

COLL V

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Chapter IV Sec 38. Stationers.

Census Enumeration			Enumeration by Families		
Stationers	Females	3191	Heads of Families	Males	3054
	Males-19	1196		Females	369
	20-54	3965		Born in London	2384
	55-	531		"out of London"	1039
	Total	8883.	Employed	864	3423.
			Employed & Striker	2178	
				372	

Heads	Others Occupied	Unoccupied	Servant	Total
3423.	3556	7920	857.	15756.
or per family				
1	1'03.	2'30	'25.	4'58.

Details of Occupation

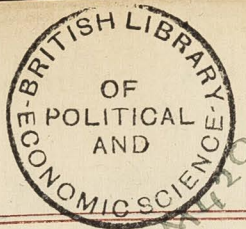
Employer	Employed	Striker	Total	Lower class			Middle class		Sewers	Total.	
				1.	2.	3.	Class	1			2.
1061	7308.	514	8883.	985	1746	3163	7673.	953.	379.	857.	15756.
Proportion of Employer to Employed 1. to 7.				7%	7%	7%	7%	7%	7%	7%	7%
				6'3	11'1	20'1	48'7	6'0	2'4	5'4	100.

Classification

Distribution

Census England & Wales. 1891.		E	M	W.	Central	S.E.	S.W.	Total.
Stationers	Law Stationers	3862.	3191	1683.	1333.	2573	3014	15756.

Age	Employer	Employed	Working or Account	Other or to Statist									
					10	15	20	25	35	45	55	65	75
Men	129	2345	1973	2290	2258	1525	893	421	12746	2535	8341	1246	621
Women	524	781	1985	1761	1020	730	442	218	9062	643	6492	1004	913.
	62	339	868	1468	827	725	543	372	21798	3181	14833	2250	1534



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Section 38. Stationery.

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Extract from Census Dictionary.

Order 20. Sub-order 4.

Paragraph 277. Stationer, Law Stationer,

Paper Merchant.	Dealer	
..... Dealer	Mouogram Stamp	Stamp Maker &
Waste " " " "	Heraldic Stamp	Examvier
Paper Stock Merchant.	Relief Stamp	Postcard Maker
Paper Collector.	Paper Embosser	Examvier
Pocket Book Maker	Note Paper Cutter	Counter
Metallic Book " " "	Paper Cementer	Packer
Album	Stamp Perforator	Postage Stamp Leaver
Stationer's Sundries	Manifold Writer Maker	

"The Worshipful Company of Stationers"

Notes from a brief history of the Company.

Derivation of word "Stationer". Minsken (1617) derives it from "station or standing shop to sell in". Skinner (1671) "from station or street in which stationers congregated". Pegge defines it as "a dealer who keeps a shop, as distinguished from an itinerant vendor". Richardson (1844) "sellers of books, papers, &c from stalls or stations kept by them especially at fairs". Mr J. Nichols traces it to the Latin stationarius, which designated one placed in charge of a station or depot in which standard texts were kept & transcripts issued.

Now word has narrowed to denote a dealer in writing materials. Formerly applied to the ~~old~~ writers and buyers of books. They lived in the neighbourhood of St Paul's Churchyard.

Origin of Society. The exact date of its inception

is unknown. It existed in 1525 when a transaction between a member of the craft of Stationers and an ironmonger is recorded. A charter was granted in May 1556, which declared that no person except members of the Company should print or sell books & empowered the Company to seize and destroy all prohibited books. This charter was confirmed by Elizabeth (1559^{or}) & in Feb 1559⁶⁰ the Stationers were constituted a Livery Company.

In 1586, by ordinance of the Star Chamber, every printer was enjoined to certify his presses to the Stationers' Company on pain of having them defaced & being imprisoned for one year.

The Company had a monopoly of publishing almanacs & retained it until the latter part of the eighteenth century.

Charles II. confirmed the charter of Philip & Mary in 1685 & extended the powers. The King mentions the Register public register that the Stationers have kept in their Common Hall for more than 400 years; approves of the

Register

4
Register and grants that every member of the Society who shall be proprietor of any book or copy shall enter the same in the Register & from thenceforth shall have the sole right of printing the same as had & hitherto been accustomed for the last 100 years

The registers of the Company are very complete. Originally established to prevent trade disputes & secure to the members their right to publish the works under their names they now fulfil other purposes. The Copyright Act (1842) directs registration of Copyright at Stationers Hall & directs that no legal proceedings shall be commenced without previous registration. The proprietor of any copyright must also register it if he wishes to sell or transfer it and registered proprietors may assign their interest in this way.

Messrs Robinson }
+ Pickering }

GLA 21/5/94

Foreign Competition

Provincial Competition

Busy + Slack Seasons

Messrs Robinson + Pickering. Printers + Stationers.
12 Talbot Court, E.C.

Saw Mr Thos Robinson and Mr Richards ^{the} manager.
Both were very suspicious at first but gradually
became more communicative.

There was some foreign competition in the
wholesale stationery trade. Envelopes of common
sorts were imported from Germany + Austria.
Some better sorts also came but the great bulk
were common. Some foreign notepapers were
also imported. These goods are sent over to
foreign houses in England and the British
public gradually becomes accustomed to them.
Provincial competition is not great, altho'
they cannot touch some of the provincial
prices

The Busy Season is from October to December
and the slackest time is the holiday months,
- August + September - Fairly busy during
July, usually busy at the beginning of the
quarter.

Wages

Counterman's
Qualifications }

State of Trade

Effect of Depression

Age to which men work

Warehousemen, good earn 30/- to 35/- a week;
assistant warehousemen from 20/- upward.
Countermen vary from 24/- to 50/- a week. There
are a few but not many above the 50/-.

The qualifications of a good counterman are:
(1) Good appearance, (2) Such a knowledge of
the trade, materials used etc, that he could book
orders. To do this he would have to write such
a description of any job that was wanted in
such a way that the manager or others could
complete the order without referring back.

The year 1893 was a bad one not only in the stationery
but in other trades: 1894 is not much better
but there is a slight improvement.

The depression has led people to go in for
cheaper qualities of paper; in some cases it has
caused them to order smaller quantities, while
others go in for larger quantities to obtain a
reduction of price.

The trade is not heavy; there are plenty of grey
heads

heads in the Stationery trade. Men can well work until they are 60 years of age but if a man were out of a situation, he would find it difficult to obtain another after he had passed 50. A man has usually worked himself into a position by that time and employers could not give him as much as he had been having. Of course, a man's experience may make him a valuable servant. As a rule, one who has been brought up in a shop succeeds to the place.

Method of Learning.

There is no apprenticeship now; it is dying out. Mr Robinson + Mr Richards were both apprentices. Now the business is picked up. A lad is taken in the shop; then he is put behind the counter + if he is a smart lad he will pick up the trade.

Promised to send wages return.

GLA May 22/94

Messrs Spalding & Hodge, Wholesale Stationers.
Drury Lane. W.C.

Met Mr Spalding; he was afraid there was little to be said about the stationery trade but would give any information he could.

Stationery needed constant care; there was nothing in the trade that could be done mechanically.

The men employed included:

Warehousemen. These men earned 30/- a week. Warehousemen's mates 20/- + 25/- a week. These men required a knowledge of the different kinds of paper, a knowledge of the stock and an eye for colour. Most of them come in as boys and are gradually promoted. Neatness is also required.

Cutters. Have two cutting machines and a head cutter for each, who is paid 33/- per week.

Folders & Sealers. These are mostly boys and they usually come from the Board Schools.

Their duties are to fold the notepaper and pack & seal up the packets in which it is sold. They are usually relatives of some of the men. Commence at 5/- and are raised to 8/- per week after a few months. All time work.

Foreman - 50/- per week

Counter men. These have all been promoted from the warehouse; a knowledge of the stock being essential. They earn from 20/- to 35/- a week according to their abilities. There are not so many of these men needed now as the trade has changed. Customers used to come to buy; now the stationer must go to the customer.

Hours worked are from 9 to 6 with one hour for dinner except on Saturdays when they close at 2 p.m. In the warehouse they commence at 8 a.m. and have 10 minutes for lunch during the morning.

There is no apprenticeship. Generally speaking these men come as boys to run errands. Then they

10.
they go into the warehouse. They have an opportunity
to learn the whole trade and lads can do well if they
like; learn the stock etc.

Have recently introduced a system of voting by
which a prize is awarded for neatness.
Each employee and member of the firm
gives a vote or rather 3 votes, one for neatness,
one for willingness and one for knowledge of the
stock to the person who is reckoned best in
these points. The one obtaining the greatest
number of marks is awarded the prize.
This has worked well; everyone is conscious
that the eyes of all the others are upon him.

Foreign competition is enormous in the cheap
printings. Thinks the English paper mills are
being ruined by their own and the foreign
competition.

Wholesale stationery is a London trade. Do a
trade with the provinces. There are some
wholesale houses at Edinburgh.

11.
Cannot give any ~~to~~ comparison of prices now and with former years. Should have to obtain that from the mills. There has been a great reduction in prices, which has coincided with the introduction of new materials and improvements of machinery.

The introduction of esparto & other materials has not only reduced the price but changed the character of the paper. The old rag papers are only used for special purposes now.

There are no special diseases to which the men are liable. The men in the warehouse are in danger of rupture through carrying heavy reams of paper.

The men in the warehouse have a Sick Club, which they manage themselves. These men forfeit their wages if they are away ill & then get allowance from the club. The pay of those in the office is not stopped during illness.

The busy season is the autumn; the slack time is

10 July and August.

13
Stationers' Mutual Benefit Society.

Sec. T. F. Moore

2 Bartholomew Street
Aldersgate Street, E.C.

36 Plimsoll Road, Finsbury Park, N.

This Society was founded in 1845.

There are 780 Benefit members of whom 27 were admitted during 1893; during the same period 33 left from various causes, death accounting for 13.

The benefits offered by the Society are —

In Sickness — 22/- per week

At Death — of member £15; of member's wife £7.10.

In Distress — aid from Benevolent fund.

In Old Age — a pension of £15 per annum to members above 60 as vacancies occur; members incapacitated are also eligible

During 1893, sick benefit amounting to £568 was paid to 133 members and grants amounting to £64 were made to 24 members through the benevolent fund. Death grants amounted to £142 and Pensions £381. to 26 pensioners.

~~Transferred~~

7 May 1897

15.

Interview with Father Hegley at 636 Commercial St.

I had seen Father Hegley (See Small book No 1) & this evening first met Father Kelly - a quite young Irishman who has been 19 months here - Father Hegley has been 9 years & must be older than he looks being still almost boyish in appearance. I learnt from Father Kelly what I did not know before that the 1st Communion at about 11 or 12 is given by the priest & is followed at about 14 by Confirmation which is a distinct sacrament & given by the Bishop - up to the 1st Communion they keep the children & except for those who leave the district they go on to the Confirmation - It is afterwards that the Catechism occurs when the parents are indifferent or with mixed marriages. The rest of information from Kelly is given in the replies to the questions.

General character of population

Dock & water side labourers chiefly - the girls work in factories - It is quite a poor population on the whole & especially the Catholics.

The district is bounded (roughly) by the West India Dock St & Abchurch Lane to the Railway & Turners St & thence westward to White Horse Lane so southward to the River including London St. The density of seems to be much as given on our map. The population moves & so changes very much in a few years.

What part do the ministrations touch?

Father Higley

16.

The poorest - or nearly so. The leading people are such as green grocers - The Catholics are largely Irish - Cockney Irish. They do not seek out any but their own people - but at times those who have been Protestant or had no religion come or are brought & these are of course encouraged - Father H. does not believe in proselytizing. They have many mixed marriages. He thought more than half - but on referring to his book found that in 1896 there were 9 out of 26 & in 1895 only 5 out of 25. In some cases the husband or wife had joined the Church before marriage. It is supposed that as many mixed marriages take place in Protestant as in Catholic Churches. He had some evidence of this. Altogether it amounts to a large proportion. Father Higley is himself the child of a mixed marriage & thought the gain to the Church from such marriages was at least as great as the loss.

They try to get the children & succeeded. Mixed marriages were once allowed with that stipulation & the man was usually quite willing to let the children go to school & as soon to a Catholic as any other school. The mixed marriages were usually with the women Catholic the man indifferent or nothing. Amongst Catholics

What persons employed?

What buildings?

What societies?

What social agencies?

Father Higley

17.

however indigent, the children were sent to school.

Two priests one - except the school teachers + assistance for nursing from the Little Sisters of the Assumption. (Wellington R^d Nov)

A small church - holding about 250 - but having seating so many - Father Higley said 500 had been known to get in but Father Higley made a lower estimate. He said there was an overflow often when the place was full inside - others standing outside - no other building except school.

Mass 8.30 10.30 11.30 Sunday morning - The 10.30 being full - the other with 100 to 150 adults perhaps. Chalice 3.30 - 60 or 70 come + being at 7 not many come nor is it made any part of - Great efforts are made for the morning mass to come to which is a duty on all Catholics - A very fair proportion of men come - but more women - On week days there is early mass at 7.30 or 8 (quite a few come) + being service on Wednesdays + Fridays when perhaps 30 may come Wednesdays + 50 or 60 Fridays. Excursions - especially for the 1st Communion children + school treats - no club now - not definite temperance organization - it had been tried + failed - but they worked hard for temperance - he has been a teetotaler for 17 years himself.

What Educational work?

To what extent visited.

Nursing the sick.

Charitable relief.

Father Higley

16.

Schools of which Father Higley is manager. Infants for 121 - other for 310 - 480 on books. Attendance very slack - had been the worst in London about 60 per cent - Parents indifferent - they did all they could & had made a little improvement - Father Higley gives most of his time to the school - He has kept up the staff irrespective of the attendance; there are 5 certificated, 2 adult & 5 helper teachers which is more than the law requires.

The people send when sick & are visited but they are also looked up if they don't come to mass but Father Kelly does most of that - There is an organized collection of money from house to house every Sunday afternoon - 6 men undertake this having each a district - the priests accompany them each district in turn & in this way come in touch monthly - Of more formal visits they try to manage one each year to every one.

By the Sisters - as mentioned above - but the people who have to go to the Sick Asylum mostly.

A personal matter - Father Higley is a C.O.S. convert. Kelly is more new at the work & probably gives more - The money comes out of their own allowance. Father Higley evidently gives largely when he thinks any

Finance

Other Religious influences

Father Highy

Some can be done. He roughly sketched their finance. The congregation pay about £5 a week - £3 from the Church offerings & £2 collected outside - & there are grants of £75 & £50 from some funds. They have Schools, House & Church free. Father Highy has the right to £40 & Father Kelly to £30 for clothes & they get certain offerings in addition. The Housekeeping is paid out of the money received & the rest goes to maintain Church & schools. The Housekeeping Father Highy limits to 10/- a week each for food. There is a housekeeper & a house maid & the 2 priests to find for - making 4 or £2 a week. Father Highy says he has not had a new suit of clothes for 9 years - but has had some super garments bought or given. Has never had a holiday ^{except for 4 days} & never been a day confined to the house - has taken to bicycling & finds that a great help - has excellent health.

Church of England do not reach so low a class & dissenters hardly compete - Tests this by Church attendance - Requirement as to dress less exact with the Catholics. Many women come without collars but otherwise they are well kept & dressed.

Cooperation with other bodies?

Local government

Police

Prostitution

Father Hyby

Very little aggressive propaganda - a friendly feeling especially with Church of England - & cooperation when needed - Spoke highly of Mr Gordon - works with C.O.S. - being on the Committee - but differed sometimes with their precise rules & had carried a point against the Committee on reference to the Central - Whether the bad character of a parent should prevent Society being done for a daughter who was herself of good character & 24 years old - when the Committee refused.

Was himself on the Vestry for 6 years & considers it rotten - small lobby & self interest prevail - It is a very economical body however - Has been off for 2 years - Is a guardian & has been for 6 or 7 years having been 1 year in Mr Jones time - The anti out relief principles prevail but tend to lapse a little. He approves of repaying out relief expenses when no other way can be found of dealing with a case insurable for 5 years.

Seem to us then work all right - no doubt the publicans treat them.

A good deal of this - largely in connection with the Saloon - Hyby thinks prosecution useless - only sweeps the evil from street to street. They try to get the girls to go into Catholic homes.

Crime.

Drink & Temperance.

Theft.

Marriage.

Health.

Home etc.

Character of the man & his work

Some dock theiving.

Father Higley.

20.

A good deal of heavy drinking - surplus money of Coalporters & others spent so - but there is another section of moderate drinkers & amongst these who come to mass a large proportion - perhaps half - are teetotallers.

Very little - the irregularity of the work goes against it.

Not particularly early - he is not against marriage at from 20 to 25 - thinks it the lesser evil - A good many have previous relations & many when a child is born or expected - They come back to the church to be married even if they have slipped away previously.

Good - but often ruined with drink & men break down early - There are dock accidents.

Much more might be made of the homes - but it seems hopeless.

Cardinal Vaughan calls Father Higley "rough spun". He is a man of the people - his father a working Coalporter & Joiner - his mother no doubt a woman of character. She was a Catholic the father was a protestant. Higley is proud of his origin & recognises also that his mother may be proud of her sons - He has a brother in South Africa & read me a letter just received describing Johannesburg. The brother is an electric engineer or something of

the kind, but evidently, also a keen Catholic. It was
 an excellent letter. Higley had the ordinary elementary school
 education before being trained for a priest. He by no means
 affects the "rough shun" or the contrary, takes pains to speak
 with a cultivated accent. He is more like a school master
 than a priest. He however recognizes the close sympathy
 which his origin gives him with the people whom it
 is his aim to lead into the ways of virtue & the duties
 of life through the organization of the Catholic Church.
 The work of the man are alike genuine in character. Such
 an influence must be very good.

