story of this the energies of this branch of the Establishment. But it is as much, perhaps even more than might have been expected, for the incumbent is an old gentlemen of nearly ninety years of age

In Maiden Lane is the Reman Catholic Church of Corpus Christi, and in the same street is a small Jewish synagegue. Both priest and rabbi have been seen, but both have declined an interview. The Rabbi did so quite frankly because he did ~~xxx~~ not think that he could tell us so much as the Minister of the Synagegue in S. Alban's Place, Haymarket. The latter has been interviewed, and it appears that nearly the whole of the Maiden Lane Congregation is composed of the Jews who are connected with Covent Garden, dealers for the most part. The numbers are small, "unfortunately for me" as Mr. Phillips said ~~xxxxxx~~ there being some 70 of each sex.

Father Subra declined for quite other reasons, and was somewhat mysterious and tantalizing in the line he took. He professed to fear the

truth. "If I speak at all", he said, "I speak the whole of my mind. "I might give away the position--- so I had better not see you, both for my own convenience and comfort and on general grounds". He had got into trouble before, it appeared, and nothing that I could say would alter his decision. Father Hickey, with whom Father Subra had been in Warwick St., had described the latter to me as ~~xx~~ a very bright man, and he so impressed me, and as full of energy. It is impossible to form any certain opinion as to what Fater Subra would have allowed himself to criticise, but it might quite well have been the organization of the Catholic Church in the whole of these two districts 2 and 3: so far we have not seen Fater Vere, and he is in many ways the most important of ~~xxxxxxx~~ all. But of the rest, there is no strong man, and it is clear that the R.C. population is only very imperfectly looked after. It may have been a sense of this that would have found the outspoken voice, had Father Subra ~~have~~ allowed himself to talk at all.

S. Mary le Strand is a parish with a declining population, and the 1200 who are still left are, excepting those who are living in the Savoy Hotel apparently deemed to be displaced. The most important part of the parish from the clerical point of view lies in the N.E. corner, ~~at~~ north of the Strand. It is here that Mr. Hilersden has his opportunity of spending ~~the~~ greater part of his somewhat lavish charity. The free baths that he provides seem to be the most noticeable and useful feature of his social undertakings, but it appears that the poor here are ~~rather~~ looked after too much, rather than too little. The friendly attitude of the people to the church is again mentioned and emphasized, and Mr. H's admissions on this point are significant. Although so friendly, they are he says "spiritually quite untouched; but no one touches any but the R.Cs. and they "go to mass in the morning, and get drunk for the rest of the day".

The small congregation, as we have frequently noticed when the parishioners are poor, is non-parochial and middle-class.

Mr. License, a L.C.M. working in the Drury Lane district, visiting constantly, holding none or very few meetings, and giving no relief, paints a somewhat gloomy picture of the district, especially as regards the prevailing immorality, the drinking, and the betting. The housing is for the most part bad in the district in which he works, and the dwellings built up behind the front line of houses in Stanhope St. appear to be structurally as bad as ~~they can be~~ ^{possible}. But the district is steadily improving, through the stern process of displacement: houses are giving way to business premises, and bad parts are deemed. In this material way, therefore, improvement is in store, but what becomes of the people is not alluded to. It is noticeable that, after describing the people in terms that suggest great stress of living Mr. L. says that there is no thrift among the people, "and few cases of extreme poverty". It is noteworthy that Mr. L. does not

not give. In this respect, he is like Father Fitzgerald, but the latter, while not denying the poverty of his people, emphasises the kindness of the poor to the poor, rather than their need of material assistance. Perhaps these are among the many instances of practice biasing judgment: Mr Pennington says, "Poverty"; the missionary, "Triftnessness"; and the priest "Kindness to each other", and probably all three are correct, though all are biased.

At S. Michael's Mr. Poynder has not been seen. There is no other religious centre in the parish.

Two parishes remain of District 2 -- S. Giles' and S. Martin's in the Fields, but these, together with the civil districts of Soho and S. James, Westminster, make up the central portion of the two districts (2 and 3) in which many of their more ~~xxxxix~~ distinctive features are most prominently found. The ^{geographical} centre of London focusses also many of her graver problems, both in reality and in the popular imagination. It will be convenient therefore to work down to these parts, and to start at the north of District 3, taking the parishes in order from that point. The North-west corner, however, lying to the East of Portland Place, belongs ecclesiastically to another district, and upon it we have as yet no detailed information. It is fairly certain that its general character is analogous to that of the parishes that abut it on the East and South -- S. John's and All Souls', a mixture, that is, of wealth, decent comfort, the borderline of poverty, and shady corners.

The two parishes that lie along the western side of Tottenham Court Road have much in common, and both are undeniably declining districts. The decent residential middle-class have deserted both, and both have been getting steadily poorer. In both, however, the moral deterioration has been as marked as the material decline, and in the case of S. John's perhaps more so.

S. Xavier's resembles S. Pancras, further to the East, in having its worst parts lying to the North of the Euston Road. This, the Seaton St. bit, is said to be as bad as ever, or rather worse, for Stanhope St. bisecting it north and south, is now as bad as its black-barred neighbours.

It is to the South of the Euston Road, however, that there was more room for decay, and it is here that it is more marked, although the level as measured by a material standard, is still higher than the northern

portion. The characteristics are said to be, the absence of the middle-class, as mentined, fewer good repretatives of the working-class, and many foreigners and prostitutes.

In the middle of this unpromising district an excellent parson is working, a bachelor, well-to-do and kindly, with friendliness apparently the key-note of his relations with his parishioners. The congregations are not large, but they are exceptional in being mainly parochial and working class. There is only one other in the whole of Districts 2 and 3 that are, I think, so described, and in the othercase, that of Mr. Cotes, at S. John the Baptist, in the civil parish of S. James, we find that it is a matter for special congratulation on the part of the incumbent: he is "proud" of having a working class attendance in West London, ^{and so} doubtless, is Mr. Turner in S. Savior's. The social agencies here, especially those for young people, are said to be particularly well arranged, and the signs of very pleasnt personal relationships between this parson and his people are evident. He does not pose as a little Bishop, even in his pastoral letter, as so many are apt to do, and it is noticeable that he brings in his curate in a friendly way at the end: "My colleague" he says, and I have never noticed the inclusion of the subordinate worker in this way before. "joinsme in all good wishes".

A sign at once of good relationships with the members of other denominations and of the adoption of a wise policy, is seen in his success in arranging for all Sunday School treats in the district to be on one day. The only people who did not fall in with this arrangement were the members of the West London Mission at Cleveland St. but, judging from the general policy of the latter, it is probable that they were unable rather than unwilling to fall into line.

The L.C.M. at 72 Warren St. has not been seen, and this appears to be the only other religious centre in the parish.

In S. John the Evangelist, Charlotte Street may be taken as the centre of its seediness, its shadiness, and its vice, and Foley Street as typical of its squalor and overcrowding. In the latter street the same insanitary construction is mentioned as in Stanhope St. Drury Lane -- houses built in the back gardens of the houses, and reached only by passing through the frontage line. but even here, where material conditions are at their local worst, it is admitted that they are ^{not a monster to} ~~in excess of~~ ^{gamble} the poverty, drink and improvidence being the explanations ~~of this common discrepancy.~~

Although rents are high, and overcrowding excessive, the demand for dwelling accommodation is great, and landlords have therefore no inducement to keep their houses in a decent state of repair and cleanliness. "Why should they" as it is said, "when there are many applicants ready to take possession of any room that may be vacated. The vicarage judgment here on landlords is unfavourable, and they are charged with adopting as low a standard as the conditions of competition make possible. But in the case of Mr. Turner we find that he has a good word, even for the landlord speaking of their "wonderful patience and forbearance" with difficult and undesirable tenants. In this case it is the harder worker whose judgment is the less severe. Mr. Coxhead's administration is condemned out of the mouth of one of his own staff: "There is" he said "no energy or vitality in the work". This is the opinion of Mr. Godly, the local missionary, a man who appears to work unflinchingly in the district, (oiling the wheels of his ministrations however, with material relief) and to be disheartened by the little effective sympathy that he meets with from the clergy, and ^{by the feeling} ~~from a sense~~ that even that which is attempted by his superiors is unsuited to the needs and intelligences of the neighbourhood. He himself knows it with unusual completeness -- the unapproachable houses of Charlotte St. no less than ~~these~~ of the poor who accept his ministrations and his tickets. In the district it is said that there are from 15 to 20

"clubs", and that all are bad. It is these, perhaps more than anything else, that make the district notorious. Even from the dunghill, however, beautiful flowers may spring, and a touch of the grace of life that ought not to be forgotten is mentioned by Baxter in the incident of the frowsy harlot who spent some of her time in the free distribution of food for the cats of a poor street.

Illustrative

The Whitefield Tabernacle in the Tottenham Court Road is in a transition state, the old building having been pulled down, and the new one not having been as yet erected. The services are therefore held in a temporary iron structure, but in spite of this a good deal of work is carried on, and the congregation appears to be holding together. It is mainly middle-class, and is thus fairly well-to-do. The members come for the most part from other but not distant neighbourhoods, the radius of a mile being mentioned as that from which the chapel for the most part draws. The minister is capable, ambitious, perhaps something of a charlatan, but both he and his supporters appear to be filled with big hopes of what the new big building are going to do for this well known centre.

The Scandinavian West End Mission is a kind of Y.M.C.A. intended for a special class, and, on a small scale, is successful. The buildings are in Great Percy Street, and include, besides a small hall, a cafe, a reading room etc. a home in which ten young men can be accommodated. The objects are described as being "spiritual, intellectual, and temporal", and the whole is in charge of a Scandinavian ~~missioner~~ missionary.

The Lutherans in Cleveland St. have not been seen, and the work of the West End Mission at Cleveland Hall will be best dealt with in connexion with the other centres of this important undertaking.

The parish of All Souls', Langham Place, is, like the Noncon. chapel in the Tottenham Court Road, in a somewhat transitional state, but it is from personal; and not from structural causes. The late vicar appears to have been unequal to his task, both from incapacity and from ill-health, and for about a year following on his resignation, there has been an interregnum, pending the selection of a fitting successor who should restore the faded fortunes of this stronghold of Protestantism. For that is the best word, nowadays, with which to describe the ecclesiastical position of such churches as All Souls': it is isolated by its extreme Low Church teaching and practices. An indication of its position is given in these days of vestments by the fact that it was only during the tenure of the late incumbent, and this ~~has not been~~ a long one, that the black gown was discarded. The new rector is coming from Birmingham, with a great reputation, and it is therefore only fair to remember that great things are expected, and that for the last year Mr. Wilson, the Curate-in-charge, has professed to be doing little more than hold things together. Under the circumstances, the record is, I think, a not unsatisfactory one, as parish records go, and the large class of shop-assistants, that meets on a week-night, is not often equalled. For the rest, it must be admitted that the parish undertakings appear to be somewhat dull and conventional.

The parish is undergoing considerable structural changes, mainly in the direction of the substitution of flats for poor working-class dwellings. It is estimated by Mr. Wilson, that if the present rate of change continue, abject poverty will have disappeared from the parish in ten years' time. Although material improvement is thus in progress of a kind, the Bloomsbury difficulty is recrudescing here, and the complaint is made that the inmates of the flats are often no better than they should be, and even a good deal worse. The difficulty of the avoidance of the undesirable tenant is found in much better parts than the second-rate flats ~~in~~ that are

put up in streets that have been poor, for a somewhat grim story is told of the temporary capture of one of the good houses in Portland Place by a French procuress, who brought over her French girls, and, clothing them in fine linen, took away their boots and bonnets, made them prisoners for her evil catering for men of wealth. At the end of a year she was evicted. but this episode of Portland Place in the north and of the use of the first floor ^{as a hotel} in the Gospel Hall in Greek St. shows how enterprising and insidious these caterers for vice can be. There must be a good deal in the complaint of the decent landlord that people are too prone to hold him responsible, not only for his own shortcomings, but for those of other people as well.

The over-colouring of Harley and other streets in this parish, in the opinion of this curate, deserves consideration. He himself knows Harley Street well and is at the present moment living in it. In his opinion it, and others like it, have too large a proportion of professional men, with their fortunes to seek, and with, ~~to use his phrase~~, "all their ~~fortunes~~ money on their backs", to be properly coloured yealow. Another class of occupier disqualifying for this colour is the jackal of the medical man--the nursing home etc.

In Upper Ogle Street is a Roman Catholic church serving, it is said, a Catholic population of some 3000 souls. Of these it is claimed that the large proportion of one half come as a rule to the church on Sunday mornings. The congregations are largely composed of foreigners, and Father Egan said that in this respect his own people would correspond very closely with those attending at S. Patrick's in Soho Sq. the main difference being that in his case there would be more Germans and fewer French. He gives the best character for attention to their religious duties to the Germans, the French being the more "careless" of the two. Neither here,

nor at any other R.C. centre do we find any knowledge of, and still less any responsibility assumed for the foreigner of doubtful politics and shady morals. He appears, and the evidence of Fathers Hickey, Egan, and Thomas all support this view, to be a Pariah, not free I think, from anathema, to all the local centres of Romanism.

Father Egan's favourable account of this district, so far as the outside appearances went, is noticeable. Quiet reigns; you "see nothing", but he did not deny that it might be a whited sepulchre for all that. Such a possibility did not however appear to trouble him, and the impression given was rather that of a man who had a task to perform, than of one who had a responsibility to meet: there was little or no sign of aggressive work even among his ownpeople, and if only some one could have come along and relieved them of the unremunerative task of visiting the hospitals -- how glad they would be! Father Egan was clever and polished, but I am sure that his point of view would have failed to commend itself to such a man as Father Higley. Another sign of shirking was given in his reply to the invitation to join in a local crusade against houses of ill-fame: he thought that the work ought to be undertaken by the local clergy!

Mr. Adams, whom Mr. Arkeil thinks belongs to one of the Standard Strict Baptist Churches, has replied that there is "no need for an interview". Mr. Williamson, of the S. Pauls Episcopal Church in Great Portland Street, has also not been seen, ~~as also has not~~. The Y.M.C.A. called at ~~also~~ the Regent St. Polytechnic, *has also been missed.*

The Rev. David Fay, the enlightened minister of the Great Portland St. Synagogue, has given full information about this important centre of Judaism, and his opinions on the modern spiritualizing, albeit humanitarian, tendencies of the enlightened English Jews are interesting.

(36) They are opposed by the formalism of ¹ the foreigner, and points raised by Mr. Stern in East London come up again in a fresh setting, in the interview with Mr. Fay. All his liberalism, his welcome of Anglicising tendencies, and his distrust and impatience of formalism, leave his belief in and desire for the maintenance of the integrity of the Jewish community absolutely untouched.

At the Ogle News Ragged School is an old established center of philanthropic work, modelled on what would be called old-fashioned lines, but apparently carried on with considerable care and success. It is mainly for mothers and children, and the crèche and infants' school for children up to 7 years of age, are conspicuous items in the scheme. Charity would appear to be well administered, if we may measure its standard by that adopted in connexion with the childrens' holiday fund: in this we are told that ^{no less than} ~~the large percentage~~ ^{percent} of 50 of the expenses, that is about 6/- out of 12/-, is paid by the parents. A hundred workers are said to helping in the work of the school, but I do not think that the interview makes it very clear what so large a number can be doing.

^{XIV}
Lying between Great Portland St. and Wells St., with Oxford St. as its southern boundary, is the small parish of ^{? All Saints Margaret St} S. Margaret's. This, one of the best known ritualistic churches in London appears to have fallen on evil times, mainly through recalcitrant Anglican Sisters who have got out of hand, and will not submit to local ecclesiastical authority: they are an "incubus", and if they would only make S. Alban's their head-quarters, how relieved the clergy of ^{all saints} S. Margaret's would be. The complaints against the Sisters are numerous, but the most-serious are that they have usurped all the proper parochial duties that ought to be left to, or in any case con-

trolled by the clergy, and they are the among the greatest beggars and worst administrators of charity in the whole of London. The only poor people who come to church are such as the Sisters bribe there. Such are the relations of the clergy and the Sisters, and such are the opinions that the former hold of the latter. It is therefore, a somewhat painful ~~task~~ to find that it is these very clergy who have the duty of officiating at the private chapel of the Sisters! The Vicar frankly admits that the present state of things could not be tolerated, if ^{all saints} ~~S. Margaret's~~ were an ordinary parish with a large poor population calling for a considerable amount of clerical energy. As a matter of fact, the parish is not only very small, but the numbers are rapidly declining, those who are left being mainly lodgers and shop-assistants.

Almost as important as the rivalry of the Sisters is the competition of other churches that have in recent years begun to give the same kind of service as ^{all saints} ~~S. Margaret's~~. The effect of this has been to diminish the size of their regular nucleus, and the congregation is much less fixed and less wealthy than of old. But still ~~ixixxxx~~ the church is crowded at times, and continues to attract a considerable number of strangers. But its palmy days appear to have passed away, and the self-willed Sisters doubtless make the burden of ~~their~~ troubles greater than they would otherwise be.

In Little Portland St. is the Unitarian Chapel at which Dr. Martineau once preached, and of which in more recent years, Mr. Wicksteed was the minister. Since his resignation, his former co-pastor, Mr. Rawlings, has held the position, and officiated for the small congregation of well-to-do middle-class, non-local people who still frequent this chapel. It is a small cause, perhaps doomed to removal to the suburbs. A great spirit of toleration prevails, and many would say that the theology was inverted-

(28) 43

orate: the Holy Communion is not celebrated, and no questions whatever are asked as to the opinions of those wishing to join the church. Intellectual freedom and freedom from the trammels of tradition stand high in the mind of this minister of a Unitarian Gospel. Very little work is attempted locally, and what there is, is mainly educational.

All Saints

Adjoining ~~S. Margaret's~~, on the East, is the somewhat larger and considerably more important parish of S. Andrew's, Well St. As regards the congregation attracted, the conditions are somewhat analogous to those prevailing at ~~S. Margaret's~~: we have again the wealthy, non-parochial assemblage. But at S. Andrew's, the people do not come from so far afield, numbers are probably greater, wealth is certainly so, and there are no rebellious Sisters. On the contrary, the parochial organizations are all admirably in hand; a nice completeness seems to pervade everything from the incumbent downward, and the church is in a happy and strong position. As usual, there is ~~xxxxxxixix~~ very little connexion between the parish and the Sunday congregations, but there is a good deal of genuinely kind parochial effort made, and in one way or another many persons actually living in the parish are attached to the church. The relationship appears to be a little bit that of the Squire and the Squire's dame to their cottage folk; treats and blankets are a little obtrusive; and a spice of patronage comes in. But, although the loaves and fishes are numerous and the material attractions of a church connexion here are dangerous, the attitude is one of ~~xxxxx~~ great kindness and friendliness, and more good than harm is probably done. // There is a good deal of rebuilding in progress in the parish, and the erection of flats is being accompanied by the usual difficulty of keeping out the prostitutes and the kept women. Mr. Houldsworth is genuinely concerned on this question and appears to regard it

as one of the most serious with which he has to deal. There is a good deal of poverty but the question of food and subsistence is subordinate to that of morality. Housing is a difficulty in a very few streets, Upper Rathbone Place being the one really bad spot in the parish. Elsewhere, however, there is a certain amount of overcrowding.

Crossing Oxford Street, we are in Soho, divided now into the two ecclesiastical districts of S. Mary's, and S. Anne's. The church of the former of these is the old Greek Huguenot Church, and, since the improvements in the neighbourhood, and the construction of the Charing Cross Road, occupied a very prominent position in that thoroughfare. While the church has thus been brought out into the light, the parish itself is steadily becoming less numerically important -- public and business buildings trenching constantly on those devoted to dwellings. An effort is being made at the present time to raise funds for the restoration of the church, the incumbent of which has not as yet been seen.

We are also unfortunate ~~in~~ in having failed ~~to~~ to get an interview with Father Vere, the senior priest of S. Patrick's -- the large and important R.C. church in Soho Square. The present building was erected in 1893, during the incumbency of Father Vere himself. The congregation, according to Father Egan, is to a great extent foreign, with the French predominating. The Irish also furnish a large contingent.

The Welsh Presbyterian Church in the Charing Cross Road has a large congregation, mainly drawn from the West and West Central districts. The people are well-to-do, the church being regarded as the fashionable one for Welshmen in London. It has therefore little local importance, and its mission efforts are carried on in the shape of two small Sunday Schools in Pimlico and Kentish Town. At the chapel itself, the social agencies have generally the primary object of keeping together the younger members of the congregation, and are of the usual description of those framed for this purpose.

Mr. Elkington, of the House of Charity in Greek St. has not been seen, but an account is given in "Two Centuries of Soho", and has no local

importance. The objects of the Home are to provide a refuge for distressed people of good character, and those who come to it are as often as not, it appears, those who have, as strangers, been lost in London, rather than those who rank among her own unfortunate children: of the three cases cited as typical one ~~xx~~ had drifted to London from Australia, and another from India, and the third was the grand-daughter of an Archbishop who had got out of health and came strongly recommended. The House is for both men and women.

(40) ~~47~~ 47

The fashionable and traditionally important church of S. Anne's is the chief ~~religious~~ religious institution in Soho, and its Rector appears to be the most influential personality in the district. Although his reputation is high, however, it is not easy to see exactly where he is making his mark. The congregations of the church are not very large, and are declining both in numbers and in fashion; the parochial connexion ~~with the~~ ~~church~~ ~~and~~ on Sundays is not very close, the morning congregation being drawn almost entirely from outside, and ^{50 % of} the small evening attendance of 400 being non-resident also. Moreover, among the adults generally Mr. Cardwell makes the frank admission that "their spiritual work is a complete failure". There is, too, but little success in attempts to avoid the common leakage between school age and adolescence. Probably Mr. Cardwell's reputation comes mainly from his sound common sense, and from his liberality of view, and from his recognition of the fact, as Mr. Evans in Holy Trinity also said, that, if people are got hold of at all, it is mainly through the social agencies. These at S. Anne's are numerous, well devised and successful, and that they should be so in this cosmopolitan quarter of the Metropolis certainly speaks well for the practical genius of the man who is largely responsible for their ~~strength~~. Soho is the playground of philanthropic enterprise, very much as S. Giles is, and with everything that is going on that is of use, Mr. Cardwell appears to be in friendly co-operation and sympathy. Of this the volume entitled "Two Hundred Years of Soho" bears eloquent witness.

In matters of charity, the policy of S. Anne's is careful, there being close co-operation with the C.O.S. and those cases that are helped ~~are~~ ~~being~~ adequately dealt with. It is significant that Mr. C. gives a general endorsement to Mr. Sherwell's picture of Soho, in spite of a tendency that shows itself throughout to exaggerate, excepting as regards its description of poverty and overcrowding. The partial explanation of the

overcolouring of the latter is found in the fact that Mr. S. has grouped Soho with the Strand, and, ~~this~~ district including Clare Market, a more crowded district than Soho, the standard of the latter has been dragged down. Mr. S's exaggerated picture of the prevailing poverty is perhaps partly due to a priori reasoning from the conditions believed to prevail as regards housing, but it would appear to be mainly due to a misconception of the actual state of affairs. It is remarkable that Mr. Price Hughes, who adopts Mr. Sherwell's opinions as his own, has reiterated his opinion to Mr. Arkell that want of food is one of the two great needs from which Soho is suffering. It may be noted that extreme poverty is, in a sense, inconsistent with the picture of vice that is also drawn. Although the responsibility of outsiders, the idle and wealthy, is emphasised, the people of Soho are themselves described as participating to a great extent in the evil ways of the district. But, as we have found over and over again, if a district is very poor, it is prohibited from those forms of vice that involve expenditure. It is for instance often said that a district is "too poor" to be a centre of prostitution. Conditions may be, and probably are, thoroughly bad where extreme poverty is found, and a low standard of physical comfort, overcrowding, etc. brings ^{its} own sad ^{train} of social disorders -- drunkenness, and much irregular and incestuous living. But they do not bring clubs, and restaurants, and all the paraphernalia of extravagance and vice that are found in Soho: of the same class of person it is proving too much, to show that they are guilty of expensive wickednesses, and are at the same time living impoverished lives. Self-made

* Mr. Spindelov doubtless goes somewhat too far when he tells us that there is practically no poverty in S. Anne's, and Father Hickey perhaps gives too rosy a picture of the prevailing conditions, ^{in his neighbourhood} but both are, I think, nearer the truth than Mr. Price Hughes or Mr. Sherwell.

The Meard St. Mission represents the missionary activity of the Bloomsbury Baptist Chapel. Its present vitality appears to depend for the most part upon the Mission Sister, an energetic little person who spreads her influence perhaps ~~too~~ too much by the help of tickets and teas. An energetic and capable head of the mission has been lost during the last year. Those attached to the Mission by no means come exclusively from the surrounding streets, and the name of the Mission -- "S. Giles and Soho" -- reflects the wide area that is, not covered, but touched. The time of the Sister as visitor is thus taken up in looking after a scattered connexion, and the Mission has no special importance in Soho itself, or in any well-defined neighbourhood. When mothers thus congregate from considerable distances, since it is improbable that they have any intellectual preference for Meard St. over other centres that may be nearer their own homes, the fear is aroused that they are largely composed of that numerous class that is on the look out in different quarters for good things that may be going. There appears to be a scattered connexion with children too on a considerable scale, and this is easily explained by the easy terms on which they get their fortnight's holiday: the 2/- a week that the two hundred who are sent away are said to pay, is far below a satisfactory C.H.F. standard, and all appear to pay alike, independently of all differences that there may be in position.

The French Protestants have their church now in Soho Sq. and in this new and beautiful building a small congregation worships, carrying on the traditions of a church that traces its original charter to the liberality of Edward VI. The most striking fact about the church at the present day is the pathetic position of the Pastor and his wife, owing to the gradual usurpation of all governing powers by a "Consistoire", that is English, and, according to M. Degremont, quite alien in sympathy to the church over which it rules.

The representatives of the Italian Mission in Frith St. have not been seen.

In S. Anne's are the head-quarters of the official staff of the West London Mission, at Lincoln House in Greek St.

The Mission is the growth of the last ten years, and its origin is traced by Mr. Hughes to the wave of feeling created by the publication, and "booming" by Stead, of Mr. Mearns' "Bitter Cry of Outcast London". The first response that the Wesleyan Church made was in East London, but the needs of the West End were soon after urged, its greater wickedness emphasized, and Hugh Price Hughes, ~~ix~~ with Mark Guy Pearse as a kind of spiritual coadjutor, became the superintendent of the new enterprise. In many ways it has achieved a remarkable success, and its expansion has been astonishing. It is non-sectarian, but rests on a Christian basis of the simplest kind: faith in the redemptive work of Christ, faith in prayer, and a belief, as the young Warden of the Inns of Court Mission said, in "the essentially practical nature of Christianity" are the rocks on which they build. Enthusiasm characterizes their work; they write and speak always in the major key. Often they exaggerate, but exaggeration is the corollary of their enthusiasm. They are not untruthful, and the power of exaggerating with honesty has helped them to rivet the public attention. They have, moreover, managed to combine much quiet practical wisdom with exuberant social sympathies, with the adoption of methods that often border on the sensational and that are entirely emotional, and with what appears to be a genuine religious fervour. The following sentence, taken from a writer of 40 years ago, and quoted by Price Hughes himself, describes their ~~xix~~ chief aims: "To destroy all national holds of evil, to root sin out of institutions, to hold up to view the gospel ideal of a righteous nation, to confront all unwholesome public usages with mild,

genial, and ardent advocacy of what is purer". The fact that they have set themselves their task in West London is not without its stimulating effects: they feel that to win West London to a practical and professing Christianity is to go far towards winning England. They feel therefore that the stake is a large one, and their leaders, in any case, are spurred on by hopes springing from a wider ambition.

In the public eye the West London Mission is associated mainly, generally exclusively, with the services held at the S. James' Hall. It was with these that the mission started, coupled with work at the Wardour St. Hall, and they have been continued ever since. They are of a threefold character: for Christian edification in the morning, when the services are taken by Mark Guy Pearse; in the afternoon for a kind of applied Christianity, when Price Hughes speaks on some social or even political topic of the day that lends itself to ethical and religious treatment; and in the evening, when Hughes speaks again, and makes the platform then frankly evangelistic, and arranges rooms for those who have been convicted of wrongdoing, and who may wish to take counsel with a friend. All services have been attended with great success, and it is those of the afternoon and evening that have been the most characteristic of the Mission and at which Price Hughes has won fame. Their original intention was to pass on those who came to them to some other Christian Church, but the wish to be connected with the Mission organization was so strong and so frequently expressed, that they have been "obliged" to start a mission church. At the present time the membership of this is ~~xxxxix~~ 1514. The attendances are drawn from every class and from every quarter, the "majority of those who are brought to Christian decision come from a distance, often from the ends of the earth". (Report '98, p. 21). It is claimed that very large numbers come to these services who would not go elsewhere, and that the local congregations have been in no way depleted. It is noticeable, therefore,

that those who have actually joined are said to "consist of persons who, in various traditional or nominal ways, have been connected with the Established Churches of England and Scotland, the various Evangelical communions in this country, the Roman Catholic Church, and the Greek Church". (Report '98 p.9.)

The old chapel etc. in Wardour St. has long since ceased to be one of the buildings occupied by the Mission, but its place has been taken by many other centres. The original intention had been to confine the work to the South of Oxford St. but as opportunities have offered and requests have come in, they have been led to go further afield. At the present moment two of their centres of many-sided mission work are North of Oxford St. and one ^{is} even North of the Euston Road. There are three chief centres of work, in addition to S. James Hall: Craven Hall, in S. Thomas' parish, Regent St.; Cleveland Hall, in Cleveland St.; and Chalton Hall in Somers' Town. The last was built, and for some years all expenses were met by Lady Henry Somerset. Clerical missionaries ^{at Craven Hall} are in charge at Cleveland Hall, and a Sister at Chalton, and at all there is a staff told off for local work. Other buildings in the hands of the Mission are Katherine House, in Fitzroy Sq. the head-quarters of the Sisters of the People; S. Luke's House, an entirely unsectarian home for the Dying; a Rescue Home in Manor Place; a cheap goods depot in Wardour St.; and there is also ~~xxxx~~ a Holiday or Convalescent Home at Bisley in Gloucestershire, besides Lincoln House, already mentioned. The total ^{annual} expenditure under all heads amounts to about £10,000. Open-air work is actively carried on, chiefly in Hyde Park.

In work so many-sided as that of this Mission, it is evident that people of many classes must be dealt with: the services at S. James Hall, ~~the~~ and the playhour for children at Chalton Hall; the "Classes" of the "members" of the Mission and the work of the Poor Man's Lawyer; the Saturday evening concert in S. James Hall and the Bands of Hope; the Rescue

work and Home, and the work of the Dispensaries; the employment Bureau and the Creche; these and many other divisions of the work suggest very different fields of activity and bring home to us the comprehensiveness of the scheme that is included under the scope of the West London Mission.

It includes participation in the work of Local Government, and members of the Mission are now serving on two Boards of Guardians and at least one Vestry. Their Medical Mission work suggests a scheme of great completeness, starting with the Creche at Craven Hall. There are certificated District Nurses at each of the Halls; two Dispensaries, and they consider that the Medical Department has been crowned by the establishment of S. Luke's House, the Home of Peace for the Dying.

In addition to Mr. Hughes, the Superintendent of the whole, and three Missioners, there are numerous other heads of Departments, including an "Evangelistic Secretary", who is mainly responsible for the Open air work. But the mainstay of most of the active work of the Mission is found in the Sisterhood, founded by Mrs. Price Hughes, and described by her husband as being "by far the most important and successful agency" they have. It is to one or another of the 30 ladies who now form this band that the initiative and responsibility for many of the activities that are started is to be traced, and it is they who make it possible for "district visitation to be the backbone of the work".

As friendly influences and as good Christian workers, there could, I suppose be no two opinions as to the merits of nearly everything that either Sisters or Missioners undertake. In many directions they clearly tend to make lives happier and homes brighter and more cleanly. It is not so easy to answer the question as to how far, in their eleemosynary work they strengthen characters and make for independence or the reverse. The opinions of different clergy as to the value of their cooperation varies a good deal, and while some are apt to be a little jealous, the majority

certainly welcome them with cordiality. There are two or three adverse opinions as to the wisdom of their charity, but the balance of evidence is undoubtedly ~~xxxxxxxxxx~~ favourable. It appears that a bad beginning was made, but that the lesson of the folly of careless giving was soon learnt, and that, although there are doubtless some workers of less backbone than others, much greater care is now shown by the Sisters and others connected with the Mission than formerly. A policy, too, of co-operation with the C. O. S. and other well established charities appears to have been adopted.

The Club for Working Girls, founded and inspired by Miss Maude Stanley is an important influence in the lives of young working women of Soho and, to a certain extent, of those living in other parts. It affords too the model on which numerous other clubs formed for the same class have been started in other parts of London. Many of these, with local variations to suit local needs, have been ^{lovely} affiliated in an Institute, somewhat on the lines of the Working Men's Club and Institute Union. The absence of all religious distinctions, the insistence upon classes as an integral part of the club curriculum, the co-operation of ladies, the avoidance of cliques, ^{the rooms had boarders} and the maintenance of a spirit of cameraderie in the ^{Soho} club, appear to be some of ~~its~~ most distinguishing characteristics. Miss Stanley would say that its greatest claim to attention would lie in the fact that it solved the problem of providing for the leisure of working girls. It has given them something that is good for them, that interests them and that they like. It has enabled them to substitute a rational for a stupid use of their spare hours. To this end the classes, books, dances, pleasant evenings, excursions of various kinds -- from garden parties to the houses of friends or visits to the British Museum to excursions to the Continent, and many other means are used. The girls have been taught to think, to enjoy a holiday, and to behave, and Miss Stanley is both fond and proud of them. The whole subject of the employment of the leisure of working-girls is very near her heart, and she is unable to over-emphasise its importance. The Soho Club is large, and has a membership of . A much younger club of somewhat the same kind has been started for Jewish Working Girls, and its membership of about 200 is one of the many signs of the great increase in the number of Jews who are flocking to this part of London.

The Roman Catholic Church in Leicester Place -- L'Eglise de Notre Dame -- is served by the Marist Fathers, and occupies the same place in relation to the French Roman Catholics in London as did Father Verres' church in East London to the Germans. The congregation is therefore somewhat eclectic -- the people of a nationality being drawn to it rather than those of a district. Nominally the care of the church is for all French R.Cs, but in practice, it is exercised mainly over those who come: they are not sought out. To some extent this involves a criticism, as a certain absence of mission care is noticeable, even though it is said that those living in the neighbourhood are regarded as the more special charge of the church. It is clear that the visiting, for instance, is mainly at call, but it is also clear that if this church attempted to take priestly charge of all their countrymen who are co-religionists, ~~that~~ the task would be far beyond the strength of the present staff. A large proportion are thus from various reasons left outside the purview of Father Thomas and his colleagues and a contingent of these is regarded as made up of the religious vauriens of London. Father Thomas has no more knowledge of French rascality, political or moral, than Father Egan had. He would like to disown them, as also the "5 or 600 who neither have work, nor wish for work", but who provide the contingent that does not hesitate to come to the church for alms: they form the brigade of habitual beggars.

Extreme poverty among the French is, however, the exception. On the whole his people are decently housed, and the overcrowding that is found is for the most part among lodgers -- not among ordinary families.

In spite of his squad of unknown size -- of the irreligious and the blackguards whom he never sees and the beggars whom he does see -- Father Thomas is hopeful of his people. He thinks that the proportion who fall away is probably smaller in this country than in France, and he is "more satisfied" to be in England. In this connexion he especially mentioned the

English Sunday, considering that it strngthened his hands, for it was a day when there was net only no work, but also "less pleasure" than at home.

The four small parishes of S. Luke, S. John the Baptist, S. Thomas, and S. Peter's, all forming part of the civil parish of S. James, have little to distinguish them from S. Anne's. All, with the exception of a small outlying portion of S. Thomas', are included within the square formed by Oxford Street, Wardour St., Coventry St., and Regent^y; and this area, together with the part lying eastwards as far as the Charing Cross Road, is the real "Soho" -- the district of many tongues, of the new Jewish invasion, of tailordom, of shady morals and of decent life, of clubs and restaurants, and of a prevailing indifference to the claims of church and chapel, -- the last however, by no means differentiating it from most other parts of London. In as far as differences can be distinguished in the above four parishes, they are most noticeable in S. John the Baptist and S. Thomas', which are somewhat less foreign than the ~~xxxxxx~~ parishes lying East and South. They are also, together with S. Peter's, environed by the vice of the streets, though the last-mentioned ^{maybe} ~~is~~ less honeycombed with centres of immorality. ~~xxxxxx~~

S. Luke's is in the very centre of Soho Jewry, and the parish is said to be "run" by a wealthy lady. The incumbent is one of these freaks of intellect and of the conscience that the Church of England manages to retain, and appears to tolerate. He is a strange being as a parson, and even as a man does not appear to be prepossessing. He is not even a professing Christian; he "never talks about religion"; and is "indifferent as to whether people go to church or not". He just teaches, in as far as he teaches at all, the rudiments of moral duty. In spite of his sympathies, of his impatience at the material poverty of his people, of the "Socialism into which it appears to have led him; and of a tongue and a temperament that

make him say "damnable" when asked for an opinion on local housing conditions, he appears from his own beautiful home outside the parish, to sit in the seat of the scorn. He maintains a considerable popularity, largely through hobnobbing with local radical politicians and the enunciation of unconventional opinions on social and political questions, and it is significant that, despite his negative attitude on matters of religion and his queer practices, the attendances at ~~xxxxxxx~~ his church are as good as these of other people geographically situated as he is. He may, however, be doing more harm ^{than} he knows. No agnostic can do weakly violence to his conscience without running the risk of blunting those of other people, and it appears that he ought to resign and give up his unholy orders.

~~XLII~~

The church of S. John, in Great Marlborough St. has a happy little as parson, grig, a High Churchman though personally indiffernt to externals. He admits that he adopted an advanced ritual simply to cut out the West London Mission. They had a band, so he went in for vestments, but, although this seems to be putting high practices to rather low uses and to be a not very admirable form of angling, the offender appears to be an excellent fellow and, like Mr. Turner in S. Saviour's, he is distinguished by having a genuinely working-class congregation. He is proud of it, and never tries to get people in from outside.

~~XLIII~~

S. Thomas', in Regent Street, has a much larger congregation, formed of rich and poor. It appears that the parish furnishes a decided minority of those who attend. The incumbent is a fairly capable man, with lax views on the administration of charity, and sound ones on the causes of the material difficulties of his prishioners. He detects much poverty among them but admits that it is mainly ~~xxxxxxx~~ due to improvidence and high rents and he draws special attention to the prominence of the local evil of

irregular employment, due to seasonal trades. It should be noted that both the Vicar of this and the last-mentioned parishes, deliberately give up all attempts at parochial visiting during the busy seasons, recognizing the fact that if they came at these times they could hardly expect to be received with a welcome.

The West London Mission centre at Craven Hall is in this parish, and there is a London City Missionary, with his head-quarters at the Aberdeen Schools in Feubert's Place.

St. Peter's

The small parish of S. Peter's appears to offer a peculiarly unpromising field for parochial work, with its people mainly foreigners and Piccadilly Circus on its Southern boundaries. The church, too, had been in a state of suspended animation prior to the advent of the present vicar some four years ago. By the help of a choir and advanced High Church practices, ~~xxx~~ a considerable change has been effected, and from zero, a congregation has been got together. It comes from the outside mainly, and, especially in the mornings, like the conditions of local employment, is very seasonal in character. The parish itself must remain a difficulty, with its cosmopolitan majority and the minority of English tailors "supremely indifferent to all matters of religion". The streets of the immediate neighbourhood flaunt in immorality, and the constant spectacle of vice is said to make for religious apathy, ~~xxx~~ although "the people themselves are not immoral, and the girls, albeit that their tone is affected by the constant spectacle of prostitution, keep their purity".

The general decline in population that is in progress in the whole of S. James, is going on with exceptional rapidity in this corner of the civil district, the absorption of space for warehouses etc. for the woollen trades that have their centre in Golden Square, just on the borders of

the parish, being one of the chief causes of the change.

XXV

Of the five great parishes that are included in Districts 2 and 3 -- S. Pancras, S. George's, Bloomsbury, S. James', S. Martin's in the Fields, and S. Giles in the Fields, ^{the last} three have still to be dealt with. Although they stretch from Bloomsbury to S. James' Park, they are contiguous, S. Martins and S. Giles' having a small common boundary in the neighbourhood of Seven Dials.

S. James' Church is the centre of a large and wealthy congregation, especially in the morning. Those who come on Sunday evening are poorer, but how far they are drawn from the less well-to-do part of the parish is unknown.

The parish provision for giving assistance to the poor and the sick is on a considerable scale, but the parish organizations have no marks of distinction. The working-class section is said to number from 3 to 4000.

The incumbent is Bishop Barry, and ^{he} is largely occupied in episcopal duties. Although he is a capable organizer, it appears that the parish suffers somewhat from this large outside absorption of the time of its distinguished Rector.

The strength of the Establishment in the control of the machinery of elementary education, noticeable throughout almost the whole of Districts 2 and 3 is especially marked in these western parts, and no where more so than in S. James. The civil parish is now divided up into five ecclesiastical districts, and in the whole of these, there is only one Board School.

In Warwick Street, is the Roman Catholic chapel, formerly attached to the Bavarian Embassy, while the present Presbytery in Golden Sq. was the Embassy itself. Forty years ago, Golden Square was the centre of R.C. life and fashion in London, and the chapel in Warwick Street was the centre of its worship. But partly from the debility of the last incumbent in the last years of his tenure of the living, partly from the disrepair into which the church was allowed to fall, but above all from the shifting of fashion further westwards, and from the attractions of the Jesuit church in Farm Street, Mayfair, these brilliant days in the history of Warwick Street have passed away. The chapel is no longer dirty and out of repair but almost the only congregation that it draws to itself, is one composed of the Irish tailors of the district. The local foreign R.Cs. do not appear to be regarded as part of the care of this church.

Father Hickey is inclined to think regretfully of the ~~ixxx~~ social glamour of the past, and welcomes from time to time a fashionable marriage that the absence of a license at Farm Street brings ~~from time~~ now and again to his doors.

Although the ~~xxxxxxx~~ mission ~~xxxxxxx~~ district included in his care stretches from Park Lane, to S. Martin's ~~xxxxxxx~~ Church, Father Hickey attempts no mission work West of Regent St. and considers that there is very little to be done there. Farm Street, which attracts from everywhere, moreover there rules supreme.

High rents and irregular earnings are the main difficulties from which the people of the congregation suffer, but he evidently considered that earnings were often high, and that there was little poverty that could not be traced to improvidence. Prostitution "does not trouble them!"

~~xxvi~~

In S. Alban's Place is a Synagogue mainly attended by the Jews of Scho

The congregation is neither numerous nor rich in this world's goods, but the numbers are slowly increasing under the guidance of a young, courageous, albeit somewhat overweighted little minister. 63

The Jews are nearly all foreign, and, except those who are engaged in local retail trades, are almost entirely employed in tailoring, either as journeymen or as small masters. There are many complaints that their competition, almost entirely the growth of the last 8 or ten years, is tending to bring down local wage-rates, and ^{their presence} it certainly accentuated the difficulties arising from overcrowding. Although many are poor, and it is even proposed to establish a West End branch of the Jewish Board of Guardians, there is no reason to think that the level of poverty reached in the district approaches to that of really poor Jews in the East End, but rather that Soho is a Land of Promise to the migrant westwards.

Mr. Friedlander, the minister, denies the claim of the foreigner to be regarded as the most religious section of the community, or even as the most orthodox: he is too much of a formalist, and too ready to break the Mosaic Law, when conformity stands in the way of his success in life. Altogether Mr. Friedlander was rather melancholy on the prevailing laxity of the district in matters of religious obligation, finding his comfort however, in the good work that Miss Montague is doing at the Jewish Working Girls club, and in the good character of his people in matters of temperance, and in the affectionateness and peace of their family lives. He welcomes the movement of the Jews westwards, as tending to relieve the congestion eastwards but, fearing the high rents and the overcrowding, wishes that the stream could be diverted ~~further~~ to the neighbourhood of Long Acre and the Gray's Inn Road, where he thinks that the housing question is not so great a difficulty. The present size of the Soho colony he puts at 2000, not an outside figure in view of the Girls' Club, with 200 members and the Westminster Free School with 500 children, but thinks that

at the present rate of increase, the total will stand at 5000 in three years' time. 64

In Swallow St. Mr. Veysey ministers at the Theistic Church to a considerable upper and lower-middle-class congregation. The church has no local importance, the attendance being naturally of the most eclectic character, and Mr. Veysey himself neither being nor professing to be in any sense, a local worker. Much of his ministerial work is indeed carried on by the help of the printing press and the post-office. Neither does the church undertake any direct ~~social~~ social work, being in this respect like the Catholic Apostolic Church in Gordon Square. Mr. Veysey, however, says that "he does not know a single member of his regular congregation who is not engaged in good works of some kind, in connexion with the C.O.S. or with clubs etc." The very fact of membership is, he says, a proof that his people are not "cursed with indifferentism".

LXVII

The ecclesiastical parish of S. Giles in the Fields stretches from Bloomsbury to Seven Dials, and thus includes within its borders the poverty of the latter district and the wealth of Bedford Square. The portion of the parish lying to the north of Oxford Street offers no features that distinguish it from S. George's Bloomsbury: the irreligion, or perhaps non-religion of the squares, the social decline, especially of the by-streets, the shady character of many of the occupants of the new flats, and the increasing difficulty of preventing the advent of a class of occupants of a still lower morality, being uppermost in Prebendary Richards' mind.. To the south, apart from the entirely vicious element, (and the neighbourhood appears to be threatened with the invasion of some of these who are being

being harried out of S. Anne's and elsewhere) Mr. Richards gives on the whole a favourable character. , the people being, he says, for the most part a decent working-class folk. But they do not come to his church. In the past, fashionable and church-going Bloomsbury filled it, but they have long since deserted it, and the benches are still for the most part empty. A sturdy effort is being made to win back a congregation; the social work of the parish is being revived; and a good centre, with club and class rooms, has been provided. But in spite of the energy and pluck of the Rector, there does not at present appear to have been any great response on the part of the people. Success is perhaps made less certain by the untranquil mind adopted towards those who are already in the field: the old-established, and rather pushful incumbent at the Chapel of Ease in Endell Street is allowed to be rather a thorn in the flesh, and, above all, the sensational appeals of Mr. Wheelley, the head of the S. Giles Mission, give constant annoyance. ~~There are many other missions in the district, and the numerous competing missions are even described as forming one of the great obstacles to successful work, and thus, though the new regime may in time make itself felt, it has hardly done so at present. These troublesome missions doubtless mean a good deal of wasted effort, of overlapping, and of pauperizing; they upset attempts at the systematic working of a parish, but their presence does not really explain the present ineffectiveness of the mother church of the district. The chief reasons for this are probably to be found in the traditions of the time before Mr. Richards came some four years ago, when the activities and the position of the church had already reached a low ebb.~~

Christ Church, the Chapel of Ease in Endell Street, in spite of a somewhat larger congregation and of its vigorous parson, is of little

importance. No district is allotted to it, and, as stated, no love is lost between its vicar and the rector. The former is a capable chaplain of the Workhouse.

In Seven Dials a separate mission district has been formed, a good deal of quiet work is carried on, and a separate congregation has been formed. The work is of old standing; has reached a certain measure of success; but is not expanding now. It is run on high church lines, but the missionary is a man who, on physical grounds, ought to be moved to the country and given the quiet of an easier life.

~~Seven~~
The whole of this district has been described by Mr. Grey as "the battle-field of the sects", and, although this characteristic is less marked than in the past, it is still true, and the Rector has complained of no fewer than "nine pauperizing missions". Of many of these we have no information, nor did he indeed enumerate them. The chief offender is undoubtedly the largest and the best known -- the S. Giles' Mission -- a great peacher, a great beggar, and, in its own emotional, pauperizing, evangelistic way, a great success. It strives not in vain, perhaps to bring some souls to Christ, certainly to relieve the destitute (although it perhaps creates with the right hand the very class that it relieves with the left) and to swell the numbers of those who flock to its services and its teas, its prayer meetings and its treats.

(80)

Mr. Wheatley, the Sec. and Supt. of the S. Giles' Christian Mission, has been associated with it for some 30 years, having been one of Mr. Hatten's lieutenants, at the time of the resignation of the latter. As the strongest man at the moment he was appointed as Mr. Hatten's successor, and appears to have proved his strength by the efficiency of his subsequent organization. But capacity has in this case been accompanied by a desire of self-assertion, and Mr. W's policy has been one of constant centralization. At the present moment therefore he has so organized things that the threads of the whole of this extensive ~~organization~~ mission are in his own hands. He is now reported to have quarrelled with his own committee, and to be at present working without one, and although this may be a further indication of strength, Mr. Arkell's report, and the criticisms of the Mission that have reached us from several sources, make for suspicion, not of Mr. Wheatley's personal probity, but of the scrupulousness of his methods, and of the wisdom of his administration. There is almost a consensus of opinion, e.g. from Prebendary Richards, Mr. Evans, and Mr. Grey that Mr. W's terms of appeal are both sensational and untrue. As Mr. Grey says, "he writes now of S. Giles, as he might have written with truth some 25 years ago". On the local missionary side, therefore, his work is subjected to severe criticism, for he pauperizes, by the money, large in amount, that he obtains by untrue statements. On the other side of his work, which is in no sense local, there is a fairly general approval, for the work among prisoners commands respect, both by the elaborateness of the organization and the official recognition that it has succeeded in securing.

of which 13 are in London, and 4 in the
The Mission has no fewer than 16 buildings in use, and all, except four of these are for the prisoners and lads. They include 5 boys' Homes, 1 mens' home; one women's home; and 3 breakfast rooms in the neighbourhood of various prisons. Mr. Arkell reports that the work is centralized and run to such an extent in conjunction with the police and the prison

authorities as to be "practically on the footing of a department of the administration". For instance, "Mr. W. receives the official papers with description of the prisoners, ~~disxxxxxxxxxxxx~~ with photos and lists of the prisoners discharged etc. " Boys summonsed under the First Offenders' Act are brought to the Mission; and women and young girls found in the streets are referred by the police to the homes. In spite of all this it appears to be difficult to get any satisfactory measure of the work that is really accomplished, almost the only figures that are given referring to the numbers who accept the invitation and go to the Mission breakfast when they leave the prison, and the numbers who were induced to take the pledge, and those who "were assisted in other ways"--- 18,300, 5905, and 5795 respectively in 1896. These numbers are larger, but in themselves they have little value, in connection with an organization that has a total charitable income of £16,000, and, in connection with its work among discharged prisoners spends, among other items, "Convict gratuities £1474; Estimated value of clothing and boots given as relief £650 (a queer item it may be noted in audited accounts); and Money and other relief £1768." In addition the Free Breakfasts cost about £400. When money is spent in sums as large as these, it would be surprising if the numbers of those who participate in some way or another were not large also. On the whole, however, it ought in justice to be added that the work of the Mission among the prisoners is praised, even by most of those who are the severest critics of the ordinary mission work.

The staff of the Mission numbers 63 paid workers, and there are about 100 volunteers.

Of the Medical Mission in Sherter's Gardens we have no direct information, but sidelights have, on the whole, been favourable.

The Swiss Chapel in Endell St. is the only one in London, but we are not told if it belongs to the National or Reformed branch. It is attended by a scattered congregation, mainly middle-class, for the Swiss working-man, like the Englishman of the same class for the most part, is a religious indifferentist, in any case his religiousness does not show itself by a ready response to the ministrations of the Christian Church. The congregation that does assemble is not large, many of the Swiss church or chapel goers in London attending, it is said, places of worship in their own neighbourhoods that suit them.

The following have not been seen:

The Soho Baptist Chapel, in Shaftesbury Avenue;

The German Wesleyan Church, in Endell Street;

The Turner Street Mission;

and The Franklin Institute in Betterton Street-- the street in which Mr. Grey's remarkably successful and long-established club for lads meets;

and The French Protestant Church of the Savoy, meeting at the Church of S. John.

As regards religious activities, the varied and competing enterprise is perhaps the chief characteristic of the district. Socially, its improvement is the most striking fact, and to this end, as Mr. Holthouse of the Seven Dials Mission said "everything has helped": structural improvements, better sanitary administration, the schools, the Missions and the Churches. All agree that the S. Giles of to-day is not the same place as that of

Twenty years ago. Many of its worst inhabitants have been improved out of the district, for there has been much rebuilding, sometimes to provide better housing accommodation, sometimes to provide business premises. The latter change has not been the least important, and "the City" expansion is found here in the shape of Covent Garden and the carriage building industry of Long Acre. It has been chiefly from these two influences that the non-residential area has been steadily increasing, and that the population, which has been going down in S. Giles generally, has been declining with especial rapidity in this southern part.

S. Martin's, no longer in the fields, but the hub of the universe and the centre of London, is a remarkable parish, including, as its Rector has said, every class "from the Queen at Buckingham Palace to the crossing sweeper." The wealthy section does not however find its way ~~xxxx~~ to the parish church to any great extent: S. Margaret's and the Abbey are formidable counter-attractions, many are away on Sunday, and from one cause or another the ir connexion with S. Martin's is so slight, that Mr. Kitto has suggested that they have "no souls, only purses". The working-class portion of the parish is in the N.E. corner ~~xxxxxx~~ and, as in Seven Dials, there is a tendency for this part to become less and less residential. The residential part of the parish is therefore tending to become more and more made up of big houses, of clubs and hotels. On the whole the population is rapidly declining, having gone down more than 37 % since 1871, and more than 10½ % during the last 5 years.

The working-class however still numbers some 3-4000. They are mostly poor, except those living in the Peabody Block, and these of course belong to the middle strata of the wage-earning class. Rents are described as being "terrific", with no room to be got under 5/- a week, and the ever-crowding is thus said to be great. Turner's Court is mentioned as being an especially rough spot.

Mr. Kitto gives the district a somewhat hopeless character: the people are rather stage-struck, since so many get their living at the theatres ^{themselves} and ~~the~~ theatres, are at their doors. The district, moreover, is "saturated with drink and prostitution" the brothels "opening as fast as they are closed."

The congregation consists mainly of unknown faces, a large proportion of visitors finding their way to such a splendidly placed building. Many

of the parishioners are however said to attend occasionally, and, queer though the character given them is, they are said to attend better than a corresponding class in the East End, the comparison being with Whitechape of which Mr. Kitte was at one time Rector. The evening is, as usual, the time when the poorer contingent worships.. The mission services of the parish have always been a failure.

The schools are a strong point in this parish, and the Rector takes a keen personal interest in their success. The personal element would, he thinks, always enable him to beat the Board Schools, had he this form of competition to contend with.

The extremely thorough visiting of many parts of this parish is noticeable, and its records give signs of a good deal of badgering, with an easy response on the part of the women, and ready promises to attend. But there is no indication as to whether the promises are kept or not. Mr. K. thinks however, that the ground is too well covered, "ever-visited", since the West London Mission and the S. Giles Mission are also on the field.

A considerable amount is spent in relief, but, putting into practice the lessons of a Whitechapel training, the treatment of these cases that are dealt with at all is marked by great adequacy.

At the S. Martin's Congregational Chapel a small, but increasing working-class congregation worships, the people being drawn mainly from the neighbourhood of Bedfordbury. The minister, like the Rector, is appalled at the wickedness of the district: "If a spot on God's earth is cursed, it is this spot."



