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See Booth, Life and labour..., 902-3, 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.)

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District 2.

Strand St. Giles.

[Mr. Booth's list]

(1)

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

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

Strand St Giles. (2)

1	St Martin-in-the-Fields St Martins Lane	Kitto Harrison	+ ✓ LXVII. + ✓ LXII	✓ p. 1. ✓ p 53	Parish Church. Scots Orange St. St. Martins St. Friends 52 St Martins Lane St Mc Mjas Bedfordbury Chapel Royal Cots Cots.	Page 1	
		Lady Louisa Magnin		✓			
				✓			
2.	St. Michael Burleigh Street	Pryder	Not seen	✓ ✓	Parish Church Exeter Hall, Strand	Page 2	
3	St Mary le Strand	Hillerston.	+ ✓ LXVII	✓ p53	Parish Church	Page 3	
				✓	Chapel Royal. Savoy.		
4	St. Clement Danes	Pennington	+ ✓ LXVII	✓ 193	Parish Church. R.C.	Page 4	
5	St. Paul Covent Garden	Cumberlege. Spiers Phillips	+ ✓ LXVII + ✓ LXII. —	✓ p 67 ✓ 211	Parish Church. Roman Catholic Corpus Christi Maiden Lane. Jews. Synagogue 21. Maiden Lane WC	Page 5	
6	St John Drury Lane. the Evangelist	Pownall. Macrae. Latham	Not seen ✓ LXIII —	✓ ✓ p 41	Parish Church Scotch National Ch Crown Ct Russell St St Giles Mission 11 Castle St. Inns of Court Mission See 16	Page 5	
9.	Holy Trinity Little Queen St. See also 11	Owens Bantam. Wheatley Hodder.	+ ✓ LXVII + ✓ LXIII × LXIII —	✓ p 91. ✓ p 64 ✓ p 97 ✓ ✓ ✓	Parish Church Wesleyan Ct Queen St Lincolns Inn Fields WC St Giles Christian Mission Ste Wild St WC Workmens Hall 185 Drury Lane WC. Ch Miss Wild Court RC Sardinia St	Page 6	
8.	St John the Evangelist Red Lion Square.	Conay. Thonds	+ ✓ LXVII. + ✓ LXIII.	✓ p 31. p 5	Parish Church. Baptist Kingsgate St.	Page 8	
9.	St George the Martyr Queens Square.	Greven Clerke Sparrow. Williams	+ ~~LXVII~~ LXVII ~~W Cons~~ ✓ Not seen ✓ + LXII.	✓ p 99. 31	Parish Church. ~~R.C. St John Rhemish Cl Queen St~~ Albert Hall Christian Institute Hadrians Gardens St Boys Home for Men — Emp Office Alley Hill	Page 10	
10.	St George Bloomsbury.	Boyd Carpenter Matthew	+ ✓ LXVII. + ✓ LXIII	✓ p 73 p 27	Parish Church. Baptist Bloomsbury Chapel Staffordshire Square French Prot.	Page 11	
		see also Ch W Sq.					

11.	St. Giles in the Fields High Street	Rivlands Roe Roebrick Wheatley Reed Sotan	✓ + ✓ LXVII ✓ Not seen ✓ ✓ — LXV ✓ LXIII ? (Not seen Not seen	p 163 p 35 p 97	Parish Church Bapt Wat Soho Shaftesbury Avenue German Lutheran Rudall St WC Sivers Chapel Rudall St St Giles Christian Mission Neal St Seven Dials Seven St Mission Seven Dials London Wildcat Mission Short Gardens Franklin Institute Rathbone St Seven Dials (Ch) Miss West	page 12	
12	St John the Evangelist Hanel Mustard & Ely Square Shaftesbury Avenue.	Davidson	Not seen		Parish Church		
13	Christchurch Rudell St. Chapel of Ease to St Giles	Griffiths	+ ✓ LXVII	207	Parish Church	page 13	
14	Holy Trinity Gray's Inn Road	Hoyne. Nicholson Blackmark.	+ ✓ ~~LXIII~~ LXVII. × LXIII + ✓ LXIII	p 153 p 75 p 69	Parish Church Bapt. John St. Bedford Row Church Humanity, Clerkenwell WC Mission Hall Saling Mrs Alexander St	page 14	
15	Christchurch Wren Square with George	Hart. Chilvers	+ ✓ LXVII ✓ + ✓ LXIII	p 134 121	Parish Church Bapt. Regent St Wardmoot Hall Wardmoot St	page 16	
16	Inns of Court Mission.	Latham	+ LXVII	p 127	Mission House		
17.	Seven Dials Mission West St	Hutchinson	+ LXVII	p 81	Mission House	page 17	
	Local Government.	Jones. Lovett Allington Wadwells Andrews Allen	Not seen Sent Report LXIV LXIX Not seen Not seen	p 141 p 31	Clerk St Giles Board of Works Wed Off. " " Clerk " " Guardians Clerk Strand Board of Guardians Clerk Strand Board of Works Wed Off Strand Board of Works		
	Sunday	Grey Cox	+ LXII. + LXII	193 205	C.O.S. Local Hon Sec — Prop Club Head master Boys Sch St Giles	page 18 page 19	

District 3

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

[Left Booths list]

St. James Westminster to Henrietta Street

page 1

1.	St. Pancras	Euston Road	+	Pearce		LXVI	p 145	Parish Church
				Capt.		LXV	p 104	
				Ellingham				
2.	All Saints	Gordon Square		Gordon		LXVI	p 54	Parish Church
				Clarke (Wstrn)		LXV	p 115	
3.	St. Pancras	Longford St. Fitzroy Square	+	Turner		LXVI	p 77	Parish Church
4	All Saints	Langham Place	+	Wilson		LXVII	103	Parish Church
				Egan		XII c	91	
			+	Adams		LXV	p 44	
			+	Jackson		LXV	p 12	
				Davis				
5.	St. John the Baptist	St. Marylebone St.	+	Giles		LXVI	p 111	Parish Church
			+	Fisher		LXV	p 149	
6	St. Thomas	Regent Street	+	Bainbridge		LXVI	p 93	Parish Church
			+	Piper		LXV	p 135	
				Grove		LXV	p 159	
			+	Lane		LXV		
7	St. James	Piccadilly	+	Harry		LXVI	p 61	Parish Church
				Fielden		XII c	75	
			+	Hughes		LXV	p 5	
				Davies				
			+	Vopsey		LXV	p 41	
8	St. Peter	St. Windmill St.	+	Farmiloe		LXVI	183	Parish Church
				Thomas		XII c	67	
9.	St. Luke	Berwick St.	+	Ledford		LXVI	p 39	Parish Church
10.	St. Anne	Wardour St.	+	Cardwell		LXVI	p 1	Parish Church
			+	Pearce		LXV	p 79	
				Hogement		LXV	173	
				Travers				
				Stutter				
				Katherine				
				Thomas		XII c	67	
			+	Richard		LXII	231	

page 20

11.	St. Andrew	Wells Street	+	Holdsworth		LXVI	165	Parish Church
12	St. Mary	Cromwell St.		Gwynne				Parish Church
				Tew				
				Perry		LXV	p 64	
				Ellington				
13.	St. John the Evangelist	Charlotte St. Fitzroy Square	+	Cogland		LXVI	p 23	Parish Church
			+	Smith		LXV	p 53	
			+	Watson		LXV	p 95	
				Scott				
			+	Ingwell		LXII	81	
14	St. Paul	Hyde Park Cl. St. Pancras St.		Williamson				Parish Church
15	All Saints	Margaret St.	+	Whitworth		LXVI	123	Parish Church
				Harding				
						See 4		

Local Government

	Wimsey			Clerk to Westminster Vestry
	Edmunds			Med Off St. Martins Vestry
	Wimsine			Clerk St. Martins Vestry
	Shaw			Med Off
	Ford	LXIX	p 1	Clerk Westminster B. of Guardians

Sundry

Jackson		LXII	107	Hon Sec C.O.S.
Coote	+	—	113	Nat Vigilance Assoc
Gray	+	—	155	Metrop Mission Assn
Elston	+	—	183	Mpl Magdalen Asy Soc
Stanley	+	—	123	Girls Clubs

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1 + 49 fols.

Parish notes

District 2.

2

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

Rello. Looks to probably younger - Ascendency 12 years
Chgs to Previously Rector at Whitechapel & Stepney
LXVII. 1 Parish contains two class. "Queen to crossing street"
Wealthy parishioners - no souls only purses -

relations with wealthy parishioners * If you call - if you want money - & they give it.
No difficulty in this score - but otherwise less support
Does not know of more than one who is a regular
attendant at the Church - Abbey & St Margaret
more attractive - others always out of London during
Season of Palaces, great houses & hotels district
is becoming non residential - business premises replacing
Courts - Still considerable working class left
3-400 mostly poor - some rough - Revels temple
Except Peabody - no room for less than 5/- result
great crowding - Difficult work - Centre of pleasure.

Effect of the Stage Much living in theatres - often stage struck
A too exciting atmosphere for young people -
Also saturated with drink & prostitution.
Drink shops at every corner - Brothels open as fast as closed
Good congregations of intelligent people - Shiffly & Chang
Church attracts by its Ritual & chimes
Large number of poor do come - attending better
large proportion attend somewhere * than at East End. - Proportion attending sometimes increasing
Well placed Church. "Is it nothing that ye pass by"
Every Congreg larger now. - Poor attending somewhere
Sometimes Sermons - phrases given for some labourer dwelling.

failure of mission services Services at mission churches have been a failure
"Very imaginable they tries" - those who will go
go to Church.

difficulty of Temperance work * Temperance work terribly against the collar.

The Church & Education * The Church has the pull of educating the Children
"Supplies a better article" - preferred by parents
of many sections
2/3rds attend S. Sch - Systematic visitation in poor
parts - really thorough from particulars given

See Statistics in Statement of accounts p. 27 See extracts
On the whole over visited - over taxing
"Judgmatic" rules Church forces the poor

St Martin in the Fields — Hamish — Here about 2 years - but only a St Giles's 25 years

Congrs St Martin's S. LXIII 53.

Pop. declining - Theatrical - Hotel servants - many prostitutes

Congrg. wealthy class - Small numbers.

Attendance varies with attractions

Coelia doubts the S. Sch if they had teachers — Coelia doubts the S. Sch if they had teachers

Open air meeting: Smutty swearing & badness

Mothers meeting. Young persons soc] (see card)

Coopersles with Mr Kitto as to relief

Police our best friends - Prostitution cannot be hindered

Prostitution & high rents — too black - 'a cursed spot' - High rents to be made

Vice shunps 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 particular streets

Improvement in Soho & St Giles - influence of St Wood

Improved physique & appearance of the children

Poverty less — Poverty not so bad as it was - not such degradation

Very rare to find a room bare of furniture

As to lines of work: lay hold of the young people & train in self respect - Shaftesbury Av improved

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 Magnis — An off shoot from Miss Maude Stanleys Club in Soho

Rehearsal Club — Just moved into 1st Quarters near the Alhambra

LXII. 75 — Object not so much to raise as prevent from fall

Officers of the Club — Members were first selected with great care & now only admitted on introduction - Still at first there was a strong tendency & expulsion sometimes necessary. General feeling supports order & morals but so long as they behave themselves in the Club - No questions asked

No questions asked — Social influence not religious - No sermon & religion is not seen mentioned - Members indignant even at a text being put up

Girls by selection — Girls by selection - Alan gave address - a few been confidential Mayor, as not here with parents or relatives.

Club attracts better class than Mercers House where morals & manners are on low level -

At first labored but now supported by leading actors & actresses

St Michael Paddington St. — Poynder. Chgs — Not seen

St Mary le Strand. Hillerson - Rector 7 years - succeeded an man who
Chapelle read service to some 40 outsiders & let parish alone
LXVII.53 - Small vicarage 800 - 1200. many in Savoy Hotel
What courts remain scheduled as unsanitary
will probably give way to warehouses - Squalid courts
Except prostitute. given the dwellers a good character
I like the people - friendly & decent lot. above average
Porters or printers - many Irish R.C - less degraded
than on other side of Drury Lane - Bad lot come
from Clare market - spoilt by Pearrington of Clement Danes
Grand Parish hall - unsuitable for the work
Result of introducing High Church practices. no
one objected but regular congreg. left
Congreg large, strangers - all told not very many
A good many now in town - almost all women
Curate tried mission services "you have to beg them"
One mothers meeting 1 a Provident Club - 2 in 4.
Concerts in winter - Reading room - baths
Form S.S. Empty - now has 210 children. or need all
who are not R.C.

Knows every body
All come for relief
give a lot

People of anything are visited - Parish so small
can be one round in 5 minutes - Knows every body
& all come for relief which is given 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 - Nonconf
one, refused admission once - but spiritually they
are in the mass quite untouched - how some work
the R.C & they go to mass & then get drunk
Guardians give a good deal of inadequate out relief
Police very efficient - almost free of prostitution

Spiritually untouched

St Mary le 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 slums left are doomed & several houses closed
Back yard 3 story buildings –
you have to shut one eye || Moral tone very low – you have to shut one eye
Much better – Is very well received
No messing room now. – never gives – no one
never gives gets on the better || expects it & he gets on the better.
little real poverty || Little real poverty – no thrift – much gossip
Mr L has the confidence of the people but is not liked
by the Clergy – As to results "occasionally
had definite cases but they leave the neighbourhood
as soon as may be"

St Clement Danes. Penny tin. Hurried interview – Mr P. thought 15 minutes ample
LXVII. 193 Ended cordially – would give further information but
there is unnecessary – hard-working. intractable type man.
Plenty going on – indiscriminate charity – ill advised.
A good deal of drink & immorality – but a certain
gentility in their wickedness –

Fitzgerald Only gave interview after some pressure – what good work
Sardinia – Ch. RC more harm than good done – he had come to wrong shop
Lincolns Inn Fields. XII.c 55 Became friendly at last – a rough trugged temperament
Probably drinks – man between 50 & 60 –
Estimates Rom Catholics 3000 – a poor curse –
|| Church a long history – once chapel of Sardinia Sardasny
Clubs tried & failed Near – 2 other priests & 5 or 6 Sisters employed
No social work – Clubs tried & failed – too near centre of amusement
Mixed marriages all right with a good Catholic – get their way
* Proselytising attempted by ladies visiting – Catholics take their men
|| Great trouble the bad homes. drunk high rents & converted houses
Leads to discomfort & drink – women worse than men –
Not much prostitution – Immorality as bad as you might expect
* People not such savages as made out – on the whole honest & hard working
Offer an example to their betters – very kind to each other – neighbour nursing
* || Poor give to the poor – not all saints, story one person Drury Lane
Her flock is diminishing thro' demolitions – no houses to be had.
|| Overcrowding increased – bad homes made worse –

S. Paul Cambridge — Ordained 65 years - must be above 90
Covent Garden Chap 6
LXVII. 67
Too old & feeble to stand an interview - Very deaf
Work left to curate - Poor at night Hotels only
S. Sch 200 children - Services very shabby, attended
Mission service once a week - 40 to 50 poor people

Salva
R.C.
XII. 63 *
Chapel Maiden Lane
? City
An energetic young priest but unwilling to be interviewed
"It would not be expedient." He might "give away
the position". If he talked at all it must straight out
& then he had done before (over offence) - He was not
sure that it was the right thing to speak "the truth"
not lies of course - but silence. "So I had a better not
see you."

Phillips
Jews Synagogue Maiden Lane
LXII. 211
Fredlander
Jews Synag. Alba Pl
Does not incline to give information though very friendly
This centre seems to be failing - numbers only some 70
Advised cards to see Mr Fredlander of S. Albans Place Syn.
as covering same ground
Mr F did not bear out Phillips's statement. Except that
till 7 came both congregations were asleep - The Maiden Lane
people are well to do Jews of Covent Garden - without religion
Mr F is young & ambitious - a militant little Jew - talks baby talk
walk through the district - Free speech about the Jews & their
religious leaders - Bayswater people "rich selfish & snobbish"
Prefers freedom to affiliation - Tendency to over organisation
Being "on going East in search of sphere of work"
Visits to poor cases amongst his people. In Soho neighbourhood
Difficulty of food for holiday children - The minister apparently task
dissatisfaction with laxity of Jewish community - The English
Jew more orthodox than the foreign - believes in what he does
the other a formalist plays bridge - Good qualities - urban appearance &
not seen

orthodoxy of English Jews

St John Pimlott
Jerusalem Chap 6

Macrae
Scottish Nat Ch
LXIII 41
Smart young Scotchman
Historic building - records of 200 years - dates 1800
old fashion
Caters for the Scotch in London & carries on mission
work in neighbourhood -
Mostly young people - changing rapidly - not poor
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 arrears

St John — Macrae — Cont. ⊛ — LXIII. 61 — Scotland & London as to Church going

Differences of public opinion in Scotland & London
In Scotland a man cannot afford not to go to Church
Here feeling is the other way in most business houses
London life affects young Scotchmen strongly
become better & stronger or drift away –
System of passing on by introduction does not work well – one gets letters occasionally.
Dr M is Chaplain of Scottish Corporation
The poor do not like the Corporation – it makes strict enquiries –

Holy Trinity – Little Queen St. — Evans. Chapes — LXVII. 91

Changes in the Mackleyn St district
People all through are migratory –
Congregations a few shopkeepers & poor people
Must work through some institution – as channel
People their influences become influences themselves
Visiting regarded as basis of the work –

must work through institution ⊛

L.C.C buildings ⊛ || L.C.C buildings too expensive –
Thus indifference not opposition

mission hoarding

Complaints of mission hoarding –
See carefully filled in form –

Bantam — Wesleyan — St Queen St Chapel — LXIII. 67 — & Sister Sara

Defined many about 60.
Seeks to combine cultured sermons with brightness & warmth such as the poor look for.
The sister a woman of about 30 in deaconess' habit
Has been some years in district – remembers Parker St as it was –
People artisans in Peabody – Slum poor in County
Sardinia Bldgs in the worst – mostly poor R C Irish
Poor decreasing with clearances
Large chapel – Congreg of 400/500 in Sunday
Mixed artisans, Shopkeepers, Professional men – shop men &c
Some visitors – especially American
Small S. Sch – mission S. Sch – 19 Class meetings
Lodging house Sunday & Bible class –

Holy Trinity Barham Cont.
LXIII. 6

Temperance & other Societies worked by Miss Rand
'try to get & keep the poorest of the poor'
Social meeting on Sunday evening after service valued for reading young men. About 150 come.
Social meeting on Sunday after long service

People who beg are the least deserving – best cases found by visiting –
Practically no cooperation. Free church council does not help in this matter & seldom see the Chg Gs. In London 'you seem to be absorbed in your own work' –
Lady sends girls to working girls homes. Chg Gs & Connected R.C. Sister in reading
Prospects improving. Church growing with decreasing pop. Frequent changes thro' removal –
Good feeling between themselves Chg Gs & RC

Wheatley St Giles Chr. Mission
LXIII. 97

Little Wild St Chapel seats 1000 people. The missions at Seven Dials, Neal St, Long Acre & Drury Lane are regarded as branch missions of this church.
Church membership 725 & from them the workers are drawn – work extensively advertised.
Nominally Dedicated.
At Little Wild St the services are conducted by various Evangelists. Cong 300 morning 700 evening in morning nearly all are Church members in evening mixed – a number very lowly class very poor – Do not look poor – has known people go without dinner to have a pair of kid gloves.
dinner v. kid gloves
On Sunday afternoon a number of visitors are at work – This has "we get our people"
how we get our people
Charitable relief considerable in this part as amongst the prisoners. £1300 spent in this way
Lady visitors give
The Lady visitors "give what is needed" –
Is doing away with tickets as they cause barterers
Change in character
The Drury Lane district has improved during past 30 years – no better morally but more polished.
See also page 19 for Prison Mission
Any amount of thieves & bad characters in 7 Dials
Preaching Christ – nothing to do with other people

St John the Evangelist. Rev Geo Sq. Coney & Foster Chap to LXVII. 31

Circumstances similar to St Albans in that Mr Foster the Curate is of equal or greater importance than the vicar – Mr Coney has been here 24 & Foster 15 years having been fellow Curates here before – People mainly of poorest working class but neither disreputable nor criminal –

Poor but not too migratory.

Intensely migratory
Large staff – owners – dont live here – purely congregational
Beautiful Church & service draws large congs mainly however from neighbourhood – ie Bloomsbury
Morng 300 Eve 500 – Quite 500 communicants
330 last Easter – Females largely in excess
but owing to guild of Hezekiah an unusual large sprinkling of working class – of the poorer come to Church and to the mission service on Sd 20-40
Must not judge by appearance of congs.
Most orderly work Temperance Soc –
Late Taverns – "Scanty attendance at devotional meetings & consequent want of aggressiveness"

Effect on B's of Hope of change of programme. in the Tabernacle

Allen Dawn at Board of Hope falling off rapidly – owing to meetings more educational – Chieson Tree of instruction as to the moral & material effects of alcohol – No Clubs but a large Crèche
Boys club is run by Miss Batt in sympathy with Dissent
Large day School – much of the Church
[Management of Board Schools falls indirectly into hands of Clergy who attend the Managers meetings.]
S. Schools not so well attended –
S. Sch teachers zealous but inefficient
Through visiting – from room to room – poor Schools
Population too migratory – older inhab. well known
Never them Church has real influence – both of people here long & too transient
Some reticency & may treats
The two men combine well – gentleness & strength

Parish Notes District 2.

St John the Evangelist Baptist Ramsgate. LXIII. 5

Thomas Neen here 6 years & infused some life into a declining congreg. by efforts among local poor. All sorts crowded together 4, 5 & 6 or 7 families in one house. Many live in one room – parents & children all together. A good many home workers in rookeries.

Neighbourhood however improving & in future will do so rapidly – old property coming down. Congreg. working class – office keepers &c. Lower class touched by social gatherings & visiting but will not come to ordinary services.

Lower class will not come to evening services

One difficulty want of clothes – a sign of poverty like to be ashamed – public 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 &c followed by simple bright & testimony. – He alone is paid voluntary workers numerous in proportion to the members. As much wife helps much (no children)

Tea & coffee at socials

Not large congreg. out of the way place.

Children brought to S. Sch by children messrs treats & presents. – Mothers meeting largely attended. Mutual improvement Soc. – Concerts &c.

Children treats & presents

Money from abbeys go to social mission work not relief – are carefully audited.

Accounts carefully audited

Speaks well of Mr Cong – but High Church & Baptist do not mix well –

No S.A in district & L.C.M has failed. Missioning was withdrawn.

Sanitary improvement – Back streets very dirty. Police satisfactory – Bad district for temperance work. Places most poverty to drink – miserable houses, accommodation. Prostitution of very low type – Many widows who do charring.

See also page 15.

Parish notes. District 2

St George the Martyr. Queen Sq.

Craven — Has been here 20 years.

Chap 6 — With exception of Queen Sq & St Ormond St poor & poorer in last 5 years. - effectually clearance in

LXVII. 169

Drury Lane - bringing rough element - overcrowding 5 to 10 families in 8 to 10 room houses - other streets still respectable but all tend downwards & swarm 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 -

During winter a 'Pleasant Hour' in Mission Hall at 8 30 - not largely attended - Open air work contemplated

Youths Club & Gymnasium nightly at Mission House managed by Head master for old pupils chiefly

Does not feed the Church - No reforms agencies

Day schools & Sunday School -

Parish thoroughly visited - Sec family on the lists

Clergy only visit when referred to by the lay visitors

Few go anywhere

Dissent not strong - few in this parish go anywhere

Police officer thankful - 'The people are always ill'

constant ill health for crowding into houses

result of the crowding in old houses

Church it says touches hard by, but beyond the church -

Mr Craven is like a school master.

Bees Wax Home for men

Williams — Secretary for Mr Keats the Superintendent who is away

Special work among Saturnine men (precisely separate) re Baker Trades

LXII. 31 — Three homes arranged progressively - accommodate 230

Mission Hall seating 250 - Seek homeless men, especially broad carmen - & find them employment

Mission Hall mainly attended by the residents or past residents, all who come are men - Morning 130 Afternoon & Evening 200.

Evangelistic Gospel Service - Meetings also Monday, Wednesday & Friday

Large proportion attend - No pressure used -

Give bed, breakfast & work tomorrow - to pay for it - Test important by giving them books to sell - penny books @ ½d - No other relief given & charges are cut and d - Results satisfactory. 45 men in permanent employ & over 100 in total who have stood 18 months

Drink the cause with 90%

Drink the cause with 90% - Good character otherwise

Aims the cause with 90%

Those who stand are those who make a profession of Christ - not safe otherwise - Rule of home is to be abstainers

not safe till they profess Christ

Mr Keats is a real Salvationist

St George. Bloomsbury — Boyd Carpenter. Chap to LXVII. 73 — Man between 60 & 70 - mentally & physically active - Broad Church
Brother of Bishop of Ripon
Pop about 17000 - (including Christchurch Woburn Sq)
The bulk are dwellers in Boarding Houses &c
Tendency of district to get poorer as private families go
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

Flats in bad repute — used for kept women &c -
No great or squalid 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 dukes - 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 parishioners
S. Sat teaches Maple class young women - few people of leisure to be found - hard work - enough if they come to church
Full congregation (800) many strangers - more women than men - but more men than usual - Good music & good preaching - thought 3/4 of this congreg were fixed
Poorer set in the evening - moved by coins in offertory
Number of agencies large & they are reformers - work for men lads the most important - Social gatherings mixed classes
Best band of hope in district - defect lacking between children & the senior society - an intermediate society to be started
All social agencies open to parishioners irrespective of creed or attendance at Church or Bible classes - but both are offered
Day & Sunday Schools - Regretted tendency to instil dogma
although in numbers the children the most important portion
& although many good men think otherwise
Whole parish systematically visited - but unless boarders are members he does not see anyone except the lady of the house
Considerable giving - mainly to the sick & convalescent
not hostile to C.O.S but work separately - one organisation sufficient
Registry marriages increasing greatly

St George Bloomsbury. Matthew Baptist Bloomsbury Chapel LXIII.27

An Ironmonger on a large scale. Church Secretary. Deacon & S. Sch. Sup.
Genial business man of about 45.
Did not talk freely. Always seemed smiling behind.
Chapel seats 1300/1500 people. large staff of ordination gibbon.
Present minister only began Oct 1897. Congs had fallen off. now increasing. Ch members now 633
Many cong boys/gos. Very boys/gos. drawn from radius of mile & half. Large number young people
middle class. Many visitors. Sunday Sch. middle class.
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 ministers to come.
Housing terrible in Soho.

St Giles in the fields. Richards Cl of E LXVIII.103

Has been here 4 or 5 years. found Church safely from social changes & is not yet adapted to present
It used to be the parish church of wealthy Bloomsbury. Church filled. all seats taken. No provision for the poor. has described by rich but the poor do not come. has been excluded tho' not come. Arrangements as to seating have been altered but congregation still small. Communicants however number 300 fully. There was neither congregation nor organization. Mission House has been added to provide centre of work all elaborately arranged. Lads schools. Ragged boys lads brigade institute for young men & Soup kitchen &c
Competition with their own chapel of Ease & Seven dials mission. Complaints of S. Giles Mission
no co-operation possible. Sensational & untrue appeals
Competition of missions one of the difficulties
There are 9 of these little pauperising centres.

Strange competitions

Lying appeals

Pauperising centres

St Giles — Richards, Chap to LXVII. 103 Cont.

District does not deserve such things said
The working class not. on the whole respectable
The rookeries have been destroyed – but the
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

Rocknell — Swiss Chapel Cudell St. LXV. 35

Has been pastor of this church 6 years – the congr are in London
& the work is therefore not local – but more Swiss protestants
live here, than elsewhere in London & the working class do
not come – Congreg. middle class from all over London
Mr R visits his congreg & new comers when heard of
Has made no effort after the Swiss waiters – regarding it as hopeless
& such poor as come are so to participate in the poor fund
Interests himself in a Home for Governesses in Brunswick Sq.

Hopelessness of the waiters

Christchurch — Griffiths, Chap to Cudell St. LXVII. 207

Man of 50 longer in the district than any of the other clergy
having been here 15 years. Ritualistically at odds, missionary ch
not liked by his neighbours – able aggressive intellectual low ch
He is Chaplain of St Giles Workhouse – Minister of Christch
a chapel of ease to St Giles – Is not responsible for any part
of the district – not allowed to be – & has to respect 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 & so matters are avoided –
Rents & crowding increasing – poor going down –
Brewery employers the most solid body – otherwise a mixed lot
working common lodgers – not 5% attend any local ch
Religiously St Giles as low as Camberwell – Little done to get at men
Rector no real leader – no life – all form – Hts then Christian, low as well
Hts own congreg poor & from neighbourhood – worldly, formal – Small attendance
Figures of attendance at 3 churches – warning as to deceptiveness of Parish
reports to make impressive list –

Holy Trinity
Grays Inn Rd.
LXVII. 153
Chop Eo

Thorne Middle aged man been here 14 years
Parish 1/4 of mile from the Church which
was built as Chapel of Ease for wealthy part
of Bloomsbury – The district it now serves was added
Poor nearly all now working class – 1/3 Italian
the English are largely connected with Cabs – most
of the women work – office cleaning &c –
result wages make – Rents very high
terrible crowding – half live in one room
Poor folk but not bad – patient long suffering
The wonder that more don't take to drink
Italians less savage more civil than formerly
The workers mostly non-parishioners – but all
members of congregation – Congregation not parishioners
Services attractive but members not great
Does not expect the poor – impossible they should
owing to their usual habits – Crowding the
chief obstacle to high or spiritual influence
decency, modesty, cleanliness &c impossible
but so full of natural virtues that with
better housing these women be no difficulty
mothers meeting the only agency – it is unknown
Complained of competition for children (& adults)
its degrading effect – Hates the whole system
of bribery by treats but yet likes the women to
have their outing & "hear the cuckoo again"
If they cant afford it what can you do but pay
Elaborate visitation from house to house from time
by curates visitors – "The people bear it with
fortitude" doubtful if they like it – visit of
the clergy "nominally spiritual" – never give relief
this work seems through – Relief cause of not street
C.O.S. too slow – Cab men drink – publicans so called
P.H. much better than h.m. and
Holborn board of works very efficient – is on it
Health good but older houses in bad repair
a man of common sense

Women workers – male loafers

No wonder they drink

Italians less savage than formerly

Does not expect the poor

Crowding the obstacle

Better having the curse

degrading competition

visitors "bear with fortitude"

Holy Trinity Nicholson
Grays Inn Rd. Pastor
St Johns Chapel LXIII. 85

A young man - in ill health - first pastorate
Chapel an historic building. - once crowded
by middle class congrg & local wealthy
all changed. - residents lodging house keepers
law & medical students & some poor folk
large chapel (1300 sittings) - Sch Schoolroom
Pastor only is paid - 20 Deacons &c & 42 S. Sch teachers
Congregation growing - mainly middle class
Open air meetings - Lodging house services
Active social agencies - Mutual Improvement
Clubs &c - Mothers meeting - Penny bank &c
Young people marry & go - Some signs of a back
movement now of middle class people
|| Prospect good - but hard pushes to pay their way

✓ Blackman
Memorial Hall
Saints Corner St
L. C. M
LXIII. 109.

Has been on the district 7 years
Out of 2000 families felt at 700
Drink & immorality prevailed - & crowding
If people improve a condition they go
To his services it is difficult to get the men
Suppose it is the same everywhere.

Improve & go

Difficulty of ladies lay vacation in maintaining mothers meetings

✱ Mothers meeting spasmodic because the ladies are away for long vacations
Mr B gets round in 6 weeks - well received as a rule by the men - prefers 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 No Sir. Good day - & all over when the door is closed - Poor relief works by the poor
✱ No cooperation - isolated & near (of St Georges) bitter against him

Prefers men to women for visiting -

✓ ✱

St John the Evangelist - Bell
Rev O. Lea Sq.
(Cont)

Head master 10 years here. Neighbourhood distinctly poorer - Especially later - Increasingly difficult keep up attendance - growing necessity of free education against attendance
Formerly keen to get their money's worth - but now a lower class also
Causes of poverty drink & over crowding - Notice large separation of mothers
✱ who smell of drink when they come to see him - overcrowding due to demolition
✱ the displaced crowd is among new comers - Shows high tone of Mr Cray
✱ of St John. Children all leave at earliest possible time - boys sell newspapers

Christchurch Woburn Sq. Rash Ch of E LXVII.153

A man of about 60 - bald stout sleek & smiling soft silky purring voice 5 here 19 years. Really Chaplain of Case of St Georges Bloomsbury takes the northern part - Pop 5000. of whom 2000 working class - the rest professional upper middle lodging & boarding houses &c - Tendency is towards social improvement - poor being driven out by institutions & flats for middle class. The remaining poor are near St Coram's 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 on touch through women's day & S. Schools - Mans of Hope. Mothers meeting &c
See Christchurch Calendar - page 141
Church & People on friendly old Establish that was
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
Very little drink. a great deal of thrift.
Mr M thinks the church has a real grip but this may be doubtful

Chilvers Strict Baptist Keppel S. Chapel LXIII. 121

A young man - beside him about 40 volunteers. Congreg drawn from the north - a few servants from neighbourhood Some visitors (American)
Number of young people noticeable - Shop assistants &c
Local they have the Sunday Schools - Coachmen Children
Not the case successful -
Temperance Society - only get the men Entertainments for men
Occas Soc visits the sick & poor - Meeting Entertainment
Membership 170 & growing

Inns of Court Mission — Latham — Ch of E — LXVII. 127

This mission is a settlement in Surbiton.
Mr L full of the hopeful enthusiasm of '83 & '84
qualified by the experiences of the last 10 years.
Oxford House his model - work religious 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 Covent Garden & Peters Kent &c. 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 6d railway fare to Cricket round
at Shepherds bush - Things going smoothly so far.
6 barristers helping at present.
Mr Latham is "licensed to preach" by the
Bishop of Marlborough - is of course in order.
Give no relief - So a broad School manager.
A straping young man well under 30.
Supported by neighbouring clergy.

Sundials Mission — Holt House — Ch of E — LXVII. 181

Curate licensed to S. Giles in the fields - but is
practically in charge of this mission with practical
population diminishing - houses not crowded and
apart from between a mixed lot - better dwellings
being better people - work congregational & aggressive
but should be more aggressive - Congreg small &
stationary - Is effect from a separate parish.
Several clubs - for both sexes & young & old - mixed class.
General attitude hopeful - though depopulation
increases difficulties - Personally no difficulties &
awful amount of drunkenness - Spoke well of police.
Gambling increasing - Crime occasional - private
morality as good as can be expected - Old houses
very crowded - but district generally improving
materially, morally & spiritually.

Scott Drs. mission Cont.

Tone rather than religious response that is improving – "Everything tells"
Missions "too thick on the ground"

Grey
Local C.O.S. hon Sec

Leading spirit in a boys club of long life & success – devoted to his boys.
Notable improvement in S. Giles during 20 & 30 years no longer same place – Difficulty still Paddington
Rector of S. Clement Danes the chief offender – but does he is improving – Shows the clothes he had given in the pawnshop.
District still a battle ground of sects – though not so much so – Views of the neighbouring Clergy.
Wheatley's sensational descriptions apply to S. Giles of 25 years ago.
One cause of improvement the removal of worst districts through clearances &c – More thrift
C.O.S. getting less & less to do – not enough for the various Committees – Proposal of amalgamation
Outdoor still overdone but "some improvement"
Church generally has done good work but results
Mainly individual – improved moral tone but effected little as to church going
S. Giles – much drinking & little atheism
S. Anne little drinking & much atheism } ? which is best
Mr Grey's heart is in his club – Started many years ago with a rough lot – but no longer such –
Characteristic is the personal element – "work" the members a good deal – Lads can see him at any time (he lives near by) & they come as to a trusted friend – Two branches – under & over 18 – each 40
All the younger members must attend some class
Numbers under 18 limited to 40 – & there is a waiting list of 75 – Names put down at 4 or 5 – no limit to older members – at present 110 –
Rent paid – but otherwise self supporting –

Mr Grey at Club every evening except Wednesday

Cox. Head master Board School St Giles St. LX II 205

A good school for neighbourhood - starters at 3. 127 out of 316 from Peabody Bldg. - These are the best families - policemen postmen &c very best to through movement out of London Great complaints of S Clement Danes & the free garments & free holidays - Charity indiscriminate & pauperising

Dinners arranged for the needy at the School regular attendance insisted on. £17 spent.

(*) Amount spent on sweets. Among lowest labouring class no idea of what thrift is - & no practice of it - The children join S.Sch & B. of H. separately to secure two treats -

Boys begin mostly as Errand boys & half become porters or casual labourers. Health good

(*) Schools telling favourably on homes - things not so bad as formerly - still much drinking & betting - more women go the way of 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 soon as possible -

Wheatley St Giles Christian mission Prison work LXII. 89

Has been connected with mission over 30 years. Originally assistant to Hatton the founder. Whole work concentrated in him - has never see any one of needed questions - List of 16 Buildings - 13 in London used for work amongst prisoners & can work begins at Prison gate - Cases to discharge men. In 1896. 18305 accepted invitation (breakfast). 5905 signed pledge - 5795 assisted - Also sees them in great well known to criminal class. So they ask to see him. Are helped when they come out see report -

(*) All connected in connection with police & authorities. Confusion of lies are told him & they know it. Police bring boys & women to the mission - Hammocks used to make them comfortable. Female workers at Holloway. 63 paid workers & 300 volunteers. Arrangements mission church. Working on large scale - £4000 income £1600.

Help given in all means towards spiritual reformation of character. Mission work recognized to work among the prisoners. Actually has guarantee with his committee.

7.1.07 SHD. 22.1.07

SHD 21/2/07

Copies

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Parish Notes

District 3

St Pancras Paget Large parish pop 15000 slightly declining.
Euston Rd. Ch of E Includes some of poorest parts Somerstown & some well
LXVI. 145 to do squares – Bad part S. of Euston Rd – but N of
Euston Rd. are the worst areas of poverty & degradation
All courts of Somerstown are bad – much hopes from
proposed new street at East end of Drummond St.
Mixed community Cabinet makers, cabbies &c lodgers on
precarious – District still fairly quiet – old story that
young & respectable move out – Gen character flatting
Disheartened Londoners "Disheartened Londoners" – & those who come are still
lower – drawn out from central parts –
Dr Gordon Sq &c there is influx of Jews & increase of
boarding houses –
Large staff both paid & voluntary – Imposing Church
Holds 2000/3000 – Schools Club houses &c
Large congregations – mainly parochial & regular
Many the more well to do – Worry young folk –
Missions failed as centres of new congregations ⊛ Two missions failed as centres of new congreg
attended mainly by enthusiasts pray on from Church
Very few men go but a fair proportion attend Church
Mission are useful centres of Bible classes &c
Attract no importance to "clothes difficulty"
Considerable activity except as to Clubs – "as handmaids of the Church they had failed"
Failure of clubs. was willing to abandon the field to "Passmore Edwards" &c
Systematic visiting breaking down Large schools – Systematic visiting arranged but breaking down
Hard to hear of all cases of need – People come if wanting anything
People come if they want anything ⊛ Lady a hospital where people
Popularity of church ⊛ Nurses round of their finger is cut – "Among the people who
about come to it the church is extraordinarily popular"
For nursing help go to Blomsbury Sq – Excellent staff
Charity goes to the sick – by tickets – by individual
work referred to a committee – Contribute £4 to C.O.S. if
they take up a case – No chapel in the parish St A
has a small branch –
Medical officer good. Sanitary work well done but difficult
to make satisfactory – Poor law well administered. Policing poor on

Parish Notes District 3

St Pancras – Papt
Chap 6 ⊛
LXVI. 145
Contents ⊛

Drink increased enormously among women
Prostitution & "Hotels" –
Cohabitation exceptional – & forced marriage not common
Strong public opinion in favour proper relationships
& as usual women "love being Churched"
District healthy on the whole –

Public opinion & marriage

⊛ As to thrift the "St Pancras Self help Society" which is not parochial – is a big thing

Clubs

Factory girls club a success. Men's club failed
Boys moderate success.
Contrast between Vicar & Curate – the former finer & more attractive. the latter rough & ready

Capt Bradburn
S.A
LXV. 107

with his wife – a young married couple
A wide district – see boundaries.
Euston Hall holds 350. & there are 3 other rooms
Two paid officers & a local staff. & band.
Corps 92 soldiers & 71 friends.
Attendance not large – usual meetings
District covered every 6 months
Get the respectable poor – north of Euston Road.
Cannot touch the very poor streets but hold meetings there – Some children come from there – but majority of children are from their members – Drunkard & 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 holding its own but not making progress
Drink the great curse – South of Euston road as much as north

All Saints. Godson Difficult to interview - Snappish
Gordon Sq. Chg £ Has been here 36 years - described by the
LXVI. 57 Archdeacon as "Dead alive & fashionable Evangelical" - an unpleasant old creature but the "Ncars address" is a creditable document in its way

Clarke Letter states position of the church - which Mr Disdale
Cath. Apostolic has organized work.
LXV. 115 Description of a weekday service.

St Saviours Turner Man of about 55 very little of the Parson
Lonan St - LXVI. 77 Here 15 years - worst part north of Euston Rd
Fitzroy Sq. Front of district 3 - South side steady decay
Now no middle class proper & smaller professional respectable working class - large foreign element & many prostitutes - Excessive crowding - Old houses with family in each kitch
(*) Landlords wonderfully patient & forbearing do not get more than 2½ % rent - poor return for investment
Fitzroy Sq neighbourhood very shady -
(*) This parish free from brothels but not from clubs
Sunday morning services very thinly attended
(*) "Man in bed with his papers, woman cooking &c"
But in the evening a very good working class congreg
Entirely parochial - Church-lovers poll - except a
(*) very fine evenings when they go to Regents Park for the band - usually 300 copper coins in offertory
About 200 communicants - but population shifts
of the mothers meeting 40% move in any year
Agencies for young people especially vigorous
(*) "String of children always hanging on to his coat tails"
Method adopted is to drop anything that shows signs of failing & start something else -
Large Sunday School - S School treats arranged all on same day except Wesleyan missions

St Saviours Jeffery Sq. — Turner LXVI. 77 cont

Visits where possible from room to room
well kept visiting book - visits sick along job
Gives interest in kind work with C.O.S - notes, cordially
Considers the parish 'over visited' - rescues
Loseley as mission operation - assaults beside away
Has expostulated with Hugh Price Hughes - & they
are now more careful
Of more ready force than the majority of London
Sensible practical man - constantly about parish
Frequently "at home" to the people - cordial relations
A man of private means - goes travelling every year
Brings back things of interest which he shows.

All Souls Langham Pl — Wilson Chas G LXVI. 193

Church in state of transition - Late vicar weak
Mr Wilson been acting as curate in charge
Much is hoped from new man just coming with
great reputation (Rev F S Webster) from Birmingham
Mr Wilson stays a as curate
Yellow streets no longer so golden - much subletting
to 3 or 4 tenants - Mayfair doctors increasing
Many nursing homes of recent growth
Parish made up of wealthy & shop keepers
Shop assistants & the very poor -
Disordered houses numerous - & flats are used -
Rents high - very few slums -
Large voluntary staff of workers
Schools the "most prosperous part" of the work
They are full - The Sunday Services fairly attended
Bible classes - A good many girls out for week end
Week Day Services well attended -
A good deal done among young women in business houses
A Bible class of 250 - 200 attending Coy Thos
Mission & open air services - Congs many parochial
Most are communicants - Evangelical character
precludes active cooperation with neighbouring Churches
Parish improving - poor moving out

All Souls Adams Street Baptists –
Langham Pl. Baptist Post Card "no need for any interview"
LXV. 77 "no communication to make respecting my
Nehobeth Chapel work in any way"

Mrs Jackson Middle aged lady wife of a stationer
Ogle mews Ragged school well appointed Crèche – open 7 am to 8 pm
LXV. 121. Children of 3 or 4 weeks come & live 2 weeks
Infants School above – 3 to 7
Mostly undoubtedly poor – Pale heavy & listless
"bread diet" – some signs of neglect in bodies
as well as clothing – Attend well 92 to 96 %
Some of the parents former scholars
After passing 1st Standard try to get them into
the national schools – All Souls as a rule –
One of the few retained ragged schools but no
infants dept – 3 paid teachers & nurse &
100 volunteers – some coming alternate weeks
Activities are for women & children – Girls Bible class
1 working meeting to keep elder girls together
District is described as very poor – Single room
Cottage hospital for sick children –
Relief fund & holidays – 1d dinners provided in winter
attendance most but not all children in day school
Children contribute half cost both holidays & dinners
Polytechnic attracts elder boys & girls both
to educational & religious meetings
R.C. friendly – children come to the dinners
very little being done by the Churches generally
Ills of the people ascribed to the consistent
Crowded homes sent men to the public houses
Young people many too early – families largely sup-
ported by the women – men are lazy
Children younger than they were – little change in numbers

All Souls Langham Place Unitarian Chapel — LXV. 185

Rawlins — Little Portland St

This chapel has played an important part in Unitarianism but is numerically now a small affair & has been for some years.
Morning congregation comes from a distance
In the evening more working class neighbouring streets come
50 or 60 morning - 40 evening - 100 Ch in S. Sch
The British Schools connected with the chapel are now being handed over to Sch B.
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 an extract from some book other than the Bible in his service & preaches sometimes for the Ethical Soc South Place. He is sometimes thought to "go to extremes"
Among 38/40 brought up as a quaker
Married to a German wife with whom he tramps in Switzerland &c for a holiday

Fay — Synagogue G. Portland St — LXV. 195

This was the first West End Synagogue - First called "The Branch" of the St Synagogue now called the "Central" & is the largest in London
Nearly all English born -- Many very influential.
20 years ago was full - but competition has told & for a time (12 years ago) things were at a low ebb
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 only rare - but are mixing more in English life
Intellectual advance & social intermingling actually going on
Synagogue reform means more English & more German
The Jew tends to be regarded 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 importance of assimilation & Zionism
They have their "grievances" to complain of - laxity, as to Sabbath observance of general intellectual advance

In regard to Sabbath observance, apart from rational the Jewish feeling in favour thereof, it was a matter of the highest importance to the Israelites of practice - likely to be the result

Parish Notes. District 3.

all Soils.) Egan RC XII c 91

Large area. mixed community - few Irish - there are Swiss, Germans, Italians, French & English - many poor many of them waiters - Foreign element increasing & is difficult to reach - Especially the French.

Mr Ogle S. Fitzroy Sq.

migratory within the district - rather than birds of passage.

Know nothing of political processions - nor of the black shot

never sees anything outwardly Romish

Suggested our seeing the Protestant Sisters of St Margaret who worked a good deal in the district - "They bigotted he said, more so than ours" -

Protestant Sisters more bigotted than ours ⊛

use of the word "Catholic" sits absurdities -

Complained of the Police - as not available when wanted -

St John Baptist. Cotes
St Marlborough's Chgs
LXVI. III.

Smart dapper little man about 40 - attired in a blazer & smoking a pipe - tho' high church
Been here 4 years - found things at low ebb
about 6 people in church - & only knew 30 people in the parish (the Curate says)
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 - nothing permanent beyond the Church - use Aberdeen mission room for certain purposes - Congre entirely poor parishioners
Few in the money - 150/300 in society 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 & angled to the Wesleyan mission - determined to show the difference
So has ceremony as high as possible - processions &
visit thoroughly in winter - drop it in the season

relation with the poor

'I'm of the poor & they of us' -
Antagonistic to C.O.S - favours lavish outdoor relief
but claims he knows his people - has now law board in to prove relief from
At first tried to work among the Jews - got a contract to work - but did more harm than good 'now

leave the Jews alone

leave them alone' -
Police very good - no brothels - Thought none to speak of
Good health but great crowding & insanitary old buildings
Bright cheery man - considerable 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 / St Marylebone LCM LXV. 149

Fisher now working at Bermondsey – recently transferred from St James ~~the~~ working among tailors
Well read in theological & atheistic literature to meet discussions with tailors

Runs whole district between Regent's Quadrant & Portland Place
Great feature influx of foreign Jews – Influx dates from the great strike of tailors – Have crowded out former inhabitants – Pop. has increased in spite of business premises
Tendency of certain workers to congregate together
Acting People getting poorer – owing bad seasons
Do not visit from house to house – partly because of language – but from other reasons.

Jews like to talk religion

Like the Jews – religion the first thing they talk about – with Gentiles the last
Jews reverence but do not read their sacred books
They know about the Talmud & Targum but never about the Bible
Visited in the shops & in the home – Jewish married women took no part in work
English tailors employed all the family –

Jews & women's work

The Jews will listen to a Gentile they refuse to hear another Jew talking of religion (? Christian religion)
Held open air services – Few of the people go anywhere if at all to West London Mission
But even this has not drawn the people.
So doing good but not in spiritual work

Mearn Hall gone down

Mearn Hall gone down to a mere handful

St Thomas Regent St. — Bainbrigge Chas E. — 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 & improvidence the latter inevitable with season work so uncertain 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.

Large foreign element - mostly decent & respectable English woman like foreign husband - "If you marry a foreigner he blacks your boots - if an Englishman you black his"

Good foreign husbands

Good morning 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 congreg & communicants - Services high but not extreme. Total of Easter Communicants 450 - a good number by men few men come at other times.

Little beyond mothers meeting - clubs have been tried but led to nothing - men & boys generally belong to Shops athletic clubs - or Polytechnics.

Church clubs not wanted

Visiting peculiarly difficult - home work grey on. Tries to visit newcomers - & otherwise in sickness.

The people know they can send for us at any moment

feeling towards the Church

the feeling towards the Church one of trust & friendliness.

Rescue work by Mrs Rumsini - 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 in for outdoor preaching & are well received.

St Thomas Regent St. — Piper. West Bonar-mum. Craven Hall. LXV. 135.

Evangelistic Secretary.
Active man. Smartly dressed
Connected with district 11 years
Confirm. Great influx of Scots. Broad St. now foreign
Rents extremely high - partly workshops - hardly habitable
Consequent crowding - instances of rents & crowding
People moving northwards across Regent St. where rooms are 1/ or 2/. Cheaper.
Mr Pipers special dep. is open air work by Craven Mission Band of 200/250. - see plan
Large class meetings - Mr Piper has 200 men "gathered for the world" by preaching & personal influence of other members - many the direct results of open air preaching - very mixed - all sorts of men - Some well educated, others most ignorant but become good Christians - At Craven Hall attendance is local mostly working class but as not lost or poor generally improve - Clothing difficulty & the women numbers small in morning & falling off in evening at present due to Summer weather - gave no numbers
(*) Thought the mission had reached high water mark
Effect of novelty — at first attracted by novelty -
visited by "Room to room guild" band of 40 voluntrs
(#) Police helpful - Drink cause of 90 % of poverty
There are two classes - the provident & the drinkers
As to Moisturation the presence of the foreign women made the people worse in every way - but today one
As to Moisturation questions — seems paralysed & asks what is to be done
The Church of England only one doing anything - Non conformists driven out - several chapels closed
This mission a centre of great activity.

(S. James' Piccadilly) Price Hughes West London 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 society work -
Congreg at S. James Hall includes many young men & women from the West End houses (? of business men) & servants from aristocratic houses - & Bohemians - adverse to church going people. "There are multitudes of well dressed nice people absolute heathen"
Get numbers of visitors American & 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 1½ before service to relieve the press
Attendance in Summer less than in winter
The mission employs 2 ministers & 2 assistants
Mr Piper the lay agent, & Mr Mills musical director and about 30 sisters -
Firm grip of popularity indicated by success at the poll for Guardians -
Work highly organised under the sisters
Relief by committee meeting weekly - Sorry case follows with nothing done for tramps - Organised medical relief
Crèche - trained nurses - two dispensaries & a Home for the dying
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 - & "Eminent saints" took advantage of it & protested they did not know -
"How we shall be amused" in addition to what we shall eat what drink & wherewithal we be clothed" were the questions Soho answered for the idle rich.
The result misery & degradation - worse than East End

(St James Piccadilly) Price Hughes W. 2 Mission LXV. 5 Cont.

Poverty is due to seasonal labour & the curse of Sotes is want of food - Great change influx of Jews membership fluctuates - 2/3 of our people are destitute now total members 1400. lose 3/400 annually - due to movement of young people in houses of business &c. 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 position 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 distress 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 -

need a brotherhood of members

As to limits thought they had reached maximum membership with present accommodation - but no limit as to social work - need a brotherhood of members able to give their time

Distinction between "Mission" & "Mission Chapel" The latter was self supporting & helped to support the Mission to which all outside subs. went "Social religion & humanitarian work"

Mr Hughes regards the work of the sisters as the most important part

(St John the Evangelist Charlotte St Fitzroy Sq.) Walters Cleveland Hall West London Mission LXV. 95

Minister in charge of West London Mission work at Cleveland Hall Cleveland St. Has been here 3 years - See printed reports Sherwell was here in 1895 -

People are dependent on season work - fairly well off then but suffer during remainder of year -

no large artisan class nor labouring

High rents & crowding -

(St John the Evangelist) Walters ✓ ✗ Reach the very poor & better class of work people
Wesleyan Cleveland Mun young people in business houses & servants
LXV. 95 At Cleveland Hall 1 minister - 2 nurses - 5 sisters
Cont besides volunteers - 7 Society classes - 250 full members
Sunday Soc. Service 500 in winter 300 in summer
both respectable but are poor - "One characteristic
of work the very poor is that they are well dressed
You dont see ragged children in Soho - this may
be accounted for by the people being engaged on making
clothes" -
Open air services "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 Smithson St &c
St Pancras vestry taking steps to suppress bad houses
of which there are any number.
Nearly all one room tenements.
Has bright hopes of the future " are influencing
the people very popularly - regards his own &
vestry election proof of popularity Sister Sarah's elections to the vestry & Guardians
as proof of popularity - & the people send for
them when death is approaching.
They do not see as 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 Regent St. — Lowe LCM LXV. 157

Here 6 years - district bounded by Regent St. Oxford St. Poland St. & Portland St. Gaston St. including the workhouse - becoming rapidly Jewish Including other properties 50% - Result of advent of Jews district more sober. less rowdy - Probably poorer than those they have replaced. certainly ready to work for less - but do not drink I am thought does no work among them - poor to the remaining Christians - most earn good wages tailoring & boot making - drink the great failing.

result of advent of Jews

Terrible pressure of rent - Jews pay up. Christians get in arrears - landlords prefer the Jews.

rent question

The people even more than usually indifferent to religion - due to cosmopolitan character & to Sunday season 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 churches such as he could recommend - Mr Cotes "the same as Rome" - Mr Bambridge not much better - Mr Oxford "does not believe the Bible & 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 in as to religion - When he first came heard incredible stories of their doings.

Cause not recommend the Church

Mr Oxford does not believe in Bible

Lane LCM. LXV. 165.

District adjoins Mr Lowe to the South as far as Piccadilly Circus - been here 9 years. District less poor than it was - due to removals from growth of business premises - Now little real poverty & except a few old or inefficient people there need be none. ~~There are~~ They do not earn enough to keep them in comfort throughout the year with ordinary things.

St Thomas Regent St. — Lane — L C M — LXV. 165 cm²

Growth of For. & Jewish element is constant especially the former – now 1/3 Jews 1/3 other foreign. Used to have 1500 families to visit – now has only 900 – Jews & Foreigners have special missions. Poverty is not great but over crowding in 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 atheism 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 St Thomas which draws large congs from west of Regent St. The Wesleyan mission draws few from the district –

He visits factories as well as families. Are well received. Frequently invited to beanfeasts 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 profess it but don't – Confine themselves to the small circle who attend their services or meetings – same tone of Wesleyans. Noticed a great increase of drink among women.

Hickey RC — XII c. 75 — Warwick St Chapel Golden Sq.

The presbytery is the old Savoy – Embassy & the Chapel belongs to it – It is a centre that has been belle. Days wealth & fashion now rarely find their way there – formerly the carriages were as at the opera. Congs now Irish tailors. Schools – Mothers meeting – Working girls Club – Nothing for men. Attendance at church fluctuating but small.

Home v. factory work

Most of work is home work – Lasting days in season – Girls working at home suffer much from those employed by factory work. But there are exceptions – as bedrooms used to work in. Rents very high & tending upwards – great contrast between S side & Sanctuary. Old houses 'modernized' are let better than modern – more close than Schools Chicane. Employers to carry the work L.S.A. others unless a compulsion. Then girls sorts – not attracted by the life of the street – East women live away. Stories of relations by High Church to Home Work.

St James Piccadilly — Barry, Chap to LXVI. 61

Formerly Bishop of Sydney - now exercises episcopal functions throughout Diocese of London. Therefore busy man - could not spare over 3/4 hour. Of 8000 pop. 2/3 are working class (though the man does not look like it) Large poor pop. near Golden Sq. & in yards & courts behind rich district. Depend 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 &c - Rich Bachelors leave town for study. Difficult to get workers among men. People won't believe in the need & go to East End for work. Money comes 800/900 - many wealthy - very 700/800 much poverty - whether parochial or not he does not know - Communicants 300.

Special midnight service last summer to "bear witness against the sin & vice in the neighbourhood" attended by large congregations of men -

Day schools shared with St Peters whence come 4/5th of children.

No house to house visitation - lack of visitors. Wealthy bachelors are circularised & this sometimes brings money but little else. Money is given to the "daughter parishes."

Wesleyan mission for the most active - tried to obtain cooperation on social matters but failed. "none so denominational as your undenominational"

Local gov.

Local gov. very efficient & improving. Wonderful how much time busy tradesmen give to it.

Policy of having two services

On prostitution the Church have stirred up the Vestry & a policy of having morning & evening service has been adopted with admirable results - Police chased summons not arrest women who solicit -

Rise of 'massage' establishments - due perhaps to vestry action

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

The notorious Mr Vorpey is just 70 - insignificant looking old man - Masses of literature

Estimates his flock at 700 - People who say they do all all go to his church - but church holds only 250 & there are about 200 at last 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 &c - The fact of their belonging shows they are not cursed with intolerance - Also they issue large Propaganda by correspondence all over the world 5000 letters a year - Sermons circulated by post every week - Question whether the work will survive Mr Vorpey - Has a son now taking a Unitarian pulpit who may be ~~Archaeo~~ able 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 G. Wandsworth S.
Farmdoe
LXVI. 183

Here about 4 years - High church, it is said - but not noticeably so living in a good flat about a mile from his small parish - & at 3 p.m. smoking his after luncheon cigar

Parish difficult - majority persons foreign - most English tailors indifferent to religion - Streets planted with immorality - but these women live among persons themselves not immoral & girls here though tone is affected number of parishioners steadily declining & gone down half since church was built - ie 42 years - Character of people unchanged - somewhat improving Houses usually in tolerable repair & tenants thoroughness - large single rooms 15/ & 17/ Blocks 3 rooms 12/-15/. Old houses bad condition - Flats blocks being erected Prefer home work with some good reason.

Caring mostly for parochial & numbers vary with seasons - not numerous When he came things were at lowest ebb - S. Mary Cong of 2. Church dist incumbent living very poor me - Have no a good choir - Small Sunday School & Clubs for girls - Good Club for boys partly connected

S. Luke Oxford — Man of about 43 dressed like layman
Kennet St. Chorlton — Near here 15 years.
LXVI. 39 — Mult of pop foreign - more than half Jews.
Enormous increase of Jews - Tailoring the trade
good wages earned - poverty due to lack of thrift.
(Mr Oxford takes radical view adverse to thrift.
'foolish if not impossible') - & drink
Great distress if work fails - intolerable crowding
many one roomed life - result must immorality
Goodly list of agencies - vitality not due to Mr O.
What's the Poor? — His attitude "What's the poor". Doesn't care about
religion or the Church - gets more of an agnostic
every day - does not know why he sticks to it.
For five years he worked on ordinary lines - tried to
get people to Church &c - now is of opinion that
it does not matter whether they come or not &
A simple more cure — 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
Visiting an impertinence — Does not himself visit unless asked - looks upon it
as an impertinent intrusion -
Is nevertheless well known & liked - being a
strong radical & chairman of Radical organization
in the Strand corners to this
His church seems to be as well attended as any other
as many 150 every -
Of social activity a good deal - something very helpful
hopes it prevents things going worse - he says no improvement
[Miss Holland runs all this we are told]
The Lady Visitor Fathers takes his line
Relief on C.O.S principles - but not with them
Wesleyans have realised their folly — Wesleyans began by pauperising - have realised their folly
& are now doing well.
A somewhat remarkable man

S. Anne Dean S.o — Cardwell Chg. 6 LXVI. 1

Presented us with book. "Two centuries of Soho &c" & this with Parish paper gives much information. Of the 8000 now half are foreigners including Jews. In S. Annes Court out of 80 families 21 were Jews & 26 R.C. — Mr Sherwell's "West London" — though not always accurate & tending to exaggeration yet to be referred to. — Poverty & crowding exaggerated as to Soho lumping it with Strand & Clare market drag down Soho. — Hers (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 & low in the St.

Foreigners minimise this as far as possible by living in the streets. — Though reputed anarchists Mr C. spoke well of foreigners especially Italians — get ex. called English wives — an Italian explained thus "we treat them so much better than Englishmen". An Italian father will bring his child home from school & will carry him perched on his shoulder thro' the streets.

Foreigners good husbands

This church long famous for its music — hence less parochial than average — draws the well to do from wide area — but congrg. smaller than formerly. Offertories since 20 years dropped from £2300 to £700 annual. Mornig Cong. about 300, Evening 400 — varies with the weather — morng nearly all outsiders. Evening perhaps ½ parishioners.

Adult spiritual work a failure

As to spiritual work among adults complete failure "they are quite hopeless" — only the children on whom any hold is got — & to question of retaining influence no satisfactory answer can be given.

Only a hold on children

Less complaint than usual of shifting population — the children remain. "Only through social activities we get at the people" — Usual things — working mens largest are connected with thrift — Collecting bank & loan society — Strength of voluntary schools notable.

Only social activities

Strength of voluntary schools

Immorality & rowdyism due to outsiders & deterrent (by shocking) to the inhabitants.

Outsiders immoral, deterrent

S. Anne Degrement with Madame Degremont – French Huguenot church founded by Sawyer 1550.
Dean S. French protestant This historic church has fallen on evil days of conflict
LXV. 173. Governing body & pastor at daggers drawn –
The "consistoire" is a close corporation & is now entirely English & Great Seal & treasurer who come officially 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 & they with him.
Position may be legal but seems outrageous & discreditable
Presumably there are funds to administer & Huguenot descendants have been elected –
Congreg consists of merchants, professors, governesses nurses & a few working men – some are birds of passage
Attendances increasing – only a few English –
Including children 250 members – Buildings good
Educational endowment under Charity Commissioners
Two small charitable endowments
Original building was in S. Martins le Grand & was bought by Post office for £26000 about 1891 – & most church built

Spindelow Name given by Rector as one having exclusive speculation knowledge of district
Verger of S. Anne's & especially as to housing & rents – Uneducated self made man
LXII. 231 Unprepossessing shrewd – Many a brush with Sanitary authority
Sanity of one of the staff – "to be made an example of Spindelow"
Complaints of corruption as well as strife – instance –
Things better now – though not immaculate
Rents stationary but still high – Mostly let in 3 room flats
figures quoted – Leaseholders mostly small men
Began himself as agent – now almost solely for himself
Landlords & agents. Difficulties of a landlord – who wants to have decent tenants
Activity of local vigilance – results in all sorts of devices –
Bad tenant was in slow to get out being protected by law
Increased use of hotels & restaurants "floating population"
Police improved – used to hear many more stories of corruption
Clubs now the worst things in the district – a growing evil
There is no poverty in S. Anne's – Miserable homes always caused by drink
Rent bilking main point made – the unfair treatment of the landlord –
ought to be able to get rid of a bad local grocer.
Result – rent bilking

St Anne Soho — Miss L Pearce — "Sister Lily" - Mission sister of Soho C.S. Eden Mission Meard St.
Leave St. Bloomsbury ~~Hall~~ A branch of the Bloomsbury Chapel
LXV. 79

This lady is deaconess of the Christian Instruction Society & Deaconness' mission "Memorial Hall
Been here a year previously in East London
Thinks Soho in parts is worse than anything in East End especially as regards over crowding & housing - Stairs dark & very dirty - Visits those brought in contact with the mission this filling up her time - following the people takes her over a wide area from Sloane & Bromy Square to Soho -
About 300 women comes to mothers meetings - hardly any live in two rooms - or else tablet -

Two tiny rooms, in one, old woman daughter & grandson - in the other, man wife & 5 children - The children were "put away in the Church yard" while they moved in - that is hidden away & allowed to sneak back gradually so that landlord shows be hoodwinked -

Tight packing - Children smuggled in.

High rents - Foreigners pay anything to get in - & bad folk crowding the respectable out of it.

People lack energy - spasmodic - need stirring up again & again - not pleading like East Londers - 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.

need stirring continually

More drink here & drunken women than in East London.
Many poor German waiters very badly off out of season
Of immediate neighbours few comes to the Hall

Thomas French RC Church Leicester Place
XII C. 67

This church sees to French Catholics generally - but it serves as one locality specially large French colony - waiters &c - They more about & are hard to reach - but better in England than France
There is chronic begging but extreme poverty is rare - Crime not absent
Prostitution hopeless - women large French Belgian & German.

St Mary Abbots Kensington — Church of England — LXVI. 165

well organized well funded parish - rich congreg. attracted
Vicar. 4 curates - 1 deaconess 12 lay visitors + others suffragan
Variety of services + efforts - Few poor coming from parish
Charity worked with C.O.S + R.O. actively careful
People attracted by help given — People helped a good deal - People like to live there
Rents increased affected -
Difficulty of maintaining law against use of basement for sleeping in poor quarters - when broken by the rich -
use of basements
Houses in poor quarters bad - aggravated by habits of the occupiers
High rents partly due to non payment of arrears
Drink postically bad here
No disorderly houses - but many people immoral
Vigilance necessary - Badly owned flats
Has been 12 years in the parish - man of 42 about
Avoids sensational methods - religion must be manifest
Easy to stir emotions but little use
Success of Confraternities as centres

St Mary Graysnne — Church of England — not seen -

St Saviour's Fulham Sq — West Kensington — LXV. 203

very interesting

Miss Gresham - At St Katherine's House Fulham Sq - Called at suggestion of Mr Pearse
She is sister of the proprietor + guardian of the Poor - Head of the special work of the sisters + deals with the special cases - also member of C.O.S. St Pancras Committee - one of the first W.L.Th. sisters having served 11 years are they now aged 38 - member of their governing council
Her person is for the poor rather than the trades. Has called a special one not for the saving of souls - Helps the helpable - uses C.O.S + the machinery of the mission - Spiritual price of outside a great standby - the numerous agents
A number of cases come to guardian through S.P. whose spiritual work she appreciates
Where worthy they are given over to their special work - Sensible view of Poor Law administration
Questions the best testimonials to character -
Prevalence of prostitution among widows. Encouraged by inadequate outdoor relief
Method of giving out relief objectionable - need of almoners
Great responsibility of sisters of the poor + high qualification needed -
All sisters to W.L.Th by association with work done by C.O.S
No burden of such orders - Sisters to price highly -
Thinks it a pity the mission ever left Soho - long concentration
Sisterhood not has allowed to grow - though applicants very numerous
Faith + firm conviction of a call necessary - looked at as being for life + must have some moral means -
Sisterhood does much good through the Gordon Wisdom + practical personal of Mrs Hughes - Wesleyan Love-feast has an active magnet - Remarkable on the waste + intemperate conditions of the poor
Drinking among Catholic women - Religious motive of great and lasting importance

low type of working classes worthy - Officers of Salvation Army where people live - relief bad

St Mary Grove St — Roberts — Welsh Pres — Chang Gron 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 London
having had a good Education & finishing prospects here
Congreg drawn from wide area.
Minister only is paid - have volunteer workers who
are rather irregular - Tea provided (4d) between
afternoon school & Evening Service - about 80 partake
Social engagements Literary. Cycling. Tennis &
Branch missions in Pimlico & Kentish Town
Keep their people except at the bottom from drink
but the lost from Society - Numbers growing.

St Patrick Soho Sq 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 dispersed by "improvements" -
Scattered in all directions - Those who have gone are Irish.
most are Irish that are left but there are Italians, English & French
Church has slight hold on Foreigners - no one particular care
Priests disclaim special responsibilities because of difficulty
Good Choir. short Sermons - few Congregations -
Drawing guilds & fraternities - & Schools -

bad system of giving

Policy & practice of giving all wrong. Free Schools - dinners
teas, 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 paupers
Drink not immorality the difficulty of his people
Scoffed at want of food (as stated by Priestly Phes) they are of
the two great difficulties in Soho - Not high rents - yes -
Poverty not extreme - Influx of foreigners drives rent up
Housing much better than it used to be - Things improved wonderfully
Sanitary authorities have done much -

Poor more isolated

Poor not poorer but more isolated because of surrounding improvements
& they miss each other here - Prostitution cannot be stamped out

St John the Evangelist — Coxhead — Chap 6 — LXVI. 23

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 Godley the scripture reader was the real
authority - has been here 2½ years & is therefore
used to her bricks ways - His knowledge seems
extraordinary - streets, houses & people & looks on some
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 Coxhead denied the existence of squalor - but
Mr G showed it with terrible over crowding
Crowding greater than poverty - generally same good wage
Drink the chief source of squalor - demand for rooms enormous
Landlords, small of the worst type, do nothing for the people
Why should they when there are a dozen after every
vacant room ? - Story of the prostitute & the cats
Influence of the church of the smallest - no energy
or activity - Church empty - & no one at the mission services
Clergy above the heads of the people - don't understand the
Mr C does not visit - a succession of curates do have
probed & deceived - He visits all day & is on the
friendliest terms but they look for relief - Church
Church weakened by poverty — has been weakened in last 30 years by pauperising the people
spiritual power is destroyed -
This is a very curious interview -
Mr Coxhead's interests are wider than his parish
Chiefly school board -

St John the Evangelist. Suttle Congreg
Whitefield Church
Tottenham C. Rd
LXV. 53

From historic association & unique position this church has never met with complete decay but is no longer the great centre it once was & Mr Suttle would wish to see it again.
At present only a school. - The 2nd Chapel which succeeded Whitefield's original building was demolished 1889 & an iron building used which has now come down to make room for the new church building at cost of £12000 - Services meanwhile at the Drill Hall.
Mr S here 4 years. remarkable looking man - Roman nose 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 buildings
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 - many middle class well to do.
P.S.A draws 200 -
Though there are fewer meetings & societies than usual

Effect of meetings on home life
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

Engvall
Scandinavian West End mission
LXII. 81

Has been 18 months in England - previously in Russia & in the Congo
Mission hardly established as yet financially
Many Scandinavians - mostly tailors - in the neighbourhood
Also cabinet & watch makers - waiters & servant girls come
Great influx mostly young men but some families
Demoralising effect of London life away from friends

All Saints. Whitworth Chap E LXVI.123.

Rector here 12 years.
It is a church without a parish. last census nominally 2000. Now much less & all are either lodgers or shop assistants (Peter Robinson &c)
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.
Enormous number of Services. nearly 50 in the week filling up the time of the 5 Clergy who also maintain the Chapel of the Sisterhood.
Some poor come bribed by the Sisters.
Relations between Church & Sisterhood complicated & difficult – a thorn in the side of the Church
A curious revelation
Competition of Polytechnic make social work ~~of the~~ mission impossible in this parish
The Church has worked a very poor mission district in Pentonville with pop of 5000.. but funds fail for continuing this
Perilous position

Jackson Hon Sec C.O.S LXII. 107

A young barrister – Hon Sec for more than a year – good knowledge
Sherwell is member of committee – his book on whole account
Poorer parts from demolitions become more crowded
Rents high naturally & prices up by men offered for bad purposes
£10 a week for a £60 house – if no questions re character
Opinions of the Clergy

Coote Nat Vigilance

~~Sec~~ Since formation 13 years ago – work now international
Does not attempt rescue work – Object to offend public opinion & stir up authorities – Has met with great success in increased vestry action &c – Massage establishments out of reach
These Restaurants are more used than always – Policy first and attitude of Police & magistrates – Rescue work only based amongst English girls

Miss Stanley
Girls Clubs
LXII. 123.

Was a proper to write a chapter than give information for our use as to Girls Clubs
Sherwell's book on Girls intuitful & one sided
Praised "Rich & Poor" by Mrs Bosanquet
List of clubs in Girls Club union -
(*) Different characteristics determined by locality &c
But a family resemblance -

necessity of classes (*) No club of use without classes - As to the Girls Clubs
never any trouble from cliques all mix well
Club dates from 1880 - but work began before
Education not the raison d'être - unless you include
teaching how to take pleasure as part of it.

teaching how to take pleasure

Secret of success (*) Secret of success co operation of ladies -
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 &c
Most connected at least nominally with some church or chapel
Very few definitely averse -

manner members

Members who marry eligible as the mother.
Affiliated clubs are self governing

Miss Gray
23 Bloomsbury Sq.
Met. Mission Assoc
LXII. 135

Covers a wide area from Regents Park to the River
& East as far as Oxford St - In connection with the
Queens Jubilee Institute -
Particulars of the affiliated centres.
This (the Bloomsbury centre) has the training home & the
For full particulars see interview
Character of doctors - good in North West but in South East
Question "to where the poor turn" discussed pages 6 &
mostly to the neighbours - And then "Where do we turn"
to find help for them - Clergy - Chapels C.O.S. &c
Rees of health missioners - great ignorance prevails

where the poor turn

Elston
Head Mark Hogh Mydalton N.S.
LXII. 185

Interesting account of a first rate manners School

GHD 22/1/01.
GLS 22/1/01

Cohen

[i]

Jobs. 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. Jobs. i, 7.]

(4) 16

Holy Cross. S. Pancras. LVIII. 181 Moore — Obese kindness high church man of 55. not in. pressure but contents of kind — Here 14 years. Aoos

Vicar. 1 Curate. Mission woman. Nurse. 2 paid lady visitors. 16 S. Sch. Teachers.

Church 500. Parish Hall & Rectory. Small Chd house

Open all day. frequent services.

HC. 8 & 11 & 5. Morg Ser. Prayer 11 & 7.

Sermons 80. Evening 300. Communicants 300

Vicar, all parish work.

Bible classes. C.E.T.S. &c

Fallen as well as mothers meeting.

✓

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(4) 13

S. Peter's Regent Sq. LVIII. 157. Bradley. White haired picturesque old man. about 70 — Chatty & talkative. Likeable but not strong character. Baxter

Vicar. 2 Curates. 3 paid lady visitors. 3 voluntary. — 120 Teachers &c.

Church & Mission Rooms.

HC. 11 (30) HC & Serm. 7 (70) Evening Serm. almost Empty both morning & Evening. Wednesday Communion

Daily Matins & Sermon Evening.

but as many as 100 Easter Communicants. all poor.

Social agencies "Cook large & pap" but there is not much in them — the most important in the Free Club & Night School for girls & Night Class.

S. Schools 200 Children

Church admitted to have no influence.

✓

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(2) 14

Holy Trinity. Gray's Inn Rd. LXVII. 153. Thorne — Middle aged man — pleasant kind, unpleasant face. more public man than parson — a man of business. Baxter

Vicar. 2 Curates. Mission woman. 6 Ont Visitors. Church (1/4 mile from Parish) — 50 Teachers &c.

The school used as Parish room.

Mission Hall in the Parish.

S. Services 11. & 7. (150) Mission Service 8. pm (300)

not Parishioners — middle class from Bloomsbury —

Sermon described as Excellent.

Very important agency the Mothers Meeting

S. Sch. 300 — Elaborate ritualism.

✓

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(2) 10

S. George the Martyr & Queen Sq. LXVII. 169. Craven — between 60 & 70. tall thin bald — cold & austere schoolmaster type — Baxter

Vicar. 1 Curate. 4 Pa. Visitors. 24 S. Sch. T.

Church. Schools. Mission Hs.

Morning 100. Evening 150. — for outsiders

Moderate service — neither High nor Low

Pleasant Hours in hours at Mission Hall — not large, attended.

Church work contemplated —

Mothers Meeting "Clothing Provident Soc." C.E.T.S.

Bible Classes — Penny Bk

Y. Men's Club & gymnasium Nightly.

Day Schools 5/600. S. Sc. 300

a gentleman & knows his best but not much good touching about parish. Ground work. Prof. Cos

✓

Reading (2) 8 Conway-Mem

St. John the Evangelist. LXVII. 31. & Foster — Curate } Curate of equal importance with Vicar. Baxter

Vicar. 3 Curates. 2 Mission women. 1 Pa. Visitor. 7 Dist Visitors. 15 Temperance & 25 S. Sch. Teachers. — most of talking left to F. but C was an pleasant & the more sympathetic of the two.

Church. Mission Hours. Schools. Clergy House.

HC 7 & 8. Choral 12. Matins & Serm 11. Evening 7.

Wednesdays 7.30. Matins 8. Evening 8.

Beautiful Church — Services & music fine —

always has drawn a large congregation.

Come chiefly from Bloomsbury —

Morning 300. Eve. 5/600 — Habitual Communicants 500. Easter 330.

Females leaving — Excess — Guild of Nazareth for young men

Vigorous Temperance work — Entertainments &c. — Circ.

Day School 600/500. S. Sch. 300

a good High Churchman — Excellent Spiritual minister. Manner sounder than most in vogue. Prof. Cos

Has interests & bowels at heart — Roman Baptism

✓

(2) 6

Holy Trinity Little Queen S. LXVII.91. Evans. Excellent hard working man - fairly common sense
Vicar 1 2 Curates 4 mission women 1 lay reader seems to lack imagination - a bad Scripture Hence
4 Bible Visitors 10 helpers. 25 S. S. teachers about 35. ace.
Church 1900 | Parish room 200 | Mission room. Institute
m. 80 Every. 200.
Meetings & Services in Mission & Parish rooms
for Children. Temperance &c
Mothers Meetings. Fathers Meetings
Boys Club. Young Men's Club. Sick Club
Clothing Club. Benevolent Society &c
Great importance of Subsidiary operations.

(2) 4

S. Clement Danes - Strand LXVII.193. Penny. Humble appearance - though the hour was late ample
3 Clergy - 1 Scripture reader 1 keeper total 30 S.S. teachers Endeavour Cordially - he is hard working intractable
Church 1500 - large parish house - Club room Rooms &c unwilling - impatient of interference - an amiable
many 200. Every 400. mostly parochial & poor. Shenden & the decision of his language given Alles
large days. Brigade (300 + Swimming Classes &c About 55. well built good looking.
Industrial Industrial prizes &c Children from the Ch. great beggar - more & more beaming manner - Give thanks
to the Chrism or the Church. Licensed 20 yrs

(2) 3.

S. Mary le Strand. LXVII.53. Hillerson. About 45. tall thin Sallow - handsome Italian looking
Rector. Curate & 1 Bible Visitor (Small hopelessly) Gives a great deal of money Licensed 4 Ch. Note.
Church - Parish Hall - too magnificent -
3 Services Sunday & 5 during the week
moderate high - used to be black gown -
no one in parish objected to change - but the congreg
cleared out & a new congregation has come
also from outside. Except some poor Sunday
many. 100 perhaps Every 200/250. varying.
Mission Services tried & failed.
Mothers Meeting - Club &c. - boy little down
S. Sch. 210 - takes most of the Chrism not RC

S. Michael. (2) 2. Poynder. not seen
Burleigh S.

(2) 1

S. Martin in the Fields LXVII.1. Kitto. Looks 70 - really younger - not mind & body fine old
near 1 3 Curates. Lay reader. Deaconess - Mission room parchment complexion - small eyes. Baxter
Church - Mission Church Nearly dry like a Japanese mask -
Well filled morning & evening with strangers
Sunday, largely of poor people - attend occasionally
but go to the Mission - if at all go to the Church.
Large Day & Sunday Schools - Church lads Brigade
Guilds - Bible reading Union. G.F.S. &c
Daily Cross. Rescue Vigilance - M.A.B.Y. &c
The Rehearsal Club - See LXII. 75.

(2) 5

S. Paul Covent Garden LXVII.67. Cumberlege. Remains 65 years must be really 90 - Low Ch.
Rector. Curate - Feeble to stand an interview & was testy Baxter
Services shared, attended - Poh Hotels.
Curate gives a mission service at 10 to
40/60 poor people attend. there to
visits.

S. John the Evangelist Drury Lane (2) 5 Powell – not seen –

S. Giles in the Fields (2) 12 LXVII. 103. Richards (Richardson)
Vicar – 3 Curates – 2 Rds (lady visitors) – 2 Scripture readers
Church – Missal Mass & Schools –
Chasuble – Lace in Sunday S. (see below)
Missa Sicca Stole –
} independent – See page 3a
300 Communicants – Small Congregation
Schools Day & Sunday – large
Church Lads Brigade – uniforms 70/80
Rd Boys Club – Institute for young men – S.T.S.
Bible classes &c
Soup Kitchen – Employment register

Elderly 60/65 – face of much determination. Does
Comp Confession in 1892. Many 195 & 50 Children; long 187.. 19 – } Surplice
Dong gone work – Matthews Rupert.

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

St Anne should come in here.

St Luke Berwick St. (3) 17 LXVI. 39 Oxford.
Vicar – Curate – Sc. Reader – Lady Visitors –
12 ladies & 30. S. Sch. Teachers
Church & Schools
S 11. 3.30 7.
HC HC. Ch. Evening.
S. Schools 400 Guild of Guardians. Boys Club
Band of Hope – Willing Workers (Gns)
Mothers Meeting. Penny Bank – Needlework 500 7
C.E.T.S. – Dramatic Club
Miss Holland's is the Chief influence –
Vicar does not care about religious opinions –

About 43. Dresses like a layman – Vicar 15 years. Parish
Mistaken his vocation in joining the Church –

St Anne Deane S. (3) (8) LXVI. 1 Cardwell
Rector & 2 Curates – Sc readers – Mission women – Lady visitors & LCM.
Church famous for its music –
Congregations not so good as formerly
Many 300. Low 400 – varies with weather
Ordinary 1/2 handsheets
Communicants 300
Day & Sunday Schools (3/400 in latter)
Children's Service – Children's Service party
Children's Band – Ministry Children's League
Band of Hope – Boys Club – Bible classes
Gymnasium – Lending library
C.E.T.S. Social Evenings
Collecting Savings Bank – Sick & Benefit Soc
Suffolk Loan –
Work Society – Mothers Union – Mothers Meeting

Presented as with "Two Centuries of Soho" – An excellent Secession for a parish Priest – Baxter

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S. John the Baptist. St Marlborough's S. (3) 6 LXVI. 111. Coles
Vicar – 2 Curates – Mission women – 3 or 4 Scripture
Church Hy – use Aberdeen – Missal vestments for special occasions
4 Sunday Services & daily Celebration – 150 Communicants
Many few – Evening 150/300 – genuine working class
Sunday School 300
Mothers Meeting & a guild or two

Smart dapper little man of 40 – High Church but was accused in a Paper, smoking a pipe – Baxter

Chop Eo 3 r 2

(2) 13. S. Giles

Christ Church - Judell St. LXVII. 207 Griffith. About 50. here 15 years & previously at 7 Oaks mission - not permanent state to neighbouring clergy. "Capable aggressive anti ritualistic low Church" - Does

Chapel of Ease to S. Giles -
not responsible for any particular district -
a church of free seats & totally most
Service. Morning about 100.. Evening about 120

Cong. Common 1892 Morning 120 & S. Ch. Evening 110 & 7 } By Mr G. Kinsey

---

(2) 17 St Paul

Inns of Court Mission LXVII 127. Latham Warden - Tall Straight fellow - Pleasant manner. Mission. Keen Mann. - Total capable under 30. does

A settlement in Industrial - following on moral
& social work - basing clubs
Religious work will grow as clubs will receive it
6 barristers helping here
Club Service. Senior Boys 8.30 - (40 or 50 attend mostly ladies)
afterwards stay & smoke & talk
Bible class. Sunday eve

---

(2) 17 St Giles

Seven Dials Mission LXVII. 181. Holthoe Curate licensed to S. Giles - Curate in charge of this mission - does

Congregational & aggressive work
Mr H & an assistant missioner & 2 lady helpers (1 B. 2 Int. Wks)
Mission Ch. 220. Iron Shed 9 B 150 - Mission House for Church
Morning Service 60 Evening 130 - 130 Communicants
Stationary in numbers - Method all after.
S. Sch. 120 / 100 - Systematic visiting
Children's Service. Bible Classes. Young Men & Women
Temperance Soc. - Temperance Benefit Soc. Night Hope
Crusaders (Men's Club) Spartan (Boys Club)
Agnostic (Young Women Club) - Penny bank. Sewing Library

Cong. Counted in 1892. Morning 36 & 46 Ch. Evening 122 & 50 - } Griffith

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(3) 1

St Pancras LXVI 145 Paget

Vicar & 3 curates. 2 Scripture readers. 2 Bible & Mission Women
15 district visitors & 30 or 40 helpers & 80/90 S.S. teachers
Church (2000/3000) - Schools. Club house & 2 missions
Morning 600/700. Evening 1400. Many parochial
well co-ordinated - more young. Shop assistants &
Easter Communicants 600 - regular 200.
2 missions do not get men to Service
but are centres of Bible classes, guilds &c
2 Schools - 1100 children - S. Schools 1400/1200
Factory girls Club 60/80 -
Lads' mens clubs to Missions - Excursions
Sewing class - Boys Clubs & Institute
Church Lads Brigade -
Social guilds - & Bible Class. & Mothers meeting
S.P.S. C.E.T.S. Provident Societies &c
A good deal going on

A hard worker - with many sides - strong churchman
aggressive man - humbug - feather - all shown in his face
does

(3) 8
S. Thomas Regent S. – LXVI 93. Bainbrigge
Clergy – Sisters of East Grinstead – Missionaries + lay helpers
Church – Parish room – have to hire
Constant daily Services in Church
mission & not now services – 450 Easter Comms
Guilds & Classes for men & women, young & old
Sunday School (200) Society Guild – Boys guild
Mothers Cong. 400/600. Society much smaller.
A well to do congregation
Clubs for men & boys have not succeeded

Tall soldierly handsome man of 50 – lately Curate – was meant for army – but set to the Cure to his mind & thence came to the Church. Baxter

(3) 16
S. Peter G. Windmill S. – LXVI. 183. Farmiloe
Near 1 Curate 1 Bus lady 10 SS teachers.
Church 650. Parish Room
Services 8 11 3.30 7
no parochial visiting ch 100/250
Daily Service 9.30 – Easter Communion 110
S Sch 150/120 – Working girls Club – Guilds
Mothers Meeting – Loose connection with church
Sons & Boys Clubs

Said to be extreme high Ch – Seemed rather a pleasant fellow – very confidentially – a good flat for outside of his parish – Sister keeps house for him. Baxter

(3) 15
St James – Piccadilly – LXVI 61. Barry
Rector 2 Curates – Lay Reader – Deaconess – Nurse
Church – Schools (G. Windmill S & Old Burlington S.)
8 11 7 Daily Morning Prayer.
300/900 400/800 (poorer) – 300 Communicants
Sunday School S. Windmill S.
Parish dispensary.

Bishop Barry is of a large massive North Mercian type – too much a bishop to be a good parish priest. Baxter

(2) 11
St George Bloomsbury – LXVII. 73 Boys Carpenter
Rector 2 Curates – Lay helpers 2 mission women
Churches 750/800 + a large number of mission rooms
full Morning & Evening – Mayor & women
Preaching & music both good.
Day & Sunday Schools –
Church Society – Young women's guild.
Mothers Meeting – Band of Hope – Band of Mercy
Young men's Club & guild – Club for boys.
+ a great deal more – See list

Between 60 & 70 – bright keen intelligent face well proportioned forehead & overhanging eyebrows – Coffee, one to a Macaulay or Gladstone – brother of the Bishop. Baxter

(2) 16
Christ Church Hobson Sq – LXVII. 137. Nash.
Incumbent & Curate. Mission woman – 4th reader
+ about 60 voluntary workers.
Church, Hall, School, Parish room –
Its really a Chapel of Ease to S. George Bloomsbury.
Services 8 11 4 7 – Daily 9.30 am
Church "well filled" – 280 Communicants Easter
Local worst street, parochial – all classes
Moderate high – good music
Day, Sunday Sch, Band of Hope – Mothers Meeting
(400) (1000)
Annual Flower Show – Church laws improved
Mission Services Christ Church Hall "Well attended"
Sons & men. Sons Club &c

Alone 60 – bald stout black & healthy – soft & kind. Nursing once a month – Baxter

(3) 1
St Pancras – LXVI. 145. Pigot. See page 3a

(3) 3.

All Saints Gordon Sq. LXVI. 57 Godson. An unpleasant old Creature – no doubt does his duty after his lights – does not appreciate the Work or his work it seems. Baxter

Near. 1 Curate. Sci Reader. Distribution
Church – Parish room – Schools.
Services. 11. 3.30. 7. Wed. May & Thy May May
Old fashioned Evangelicals
Mothers Meeting. Provident Soc – Coal Club &c.
Nat Schools. B. 123 G. 104. J. 155
S Schools. 164 on books

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(3) 3

S Saviours Fitzroy Sq. LXVI. 77. Turner. Sturdy Hearty well-preserved man of 55. very little of the Parson in appearance or manner. Baxter
A man of force – sensible & practical

Near. 1 Curate. Lay Reader. Sc reader. Mission rooms
Church London St. Tottenham, Mission Room Portland St.
11. 7. 11 (Children)
Very thinly attended – good working – class Conf. (Entire) (parochial) 200 Communicants
Work. 300 Coppa Coins – offertory
Agencies kept alive or dropping
Spirit among the young.
S Sch – 500 – Band of Hope 202
Mothers Meeting – lect & excursion
Men Meeting (for net of works). Sea side camp
Girls Calisthenic Class. Youth institute
Cricket Club. Football – &c

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(3) 22

S John the Evangelist. Charlotte St. LXVI 23. Cornhead. Greyheaded man of 60 or more – suffering lost teeth from hay fever – does not take – with the Scripture reader & aged Curate – they look it good humouredly. Baxter
Most of information obtained from Mr Grant, the Sci reader

3 Clergy. 2 Mission women 1 Sc reader & many volunteers
Church – Schools. used as mission
Practically Empty – 50 Morn 100 Evening
No energy or vitality in the work
Mission services 5 or 6 come
Day Schools. well attended – but not full
Sun Schools 400.

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(3) 4

All Souls. Langham Pl. LXVI. 193. Wilson. Curate in Charge – new man coming soon – Wilson will stay on if low church ways are continued
Curate – 2 mission women 1 Sc reader & LCM
12 District visitors. 50 S.S. teachers & others
perhaps 150 in all
Church (1400) – Church House & 2 Mission Rooms
Committee room & Schools. (250) & (170)
Morning. 400. Evening 500 – week Evening well attended
Mission services Sunday Evening. 200. & open air
Communicants. many Ritualistic & most are communicants
Office deal done among Young women of Parish Women
Night class 270/200. Evening fairly
Day Schools prosperous
Sun Sch 350/270
Sceptical men & women 100.
Materials – Temperance – Penny bank
Pronounced Evangelical Church

Not been day much of late – Miss Jackson
Person who has to pick clean for boys – now gone to Sc

③ 24

All Saints Margaret St LXVI.123 Whitworth. Grey headed, grey bearded 50-60 - Stern Ecclesiastical - Arminian cassock - Baxter

practically without a parish.
for many years most fashionable High Church
near 4 Curates - Sister hood with a Chapel
numerous Services - nearly 50 a week
attended largely by Strangers - fixed nucleus
very smallest - not more than 200/300 - Sunday
communicants 150.
Crowds come on Special occasions
Many of the Church services for the Sisters only
in addition to those in their Chapel
Congn no longer wealthy - both upper lower and class
+ a few lower poor
Relations with Sister hood uncomfortable
They control all the Organization + the
work is mostly for females
Polytechnic Competes for males in their Parish
Day School 221 - only 35 belonging to parish
S Sch 200 - same superior class.

③ 20

St Andrews well St LXVI 165 Hoxton.
near 4 curates 1 deaconess (Sister Fanny) 2 lady visitors
Day nurses 40/50 SS teachers + others
Church 1250 - vestries Crypt + Vicarage House
occupied mostly by the Ladies.
Day Schools - both are spare room for meetings
Services 8. 9.15 11.15 3.30 + 7 pm
Choral Choral Sol
Chan
Weekdays. 8. 10 + 5 pm + additional Services
At 9.15 Sunday the Children come
+ 11.15 900/1000 - wealthy for large area
afternoon musical - Machos. the Choir not
may attend.
No large number of poor come
Incensing Sung in the best time - being for
members of Confraternities &c -
Large number of communicants.
S. Sch Entirely poor Children - 355 on roll
Confraternity Young men. Young women - Mothers union

SHR. 22.1.01
G/S 21/2/01

Copied

[i]

1 + 6 fols.

Work of the Non. Con.

Districts 2 & 3.

4

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

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

Nor Con Dist 3 r 2.

(4) 16 Holy Cross

LCM. Hall Cromer S. LIX. 241. Walton Typical City Mission – good hearty chill man "with not the chastened of humour: would never offend any one who has not the perfectness temperament." Baxter

Godsfed hall & 2 lays. 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 affected

(4) 14 S Peter Regent Sq.

Presbyterian Ch. Regent Sq. LIX 97. Connell Tall thin young man – 30/35. clean shave. decent clothes. Minister & assistant pastor. LCM & volunteer workers capable most zealous – Clerical assers – Arminian sympathies. Advanced
20 elders. 20 deacons – 121 S Sch teachers
Chapel (1000). Hall behind & some (but not enough) rooms
Sportsmen have been bought & 2 Halls & a number of
Classrooms are to be built
Mission Hall Compton Place. (Filkins LCM)
Aldenham S N° Sch hired for S Schools
Aldenham Institute large, run by the church –
S. Services 11. & 7 – Compton Place 7.30.
Open air 8.30 in summer. Children's Service
3. S. Schools & many classes – & cottage meetings
Congregation mostly from a distance – wealthy. many
young people – Scotch employers. Comprised & educated
many coming the larger – but not full
N. Hatchett works to Mission here. Have large numbers.
Lit. Society. Clubs &c all seem active

(4) 15. S Peter

LCM. Compton Pl Mission LIX. 181 Filkins Big unwieldy man. limps slightly about 60. grey hair ragged beard
See above Pleasant smile – kindly manner – Ashell
Sunday night get over 100 to Gospel Service
refuge from Compton Place street – Hooker boy catechism
Mothers meeting. Mens institute – Medical Mission
Cottage meetings in any room they can get – Mon concert
S School run by the Regent Sq church

(4) 15. S Peter

Temperance Mission Key + LXII. 17 Manning Big man of 45. social cosy – ready talker. Ashell
Mission has 150 members of whom 100 are signed Employed in Post Office –
in temperance work here –
Hall in Compton St 150 –
meetings on Sunday in the Hall & in open air
also on Wednesday & Saturday.
average attendance on Sunday in Hall 70
& on Saturday "free & easy" with coffee & bun for 1d & it is full – middle class working people – not the laboring class.

(2) (15) Holy Trinity, Prince's Inn

Baptist. John St Chapel. LXIII 85 Nicholson Young man – ill health – lacks strength – long face. Ashell
Pastor only paid. 20 deacons & 42 teachers
Chapel large historic building. 1300 / 300 school rooms &
many (200) low (600) gallery – 245 members
many middle class – clerks, young women in business &c
Open air meetings. Sunday & Monday in Summer
Floating House Services –
S. School 425 on books 302 on S age
Mothers meeting – Penny Bank – Clothing Club &
Mutual Improvement Soc (139) – Popular lectures (5/000)
Cricket Club &c

LCM. Shaftesbury Memorial Hall LXIII. 109. Blackman A big man of 45. pract. social well arranged – one of the most capable businessmen met Ashell
Lamb Conant S
Hall 150. 20/25 volunteer workers
Sunday School 11. & 245 135 on books – 50/100 attend
Gospel Service 80/100. very few men – Open air meeting
Mothers meeting – interpreter managed
Saturday entertainment for the people

(2) 8 S. Joh Evangelist

Baptist Chapel Kingsgate S. LXIII.5. Thomas Frank Pleasant spoken young man. He knew him as some years back he boxed on mat. Argyle
Only himself paid - a member of volunteers & age
Chapel 800. Lecture Hall 150 - old building
both used for S. School till adapted for mission
hill 300 be pulled down for improvements
Congs. Wkly class. Office Thursday evening.
The new crowd to X'ian social service with prec tea
Mthly Cong. 130. Eve 250.
Children's mission give treats. the poor ch crowd in
Fill the Sunday Schools.
Mothers meeting largely attended
Mutual Improvement Soc - both sexes. respectable
young people - arrange country rambles - see programme
Saturday night free concerts - see programme

(2) 6 Holy Trinity Little Queen S.

Kettleyarn - S. Queen S. Circuit LXIII. 67. Barham Grey haired respectable old man - Good but probably weak - Preaches the old style -
Minister & deaconess & many volunteers
35740 visits & 2,055 teachers &
Chapel S. Queen S. 1000 - & extensive premises attached
2 mm 350 each & several class rooms
Congs varies - Eve 400/500 - Mixed class
Sermon meeting after service - including visitors
Small Sunday Schools - 150/107.
mission S. Sch. at Ruscatn & Schools. 180/68
19 class meetings
Lodging House Service by mission band. to reach
the Rumpeople who do not care to come to Chapel
Hope Brigade. Ass. of Hope. Sldy Temperance or Cadet
Temperance Soc 50 of the poorest
2 Deaconesses - Church membership 237

Sister Sara was a fine lovely woman of 30. Search but not soft - Cirkell

(2) 7 Holy Trinity & S. Giles

S. Giles Christian Mission. LXIII. 97 Wheatley Atkell

Little Leila S. Chapel seats 1000.
mission at Scott Street - near S. Longacre & Drury Lane
are regarded as branches of this church -
Church has 725 members for whom the minister
has charge -
At Little Leila S. the services are crowded
congregations - Morning Cong 300 - Eve 750
by many Church members - Sorry indeed.
but Wkly & Tuesday Prayer Meetings - Do not lose hope.
"So with out doors & get a pair of kids & gloves"
Services also at Scott Street & Drury Lane -
& Sunday Schools 702/517 & 200 in Eve
open air preaching - Kitchen services.
Meetings for discharged prisoners & reform. Evangel
- Ladies meeting during the week
Dress & clothing Clubs - Coal Club &c
Consecration & Charitable relief - especially
among prisoners.
See Ch LXII. 84 for work among prisoners, & Clement Dane

delighted with his work & work - but must be heard or nothing - Licence LCM

(2) 3

LCM. Drury Lane District LXIII. 131. Licence Tall thin about 55 high forehead - pleasant Atkell
Charity, anecdotal man -
Has had one or two mission halls but has
none now.
There is a meeting at the Workmans Hall
Drury Lane - (Mr Gladstone's district)
not many attend it.

(2) 2 S. Martin

Congregationalist - S. Martin's LXIII.53 Hamon. Abt 50. both young. Sund. Masnwhead. Square Arkell
Minister 15 SS teachers & 24 others. Jews - able & energetic
Chapel 1000 - vestries - School room (Newton Hall)
Sunday 11 & 7 - many a few Church members &
Young average 100.
attendance varies with the attraction
S. Sch. 200/150 - lack teachers
Open air Services - Sund & Wednesd
Prayer meeting Wednesd - Church members 100
Service Thursd same people as on Sund
Mothers meeting ave 100 - poor respectable.
Clothing Club &c.
Young people Soc. 40/50 members age 14/20

S. John the Evangelist. Very dare

Scottish National Ch. Cross Cs LXIII.41 Macrae Smart young Scottishman - Keen - Courteous - Arkell
Russell S. Cross Ss
Minister & Noble woman - 28 S Sch 7. & a few others
Church 1000 - old fashioned - records of 200 years
Galleries carved - 3 School rooms & vestry
Calling for Scottish Union & Carrow &c
Members here - Church members above 100
Many Cong. 170 - Soc. 200 -
drawn from lower shops - some policemen & others
S. School 250/175 - Mothers meeting for local people
Young men & young women guilds for the rest
Congregation large, young

(2) 13 S. Giles

Swiss Chapel Endell St LXV.35 Rochnek - Pastor for 6 years. Naylor
Pastor thinks his time in visiting
Only Swiss Church in London -
The Swiss here - waiters &c hotels & shops
of better class who live at a distance of
they allow by evangelical Church here
Content.
Those who come are of the middle class.

(2) 21 S. Mary

Welsh Presbyterian Chapel & Ms LXV.69 Roberts: A tall spare dark man - 40/50 Suffering
Church lately built cost £11000 (700/800) & has to repay Arkell
The fashionable Welsh Church. Congr. Professional men
Large number of young people from business houses no matter
drawn from distance area - Church roll 0144 & growing
Sunday Morning Cong 200/300: Soc. crowded.
S. School - 300 including some adults (550 reports 201/186) 16 years 16
Meetings heavy, very young - tea meeting Sund, open air 80 women
Lectures, Soc. Cycling, Young Women's Social Groups
Marvellous mission - Pimlico & Central John & School at Chas

(3) 18a S. Anne

French Protestant Soho LXV.193 Degremont with his wife - an interesting couple - he tall & dour
M. & Mme. Thus speaking - he is very, Mme is quiet
Buildings given Church 500 - large basement. School 90
2 charitable funds Free holiday every fortnight.
Congr. merchants, professions, & government & a few young men
Some statesmen - some birds of passage
attendance uncertain. Many 80/100 - Sunday 100 morning
Morning Church 250 members 55 Sch 35 - Beat for girls 12

(3) 19. Miss Pearce

Soho & Gile Mission Bloomsbury Hall LXV.79. Called Sister Lily in religion & deaconess of Christian
Manor of Bloomsbury Meard St Congrec (LXIII 27-3/5) Instruction Soc & Deaconesses mission memorial Hall
Children service 10.30. S. Sch 250 Sun Service 7 (150/200) Very desirable district - good housing & plan Tyrrell
Many mothers (100) 3 pm Children 6.30 Boys Brigade 8. Arkell
Tuesday (200) 6.30 Meard Hall gone down to a handful - Fisher & Ch
Wednesday Girls Sewing. Sunrise 6.30 Sew 8. Service 8.30 (30/40)
Thursday Band of Hope 7.30
Friday. Gymnasium - Girls 6.45 - Boys 8.15
Sat. Swimming in Water 8.30
Open air Service in Summer - A good choir
Much relief given - & Children sent to Holiday Homes
Few come to Hall from immediate neighbourhood

S. John Baptist

(3) 7

LCM. G. Marlborough St. & LXV. 149 Fisher. Has been transferred to Normandy recently - a dark Sharp little man - not well educated - strong on theo. logical & atheistic literature - for contests with Tailors. Ashell

Visits mostly among Tailors - in shops & homes
Hold meeting - the infirmary wards (Poland St.)
no regular mission meetings. but joins Mr Lowe in out door work

S. Thomas

(3) 9

Wesleyan Craven Forbes St LXV. 135. Piper Active about 40. Light gray suit frock coat. Silk hat
206 Regent St. Evangelistic See to West End Mission. Successful young man.
Sensible hard headed man Ashell

Craven Hall - 2 classrooms in basement - Hall & gens floor & large Hall above - Creche & other rooms above.
(Has Craven Chapel but leaving soon)
Mr Piper Special work Ohs. dis. Mission Band 200/250
4 meetings Sunday - 1 Wednesday, 1 Friday, 11 Class meetings
meeting in Mile Park in big tent
2 Mens classes over 200. gathered in from the world all sorts
Also attending Craven Hall mostly local - working class
Run the Town Guild. no working girls room.
(no matter made of the sides) - Labour Bureau

S. Thomas

(3) 13

LCM. Poland St. LXV. 157 Lowe Been here as missionary 6 years Baxter

Converts living to Christian
No meetings for adults - Service for Children.

S. Thomas

(3) 13

LCM. Oxford Street Mission. LXV. 165 Lane Been here 9 years

90 families to visit
Small Hall holding about 50 - fills on Sundays
night in winter not in Summer.
Visits factories as well as families - well received
as working man to working men -

S. James

(3) 10

Wesleyan West London Mission LXV. 5 Hughes Clad in dark cycling suit & stockings - tall straight. Middle age. Muscular man in full vigour of health. Ashell

4 Clergy. 5 Sisters. 4 Medical men - 2 Scripture
& a large number of local preachers &c
4 Halls. 6 Houses - 5 flats
Immense Sociological work - See interview -

Works cordially with the Wesleyan Mission. Cardwell
Began badly by impertinently - sister Director asking for
Money to know if any there wanted anything - after a year realised
their folly & have now been associated with - Oxford
Wesleyans for the most active. More corporate - Barry
used to deliberate of Rescue Mission for other Churches more comfortable
now - Turner
Craven chapel was closed began by took it - there work
in no way injurious to the interests of the Church Naylor
Under the judicious leadership of their relief Farmdoe

(3) 16

Thematic Church LXV. 41 Vingoe Is just 70. Small insignificant looking old man - Hard
Estimated flock at 700 (a woman) type of face - but pleasant & kindly & cordial Neale
Church holds only 250 - & about 200 come
Actual Members 300/500 who have declared
disciples -
Are all workers in their own Spheres.

Does nothing among the poor - Barry

Non Con 3 + 2

S. George Bloomsbury

(3) 12

Baptist. Bloomsbury Chapel. LXIII. 27. Matthews Deacon - an iron mongers - is also Church Sec'y + S Sch Sup - a general man of business about 45. Ord not take freely - Arkell

Shaftesbury Avenue

Minister - Mr Gibton - Sister (Lily) at Mead St. 74 S Sch T. 30/40 other workers

A poor opinion of the Papists at Mead St - a great deal of bitterness + hatred - Cardwell.

Chapel 1300/1500. Schools below - Bloomsbury Hall Mead St + rent an old Chapel as a mission (Mad 300/400)

A more vigorous influence - Coney

Chief non con influence - Boyd Carpenter.

Church accommodation 633.

Services (Lords Day) Teachers Prayer 9.20. Prayer Mtg 10.15 Public service 11. & 7. S Sch. 9.45 & 2.45 middle class. 600/700. 800/900.. (Large number of young people) Evening mile & half radius. (for business classes)

S Sch 480 - attendance 84 + 343 at Chapel 200 on 16 227 - 25 170 - Mission

Christian Band. 70/80 members. Sermon + prayer Special monthly service all seats free. get many strangers (work no members)

Church fed from S. Sch

members. Social agencies.. Jemima Chickes. Surviving Band of Hope. Total Abstinence (band meeting) Ass. Mizpah Mean St. (Willing Helpers - Penny bank) Mutual improvement - Pethwent St. Mothers Meeting at Mean St.

(2) 16 Christchurch Bolton St.

Strict Baptist. Keppel St. LXIII 121 Chilvers. Stout built young fellow - 25/26. plants full face Arkell

Pastor + 40 volunteers including 21 S.S teachers There is a chapel in Keppel St. Boyd Carpenter

Chapel 750. Schools 250 - large vestry + other rooms

Services 11 (100/150) 6.30. (300/400). morning 50 evening 170 Thursday 60/80

medium class mainly for health

Some servants + some visitors (anonymous) 170 members.

Large number of young people - Short assistants ??

S. School - Band of Hope 95. Temperance Soc

Social Helpers Soc - 60/70 - Stream Soc Penny Bk

(Under St Pancras See page 6)

(3) 3. All Saints

Apostolic Church Goswell Rd LXV. 115 Clarke - wrote a characteristic letter.

Visited by Arkell - (See LXV. 115)

Central building of Irvingites

Long prayer daily at 5 A.M. -

Elaborate robed apostles + others in white & purple

Congregation of 80 persons (week day)

Impressive ritual fashions and dress, communion, lights on altar, incense in a censer - no sermon

(3) 23. St John Evangelist

Congregationalist Tottenham C.P. LXV. 53 Suttle Pastor 4 years a remarkable looking man - Swarmon mass head - covers with shock of wiry hair Barker

Institution no building except schools.

A succession of chapels - the new one building on West £12000 - Sermon meanwhile in Drill Hall -

his church & school 1200 with hall for 800.

Pastor Pres. Mission woman + 2 or 3 volunteers + 20 m

Congreg many 250/300 Sch 500/600 - 3/4 local 45 S Sch teachers

male, middle class, well to do

P.S.A. 200 -

Aggressive Temperance work - Phoenix Lodge

L.C.M. doing very gracious work m age

S Sch 362 (79 over 15) - Attendance 78. 237

Mothers + Young Services for children

Night classes - + Reading Assoc

Young Club Regent Park - Social Branch

Stream Soc - Young Women working Part

Mothers Meeting

All Saints

Rehoboth Chapel - Strict Baptist - LXV. 77. Adams - Post card requiring information

Probably a "Standard" Strict Baptist

(3) 11 S. John the Evangelist

Cleveland Hall - West London Mun. LXV. 95 Walter - Minister in Charge - here 3 years - quite young
One minister - 2 nurses - 5 sisters & volunteers - heavy & uncouth looking - has a good head. Ashall
Hall seats 700 - with school rm class rooms &
7 Society classes - 250 members & 30 on trial
S. Sch 300/. M. 53. Aff 201. Bible class 70
S. Service 7 pm about 300 in waits. 300 Summer
look respectable but are mostly poor
Money & Sales & 30 & other ann (dens property)
Girls & Boys Clubs Drawing Room V.F. &c See report

(3) 23

Scandinavian West Indian Mission. LXII. 81. Engvall - A Swede speaking English fluently - has been a minister
Supported by Swedish Mis Society - Hants, Stockholm &c on the Coast in Russia - 30 quite capable. Ashall
Hall was formerly a Club - includes Hall 100. & rooms
Gospel Meeting on Sunday. & Wednesday -
Attendance 20 to 30 -
Scandinavian Sailors &c
Social gathering - Temperance assoc & Café

S. Pancras

(3) 2

Salv Army Kings Cross Corps LXV. 107. Bradburn with his wife at tea - young married people with
Wrac district - both & South of Kings Cross a baby boy of 6 months - Told a fair medium sized
Mission Hall 350. & 3 other rooms clear eyed & honest intelligent face - wife tall & thin & old
2 paid officers & pretty full staff local regular face - speech & manner of well educated lady.
Mass Band 20 members. 92 Soldiers &
71 Junior
Services as usual.
Young Corps the best about 120 fairly steady
Week-evenings at 8 average 40
Back rooms for Children meetings
Get the respectable poor
Smoke-reefer & morphinists come in

Catholic Salvation Church - LXV 119 Stanhope - a man driven out of the S.A.
See Card Brassfoundrs Gardener

All Souls, Langham Place

Ragged School. Ogle Mews LXV. 121. Mr Jackson & Miss Broadhead - Mr J is the wife
Midday has 3 floors Kitchen &c. of a wealthy Statium - Miss B is the School
Crèche on 1st Floor - open 7 am to 8 pm mistress
Schools above. 100 boys & girls - Ident 7 years old
Looked poor & shutten the reflection
Has the infants dept Lovely dress - the rest are
untidy - 3 hard teachers & 1 nurse
Mothers meeting - Maternal Soc. Clothing fund
Band of Hope - Penny dinners - Sick Bible class
All detectives for worse & children

Unitarian Little Portland S. LXV 185 Rawlings Successor of Mr Brooksteed & Dr Martineau -
Chapel - three Portlands Pr. Schools - 10 S.S. teachers & 60 th. Man of 35 or 40 - brought up a Quaker - married a
Morning Service 50/60. Evening 40 (Chapel holds 300) German wife with whom - holiday, then he to go. Does
S. Sch 100/ 50 to 60 - no Lord's Supper day School passing to S.D.
Educational & Benevolent work prominent -
School & Chapel library - Mission Hope
Gymnastic class for boys - Young Men Club

SHD. 15.1.01
BH 15/2/01

Copied

[i]

fols. i + 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.

Boundaries.
North Hart St & Theobalds Rd
South High Holborn
East Grays Inn Rd
West Bury St
St Johns the Evangelist
Holy Trinity
XIII I 15

Walk with Police Constable Robt Turner
A Scotchman. 12 years in the force 8 in this division
Bishops Head court – Corner Grays Inn Rd & Holborn
Female in each room – rough – especially women
Irish & RC – Clean pale & dusty – Dog, rough on
Saturday & Monday nights
Fulwoods rents off Holborn used to be bad rough
two common lodging houses harbour a few thieves.
Leigh St off Red Lion Sq. door open some broken windows
no thieves or prostitutes – not much trouble to police
apt to be noisy on Saturday Monday.
Eagle St worse – Costers – bread & meat.
Dean St on S. Side all down or rebuilt or condemned
Kingsgate St. both sides near Orange St on W side is noisy
Lake Lane St – 16 & 18 – most people
Fisher St also rough

General Remarks
Drink very rare indeed to see a drunk before
(*) 15 or 16 then only in Costers Class.
There used to be 3 Poorhouses in the sub-division. they
are now shut – Rooms of no other
Method of prosecution for Criminal Jessica
less effective than might be

Boundaries
North Russell Sq & St Giles Rd
South Hart St Vernon Pl & Theobalds Rd
East Grays Inn Rd
West Montague (*) Bury St
St George Bloomsbury
St George the Martyr
Holy Trinity
XIII I 27

P. C. Turner. 13 Yrs 1 Yr
Robert St (near Dingley St) – Narrow door shut – windows
clean – respectable working class – no prostitutes – whole
street women are and turn her out if it suspects one
Guernsey St very rough poor dirty messy – Children ragged
pale playing in messy areas – Criminal. A b or A b based
with the bs – Court matted bs passed in doors
Chapel St Cattle noisy at times
East St noisy West of Harper St – All purpose with the
New North St – poor noisy Ab with the bs
Bedford Cs rough poor without thieves – Broken windows
and Children

XIII I 27 Cont

Queen Sq – Holborn Gladstonian W M Club "Still rough but not so bad as it used to be

Gt Ormond St. The two rough spots are Emerald St & New North St. Less of them but what remains is worse

North of Theobalds Road dwellings are being used offices. Russell Sq into Boarding Houses

Inkey Bedford is improving to make gardens of the no longer needed houses –

Nettey greatly increased

Boundaries

North. Tavistock Pl & Compton St. P.C. Turner 18 Inq

South. Guilford St. Nothing particular to note in this small block

East. Inner St Gravelle St. except the widening & improvement of Little Guilford

West. Woburn Pl St. now to be called Herbrand St. –

Christ Church Woburn Sq. As to treatment of Sacrosancts Turner says the

XIII I 63 Detectives alone know them by sight & by name – So if any information was given it was by them –

Boundaries

North Sadleyr Sq. P.C. Turner 19 Inq

South Russell Sq

East Burton Crescent & Coram St & Woburn Pl

West Gordon St & St Pancras

Russell Sq – perhaps still yellow – not many carriage people now

Sadleyr Sq Tavistock Sq & Gordon Sq are all alike – rise to yellow –

Burton St behind Burton Crescent – Common lodging House for women – disorderly character

Brantome Place is rough & overcrowded Irish & thieves – open doors & hatches windows – dirty women sneaking babies sitting on door steps – children pale & dirty – much drunkenness – hill side then Christmas dinner – Tickets for sea side outing sold

Black line may be added to d/6 of map

In Crescent mews similar – small houses – partly demolished

Those that remain are bad – some came here after demolition north of Coram St. Stick to the neighbourhood

XIII I 27
Cont

Mabledon place. Many doubtful houses & 2 Common lodging house 6d 9d & 1/- Doubtful houses are practiced brothels - Bits of bacon & bread in sheet - purple barrel black salts than drink

General remarks - Brantome Pl. & Crescent mews give a shade cheek to the yellow red prosperity of the Bedford Estate Some are out casts from Cromer St. Clearance

As to P.H. Closing time - A good deal of treating by Publicans after hours in back room - Tradesmen come in - Closing time surprises them. Publican does not like to turn them out. They fill up & adjourn to back room - Impossible for police to follow -

Boundaries.

North ~~New Oxford~~ St. Thos Holborn — Walk with P.C. Tait - 18 years in Service. 10 of Mars
South Lincolns Inn Fields — New Oxford St. Shops with upper tattoo marks etc
East Staple Inn & Chancery — Holborn rather poorer - some working class etc
West Little Russell St. Lane St. — Smarts Alley (Broad St.) poor but not the lowest
Holy Trinity & Sandy — no thieves - b6 rather than d6 - has improved
XIII I 85 — boundary brothel & pub thieves - bread - cats pidgeys among garbage.

General remarks - Most trying duty the repeated ill of traffic - not too, one can do it - Has noticed no change in the working classes - they drink as much as ever when they have the money -

Boundaries

North New Oxford St. Thos Holborn — P.C. Tait. 25 Yrs
South Lincolns Inn & Sandy — Holborn Point - Hastings St. residence dark blue band
East. Little Russell — Trinity Court d/b rather than black
West. Gudge St. — East side Drury Lane - Goldsmith Alley - very poor
St George — very mixed class. about as rough as we have them
St Giles — Slowerbi d/b - Goldsmith St. - poor rough not prostitutes but thieves - Catholic Cockney Irish mostly - Faces at
Holy Trinity — windows of criminal type - windows fairly clean
XIII I 95 — Machlyn St. respectably occupied -
Newton St. - common lodging house d/b lined

XIII I 95 ✱ Parker St. S. side of West two sides black.
Cont. Pellerton St. poor rough noisy class. Organ playing
Crowd of Children dancing & listening. Pale-faced
bootes often. bread & mess in street. Inhabs are
costers & market porters & road sweepers. doors open
bird cages hanging out. windows unbroken & fairly
clean. d.b rather than purple.

General remarks. Pellerton & Parker St. worse by reason of
demolition. followed by worsement in Pellerton St.
at N end of Drury Lane the d.b has merely
moved across the street.

✱

Boundaries.

North. Newport St. P.C. Tact.

South. Long Acre. Endell St. pink rather than purple.

East. Shaftesbury Av. Endell St. Shorts Gardens. Irish rough poor. flying bricks at police
but are not criminal. d.b as a mass.

West. Arthur St. St. Andrews St. Neal St. much the same. many Irish costermongers but
between Long Acre & Castle St. it is purple as a mass.

St. Giles.

St. John Evangelist. Queen St. one very rough doss house. & 6 storied dwelling
XIII I 105 east of Doss House let in tenements. abt as bad as
Camber. rough. Sat selling in doorsteps. d.b barely not purple.

Nottingham Ct. still black. 30 to police have their
heads cut open here last Thursday. all doors open. bird
cages. mess barrows. bread potatoes. lemons
draggles & hatless women. windows dirty & patched.

Mercer St. flats pink on East side but not so good to
the west. market porters & carmen &c.

Little St Andrews St. improves. & so has Castle St & Shaftesbury

General Remarks. no change in Nottingham Place or Shorts Gardens
worsement in Neal St. owing to displacements in Parker.
"All the rough Irish are born & bred in this neighbourhood."
Streets mess with refuse. Vestry very lax & slow.
noticeable absence of happiness. hardened look of the
women. the mother look of wild beasts. Children pale
& ill looking. Great untidiness in the houses. open windows
showing manure beds & rotting lying about in chaos. dark small
rooms. but flower boxes outside seen in the roughest streets. ✱

✱ Market porters lying about Sat night.
Irish costermongers not numerous but at least of the chaos offered & bash in the head of a policeman has & then will not move unless the hand is pulled down.

Boundaries

North G. Queen St.
South Holywell St.
East Lincoln Inn Fields (Cts of Justice)
West Drury Lane
Holy Trinity
St. Clement Danes
XIII^I 107

P.C. Yait. 28 Iad

Sardinia St. like Neal St. Some thieves no prostitutes
Plenty of Irish. - d.b. rather than Purple
Sardinia Place - Children pale sore eyes but well fed
Weld Court old residents mostly gone - occupied now by a better class
G. Wild St. (Except Peabody Blocks) d.b. now not Purple
Little Wild St. (except Sardinia Bldgs) worse than
Nottingham Ct. many flower girls drunk Irish fighting set - Baskets of roses on the pavement & girls arranging them
Kemble St. like Neal St. - not so bad as Nottingham Ct but d.b. rather than Purple - dirty children
Drury Lane - West side East down & Sun d.b. now
Nagsh^d Ct. meat times & bread about - Children sore eyes
Stanhope St. gone down of late years
White Horse Yd worse than the rest but all round there are many convicted persons - & those cokes w^d not be fast drifting a brick in P.C.'s head if they got the chance - shows all be d.b.
Ucre St. poor rough - d.b. not C.G.
Denzell St. poor low rough going down
Clare St. d.b. rather than Purple -
Great changes here about - clearing of Clare Market
Holles S. - mess - oatcakes bread fish potatoes & meat
Lying in Street - d.b. rather than Purple

Gen'l Remarks

General improvement in the streets that remain following demolitions -
Good temper & curiosity of the inhabs of courts "Got Inspector I suppose" - Don't pull down our houses. Guinea before building us up others
See he's taking our pictures - look yer best Lois
Hot thursday day - Sleepy weekly man - Start boys
Irish women & a few drawn faced children in the Courts & streets - Many small Public houses full of women & children - ~~Hot thun~~ Messy streets -

Interview with Inspector Tildesley of the I or Bow S. Division

XIII[I] 137

Chief Inspector at Bow S. - acting as Superintd
Conversation to be considered strictly private
Has been in service 25 years much opt 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 wd be a brothel very nearly so, other is now - kept by Freemen who ought to be expelled - Licensed houses the only solution to protect the 'waverers'
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 - Mens drunkenness decreasing - due to Education & temperance work
Police receiving payment very rare - knows nothing of it
Naturally, from mere decency &c. -

Boundaries

North Long acre — walk with P.C. G. Moir
South Strand — White Hart S. rest of Drury Lane - over crowded on
East Drury Lane — Saturday night partly d.b in place of l.b
West Bedford S. — Angel Court l.b & d.b rather than purple - Coleman
S. John Evangelist — a few thieves (not St Giles as little kids S.)
S. Paul — drunk open bread - hatless pale sore eyes ill fed
XIII[I] 141 — & dressed but clean children
New Church Ct still d.b but less opt
Feathers Court - the worst on the Sabbath is
thieves costers - paper mess - b cats
Helmet Ct now l.b rather than d.b - no longer open
into Angel Ct - Catherine St pick rather than purple
Lumley Ct Bull Inn Ct no residents
Maiden Lane Sporting & Dramatic Club often crowded
frequentedly by pugilists

XIII. I 141 General remarks —

Cont.

Settlement now in demolition & rebuilding.
Those displaced tried to get room near Pavilion
Then went to Battersea —
West side Drury Lane like a potatoe market
Covent Garden does more business long years.
Number of licensed houses does not affect drunkenness
Duke of Bedford closes those whose leases fall in

Boundaries.

North Long acre — P.C. G Moir
South Strand — Bedford Bldgs - Taylors Bldgs A 6 in map - no one there
East Bow St & Bedford St
West St Martins Lane
St Paul
St Martin

Turners Bldgs - worst spot - worse than Feathers Ct because more opt - many fights here - a Police man's throat cut 3 months ago - a bad class of people
low class market porters &c - Irish costermongers - draggled women - sitting sleeping on door steps - bread & messes
Court - 4 or 5 persons to a room - doors open
Children both in cloth & rags - but well fed & clean faced - fair
Smelly dirty place - favourite escape for watch snatchers
Thieves but not prostitutes live here - A 6 barren
map purple - (not col^d in large map - some mistake)
Chemistry Alley South of Church all down now used to be den of prostitutes
Bedford bay now purple rather than A 6
Hanover Ct a thieves lodging house - rough -

Gen. remarks — No, but the streets west side of Bedford bay
Strand becoming less of a shopping St. Hotel residents going to shop further west -
many fewer prostitutes in the Strand - also one west
Confidence trick much practised on Americans

Boundaries
North Strand
South Vic. Embankment
East Essex St
West Northumberland Av.
St Martin
St Clement Danes
The Savoy.
St Mary Le Strand
XIII I 167

P.C. G. Moir.

Villiers St. Charing + - haunt of prostitutes - & thieves of an Evening.

General remarks - Disappearance of dark blue shots from York Place &c & rise of new hotch. More objects to children selling beer because of the sights & the language - only applies to bella class children - rough children hear it always never has seen a child drunk but seen them give drink - not seen the most drunken have owned allow or encourage a child of theirs to get drunk - Fear of child drunkenness is not the danger

£30.000 was given for Chandos P.H. 3 years ago

Increase of Managers System decrease of brothers business in this district - Many Scotch in the police

Boundaries
North Cockspur St &c
South Pall Mall E.
East S Martins Lane
West Haymarket
S Martin
XIII I 177

Walk with police cons. Albert Gann.

General remarks - Subdivision scanten because of numbers who come out in the evening pleasure seekers & prostitutes - Nullies the worst feature of prostitution - but the new law now coming into force has already made a number leave the country. They will pay fines but not go to prison - As to migration - working class displaced have come to Battersea - where he goes there he sees them

Police Notes. District 2.

Boundaries.
North High St.
South Charlotte St.
East. G'T'L' St and *
West Charing X road
S. Side.

P.C: A Gunn. 30 Sol.

West St. Little St Martin Lane - bad reputation for "snatch" men - ie larceny from person - also for burglars & bullies & prostitutes - influx of prostitutes here of an evening -

XIII^I 189 * Lumber Ct. small shops - general dealers - & receivers. Poor high noisy most nights - a few thieves prostitutes. Sundays many the busiest time

Tower St. less bad than formerly - because fewer people. those that remain are the same. prostitutes bullies & thieves. These last two have more commands on Monday that West St.

Little St Andrews St. mixed class - not criminals but their friends - both fairly well to do

Earl St. market mice

* Gt White Lion St. many prostitutes live here but as not by men home

Shaftesbury Av. North side shops letting rooms above. Several prostitutes here.

Stacey St. (Rev Compton's) high block of Mgs. N. Ew. some criminals. Cross Blackwoods girls - pale faced chicken breed in street. No over crowding that he knows of - landlords structure.

Church Passage. New Compton St. - brothels both sides.

Phoenix St. one of high St. - best houses occupied by foreign bullies & their associates - one known bully was seen one horse - smart fore looking young man.

Gen'l Remarks * - Rents nothing under 8/ for 2 rooms. & you cannot get much for 8/- 10/ or 12/. more usual price in working class street like New Compton St.

* Very large number of prostitutes - English French German Belgian - They run up the rents - For the foreign women the bully is of distinct use - He poses as husband with lodgings are sought - & pays 2/ or 3/ more than otherwise. Much rebuilding of public houses.

Boundaries — Police Notes. District 3

North Piccadilly
South Pall Mall
East Haymarket
West Green Park
S. James

XIIIth 20/ (*)

P.C. A Gunn — 3 oct

Jermyn St: Double Massage Establishment "suit themselves to their customers"? where does the money come from to start these places

no poor in this walk —

Passed immaculate Swell — a well known bully

Boundaries
North Oxford S.
South Cranborne S.
East Charing X Rd
West Wardour S.
S. Clare Soho

Leicle St: out of Wardour S. many foreigners

Leicester Pl. Lodgings for Music Hall people with troupes of dogs &c

Little Newport S. much improved. Active Vestry management has driven prostitutes to East side of Charing X Road & Shaftesbury avenue — out of parish

XIIIth 2/3.

Newport Ct. General dealers. some thieves trough lodgers. windows dirty —

Newport Blgs look better than they are — Dilapidated look to appearance — lowest rent 6/6 2 rooms

rent paid however little is left.

Greek St. no poor. better than formerly

Church S. Prostitutes driven out to Tottenham Ct Rd

Frith St. mixed many Prostitutes & bullies — a noted restaurant for bullies

Dean St. a little better than Frith S — no crowding

Old Compton St. — many quarrelsome foreigners

Richmond Bldgs (Dean St.) Colony of waiters — come home late — fair but uncertain lamps — gamble much never seem to go to bed

Meard St. has become a Jews haunt — great many children well fed & clothed — dirty —

Little Dean St. looks purple rather than d/6 on North side & C6 on South side — Brothels shut up

"Nach Cottage" — a feature of Soho — existence could not be guessed

Soho Sq. — only one with 4 corners — streets from centre

Great Windmill St. Note in front habits of prostitutes & foreigners — less rowdyness fewer roughs & they are improved — many foreign clubs — late hours

Mountain

North Oxford S. — P.C. Gunn.

South. Coventry S
East Wardour S
West Newport S. to Gt Windmill S.
S. Luke
S. Peter
XIII^T 22g

Rupert Ct. (Rupert St.) was a den of prostitutes but they have moved out - some remain. Women dirty but unbroken - draggled blues. Rents 10/ or 12/ for 2 r. - pushes rather than 66. Rupert St. - Massage Est. run in for robbery & found to be a simple brothel. Freemans house at rents. Greens Court Little Pulteney St. - many Jews. Many dark - fair well to do. - Another "back cottage".

Gen. remarks. No over crowding except among Jews. Very few children in the streets. Many restaurants - great want of open spaces. Why should not Soho & Golden Sq be opened? Why not as the small Churchyards of St Anne's

Boundaries

North Oxford S — C. & A. Gunn. 7 Oct
South Quadrant — Null Yard (Little Pulteney St.) now all down
East Denmark St to — Ham yard - Soup kitchen
West. Argyll St to — Smith's Ct. poor casual labourers - now quiet
St John Baptist
St Thomas
St Barnabas

(To be continued in next book)
13. J.

XIII^J 243. Brewer St. "Theatre Club" a night club
XIII^J 1. Middle Lane - 2 disused lodging houses - long lease as brothels. Otherwise occupied by cloth makers & bootmakers. Sellers &c

Remarks. Streets good, all asphalte. easily cleaned & fairly kept. Influx of Jews - make 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 St — Walk P.C. O'Gunn. Monday 10 Oct 1898. 9 HD

South Piccadilly — Starting. Corner Slaughter St & Regent St.

East Golden Sq & — Warwick St has had several houses of doubtful fame. all clean now

Regt. & Carlisle St — Business Club together & have special watchman to patrol

St Thomas — King St. houses being done up. rents will be raised "but they must be"

St James — Golden Sq. well kept but shut. "great Bitty no one ever uses it"

13 J. 17. — Business houses all round. Caretakers over. few residents

Across Quadrant down Air St. respectable except massage est.

Sackville St. have been prostitutes but cleared out after complaints of residents

Burlington Arcade. ready prey for prostitutes — Gun thieves they then betake to such places & one of the streets

Clifford St. macadam — too steep for asphalte would be slippy

Remarks — Practically no slum except in King & Gaston St. — neat, all asphalte & clean. no old rubbish about — in many odd corners tired sandwich beam "doing a melee" Prostitutes

Prostitutes routed out — but just as many of them — call themselves masseuses

Noticeable absence of children in the streets.

Walk with P.C. Gunn

13 J. 29 — Soho remarkable for number of artisans who work here but live away & for number of foreigners who both work & live here. Greek, Italian & for number of pleasure seekers who come in the evening & for number of prostitute & bullies — & public houses & restaurants. Also large & increasing colony of Jews — no place long for Englishman. Some streets all French — shops restaurants & all. Some might be Whitechapel. Every face Jewish — women be wigged & noticeable short women in Hebrew.

Nearest street in Broad St. — not from its present (Jew) inhabitants but the lingering of tradition. Coffee shop a thieves house & it comes old inhabs who now live in S. Luke or Notting Dale. Their presence leads to rows in streets of the peaceable Jews — Coffee shop used as house of call "to & from business" ie thieving in best two shopping streets. — Street shop windows & tills. Cafe chantant

If no natural crowd the thieves make one. One plays the cheap jack for instance in market street & the confederate in his assumed name in the victim. Best thieves are small

Talk with Sunn
13 J 29

Crime stationary - perhaps less with violence - thieving & house breaking as before.

Continued.

In any case poorer class much less violent. Partly because of ousting of rough class by business premises & partly by the quieter surroundings.

Betting has increased & is increasing - no doubt about it.

Bookmakers want about in all streets at dinner hour.

Not much good running them in - pay their fine & start again.

Cheap newspapers with latest winners & main cause men & boys - all are affected. Betting made in pence than pounds.

You will never stop betting nor prostitution.

Prostitutes are of all nations. French English Belgian German in particular - rarely an Italian or Russian. Pimps or bullies also of all nations - a large number are English - nearly all known to police. Thinks it will be crushed by new law just coming into force (12 Oct 1898) punishing by imprisonment & expatriation - it has already had so much effect. New law known such as make whole or part of living out of earnings of prostitute.

In Piccadilly & Shaftesbury Av prostitutes walk on one side & Pimps on the other. Each prostitute has a regular beat. Each prostitute has a regular beat - See the rest of this.

Number of Public Houses above the needs of the district.

Not one shuts before regulation hours - but sell in dining hours.

Many do large trade in serving lunches to 'Sittings'.

Highest price he has heard of £42,000 - but more usually had for some.

Managers are replacing proprietors & are much higher class.

Swears before the Justices that they are licensed concerts: say we know they are not - perjury excused & even encouraged by magistrates.

Not much drinking after hours in back rooms.

As to ex-convicts - never told of if they are beat or heavily.

Massage establishments were brothels with another name - Vestry actually has driven inmates of regular brothels into these places.

Boundaries

North. Francis St. Tottenham Ct Rd. with P.C French. Oct 17 1898. S H D.
South New Oxford St
East. Russell Sq &
West. Tottenham Ct Rd
St Giles.
St George Bloomsbury
13 J. 45

Starting Corner Tottenham Ct Rd New Oxford St. East Montague Place. Lodging Houses & Hotels. Blinds half down with lace cages. Looking glass side board. Dewess Sha Dragon Drawing House Keepers. Gazing out of dining room window with silk dresses & dark greasy hair fringes. Florid faces: undersized foreign men servants opening front doors in tarnished dress clothes. red rather than yellow.

Gower St houses gardens made into one common garden by Bedford Estate

Keppel St Board & Residences Shady reputation "Romantic actresses & music hall artistes" not brothels but bring men home with them. Draggled & Shady look about curtains & windows of some of the houses

Russell Sq. next largest to Lincolns Inn Fields.
No boarding houses. now in Bedford Sq.
Torrington Sq. nothing chic

Remarks. No Row except Byng St. & here & there in Mews
Great district for Boarding Houses. Kept by Jewesses. patronised by Americans. an American colony in Summer
Some houses of doubtful reputation. not brothels. no question asked until it becomes too apparent
Few P. houses do a paying famous trade
Mansions & flats beyond needs. a number untenanted or to let
Streets well paved with asphalte. except Alfred Place

Boundaries

North. Goodge St
South Oxford St
East Tottenham Ct Rd
West. Charlotte St
St John Evangelist
St Anne
13 J. 61

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

Starting corner Goodge St & Tottenham Ct Rd. South Windmill St foreign tailors, Prostitutes & clubs. cobble pavers SW
Percy St Hotels. Clubs open at night for gaming. Percy Pkt "a house of convenience" St Stephen St. unchanged women
Cresse St. houses out of repair worse in than out. windows broken patches. home work. no curtains & some grown of sore eyed ill grown bandy legged children.
Some houses occupied by police. others by prostitutes & thieves
Small landlords. Grinding landlords Duke of Portland. mean. shiftless a disgrace to very landlords

13 J. 61 – Continued

Frascati Restaurant Oxford Street – this extends both to the Hanway St. and curious shops.

Rathbone Place noted for night clubs – one lately closed for gambling – Proved that landlord was taking high rent. Whole house was 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 have no convenience tenement houses & clubs.

Remarks. Note change of paving with change of borough, here cobbles whereas asphalte almost universal on East side.

Two curious licenses. 42 Hart St. for beer & spirits on the Tottenham Ct Rd. Can only sell bottled beer or spirits – beer by the bottle and spirits by the glass or any quantity.

Another Hanway Place a dealers license with wine on in glasses – both supply biscuits & sandwiches & are used by business men – a cut above a P.H. Other examples are shops with houses in the Strand & in the City – Free houses also compare with them – might be included as restaurants.

A number of clubs. French say exist for convenience of bullies – he goes there while the woman takes her man to their room – Large number of bullies clearing out on May of 12 Oct when new law came in. Oxford Music Hall attracts prostitutes but not so many as formerly.

Rising Sun P.H. Commercial Road mile E Tottenham Ct Rd most magnificent in London – carved & fluted & gilt & the Cost £50000 free house built for son in law as wedding present he pays half cost.

High rents here for good, bear little relation to means of which tenants are not proportionately higher – high rent means less personal expenditure

Romaans

North. Mortimer S.
South. Oxford S.
East. Charlotte S. to
West. Regent S.
All Souls
All Saints
13 J 77.

With P.C. French Thursday 21 Oct 1898 S.H.D.

Starting corner Goodge S. & Charlotte S. South west. Bennett S. Lice upper Rathbone Pl. - fresh & family & a man windows broken patches & dirty - this with upper Rathbone Place is "one of the dens that has to be looked after" - good stronghold, thieves, prostitutes, thieves. General furniture dealers with goods heaped on pavement bedsteads, bedding, oil pictures, plates, dish covers, chairs, leather trunks, kettles, piled in a heap. In Size common lodging house, frequented by foreigners. Ill housed - cobblers mess - drunken women & 5 children & 12 families - overcrowding, babies half naked, half foreign - open windows - washing hanging in front. Come from here with the Tottenham Ct. Road. Restaurant as w side "cuisine bourgeoise" -

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 - Sweating tailors - take work out from West End Houses - distribute late - some live on premises. Landlords can let front rooms to two sets of workers one by day other by night - frequently done -

Wells S. one or two brothels, keeper, man & wife.

Mansions where women who walk Piccadilly live. Adam & Eve Court (Castle S.) 4 doors. new occupants to Winsley S. & houses of which 2 are brothels. Oxford Mansion in middle of Market Pl. - Shut - has failed as mansions & has closed - now to be sold.

All Saints - very high - Royalty come here when in London. Portland Street - mixed S of shops - restaurants - Constantinople doubtful massage &c. Let Portland S. Pelo Robinson assistant. Great Castle S. Also shop assistants.

Remarks

Consideration, number of brothels & massage establishments - Prostitutes complain that business has been disturbed by the new law. The women walk by grades & do not overlap - best in Piccadilly & Regent S. & as they grow older descend to Oxford S. & Tottenham Ct. Rd. & St. Martin's Rd. & finally reach bottom at Drury Lane & cannot go much lower.

Oxford S. gives business very year, both foot & carriage traffic - wrong, more difficult not easy to get through crowd. At Pelo Robinson at the delph. Not much thieving from hire & second contracts & attendants in both out

Nominal
North Grafton S.
South Goodge S.
East. Tottenham Ct Rd
West. Cleveland S.
S John Evangelist
13 J. 91

with Constable French From 21 Oct 1891 GHD.
Starting Corr Tottenham Ct Rd & Goodge S - North side Cleveland S.
Tottenham S & Pitt S - poor. Near all foreigners
Restaurant du Midi - Chaussure sur mesure &
No 49 Anarchist Club called "Communist Club"
Charlotte S - wood paved - the foreign colony has excellent
French the prevailing language - Shops & Clubs on all sides
Goodge S still a market S - but stalls beg moved by
police because of increased traffic - work then to w the
side streets -
Cleveland S. Hall used to be immense dancing Saloon
now tenanted by West London Mission
Fitzroy S like Charlotte S - Heavy foreign Clubs & lodgings
some gambling. Some respectable.
Tottenham S - where the first Prince of Wales Theatre was
afterwards Music Hall - then Salvation Army - now Shell Hotel
Remarks Note number of foreigners & number of mews -
13 J 101 Evolution (1) Private carriage Coachman living over - or Shop Cart &
Cab owner or drivers living over - Dirt — (2) Rich class
leave - Shops & cabs remain & some poor come in — Impossible
From this stage they may become worse, poor. Cab washers
living over & not owners or drivers - Up - or an owner living
over he is a coster - Later in Central district Come
convenient into factories & warehouses - or schools So
that the side is mansion & the other tenter

Nominal
North Devonshire S
South Mortimer S
East Cleveland S
West Portland Rd
Holy Trinity
All Souls
13 J. 103.

with Constable French 25 Oct 1891 GHD
Starting Corr Cleveland S & Mortimer S
E. Tichfield S Street market on Sat & Sundays till mid day
E. Portland S. Shops scrub appearance - massage establishments
more than doubtful - Ridley House S. Institutes. Hotel
used as place of convenience
Mortimer S. casual Irish costermongers - old fashioned doorways
windows drawn ashes, burned rags, tom, meerschaums
potato parings & a dead cat in street - but no bread or
meat - On either side of mansion street schools & the

13 J 103 Cont.

Hospitals are to take remainder of 88 ex. Candover & looks better. but contains the Union & people turned out
Foley S: a grade above Greek S: - women & children live here but men are taken to houses of convenience
Saville S: like Union S: & upper Rathbone Pl. Irish
Cochrane - thieves & roughs - no mess. cobble pave
Langham S: Some quest. able Hotels & many women who walk Piccadilly live here
Gospeed S: new flats - poor class. clerks artisans & 'women of easy virtue' - old houses mixed class. one house pointed to as holding 20 families & 20 rooms
'must crowd somewhere' & advice only business succumbing or rebuilding insufficient for the poor
Chipstone S: almost given over to foreigners - two clubs one 'The Believers Club' the other German Christian working boys
young men come over to these clubs & are from lodgings
up Charlotte S. very messy. bread meat - bones potato parings fish bones. mussell shells. shrimps lying in street
Charlotte S: great number of apartments - lodgers in apparent goodness of house - one clean & neat. The next door holey curtains &c - there may be the disorder however there have been several convictions

Remarks: 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 Marylebone Vestry. Better in repairing to put down asphalte rather than retain stone blocks - S. Pancras vestry also to blame in this -

As to flats thought suitably greater than demand & would soon be far greater - Immediate effect to drive better class from surrounding streets - thus purple become pink & pink purple

Boundaries
north Euston Road
South Euston Rd to Tottenham Ct Rd
East Gower St. & Tottenham Ct Rd
West Portland Pl.

All Saints
S Saviours
S John
Holy Trinity
B J 119.

Remarks.

Adam & Eve Court
Inhabs respectable
Work at Wright Row Cut
Area as manner for
Regent Club & Wed
Cabs & prices

Walk P.C Trench 27 Oct 1895 SHD.

Starting Corner Hanway St. & then North - Cobbles some windows broken - home workshops no prostitutes. In a country Class Street like this the inhabitants would have them Complain at me to expel the lions themselves out.

Duke of Bedford's Estate ends about here (Chenies Mews becomes a stable) - Mews is part of Duke's Estate - now a cab yard. with cab washers & horse clearers living above & cab drivers neither washers cab nor grooms horse a manual 21/. her week does the

Little Gower Pl carters casuals & windows dirty broken doors open bread & vegetables lying about chickens & barrows

Euston Road questionable hotels - some respectable hotels

Inspector Weedness has had a regular crusade - object to drive them out of the division tho' they do sell no cheap beer

London St across Tottenham Ct Rd - pretty neglected side streets

Mews everywhere most offensive - yesterdays & todays

Whitfield St. undescribable mews - large C L house with married quarters - casual class & thieves - Cadgers hanging about

Marylebone Radical Club - noisy sometimes

Rothwell Mags two blocks - N Side very poor & criminal

Each house communicates with other inside - a warren

Windows broken pasted with brown paper & stuffed with rags

like upper Rathbone Place & Unions in character

Euston Road known to the traders business there as "the road"

Poorest streets Lit: Gower Pl. Dancras St. & Whitfield Pl - women may be adults in comes

Did not think education had lessened crime - less mischievous but more organised

Very many influx of workmen to Tottenham Ct Rd workshops - by underground by foot by bus - floor boards filth for fortnight Rd Station & Goodge St

More female than male drunkenness in division - youngest age any one drunk was 18 yrs 11.

Rest of poor streets & their description

Gresse St. poor with prostitutes & thieves

Upper Rathbone Place - poor. Inst & thieves

Little George St. very poor

Saville St poor - 'Savage' Alley & criminal - Thoroughly disorderly, Clibbs Lad

Stephen St poor but better than Gresse St. Some prostitutes

Whitfield St criminal & poor mews Duke's Place - Cleveland St poor

Mecklenburgh St & Cardon St poor with wide cross streets & broken windows & thieves

Dancras St - Little Saxe St very poor & dirty Street & poor

Subdivisional Inspector Weedon
13.5.139

Has been 20 years in police service - formerly as detective only a year Inspector.
Boundaries of sub-division -

Prostitution, betting & women's drunkenness are increasing
thieving & robberies diminishing. Drunkenness among men
at a stand still if not actually decreasing.

Betting increasing by leaps and bounds out of all proportion to other
forms of vice. Has had one man in five times already this month
each time convicted & fined £5. but begin again as 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 a
shop which would entail £50 fine - bills now be stopped
In London is almost nothing a horse race - boy betting
or football - football betting seems to subside. Has two
Half penny newspapers & no influence thus given. The cause
& effect of betting & drink

Women's drinking on increase. Has never see a girl only
drunk under 16 years. Never common in girls before marriage
They sometimes take too much but are instructed & do
not drink for drinking's sake - enough animal spirits of
their own - very little respect then especially on Sunday & Monday
That is why they are noisy on Saturday. They are paid & let out
early & have us luncheon home - take a nip together & finish themselves
hilarious - Something true of men on Saturday but Saturday
drinking gives rise to drunkenness. Takes the place of dinner
Women seldom drink alone. There are classes of women drinkers
Factory girl who drinks once in a long - Prostitute is the cause of
his ruin - very seldom get drunk - Laundry women by reason of thirsty
nature of the work & tradition of trade. Married woman who
drinks because her husband drinks - Best evidence of increase
in women drinking is decrease of notes take of the street
Ten years ago fellows by a long, drunk - It is not in last 10 years
only that women have felt exhaustion of cheap drink - increase may
in fact that feeling of disgrace has been destroyed
Number of prostitutes has also increased - great number live in
Subdivision who walk to & fro S. Regent S. Foreigners
Belgian, especially in Latter Lam Ce Road -
See the rest as to the methods pursued &c & as to what
can be effected in the way of suppression - all interesting
Kept women also described

13 J 139
Cont *

No money may be given to a constable without sanction but that is evaded. Are ordered to help the public in every way. Either shown the road or called cab provided they do not neglect duty. But not to accept money. "There is less girl than there now 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 each policeman on beat puts his head in. Publican knows what he has come for. Has the money ready & away P.C. goes. This money is kept not pooled. Some men won't take it & are said to "spoil" a beat. & it is answer not to put them where it can be had. Publicans who once cease do not easily begin again.

In no case is payment made to induce a man to neglect his duty. Inadmissible in theory but no harm in practise.

*

Opinion as to Cheadle being sent. — (to be read)
Class of girls who become prostitutes & the way of it.

*

Importance of good forewomen in factories
Shifting due to demolitions. — give Blake.

Special Licensing Session. —
Lydchurch. 9.40 (*)
13 J. 157.

While waiting to see Inspector Miller went into the Licensing Justices Court. Account of proceedings.

Talk with Sub Ins Smith of St James Pdmdorsen at Vine St Piccadilly
13 J. 187.

One of the best & ablest of the superintendents. Smiff manner. Will open free.
He examined Gunn as to what question had been asked & sent them to Sir Chas Howard complaining of them. Sir CH is man of same temper. Choleric & martinet official. Smith gave short answers & began to write. So had to be interrupted with flow his attention. Satisfactory interview followed. But opinion of no value. Never seen a Cheadle drunk but once. A sleepy baby. Thinks sweat guy no harm yet sweat, shows

6

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

[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. Giles, St. George Bloomsbury & St. George the Martyr

Name of Church.	Accommodation	Average Attendance Morn.	Average Attendance Even.	No. of Communicants	Persons Employed Clergy.	Persons Employed Other Paid	Persons Employed Voluntary	Sunday Schools No. of Scholars	Sunday Schools Average Attendance	Sunday Schools No. of Teachers	Character of Service	Religious Influence	Extent of Social Work	Visiting	Ministrations in Case of Sickness	Ministrations in Case of Poverty	Co-operation with other Churches	Appreciation of the People.	Remarks.	W.
St. Martin in the Fields Rev. J. Fenwick Kitto M.A		Well filled		330	4	3		414		40	Low	Considerable	A great deal	Amply in proportion	£220 Careful & skilful	Treatment of Cases	Clergy of Parish	Good man & does good careful work. Deaths in E.End.	A man of much common sense & personality of genuine piety	Q.L.B.
St. Clement Danes. Rev. J. H. S. Pennington M.A	1500	200	400	400	3	2	Agreeing			30	Moderate	Doubtful	Improvement of girls & lads			Care & great deal of help in cases of sickness	Clergy & people	[illegible]	Hard-working, impulsive hard-working. Intimate knowledge of all concerned, quiet & man [illegible]	Q.A.
St. Mary le Strand Rev. F. H. Hillingdon M.A		100	225		2	1		210		20	Ritualistic High Church		Very little	Complete	Rather lamed		Street Board of Works	Pleased large parish under Inspection. Church & Parsonage [illegible]	Have a rather a poor opinion of Mr. H. complete absence of enthusiasm & energy	L.L.B.
St. Paul Covent Garden Rev. J. Pumphrey		Spare			2	0			200			Almost nil	Very little	Thoroughly Church	£40				Venerable, too old & feeble to stand the test of an interview.	L.L.B.
Holy Trinity St. Giles Rev. J. J. Irons	900	80	200		3	3	21			25	Ritualistic, pronounced & Broad Church teaching	Considerable	Many agencies carefully devised	Thorough	Sensitive, anxious	carefully organized	C.O.S. C.H.S. S.P.G. & Sanitary Aid		An excellent man, a hard worker, & full of good common sense, but lacking in imagination & grit	S.A.
St. Mark's Kennington Park Rd. Rev. Geo. Crain		300	500	500	4	3	22	360		25	High Church	Considerable	Numerous agencies, vigorously worked.	Thorough	Blomsbury Church	but not strict		An excellent man, spiritually minded, with high aims. C.O.S. & inquire man. Mr. Thomas the local Baptist. A quiet man & does his work well, with good results. Prot. C.O.S.	A good acute man of the ritualistic nature, and not his strong suit. Mr. Price the head of a well worked parish.	L.L.B.
St. George the Martyr Queen Square Rev. Wace Cruse.		100	150		2	4		300		24	Moderate High	Small	Numerous & valuable	Thorough	Blomsbury	£40			Rather of the Scholastic type; conscientious, reserved, dull, some reserved conversation & with a touch of dignity.	L.L.B.
St. George Bloomsbury. Rev. A. B. Boyd Carpenter	750	800	800		3	3	50-60			45	Broad Church	Great	A good deal vigorous	Systematic	Bloomsbury	£230	Mainly by Visitors		Quite the first class of the Clergy, intelligent, attractive, practical & eloquent	L.L.B.
St. Giles Rev. H. W. P. Richards		Small		300	4	4					Moderate	Slight	Increasing	Active [illegible]	£130	Careful in the slums			Elderly, determined, capable	S.A.
Christchurch Rudall St. Rev. J. Griffiths		70	180		1	0						Doubtful		Hard in district		Not very encouraging	Congregation's Welfare Service rendered	Rather hopeless, sees in the main chance; not a good chaplain to the working class. Capable aggressive attitude in Church.		
Holy Trinity Gray's Inn Rd. Rev. J. Thorne.		150	300		3	1	6.0 K.	300		50	Moderate Low	Considerable	Small in number but good	Thorough.		£40 or 50 Particular & Free	~~[illegible]~~ on Hidden Poverty		Pleasing, pleasant old fellow with a good deal of common sense. A sunny influence.	L.L.B.
Christchurch Woburn Square Rev. A. D. Glendinning M.A.				380	2	1	60	400		not returned	Moderate High	Small	Considerable. Vigorous	A good deal, some visiting but not much done	Bloomsbury	Kindly but feeble			Pleasant ~~but~~ Courteous, but performing the duties essentially a free & relative manner	L.L.B.
Seven Dials Mission. Rev. A. C. Holthouse	220	60	130	40	2	2	2			18	High	Considerable influence	A fair amount	Active	Slight	Slight			Physically fragile; diffident, a hard worker.	E.S.
Sardinian Roman Catholic Chapel Rev. M. Fitzgerald		200-400			3		6					Considerable	None.	Occasional & active	Very little				Maintains the priest authority, but of doubtful personal influence	S.A.
Congregational St. Martins St. Rev. W. Harrison.	1000	400	400		1		24	200	150	15		Slight increasing			Of slight extent				An able & energetic man	S.S.A.
Sectarian National Ch. Crown St. Rev. A. Warren.	1000	175	200	100 ?	1	1	a few	250	175	28.		Limited	A small local Mission	Mainly by a Bible woman	Limited but low.				Young, earnest & careful in statement	S.S.A.
Great Queen St. Wesleyan. Rev. J. Graham, Principal Broad School	1000	Crowded	450	234	1	1	35. 40	150 180	104 68	23. 15		Considerable	Many agencies	A good deal.		Visiting Missions			Benevolent, learning, good, rather weak; one of the old style	S.S.A.
Kingsgate St. Baptist Rev. H. Thomas.	800	130	250		1	.					Baptist	Considerable influence exercised	Active but of doubtful value.	A certain amount	£100 + 10% Endowment				Earnest, pleasant, zealous. Kindly young man; evident great strength of purpose	J.A.
Bloomsbury Chapel Baptist Rev. B. D. Evans. Mission.	1400 350	650	800	633	1	1	30-40	480 224	343 140	74	Baptist		Mainly Congregational except at Mews St. Mission	Unsystematic Mission visits by about 30 volunteers	£100 + £25 or £20 at the Mission					
St. Giles Missions (4). Wm. Wheatley		300	700	725	63.			704	514	63			Mainly Numerical & of Little or no Spiritual Capacity	A great deal	Rather curious in method & law		Order of Preachers appointment	"A good man but he must be a hard stick." Quaker. L.C.M. in Drury Lane.		
Schule St. Baptist Chapel Rev. T. S. Nicholson	1300	200	600	245	1	0		430	302	42	Baptist		A fair amount	Little	£100 & body. Largely [illegible] & [illegible]					
L.C.M. Lamb's Conduit St. Wm. Blackman.	150	[illegible]	90		1	0	22	135	75											
Strict Baptist Keppel St. Rev. T. J. Chilvers.	700	125	350	170	1	-	19	104	135	21.	Strict Baptist	Mainly scattered & local Congr.	Active Sunday Ministration	Mainly in Sunday Schools	£70 + Body				Energetic, pleasant, unfettered, young	S.S.A.

53 fols.

Churches & Clergy

District 3.

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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.

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2

FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church ...St Pancras...

	Church	Mission Buildings.
Accommodation for Worshippers	2000	(2) 240
Average Attendance, excluding School Children:—		
Sunday Morning	650	[illegible]
Sunday Evening	1400	[illegible]
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	1200	
No. of Teachers	60 [illegible]	

Date ...[illegible] 10 98...

Page

Ch of E. District B & I. Page 1. LXVI. 145

3

Character of Service	Rather high.
Religious Influence.	Considerable.
Extent of Social Work.	~~Considerable~~ Not quite necessary. Touch with Clubs for men, & will be accepted with boys. Hope to start Girls Club. Fairly strength.
Visiting	
Illustration in case of (a) Sickness (b) Poverty	Adequate. (Bloomsbury) £270. Curate, vicar & deaconess.
Co-operation w. other Agencies	
Appreciation (a) of other people (b)	

"A hard worker; strong churchman, diffident man, & a pleasant influence would tell well among the clergy." (B)

(No interview).

4

FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church ... All Saints' (Gorton Sq.) ...

	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)	14	
Sunday Schools:—		
No. on Books	164	
Average Attendance		
No. of Teachers	16	

Date ... June 29, 98. ...

Godson — Ch of E. District 3 & 2. Map 3. LXVI 57

Character of Services	Low.
Religious Influence	Considerable.
Extent of Social Work	Small.
Visiting	Fairly complete.
Ministration in case of	
(a) Sickness	
(b) Poverty	Mainly through Funds. Direct Relief small
Co-operation with other agencies	
Appreciation	
(a) of other people	"Been alive – Re-fashioned Evangelical".
(b)	"Most unpleasant – the creature". A. L. B.

(3)

6

FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church St Saviour

	Church	Mission Buildings.
Accommodation for Worshippers	750	
Average Attendance, excluding School Children:—		
Sunday Morning	Thin!	
Sunday Evening	Ch. full	
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 July 6 98

Tymer

Ch of E District 3 & 3. Sup 3. LXVI. 7/77

Character of services	Low or Broad
Religious Influences.	Considerable.
Extent of Social Work.	Many such districts much worked.
Visiting	As strongly as conditions allow. Some hard cases.
Ministration in case of (a) Sickness (b) Poverty	£80. Careful.
Co-operation w. other agencies	Liberal point of view.
Appreciation (a) of other people (b)	

"A real force", Sensible, practical, pleasant, & alert. He establishes an unusual cordiality with his people. A. Inspector. (A.L.B.)

FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church ... All Souls' (Church—Place)

	Church	Mission Buildings.
Accommodation for Worshippers	400	(1) 250 170
Average Attendance, excluding School Children:—		
Sunday Morning	400	
Sunday Evening	500	200
No. of Regular Communicants		
Persons Employed:—		
Clergy	1 + Rector designate	
Others paid	3 + 4 C.M.	
Voluntary (excluding Sunday School Teachers)	150 choir + Carols body.	
Sunday Schools:—		
No. on Books	350	
Average Attendance	270	
No. of Teachers	50	

Date ... ...

W. Gibson

Man: Probat. just appointed;
Ch of Eo District 3 & 4. Reg. 4. LXVI. 193

Character of Service	Very Low Church.
Religious Influence	Considerable.
Incident of Pastoral Work	Not much
Visiting	"Fairly through" in proper district.
Ministration in Case of (a) Sickness (b) Poverty	£150 Careful
Co-operation with other Agencies	
Appreciation (a) of other people (b)	

"Young, good-looking, muscular; keen, fairly capable, honest, rather humble." (L.a.)

(3)

Church

FORM B.—~~NONCONFORMIST~~

10

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel ... Sylhet Wesleyan ...

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers		
Average Attendance, excluding School Children:—		
Sunday Morning	few	
Sunday Evening	150-300	
No. of ~~Church Members~~ Communicants ...	150	
Persons Employed:—		
~~Ministers~~ Clergy	4	
Others paid	1	
Voluntary (excluding Sunday School Teachers)	3 or 4	
Sunday Schools:—		
No. on Books	300	
Average Attendance		
No. of Teachers		

Date ... ...

Cotes

Ch of E - District 3 & 5. Page 6 LXVI. III

II

Character of Services	High.
Religious Influence	As things go, considerable.
Extent of Social Work	Very little. no room.
Visiting	active in winter; overtaken in busy seasons.
Ministration in Case of (a) Sickness (b) Poverty	£80 Rather careless.
Co-operation with Other Agencies	
Appreciation (a) of the people (b)	
Other Remarks	"Bright, cheery, pleasant, dropped little now, but not a strong personality." "Not a Family, but kindly." Rich. (A.L.B.)

Church 12

FORM B.—~~NONCONFORMIST.~~

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	4—600	
Sunday Evening	Not counted	
No. of ~~Church Members~~ Communicants	670	Roll
Persons Employed:—		
~~Ministers~~ Clergy	2	
Others paid	1	
Voluntary (excluding Sunday School Teachers)	Ecc. Commissioner Interested per mes.	
Sunday Schools:—		
No. on Books	200	
Average Attendance		
No. of Teachers		

Date July 9 98

Chogo District 3 & 6. page 8. LXVI. 93.

Character of Chiefs	High (not extreme)
Religious influence	Considerable
Extent of Social Work	Very little
Visiting	Generally arranged
Administration in case of (a) Sickness (b) Poverty	Careful } EZOW
Co-operation with other departments	
Oppressions (a) of the people (b)	Very abundant; hostile to C.O.P. (Jackson, Col.)

"Gentlemanly, pleasant fellow, probably popular with his prisoners." (Col. L.)

(3)

Form P.—~~Nonconformist~~ Church

14

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	800	
Sunday Evening	700	
No. of ~~Church Members~~ Communicants ...	300	
Persons Employed:—		
~~Ministers~~ Clergy	3	
Others paid	3	
Voluntary (excluding Sunday School Teachers)	Very few. M. & Visitors	
Sunday Schools:—		
No. on Books		
Average Attendance		
No. of Teachers	23	

Date July 4 98.

Barry – St James – | Ch of E. District 3 # 7. Page 15. LXVI. 61

Character of Service	Moderate –
Religious Influence	
Extent of Social Work	Considerable
Visiting	To individuals, not house-to-house
Ministration to cases of (a) sickness (b) poverty	Parish Nurse; ¶ parish dispensary*. } Not very much "Relig. approach by nurse in nursing" (A.L.B.) Support in the parish. * St George & St James' Dispensary. Managed by a parochial committee.
Co-operation with other agencies	
Appreciation (a) of the people (b)	"Work lies largely in Scripture Reader & Mission Woman; a great deal of money wasted in bad relief". Jackson C.P.S.

"Large, massive, pretty, & comfortable presence; with more dignity than geniality, than Bishop Earle. A busy man, taking episcopal jurisdiction throughout the diocese" (A.L.B.) "A good organizer. Rather pompous episcopal" (A.L.B.)

(3)

FORM B.—NONCONFORMIST.

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel ... S. Peter's ...

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	650	
Average Attendance, excluding School Children:—		
Sunday Morning	H'seasonal' [illegible]	
Sunday Evening	100-250	
No. of ~~Church Members~~ Communicants	110 Easter.	
— Regular —	"very small fewer"	
Persons Employed:—		
~~Ministers~~ Clergy	2	
Others paid	1	
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books	150	
Average Attendance	120	
No. of Teachers	10	

Date .....

Parish. Chorlton District 3 & 8. Page 16. LXVI. 183

Character of the services	Very High Church.
Religious influence.	Very limited, & hardly any parochially.
Extent of social work	Nil.
Visiting	"Carried pretty well".
Ministration in case of (a) Sickness (b) Poverty	(a) Bloomsbury Sq. (b) With C.O.S. } £50
Co-operation with other agencies	C.O.S. & in Vigilance work.
Appreciation (a) of the people (b)	"Young, (if perhaps) pleasant, seemed a little easy-going, fairly capable, genuinely concerned on prevalence of public prostitution; ~~capable~~" (Ea.)

(3)

FORM B.—~~Nonconformists.~~ Churches

18

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~~ Clergy	2	
Others paid	2	
Voluntary (excluding Sunday School Teachers)	12	
Sunday Schools:—		
No. on Books	400	
Average Attendance		
No. of Teachers	30	

Date June 27 98.

Oxford | Ch of E. District 3 & 9. page 17. LXVI. 39

Character of the Churches	
Religious influence.	Slight – little real.
Extent of social work.	Few amount.
Visiting	
Illustration in case of (a) Sickness (b) poverty	
Co-operation with other agencies.	
Appreciation (a) of the people (b)	"Sleek, idle; abrupt, rough, crude in manner; socialistic in ideas. Parish ruled by Mrs Holland, a wealthy lady" Jackson Coll. &c.
	"Manner brusque, tongue pettish, but heart stag, & may hide a kind heart. Unconventional. Her sisters are overcloyed".

(3)

20

FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church [illegible]

	Church	Mission Buildings.
Accommodation for Worshippers		
Average Attendance, excluding School Children:—		
Sunday Morning	300	
Sunday Evening	400	
No. of Regular Communicants	300 on Roll	
Persons Employed:—		
Clergy	3	
Others paid	4 (with 1 L.M.)	
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books	3400	
Average Attendance		
No. of Teachers		

Date ... ...

Cardwell

Ch. of S. District 3 # 10. page 18. LXVI. 1

Character of services	Moderate. (Beautiful singing).
Religious influence.	Locally, a failure.
Extent of Social Work	Very considerable.
Visiting	Considerable
Ministration in case of (a) sickness (b) poverty	£140. Bloomsbury. Adequate from C.O.S. lines.
Co-operation with other agencies	Cordial with Poor municipal, philanthropic & religious
Appreciation (a) of the people (b)	"Head & shoulders above other clergy of district; sensible courteous, kind". Instance C.O.S. Hon. Sec
	"Excellent specimen of the priest pastor; kindly, tolerant, broad-minded; humble, hard-working & conscientious, but lacking any intellectual brilliancy" (A.L.B.)

FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church ... St Andrews Wood St ...

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

Date ... ...

Houghton [illegible]

Ch of E. District 3 & 11. page 20 LXI

Character of Services	High - not extreme - Excellent singing
Religious Influences	Lively not great.
Extent of Social Work	Considerable.
Visiting	Fairly active.
Ministration in Case of (a) Sickness (b) Poverty	£160 ~~[illegible]~~ Fairly Careful.
Co-operation with other Agencies	
Appreciation (a) of the people (b)	"Perhaps a little vain; opinionated; conscientious, capable; kindly". (S.A.).
Other Remarks	

FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church [illegible]

	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)	Many	
Sunday Schools:—		
No. on Books		
Average Attendance		
No. of Teachers		

Date ... ...

Cogheal

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

Character of services	
Religious influence.	Very slight.
Extent of social work.	Fair amount.
Visiting	Inspective ~~[illegible]~~, except by scripture-reader, who relies a good deal.
Ministration in case of (a) Sickness (b) Poverty	} Exp.
Co-operation with other agencies	Late meeting of L.S.D. tribes! regrets non-provided. Very friendly with Non-conf.
Appreciation (a) of other people (b)	"No energy or vitality in the district" (Goodly, Congregational Reader)
	"Big, gray-bearded, capable" but we need a fresh priest (A.L.B.)

FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church ... [illegible]

	Church	Mission Buildings.
Accommodation for Worshippers		
Average Attendance, excluding School Children:—		
Sunday Morning		
Sunday Evening		
No. of Regular Communicants	150	weekly
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

Whitworth — Ch of E. District 3. A 15. page 24 LXVI. 123

Character of Service	High Churches
Religious Influences	Considerable.
Extent of Social Work	Practically nothing.
Visiting	Mainly by Sisters.
Ministrations in Case of Sickness (a) Sickness (b) Poverty	Also more "Beneficially" by the Sisters
Co-operation with other Agencies	Unreliable Co-operation with the Sisters
Appreciation of Other People	
B.	"Good, earnest, able" (Ch. B)
Other Remarks	The church is overridden by the Sisters. + they want wd be liberated were the parish larger & poorer.

(3)

28

FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church P.C. Upper Clapton S.E.

	Church	Mission Buildings.
Accommodation for Worshippers	400	
Average Attendance, excluding School Children:—		
Sunday Morning (Morning)	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 Sept 1st 85

Eigans

R.C. District 3 & 4. page 5b. XIIc 91

29

Character of the Services	R.C.
Religious Influence	Surrounding average = about one half in districts.
Extent of Social Work	Hardly any
Visiting	
Ministration in case of (a) Sickness (b) Poverty	very little.
Co-operation with other Agencies	v. little
Appreciation (a) of the people (b)	

Small; quiet; capable; ironical; tactful; necessary – time; so appreciated. Reasons? (E.A.)

(3)

RC 30

FORM B.—~~NONCONFORMIST.~~

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel ... Warwick Street

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers		
Average Attendance, excluding School Children:—		
Sunday Morning (4 times)	Numbers refused.	
Sunday Evening		
No. of Church Members		
Persons Employed:—		
~~Ministers~~ Clergy	3	
Others paid	0	
Voluntary (excluding Sunday School Teachers)	6 Lay visitors	
Sunday Schools:—		
No. on Books		
Average Attendance		
No. of Teachers		

Date ... June 25 98

Hickey

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

31

Characteristics of the People	
Religious Influence	
Extent of Social Work	a little.
Visiting	Not significant.
Ministration in case of	
(a) Sickness	Mainly by lady visitors: Lay ministration, but not very much given.
(b) Poverty	
Co-operation with other Agencies	
Appreciation	
(a) of the people	
(b)	

"A round-faced, gray haired old gentleman, friendly, easy-going." (S.A.)

(3)

FORM B.—NONCONFORMIST.

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel ... Friend Cattistock

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	450	
Average Attendance, excluding School Children:—		
Sunday Morning (4 Classes) ...	600 (about)	
Sunday Evening	200	
No. of Church Members		
Persons Employed:—		
Ministers	5	
Others paid	0	
Voluntary (excluding Sunday School Teachers)	Possibly none.	
Sunday Schools:—		
No. on Books	110 (morning [illegible])	
Average Attendance		
No. of Teachers		

Date ... June 21 98

Thomas — R.C. District 3 #10 page 2 1

Character of Services	
Religious Influence	Opposing those who associate themselves, with opposition.
Extent of Social Work	Practically none.
Visiting	Merely as requested to visit.
Ministrations in case of (a) Sickness (b) Poverty	Good.
Co-operation with Churches	
Appreciation (a) of the People (b)	Often says: "Excellent people, who work hard, with inadequate staff." (~~[illegible]~~) (Cardwell.)

"Retiring priest, free of a self-assertive attitude, but not unprepossessing in conversation, reserved in style, a certain hardness of face. (Sic.) The Portrait in Cath. Vol. pity his own weakness. The marks of Marist training.

St Peter

B.C. (34)

FORM A.—CHURCH.

Mr. Chas. Booth's Inquiry.

Name of Church ... St Peters (B.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 ....

Character of Services

Religious Influence.

Institute of Social Work

Visiting

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

Co-operation with other Agencies

Appreciation
(a) of the people
(b)

"A good neighbour" (The Clergy of Canons). "Very fine value of the Staff" "Teachers people who will have with inadequate staff". (Cardwell).

FORM B.—NONCONFORMIST.

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel ... Baptist 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*	
*Some living = the principal		
Persons Employed:—		
Ministers	1	
Others paid		
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books		
Average Attendance		
No. of Teachers		

Date ... ...

Vagrancy

Non Con. District 3 # 7. page 16. LXV 41

Character of the Services

Religious Influence

Extent of Social Work — Nothing. detected

Visiting

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

Co-operation with Other Agencies

Appreciation
(a) of the people — "Mr. V. does nothing among the people" (Op. Barry.)
(b)

"He brought his a-bedded [illegible] men with some hesitation, but little force of character" (A.L.B.)

38

FORM B.—NONCONFORMIST.

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	~~[illegible]~~
Persons Employed:—		
Ministers		
Others paid		
Voluntary (excluding Sunday School Teachers)		
Sunday Schools:—		
No. on Books		
Average Attendance		
No. of Teachers		

Date ... ...

Walsgrave W.L. Mission

Mr. Chas. Booth's Inquiry.

Name of Mission Clement's Hall

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)	"Lots"
Sunday Schools:—	
No. on Books	301
Average Attendance	201
No. of Teachers	26

Date June 6th. 98

Wesleyan W. L. Union. Non Con. District 3 & 7. page 10. LXV. 5

Character of Services

Religious Influence.

Extent of Social Work.

Visiting

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

Nurse – Dispensary, Home for Dying, Crèche.

Co-operation with other agencies

Appreciation
(a) of other people
(b)

"Tried to get them to work with the Church on social matters, but without success. No one so clearly denominational as Jarrow and Hebburn" (Op. Barnes)

"Sister Katherine excellent & most sensible, but many of the other sisters more foolish & unwise" Jackson.

"Walks cordially with them, speaks well of their work" (Cockrell)

"Began badly & foolishly by pampering the people, but are now doing excellent work" (Dyard).

Walton

Character of Service	
Religious Influence	Considerable
Interest of social Work	Many efforts
Visiting	Active
Ministration in case of (a) Sickness (b) Poverty	2 Nurses & Dispensary; Home for Dying. Care much at[illegible]
Co-operation with other Agencies	Carried for the most part.
Appreciation (a) of other people (b)	

Of Mr. Walton at Cleveland Hall.†

† "Young, genuinely interested, hopeful." (J.E.A.)

FORM C.—UNATTACHED MISSIONS.

Mr. Chas. Booth's Inquiry.

Name of Mission Mear x West

Accommodation for Worshippers	
Average Attendance, excluding School Children:—	
Sunday Morning	
Sunday Evening	150-200 on anniversaries
No. of Regular Communicants or Enrolled Members	
Persons Employed:—	
Missionaries ... (Mission Sister) ...	1
Others paid	0
Voluntary (excluding Sunday School Teachers)	
Sunday Schools:—	
No. on Books	
Average Attendance	
No. of Teachers	

Date .....

Mpwapwa U. Mission. (Connected with Bloomsbury Chapel)
Mission. District 3 # 10. page 19. LXV. 79

43

Character of the people	
Religious Influence.	
Extent of social work	Nil. much.
Writing	Native by Missionaries
Ministration 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 & corruption" (Cardwell).

"Sister Lilly (the Mission Sister) bright, pleasant-faced woman (about 30); very excitable disposition, but probably always of best work". (J.E.A.)

FORM B.—NONCONFORMIST.

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel French Protestant

	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	85	
Average Attendance	22	
No. of Teachers		

Date June 21 91

Nor. Cn. District 3 & 10. page 18a LXV. 173

45

Character of Services	
Religious Influence.	
Extent of Social Work	Very little.
Visiting	Some sick poor Congregation
Ministration in Case of (a) Sickness (b) Poverty	Do. Doing without.
Co-operation with Other Agencies	
Appreciation of ~~the~~ (a) People. (b)	

Tall, dignified, rather austere, religious-minded, but position difficult owing to dispute with governing body (E.G.)

(3)

46

FORM B.—NONCONFORMIST.

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel Welsh Presbyterian Church [illegible]

	Church or Chapel.	Mission Buildings.
Accommodation for Worshippers	750	
Average Attendance, excluding School Children:—	450	
Sunday Morning	Church too small for congregation in evening.	
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 including [illegible]	
Average Attendance	75 Percentage [illegible]	
No. of Teachers	18	

Date June 1891.

Rports Non Con. District 3 # 12. Page 21. LXV. 67

Character of Services	
Religious Influence	Good.
Extent of Social Work	Slight – a few congregational agencies.
Visiting	V. little
Ministration in Case of (a) Sickness (b) Poverty	} E. Congregation work to do.
Co-operation with Other Agencies	
Appreciation (a) Other people (b)	
Other Remarks	"Clergy-bearer, capable, deeply religious, but not advanced in dress or manner" (G.E.A.)

Has 2 Missions (Prem. and Lincoln Rds) one in Pimlico & the other in Kentish Town.

FORM B.—NONCONFORMIST.

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel Whitfield Congregational

	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)	2 or 3	Varies
Sunday Schools:—		
No. on Books	362	
Average Attendance	237	
No. of Teachers	45	

Date .....

Little

Hox Co District 3 & 13. page 23. LXV. 53

49

Character of Services	
Religious Influence.	
Extent of Social Work	Considerable.
Visiting	A good deal by L. & Mr. Le
Administration in case of (a) Sickness (b) Poverty	} £50. By Deaconess
Co-operation with other Agencies	
Appreciation (a) of the people (b)	

"A man of considerable ability & force, but little in appearance to warrant anything of the exaltation about him" (A. L. B.)

(3)

FORM B.—NONCONFORMIST.

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel ... Little Hallam Ch (Wesl)

	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 .....

Reading: Hon Con. District 3. #15. Page 5. B
LXV. 185

Character of the people	
Re Religious Influence	
Extent of Social Work	A little, largely connected & promoted
Visiting	V. little
Ministration in case of (a) Sickness (b) Poverty	} tra. Congregn. do very little done
Co-operation with Other Agencies	
Appreciation (a) of the people (b)	

"With his German eye, simple, straight-talk, narrow-minded, well-meaning peasant was much liked." (S.A.)

Jen J

FORM B.—~~NONCONFORMIST.~~

52

Mr. Chas. Booth's Inquiry.

Name of Church or Chapel ... St Albans Road Bngs

	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 ... ...

Jews District 3 & 7. Page ?

Character of Service	
Religious Influence	
Extent of Social Work	Very little
Visiting	Very active by Minister
Ministration in case of	
(a) Sickness	
(b) Poverty	
Co-operation with other Agencies	Exclusive attitude
Appreciation	
(a) of other people	
(b)	

A zealous little minister, militant & courageous, rather over-weighted. (L.A.)

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72 fols.

DISTRICTS 2 and 3.

Police & H.O. Harry Lodging House leaders,
Improvement of Bloomsbury Square &
Portraits Hawthorndale & Clay Maunay

8

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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, Soho, 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 exceptions being the included part of East Marylebone.[x] The following figures show the state of things elsewhere:

	Population. 1871	Population. 1896	Decrease in last 5 years.	Inhabited Houses. 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 --	53556	38237	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 fairly true indication of the changes that are in progress.[x] 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.

of inhabited houses has gone down more quickly than population, there is no proof that actual overcrowding has increased. In such parishes as S. Saviour's and S. John the Evangelist (Fitzroy Sq.) and even in S. Anne's, there is probably more sublet ting, and thus more houses intended for single households are occupied by two or more. But a greater density of population in a given number of houses does not necessarily imply a greater amount of overcrowding, according to the accepted definition, and the evidence of the increasing effectiveness of sanitary administration at the present time is one of the chief reasons for hoping that, while a larger number of houses are being occupied as tenements, the graver dangers of the transition are being avoided.

Throughput the whole of the two districts, "working-class" and "poor" parishes or parts of parishes are somewhat non-descript. Cabbies in the north-east; Covent Garden porters and brewers men in S. Giles; theatrical employees in S. Martin's; and tailors in Soho are perhaps the most distinctive groups that we meet with. There is no area occupied by a majority of a solid artisan population, although representatives of almost every class are found. There is no important local industry, save carriage-building in Long Acre, and the chief local fields of employment, apart from those connected with restaurants, hotels, theatres and the Market, already mentioned, are dependent upon retail businesses.

The foreign element, with Germans preponderating, in much of the area lying to the West of the Tottenham Court Road; the French and cosmopolitan colony in Soho, including the rapidly increasing contingent of foreign

Jews, the two making it 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 Townand in Clare Market, and completed in the shapes of the Charing Cross Road and Shaftesbury Avenuex 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 te accommodation offered, but still mereto 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 Gr eat Portland Streets, the erection of flats, ~~mmxxmfxx~~ most of them of a second-rate description, is a ~~mmixmmmixfmxmrex~~ 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 spread of insanitary conditions of life [redacted] are increased. But, as stated, the efficiencey 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.

On the whole, we find social decline at work in Bloomsbury, and, apart from the new flats, in the area lying to the 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 -- ratherthe reverse.

The Parishes.

The large parish served by the mother church of S. Pancras is divided 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 Somers Town area. Although S. Pancras 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 vigourous type fail to find their way to it. It suffers from the loss of many of its best inhabitants, and the drifting into it to fill the vacant places, of those who are being crowded out of still more central parts. It is thus those who have lost heart, or lost character, 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 at the side of a great wilderness of railway lines, 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 consideation 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.

South of the Euston Road is the Brantome 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 as boarding-houses. The other social change that is noticeable here is the increase in the number of Jews.

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 regarddd as a source of material supply. It is a ~~source of~~ centre of friendly beneficence, but ~~for the poor of the parish its religion is another~~ 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 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 soc. 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 promenade. 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 ~~Grener Place~~, a "hotel for women" in Crescent place near Burton St. ~~are~~ 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 intthe 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 hold its own. There is evidence that the people who associate themselves with the Army here improve thir 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 halls, class rooms, library, recreative, and residential rooms. The Settlement traces its origin back to ~~xxx~~ the dream of Mrs. Humphry Ward, the creator of what is sometimes called Elsmerism. ~~Thxxxx~~ University Hall had placed before it the double project of 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 men and women called the Marchmont Hall Associates. It is the hope that ~~exxxxx~~ from this body ~~xxxxxge~~ 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 Toynbee 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 those who may present themselves.

To the West of S. Pancras, lying altogether South of the Euston Rd. is the small parish of All Saints', Gordon 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. The report states that the parish contains about 2000 poor parishioers, 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 Gordon Sq. is situated in this parish, but the interview asked for has been courteously declined. The letter disclaims all desire to be regardedas 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, Woburn Sq., S. George's, B'bury, S. George the Martyr, S. John the Evangelist, Red Lion Sq., and Holy Trinity, Grat's Inn Road.

The parish of Christ Church, Woburn Sq. with the church originally a Chapel of Ease to the mother church of S. George's Bloomsbury, includes the poor neighbourhood lying to the East of Woburn 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 chrch 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 purring order, and appears to be able to hold only the weaker brethren and sisters, especially the sisters, among his flock.

At the Strict Baptist Chapel in Keppel St. a considerable congregation (mainly middle-class) 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 Euston Road, the minister, for instance, giving his one day a week to Somers Town

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 now, I believe, unused for social or religious purposes.)

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 respectablity 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 mews 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 ~~xxxxxxxxxxxxxx~~ 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

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

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 shewing 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 keepin 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 over 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 Boswell Court which are fearfully overcrowded, containing a family in almost every room". (From interview with the Vicar 67.p.169.) In other parts, although respectabiliy prevails the tendency is downwards. New North St. and Boswell 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 tenemnts, is detri ental 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 ~~xxxixxxxfxxhexxxxxxixx~~ all or nearly all that it exercises locally. The small congregation is almost entirly non-parochial, and, except for a very few young women, none of the poor come. 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 givenme 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 loom large in the enumeration of those who are taken in, for drink is said to be the cause of 90 % of the applica The work is carried on on a basis of religion and temperance, and there

is a Mission Hall in Holborn, 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 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, ~~illustrating~~ indicating care and persistency, formed mainly from the ~~xxxxxx~~ scolars of the day-school; and ~~, with~~ many other agencies, including 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 pp

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.

His 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 offers 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 modest 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-quartrs 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 distinc-

tive, 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, has got round him a band od vilunteer workers, and appears to have made his L.C.M. cent re a more than usually active one. Mr. Arkell likes him, but it must be noted on the otyher hand, that the Rector of S. George's is said to be "bitter" towards him. But what the blot, if any, on his mission 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 popu ations, 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 ~~the~~ their 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 struct ral changes are and have been in progress. In the former the great alteration has been the rebuilding of Mack in 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 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 m jority 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 agenc ies. 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 xxxxxxxx people once associated 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 so as to minimize the leaka es 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, xx 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, w thout 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 th at 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 Richar s 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 artizans 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 is carried on. The most important of ths 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.)

St Clement Danes.

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 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 Ender -- 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 xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx, 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 xxx 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 -- those who are responsible for the schools to which his parishioers may be going. The managers of voluntary, as well as Board Schools alike deplore his indifference to xxx education and to school attendances. But he appaars 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 Father 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 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 the 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, 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, it 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 <u>not</u> 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 proselytize. Social work, therefore, of the ordinary kind is promoted -- 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 he clergy, but is attached to no churah. Mr. Kitto 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 innocent of parishioers as many of the emptiest City parishes. There are a certain number of poor, but so few people sleep in the parish, except those 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 philanthropy, 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 gentleman of nearly ninety years of age

In Maiden Lane is the Roman Catholic Church of Corpus Christi, and in the same street is a small Jewish synagogue. Both priest and rabbi have been seen, but both have declined an interview. The Rabbi did so quite frankly because he did ~~xxxx~~ not think that he could tell us so much as the Minister of the Synagogue in S. Alban's Place, Haymarket. The latter has been interviewed, and it appears that nearly the whole of the Maiden Lane Congegation 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 decribed to 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 ~~xxxxxxxxx~~ 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 too outspoken voice, had Father Subra ~~have~~ allowed himself to talk at all.

S. Mary le Strand is a parish with a declinng population, and the 1200 who are stil left are, excepting those who are living in the Savoy Hotel apparently deemed to dis placemen . The most important part of the paris h from the clerical point of view lies in the N.E. corner,xf north of the Strand. It is here that Mr. Hil ersden has his opportunity of spending the greater part of his somewhat lavish charity. The free baths that he provides seem to be the m ost noticeable and useful feature of his social undertakings, but it appears that the poor here are xxxxxxx 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 admissi ns on this point are significant. Although so friendly, they are he says "spirit ually quite untouched; but no one touches any but the R.Cs. and they "go to mass in the morning, and get drunk for the r est 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 te 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 well be~~ possible. But the distr ict is steadily improving, through the stern process of displacement: h ouses are giving way to business premises, and bad parts are doomed. 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 cses of extreme poverty". It i s noteworthy that Mr. L. does n

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

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 portion of the two districts (2 and 3) in which many of their more 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 Tottenahm 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. Savior'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 mentioned, fewer good reprentatives of the working-class, and many foreigners and prostitutes. 35

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 calleague" 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 tobe 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 insaniatar 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 in ~~excess~~ out of proportion to of the genuine poverty, drink and improvidence as usual 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 unflaggingly in the district, (oiling the wheelsof his ministrations however, with material relief) and to be disheartened by the little effective sympathy that he meets with from the clergy, and ~~Such a sense~~ by the feeling 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 ~~xxxxxxxxxxxxxx~~ those 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.

Illustrat

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 th s fairly well-to-do. The members come for the most par t 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 sma l 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 ~~xxxxxxxxx~~.missioner.

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 connexio 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 Protestanism. For that is the best word, nowadays, with which to describe the ecclesiatical 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 discardedd. 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 recrudescent 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 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 ~~in~~ the Gospel Hall as a hostel 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 repponsibility 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.

Fater 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 howevr 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 resonsibility 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, b t I am sure that his point of view would have failed to commend i self to such a man as Father Higley. Another sign of shirking was given in his reply to ~~the~~ an 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. Arkell 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 ~~is~~ interesting.

(36) They are opposed by the formalism of 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 Mews 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 crêche and infants' school for children up to 7 years of age, are conspicuous items in the scheme. Chrity 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 ~~the large percentage of~~ no less than 50 per cent 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 on 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. Margarets~~. 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 beggaxrs 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 xxxx 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 ~~S. Margaret~~ All Saints'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 ony 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 ~~S. Margaret~~ All Saints'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 ~~xxxxxxx~~ 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 inverte-

grate: 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 UnitarianGospel. Very little work is attempted locally, and what there is, is mainly educational.

IV.

Adjoining ~~S. Margaret's~~ All Saints, 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~~ All Saints: 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 everyt ing from the incumbent downward , and the church is in a happy and strong position. As usual, there is ~~xxxxxxxxxxx~~ very little connexion between the parish and the Sunday congregations, but there is agood 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 b i t 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 kindliness and friendliness, and more good than hamr 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 prostitu tes and the ke pt women. Mr. Houldsworth is genuine y 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 suborninate 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 ecclesiatical districts of S. Mary's, and S. Anne's.The church of the former of these is the old Greek Hugenot Church, and, since the improvemnts in the neighbourhood, and the construct ion 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 devotedto 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 beenseen.

We are also unfortunate ~~xxxxxfxrxxx~~ in having failed ~~xxxxxxxx~~ 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 paople 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 inGreek 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 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.

The fashionable and traditionally important church of S. Anne's is the chief 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 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 larhely responsible for them. Soho is the playground of philanthopic 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 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, that [redacted] district including Clare Market, a more crowded district than Soho, the standard of the latter has beendragge down. Mr. S's exaggerated picture of the prevailing poverty is perhpa s 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 froms of vice that involve expenditure. It is forinstance 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 paraphanalia 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. Spindelow 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 the 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 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, ~~in~~ with Mark Guy Pearse as a kind of spiritual coadjutor, became the superintendent of the new enterprise. In many ways it has acieved 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 exaggration 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 apears 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 rightcous 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 of these 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 missioners are in charge at Cleveland Hall, Craven 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 a Holiday or Convalescent Home at Bisley in Gloucestershire, besides Linc ln 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, 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 ~~if~~ 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 s 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 undoutedly ~~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 loosely affiliated in an Institute, somewhat on the lines of the Working Mens Club and Institute Union. The absence of all religious distinctions, the insistnace upon classes as an integral part of the club curriculum, the co-operation of ladies, the avoidance of cliques, the rooms for boarders, and the maintenance of a spirit of camaraderie in the Soho club, appear to be some of the 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 friendsor 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 or 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, 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 not 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 St., 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 differntiating 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 ~~s~~ may be less honeycombed with centres of immorality. ~~xxxxx

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 scorner. 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 xxxxxxxx his church are as good as those 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.

XXII

The church of S. John, in Great Marlborough St. has a happy little grig as parson, 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.

XXIII

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 di ficulties of his prishioners. He detects much poverty among them but admits that it is mainly cxxxxdxbxxx 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 Poubert's Place.

XIV

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, 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, 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 three last 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 nowhere 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 ~~lxxx~~ 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 ~~xxxixxx~~ mission ~~ixxixxxxx~~ district included in his care stretches from Park Lane, to S. Martin's ~~xxxxxxxx~~ 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 whic 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"

~~LXVI~~

In S. Alban's Place is a Synagogue mainly attended by the Jews of Soho

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.

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 certainly accentuates 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 Workin 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 housng 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.

In Swallow St. Mr. Voysey 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. Voysey 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 work, being in this respect like the Catholic Apostolic Church in Gordon Square. Mr. Voysey, 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".

XXVII

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 w ith the invasion of some of those 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. Wheatley, the head of the S. Giles Mission, give constant annoyance. ~~The regime at St. Giles has hardly done more than make itself felt.~~ The numerous competing missions are even described as forming one of the great obstacles to successful work, and thus, though the new régime may in time make itself felt, it has hardly done so at present. These troublesome missions doubtless mean a good deal of wastedeffort, 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, whenthe 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 vogorous parson, is of little

portance. 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 chutch lines, but the missioner is a man who, on physical grounds, ought to be moved to the country and given the quiet of an easier life.

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 inthe 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 chieaf offender is undoubtedly the largest and the best known -- the S. Giles' Mission -- a great poacher, a great beggar, and, in its own emotional, pauperizing, evangelistic way, a great success. It strives not in vain, perhaps to b bring some soulsto 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 thosewho flock to its services and its teas, its prayer meetings and its treats.

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. Hatton's lieutenants, at the time of the resig ation of the latter. As the strongest man at the moment he was appointed as Mr. Hatton'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 t ings that the threads of the whole of this extensive mission are in his own hands. He is now reported to have quarrelled with his own comittee, 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 scupulousness 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 forms of appeal are both sensational and untrue. As Mr. Grey says, "he writes now of S. Giles, as he mig t 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 eab rateness of the organization and the official recognition th t it has succee ed in securing.

The Mission has no fewer than 16 buildings in use, ~~and~~ of which 13 are in London, and of these 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 t e 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, 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 dificult 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 asisted 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 Shorter'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 workingman, 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 improvemnts, 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 remarkableparish, 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 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 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, andthe overcrowding 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 thetheatres andthe theatres themselves are at their doors. The district, moreover, is "saturatedwith 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. Kitto was at one time Rector. The evening is, as usual, the time whenthe poorer comtingent 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 Beard Schools, had he this farm 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, "over-visited", since the West London Mission and the S. Giles Missionare 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."

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