A 40

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

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

Booth's notes:

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

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

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

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

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

Reports by Booth's "secretaries":

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

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

Map:

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

Mr. Booth's Lists, etc.

7 fols

District 4.

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

1

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

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

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

1. St James Clerkenwell Green	Rae. Brown	BK LVIII. LIX. LIX	p 24. p. 117. p. 145	Parish Church. Mission Wood bridge St. Home for Girls	page 3
2. St Mark Myddelton Square	Guinan Mitchell	LVIII. LIX.	p 115. p. 9.	Parish Church Baptist Chadwell Street. Claremont Cong.	page 22
3. St Peters St Johns Road.	Gruppetto ~~Miller~~	LVIII.	p. 1.	Parish Church ~~Cow Cross~~ St. St Peter's Miss St Johns R.	page 1.
4. St James Pentonville	Stubbs Jones Shuttleworth Evans Long.	LVIII. LXVIII LXII.	p 143 p 15 p. 54	Parish Church Cong. Pentonville Road. Primitive Methodist Winchester St. ~~Cong. Wesl. Pentonville R.~~ Red White & Blue District Communing St. Mission Hall Kings Cross R. St James Miss Collier St.	page 22
5 St Johns St John Square.	Wood. Wakeley. Elliott Bray	LVIII. LIX LIX LIX	p 105 p. 67 p. 47 p. 149	Parish Church Wesleyan St John Square Friends Meeting House St. St John's Sq. LCM. Lambs Alley 10 Red Lion St. Clerkenwell For + Knox	page 5
6 St Peter Saffron Hill	Cannon. Brown. Newman Newbottom	LVIII. XIII. XIII. LIX	p 47 p. 53 p. 1 p. 219	Parish Church. Roman Catholic St Etheldreda Ely Pl. Roman Catholic St Peter Italian St Clerkenwell R. ~~Free Kirk 42 Clerkenwell St.~~ Miss 24 Cross St.	page 8 page 9
7. St Alban Holborn	Rickling Fagg Davis Scrivens	LVIII. LIX LXVIII	p 203 p 229 p 1.	Parish Church. For St Ragged Sch Gray's Inn R. For St Peter's Hilfing in Gray's Inn R. LCM. Verulam St Gray's Inn	page 10
8 St Philips Granville Square	Green Harris Hope Mother Superior Smith Potts	LVIII. LIX LIX the LXII. LXVIII LXII.	p 19 p. 19 p. 3 p 47 p 27 p 143	Parish Church. Cong. Spa Fields Lord Square Baptist Vernon Square Sisters of Bethany 13 Lord Sq. R. Wesleyan Women 74 Amwell R. Salvation Army 93 Pentonville Road School-mistress at Aunt Board School.	page 18

9. St Bartholomew Gray's Inn R.	Golding Bird Rose.	LVIII. LIX	p 85 33	Parish Church. Baptist Gilbert St. Gray's Inn R. Wesleyan Room Park Wells Farringd St.	page 12
10 St Jude Gray's Inn Road.	Blunt Foster Hyde ~~Pratt~~ Shipe.	LVIII. LIX LIX LIX	p 15 p 211 p. 50 p. 145	Parish Church Wesleyan Leather Lane St. Jude's Roman Catholic Hatton Garden St. ~~Free Church Gerard St.~~ Catholic Mission 39 Gray's Inn R.	page 17
11. St Andrew Holborn Viaduct	Blunt St.	LVII.	p 229	Parish Church.	page 12
12 Holy Cross Cromer St.	Moore Sear Walton	LVIII. LIX	p 191 p 241	Parish Church. LCM. Medlope Hall Cromer St. Mission Hall Cromer St.	page 16
13 Holy Redeemer Clerkenwell	Lure. Fenwick Palmer.	LVIII. XIII.	p 121. p. 15	Parish Church. Roman Catholic Romanist St. Spa Fields Romanists. Field Lane Miss Vinell	page 2
14 St Peter Regent Square	Bradley. Curtis Manning Jennell. Filkins	LVIII. LXII LIX LIX	p 154 p. 17 p. 97 p 161	First Church. Bapt. Handell St. Wesleyan Hall Cromer St. Pres. Regent Square LCM. Compton St Cromer St. W.C.	page 13
Local Government.	Glaister Roger Wilkinson. Hill Hale Brown Hundley. Brown	LXIV LXIX LXIV LXIV LXIV LXIX	p 1. p. 9 p 73 p 154 p 229 p 45	Med Off Clerkenwell Vestry Clerk Clerkenwell Vestry Chairman Clerkenwell Vestry Clerk. Holborn Guardians Clerk. Holborn Board of Works Med Off Holborn Relieving Officer for Holborn. Clerkenwell Vestry	
General.	Frost Worrant	LXII. LXII	p 5 p 39	Hon Sec. C.O.S. Schoolmaster at Saffron Hill	23

follow order of parishes given on slip attached

District 5 — Old Street. Finsbury & S. Shoreditch

St. Leonard Shoreditch	Buss. Yorling Cuff (see 9)	visited	+	LIV 87	Parish Church. Hackney R. M. Hall Union Crescent. Shoreditch Sch. M. Hall Kingsland R. L.C.M. Basing Place Kingsland R. Kingsland R. Sunday Sch. Basing Pl.
St Michael Shoreditch	Evans. Bailey Whittle Pugh.	in St Marks	+	LIV 93. LVI 10 LIII 63. LIII 5	Parish Church. Cong. Old Street. United Methodist Willow St. Whitfield Tabernacle. Cong.
St. James Shoreditch	Buss.		+	LIV 3.	Parish Church. Bap. Wilson S. Lockhart's Miss. Paul St.
St. Paul Bunhill Row	Smith Westerdale Jones Fitzpatrick Bennett	St Joseph's, Lamb's Bldg.	+	LIV 17. LVI 15. LVI 191	Parish Church. Wesleyan City Road. Wesleyan (Welsh) City R. R. Catholic Bunhill Row. Leyslan Mission Hall Brad St. Friends Roscoe's.
St. Luke Old Street	Perry. Moore		+	LIV. 153. LVI 201	Parish Church. Christian Community M. Hall Old St. Lopez Miss. Banner St.
St. Clement's City Road	Longridge Chillman Cooper Hicks Summers Fowler		+	LIV. 111. LVI. 135. LVI 103	Parish Church. Bap. St. James St. Old St. Wesleyan. City Road. Rodney St. Unitarian Mission ~~City~~ George Rd. L. City Missionary.

to Dist 4

St Matthew City Road	Ford. Jeremy Ford		+	LIV 51 LVI. 57	Parish Church. Cong. City Road. } with 4

Dist 4

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

Dist 4

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

District 6. Hoxton + Haggerston

(follow order of parishes given on outside slip.)

Dist 13

All Saints Haggerston.	Spencer.		~~LIII~~	~~37~~	Parish Church.

Dist. 13

St Paul Haggerston	Goodhart.		~~LIII~~	~~87~~	Parish Church.
	Udall	×	~~LII~~	~~115~~	Cong.t Shrubland Road.
	Farwell		~~LIII~~	~~35~~	Cong.t Pownall Road
					Bap. Pownall Road
	Sudgrove.		~~LII~~	25	Bap. Queens Road
					Ch Miss. Duncan St.
St Augustines Haggerston	Burrows	+	~~LIII~~	~~195~~	Parish Church.
	Cotsford	+	LII	107	Ragged School Wove Row

no particulars for Hatton Hill. Goldsmith Row in St Stephen

St Mary Haggerston	Tanner	+	~~LIII~~	~~195~~	Parish Church.
	Tuckler	+	~~LV~~	~~19~~	St. Mary Mission House Nuttor St.
					Institute

Friendly society.

St Chad Haggerston	Sharpe.				Kid a Road St. Parish Church
	Cook	+	~~LV~~	115.	Shap St. Mission Hall.
St Columba Haggerston	Coulson	+	~~LIII~~	~~123~~	Parish Church
	Mountford				Hoxton Hall. Hoxton St. N.
St. Anne Hoxton	Puttock	+	~~LIII~~	~~77~~	Parish Church.
	George.				Gospel Temperance Mission Hall. Ware St.
	Hook	+	LII	127	Head of St. Mission.
St. Andrew Hoxton	Moore.	+	~~LIII~~	~~225~~	Parish Church
	Jackson	+	~~LII~~	~~94~~	P. Methodist Phillip St.
	Evans	+	~~LII~~	~~79~~	I.C.M. Canal Road.
	Brown.	+	LII.	113	Coters Hall 242 Hoxton St. N.
					Plymouth Brethren 299 Kingsland Rd.

no particulars for Mydelton Rd. Alance Mission. Canal S.

S St. Saviour Hoxton

Dundas.	+	LIII	15	Parish Church.
Boottle	×	LII	123	Bap. Newton St. St. Johns Rd
Doulke	+	LII.	89.	Pres. Mission Hall Harvey St. N

Christchurch Hoxton

Kelly	+	LIII.	213.	Parish Church.
Hunt.	+	LVI.	21.	Cong. New North Rd.
Farnham	+	LII.	47.	Bethesda. — " —
		in John Bap.		Ch Miss. 48 Poole St.

Holy Trinity Hoxton

Robinson	+	LIII	171.	Parish Church.

St. Mary Hoxton

Devereux.	+	LIII.	147	Parish Church.
Snider				Cong. Regent St.
				~~St. Mary Hoxton Mission Room. Vile St.~~
~~Jackson~~ Jackson				Freeman. Theatre

St. John Baptist Hoxton

Pownall	+	LIII	3	Parish Church.
no name	×	LII	125	Bap. East Rd.
Wood	+	LII	157	Wesleyan New North Rd.
Buttle	+	LVI	123	Bible Christians East Rd.
				Ch Miss. St Johns St.
				Vestry St. Nile St.
				Brethren 1a New North St.

St. Peter Hoxton.

Hoppell	+	LIII	67	Parish Church.
Kelly		XII a	19	R. Catholic Hoxton St.
Butt.	+	LII	57	Christian Institute Hoxton Market
				~~LCM. Hoxton Square.~~

St. Mark Shoreditch

White	+	LIV	61	Parish Church.
Pugh.	+	LVI.	5	Cong. Leonard St.
				Mission Hall Vincent St. Old St.
				Bap. James St.

General Information

		LV.	3	Walk through Park Mile End
Clarke	+	LV	31	Schoolmaster Bath St.
Tucker	×	LV	15	Friend worker
Pitt	+	LV	4	Wenlock Rd. Board School (Headmaster)
Lawerson	×	LV	61	Postmaster.

Simonds	+	IV	67
Gunstone	+	IV	79
Burchett		III	143

Dist. 6. Hoxton & Haggerston.

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

List of Churches &c. in which Religious Service is held
See Bks LII 15

Nonconf. Churches.

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

Nonconf. Missions

~~Mission Institute, Hoxton Market - Senior Bible class only on Sundays~~ LII 63.

✓ Nasmyth Hall 23 Canal Rd Hoxton	✓	Evans L.E.M.
✓ Congg^l Mission, 42 Canal Rd ~~Priority~~		Sunday service
✓ Presby^n Mission, Henry St Hoxton	✓	Double C.D.
✓ Ragged School & Mission Dove Row		Catsford, W.
✓ Hawford Sq. Mission, Hoxton St	✓	Aldcock J.D.
✓ Costers Hall 242 Hoxton St.	✓	Grimson, W.J.
✓ Horton Hall, Hoxton St. (corner of Wilkes Pl)	✓	Moorhead, G. (Grimsby)
✓ S.A. Hall, Grecian Theatre, Shepherdess Walk		Jackson. Capt:
✓ Shaftsbury Mission Hall, Kingsland Rd.	✓	Cook, J.W.
~~? L.C.M. 91 Hoxton St. - Sunday adult service~~		Schools only.
✓ Gospel Temp^ce Mission Hall, Ware St.	✓	Occomor, E
✓ Mission Hall, Brettenham St.		St. John's Church Mission
✓ Mission Hall, Vincent Street, Old Street		

~~"There is great Hope of Conversions of Saints & Sinners in connection" - Bluecoat, St. Mary Hoxton. LII 15~~

~~"Anabach, Westgate, Being found with" - Cook, LII - Best. 9~~

Copied

fols. 25

Parish Notes

District 4

(2)

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

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

Parish notes District 4

St Peters - Clerkenwell (St John's No.) — Griffith. Chofo. LVIII.1

Very Welsh in Speech - about 45

Respectable working class pop - no squalor

Local trade watch & Jewelry - masters live out -

(Small masters perhaps remain) -

People respectable abstaining Prepared — Spend much on appearance

People especially females "respectable abstaining prepared"

Young women look like ladies - Spend much on appearance

" Story price including 50/100 volumes -

Young men's Society - all Church goers

Vigorous young mens society of 100 all Church goers -

Failure of open club

An open club was tried but the immorality got in.

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

Poaching of Wesleyan mission due to sisters fail to get the poor

" Poaching & bribery by Wesleyan Central Mission

" Sisters responsible - object was to get hold of the poor

" fare & thus & stick at nothing to draw people away

" working for Wesleyans - not for Christ -

Harshness of R.O.

There ought to be more outdoor officers - Visitors

Police admirable - not a drunken neighbourhood

Hard working genuine man free of cant & despite the Minister's interview -

C.O.S & others less favourable -

Extracts from Interview. -

Church not in possession

"Do you consider the Church has a hold upon the people here?" "Well I can't say we are in possession but we have many encouragements"

"Proximity to City tells specialists tell a different story"

Young people attracted by novelty

" Young people have bites thrust with their hands - & novelty attracts. We wish God speed to every effort

Reading does not strengthen spiritual life

" but reading alone does not deepen spiritual life

" Great obstacle gross indifference & want of all

" religious principle. A generation has grown up & now

A generation unleavened by fear of God

" is growing up unleavened by the fear of God

Harvest of secular education

We are reaping the harvest of 25 years secular education

If we are to recover lost ground or rather take possession of ground we never had — the Church as understood by C.P.A.S. pure & undefiled by Romanism must do it - Dissent too political

The Evangelical Protestant Church alone can do it

Dissent too political

Thankful but not satisfied

Holy Redeemer. Pyre Clerkenwell Ch of Eg
LVIII. 121.

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

Parish cut up 16 years ago from St Philip Church cost £15000
People mixed artisans & poorest labourers
If anything Rosebery Avenue has improved it - certainly
no poorer than 10 years ago — it is no poorer than 10 years ago.
Kindly view of the people - large communicant roll
congregations vary - large proportion from nearly
none from lowest streets but most are quite poor
all regular attenders communicants — Probably all regular attenders are communicants
Much importance attached & pressure put — Times 3 to 1.
Rubrics — More rubrics done than he liked to admit
High Church services - Church & monument opened
Catholic appearance — Looks like a Catholic place - huge altars &c
"not so extraordinary as you probably think"
Keep within law — Always low to authority - only do what is legal
Organizations except Mothers Meetings - Church Aid
Object to social thing together — Object of all to remain Pleasr together communicants
Communicants Soirée Supper & dance — A communicants supper soirée & dance - 300 present.
Mothers meetings at low ebb of success - because
Effect of cutting down income — presents had been cut down - right twenty ways of giving
Remarkable letter from a mother's husband -
S. Sch class system not satisfactory — S. Sch class system - unsatisfactory - "what is the
Must treat the Clergy — Treating Children is on a large scale. must do it" good of it"
Whole parish mapped out - some well some ill done
Relief on a large scale — Relief by the Sisters on a large scale
Thrift deficient — Thrift conspicuous only by its deficiency --
A good deal of the saint about this man
"The Church simply a nucleus" See letter page 153 —

Parish notes District 4

4

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

The mission district lies between Goswell No & Stray Inn No. About 2000 RCs. - mostly labourers. not very poor - Children very respectable
Live miscellaneously with Protestants. Except one Ind court
Healthy neighbourhood & convenient - roads well macadam
(*) partly by the chantries
Amusing remarks on the Irish - on Clubs &c -

Drink is in the blood

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

Cohabitation the sequel to lax marriages

Cohabitation the sequel to too lax marriage - This kind of laxity is not condoned. Fornication & cohabitation of unmarried persons is - Bigamy probably common
(*) Condemns model dwellings on moral grounds

Continues use of cellars

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

visited 6 Nov - CP

St James Rose Curate in Charge - son of late vicar
Clerkenwell Vicar Cleg[illegible] Popular election of new vicar
LVIII. 241 Mother Parish of Clerkenwell - pop 12 000
Forty years ago upper parts fashionable - middle class
Now pop is many artisans, labourers & jobbers
Increase of warehouses - & blocks - exodus of employers
Pop now stationary in numbers & status.
|| Fair congs - few communicants.
Usual social apathy - all quiet -
Late vicar was member of Sch Board - & chairman of managers locally
Division of endowments All endowments in hands of vestry.
Distribution in hands of Church wardens elected by vestry
More often than not dissenters - Charities divide the spoil
Many a question of tickets
No large amount of prostitution.
|| Housing improving - vestry waking up
Obstacle not drink but indifference Obstacle to Church work not drink - indifference
Decent living people among the indifferent Many decent living people among the indifferent
Mr Rose seemed a little out of heart - but this might be because of his father's death -
Parish work seems to have got out of hand these last years - late vicar day most for education

Walk Class & Flower Girls & Christian Mission Woodbridge St - Groom + an assistant LIX. 117 - 195 Mr Groom is the Clerkenwell Atkinson -
Acknowledges an income of £7360 - of which £5360 was subs & donations -
Report of the making the most of it 'Kind work at Woodbridge St organised as a church
Membership 300 - The Flower girls do not come
Working class & poor congs - a proposition from courts
'but it is by hard work' - Many congs. workers
Try to drag young Christians into the Court & alley work
Think all Christians should do something -
Why welcomed || A good deal of ticket relief - That is why they are welcome
No other visitors go to the courts - A good deal especially to Flower girls
Diminution this year - especially in demand for free meals

St James' Clerkenwell
Flowergirls Mission Groom
LIX 117 Cont.

Flowergirls Christian Assoc the centre - has 900/1000 members all bona fide street flower sellers - their characters must stand investigation - Some sell other things when flowers are scarce -

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

Want train as servant

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

Girls dont live at Clerkenwell

"Wesleyan mission doing splendid work - Holy Redeemer likewise with unlimited resources -

LIX 195

Mr Groom has an intimate knowledge of Clerkenwell lived there from boyhood - he is in business Prescton

The great changes due to new streets, recodins of housing

Coincident depreciation of the squares & streets

On the whole the district has improved - not so much

Mission & Church distinct - but in close connection

Members of church are the workers

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

The congreg is respectable - all look well dressed

All try to dress well

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

Most satisfactory results with the Children -

best results with young children

The younger the more promising -

Clerkenwell spoiled if tested by religious attendance

Parish Church doing more

As to Flowergirls character "we draw the line tis tight - Of money lent for stock: case of loss "few indeed" - Men not start any one not brought up to the business because of temptations & the perishable character of the stock

St. John — Wood. Rough heavy type of man – been here 5 years
St. John Sq. — Crople — Very small parish – precincts of ecc. priory of
LVIII. 105. Knights of St. John of Jerusalem —

Poorest of London poor – poorer than map indicates –
Small courts filled with kitchen up & odd jobs
Some may have come from Goods Lane demolition
(*) Part just now condemned including a block of 1884
Congreg all parishioners & all poor but not the poorest
"We may get them after a death but they fall away
Work tells on the end — again – it is a Sisyphean labour" – Still work tells
& things gradually improve
Large list of services &c – not much of social agency
Parish over visited — Parish of eighty over visited –
Effect of some dole charities to attract ecc. women
Effect of dole charities (*) & make them 'stick tight'
A great deal of drinking not much drunkenness
(*) Cant save them many unless kept for them

Wakerley — In Wesleyan ministry 16 years – 8 here
Central Wesleyan Mission LIX. 69 — Intimate knowledge of district – an R.S. Guardian formerly a visitor
District between Goswell Rd & Bracey Sq. R.S.
but a saw from further west from City side –
Classes reached — Two classes reached – the very poor & artisan
Full congreg. distinctly local – with a few visitors
Encouraging progress — 'Solid & encouraging progress –
Condition contrasted with before it was a mission
" Mission band numbers 300. "Pebble House"
" "Lodging House" & "Button holing" brigades & bands
A very active worked affair.
Unnecessary relief — (*) Many local charities – a good deal of unnecessary relief
" Sanitary administration much improved.
Rowdyism – Gambling — " Worst feature rowdyism & by gambling –
(*) " Improvement in thrift – due to Church Sick Club
Health improved – Housing improved – White wash displaced
Optimistic as to future of his work
See overleaf pages 89 – "a few facts about the work"

S. John. Waterhouse Wesleyan Cont.

Changed attitude of Church to working man has induced reciprocal change – Radical influence extinct – no aggressive opposition

Attitude of Church to working man & working man to Church

Connection with mission work helpful to candidates on local boards – formerly a hindrance

Effect of mission work on success of candidates

Is certainly successful in getting the people due to fraternising – long boys spoken to & receive a hand shake – Mr Waterhouse is in the central aisle after service – Mrs W & the lay workers at the exits shaking hands & speaking to the people – White beguttons "button holers" are in the streets adjacent inviting the people in – Rather way get fresh faces – Prejudice being overcome – they attend –

Success due to fraternizing

Gillett Friends Meeting LIX. 47

Member of Gillett Bros & Co – bankers – a young man working among young men

Work among young men

Chief interest centres in the Young People's Class mostly young men & young lads – few lady workers P.S.A to retain them – Book prizes for attendance

Mission Church started 2 years ago. 50 members

Penny Bank with 340 depositors of £1650 in Bay & £752 on deposit at end of year – Loan Society &

Mission most successful among young people lads & girls – engaged in working offices & factories

Considerable improvement noticeable

Modern ideas & a young Quaker

An example of modern ideas – an old fashioned Quaker meeting transformed into militant modern mission

George Bray L.C.M. Lamb & Flag Mission Schools LIX. 149

One of the early ragged schools – 30 voluntary workers

Most have been scholars formerly

Has been here 30 years – well beloved by young & old

During 30 years district has changed entirely by substitution of business premises –

Improvement since School Board.

Lay part has improved since School Board

St Johns – Mary LCM Cross

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

no one lives here by choice

young people marry & go unless both reared in courts

necessity for social things

Visits 300 houses with many more families
gets round once in 2 months – also visits
factories – 'gets nearly everywhere' –
Lived for 10 years amongst them in a court
Winter dinners to Children twice a week
(300 each time) Sell soup ½d per quart
A good deal of assistance given.

visits everywhere

lived amongst them 10 years

Some but not many go to Waterleys
Some go to Mr Waterleys – not many however –
a number of women's mothers meetings – Several
to two or more – They only give an excursion
& a winter tea – Church was popular but has
lost its influence since Dr Magnus time
Nearly all the lads in the Quakers band have
been through our school –

Some but not many go to Waterleys

Quaker's lads been thro' his school

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

drink

only the young women well dressed

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

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

Character of people

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

3 classes of Italians

the other side lie the Italians - of three classes.
The bulk good RC - others followers or descendants of
followers of Mazzini - agnostics friends to RC Church
& third villainous desperadoes - atheistic anarchists
hating Rome - There are 2nd & 3rd generations of
Anglicised Italians -

S. Sch teachers "such as they are"

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

Common sense charity

Charity not strict principles - but common sense

Board of Guardians Clubs of tradesmen

Board of Guardians "Clubs of tradesmen".

Improvement as to drink & brawl

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

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

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

Dress not always indicating respectability

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

S. Peter Saffron Hill	Row bottom Cont. LIX. 219	5 of the teachers were scholars & 3 old girls are members of Rev. Mays church. – others have joined Hope mission &c. – Struggle with S. Sepulchre for the district. Church assumes poor claim
Struggle for the district		
S. Etheldreda	Narrow RC XII c. 51.	Short interview – see previous notes. Get about 50% of RCs in district to their duties. As an historic church draws congregation from outside. – A very handsome refined Englishman
S. Peter Clerkenwell Rd Italian church	Narrow RC XII c.	Has been here 20 years. – Church is more literally a community – Society of Missions. Congrg part Irish – part Italian – total decline owing of course, when the Irish dwell to demolition. – RC hop. diminishes from 5000 to 3500. About 1500 Italians – constant members but shifting in work. The Priests serve Italians anywhere in London. Irish are labourers & costers. Italians organ grinders &c.
Character of the Italians		Ignorant & devout – much more so than the Italians of Soho. The City Italian is now threatening the Italian.
Most numerous in Summer		Summer pop. of Italians greater than winter – Ice cream venders come for the summer. – Come in small parties, bringing food with them &
How they travel		travelling slow – No reason for the trades chosen. In New York do rag & bone trading. Staff 5 Priests & 6 Sisters of S. Vincent de Paul.
Services in English & Italian alternately		Sisters manage refug. – Mother Superior spends out of her own money. Services alternately in Italian & English – well attended. Last Easter 2164 and then Easter Monday. – Great festa of Our Lady of Carmel with procession. – Praise the police – Drink the Irish difficulty – in Stable Yard of the Cross. Italians do not drink but are 'quick tempered' – occasional stabbing. Morals good – Little room for thrift – hand to mouth life. Drainage excellent. Health good. Housing – not so good as formerly more crowding. – RC not touched with Socialism or Atheism. Discussions with working men – less controversy – more difficulty among

S Alban Sudeley — Interview limits protest - fighting of question -
Holborn Choyle — Parish approximately to City condition
LV III 203 || Old rookeries pulled down - replaced by Lessing Block

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

Fagg. Hon Sec. 52 years old - connected with mission for 41 years
Fr Court Fagg see & employed at Cocoa factory & has heard all his story
mission
LIX. 229 || District transformed within his recollection - Safe he
Change in safety of district || was unsafe to go down the courts - Old courts pulled
|| down people dispersed - People not improved but changed
Old class remain in old houses || The remaining old houses occupied by old class - A nest
|| of violent thieves live there (Vernlam St) Robberies have
|| taken place at corner of Grays Inn Rd in broad daylight
|| One a girl walk arm in arm with the lady teacher was robbed a
|| Sunday Story - People in Buildings jobbing men
|| go volunteer workers - Coming at different times
|| One paid Lady Superintendent -
|| Children all from immediate neighbourhood -
|| Except those who have moved away still attend
Least respectable on Sundays (*) Seen on Sunday appear respectable - Other times frayed
|| Boys & magpieish clad in winter - The young people have
|| been brought up in the schools - Girls are paper folding
|| Mothers visited - "Don't have much to give - best we can." &
|| Children drawn through.

S'Alban — Fagg
LIX. 229
Cont.

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

Inner circle - Earnest Christians

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

Not for want might close our doors

Otherwise might close our doors - Children are the victims of want of parental care - not much practice
S'Albans guild for young people holds a room on Thursday if thy dare allow the mission
Drovers (LCM) holds his meeting at this mission

Davies.
LCM
LXVIII. 1

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

Particulars of Fox Court

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

Excellency of Baptist deaconess

Baptist deaconess excellent girls - an acquisition -

few attend places of worship

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

excuse for the women

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

City Church

St Andrew — Blunt — Nearly 80 but many men of 60 look older
Holborn Vacant Chap.
LVIII. 29 — Has been here 10 years - Parish has been cut up + also depopulated - now mostly poor.
No parish has been more altered than this one
Used to go in for special preachers + obtain full congs

Keep closely to parish — Now keep closely to the parish - his figures published
A considerable number of things going on
Kitchen for the sick - dinner for children - coal fund etc
Mrs Blunt complained of increasing drink among women
taken when shopping -
Parish partly in Holborn - partly in City - no difference
"A master of old gentleman" - not caring a
lot for the people's ecclesiastical opinions -

with City

St Bartholomew Gray Bird — No interview
Grays Inn Rd Chap.
LVIII 85 — Unimportant written replies.

Love - big bony brawny Scotchman - under 30 - barely separate
Baptist — master painter - minors agent - morally always a Baptist
Arthur St Chapel — though a "worldly man" living in the world - went to the
LIX. 33 — Pastors college - preached on trial at this church, then
in extremis suffering from decay of neighbourhood &
financial inefficiency of late pastor - only 13 members left
clinging to an endowment for the poor -

breathed life into this dead body — Has breathed life into this dead body - He needed
Slow + steady growth — £300 a year - began at £130 - Slow + steady growth continuing
month by month - unsensational method
Members drawn from immediate neighbourhood - artisans
Town middle class - work done among the poor also
best of Grays Inn Rd - Church membership 112
Congs many 40/50 - Sat. about 200

Working men need careful handling — Success due to his knowledge of working men - who
need careful leading - Ministers often too fond of "I"
better to say 'we' - let people think they rule - but
get rid of the contentions — get rid of contentious people - Short service - well thought out

St Bartholomew – Long Baptist
Cen. LIX 33.

Necessity of work hard to preach well – competition great

Must work hard to preach sermons – Competition so great – Dr Parker quite close
They have Mothers meeting Band of Hope Dorcas &c
No catering for amusements – only bring the Word to people
Gospel temperance is successful –

Amusements only bring the Word people

Regrets apathy of Baptists in England on temperance
not so in Scotland

Apathy of Baptists in temperance

Endowment for the poor has dissociated from members

With District 3

St Peter Bradley
Regent Sq. Cl of C *
LVIII 157

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

Private means used to avoid pew rents

No parochial hold on lodgers

Difficulty in getting workers

Difficulty in getting workers – Steeple from outside which he declines – Church almost empty – in spite of good choral service & fifty office shortly being
Those who come nearly all poor – offertory coppers
More communicants at Easter than attendance at other times

Empty Church

Agencies fine & large on paper

Agencies both fine & large on paper but (says Mr A) there is not much in them – Most notability in a poor class
Bright school for girls overlay – for the roughest class
Costers & flower girls – beginning with roughness & the interest in the girls have now been thoroughly tamed
Some of them brought to church –

Effecting class on rough girls

Poor streets visited. Lodging & boarding house left alone.
Frankly admits that the Church has practically no influence – described unavailing efforts to arouse from indifference – though they welcome visits

Church practically no influence

Aim at working for all parishioners *
Aims at Church being responsible for all parishioners of what too set – proposed to subsidise RC line his workers would not have it –
"never ask them what they are the true spirit" (so say) "Does this shine accord for the early Church"

Never ask them what they are the true spirit

Parish notes District 4

with district 3

St Peter Bradley
Regent St. Cont.

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

dissenters & bribery
S Army a failure

Passmore Edwards Inst touches no one less far as he knows in his parish
Drunk as bad as can be - has now no temperance agencies - which he does not favour - hateful methods

Intemperate Preachers or temperance

Intemperate preachers - incessant entertainments
A great deal of prostitution - but bad houses rooted out

Awful discouragement

Doing his best in face of "awful discouragement"
* Weak organizing power, no strong theological spirit

with district 3

Connell
Presbyterian
LIX. 97

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

Concentrating efforts on neighbourhood

Is concentrating efforts on immediate neighbourhood & are getting more of the people.

work to be done less round them

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

John McNeill work here

Mr ~~McNeill~~ John McNeill used to occupy this pulpit & did more for the 'Congregation' than for the 'Church'
Mr C has tried to increase the church & build up the mission work 'upon which the church life so much depends' Membership increased from 588 to 773

Changes on roll of membership

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

with district 3

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

with district 3

Manning Man of about 45 - Engaged for 17 years in temperance work
Keys & Temperance Mission Social Worker Man employed in Post Office - a Methodist.
LXII. 17 Mission has 150 members of whom 100 are active workers
Work confined to neighbourhood of Taylor St - Plan Shars open air, Tolls Hall
Saturd. free tea when coffee room are supplied for 1d is filled
Middle class working people - Can't get the labouring class in
Take about 5 pledges a week - Get at labouring class by open air work
* Good speakers Complete good audiences - Open air the only way
Society increasing in membership - Prospects good -
Drink traffic intruding itself in homes of people - Grocers licences the
Grocers licences. difficulty facilitate drinking among middle class women
Increase in number of women frequenting public houses - may not women more drinking
but girls as drink more - like & drink go together.
Have the sympathy of the police & women may act as women

with district 3

Holy Cross. Moore Vicar for 19 years -
Choste || Structural change - pulling down & rebuilding Rookdwellings
LVIII.181 || almost whole of black streets in our map
District much more orderly - but not has quite so quiet

East London Dwellings Co. * Attack on the East London Dwellings Co -
|| Occupations cause of labourers the municipal
Improved attitude towards the Church - now friendly

Success of fathers meetings * Mr Moores "fathers" meetings - Success.
Systematic house to house visiting - especially in models

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

Women & drink = Less drink among men more among women
= Change of sentiment as to frequenting P.H.
* Unoccupied young unmarried women a cause -
A resort of prostitutes who do not live here
* Use of the smaller hotels. Incentive to women.

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

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

with district 3

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

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

indifference to religion Visits about 340 families - utter indifference the rule
May "get hold of one here & there" - but well received
Few attend anywhere -

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

St Jude's - Bolingbroke Grove Chapel LVIII. 15

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

Foster Wesleyan Kings Cross Chapel LIX. 211

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

with district 2

Hide New Jerusalem Church (Swedenborgian) LIX. 59

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

St Peter's Walworth — Mayne
St Jude's — ~~Platt~~
Grange Rd — Field Lane Institute
LIX. 165

Ragged School dating from 1841 - migrating from Saffron Hill - Present buildings 1877
Large building - Central rooms refuge - worked on Evangelical lines - Method of admission described
The 'Ragged Church' Sunday Service for tramps
Combines with cocoa & bread - Place full in London so down in summer - few women - who go to workhouse
Difficult class to deal with
Men combine Reuben Mayo's breakfast with their meal as dinner - does not blame them -
Members of mothers meeting come from Clerkenwell &c
Charitable relief on large scale - probably £700
Thrift agencies - High rents great drawback & filthy work - about 1/3 are women
In numbers about stationary -
Out of way hidden position of the buildings

Sunday Service for tramps

Combine Reuben Mayo's breakfast with their meal as dinner

St Philip. Green
Granville Sq. Chg Ec
LVIII. 29

The Vicar has been ill & Mr Green is "assistant priest"
A middle aged failure of a curate -
Firm shows poverty of parochial organization
Whole parish separates as going down
The Sisters from the Retreat in Lloyd Sq do much of the work
Give lavish relief - attracting some poor to church
Service fully ritualistic - about 140 communicants.
S. Sch 500 of 600 children - most of whom turn up at treats
Social agency Chg Ec Working Mens Social Study
'The whole parish in hand so to speak'
Poor streets are no doubt thoroughly visited by the Sisters
Vicar stated to be 'unpopular - wanting in tact for visiting.'
All relief through Sisters - on a huge scale for the mass of poor
They also run the mission house - High Church propaganda
See also their report on this district. -

lavish relief by sisters

whole parish in hand

St. Philip Stanville Sq.

Daines Shapticleo Congreg.
LIX. 137

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

Does not know whence they come

Does not know where his congregations come from - for PSA has drawn a higher class than attended when he came there were 25 as many & 47 as many since

P.S.A higher class than intended

To attain full Chapel women go great lengths at Scenes. Hope to get Mrs Besant some Sunday very

Women go great lengths at scenes

A temporary success more lasting than permanent church

Moore Baptist. Vernon Chapel
LIX. 3.

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

Considerable working class congreg

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

S. Philip — Moore — Work almost exclusively spiritual.

Granville St — Baptist — There is a mothers meeting - Cricket Club & Christian Cycling Asso. - has entertainment & all messes

Vernon Chapel Cong. — Temperance "worn threadbare". Gospel is enough

LIX. 3 ✱

Temperance is worn threadbare ✱ — If the centre is right so will be the circumference.

The Gospel is enough — S. Sch. 600 or so in attendance - Proud of his teachers

out of 45, 42 come on average each Sunday

Expects success with working men - "asked "definite results from his preaching" - frequent conversions

many who profess are impostors - others genuine -

Encourages testimony — mentions some cases - "encourages testimony"

Lord Roston's refusal — Lord Roston refuses to allow meetings in his houses

Disapproved of any but spiritual means of filling church

Free church council ✱ — "Free Church council never had any real life"

Only really combine on politics — Only really combine on politics

Scottish policemen among his members - temptation by publicans

Drink as bad as can be - neighbourhood swarms with prostitutes

Own people thrifty - Health throughout good

Upright & cultured member of working class - pupil of Spurgeon

Mother Superior — Sent one of the sisters in her place

Sisters of Bethany — The sisters are largely responsible for parish work S. Philip

Ch. of E. — Holy Redeemer (Mr Green & Mr Lyne)

LXII. 47 ✱

In addition there is a house of retreat & Oratory

The sister seen has lived in the retreat for 30 years & knows the district well - during that time much social decay but of late no increase in poverty - a mixed element has come from demolition elsewhere - for there the "Clerkenwell gang"

Change in the people — In addition to visiting & administration of charity conducts classes - Used to give bread to all beggars at the door but found it was nearly all thrown away & so stopped it

Used to give bread - but found that it was nearly all thrown away ✱

Miss Pitt — A lady of about 45, lived some years in this neighbourhood

Head mistress Asst S. A. Sch. — Far above average in thoughtfulness & sympathy -

LXII. 143 — Many of her old pupils are now mothers living in district

Does not use a story here - but there are signs of improvement

Signs of improvement ✱ — chiefly in standard of material comfort

S Phil's Granville Sq. — Miss Pitts — LXII. 43. Cont.

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

Story of a girl & her marriage

Change of attitude towards education

General attitude towards education really better.

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

Hope of making better homes

Home lies in the women — making better homes.

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

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

Good work for the sisters of Bethany —

Smith Salvation Army LXVIII. 27

Corps opened 21 May last — as yet based organized

Barrack a shop built on front garden —

Officers live in kitchen behind — rest let in tenements

Contrast in cleanliness —

Attendance gradually increasing — Rowdy children many

Drawn stragglers — those who run after novelty soon off

Rough handling

When they started open air work were rough handled

Now things are quiet — Pentonville people very rough

Good prospect of forming a proper corps — Outlook hopeful

32 recruits of whom 21 are really fresh converts

Full of enthusiasm

with district 15

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

3 years here — refined & intelligent but nervous & weak

A poor working class neighbourhood — improvidence & drink — Rs lack of money

Policeman needed on Sunday to prevent annoyance in front of chapel

People drawn to Chapel from considerable radius — with some further

Those from a distance former residents — Steady effort now work

Prevents them from going to other churches — Improve conduct in under their influence — & the more — New membership in 3 years — now 115 large S. School

50 volunteer workers — considerable organization — First parents of children

Shameless immorality of young people for Pentonville

Recruits come from S Sts & Ch. End. Tory air & Sunday meetings —

St Mark Gwen — Old man nearing 70 - here 16 years
Myddelton Sq — Ch of E — Immediate neighbourhood still middle class - but residential
LVIII. 115 — has turned mainly into lodging houses - lodgers young men
otherwise mostly respectable working class - some squalor
Watchmaking & Jewelry fast disappearing
Congreg. middle class, many from outside
Congreg fallen - Communicants & offertories keep up
about 200 on Easter Sunday - Services moderate - Singing good
Inner Circle keep all going — (Fashionable Church of Clerkenwell) - an 'Inner Circle'
keep the whole going - Social agencies as usual but small
Poor parts systematically visited

Mitchell - Strict Particular Baptists
Baptist — See the careful statement of work done
Mount Zion Chapel
Chadwell St.
LIX. 91

with district 15
St James. Stubbs — a man of 70 about - unsatisfactory interview
Pentonville. Ch of E — Very indicative of a benighted parish
LVIII. 173 — Pop. Entirely working class - 1/2 artisan 1/2 labourers
no curate "totally inefficient Staff (Bishop Kennard)
work divinely laymen - "highest church in London"
very few others - no attractions - "If they want come
to hear the Gospel I don't want them"
Small day & S. Schools — "Sleepy old fossil - leaves work
to scripture reader" (Mum Tryst)

with district 15
Miss Day — Hon Sec - Sister of a stock broker - lives in Hat. Grays Inn Rd
Red. White & Blue Institute. Pentonville — Started 1890. for lads - outcome of previous occasional meetings
LXII. 57 — Gymnasium & 3 rooms - paid over teacher - work devolves on
Mr & Miss Day & 12 or 15 friends who assist - Comes from distance
See report - now includes girls. 200 members on books.
pay 6° entrance & 2° a week -
(*) Lads hard to work boys. 14 to 18 years - Girls Sunday in class
more easily managed - but more to be done for boys - Girls don't
rise above dress - boys willing to learn - but work too late for Sunday classes.
Cannot get girls teachers mentor work - most are contented as they are
Seems a remarkable & excellent piece of work

See also page 21

St James Pentonville — Mon Day — Cont'd — LXII. 57

Homes have great influence - a bad boy may come from a good home - a superior boy must do so
Boys better educated than girls - girls kept at home as much as possible - boys packed off to school
Many of the boys pass into the army - a good thing - makes men of them - dont do it willingly -
Custom of paying parents for food leads to it - they not yet quite cant continue to pay feels uncomfortable
Parents consider "how much can I get out of them"
Selfishness of working men — Attributes this to fearful selfishness of the men. Mothers have to concur & get hardened. Working men very hard & keep as much for themselves as they can
Many marry very early - 18 & 20 - as soon as they can pay for a room - no ambition to have a house
Very few go to any Church or chapel - with the exception of their parents - go "walking out"
Some relief is given in connection with women's meeting
Chief expenditure is for coming holidays -
"Nothing pays like it" in improved condition of poor
Both boys & girls improving - less noisy - more orderly -

(General)

Miss Frost — Hon Sec C.O.S — LXII. 5

Here for 3 years - quiet sensible woman
Officers of the Clergy - whom she seems to know pretty well
Success of S Albans (Mr Snethley) in getting the women to church - ~~Impossibility of judging class from dress in~~ Impossibility of judging class from dress in church with women - The bribery - relief of the sisters.
Impossibility of judging class from dress with women
Ambiguous relief of the sisters
"These are our people & we must help them"
Success of Mr Wakeley
Success of Mr Wakeley in getting hold of the poor
Increase of crowding in S Luke's & Clerkenwell
Attitude of Clergy to C.O.S much more friendly
Attitude of Clergy to C.O.S much more friendly - as is that of Guardians - but they go in for lazy outdoor relief

Morant — Saffron Hill N. Sch — LXII. 39

Rather unpromising in to view - Change for the better this yr. Remodelled
Still very poor & rough - this school "more anxious" - Ch. Sch get the better
Poverty of children evident - collarless & rough & anxious
Leave school a few weeks before they are 14 years - & may look which 2 yrs
Yesterday the L'Slanders boys & girls 50 - fancy 2/ to 4/ a week
Trustees & trustees the Clergy as Sch managers - all for their own schools

Copied

GHD 29.i.07
GHD 10/1/07

13 fols.

Parish notes

District 5 ~~+ 6~~ (+ Sme with 4)

~~Parts belonging to Inner North London~~

Parishes. Included

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

} taken with District 4.

S. Michael's

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

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

Population in Buildings
no further change likely

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

Lack of funds & workers

Suffer from want of funds, want of workers, want
of accommodation for social work – Schools holidays
gloom & miserably –

Social apathy of Clergy

Social work also difficult from cliquiness of the people.

Keenness of Children at Doctrine

Keenness of the children about the Doctrine taught
on Thorpe's Lodge System S. Sch. – Parish visiting
but prefers to "go for the individual & get them one
by one" –

"Going for individual better than visiting"

Give £70 to £80 nearly all to sick & convalescent

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

Does not work with C.O.S. "They hold me in argument
but it won't work" – dont dare to recommend any one to
go to them – nevertheless Curse of all Shoreditch work
is the bribery – He helps all irrespective of creed

Bribery curse of Shoreditch work

"Do you want me to pray with you? You can have your
beef tea without" – wants to get them to be Church
men but such methods ruin the influence of the Church
of certain influences were withdrawn there would be
a great shake up – you must get by endurance – not wholesale.

Effect of withdrawal of Social influences

S. Michaels

S. Michaels Evans
Shoreditch Chgs
LIX 93 *
Cont.

very high - moral compulsion on all to confess.
No opposition from parishioners - dont care whether he stands on his head or his heels - but will stand by their parson against Kensit &c.

Moral compulsion to confess

Parishioners indifferent

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

Hardly any go any where

more to him than elsewhere

Only proselytes Pagans

Drink & Bribery the two great obstacles to religious work *

Drink & Bribery the two great obstacles to religious effort - Drink appalling - Temperance organisation failures - No help from Police who at night always smell of drink - otherwise first rate men

Temperance organisations failures

People are thrifty - mostly in clubs -
Reckless & improvident marriages common - mostly free "Buildings" good sanitary - bad morally & religiously lead to gross scandal & immorality - Persecution of Church goers worse there than elsewhere

Result of living in Buildings *

Oct 5. Bailey Tabernacle Congs LVI & 23

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

Pleasant half hour Soc

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

Mr Fleming Williams used to be here

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

Necessity of new methods

new methods needed to reach the people

Too busy to co-operate *

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

S. Michaels
S. Michael Shoreditch — Wheatley — United Methodist Free Church — LVI. 63

Been here over 5 years – no real change in Pop. only some displacement – mostly working class 18/257
work amongst the poor in the Buildings – Congreg is drawn from wider area – 1 or 2 miles or more
People who have lived in neighbourhood & maintain connection
Intirely working class with a few tradesmen
Chapel always been twice too large – Is used as head quarters of the Church in London
Mothers meeting – few come to service
Brass band in connection with open air work –
Pleasant tea cgcy
Sod started January. successful & increasing.
Coffee & Cake sold during the Sovy –
Charitable relig £40 & hospital tickets – Applicants at Chapel only get 6d or something of that sort – tell them to go where they are known – Justifies the little dole – rather err on side of leniency.

A little dole no harm

Thrifty & industrious families stand out

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

Must be worked as a mission

Money the difficulty

In St Marks Parish 318

Pugh
Congreg
Whitfield Tab
LVI. 5.

High rents driving out the Cadgers.
Congreg. mainly working people living in the district
others come 'a floating population' of people who have gone out to Dalston &c. Large proportion young
"the hope of the Church" – (one, class 100 men & 200 Sovy all told) –
Literary Society &c Mothers meeting dropped
Lockhart carry on a good work – have mission, tent.
Shoreditch a model vicarage. St Luke's not to effect much repair for property –

Young people the hope of the Church

Work an uphill fight

The work an uphill fight – Church membership 110

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

An elderly man 65 or 70 been here 14 years
When came found a deserted Church – all it is he has done
does not seem much – but is accounted a success. He
attributed mostly to his wife & latterly his daughter
does not fill his church 30/50 many. 70/100 seldom is
all he claims & thought that pretty fair – ["Blessed are
those that expect nothing"]

Moderate expectations

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

Lapse of the young people

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

Part of Inner North London 6

S. Paul / S. Paul Smith. Been here 18 years.

Shirtcliffe Rev Chap to LIV. 67

Character like City

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

Costers condition

People only come to East End

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

No hope of getting the people to Church

All the stock reasons

Congregation 20 to 30 many. 200 evening. mostly women many. Quite now. has given up all hope of getting the people to Church. Enumerated all the stock reasons. Chaff & ridicule especially in Buildings. The young curate was more hopeful. has started a service for men. 20 promised & came but "You'll see I'm going to get them."

Conference of the Curate

As to Charity shown £45 in tickets Bread Milk Eggs & tea. Give 3000 dinners to Christmas Charging ½d & 250 invalid dinners a week. Works with C.O.S. does not like "too slow". The Curate holds strongly that there is no method.

Curate on C.O.S.

Influence of the Church

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

All sects represented

Very kind of Religious influence going. "Oh dear we've got every thing". On Sundays afternoon there are visitors from 5 different agencies in the Buildings trying the people to come to their meetings. Wesleyans attended by outsiders. Americans. The Jesuits visited me by "old Jesuits". "Might bring brotherly 'business'." <u>Their idea of cooperation described page 31</u>

Vestry greatly improved. Police terribly lax.

Immorality in Buildings

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

Money saved

Much money put away in Banks. 700 depositors in them.

Westerdale Wesleyan. LVI. 75

Wesleyan Chapel. A kind of Mecca.

Only been a few months here. Too few little of the work well to do residents have left the neighbourhood. New departure just taken by establishing a home for 6 sisters of the people.

New departure

St Paul — Westerdale — Mission band of 70-100 are the voluntary workers.

Burchell Row — Westleyan — Give Christmas dinners largely 1000 families £250

Cont^d — Free Church Council "a vast expenditure of effort without result"

Result of Free Church Council (*)

Prostitution considerable in the City Road

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

St Mary Patch — Seen here by cars coming from Torquay

Goldenlane Chap^l — LIV. 137 — Only 2300 inhab — owing to warehouses — 1800 in model lodgings carmen &c — Poverty due to drink or old age

Fair level of comfort — On the whole fair level of comfort — Buildings well managed

Effects of Buildings good — Mr P. thinks effects of Buildings good morally & spiritually

Outside Buildings some squalid lots — making district imp^le

Not East End — Complaint of impossibility of getting workers "not East End"

Mission Services failed — Has tried mission services but people don't care for them

Sermons also — nor for sermons — Some Bishop wished not attract —

Mens Club no spiritual result — Numerically mens club the most successful — but no spiritual result

Boys all expected attend Church — Boys Club small but all expected to attend Church

Temperance work unsatisfactory — Temperance work not satisfactory — given lease to the Conscience in relating the drunkard

S. Sch Teachers inefficient — S. Sch Teachers exceedingly inefficient — but "are doing something for the ch."

Result of sending to Hospital — All serious cases of illness sent to Hospital — touch lost thereby

Works with C.O.S. — works with C.O.S. gives 20% of charity. What is good of a shilling

Quakers & Mission methods — Nutbill Row Quakers & Lepsian mission — "methods I do not like"

Women & Drink — Shamelessness of women about drink — Mothers meeting women all go out Public houses

Inequity of marrying places located in their parish

Baker — Not now a school at all but an association for study & discussing Bible

Adult School — Strictly democratic constitution — any may attend who please —

LVI. 51 — Regulation of attendance constitutes membership

Drawn from all denominations. Society of Friends provides Mens fire &c

Provident Clubs &c — Womens section — (See particulars)

S. Mary / S. Mary Moore — Been here 40 years – Originally a ragged school

Golden Lane Hope Mission — The Matron has been here 47 years

Banner St. Undenominational — Sunday School – Crèche &c – Children not very poor from 'Model'

LVI. 177 — The Evening school touches the poorest – usually children from

Affiliated Congregational Church — Sunday morning service intended for Christians – Small Number abt 25

Sunday morning service intended for Christians — Evening Service 50 to 60 – don't get the rough people

Never get the rough people — To do this apart from other interests 'almost a failure'

Mothers meeting with Clothing & Coal Clubs – 1d & 1/.

Rough boys tamed — Boys Guild – some of the rough boys have been tamed.

Goose Club last Christmas – 95 members –

Deaconess visits – but drawing the people to service does not succeed

Relief by 1/. tickets – in hands of Ladies Committee

Halfpenny & farthing dinners for Children – & Christmas dinner

to selected Board Sch Children – Soup Kitchen –

Surplus food given to the Banner St Refuge – for admittance

to which most of homeless people want in the street extending

100 yards – Poverty of district not so bad as it was

Character of those who come to Models — The people in the models better than those who were displaced

The displaced people many of them went to Hale St. neighbourhood

A young people's mission — work among the very Encouraging – practically a young people's mission

Wishes they were nearer Hale St – No reports published at present

S. Thomas Swanns Goswell Rd Chap 6 — Been here 17 years – sees parish gradually disappear

LIV. 123 — Apart from schools little going on – Poor & shiftless people

Good day schools with 600 Scholars – well attended Evening Classes

(*) Account of Reuben Mays mission (page 133).

Result of Teetotalism on Religion (*) — Drinkers no more indifferent to religion than others – where

Teetotalers acquired a new sort of religion of their own

Some of the worst Chums gone – otherwise much the same

Reuben May 9 Arthur St. Mission — Been here since 1860 – first as LCM

LVI. 162 — In the cellars 4 enormous coppers – the largest 130 gallons

Mr May or one of his family always on the spot –

doors open 9 am to 10 30 pm

Gospel given Straight — Shaving free breakfast in winter – very crowded (700/800) –

Gospel Service after "we give it them straight"

S. Thomas

St Thomas May — Some local people – majority homeless folk.
Goswell Rd Cont. — Large Sunday School – & very large mothers meeting
LVI. 161 — Clothing Club with bonus.
Claims to be in touch with the neighbouring bodies – but no longer visits regularly

no longer visits

Relief by feeding — Relief almost entirely feeding.
Gives dinners & stands at the door admitting those he knows
No cooperation "I am here & am buried here".
District not so bad as we paint it – not was so 10 years ago – we should have seen it 30 years since

Far worse 30 years since

Not a bad place now – People very poor – struggling.
Not all we should wish but not like the East Ending
Of the homeless many are reclaimed – Become Christian people & so
Has letters from all parts from them.
Come to me in all their troubles – many army pensioners
See report attached to page 175

St Luke Perry — Only here a month or two – Predecessor ill for some years
Chap & — People poor working class – no downward tendency
LIV. 150 — Churchmen succeeding – Several bad little lots

Attraction of old Parish Churches

Old parish churches always attract the poor much better than modern churches – tradition attracts people
Three mothers meetings – nothing else alive – but very Slatter

Coke — A small affair – no interview
Christian Community Mission Hall — See Attem on Book XXX. 71.
LVI. 207

St Clements – Langridge — A very shy man – difficult to hear
Chap & — Inhab. working class of all kinds except the highest
LIV 111 — especially carmen &c – most live in Buildings
very few less than 2 rooms – Of congreg. considerable part from outside parish though all are in neighbourhood
very few men – but getting better hold of young people

Church lads brigade the most successful work

The innumerable week day services average about 25 a day
Church lads brigade – 80 boys – the most successful work

S. Clements

S. Clements Longridge. Cont.

People in superior

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

Hicks

Radnor St. Wesleyan mission LVI 135.

Children the most important

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

Huge Sunday evening school

Sunday school 1483 scholars on books - attendance
6 p.m. morning 252 aft. 1000 evening - have had 1500
At one time - evening school poorer - but afternoon school
tending to same level -
Sunday evening service for adults - average 50. under
great disadvantage "over head 1000 children - imagine
the noise"

Large slate club

Slate club over 1000 members - 6d a week - supported
by those who work in the neighborhood

Large day school

Large day school - average attendance 654
Mission band takes bills & invites to services
Christmas dinners large - 1000 last year - Collection
of 5/ may recommend a needy case - Compare lists
with Hayden mission (just on other border)
S. Clements very active "with gifts & the rest"
Lots of drink in the neighborhood -

Saving for treats

Not much thrift beyond slate club & saving for treats

Subscribing to expenses

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

Weak as to adults

Hopeful of the future when the sisters (Wesley's chapel)
get to work - other rise weak as to adults

Schools encouraging

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

Vigorous voluntary work

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

S. Clements

S. Clements Summers — Work depends largely on personal influence & attachment

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

LVI. 103 — Poverty worse than it was.

Guinness' buildings quite as poor as the Brewers' homes

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

Active affairs all round

No interest taken in Temperance as such — Used to have a good temperance society. But people don't take an interest in temperance as such. Must have concerts &c to attract. Guild for relief.

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

Local Gov^t very good on the whole

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

Fowler — Has been 20 years a missing. Mostly within neighbourhood

LCM — Very few of the people attend any place of worship

LVI. 87 — Institute at Radnor St. Friend institute too far & draws from wide radius. Wesleys chapel too grand

Good account of the people and their condition &c — Women attend mothers meetings of which numbers are held round about.

People all worthy class & better than they were. Thinks there is an improvement morally. Not so much fighting & brawling. Indifferent to religion. Active opposition died out.

People used to throw stones.

Taken with District 4

S. Matthew — Only been here 2 months.

City Rd.

Chof Co — Parish probably been going down for 20 years at least

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

Congregation from a distance — Has congreg. come from Dalston & Hackney. Parishioners hardly touched. Exceptionally visity. Good congregation

Daily services are Family Prayers — Daily services are "family prayer". P.S.A. attended

Day & Sunday schools

S. Matthews

S. Matthews Bereford Congre LVI. 37

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

Could not support pastor

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

Result of mothers meetings

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

Good Temperance meetings due to "woman all on fire"

Get good temperance meetings – a number of women "all on fire" –
People do not go to the Churches – go to the Special

Attraction of special services

Services in the Agricultural Hall or Theatres if at all – Many to concerts & lectures of S. League

Free Church Council Group, morals

(*) Free Church Council Group – morals.
Police dont do their duty – got many bad women

Indifference the damning quality

Indifference the damning quality –

A working man's Sunday

(*) Description of a working mans Sunday

Finsbury Radical Club

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

Dark future

Future of Chapel dark – may be closed

Taken with district 4

St Barnabas. Heylyer King Square Chapel LIV. 161

– Only seen after 2 unanswered letters & several visits
a diffuse & simply talkers when found
Nearly 70 – velveteen jacket – looking like "set cross dogs"
Has been here 25 years – Pop. Labourers, warehousemen –
Comm with Stoneley of Communists –

Snowman Chapel Church

Snowman Church – largest in North London – once a fashionable resort – dead now. & great change

St Barnabas. East — Venerable old gentleman - here 37 years
Baptist — Crowding following demolition - family in 50s
Spencer Place Chap — room in Rahere St. a congregation to fill any
LVI. 149 — place of worship -
Draws his congg from St Luke's & Clerkenwell
Purely working class - not many in money
Mothers meeting 300. (200 average) "Very poorest class
2d in 1/ bonus on clothing Club. Excursion &c
Tea 300 to Hastings Each paying 1/9. - Christmas
Club 230 - pays 1/6 receives 3/ worth of goods
Large bands of hope -

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

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

(Taken with district 4)

St Paul Lewisham — Here 18 months
Growth Rs Chap 6 — No poorer parish in London - Every room shows it
LIV. 71 — People need all casuals Waifs & Criminals

Probable fate — Probable fate to be cleared for warehouses

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

Inhabitants of one Street — Analysis of inhabitants of one Street.

District - 6 - (Part of Inner North London)

Parish Notes

Districts ~~5 & 6~~ 6

~~Parts belonging to Hon. East Lond.~~

Parishes included -

(dist 5)	S. Leonards. Shoreditch.	page 1
(dist 6)	S. Augustine. Haggerston	4
	S. Mary -"-	5
	S. Chad -"-	6
	S. Columba -"-	7
	S. Anne · Hoxton	7a
	S. Andrew "	8
	S. Saviour "	10
	Christchurch "	11
	Holy Trinity "	12
	S. Mary "	13
	S. John Baptist -"-	14
	S. Peter -"-	17
	S. Mark Old St.	19

Sidenotes

S'Leonards Buss
Shoreditch. Chap 6
LIV. 37

A man of about 70 - been here 17 years.
Pop mainly low class labourers - with Spitalfields & Canals & Communals
More dark blue than our mark shows.
Shop keepers in High St & Curtain Road all non resident
Congreg. 250 & 400 - (Fairly regular 700/800.) Communicants 300 - nearly all parishioners.
Necessary owing to energetic Curate -
Much people in Norfolk Buildings never come &
Mission attempted was a failure -
Complains of utter inability of the S Sch teachers to teach

Spends on orphan out of own income

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

Gives only to those who come

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

Except Soup tickets

Said he co operates with C O S.

Decay of Atheism

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

Falling into line with High Church

Brought up Evangelical but has "fallen into line" with the more modern school - Began as superintendent of City missions 40 years ago & remains so but worried not begun again - They don't work for the church.

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

Mr Cuff's work.

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

Improved vestry

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

Exaggerated views on temperance "Reasons bribe say, God"

Condition as to morality

Any amount of fornication - very little systematic prostitution

Criminal haunts

Norfolk Buildings a haunt of criminals - Norfolk Arms a notorious place of resort for them -

Health good but for infant mortality

5/6 Part of Inner East London

St Leonard Gosley
Shoreditch Mission

Cuff
Shoreditch Tab.cle
Baptist.

See District 9.

S. Paul Shoreditch — Cont. LII 95

[illegible]

S. Augustine's Burrows
Haggerston Chor. S.
LIII 195

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

Sisters a stronger force than the Clergy

Industries

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

Goldsmiths Buildings

Goldsmiths Buildings (*) built up on site of Almshouses the sale of which is regretted - Shoddy models. Influx of Jews chiefly a source of difficulty.

Work of the Sisters

Eight Sisters to be off for visiting - larger, Eleemosynary. Free Breakfast - dinner - teas - &c - work given to women - tickets given away - old clothes sold at nominal prices &c &c -

"Too successful" girls' clubs (*)

Successful Girls' Clubs - but too successful for the night girls to care for it.

Religious disappointment

Real response v. disappointing - a great parishioner from the religious home of [illegible]

St Augustine Mission Hagerston Cont. L111. 195	Children improved fed rather than under fed
	Drunkenness among women certainly increased.
Treating of children women & drunk (*)	Time formerly for regarding it as a scandal that a woman should drink at the P.H. Women rather reform than attack – On the whole well conducted
Factory girls Xmas Club	Factory Girls Christmas Clubs did harm
	Smoking in a carouse –
Police Question	Order not well kept by police – women kept out of the way
Mr & Miss Cotsford (Congreg.) L11. 107 Dove Mo. Mission	Branch Mission of Cambridge Heath Congreg Church
	Mr C. has been superintendent since 1869
	Miss C is a Board Sch teacher.
Causes of poverty	High rent, mis management, improvidence & early marriages responsible for poverty – As soon as the people have money they spend it
	Insufficient mission accommodation.
"Monday morning" (*)	Attendance at school worst on Monday – P.H.s full of women – Children at home while mothers drink
Parental carelessness (*)	"Children do just as they like – Parents don't care what principles are instilled
C.O.S rigmarole	Does not favour C.O.S. – such a lot of rigmarole
less brawling	Decrease in street brawls
Destructive ways (*)	Destructive ways of the people with their homes
"Characteristics of pop"	Characteristics poverty & shiftlessness. On one in 30 regularly attends any place of worship
St Mary Tanner Haggerston Chos 6 L111. 105	Has been here 13 years –
	Pop decent working class – boot & cabinet trades. Easy work
	Getting poorer – better class moving out – but still there is more holiday [illegible]
Congreg from outside attracted by music & preaching	Congreg larger from outside – though many have lived there
	Mr T's predecessor was a popular preacher – Had fine good musical service
	Made it a fashionable church. the poor don't come.
Too elaborate for the poor	Service too advanced & elaborate – must be simplified.
	Must have a service in which they can take part
Conditions of success in mission work	Mission work no good unless continuous.

S. Mary

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

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

Contrines

Clubs & the Church

Attitude of the working classes towards missionary work

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

Attitude of Nurses

Visitors & Sisters dislike of "Case" papers –

C.O.S. "Case papers"

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

Friendly workers failure

Friendly workers Committee now follows same lines, but is not much drunkenness but great extravagance in drink

Extravagance in drink (*)

Mrs Tucker — works more & more on C.O.S. lines.

Friendly workers — General census broken down

L.V. 25. — Reports &c

S. Chad. Shaftesbury

Haggerston Chap. 6 — died 25th March

Cook

Shaftesbury Mission

L.V. 115

(Connected with Shoreditch Tabernacle.)

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

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

At first feared lest the enemy were trying to get information

Division of district between 3 missions

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

Constant need for soup tickets

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

Gangs of rough lads

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

Effect of our giving

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

Small building with soup kitchen under. Hire N.C. School for Sunday School – morning, afternoon & evening – 500 on books

No paid workers – about 30 voluntary teachers.

Power over rough boys afraid of being "given away"

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

B

St Chad — Cook — St Chad — Shad St Mission — LV. 115 — Cont

Small attendance at Sunday Evening Service - women & children

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

War rageing between the Mission & the High Church men.

People warned against "unconsecrated places"

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

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

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

Mr Cook's teas are an attempt to counteract these tactics.

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

Something every Evening - visiting by tract society

Small benevolent Society for relief - Soup kitchen distinct fund.

Mentions Snelgrove - Baptist - Farwell - Congregationalist - &

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

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

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

have been services under the Railway arch there - Maddock

Wesley an also mentioned - Pauperism increasing - Church work often

High commendation of the Police - many abstainers -

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

Crime not increased - Health bette. Sanitary authorities active

(*) For account of The Shoreditch Protestant Alliance turn

ways see page 129 & onwards -

St Columba Cowleas — Ch of E — LIII. 123

most extreme ritualist Church in Hoxton - one of extremest in London

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

About half seem to get drunk Sun Sat night - & abt 1/4 chronically out of work

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

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

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

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

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

Ignorance of truth — Stress of altar serves as a thief - People ignorant of most fundamental truth

By means of open air services & processions - Congregation seen

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

They do make the proper work - Low street - but not their own street

Three streets off = 3 miles

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

S. Columba LeCouteur Cont

"Intercessions" offered at Early Celebration on Thurs & on Saturday Evening – 120 intercessions in one morning
All communicants expected to confess.
Local indifference to extreme practices –
Procession interesting – valuable as a "witness"

"Warden" & "Confraternity"

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

Relief by the Sisters

"Sick & deserving poor" relieved by the Sisters – £150 per ann
They never lose sight of those over whom hold has been obtained

(See also page 26)

S. Anne Putney Hoxton Chapel
LIII.77

Been here 30 years – living 22 years in two rooms of the Mission House
Small compact parish 4000 people – 550 houses.
"Upper poor class" – lots of money going – not needy
Except through drink – very narrow lives
Suffer from stingy landlord (Lord Abington)
Clubs &c cramped for want of space.
Clergy more about visiting – relations very friendly –

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

Narrow lives of people but not needy

Most expensive all churches

Large proportion of baptisms – Society body Churched
Sanitary administration improved.

Influence of Board Schools

Board schools the most important new influence which time
Drink worse than ever especially among women – "a funny thing"

Cohabitation + faithful

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

Personal character of influence

The response – largely personal – Sense of duty follows

Call it "conversion"

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

Adcock Hammond Sq. Mission
LII. 127

Connected with Mission for 30 years –
This mission is attached to + supported partly by Harcourt Chapel
Mr Adcock is a baptist – Mission works independently
Most important work Sunday Sch & Band of Hope
Get the poorest children – better dressed than formerly
Don't come without boots or so ragged.
Adult service not flourishing – Costers Hall meeting bright.
More open avowal among women –

St Andrew Moore — Twice written to without effect.

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

L111. 229

South of Canal all of the poorest class

Hoxton Can't get workers

Short of workers – some come to Hoxton

Small congreg. – mostly from out side –

None of S Sd teachers live in the parish –

Parishioners go nowhere

Quite 95% of the parishioners go nowhere.

Only children touched – & mothers meetings

Jackson: Occasional services by circuit ministers &c & permanent

Primrose: work by missioning & nurse

L11. 7

Medical mission 3 days a week. 11.30 – 12.30. 2d fee

Free breakfasts for Board School children.

Medical mission. Soup Kitchen &c

Soup kitchen (with bread) at nominal charge or free

Penny bank &c – participated largely in Hoxton Ds Chapel annual

Not much result in attendance

Not much result in attendance at Religious Services

Evans — Has been 10 years in the district –

2 CM

Nasmyth Hall

L11. 79

Considerable tenements – difficulty to obtain sub letting

Fair working men, but drink a lot

Holds no meeting for Children who are well looked after elsewhere

Children well looked after by others

Not much for Sunday school –

Numbers attending his mission services are increasing slowly – but many leave –

the respectable go

Get respectable & leave the neighbourhood –

Works under Mr Moore & sends relief cases to him

Few in Wilmer Gardens attend any place of worship –

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

Children to decide for themselves

Difficulty for families with children to find accommodation

Great difficulty in getting decent lodgings for families with children – Practically forced to Wilmer Gardens

decrease in rowdyism

Distinct moral improvement in last 10 years – evidenced by decrease in street disturbances – used to be tremendous brawling

The original Wilmer Gardens people (small houses) went to Walthamstow

S. Andrew - Osman
Hoxton Costers Mission
LII, 182

Gen'l Superintendent.

Hilmer Gardens a little hell

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

Swarming with chieaven

Where S. was a nest of brothers

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

degeneration of district

District as a whole has degenerated - people from

people coming from Centre

Centre working out - each room let separately

Mission started 1861. I been here since 1881 -

large premises - All workers voluntary except hall keeper

Mission Church 421 members - more go than come

transfers to large missions

out transfers - as a rule go to some large mission with a church membership like Champtings

Cong. working people who were poor have improved

Congr. all working people - have belonged to the very poor class but have improved - many used to be "my boys & girls" - kept in as workers & now their children come "we have raised them" now people say "what a nice decent respectable lot of people" - In the loving schools they get the higher type of children

drawn from old scholars

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

Set his face against the loafing class.

See full report with accounts page 193 -

Charitable relief principally to those we know

Feeding the children

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

Their own dont need it

Their own S. Sch children do not need it

A few may children sent to Holiday homes &c

Drink worse because of a worse class coming.

Drink worse because getting a worse class

Thus class is to blame

Thrift yes amongst one class - there are two distinct classes

S. Saviour Dundas Horton Chap. L111.15.

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

Contrast between parish & congregation

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

Extremes of High & Low in Shoreditch

Shoreditch suffers from extremes of high & low.

Social agencies - a lot going on Great on dancing

Costen Hall & Hoxton Hall free & easy work

Spoke of Costen Hall & Hoxton St. - free & easy services - rotten to pay & rotten to do - both pauperised. Take the money away & they vanish in a week

Based on the giving

Attraction of preaching

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

Overwork & many [illegible]

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

Boodle Napper L11.123

Small affairs - never replied to our letters

Dimble Harvey St Presbyterian Mission L11.89

Branch mission of Highbury Presbyterian Church
Work concentrated on two patches south of Canal
Some of congreg come from beyond - but have mostly lived here
All week day meetings are late 8.15 & people can't come till
Even cheap ones do not close till 9 or 9.30
Large number of social meetings are held - See list #93.

Limitation of spiritual work

Report regrets that spiritual work can only be carried on to a comparatively limited extent -

Result of tract distribution

28 tract distributors - result "as advertisement" does appeal

Drink blights the work

Drink the one thing that most blights our work

Work is growing - for a few years only held their own

Deterioration of district

District has deteriorated morally & become poorer

Improve & go

Old story - improve & go - Come when in appeal to the mission

Come to medical mission

Mission thoroughly alive.

Christchurch Kelly Hoxton Chapel
LIII. 213

no important change – 30 years

Hoxton a bad "beggy name"

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

Hurst Congreg
LVI. 21

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

Garham Bethesda Gospel Hall
LII. 47

Brethren

Principles of the Brethren

no large live here

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

St Johns Parish

failure of work amongst the poor of Hoxton

Special Evangelists in 1883

Tract dist unsuccessful

Coldness or indifference has increased

Watchnight Service

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

St Johns Parish

Christ Church Barham
Hoxton. Bethica
LIII. 47
Cont.

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

lack of workers all very poor alike

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

as poor as ever

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

Holy Trinity – Cartwell-Robinson
Chapel
LIII. 171 (*)

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

large social views & consequent impatience

Uselessness of outside workers (*)

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

money all he asks (*)

All I seek outside is money

What S. Sch. teach (*)

S. Sch on Dorpfeld's system – "Teachers tell Bible
stories – tell the children that God loves them & that
they must be kind to one another – all very nice
but not the faith" –

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

(*)

"We are always alert" – like the people to come early

Early Church & then Liberty on Sunday (*)

on Sunday & then for rest of day do what they like – But numbers are

Advantages of Sisters for visiting (*)

small – Advantages of Sisters' for visiting over Curates

(*)

Temperance Society goes on regardless numbers but a grand
very pleasant among themselves.

Pleasant grand of the Temperance society

Lack of intimate knowledge of the poor possessed by nearer

poor con lack of knowledge of the poor

Influences Mansion House relief –

Incorruptible Sanitary authority

Praised Sanitary Authority – incorruptible.

Electric policeman. Spoils the beat –

Police in with the Publicans – hopeless question
a policeman in uniform in civil ought to be ashamed of himself for "spoiling the beat"

Holy Trinity. Cardinal - Robinson

A good deal of cohabitation - not so much prostitution
Lots of thieves though not the centre of criminal London
Various classes of thieves - ascertained habits

Cont.

Cohabitation not prostitution

Lots of thieves of same class

Quantities of money going

Children's pocket money

Lack of domestic economy

Not much thrift - astonished at amount of money going
Children lots of pocket money - more than his have
Much lack of good management - no knowledge
of domestic economy -

Health fairly good - on sand -

House room

Never a house to let - So near the City -

need for better buildings & wider streets

Lower buildings & wider streets needed

low political intelligence

Low political intelligence - & great indifference

don't care abt church

As regards the church not a trace of hostility - simply
don't care about it - "very nice - but they don't come"

not abt Hall of Science

Hall of Science supposes that as they were not
come to Church the working men would come there
not a bit of it - would probably prefer the Church
but really wants to be let alone -

S.A. constant change

Spoke of the efforts of the S.A. - effects of constant
change found necessary - momentary success &
the novelty away - till another change is called for.

Amusement v. not & pipe

Active demand for amusement - but on the whole
give a man his pot & his pipe & he will be best pleased
There is the hopelessness of it -

St Mary Deverehouse
Hoxton Chapel
LIII. 14

Neglect of Hoxton companies last two

Influence of Boys Brigade

Results of visiting

Ministers 17 years
Parish has been & is exceedingly poor -
Many costers labourers &c - Neglect of Hoxton companies
to last two - Boys & Girls Club have little or no
effect in bringing people to church - but influence has
been good without being gloomy - S.Sch teachers
drawn from congreg - far from satisfactory
Whole parish visited once a year & attempt made
to record results - not successful - impossible see more
than one family in each house - visiting easier in Dwellings

St Mary Decorcaux Cont LIII. 4

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

Convert to C.O.S.

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

Salvationists have the old Grecian Theatre

S.A. inoffensive

Inoffensive but fail to touch the people

Baptist Chapel closed. Parish too poor for the Dissenters –

Parish too poor for Dissenters

Pleasant ways of the Police

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

Drink increasing greatly among women. Perhaps better among men – but still terrible. P.H. a very low lot

drink

Crime

A good deal of crime.

As to marriage they begin to walk out 00 conformedly early & many very young. – Struck by the sense of honour – a great deal of chivalry. – Stick to each other faithfully. – Prostitute around almost entirely from the servant & barmaid class. – Girls won't remain in service

Chivalry in relations betw young men & young women

Prostitutes from servant class

Burial insurance

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

Thrift among children

Thrift increasing among B. Sch. Children –

Health wonderful, good –

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

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

St John Baptist. Pownall Hoxton Chapel LIII. 3

Man of alone 75. – been here 34 years

1/10th Small shop keepers 1/3 artisans. rest labourers & casuals with very criminal element about Nile St

population

Criminal element. Nile St

Parish got constantly poorer – Small congregations

Small congregations from outside

Most of those who come may are from outside – Those who come are of shop keeping class. – There are the mission services however. –

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

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

Wood – Younger school of non cons – clean shaven – active – energetic
Wesleyan Mission Northdown Rd bent on success – too pushful –
L11. 157 Been here 7 years – came to a district, chapel
less than 100 has now 500 members & a Sunday
evening congreg of 1000 or more – a full chapel
The test of success This church & Costers Hall the one successful place
in Shoreditch – all the rest empty or nearly so
They do not go on right lines – Cuff not really Shoreditch
|| & drawn many from elsewhere – St John Hoxton with
sittings for 2000 gets 70 or 80 morning & 100 or so night.
Same elsewhere – Remarkable how few in London attend
proportion of non attenders no other part like it – He estimates than 95% do not
attend any place – used to put it at 90% but experience
has led him to revise this – a leading minister agreed with
Habits against Ch going him – not hostile but habits & the struggle for existence
one exceptional method wanted all against Church going – One exceptional method wanted
& these he uses without stint –
Slate club titles uses Greatest lever the slate club with 1200 members – as
President gets names & addresses & entry of the homes
Mothers meetings & bonus clubs 2 very big mothers meetings – with coal & cloth bonus club

St John Baptist Wood

Wesleyan Mission
LII. 157
Cont

Medical mission &c

Social life of Good Templars &c

Sat'y free concerts

all open to all

Members in Church membership & class work

Dislike of Londoners to say where they live.

Close balance between income & expenditure

dressing of the young women

heart breaking removals

Also medical mission & dispensary. Lodge adorn
Temperance work - Sons of Hope & Good Templars &c
with plenty of social life - Public Entertainments every
Saturday night - free Concert in Church during winter draws crowds
All throws open to every body - no sectarianism
& no 'sheep stealing' as they attend no where.
Everything is but a means to draw the people to Church
Each bone is the Church membership - & class work
About 12 classes. Each meet under their leader
once a week - every member attached to some class
Many Londoners prefer not to say where they live
Tries to break this down - does nothing losing them.
Keeps systematic street registers of addresses
Members mainly working class - many quite poor -
Income & expenditure run equal side by side -
Extra Expense one week - arrears the next
Numbers of his Congn are young women who work
in the city & dress astonishingly well on quite small
means - daughters perhaps of former residents who have left.
These removals heart breaking - a constant stream which
Apart for medical mission - little given & always in debt
Money all raised by voluntary means -
[See account of visit to this Church by Argyle - "Page 175."
(transferred to "Visit to Churches. C")]

Buttle

Bible Christian
Jubilee Chapel Peel St
LVI. 123

Hard repulsive people

instability noticeable

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

Bitter hostility in Street
& they devise to get hold

6 Parish of Inner North London

St John Baptist Cattle – Relieve not much – but rather loose – Clothing Coats
Bible Christian T. are sent by Devonshire friends – never money
Cont. Except in extremely hard cases – sends coal sometimes
LVI. 123. without saying who it comes from – to avoid bribing
never helps cases of drink –
Belongs to London Bible Christian Council –
No cooperation. Every body for themselves – Plenty for all

Character of people

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

St Peter & Hoxton Hopwell Been here 3 years
Hoxton Chap. Co. Pop. almost all poorest working class with criminals
LIII. by in Hoxton Market – degraded & hopeless people
Hopeless degraded people
Woman generally work as well as the men
Many conf. 24. Every Sd – Mistake to build a
No church Sday receives the Church here – want the workers – not the Building
workers only, requires
No mission service. "Don't believe in Extra Effort"
Extra effort no good
better go bloodying one – Small mothers meeting. Small
School. They go where they get the most – Appeared
Children go where most is given
to the Christian Institute Hoxton Market
As to visiting – don't like to intrude – only go where
People take offence at visiting
I shall be welcome – believe unpopularity of Church
Partly due to the claim of visiting day when –
No lady workers
would be glad to have ladies to do it – but they have
none – lack the glamour of the East End.
A grant of £25 for Mr. V. R. A. not a penny more given
'You will find me a good deal more straightforward
than many – I don't believe in hiding things when I
Church no influence.
tell you the Church has no influence at all – it
practically touches no one on their moral side.
Mr Cuff's Tabernacle the most healthy organization – but
they give away a great deal – but Mr Cuff very much alive

Christian institutes given up had to close – often all the end was open people – Neither Hoxton nor Bethnal Green institutes have succeeded – Hoxton Mission a failure – Bethnal Green a very large one – Mr Cuff's Tabernacle

St Peter Hoxton — Burtt — Christian Institute — L11. 57

All Mr Burtt's family assist

Improvement in last 10 years

Superintendent – In workshop mending pair of shoes when using his dinner hours – Places packed with benefits. His business is the making of horse clothing – Earns 40/ a week. Mother is assistant Superintendent. Daughter assists. Immediate district improves greatly in 10 years. Hoxton Square dark blue rather than black. Rodney Residences cleared – place renovated. Old inhab. went to St Luke's or to workhouse. Hoxton Residences also better – re arranged –

Prevalence of painful poverty

Dinnerless children

Prevailing condition painful poverty – of 150 children who came in ½ down yesterday 132 were for Catherine St School with tin tickets indicating that they were otherwise have had no dinner. Have 4 halls – no paid workers – but about 90 volunteers – many come from a distance.

Connection with Rev Henry Williams Church

Rev Henry Williams is President – & his church supplies funds & workers too –

A great deal going on – see report (page 63) – Only one visitor – confined to the market & adjacent courts & streets since – Bands of Hope – Phoenix Lodges &c. Religious meetings (excepting S. School) small & ill attended – Sunday Evening Service converted into Bible class – Work among children growing. They are becoming better & cleaner – Retain the girls & youths by classes & guilds – Work is hard to get the Fathers & Mothers –

Small attendance at Religious meetings

Work among children growing

Retain girls & youths

Charitable relief in kind

Charitable relief in kind on a large scale – Food, clothing, & gifts to children – Clothing sold at nominal prices – some charge always made. Christmas dinners are given – & work when possible (See extracts from diary of work to page 69.)

Nominal prices

See extracts from diary

Secret of success

Success mainly due to Mr Burtt's intimate knowledge of the people & their adaptation of means to end. See copy of monthly record page 71)

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

St Monica Hoxton Square
Father Kelly has been here 34 years.
Area covers the whole of Shoreditch & part of Bethnal Green – Poorest RC district in London
Also 2000 RCs – Irish & nomadic – mostly Irish but a good number of English converts "who had tried Ritualism & want a settled faith"
700/800 to mass on Sundays many – but not more than 1/4th really keep their duties.
Effect of pews at the doors — Church entirely free – no pews at the doors which is apt to keep the poor away – most give something of free will
Success of Girls Clubs — Clubs for girls – Boys Clubs failed more than once
Failure of Boys Clubs — "They want what we can't & won't give them"
Character of Hoxton Mens clubs — Mens Clubs of Hoxton no better than brothels –
* One in Hoxton Sq was open practically all night & men took women in habitually – Impossible for the Church to compete
Attendance at schools very bad –
Relief a cause of pauperism — Give scarcely anything – Relief a most principal cause of pauperism –
Church lacks a firm grip — Church not a very firm grip of its flock –
Leakage of lads & young men — Great leakage especially among lads & young men though they don't go to any other churches – but many keep away, conscious of bad lives
& the explanation — Hoxton getting poorer & swarming with thieves
Hoxton getting poorer & swarming with thieves — Bad condition of open spaces under the vestry
Open spaces & the vestry — One of the most crowded districts in London
Drink — 47 Public houses in Hoxton St – People overcrowded

St Mark Shoreditch — White, Chap & — LIV. 61

Here 11 years – Poverty has all pulled down now mainly decent working class –
An Excellent Choir – Periodic Oratorios or Cantatas:
Destruction of poorer parts — Congreg – small – variable & not parochial – Those who have left
Music the attraction — Clubs & Institutes tried & failed – Day Schools for Moderating classes
Clubs & Institutes tried & failed — Very poor, indeed – Richer charity for Church people
C.O.S. has made Ch. unpopular — Used to work with C.O.S. but it made Church unpopular

St Mark. White Shoreditch Ch 1876
LIV. 61
Cont

Close to Hall of Science - many men still call themselves atheists - but are no longer aggressive
Sun Chilean to S. Sch -
Wesleyans a power in the neighborhood & also the Duckers.

Aggressive atheism dead

Police not efficient - Drunk. P. Houses well conducted
Health excellent - some insanitary houses - no two families share same WC. on building, each tenement shares have separate room -
A pleasant Curateon man -

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

Energetic - coarse & unsympathetic face -
Costers & thieves described the mile S. People -
The Grecian Theatre holds 2000 people -
Corps numbers 174 soldiers & recruits & 120 juniors -
(Capt Lt. 27 band men - 36 sergeants & 22 junior officers)
[* Two thirds by Lay men & first twenty years *]
Ordinary routine of service - Knee drill - Volunteer meeting, &c
Small attendance - for 100 to 300 - Lovely attendance a mixture - some very rough - Small Sunday School
They are making progress - 24 fresh soldiers enrolled since he came 5 months ago - Largest collection for self denial week £7 - of which £25 came from only the Chilean

Contributions of the Chilean

Financial burden heavy - need £11. a week for expenses - rent alone be £7 - Going to leave the Grecian in Sept -
The place is evidently a white elephant

Parish St Columba Mornington Crescent Hoxton Hall
Friends Mission
LV 101

Originally a music Hall & still betrays its origin
Has 2 galleries & seats 900/1000 people -
Centre from which 'Blue Ribbon' propaganda started in London
Taken over by the Friends 2 or 3 years ago - Mr Howell been here 18 years
Shifting & very poor debased population

LV 101

Small adult School. & Gospel Meeting - & large Sunday School (500)

Quaker work

Women's Help one another Society - about 100 - including a Maternity Soc Coal & Clothing Club &c &c - Girls Guild of Good Life - 427 girls
Much visitation - & Temperance work. 500 pledges last year
Nursing - by little Charitable lending - no special funds - nothing in debt.

Contrast with St Columba

St Columba's treats have drawn them Chilean aid
Police if we want help we give them it. A drinking neighborhood does not believe there is more drunkenness than there is on platform

St Columba. Mountjoy Hoxton Hall.

Cont.

Formation of mission church

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

Temperance the chief work

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

Mr Howells personality

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

Braithwaites influence at Bunhill fields

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

(3)

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

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

GHD. 30.10.07.

Copied. 12.10.1900 (BC.)

1

Copied

GH 17/2/07

9 fols.

Work of the Church of E.

Districts 6. 5. & 4

	Church	Clergyman	Page		Church	Clergyman	Page
5	S. Leonard, Shoreditch	Buss	1	5	S. Paul, Bunhill Row	Smith	4
	S. Augustine, Haggerston	Burrows			S. Michael, Shoreditch	Evans	5
	S. Mary —"—	Tanner			S. James, Curtain Rd.	Alfred Buss	
	S. Chad —"—	Sharpe			S. Agatha		
	S. Columbia —"—	Courteur			S. Mathew, City Rd.	Ford	6
	S. Anne, Hoxton	Puttock	2		S. Barnabas, King Sq.	Heyliger	
	S. Andrew —"—	Moore			S. Paul, Pear Tree St.	Leathwaite	
	S. Saviour —"—	Dundas		4	S. Peter, Clerkenwell	Griffiths	
	Christchurch —"—	Kelly			Holy Redeemer —"—	Cyre	
	Holy Trinity —"—	Cartmell Robinson			S. James —"—	Rose	7
	S. Mary —"—	Devereux	3		S. John, S. John's Sq.	Wood	
	S. John Baptist —"—	Pownall			S. Peter, Saffron Hill	Canney	
	S. Peter —"—	Hoppell			S. Alban, Holborn	Suckling	
	S. Mark, Old Street	White			S. Andrew —"—	Blunt	
5	S. Clements, City Rd.	Longridge	4		S. Bartholomew Gray's Inn Rd.	Golding Bird	8
	S. Luke, Old Street	Perry			S. Philip, Granville Sq.	Green	
	S. Thomas, Charterhouse	Swann			S. Mark, Myddleton Sq.	Giveen	
	S. Mary, Golden Lane	Patch			S. Jude, Gray's Inn Rd.	Bolinbroke.	

(5/6) 1

S. Leonards. Shoreditch. LIV 37. Buss.
Rector. 2 Curates. Mission woman. Bible woman. Nurse.
2 volunteers, Lady Visitors. 22 S. Sch. Teachers 2 ACM
Church. Schools. 1 4 rooms.
3 services. Sunday. 2 in week.
many. 250 Sunday. 400. 700/800 fairly regular
read, all parish rooms. 300 communicants
Coffee, tea, not & dinner according to circumstances
Mission for Norfolk Wks afternoon
Mens Club Boys Club. 2 mothers meetings. Women's Help
S. Sch. 220. teachers can't teach.
Staff. visit for hospital house.

About 40. tall thin. fine features. but weak face
white hair & thy beard give venerable appearance. Baxter
visited 6 March 1898. Full body of Churchers
a small congreg. 50 at first. 6 May. bells pulled
with Sunday. mostly middle class. E.S.

(6) 4

S. Augustine Haggerston. LIII. 195. Burrows
near. 2 Curates. 2 mission women. 13 Sisters & 2 Sisters
Church. Ad. Sch. rooms. Night S. 4 rooms near. Prior. Nellies
Sun. many Sun. Hyde Park & part only then.
300 200. Communicants roll 400.
S. Sch. register 950./1780. 310/22 teachers. 4 boys Sch.
Sisters manage. Girls (Infants) Schools. S. Michael's Sch.
mission of forwarding. Mothers meeting. Crèche. Kitchen
Cheap dinner. Night School classes
Boys Hope recreation (girls). Library. C.E.T.S.
Home for destitute girls.
Much charity going

Interviews in the Priory. head quarters of Sisters. 1 May. 1898.
Mr B. tall. kind face. infirm cough. thy beard. fond
friends with the Sisters & amused by their talk
lovely tea & cake. when any strange guests in was put
55 years old or so. 13 Sisters work in other parish
one of these a walking encyclopedia of the parish
keen & narrow. the other more sensational.
boy active. the Prior gave a lot away. (Crafton) Congreg. [Baxter]

(6) 5

S. Mary. Haggerston. LIII. 105. Tanner.
near. 2 Curates. 5 Sisters. Mission woman. 8.75 visitors
6 workers. Asst Visitors. 60 meeting Cong.
Church. Schools. Diocesan Schools. Institute. Missions to
Holy Rood. Parish room.
HC Mat HC Sermon Even
8 11. 12. 3.30. 7.
(150) (400) many fornicators for Dalston
The poor in very small numbers. Service too elaborate
245 Easter Communicants. 7 May more all Tories
Mens club. (Chiefly billiards). Boys club empty
S. Sch. 550 children

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

(6) 6

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

(6) 7.

S. Columba. Haggerston. LIII. 123. Courtenay.
near & 2 Curates. 3 Kilburn Sisters. 1 Lay
1 Nurse. 20 District visitors. 40 men & 24 Allar Servers.
27 S. Sch teachers
most for parish
Church. 600 Schools. 95 rooms in Keawick
Shed & room (brass band practising in room.)
Services. very high. seven divided.
many. 11.15 Cong.
300. adults. 500. (women sing packed)
(all, go when Mass is over)
S. Sch. 400/300. 2 Bible classes 70 in each
Communicants roll 270. carefully kept
Few seats reserved & neither time nor accommodation
Communicants devoted into wards of a Confraternity

40/45. close, shaven. with chuckles for children
quiet voice. Sang. speech. courageous. [Baxter]
Have had great bother with them about the children
Bishop
lately given so many treats & to draw children for them.
Monsignor Hoskin said
Visited. 27 Feb 98. many. 50 men & 20/25 women. 1200 ch
practically an HC service.

(6) 7a

S. Anne, Hoxton L111. 77. Pattrick
Vicar. 1 Curate. Mission Woman. 76 S Sch. 7 others
Chapel (700). Mission House. Hire Bd Schools
Morning 200.
40. 100. Service Mod. high. 70 Comm.
S. Sch. regular 100/90
Penny Bk. Temperance agencies &c.
Has our own a sorty club. Coal & clothing clubs for Mn

Here 30 years. has been 22 years in 2 rooms in the mission house. Snuffy dusty unprepossessing but must have strong qualities working here. Singular man — a man of about 50. Aos
Congregation very limited. Adcock
Very small. never heard of more than 33. Oldman
Visited 27 Feb '98. Morning celebration. hardly 30 present. all ?c.
Shockett. Footlar. Aos

(6) 8

S. Andrew Hoxton L111. 229. Moore
Vicar. Curate. C.A. Sister. L.C.M. 15. S Sch teachers
(We are under manned. we can't touch the people)
Church. Institute

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

Choice promotions. old parishioners. many S. Sch teachers live in parish
Nothing really going on except. Mothers meeting thursday
Alternate calendar. S School 200/300

Hutton to twice without effect but was pleased when called on. also 40. Constantly smiling least face Poster
Very few attend). Evans LCM.

(6) 10

S. Saviours - Hoxton L111. 15. Dunster
Vicar. 3 Curates. 1 lay worker - paid. No asst. vicar
30 S. School teachers only 2 living here but read all sorts
Church 1900. Schools - free then & full - Ch House 120
11.0. 8. 10.45 11.30 (200/250) 7.45. 6.30 Evening Mission Room (500) - devotional & decent
Mission House 10.30. Ch. 6.30. Ch —
Daily. 7.30. 8. am & 8. pm. Magic lantern & but Church often full
S. Sch 500/450 —
Ritual not extreme
Lots of social things. Workman Club - Mount Pleasant
lectures &c. Great on dancing —

Is about leaving for a country living - Man of 35/40
Non freehand strong face. hasty eyebrows. frank. Aos

(6) 11

Christchurch Hoxton. L111. 213. Kelly
Vicar. 1 Curate. 1 lay worker. 1 male
no local volunteer help in Mission.
Church 1000 - very small Mission House
Communicants roll 160 - all respectable
Social activity. Lacrosse club
Sunday. 11. 6.30
50/60. 200.

About 65 - Born in Hoxton - first vicar 38 years ago - like head of Pegasus - only more cauliflower & potatoes
Generally orderly outlook. Aos
Visited. 27 Feb '98 - 11.15. Congn 50/60 - very respectable. Aos

(6) 12

Holy Trinity Hoxton L111. 171. Castnell-Robinson
Vicar. 2 Curates. 1 lay reader this wife -
a gentleman fund. 16 District Visitors. 40 S.S. teachers
Church (550). Lady Chapel room (300). Schools near
9.30. 11. 11.20 & 11.30 Evening
40. 70 150 Mission Service very fine work
Regular Communicants roll 220 -
Feels the loss of some sisters.
S. Sch. 500/450.
Social agencies active -
Men's Club (120) Boys Brigade 60. Band. boxing -
Ambulance &c Girls guild (30). dance Scis &c special area.
Homes of rest margate
Mothers meetings "& all those women things"

Active member of C.S.U. friend of Academy - full of the social aspect - minding money in living &c
Impatient of mothers meetings &c - Big man. Aos
rather concentrated - amusing & attractive - 35/40

(6) 13.

S. Mary Hoxton – L111. 147. Devereux

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

Vicar. 2 Curates – Mission Lad, 30 Volunteers for Congreg.

Church – Mission House. Boys Club.

Mony. 20/30 Soc. 150 – Service high.

S. School. Boys 96, Girls 145, Inf. 95, Evng. 120 } 456. } Working Lads Institute, Britannia St.

Mens Bible Class 19. Women 17. Temperance Soc. 80.

B. of Hope. 170. Lads club 25. Girls 22 – or at Mission Hall Mile S.

Cheap dinner 9 & 22.

Communicants. Guilds. Guilds for men, women, Boys & Girls.

(6) 14

S. John Baptist – Hoxton L111. 3. Pownall

about 75 – getting feeble – but a handsome old man, refined attractive face – feeble, poverty of health. Baxter.

Vicar. 2 Curates. 5c Reader. Mission Woman.
3 Melanesian deaconesses. 4/5 Out Vn. 40 S. Sch 7

Church. Schools. 2 Mission Rooms

8. (not 100.) 11. 6.30 (more) – Holy at Mission Hall. Shop Keeps closed Thrally Bon Bon Sac.

Mothers Meeting – B. of Hope. Cricket & football Club.

S. & S. Lodge. Penny Bk –

Day Schools 600/700. S. Sch 800

(6) 17

S. Peter. Hoxton – L111. 67. Hoppell

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

Vicar. Curate. Missionaries. Women Mission
12 parish visitors, teachers & magazine distributors

Church – School. Church House.

Mony. Ca. 24. Soc. 80 – "they come"

Mistake to build the Church – No Mission Room.

Mothers Meeting 40/50 attend

S. Sch. 140 –

(6) 19

S. Mark – Old S. LIV. 61. White

Grey haired man 40/50. handsome intelligent face. more artist than parson – Baxter

Number of sisters working & their efforts clean. – Wheatley H.M.

Vicar. 2 Curates. 1 lay agent – absolutely, plague on to Volunteers. or female

Church & Schools –

4 Sunday Services – once a month an oratorio or cantata when chancel is filled – afternoon Service otherwise only varieties not days Cong.

Probably musical enthusiasts like Rainey –

Mothers Meeting – Band of Hope. Choral Soc. 50 Mem. the my Success.

Clubs & Trade & Pavilion

Day School – Tradesmen class –

S. Sch 400.

Visitor. 20 March 98. Mony 17 well dress women & 3 men – with Jona Sch Chr & my & Girl Choir – CB

(5) 10

S. Clements, City Road LIV. 111. Longridge. about 60. Small plain insignificant. but face lights up when he smiles - very shy & reserved. Baxter

Vicar. 2 curates. mission woman. 4 visitors. + church, chaw 40 volunteers

HC
8. 150 Choral 11.30. — Evening Say. 7. — 250 —

a considerable number live outside low neighbourhood very few men come - Services very high
Intermediate weekday services - aver 25 a day.
Mothers meeting. Girls Clubs - Ch. Lads Brigade 80 not successfully
Mens discussion meeting.
S. Sch 500. Teachers not satisfactory

Seldom meet them - they devout but dont fill many to church - Summer lunatics
they active with tracts & otherwise - thick headed
Typical good high Church real influence on a small number there really poor - very meek & mild. Its relief unpractical. Prob C.O.S

(5) 10

S. Luke. Old St. LIV. 153. Perry

Rector. 3 Curates - 3 mission women. 3 or 4 teachers + 60 S. Sch teachers

Church. Mission Room. Patch. 1100 2 Boys S. Schools hired

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

3 Mothers meetings - all else dead or dying when Perry came - He has started Young Mans Club & Temperance Soc
S. Sch 650 -

One here a month or two - quiet reticent sensible looking man - probably broad. Baxter
Pretty relic in Abbeyfield time, dont know the new man. Mich
Visited 20 March 98 - many fully 200 besides a lot of ch. Middle class parochial congr. All music more hopeless Say - mostly young. CA.
Straightforward sensible. Not C.O.S

(5) 9

S. Thomas. Charterhouse LIV. 123. Swann
Sq. Goswell Rd

Vicar. 1 Curate - mission woman, 25 S. Sch teachers all from outside

Church 450. + 2 Gram Schools.
S. Evening 120 many distinctly less - 60.
125 Communicants - of whom 25/30 churchmen
S. Sch. 260/200 - more not parochial.
Day Schools - 600. above elementary level.
Well attended by clergy - has educational work

Well groomed man of 50. Close shaven bad chin - tall corpulent pompous - looks like a butler but no fool - Avers
Visited S. many - at 11. 1 Clergy & 7 Cong were scattered over church - Evening quite a congreg - perhaps 200.
Stiff free go. Clergy & choir. CA
Sermon fair - leaves things to Noble Woman. Not C.O.S

(5) 8

S. Mary. Golden Lane LIV. 137. Patch

Vicar. 1 Curate. 2 Kilburn Sisters - Excellent women not from the Notting Hill Rd. Lydia & Eustace
Impossible get workers - not East End
Church. Schools. Mission House
HC
8. & 11. Choral. (50) Choral 3.45 Evening. 7. (150) (very few men)
High Ch. -
Perfect dont care for mission services nor sermon
Working Mens Club. 80 regular - no Sporting Club
Small boys Club - all attend ch
Sunday Sch 330. Ch & 20 teachers

about 60 - tall thin - well cut features. Clean shaved - Pleasant cordial manner - Cassock. Baxter
Visited 20 March 98. Cong. 25/30 women 5/6 men & S. Sch all decent Ch. middle class. Music good & classical
Exercises good lighthouse - relief fair. Prob C.O.S CA

(5) 7

S. Paul. Dunhill Rd LIV. 17. Smith

Vicar. Curate Deaconess. Mission woman. 4 Volunteer visitors

Church & Schools. Church House
8. 11. 4.30 7.20 (30/40) (mostly women - many poor)
Mothers Meeting Church Guild - S.P.G. Penny Bank
Ch. Lads Brigade - Young Mens Club.
S. Sch 500. on books

about 60 - stout comfortable looking. Baxter
Visited 20 March 1898 - many 100 adults including none of soldiers in red - also number Sch Ch - Good choral Service - Church looked fairly filled - In Evening much more crowded - Church well filled CA
Dont think much of them - odd to be made. Prob. C.O.S

(5) 3.

S. Michaels. Shoreditch. LIV. 93. Evans. Vicar 30 to 40. Tall big bony. clear shaved. fresh healthy complexion. dressed in Cassock. Gown hard working parish priest.
near. 2 Curates. Nunc. 2 Sisters. 12 Scripture Readers
Church Schools. Clergy house
8. 9. 10.45. 11.15. Chorum Service. ~~Evening~~ - Mission Serv.
Sunday 250/350 120/150 700 200/300.

Weekly - 7.30. 9.30. - 8pm & often missions
Saints days. 6.45 - Week day Congs often as good as Sunday
Genuine working Class people
Easter Communicants 150 -
Lads funds, cricket + bible classes. Schools glory &
2 Mothers meetings. Band of Hope - Girls Class organized.
Club for single lads -
S. Sch. 250 attend -. Ritual rather higher than S. Columba
Kensit has "branches" here -

(5) 6

S. James. Curtain Rd. LIV. 3. Alfred Russ. 65/70 - attributes most credit to his wife & daughter - Mrs D. Meeting pen Sch. - Mr D. is a large man wore cassock & biretta - CD
Near Curate - Male & female lay agents.
Church School rooms (large assembly hall School)
Services many. Sung
not only high 300/500 700/100 ("Mettigan")
Mothers meetings &c

St Agatha.

(5) 12

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

Vicar. Curate 2 paid ladies. 6 Vol. Dis. Vis.
Ch. Schools. Club & mission room.
Ordinary Services - middle class congreg. from Bamby & city
Parishioners hardly at all
Morn. 500/600 Even. 500/600. impractically full.
Prot. Sist. Int. Sisters. Daily Services Medical, family prayer.
Day & S. Schs. 500 Children
Young Mens Society & 2 girls societies nightly.
Workingmen's Club. weekly.
Children dinner bi. weekly.
Lay house visitors.

about 45. big, small slight & delicate. intense, long-phase looking - only here 2 months - describes himself as a liberal Churchman ready to cooperate with any one. Baxter
Visitor 11 Dec. Fair Cong. 200 parishes. CD
A new man seems sensible. Prot. C.O.S

(5) 13.

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

Vicar & Curate & Mr H.
Schools handed over to Mr Walsford of S. Lawrence Jewry.
3 S. Service & 1 week day.
Small congregation in a huge Church.
Sunday class & guild for girls.
Day School the only success.
A hopeless, dead affair.

Only seen after 2 unanswered letters & several visits. Int. cordial when seen - a diffuse & lazy talker. Baxter
Pale, grey haired man of 70. Velveteen jacket & muffler.
Visitor. 11 Dec. service over. little remnant of gay people. CD
Lazy, old fashioned & sleepy, but does not have anything Prot. C.O.S

(5) 14.

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

Vicar. Curate. Scr. Reader. Mission Woman - 2 Deaconess.
Church & Mission Hall - Organist & Choir matters.
Sunday Services. 11 6.30. Thursday 7.30
50/60. 250 - not many parishioners but increasing. 70/80
Mothers Meeting & Clothing Club. - Mid. class fairly warm
Girls Club - Juniors Rd of Hope. Scr. Temperance Soc.
Mothers Sewing - Mens club - 70/80 of high class.
Temperance cocoa rip room — Who does come to Ch.
S. Sch. 5/600 on roll. 350 attendance.

about 45. - burly heavy, lazy - bald. large dark moustache upshrinked face. - Baxter
Visitor - remarkable musical service & boring. CD.

(4) 1

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

Vicar. 2 Curates. 2 lay Readers. Deaness, Deaconess.
Mission Woman. Workers from Ch. Miss. College.
80/100 volunteer workers. 50/60. S. Sch teachers.
Church - Mission House. Schools
Sunday 11. 6.30 - Mission Service 8 30
(250) (400) + many Special Services
Many parishioners - 300 communicants
Some fine reformers.
Young mens Soc. 100 - all church or Bible class men.
Bible Class Union - + usual Evangelical agencies
Mothers Meeting & J. School. 900/1000
Day Schools. 500 -
Systematic visiting by parish staff -

Stiff, Welsh accent - about 45 - See Minutes in Fortnightly. Baxter
Hard working Evangelical - Modest & genuine.
Probable too favourable an estimate. Baxter.
Works hard. Intensely sincere man - relief to poets. Prot. C.O.S
Visitor 11 Dec 1898 - 50 present a stately motherly woman. CD

(4) 2

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

Vicar. 2 Curates - Nurse - 18 Visitors - Mission
2 Sisters of Bethany.
Church. Mission House. Small room
11 Morn P. Solemn Incense. Chants Sung
8. 10 30. 11.15. 3.45 7 Mon
Church works full or nearly full - 450 on roll of Communicants & last Easter. 345 - many not actually parishioners
Guilds of S. Pancras & Blessed Virgin for Communicants
" " Good Shepherd for unconfirmed children
Bible classes - Coal & clothing club
Mothers Meetings -
High Ritual. Considerable influence

about 50. Striking Presence - like Henry Irving - delightful Smile - long unkempt hair - great chain of manner. Baxter
Vague & impressionist - hates figures.
Sisters of Bethany work very much - are very good to the poor & give relief. Mr Eyre, personally, shows have been RC
So personally a charming man. Wakeley
Lost sight of the Proper use of parish funds - poor & the connected with them. Prot.
Visited 6 Nov. '98 - State, Ch. Solemn service - fairly filled Sat. CD
Excellent man much liked by the poor. Has a real hold of them. Congregation of local poor. Relief by Sisters but tells them all S. Albans. Prot. C.O.S

(4) 3

S. James Clerkenwell Gr. LVIII. 241 Rosc

Vicar & 3 Curates – 3 lay Missions & 1 Missn Wom
25/30 S. Sch teachers & 6 dist visitors.
Church – (1200) large vestry & schools.

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

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

Curate in Charge – son of late Vicar who recently died while attending a vestry meeting – He seemed out of heart – broken down & tired. Has several agencies but nothing prominent – does get the people to Church (spoke highly of Rector) but today not wide awake though working up. Gloom

Visited – 6 nov. 60 or so in many – half a dozen in Sunday. CD

(4) 5

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

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

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

Mothers Meeting – Boys Brigade – not much going on
Parish very small – & "over visited".

50 to 60. High heavy type – long unkempt beard untidy appearance – Baxter.
Church has lost its influence since Dr Magenniss – Many visited 6 nov. In many not 20 adults – every a fair gathering not much influence – common place. Prot Cos. CD

(4) 8

S. Peter Saffron Hill LVIII. 47. Carney

Vicar, Curate – Deaconess nurse (23 S. Sch T. (each visitor) are) – daughter only active.
Church – & School –

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

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

About 60 – tall plain – but pleasant & humorous face
Discursive – disconnected talker – Baxter.
Visited 6 nov. – not so in many – fairly pleasant – Sony. CD
The Public man type – appears not to be a parson. Prot Cos

(4) 10.

S. Alban Holborn – LVIII 203. Suckling

Vicar & 4 Curates & many voluntary workers
Church 1000 or 1400 at need & hence surplice (Clergy)

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

Monday, Wed. Thurs. Fri. 8 pm & special Services
Workmens Club – with Gymnasium boxing &c
Oratorian Club – 2 Girls clubs.
Mothers Meetings to run by sisters
Temperance work – by clergy & sisters
Very list of Guilds &c. Postmen rest Club
Days & Sunday Schools –
S. Barnabas nursing Guild.

Rather disappointing as head of such a Church. Kindly & rather humorous – good face but with at interval sleepy.
Very active – sisters constantly visiting & have influence with the women – believes chant, says the Secret – Longish "fashionable" – local influence small – Barnes L C Rev
Visited 13 nov. – see full description. CD
Both clergy & sisters – Excellent people – do really get hold of a number of the better poor – Neat, all comm. Prot Cos
Relief by sisters – people indirectly rewarded for coming to Ch.

(4) 12

S. Andrews Holborn LVIII. 229. Blunt

Rector. 2 Curates. 2 or 3 hard working church workers. S. Sch teachers &c
Church & Schools in Hatton Garden
Small congregation. In what it does the number of communicants declined
Parish East in City.

Near, 80 – many of his lost older – here 40 years ago

With City

S. Bartholomew. Map Ma Pl. LVIII 85 (4) 12 Goldy / Nerd 2 Clergy & Lay agent 2 or 3 visitors Church Schools & Mission Room 8 Services per week - fairly attended Youths Instit. Girls club - Cricket football & tennis Lawton Lectures. Concerts &c. Sacred Tea N. of Hope Scripture union S. Sch. Bible Classes.	No interview. ~~Cases~~ & statement sent - Visited 13 Nov - Minute middle class comp. Boys 150 all ages incl. Clergy & Chors - Sch Ch in gallery in addition CP	
S. Philip. Stanworth Sq. LVIII. 29. (4) 18. Green Vicar Curate - Sister of Bethany Lloyd Sq. Church Schools & Mission House Morn & Even - 250 - incl. Children Full ritualistic service - 140 Communicants Working Mens Society - Band of Hope S. Sch 500/600 on books - Slow affair	Assistant priest - middle aged failure. 40/50 low Calibre Visited 11 Dec 1898 - Morn full of Chrism CP Cocoa not influence. Prospec. takes his arm chair workaday sermon - knows little of pel.	Barker Fmt COS
S. Mark. Myddelton Sq. LVIII. 115. Gwean Vicar 2 Curates. 2 Mission women 30/40 vol. Church - Mission Hall. 4 Services on Sundy 1 in week. Morn. 300. Even. 500 - Middle Class Mothers Meeting Girls Club - Young Men Class Band of Hope -- all in a small way S. Sch 400 Children	White hand. Many 70 - florid - pleasant Condition Visited 11 Dec. large almost empty church. 60 or 70 all told lesson. Clergy & Chors - CP	Barton
S. Jude. Mayfield Pl. LVIII. 15. Bolinbroke Vicar 2 Curates - 2 Lady mission workers - 1 Mission woman 3 Lady visitors & 30 Volunteers Church - Schools - Mission Room Morning 70 - Even 350 - increased - due to novelty Good music - moderate high ritual Strong mothers meeting - fable Band of Hope. 675 & Musical Society - all else comes to grief Day Schools 500/600 S. Sch 400 S/Knowle visitor.	about 50. Very older at first sight grey haired & bald - but handsome & refined - Visited -	Baxter

A.

Copied

11 fols.

Work of the Non. Cn.

Districts 6. 5. & 4

(4)

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

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

(6) 5 — S. Augustine Hoppertons

Congreg Wand Mission — Dove Rd Hoppertons — LII. 107 — Mr Thos Cotford — Elder, gentleman over 60. Good head, auxiliary Superintendent since 1889 - Daughter engaged little wm woman of decided opinions - teacher at Norris Sch — Arkell

(from Cambridge Heath Chapel Richards XXII 92)
no paid workers - 30 S.S. teachers + 20 others
mostly from Cambridge Heath Chapel
Accommodation by Rent - Mission Hall 120 & smaller above + 2 other halls - for infants & classes
Originally a ragged school - taken over & a school
Nor Ch barn - very large Council of Hope - strong temperance
Church Ch has 6th member
Small attendance at Chapel Serv morning + afternoon

(6) 6 — S. Chad

Mission Shap St — LV. 115. Cook — Treasurer of Shoreditch Board of Protestant Dissenters & connected with other missions - strong character — Arkell

no paid workers - 30 volunteer teachers
Sophisticated a good floor Hall above (107) three schools
S. Sch morning afternoon & evening
60 220 220
or 33 177 160 (R.S.S.U. return)
Public classes 30 night boys 14-18
Gospel Service 6.30 about 50 mostly women - get tea now
war with the High Church people - closed 4th
No of Serv & Serv's 80/100 night class
No of hope - 50 Sunday - 120 juniors
Sophisticated district.

(6) 20 — S. Columba

Friends Mission Hoxton Hall — LV. 101. Montford + Mr Mitchell — middle aged business man from Bunhill fields - Mr H. tall stately 6.5/50. strong reform feelings Mr M not long here Mrs M. long thin intimate knowledge — Arkell

Originally a music Hall - 900/1000
Ribbon among centre - not long taken by the Quakers.
Adult Sch 9 - 10.30 (35).
Mens meeting 11.12 small. Gospel meeting 7. (120)
S Sch Girls pleasant Hour - Mens Public class 3 pm
Children meeting 6 p.m. (300) - & 3 open air meeting
Gospel meeting attended by the neighbouring poor
S Sch 500/410 - poorer children at Evening.
"Women's Help One another" Society, 100 attend
Sick fund. Savings Bank fund. Maternity Soc. Nursing No
P.H. Visiting No. Clothing Coal Club. all total abst.
+ pleased to help each other -
Pay 6d for a quarterly tea
Girls guilds for a life. Night factory girls
Taught sewing knitting drawing. Dancing classes
Evening carving music cooking lectures &c
427 girls in membership - Young adults
young men & families in Sheepfoot Christian Union

(6) 7a — S. Anne

Mission Hammond Sq. — LII 127. Adcock — Conductor of mission - 55 tall. assistant lately attached to Hampstead Chapel who supply works by Mr Cattell the Superintendent - hard, little man + of about 40 - Kind. assistant well — Arkell

+ of representation but leave them free to act
no paid workers. 27 S Soc teachers + 6 others
Sunday morning Young people Service 32
3 pm School - 107. 6.30 School 207
7 pm adult Serv. 25 -
Mothers meeting 40 - Penny Bank. Clothing Coal Club
Adult temperance 60. Band of Hope
Reading circle - Sewing classes.
Gymnasium & library.

(6) 8 — S. Anne

L C M - Barmyth Hall, Canal Rd — LII. 79. Evans — Pleasant little man about 35. Short hair, heavy moustache Mr Collyer speaks freely -
Hackney 7000 families. Hoxton — wife also Standard
Hall formerly a unit stock - holds 90 people
No meetings for Children who are well looked and for
The other missions in practically a children mission
Sunday 3.15 - Adult class full on 16 or 18 (40) 20 others
7.30 Gospel Service - 50 all adults
Wednesday 8.30 Service - about 40. Chiefly adults
Saturday evening Social meeting 20 young people -

S. Andrew

(6) 8

Prim. Meth. Chapel. Philip St. Hoxton L11. 7 Jackson Minister in charge of Clapton mission which has 2 chapels at Clapton. Wesly Boys from Wheat Chapel & this Chapel at Hoxton – Ashell
occasional Service of 2 ministers & local preachers
Jubilee Hall (300). School room 200 & 4 class rooms
Mr Parkin is the resident missionary & a nurse or Bible woman works in the district
Sunday 11. 6 pm 6.30
preaching. Class meeting in Sunday. Prayer meeting. Preaching.
30 adults. Prayer meeting week. No. mostly adults.

S. Sch 10 & 245 151 scholars & 75 teachers & officers
Attendance many 7. afternoon 73.
Mothers meeting 100/50. Clubs for clothing &c
Prayer Meetings & Preaching Services & week days. 30.
Band of Hope 120. Occasional adult meeting
Branch of Medical Mission – Charge 2/-
Free breakfasts for N.S. Sch. Cheap in winter
Soup kitchen supplied at a nominal charge
Penny Bank –
People share in the social agencies of Hoxton Ch. Chapel here
& various works – 74 Ch. members.

S. Andrew

(6) 9

Costers Mission – L11. 83. Osman. Genial old gentleman of 60. Pleasant voice & manner
Hoxton & Golden Lane Costermongers Church & Mission retired from S.P.O. Service. Minute Bundhop bubbly with appetite
Coster Hall 234/242 Hoxton St. (holds 700) & 251 Mon Get Good Congregation – adcock Ashell
All voluntary work – 169 workers in all Reader has run the only successful religious work – Wesley in
Mission Church has 421 members. Transfer to other Congreg. all very poor people. Have been my Church & all sorts with Hoxton Hall make a strong Christian influence – Costers
"We have raised them" – Visited – 27 Feb '98. Morng. Cong. 60/70 – all respectable – Osman
Long list of Operations
Evangelistic Services – S. Eve (has 700 attend)
(we must visit this mission)

S. Saviour

(6) 10

Baptist. Bethel Chapel L11. 125 Doble Not seen –
Newton St. Hoxton
Prayer 10.15. Service 11. School 9. & 2.30. Evening Serv 6.30
Small affair

S. Saviour

(6) 10

Presbyterian. Harry St. Mission L11 89 Doble Gaylor veteran of 60. Earnest Consecration man – Ashell
Branch of Highbury Presb. Church (Dr Carmichael) Really a Mission Church. Forms LCM
Minister & Colporteur – 50 S.S.T. & 30 others Get good Congregation – adcock
Large upper Hall 350. Basement smaller (hall & class rooms) Has 5th hold of the corner by the Canal – Osman
Sunday 11. 6.30.
40/50. 170 all adults
Children's service 11. 6.30. S. sch. est. 640/501
200 – 138.
Open air & week day services –
Many special meetings – Mothers 120/60. Coal & Clothing
Dr of Hope – 200/160. Lib. – Gymnasium. Cricket club
Singing class. (50) Penny Bank – Sick & Provident (420)
Self Help. 130. Temperance 150
Mission through alive

Christchurch

(6) 11

Congregationalist – Rebecca Ch. L11. 21 Hurst – Not seen – Has gone into commercial business
Newington Dr
The statistics show that the Congregations
not munificent to their pastor

(6) 11 Christchurch

Brethren "Open" order — Nethera Gospel Hall
Newhaven Rd. opposite Nesbitt Sch.
Hall built for workshop — 200. 1 & 2 & 3 room
Membership 80/90. 2/3rd Conv 1 & 3 mile. They
or their parents formerly very hard — good working class.
larger, young women working in City
Work all voluntary
S. Mons "Breaking of Bread" not open — 40
S. Sons Gospel address — open 60.
Afternoon Bible class. smaller attendance
Open air in Summer on Sunday night —
25/30 Tract distribution.

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

(6) 20 Carson — S. Mary

S.A. — Grecian Theatre — Shepherdess Walk City Rd.
Cant Theat Rd. 27 Band men — 36 Sergeants 23 Juniors
170 Soldiers 120 Juniors
Meeting if Sunday 7 11 2.30 8 Pm (100) (100) 250/300 + 3 open air
S. Sch 180/164 — Sons meeting for Ch. 200/300 Mgh Church
The Grecian is a white elephant owing partly to restriction as to Band playing in or near it.

LV. 93. Jackson — Dark man — heavy moustache — 35 — sharp & energetic but coarse unsympathetic face — Argyll
very quiet this occasion — fail to travel the neighboring people
never met one of their visitors — Mr S. visits some of the Bevercan people
Band come to Sunday — Summer Mentaner

(6) 15. S. John Baptist

Wesleyan Mission (North Central) Newhaven Rd.
Came to Empty Church — now 800 members & Sunday Sch 1000
uses all means to attract —
Greatest level the Slate Club, with 1200 members
2 big mothers meetings — Coal & Clothing Club
Medical mission — 2 doctors & a dispenser — give some
Nursing by the sisters — who visit also
legal advice free — lawyer gives his services Thursday
Rd. of Hope — Good Temperance Lodge
Sat night entertainment — free concerts &c
All thrown open to everyone
Much like the Class work & School membership

Lll. 157. Wood — Younger School of Nor Con ministers. Clean shave. Clerical
about 35/40. Active energetic — bent on success. Argyle
Takes a business point of view.
Visited 17 April. S. Song — Service begun — 3 parts full
or about 800 — many working class — Argyle

(6) 16 S. John Baptist

Bible Christian Chapel — Last Road
Sent to reorganize. Church place which was dead
Chapel 650 Seats. Congregation 300. School below 500
Class room. Vestry & Kitchen — Minister house
30 supporters by B.C. Missionary Soc — Mr B. only lay.
20 S. Sch teachers & 12 others
Mons Conv. 40/52 of whom 12 Chinese
Evening 110 — Conv 15 with Mr B. come —
Band of Hope 80/60. Ch. End. 32 Sen & 16 Jun
Sunday School 273 — Aft attendance 165 —
Many only 12 (one visit)
Church members last 70 & 40 on trial — all
say they "quarter-age"
Mothers meeting 70/35 — Coal & Clothing Club.
Good Temperance Lodge. Temperance Choir monthly concert

LVI. 123. Buttle — Cornishman about 30 (lately come) fair
full manly face — Sturdy vigorous countryman Argyll

(6) 18 S. Peter

Christian Institute Hoxton Market
no paid workers — about 90 volunteers — Henry William
assisted from Rectory Rd.
4 Halls. 2 largest 200 each — + Class room Kitchen &c
hall shortly vacate & a new site is being prepared.
Sing lists of lectures. "10 years Land Cabman"
Sunday Service discontinued — Service for Boys (60)
Sunday School active — average 600 attendance
430 Scholars on books. 235 aft + 400 Evening average
Bible classes & Bands of Hope boys 200. Girls 530
Working lads Guild — Gymnasium &c.
A successful effort with no preaching

LII. 57. Burtt — Found in workshop mending pair of chilers boots
takes his young making Hors Clothes dark beaded
manly 40. Kind face — full of the institute work Argyll
Mr Burtt the best man there. Orman
Good night stage — the only way you can get people — Hornpell

S. Clements

(5) 11

Wesleyan Mission Radnor S. LVI. 135 Hicks Superintendent
Smart young man (30) - boots binder tool cutter -
Fair intelligent - better class of mechanic. Ashell
very active Socially. Perry
A living thing - Giant. Natural

was Mission Centre of Wesley Chapel. but has
distinct organization with separate missionaries
going in different direction.
The Schools have 3 floors. 12 halls & rooms -
largest hall holds 200 adults. Congregation
no paid workers "all missal". 50/60 workers
or 80 a all of the young Sch teachers are individ.
who work under a different superintendent. Coming from
Hackney & in CA - 55 Ch members.
S. Sch - morning aft & evening. 1483 on books
(67) (252) (1000)
Some very respectable - some ragged - classes by age
& ability - not social. - Have had 1500 missionaries
special work for 40 cripples. no offence - class below
afternoon & evening now.
S. Young Service - adult 50 (the hear 1000 Ch)
C. Endeavour 60. 3 social classes. Prayer Meeting
Mothers meeting 100. Band of Hope 154
Brigade meeting - Pleasant Sunday 100 boys & 100 girls
Slate Club over 1000 members - Selection
the Men work but do
not live here - Sick & Provident. 500/600. & Entertainments
Often an Service by Missing band.
Day School - 220/170. 201/200. 391/270 avg.
Christmas dinners largely given

(5) 12 S. Clements

Unitarian Mission Gurney Row LVI. 103. Summers about 50 - thick moustache - strong - not spiritual
or attractive face. Impression a acquaintance - Ashell
Minister - 35 S. Sch teachers & 60 others
very active Socially - Perry. S. Luke.
Corner House - & Chapel (300) with Schools below. built a
Service 11. & 7. last year.
Sunday 200 young. 250 - mostly women - poor but not low.
Low come out to concerts
S. Sch - Morning 150 & afternoon 300. 350 on books
Numerous Social efforts - Monday Entertainments
Charge 1s. fill the room
Mothers Meeting - Educational lectures for men 20/30
Band of Hope - 200/300 - Working Girls Club. Young Class
Gymnasium - 2 Cricket Clubs - Sunday Bible Class Club
Musical Club - Members Subscribe
Lend library - Choir. Violin classes - 100
Shorthand & French - Elocution

S. Clements

L C M - 800 visitable families LVI. 87 Fowler Tall feeble old man -

No Service.

S. Luke's

Christian Community Mission Hall LVI. 201. Cooke Not Seen - particulars from return - Ashell
Sunday School. 3 pm 120 - 9 teachers
" Evening Service average for May 60
" - Open air " 165
Monday. Young Women Sewing class
Tuesday Night Class
Wednesday. 7.30 B. of Hope 146
Thursday Prayer meeting - 38
Large room with shop - front. Seats 130

See note new with J Atkinson XXX 71

(5) 9 S Thomas

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

are hard Lady visitors & 30. S. Sol J.
Mr May or Mag his family always on the shot
doors open G. am to 10.30 p.m. –
Hall – ramshackle old place. 700/800.
Originally a Pub "Crown & Sceptre" – Cellar & kitchen
& Norman Copper – largest holding 130 gallons.
House facing used for schools & class rooms.
Exteriors covered with Gospel texts
S. May. 11. free breakfast – very crowded.
Pulpit & stairs all occupied – Gospel Service
after & go well them straight – drapery, homeless
Breakfast winter only – summer open air meetings
in White Cross St.
S. Sch. 500/450. Gospel Serv 6.30. Workers
2.45 Seniors scholars & 400 of the
Monday. Mothers meeting homeless type –
400 attendance/300 –
Cloth Club with Prayer
Prayer meeting Monday Evening. 200/300.
Tuesday Secretary. Bible class.
Thursday Meeting. 250/400 –

---

(5) 8 S. Mary Gate Lane

Quaker. Adult School. LVI. 51. Baker. Active man of business – leading Quakers. Sees the gaols. CA
See particulars. On County Council –
Quakers free teas – Bible class – ministry to young. Small. S. Pauls
Draws a lot of people by methods I do not like. Patch
Visited 20 March 1898. at 8 am. CA & (Bott C)

---

(5) 9 S Mary

Hope Mission – Manners St. LVI. 177. Moore Probably nearly 70 – big head – long hair
originated in Ragged School – lectured, age 50th slightly deaf – Superintendent of mission
Moves for Cheaper all. another great tribunal agency. Small. S. Pauls Arkell
Hall 300 – room 50 – Crèche & class room
Paid Matron 2 nurses & deaconess
10.30. 11. 7 10.30/12. 2.45/4. S Sch
Boys service – Sun 25. 50/60 6 p.m. Ch. Service.
Monthly meeting 200 & 100 Bible class – Crèche
Christian band of young women – N. of Hope Mission
Girls Sunday – Ch. Endeavour – penny Bk
S. Schools. Boys guilds Companionship failure –

Wesleys Chapel – City Rd. LVI. 75. Westerdale Pretty man about 50 – little knowledge of the place
Circuit – includes Hawkhurst Rd. Chapel & Radnor St. attends mostly by strangers. American & Small. Arkell
2 Ministers (Mr Wood Hawkhurst Rd.). 70/100 S Pauls. Small. S Pauls
will have 4 to 6 Sisters shortly – Volunteers
S. Lodge 300/1000. – Many fewer.
a considerable number of strangers
weekly Guild 250. Thirteen class meetings 260
Small S. School here – large one Radnor St.

Visited 20 March 98. Very. excellent Conf.
well arranged. intellectual attainments – in Sorry a big
small gathering – a most handful mostly women. CA
Visited 8 Nov for special service (Tuesday). 20th Century fund. CA

---

(5) 8 S Paul

Lepsian Mission. Enid St. LVI. 191. Bennett. Man of great piety – kind hearted & cordial
brother down his health under strain of work. Naylor
S. Mary. Sat workers (50) – S. Sorry full (150)
Mission Service well attended – see copy of
Mission Style with music hand bill for methods adopted – lady teaches & takes services.
Strong "Co-operation" with them. Small. S Pauls
Prepares account of the work
Draw a lot of people by methods I do not like. Patch
Visited 20 March 98. Very. well filled with worthy class
people. – CA.

(5) 4 S. Michaels

Congreg. New Tabernacle. Ola S. LVI. 23. Bailey. Fair, intelligent lookg man of 40 perhaps. Quiet & thoughtful – must be better man than he looks & then some exceptionally good workers around him. Ashell

Minister not paid. Workers. 50. S.S.T. & many others.

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

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

L.C.M. holds Service at Latter.

Church membership. 150

Service 11. 6.30

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

The mission. are many S. Schools

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

Monday "Populars" 150/200. & 300.

2 Reading Circles

Pleasant Half hour Social. – very remarkable

Sick & Provident Society. Girls working League

---

(5) 5 S. Michaels

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

Willow S. Church

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

Chapel 800/1000. Schools below & class rooms

(Headquarters of the Church in London)

Service 11. 6.30 } Weakness small allow^ce

Sunday (50) (200/250)

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

Brass Band. for the age with chy music

One Chance in all a mission

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

---

(5) 5 S. Michaels

Congreg. Whitfield Tabernacle. LVI. 5. Pugh. about 40. Keen shrewd capable – sheets clear & incisive – energetic leader. Ashell

Minister not paid. 50/60 volunteers 1/2 S.S.T.

More legitimate, spiritual – Small S. Dues

Tabernacle 1000 – 2 School rms 400 & 300 –

2 good class rms. 2 vestries

Visitors 20 Marched up – many. 50 men women & children

Sunday Service. 11. 6.30. Church members 110

(100) (200) (lay preaching young. the hope of the Church)

Street, mid class – busy about the same neighbourhood. CA

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

S.Sch. morng. afternoon 28 teachers 350, scholars

Average attendance 114 – Children service Sunday 128.

Literary Society. Dorcas. Soc. B^d of Hope. Crochet

2 Phone Leagues – Mothers meeting dropped

Work an uphill fight

(5) B — S Matthew

Congreg. City Rd. Church. LVI. 37. Hereford. Secretary of the Church. 58 & always lived here – a metal worker with small shop. Employs a few men & lives over his shop. Shrewd, gray, little man – reform Arkell

no pastor – could not afford it –
Deaconess paid by two friends – & 40 volunteers.
Meeting 5 deacons & 25 S. Sch. T.
Church (1000) 2 Sch rooms (150 170.) 1 class rm.
Sunday 11. 6.30.
(60) (160) Essential talk, working class.
Wednesday. about (25)
Ch. Endeav. Sem & Jun. 30 & 25.
Mothers Meeting 50/60 for neighbourhood – who attend all the meetings near.
Clothing Club – too much use made of it
Temperance cont. by enthusiastic woman
Church Chor & Band.
May be closed – failing daily.

Said to be in very low water. Ford Chapel.
Isolated & the isolation is its ruin – Sam Rogers.

(5) 14. — S Barnabas

Baptist Moreland St. Chapel. LVI. 149. East. Venerable old Gentleman – General – kindly, weak Arkell

Minister. 30 S.S. teachers – 25 others.
Chapel 1000 – Lecture Hall 400. 1 class room.
Sunday 11. 6.30 Mission Service.
100 adults 400 – 8 Mrs preside
50 Ch. Juvenile, working class. working men speak
Other Ev. in summer – 150 bona fide members.
S. Sch & Noble classes. 400/320 all pers for year.
Monday Prayer Meeting (8 pm). About 100.
Mid. neglected Chilean service – about 100
Christian Band. 80 members working among the poor.
Mothers meeting 300/200 – very poorest – not too religious
Band of Hope 3 sections – 670/680 on books.
Lord Templers Loge. 190 members.
A good deal of charity & unlimited temperal relief.

Visited 11 Dec. Service over. Signs of activity. Chor & Band
Practice beginning – CB.

S James

Mission – Waterloo Road & Hope Sch. LIX. 117. Groom. Clerkenwell –
Staff Mr G & assistant. 2 missionaries 3 deaconess
a bible woman & 100 voluntary workers. (The Court Tally Band numbers 50 & 40. Sc. Teachers 7)
Wrabridge Chapel – 650 – to 800 packed.
Large School room 500 – Small 150. Other &c
additional rooms by hall – & 2 houses for workers. These
also homes by the sea – & other branches which
are really independent – but at which they hold
meetings sometimes –
Church membership 300 – distinct from the mission
adult service 11. (150/200) 7 P.M. (700) – beam 150
Chilean " 11. (100) 6.15 (130) Sat Mags 80.
Open air meetings Clerkenwell Green –
Mothers meeting & Clothing Club 200 of both. 120 attend
Young people Ch Sundays 130 members – (Mon &c)
Band of Hope 350/230. Men Bible class 35/20. Young 120/75
Chilean free breakfasts 100 a day in winter
Home girls meetings (Elsewhere) – S Francis. Islington
Lambeth. S Luke & Holborn "Branches" –
Club room Covent Garden – at Lockhart's –
Congregation principally young & from neighbourhood
working class & poor – many conv. women
Young people special service. Thursday 16 – 70 –
get them to work in Court Tally Band.
S Schools – 400/250 – but See saw 600/450
Court Tally Ms visit & relieve – have welcome
Home girls Christian Association in the trade
Heal work 900/1000 members – all brought through
Cripples industrial branches – make artificial flowers.

At first interview – an assistant Mr was seen – an intelligent young man of about 24. Later on Mr Groom himself was seen. He is about 50 – stoutish face. Active body & mind – a business man & an enthusiastic Christian worker Arkell

The greatest agency in the district near to Mr – get their chapel full, but relies of which Mr Groom gives a good account may have something to do with it – they "do not publish a balance sheet" (The Hon. Secretary, Mission Room) Lockhart

Visited 6 Nov 1898 – CB

(4) 5. S John

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

Probably 40. Workers not 30 - Earnest, methodical - with reserve of power. Asbell
Visited by Baxter - see LIX 85.
Doing a splendid work. Overgrowing themselves. Gross
Some of the people go to Mr Walkerley - not many hearers. Bray LCM
Full of inquirers at the morning Hornby. Sisters chiefly responsible - seek at nothing towards from other. Sick & neighbors
The Congregation composed of skeptics from other churches: Wood
Visited 6 nov. fane filled in many. 300 others - Church full in the evening. COS
Visited Holborn Town Hall Service CA
From a spiritual point of view success wonderful has got a real hold of a number of the poor. Reality no real inquiry. Sisters foolish. Final. COS
Holborn Town Hall services drawing people from all forms. Instead to all passers including hers on S.S. teachers. Attention on methodism. Baxter

(4) 6 S John

Friends Meeting. Bell Meeting House. LIX 47. Gillett.
65 S. John St
Young men for Friends Missing training Home (Hartley)
the principal worker - 13 teachers & 6 others
Paid Bible woman - Band master. Music master
& gymnasium instructor.
Substantial Brick Edifice - meeting house 200/300
& another hall. & 3 class rooms
Sunday adult sch. 23. men average 9 am
" " Bible class 50 men & women 3 pm
" " Children Schools. 149 average. 3.30
" P. Sch. for men 70/75. 3.30 } & open
" Cheap service 130. 6.30 } air
" Gospel mission 70/80 7 pm } meetings
Mothers meeting. Sewing class. Girls. B. of Hope (110)
25/30
Young Mechanics Club (120) - Singing Class - Gymnasium -
Temperance meeting - about 50 - Sewing & Brass band
Loan Club - Glee Club - Boys & Girls Clubs (night)
Cricket & Football - Boat teams - Lawn tennis
Boys Ambulance Brigade
Mission Church 50 members

Stout fresh coloured. Jovial man of forty 50 he came here years ago. Asbell
The Friends do a great deal in lower part of Parish.
Mr Gillett is a Catechetical - Walkerley
Our work much but are working up - with Brass band nearly all the lads have been through our School. Bray LCM

(4) 6 S John

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

Stout fresh coloured. Jovial man of forty 50 he came here years ago. Asbell

(4) 8 S Peter

Mission & Schools - Fox & Knot - LVI. 219. Rowbotham
42 Charterhouse St.
All, volunteers work. 25 Teachers & Mrs Rpn Dean Chapel & S. John Clerkenwell
Sunday afternoon & Evening Schools - 3/2. 74/225 attend
Evening Service Thursday. adults 70/100 children 40/60
Sewing Classes - Band of Hope. Penny Bank 250
Boys Brigade.
Church Schools

Physically vocal man of Cleric type - General - about 30 Asbell

(4) 10 S. Alban

Ragged Sch & Mission Fox Court LIX 29. Fagg. The mission in 1897 | had attained its 52 year
Have about 60 workers - one day, Sup pair.
the other come at different times
S. Sch. 3 & 45 - Service for Parents 7 (LCM) Davies.
26 Teach. 336 on books - 120 & 140. (70)
Penny Bank 757 depositors -
Sewing & Cookery classes. - ~~Young~~ ladies Dorcas
Young Mens Gymnasium. Mothers bible class
Other Bible classes - Band of Hope
Fox Court Young Men's Institute - Sing Back Song

Mr Fagg became 41 years. Pleasant face. Keen
business at Cocoa factory - Gives his Evening
to the work. Arkell

(4) 11 A S. Albans

L C M. Davies - Brooke Market LVIII. Davies Welshman about 50 - Works in connection with
visits from workhouse. 8 times in 12 months
& visits Royal Free hospital - & give services in
5 wards on S. Sun.
Holds meetings Wednesday & Sun Evening -
(30) (less than 30) Small mm
Open air meeting 8.30 - 10 -

Fox Court Mission - Arkell

(4) 12 S. Bartholomew

Baptist - Arthur S. Chapel LIX 33 Love Big bony brawny Scotchman. Strong Pleasant face
Minister & deaconess & 30 volunteers certainly under 30 - varied life in industry. Baxter
Chapel & vestries - for day & Exterior - Recently settled. Cause improving under his ministry. Moore
Sunday morning. Eve - Visited 11 Dec 1898 - Morning about 70 adults 150 in Sch. on Sun
40/50 200 - Working Class. Members 112 CN
Meetings. Monday. Thursday & Sat - Temperance & Prayer
Short services - never exceed an hour
Mothers meeting B. of Hope - Dorcas -
no catering for amusement - Gospel Temperance
Successful

(4) 19. S. Philip

Congregational Shaftesbury Fields LIX 27. Davies Tall dark Welshman - Keen Energetic. Nervous
Minister - Organist & 1 Super - will have a hard rapid Speaker - full of plans for future. Arkell
11 Deacons - 27 S. Sch. Teachers 20 others. A countryman in London -
Chapel 350/1000. Schools & Lecture Hall 400 & class rooms
also 2 houses -
Service 11. 6.30. Church roll 170 not effective.
200 400 Middle class more
mostly men. 1/2 men. (I am proud of my men) Workers 100
P.S.A. 3.15. men & women (500) -
Orchestra & string band - Best orchestra in north London
S. Sch. 229 on books. 30 & 145.
Mothers Help meet - Dorcas - Maternity
Band of Hope 70. Ch. End. 50/20
Social Club for boys. 60. Gymnasium
Women go any length to fill big churches

are not the class for whom these methods are designed. Moore

(4) 19. S. Philip

Baptist - Vernon Chapel LIX 3. Moore Heavy 40 - Short & Stout - Strong pleasant face
Pastor & Deaconess (at mission) & SS teachers Nuclencent - Dark blue stage tie like a Sailor
Church & Mission Chum - S. Schools 600/700 was in navy & became a Christian man Baxter
Service 11. 6.30. Prayer 10 AM & 8. Superior man
400/500. 900/1200. Membership. 500 - Vernon Chapel is renewing its youth - Workers
all working class Visited 11 Dec 1898 - Not truly rapt, filling. CN
Method Lawrence Street. King. Cross - Long 7. AM
by Sister Dora & friends - Open air 6.30
Morning Prayer meeting 2/300. Thursday & Sat 200
Mission Chum 60/100 Sunday 60/70 Wed.
& special services for Police - Lodging House &
Mothers meeting - Crochet & Bicycling - tea &c

(4) 21 S. Philips

Salv. Army Pentonville Corps. LVIII. A 7. Smith {Recently opened – not yet fully organised.
Capt & Lieut. – 32 recruits
Barrack & shop. hires. 130 –
usual S A meetings indoor & out
S. Sunday. 70 – week Sunday. 40 – 80/100
Home of Prison mission in another district
Cadet S is fresh lively bright north country man about 30. Plenty of energy

(4) 22 S. Mark

Baptist Mount Zion Chapel Chadwell S. LIX. 91. Mitchell – letter giving particulars of work –
Street particular Nonconformist Ch
One accredited Baptist Chapel in the parish. Report given by one rich old gentleman. Queen.
Church 450 sittings – 260 members
Schools. Small hall 200. Gallery 70 + 5 class rooms
300 children attend.
Mission service in hall on Sundays Sunday & open air in neighbourhood.
Mothers meeting. Bible class & prayer meeting
Lectures in winter – Dorcas.
Employ a Chemist woman as sick visitor.
visited. 11 Dec 1895. Letter plain well filled

In S. Pcla or S. Alban (wrongly entered for S. Jude)

(4) 18 Sagar-Hill

Ragged School & Mission Field Lane. LIX. 165 Mayne Short bullet headed about 50 – Connected here 20 yrs. Rebell
in Vine St. Hatton Garden
Giving us on a large scale. Eyre
Refuges – Crèche – Industrial School –
Noble School – Youth's Institute – Girls Sunday classes
Ragged Church – mission service – 500/600 most has 'tramps'
12 & 1 on Sunday
Children service. 11.30 & 7 2.30. 120
Mission services. Sunday aft & Sun
50/60. 120. Calvinistic people
Band of Hope 200.
Gospel Temperance 100 – Plenty Work.
Mothers Working meeting. Boot 400 –
Sunday Evening Prayer meeting 8.15 8.45 –
Wednesday Sunday Choir.
S. Sch – 1057. Scholars on books aft 53 Teachers
avg. attnce 109. 203 58
Bible school for Girls – 250/120 Junior. 200/120 Senior

S. Jude

(4) 17

Wesleyan Kings Cross Mission LIX. 211. Foster Tall well built vigorous – leader of men – keen par. Ashell
Minister – 20 officers & the S. Sch teachers.
Chapel 1000 – Small School room
Congs. largest in S. Sunday artisans & shopkeepers
from North – a good many young people
Open air on Sunday
Temperance concerts – School room filled
Small affair

(4) 17

New Jerusalem Church LIX. 59. Hide. Stone dark little man of 40 – deliberate – Ashell
Swedenborgian
Minister – 12 deacons & deaconesses 110 55 leaders
Church & School room –
Sunday. 11. & 7.
200. Smaller from North side.
Middle class. Composition to wealthy
S. Sch Morning & afternoon
Tea at 4.30 to make teachers tea today
Children Guild – Young people meeting

12 fols.

Police notes

District 4

see Booth, Life and labour .... 1902-3.
Third Series. Vol. 2. Chap. III.
[Booth's notes: Police notes: District 4. fols. 12;
Districts 5, 6. fols. 17.]

Police notes. District 4

Boundaries.

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

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

Constable R Mackell. (See District 5)

Out of St John's Rd Mitre Court not marked on any map - very rough poor & dirty. bread lying about. Hat & Mitre Court - a shade better. Children dirty but well fed. Little Sutton St Tenement houses - very mixed. Door careless not vicious - did not receive displaced people because already full - no thieves or prostitutes. Map not very accurate here - but there has been improvement. Brunswick close out of St John's Rd - newly opened out into Smith St - respectable working class much better than former. Doors open but windows clean. Houses are ok. Children clean well fed well dressed. Rooted out this poor. Purple rather than L.6 of map.

General remarks || A decided betterment in all this district. D.6 & light G. Low Black has almost disappeared from the Little Sutton St area. Some may have gone East of Goswell Rd to the Bastwick St area. More Mackell thought has been displaced on Shelley Hope west to Notting Dale. Those turned out first tried to get a footing in the neighbouring streets but these women have been soon forthem.

* Many nothing near they migrated in a body. Some to Notting dale others to South Kensington.

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

* Amusements - the most popular are the Music Hall at Sadlers Wells - The V T & the ~~Victoria~~ Variety Theatre in Pitfield St Hoxton. The friendly lead in P. Houses. Sat. Mon & Tuesday -

St Monday generally kept in the metal trades -

Police Notes District 4

Boundaries

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

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

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

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

⊛ Betting clubs in the morcas - raided from time to time - Street placarded for election of Mear.

Boundaries

North Chapel St	Walk with Police Const. A 8 Zenthon. (20 Mins)
South. Rosebery Av (Exmouth St & Myddelton St)	Narrow St (one of Portpool Pl.) Zenthon lives here many years
East. St John's Rd	Pentonville Rd - more out of whole Sun St. more liked than
West. Amwell St.	not to have a row here on Sat. night
St Silas	Places out of Chapel St. Costers - a rough class here
St Mark	Seldom noisy or rough among themselves
XIII th 10c	Some costers well to do majority hand to mouth

⊛ It begins to "start fresh" on Monday morning i.e. with nothing

St James Gardens (called on map East Place) - very rough

Spori - some costers some not - mixture clean & dirty - halls

Thallen Chelsea - some thieves. Landlord in Cloth hat

Prochcort collecting his rents.

⊛ Angel Tavern does more business say years

Sadlers Wells Theatre (Arlington St) - mean 2° to 1/.

* 2 performances. very rough audience - better class girls than

Rosebery Avenue (Myddelton St) Play up in Characters

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

General remarks Cont. XIII H 119

The worst gambling club is closed 'The Claremont' in Penton St. used to be very high & vicious. Others are raided from time to time - but always re open soon. Has heard the proprietor of a club at the Police Court say to his friends that the club would be open for 4 years in spite of his conviction - not been raided since.

Re-opening of Clubs

As to brothels there are no avowed ones. Some houses suspected of being used as such. Hotels in City Road are so used but those who go there have to stay the whole night.

Drink has decreased among men - they have fewer charges - with women not sure.

Effects of drink on women

"Women always let the whole world know they have had too much - men manage to think away home - Suspects an increase of drink on the quiet among women - hears it often spoken about (is not this contradictory?)

The rough pors clear out by Rosebery Avenue moves he thinks to Rotherhithe district.

Boundaries.

North. Baker St & Rosebery Av
South. Rosebery Av & Corporation Row
East. St John's Road
West. Tompkins Rd

Constable Stanton

Islington Sq. opened for 2 years & if anything improved i.e. has not driven the respectable people away.

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

Northampton Bldgs. Rosoman St. one block set apart for single women young & old. 'No rooms to let' each a worthy lot - Many children playing in dark well-like place between the blocks - Road between carmen and inhabitants, mechanics, artisans, City Police & City workers generally - 7 stories - very popular because of greater privacy & sense of propriety - not so liable to be disturbed by other lodgers.

advantage of block dwelling

Corporation Rd. - 2 poor nameless courts.

Rosoman St. - a row of cheap worthy poor scrubs for wholesale butcher

XIIIth 125 Cont.

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

Frequented by bad characters

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

Howards place. Lochs gardens. Favourite spot. Sunny, quiet & a good run for outside roughs.

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

New made market St.

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

General Remarks

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

Effect of Rosebery Avenue

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

Public opinion & prostitutes

Hooks & Rozzers

? Rozzer (yes)

Sanitary authorities Melly Street – down on over crowding with good effect.

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

Italians & the magistrates

Consequent immunities

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

Boundaries.

North. Bowling Green Lane — P. C. Zenthon.
South. Corporation Rd / Clerkenwell Rd — Blocks of buildings (Farringdon Rd) well supervised
East. St John's Road — mechanics, warehousemen. Clerks &c - no poor
West. Farringdon Rd — Aylesbury Pl. "Sat of place that breeds criminals
St James, St John } Clerkenwell — old houses - window frames falling down
XIII H 143. — Jerusalem C. the blackest spot of all - you cant paint it black enough - savages - a danger to the

Breeding of criminals — police - most of the houses condemned & uninhabited

General remarks — note disappearance of poor spots in & about Clerkenwell close. & the rise of Buildings - Peabodys most light & airy
Workmen & clerks on So. Side of Aylesbury St.

Police hard to do their duty — Payment of police by publicans "to do their duty" beer
money given - not beer — hardly ever given. Publicans afraid for their licenses.
& that circumspectly — A carpet lost round before he lost a shilling.
Publicans report you sometimes.

Their pale precocious children — The children in the streets about here look thinner
paler more precocious in intelligence than those
in Hoxton & Bethnal Green.

Rough poor same everywhere — No difference between the manners & customs of
the rough poor here or in Bethnal Green

Boundaries.

North. Clerkenwell Rd — P. C. Zenthon
South. Eagle Court — Berkeley St. rough windows broken - rough set of Boys
East. St John's — Berkeley Ct. haunt of thieves & vagabonds - no prostitutes
West. Rey Lion St. — you find them up the Kings Cross Rd. Children dirty
St John's Clerkenwell — dirty - a few Irish - dangerous for police
XIII H 157 — Frances Ct. like the foregoing. thieves & costers. Police
never care to come here alone - A.B. - mad people
you cannot paint these places too black
St John Sq. Salvation army lodging house brings
Effect of S.A. lodging House — a rough poor class together from other districts
St John's beerhouse called Crown coffee house making
specialty of working class dinners as do all the pubs here

Boundaries.

North. Pentonville No — P. C. Zenthon. 28 June 98
South. Elm S. to Mc Pleasant — Wilson Place not off Wilson S: Irish colony thieves
East. Farringdon Rd — very black. – Children dirty but well fed
West. Gray's Inn Rd — worse than it used to be
S. Jude
S. Bartholomew

General remarks – Rough Courts off Aylesbury S: have become worse maybe due to improvement in little Sutton S.

XIII th 189 — Kings + Metrop. Station is the meeting place for prostitutes & juvenile thieves.

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

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

Boundaries

North. Wimpole No (nearly) — P. C. Zenthon.
South. Baker S.
East. Penton S. Cintwell S.
West. Kings X Road
S. James
S. Silas
S. Philip

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

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

XIII th 177 — Pentonville Rd shops built in gardens leaving passage between their backs & the houses which are all occupied by very rough poor & some prostitutes – living not playing here

Limits of intercourse with brothels

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

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

Gen'l Remarks. – Pentonville Rd the division in character

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

Police Notes. District 14 (Taken with District 4)

Norton mostly Irish
North of the City Rd
Part of St Peters Islington

Across Goswell Rd to Sydney St. Constable Macholl
Sydney Grove - a great place for Sunday Bitch & Toss
XIII H 101 poor. Quiet generally. Can be noisy sometimes
Sidney Place - looks very poor. Smelly messy - one child bottled
women's broken
Across City Road to Nelson Terrace &c respectable district

Police Notes. District 15 (Taken with District 4) P.C. Feather

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

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

General remarks. The highest lots are Railway St & Peter Yard both small

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

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

Police Notes. District. 4

Boundaries

North. Elm St & Mt Pleasant
South Clerkenwell Rd
East Farringdon Rd
West Grays Inn Rd

Walk with Constable J Dampier of E or Holborn Div

Corner Grays Inn Rd & Clerkenwell Rd – Cloverley Mansions many detectives & some kept women

Elm St more high buildings – respectable clerks &c

Mount Pleasant from warmer St northward is shabby to come down – now inhabited by Italians & English

Holy Trinity St Dorothy's Clerkenwell

St James

XIII H 233

melancholy thieves of both races – l.G & black in place of purple

Bakers Row out of Farringdon Rd – windows dirty bread about – thieves – very rough. A.G barred in place of l.G

Crawford Place all doors open – English thieves messy

Kemp Place out of Bakers Row. Italians – great mess

Caroline Place choked with costers barrows &c dirty children wash hanging about

St Peter's Terrace out of little Saffron Hill. very quiet. Children pale – dirty – weak eyes – but l.G rather than A.G

Summers Place thieves very rough – Constable Kicked knocked about last Saturday – a 'mixed lot'

Summers Ct smelly – stifling smell of wash. 9 adults & 3 children sitting out in the narrow court (7 July)

Eyre St Hill – rough but not quite so bad

Eyre Pl. organ grinders – not rough but very poor – men playing cards – Italian padrone said the men paid 1/6 per week for their sleeping accommodation

Fleet Row. N of Summers Pl. & on the E side of Eyre St Hill is a passage leading East through a public house & out into Back Hill – 15 house 2 storied – crowded ice cream makers – rows of WC on N side where it is said the pails are kept in the cool on hot mornings – very rough – "Stabbing cases generally come from here" pails of pea shells – children barefoot dirty – dissatisfied of cream pails & barrows, broken egg shells & cats

Eyre Ct very dirty children. Ice cream sellers

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

Boundaries

North Clerkenwell Rd – P.C. Dampier – (8 July 98)
South Holborn Chatham Hatton yard out of Hatton Wall – St Saffron Hill
East Tanpondo St 4 families very poor very rough – windows out, Thatch
West Leather Lane d.b. in place of pink + pink barred.
St Peters Holborn – St Saffron Hill – a hotel which is technically an
XIII H 245 Hotel as those who come must stay the night
Hatton Garden usedto have a night patrol P.
Here ought to be one with so much that is valuable
Hatton Wall – common lodging Ho. – good few thieves.

Boundaries.

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

General remarks. Rough lot shots. Vernam St Portpool Lane. Hatton Gd &
All worse than Bakers Rw. & rougher than any part of the
Italian Quarter – Italian thieves not so violent as English or
no trouble with Italian men, rowdy English but not make trouble
Italians don't beat the wms
in the streets are asses

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

General Remarks Oct^r

Great improvement in district between Grays Inn Rd & Leather Lane – 12 years ago a den of thieves – you could have found as many there as now in Hoxton. Police seldom maltreated in the substations except in Vernham St.

* Some prostitutes live but do not bring men here.

Boundaries

North Euston Rd — P.C. Turner 15 Div.

South Compton St — Ditch shot off Compton St now all done except a few

East Gray's Inn Rd (Corner St) — houses – Irish – one bawdy house – was very bad – Light

West Notts Crescent — and Street have done something for those who are legit.

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

Holy Cross — can't tell whether couples are respectable or not

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

XIII^I 43 — Peace cottage – Several known characters – narrow a rabbit warren 30 houses. Irish. Houses bad – bread & meat about. Girls at windows. Wash hung across passage – Children ragged & pale but not lousy ill fed – ragged-school attend. d/b barren rather than lb – spoken of as a fine "get away" from the Euston Rd for thieves.

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

* ? Should these streets have a black line ?

Boundaries.

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

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

East. Grayshott Rd — Derry St. very rough. Costers. Irish. Vegetable. Meat

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

St Peters Regd S. — ragged 4 barefoot boys. One chea shirt on

XIII^I 53 (*) — Hunter from Falter Mouth & 8 Chearn in 1 room

Bricks thrown on Police for horse loss - none lower

basements but a good many make free nights lodgings there

Prospect Terrace - Plenty of space since S side was cleared

but road in filthy condition since Vica moved his

right to it - Neckleaning means now a cab yard

Grenville St several questionable houses here

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

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

Bernard St like Guilford S has gone up. Relieve

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

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

is to sweep the streets - The Colonnade is down!

The rest of the area is respectable with the exception

of a couple houses.

Police Notes

Districts 5 & 6.

Police notes. District 5.

Boundaries

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

Boundaries

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

Boundaries

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

13 G 225

St Paul
St James
St Agatha

Constable Ryeland.

Chatsworth Bldgs out of Hall St. out of Paul St.

Irish Cockney tailors - a remnant left by the Jews in this trade - relic of former days - noisy rowdy boys windows broken & thatches - A.B. not C.B.

Finsbury Square - should be opened as public garden.

Horseshoe Alley used up by the Railway was a little 'Sll'

White Cross St. small courts - rough criminal shot in meant of most valuable property - dangerous for police. On Saturday night each man keeps in touch with the next 8 or 9 men for here dowy long lanes now - A.B. & Black not purslee now. Inhabitants Irish Cockneys.

Renows Ct. perhaps the worst of the lot.

Clifton St. & Sun St. Centre of Saddley.

Finsbury market & the right of way blocked by waterloos.

General remarks

Hoxton Encroachment of factories & erection of modern now almost only artisan habitations. The remaining courts being inhabited by rough criminal class - Some cleared away the better.

Amount spent in drink

Amount spent in drink - no certain idea - temperance man might give wife 23/ out of 25/. a moderate drinker 20/.

The trade that drinks most without doubt French polishers. Struck because masters would not allow beer to be brought in.

All furniture trade keeps Saint Monday - work thirty night to make it possible.

Work thirty night but keep St Monday -

Talk with P.C. Richard Machell of the Old St Sub division

XIII H 5. A man of about 37 - (Rain prevented walking)
Encroaching of w'houses during last 10 years has driven the poor working class elsewhere to Tottenham & Walthamstow
The models but not accommodated a different class
In Guinness Bldgs there were quite poor - elsewhere a class of City workers who formerly lived elsewhere
Among the old working class that remain, a considerable mixture of criminals principally pick pockets & house breakers who worked in City or West End - Old St centre of Receivers
This & Clerkenwell the 'melting pot' of London
Practically all Silver or jewels stolen come here for disposal & are either broken & melted or dismounted & reset
The house breakers or w'house breakers a higher class than the pickpocket - Pick pocket 'do' a little every day but the housebreaker is often a respectable citizen for a month or two while making his plans & then goes in for a large haul - One Machell knows, keeps a grocers shop. Some skill is needed & knowledge of policemen beats & patrols - habits of inmates &c also considerable pluck - To recover stolen prop. you must be on track at once - New silver all melted - Old silver is too valuable -
As to drink - number of P.H decreasing (with the demolition & exodus) - Those that remain are elaborated, rebuilt & buy high prices (& charge them charaden) - Drunkenness also large, decreasing among both men & women - 200 fewer charges. Mgt class leaving, & those who remain spend money differently more holiday making & less drink - Improvement due to Education - County holiday fund - Mangers outings & many girls employed - the roughest at Boorl. Come for shopping & theatre

Mgt class leaving

More spent on holiday less drink

Police notes District 5.

Boundaries.

North Old St. — Walk with Constable Machell

South. Cheswell St. to City Road — Featherstone Bldgs. 'rough but no trouble'

East. City Road — Moor Lane (near City boundary) - all P.H. have bills on face but

West. White Cross St. — Banner Sts. Great Peabody blocks - prison looking

St. Paul (Islington) — always full & generally a waiting list.

XIII H 13. — Block occupied by Cotters noisy but not rough

White Cross St. Cheap prices for stables

Street full of young men boys (dinner hour) no women apple

Withers Place N.E. side of White Cross St. a rough spot

also Neckgate Sq & Tilney Place South side of Old St.

General remarks — Policemans duties - fixed point & night duty the most disagreeable - Regulation of traffic intensify

Hours of duty - See details Gen.

The weight of the lamp 1½ lbs at the belt & the cold air make night work disagreable -

Boundaries

North - Old St. — Constable Machell - June 3 - 11 a.m.

South Beech St. to City boundary — Golden Lane locked in width

East. White Cross St. — Young Alas Old St. - not coloured Shoreditch A.6. lence

West Goswell Rd — White Cross St. women soundly asserted marketing

St. Thomas St. Mary — Great changes at the corner of Old St. & Goswell Rd

XIII H 27. — Very typical of the results of rebuilding -

Much has been cleared of dark blue black, but

a good deal still remains - An airless poverty

stricken vicious looking neighbourhood -

High factories confine the air - Smells very bad -

only better because less of it than formerly

Boundaries.

North. City Road — Constable Machell - June 7.

South Old St. — Garden Row one of Central St. poor with a streak of

East. -"- — Criminals thieves & housebreakers 'like all the streets here

West. Central St. — looks very poor' used to be very rough'

St. Clements — Clarence St. (one of seven St.) pickpockets & burglars -

St. Luke's — similar in character but better dressed than those

XIII H 43. — the Newgate Rows.

XIII H. 43. Cont.d women of a poor class - ill dressed - uncertain earnings & varying times of imprisonment. No prostitutes - Lever St. a thieves resort at this end
Sweet shop receiver - just out of prison - and again
Coffee shop thieves have food on credit & pay in money or in 'kind' - Hulls place. very bad high criminal
broken dirty windows - bird cages - open doors. dirty children
Jobe sock 28 lines & pulled down for models
Charles St many children about when Shoreditch School
On N. side of Leves St Guinness Blags behind which an
asphalte playing ground for children aisles & dark - a well
many children playing - hatted & clean pinafores
Bath St Crowds of men & women going north to their dinners
women with hats & no jackets meaning to dine near at some
coffee shop - or with jackets going home
Baldwin St Cat Robey St. majority high - some criminal
many thieves - Bath Buildings. Finsbury Radical Club
'high class drinking club' - very noisy Sat & Tues
no respectable man would belong to it.
Galway St. Gasliquing Pl & property of St Bart's hospital
Bartholomew St asphalt playground - respectably dressed
made up lady eating her dinner. continually committed for drunk
houses being done up. used to be a high spot
General remarks. A very poor neighborhood with large proportion of
thieves & housebreakers - Suffered from demolitions in
Nile St area & Banner St.
Streets badly cleaned & badly paved - contrast to Shoreditch
A good deal to come down - Hull St area - & to be
replaced by models - High Gloucester buildings with
dark aisles well "playgrounds" not much improvement
Placed criminals from models but "we very rarely get any criminals from models.
The poor are caught as if in a trap - here between
the City Road & Old St.
4 th Coag Jelly 7½ Central St 6½ Lever St
(High bread level)

Boundaries	
North - Graham St. (Nelson Pl to)	Constable Macrell -
South Ocn St.	Ludlow St. out of South end of Goswell Rd (Lace Mills Rds)
East. Central St. ⊛	Rough labourers & thieves "Van-draggers"
West. Goswell Rd	All doors open - windows broken & dirty - Children dirty
St Matthew	Rough women - a drinking set but wash hands & keep their babies
St Barnabas	Gee St. mixture of poor quiet & poor rough - dirty children
St Paul	playing with horse dung "our own" mission at work
XIII th. by	Nasbwick St. Children neat, all tatters - ragged - holey large
	overtrousers both - 1 barefoot - windows broken & shaky patched
	bread mess stagnant water & chickens in the Street
	Pearkes St. better modes - poor rough noisy - a few thieves
	many broken windows - children dirty - well fed.
	Jeffer St. King Sq. "standing for a Hackney Carriage."
	a relic of past days
	Masons Place out of Central St. - north side decent of brick
	for last 3 years - rough labouring class with dash of thieves.
	doors open right into living rooms - very messy
	Moreland St. Vulc. Ind. Rubber factory - lights outside windows
General remarks	Clerkenwell the home of engineering, Jewelry & watch
	Also harbours many thieves both pickpockets & burglars
⊛	'Tea leaf' is police slang for a pickpocket - origin autumn
	Nuster for burglars - Thieves speak of police, as 'Rozzers'
	Copper is the name usually respectable poor.
	Cash money very little now paid. -
⊛	Two eminently respectably dressed men known at as well known Lushers
	District is said to be more prosperous.
	Watch trade may have declined
	Streets messy

Left District 11

Talk with Superintendent Hammond & Lt Col Monsell
Chief Constable No 2 District
XIII H 207

Kindly anxious to help & to put the best men at our disposal

Drink. The impression of both that it is increasing among women & decreasing among men – but not so as to attract special attention. Drunkenness among children very rare indeed – most exceptional. Even the most drunken do not give their children drink.

Young people thoughtlessly drunk

Young people don't get drunk naturally. Very rare under 15 & then only at holiday times as a manly thing to do. If children were prohibited from fetching beer it wd not mean that they did not go into the Public Houses. Does not think they come to any harm by it. Publicans really are careful about children. They do occasionally serve those under 13. It is a law looking well on paper but practically a dead letter – impossible to enforce. Policemen cant always be there to see that young people are not served. Disregard of law leads to no serious harm – law as to selling women also be disregarded.

Value of children prohibition

Drink in good times

Excess of drink more in good times than bad. Men don't know how to spend properly more than a certain amount – if they get more it goes in drink or gambling.

Increasing gambling

No doubt about gambling being on increase. Does not see how it can be stopped. About 6 clubs in district with tape. Shut one & it breaks out again there or elsewhere. Many cabmen take in Claremont Club. May prevent some men carrying it on.

Irrepressible clubs

also brothels

Something with brothels. Almost belle to know where they are. Colonel Monsell has had many letters with Mr Bartrum – fairly beaten. Anything initiative lies with vestry not with police.

Ex convicts

As to ex convicts. Nothing in their complaints but a little hard to enquire if they are really at the addresses given as often as say 3 months. One, one or other but they come pretty regularly once in 3 months. Suggest our selling Morton – dedative – they & station as they know the notting dale district – notting dale like Hoxton & Bethnal Green of old days.

Character of Notting dale

Talk with Local Inspector Det. Morgan October XIII H 215.

In the Service over 16 years. Heard Detective desk here. One of the best men at this work.

decrease of crime

Crime has been decreasing all over London last 10 years especially crime with violence. Slight recrudescence this year taking the form of pistol gangs.

Lads & their lady loves

Gangs of lads get together - insult one another's lady loves & then come to work. The most notorious are Seymour Lane & Maynard St gangs. Each connected with Islam or Islington Cor. "Cock-horse boys" who race the extra horses for a hill. Round them gather a set of rough lads & young women. 15 boys may be needed but 30 hang round & take their turns in riding the horse. Now & then go out to the war path armed with belts studded with nails & pistols. These two gangs now be hope broken up - a girl killed in one of them encounters a month ago.

Cock horse boys

Prostitutes bullies

Worst sort of criminal is the Pounce or Bully who lives on robbery or employing prostitutes. Some are English - the worst are German or Dutch. Brewers are seldom pounces & when found are "gentlemen" to deal with.

Brothels & State regulation

Question of Brothels very difficult - no way out except State regulation. Most of the Hotels in Euston & Pentonville & City Roads used for immoral purposes. If one is shut up it opens again elsewhere & can only be got at by complaint from householders.

Rev of neighbours

The neighbours do not always object if shops as they get custom.

Gambling clubs & registration

Same difficulty about Gambling Clubs - gambling is on the increase. Should all be registered. More crime can be traced to gambling than anything else. Difficult of conviction. "Most men have a bit on at one time or another" - never will help the Police.

Specialising in crime

Every form of crime a specialty - an occasional "all round man" who picks pockets & burgles - but very occasional.

variety of an 'all round man'

Horse stealing another distinct branch.

well defined areas

Also well defined areas. Horse stealers come from

Detective Morgan Cont XIII H 21

Now, Stratford, Tottenham, Wandsworth Rd or Wyndham Rd Camberwell

Concentration - Hoxton Clerkenwell Tomes'town

All best thieves from Lond

Within the mark to say that Hoxton Clerkenwell & Tomes'town include half the criminals not of London only but of the provinces - All the best thieves come from London - will travel any distance. The streets they come from are quiet one race day, but dogging favourite amusement in Whitechapel & Bethnal green - A good man knows by shape of package what it contains - Things are monthly taken to receivers who do monthly ship them to Hamburg or Antwerp & all trace is lost -

Art of fencing

The art of fencing is to mix things so that no one could identify.

Pechnitching watches

'Pechnitching watches' a distinct trade in Clerkenwell faces with other names are put & then they are offered for sale

Drift of pop. due to demolition

Drift of pop. due to demolition - Mile E. had moved to Walthamstow & Tottenham - From seven dials & Lisson Grove to Notting dale but it is the rough working class who have moved

Skilled criminal remains

The skilled criminal remains

Training of detective

Training of a detective - must get discipline first & then are complete freedom too much for some men. There are great temptations & some abuses - To get at sham burglaries - still and sometimes but a very dangerous game - really does not pay

Efficiency of the force

Police force never so efficient - composed of such good men. Consider the losses & how little abuses. They money from publicans - agrees with G.H.O.

Friendly relations very with criminals

Relations with working classes is friendly - Even with criminals 'if you take them fair & square' They know its your business & don't blame you - but it is dangerous if done in what they call an 'underhand' way

Informers not to be trusted

Informers (Coppers nosers) are plentiful but not to be trusted

Detective Moga
X111 # 229 ⊛

Advantage of tied houses ⊛

Children fetching beer
⊛

Young people drinking.

was a teetotaler – now not so – must stand treat say a tradesman helps you – you can't give him a shilling must say "what'll you have" by little drunkenness annoy the police – too dangerous to accept drinks from Publicans.
Class of man placed as managers of PH by Companies better than licensees with untied houses
Managers not so strictly bound by local traditions
Thinks children fetching beer does no harm to the working class children – may be harm with those of clerks &c – will not let his own go – has never seen a child drunk – it begins at 15 or 16 & then only occasionally at holiday time –

Police notes - District 6.

Boundaries.

North - Regents Canal
South Hackney R.d
East Goldsmiths Row
West St Leonards St
(St Augustine)
XIII G 45.

Walk with Inspector Barker - 3 May '98

Bonner St - better than it used to be - no trouble to police.
Dove Row (near canal) - drunken - not criminal - some Saturday assaults - no known thieves -
Maidstone St - some lead about. Children dirty, well fed, better
Charles St - not rough - light not dark blue
Goldsmith Row - shopping St - stream of men going to their work in Hackney across Canal bridge

General remarks on this district.

This district seems to have improved - Gas works accounts for what roughness there is - no prostitution - no known thieves.

Pistol gang dispersed

Some months ago noted for "pistol gangs" of boys 14-17 a girl was wounded very heavy sentences. no trouble since.

⊛ Tip cat the universal game of the moment in the streets.

Special interview with Insp Barker at the Station

XIII G 59

Lack of industrial school for Jews
increase of Jew boy thieves
multiplication of apparent

A man of about 45 years of age - served over 20 years - Juvenile thieves increase of young Jew thieves - decrease among Christians both Catholic & Protestant - Attributed to there being no Industrial school for Jews - Magistrates not willing Jew boys under 14 to Reformatory so discharge them & they recommence thieving - Same boys appear again & again & multiply the apparent number. - The decrease among Christians due to the industrial school. Adult thieves Bethnal Green shares the bad reputation of Boston for thieves & receivers of stolen goods. Very few adult thieves among the Jews -

drink decreasing
Bank holidays a curse

Drink on the whole decreasing. both men & women but still excessive - Bank holidays a curse. Boot makers & Cabinet makers take a whole week & save up for Easter. Jews rarely get drunk - one knew two cases in 4 years both being women - charged for being drunk & disorderly.

Married life. Jew women lead happier lives than Gentile more respected by their husbands & more faithful

* Among Gentiles if one drinks the other usually does also. —

Time of drunkenness

Drunkenness begins about 17 for male 18-21 female. - Very rare to see a case under 16 - & under 20 is an exceptional boy.

Police Notes. District 6

Inspector Barber
Continued (XIII G 59)

Drink & Drunkenness. Girls begin when they first keep company
neither sex becomes confirmed drunkards till near 30 - the
women after marriage - the woman drunkard probably named
Too many licensed houses - Those who mean drinking will
go any distance - but recurrence of temptation affects drunkards
On the other hand the drunkards in large P.H. are an exception
No one would be inclined to open a house more than of free houses. (Query)
Slum beer houses the least reputable.
Magistrates working towards their extinction by gradually
new license on surrender of two others - these consequently to be
No prostitution - by loose relations before & after marriage.

Confirmed drunkenness

Prosperity of last years

Prosperity very great last two years - no lack of work or food.

Boundaries -
North - Regents Canal
South. Hackney Rd & Hereford St
East. G. Cambridge St
West. Kingsland Rd
(St Chad & St Mary)

Walk with Police Constable W. Rylands - Man 4 ft 5
Has been 20 years in the force always in Hoxton -
Brunswick St. 3 st. 8 families -
Kent St. purple. Children clean well looked after & fed
no rags - women gossiping over passing people at doors - wives of
artisans.

XIII G 71.

Laburnum St. - contrast between absentee-landlord's property
& that which has a resident landlord -

Effect of resident landlords

Britannia P.H. later, sold for £12000 -
Mansfield St. Competition for vacant houses
Hows St. Immigration from west of Kingsland Rd - Effect of
new tenants rough families coming - the better folk have gone out
Appleby St. - improved - rents raised - old inhabitants moved
Mana St. rougher. drunken, rowdy - fitted & toss among young men
more rough than poor

General remarks

District gone down in last 10 years - by richer people leaving
Poverty less visible (this prosperous year)
Drink - decrease among men - increase among women

Women never drink simply

No shame about entering public houses & never drink simply
So soil spreads

Increase in holiday making

Increase of holiday making in all classes

Police Notes. District G

Boundaries.

North. Regents Canal
South. Huntingdon St.
East. Kingsland Rd.
West. Hoxton Hy St.
St Andrew
St Columba
Thirty St Leonards
XIII G 91.

* Constable Rylands – Huntingdon St. & Charles Deacon's story.

* East end of Huntingdon St. – notorious home of burglars on large scale

Hoxton St busy market – especially Saturday night – all stalls cleared away by 11 a.m. Sunday.

Essex St. Bad reputation – Prostitutes bullies thieves. Receivers

Always some bother on Saturday night – worse than map gives

* Tyssen St. Costers too busy on Saturday but troublesome Sundays

Hare walk looks quiet but is criminal

Willes Court uses to be rough now quiet

Sly place not criminal – poor thrifties – women drink

Chilian barefoot well fed. hatters dirty happy – windows dirty broken –

Mary St. with "beautiful gates" – always well cut

* The "Land of Promise" – Cunnis story – how the Parish infirmary

Nancy St. vicious quarter – Prostitutes & bullies – Mess in street

Crowds of dirty ill shod but well fed Chilian

Home of flower sellers – house floored with narcissus.

"Costers Hall" – organs successful work".

Holmes Gardens – street be all black – deterioration due to immigration from Bowday St area –

Model dwellings turned to common lodging houses – bad influence

Halcombe St poor but steady labourers – old tenants with costers. a stable people –

General remarks. Note the good paving – contrast to Bethnal Green

No "Sunday houses" Greater sobriety among men

Proportion of teetotalers in force. Total abstainers 56 out of 203 Constables – 15 years ago only 2

Decrease in pawn shops – used to be 5 in Hoxton Hy St. now there one & he is not prospering –

Decrease in pawn shops

Costers Intelligence & ability

Costers illiterate but work their way up – clever buyers & sellers start with barrows & get to have shops – in the market St.

Cones not stand the brunt of an ordinary road

Make money & spend it freely

NB There are 10 pawnshops within a half mile area but still 4 fewer than there used to be

Police notes District 6

Boundaries

North - Regents Canal
South - Crondall St.
East - Westmore Rd & Westmoreland St.
West - New North Rd
St Saviours
St John Baptist
St Anne

XIII G 115

Character of the "Shortmen"

Constable Rylands.

Bacchus walk - quiet & clean - windows & blinds - doors shut - but know of a fair proportion criminals - housebreakers &c - type of street almost peculiar to itself - Inhabitants neither poor nor rowdy but shortmen who break monotony of rising high by an occasional housebreaking - Purple & Black

The Bacchus PH sold 20 years ago for £3000. two years ago £2700.

Little James St. bad reputation - Houses pass from one notorious character to another - Murderer from here

Ivy Lane - Resort two cabs here "Chelsea of Gibeon"

Mind capes tied up in pocket handkerchiefs

Hobbs Place poor & rough but getting better - assist to be troublesome - drunken rowdyism - life beating &c

Ebenezer Place Chapel where L. Shaftesbury began work among costers -

Alma St. - exodus to City in morning - men & women

Rushton Hewston Grange & Pear - more purple than purple - rather above Mansfield Hows & Pearson Place

On East side of Regents Canal St. - in mass purple to other hands

Manuel Place - pick pockets &c - immigrants from Boundary St.

Kenny Terrace facing Canal troublesome mob

Criminal Dark blue & Black rather than light blue

General remarks

Shopkeepers not like that of the past

Cant say why

District as a whole improves - mgt class come in but shopkeepers of today not like that of 10 or 15 years since

Cant explain it - does not attribute it to education

He belongs to no particular religious body - helps all equally & gets many outings -

Has two boys in cabinet making 21 & 17 30/ 18 - 24/

Shoreditch Technical Sch. £3 fees resulting in £8 wages

Good moral teaching by technical instructors

"What shall we do with our young Old?"

Lamentable High Church

Success of Baptists

Lamentable Romish tendency of Ch of E.

Success of Baptists & Congregationalists -

Boundaries.

North Regents Canal — Constable Ryeland
South Murray St — Dark blue patch between Ruskin & Montam Place
East - Bridport Place — used to be very rough - only two houses left & those
West Shetlander Walk — improved - Bridport Place - pink now.
Christchurch — Poole St: poor but rough a/b rather than purple
Trinity Hospital — Wiltshire Rw. West end closed - Contented
XIII G 135 — Georges St: Criminals - birds in cage -
Cavendish St: Gone down - poor - noisy drunken -
some criminals - a/b. rather than purple
Sylvan St: a/b. Wesloch St: pink rather than purple
Napier St: pink rather than purple - Foster alley
General remarks. Note neighbouring improvements & movements -
General rise from purple to pink. no home work
men regularly employed
(*) Evidence as to money paid by pullicans to Police pag 158
Call money a thing of the past - Cheap alarm clocks.
(*) Strap to bell overbed - Pea shooters - fishing rods - are used
more by professionals than by Police

Boundaries - walk 16 May 1898
North - Regents Canal / Pentonville Road — East Rd. Mr Kensit's shop is here (Stationer)
South — City Road — Fairbank St: Arsenal Eminently respectable - Clerkes &c
East. — East Rd & — Alleton Rd. 1/6 on map now painted with black
West — Shetlander Walk / Wharf Rd — Customer St: rough Convicts - mess Thread in Sheets
Trinity Hospital — used to be Cul de Sac - now open to Murray St
S. May — Provost St: like Alleton St: some Communists PH at corner
XIII G 153. full of men 20 to 40 "Look me a thief or burglar."
Isle St: great change here - Clearances
Westmoreland Pl. Corner coffee shop "as black as you can."
General remarks — Improvement in Isle St Area - some other worse but not so much
Petty man met was not sure whether district better or worse.
Certainly much less rough - but much sickness
Great want of open spaces.

Police notes. District 6.

Boundaries.

North. Cromer St
Bevenden St
South. Old St
East. Hoxton Hyde
West. East Road
St Peter
St John Baptist
St Mark

XIII G 171.

Constable Ryeland.

St Georges Sq (West Side Hoxton Hyde St) poor rowdy troublesome

Haunt of Sunday gamblers - broken patched windows.

"worse than poor" & becoming worse. bread lying about

Hoxton Sq all workshops &c. Austins Stray factory employing over 100 boys - "more like a father to them"

Atrocious paving. disputed liability trustees & parish

Hoxton Market Six years ago no policeman coverings alone

East side squatters paid no rent - turned out by the police - "where they went I dont know. Pretty clean now in

Effect of Police Charity to good & bad alike in Winter 1895.

Boot St. Jubilee Chambers known sort of Criminals

Pitfield St. Group of Royal oak Walk & Place &c. might have been black but is not. quiet long established tenants

(Query a good landlord explains this?)

Ashford & Ashe St. Houses done up. better tenants come - all let before ready. Old tenants went further out

Cleanbright Chelsea

Britannia Gardens used to be recreation garden behind theatre

belongs to proprietors of Theatre - rough costers - not criminal

Bevenden St. new set of tenants within last 2 years following on improvements. Haberdasher St also now bad

Butterland St. where done up better tenants come in

Vinegar Grove mistake in map. Sarah v. Chandler.

South end of all these streets 5 storied bad buildings "a den of thieves & prostitutes." vicious assaults on police

General remarks. Great betterment of Hoxton Market & of the Haberdasher Street new class coming in. many houses disfigured by factories.

Holds in horror children fetching beer - because rather the beastly than the profane language. Thinks some women would stay but others would not come at all

GHB 29.1.01
GA 12/2/01

Copied

(6 pts.)

Miscellaneous Notes

Districts 4. 5. & 6.

(Inner North London)

(6)

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

[Booth's notes: 4, 5, 6. Miscellaneous notes: Districts pts. 6.]

Litt

Wenlock Rd & Curtain Rd Board School

LV. 47

Gangs of school boy Criminals

Terrorism exercised by leaders

bad scholars. can rarely read the books which are supposed to demoralize

Squalid poverty & improvidence

Earn money but save none. for bad times:

Children have lots of money

Spend on amusements & treats

Picking up the paper

Lack of open spaces

Improved morals & manners

especially in schools

benefit of corporal punish't

Parents friendly

no improvement in language outside

Home influence bad

Effects of factory working

Lack of parental control

Children tempted to go

was 5 years at Curtain Rd (S. Leonard. Shoreditch) Bd School until 2 months ago he went to Wenlock Rd (Hoxton Vestry) an Evangelical School

At both schools there are gangs of criminals & at Curtain road Mr L helped to break several up. In addition to the boy criminals there are loafers on the borders of criminality hanging about. The criminal gang in a school need always led by one boy – usually trained by an old hand & exercises a terrorism over the rest – dare not refuse to obey his call – they hear his whistle turn deadly pale but go – mostly shop stealing.

These boys though sharp in some ways are bad scholars even when regular at school – They can rarely read the stories which are supposed to demoralize them –

Much squalid poverty in both neighbourhoods due almost entirely to improvidence – Times when need all earn a lot of money but they save none. Even the poorest children have a large amount of money – more than he has at their age – go incessantly to the music hall – & amount that at sweet shops in production – 2 minutes to pick up the paper – No open spaces to encourage games

Has known the neighbourhood for 17 years. Enormous improvement in manners & morals – especially in the Schools which used to be a perfect hell of noise & filth now discipline perfect – even among the dullest set. Corporal punishment has been most beneficial

Relations with parents considerably friendly.

No improvement outside in the language used – home influence responsible – "I've brought the little b— with Mr Litt" "If he don't come regular I hope you'll give him a b— good hiding" – Factory work makes for coarse language among women – Increasing lack of parental control. Parents plead inability to manage them – Common to give ½d a day to the child to induce him to attend. Dinners & boots given – Mr Litt have prefered some payment by the child like swelling numbers to a school" – made

Litt. cont.

LV. 47

In Curtain Rd district — slight influence of religion

Poor results of S. Sch teaching

Alienation of working classes due to indiscriminate relief

Income amounts given

You can get along in Shoreditch without doing any work

Bad clubs

In Curtain Rd district influence of religious bodies of the slightest – though majority of children go to S. Sch – not much good – teachers a poor lot neither teach nor keep discipline –

Spoke of Miss Honor Martin work as good.

Alienation of working classes due to indifference & to the indiscriminate relief – impossible to attend without suspicion of charity –

An income amount given one way or other

Parents tell him "you can always get along in Shoreditch without doing any work." –

Working mens clubs a very bad influence especially those called Radical – though a Radical himself

Lowerison.

Wenlock Road School (Holy Trinity)

LV. 61.

Socialist & agnostic.

admirer of Cardinal Robinson

Whose work is social

Only go to Church when some social subject is on

Mr C. R believes it all

much doing – doubtful result

Ridding Socialism what can the do?

Need for smaller classes

difficulty of exercising influence

Returns teaching & filthy language in streets getting worse

a socialist according to Mr Gantry – met at Mr Cardinal Robinson's vicarage.

A pronounced agnostic – disliked all parsons but Socialism has drawn him to Mr Robinson & he speaks in the warmest terms of Mr R's work who is adored by the men in the parish.

Social rather than spiritual influence

Has made all the men in the factories Socialists but not Christians – Socialists – at least they do not go to Church except occasionally when some social subject is on – Yet Mr L recognises that with Mr R his religion is at the root

"He believes it all just like a bairn."

Mr R gives away an enormous amount – results very doubtful – no ulterior motive – moral & demoralising. but until we have socialism what can we do? –

Refer to Mr L's book "In England now" –

To make teaching efficient there must be smaller classes & more opportunity to teach morals & humanity

Can now only exercise influence by getting individual boys to his home – Debased teaching common & filthy language in streets getting worse.

Clarke
Schoolmaster.
Dalk's Board Sch
LV. 31

An interesting & remarkable man – but not to the point.
Been here 24 years – Neighbourhood decidedly poorer than once
pop. decreasing owing to business premises
Parents almost all labouring class –
Poverty caused by drink but not so by insanitary houses.

(St Luke's)
Property & Vestrymen
Nearly all Ch. S. School
Day school 70% attend
Leave as soon as possible

Most property belongs to vestrymen –
Church & Wesleyans both active – Nearly all children belong to S. Sch or Band of Hope –
School allen dance only just over 70 %. – Totally could raise it
Mothers must keep them at home to help. – Leave as early as possible
Take first thing that offers – rarely into a trade

To short time at School
Manners much neglected

Great believer in Kinder Garten & Object lessons.
Not long enough at school to learn 3 Rs efficiently.
More time should be given to manners & morals.
Effect of 25 years education on manners much less than it should be
Here as in all poor schools a great deal done in Manners & Morals

Simonds (Mrs)
Shoreditch C.O.S
LV. 67

Succeeded Mrs Bernard Bosanquet – but has been working here 3 years
Her answers embodied Mr B.B's views & others of Committee.
Local Gov^t entirely – Vestries like & quarrels one –
Influence of Education entirely good as far as it reaches but many adults have escaped. S.D.O not successful in getting the cream of the girls worth naming except Friendly Soc. & Savings Banks at Churches & Schools –

Character of Local Gov^t
Thrift limited
Improvements elsewhere bad for Shoreditch

Increasing housing improvements elsewhere have been bad for Shoreditch
Better class move out to Hackney – Models in Shoreditch worse than the average house

Poor Law

Administration of Poor Law steady & rather more strict than average
Number of paupers rising slightly with greater poverty & crowding

Charity

22 Churches who spend £30 to £70 for charitable purposes –
Parochial Charities £700/800. I.C.O.S spend £1000 – Knows nothing as to Non Cons.

Drink

Police efficient – Drunkenness & vice much less –

Temperance

Temperance movement checked as to adults, active & lasting as to children – improvement for the future

Friendly Societies

Members of Friendly Societies greatly increased

Intelligence v. religion
Christianity fond wanting

Religion failure of churches among working classes due to increase of intelligence "Christianity weighed in the balance & found wanting"
(Miss Simonds own opinion)

Mr Kestrick
S.D visitor
LV 79

Volunteered his services – At present work in poorest part of Hoxton
Nonconformist wife C^e Ch^m – Her wife a S.D. visitor
Usual account of religious influences – Her visitees nearly all the
Churches & found them either empty or full of people from other districts
Attends Christ Church himself (Mr Kelly) "a penance to hear him" – Wife has among the cream – but he does not keep them – Best office is Wesleyan Methodist Pos
not however without fitting – Cases of immorality at St Peters Hoxton (?) Hoxton
Evanescent effect of religion – Only slight & evanescent – a superficial emotion

Clarke
Schoolmaster.
Bath & Board Sch
LV. 31

An interesting & remarkable man – but not to the point.
Been here 24 years – Neighbourhood decidedly poorer than crowded
not decreasing owing to business premises
Parents almost all labouring class –
Poverty caused by drink but not often by insanitary houses.

(St Luke's)
Property & vestymen
Nearly all Ch. S. School
Day school 70% attend
Leave as soon as possible

Most property belongs to vestymen –
Church & Wesleyans both active – Nearly all children belong to S. Sch or Band of Hope –
School allen donne only just over 70 %. – Thoroughly could raise it
Mothers must have them at home to help. – Leave as early as possible
Take first thing that offers – rarely into a trade
Great believers in Kinder Garten & Object lessons.
Not long enough at school to learn 3 Rs efficiently.

To short time at School
Manners & morals neglected

More time should be given to manners & morals.
Effect of 25 years education on manners much less than it should be
Here as in all poor schools a great deal done in Manners & morals

Simonds (Mrs)
Shoreditch C.O.S
LV. 67

Succeeded Mrs Bernard Bosanquet – but has been working here 3 years
Her answers embodied Mr B.B's views & others of committee.
Local Gov^t entirely – Vestries like & quarrels one –
Influence of Education entirely good as far as it reaches but many adults have escaped. – S.D.O not successful in getting the children in
Of thrift none worth naming except Friendly Soc. & Savings Banks at Churches & Schools –

Character of Local Gov^t
Thrift limited
Improvements elsewhere bad for Shoreditch

Contrary housing improvements elsewhere have been bad for Shoreditch
Better class move out to Hackney – Models in Shoreditch worse than the average house

Poor Law

Administration of Poor Law steady & rather more strict than average
Number of paupers rising slightly with greater poverty & crowding

Charity

22 Churches who spend £30 to £70 for charitable purposes –
Parochial Charities £700/800. I C.O.S. spent £1000 – Knows nothing as to Non Cons.

Drink

Police efficient – Drunkenness & vice much less –

Temperance

Temperance movement checked as to adults. Active & lasting as to children – improvement for the future

Friendly Societies

Members & funds of Friendly Societies greatly increased

Intelligence v. religion
Christianity found wanting

Religion failure of Churches among working classes due to increase of intelligence "Christianity weighed in the balance & found wanting"
(Miss Simonds own opinion)

Greenstreet
S.D. Visitor
LV 79

Volunteered his services – At present working in poorest part of Hoxton
Nonconformist wife & S.D. mistress
Usual account of religious influences – Her visitees nearly all Church & found them either empty or full of people from other districts
Attends Christ Church himself (Mr Kelly) "a pleasure to hear him" – Wife has among the children – but he does not keep them – Best pillar is Wesleyan Methodist
Not however without vices – Cases of immorality at St Peters (Hoxton) – Effect of religion very slight & evanescent – a superficial emotion (?) Hospital

St Peters, Old Street Road S.D.
Evanescent effect of religion

Greenstreet
S. D. Wesley
LV. 79
Cont.

Working class religion of spontaneous in Longshoreman

High Ch. result of Tractarian

Poverty the bad use of Money

Monday & drink

much foolish expenditure

When working classes take to religion of their own accord they go to Evangelical Churches – High Church success due to Tractarian

Poverty in the poorest parts of Hoxton due to "bad use of money" rather than from lack of them". Drink the worst thing of course

more than half give up money to visiting & singing in P.H. by the women especially – Also foolish expenditure on all sorts of pleasures & luxuries – Funerals – weddings. trips to the forest – Music Halls &c. Instances a widow whose husband had earned good wages & left £34 Dr.ms pennilessness a fortnight after his death & full of pride in the three coaches & smart mourning.

As to jaunts & Music Halls they say "we've got the money now & don't know how long we may have it" a line cutting in the Times

Only religious people keep clear of music halls

Charity – those who least need it know best how to get

Roads & open spaces bad, &c

Education no moral advance

Children language filthy.

Love talk & love life

teachers care nothing

themselves of same class

Foolish feeding – & the medicine

As to the rich people keep clear of the Music Halls

As to Charity those who least need it know best how to get it

As to Local Gov't – the roads & open spaces worst kept in London

So in for progressive fads.

As to Education – morally worse than older generation

Language of children filthy – loose life & talk certainly increased.

Poor opinion of the teachers – care nothing for the children

Are themselves children of artisans & suffer from swelled head

The poor feed their children foolishly – & the children suffer the result – rush to the doctor for a bottle of medicine

Doctors have to pander to this – rational treatment impossible

Generally a pessimistic view. "I see the people as they are".

Devonshire
School Master
LII. 143

Headmaster of Muntem St. Hyther Grammar School – attached to New North Rd. Wesleyan Mission – been there 43 years

Memory goes back to the palmiest days of church & neighbourhood. – School supported by children's fees & Gov't Grants – 500 children. Mostly poorer classes & many from a distance – Both sexes taught, both kept separate

Company now with the times & being added to ordinary curriculum

Butchers point of view

how many joints wanted

As a young man he sat in the Gallery of the Church to admire the costly & beautiful dresses of the ladies

Butchers remark – One family in each house & 3 or 4 joints – now 3 or 4 families & two joints –

Falling away of membership

Account of Mr Wood

Church membership gradually fell away 600 or 700 to 70

Revolution effected by Mr Wood. abolition of pew rents collection by envelopes for those who are able to 5 shillings

Has filled the Church with working or below working class people

Source of their power

must do what is wanted

1300 or 1400 coins in a collection making peace

Have become a house, because people feel they want to bring them in their life – Concerts in the Church & smoking in the School destroyed his economy. Must do what is wanted by the workmen

Donshire
School master
L11. 143
Cont.

Demand for Scripture lesson

Need for free & easy ways in religion

Young men defy rules

Noisy drinking diminishes

Change of habits

Parents wish their children to be taught Religion
One of his assistants omitted the Scripture lesson & his
Dereliction strongly letters of protest from 2 of the parents
neither of whom went to any place of worship
Religion must be made free & easy to attract the working c
Young men defy all rule & lack all reverence - possibly
due to education - following in footsteps of the better class
of the past - great rebellion against authority -
Drink or at least noisy drinking greatly diminished
Great deal more abstemiousness among better classes
Remember when it was the general thing if you called
to see any one to be asked "what will you take?" even
in the morning.
Great improvement in thrift - especially among young children
(The above is a good counter poise to Mr Greenstreet) -

[i + 24 fols.]

A. L. Baxter [this hand at any rate C.G.A xii. 1967]
~~G. H. Duckworth~~

Report on District 4

7

[Reports by Booth's "secretaries": Report on: District 4: fols. i, 24; Districts 5, 6. fols. i, 1-25, 25a, 26-69.]

Report on District 4

District 4 ~~has~~ comprises the whole of Clerkenwell and a large part of Holborn. Here as elsewhere the geographical boundaries, whatever they may once have been, now appear arbitrary and misleading, and in finally uniting of this part of London it will certainly be convenient to throw Pentonville in with Islington, and probably to treat so much of this district as lies west of Gray's Inn Road as part of central London; for the former situation, apart from the fact that Pentonville Road forms a natural boundary, there is the sanction of immemorial tradition.

Mile District 15

though actually in Clerkenwell to speak of the famous "Angel" as slaughter than in Islington is to run counter to the speech of centuries. Our information however having been obtained on geographical lines I shall in this report deal with the district from that point of view. Dividing the district as before into sections we come first in the north to Pentonville, the piece which I have suggested will finally be grouped with Islington: bounded on the south by Pentonville Road, its other boundaries are ~~clear~~ clearly defined on our map by the black dotted line of Clerkenwell parish: as to this district we received some information from Mr Leach of St Giles when ~~doing~~ in Islington and from Mr Lowe in the neighbourhood of Chapel St, the great market-street-

included in the area: our further information is rather scanty: but the map suggests that the district is here both poor and rough, while the police evidence and that of Mr Shirtcliffe goes to show that there has certainly been no improvement: many of the streets and courts receiving a bad character: ~~probably~~ probably the most important religious agency at work here is the <u>All Saints' Mission</u> in White Lion St.: the Mission district was the latter part of St Silas, and Mr Purdy the Missioner has come since he made our enquiries in Islington: efforts have been made to see him, but without success: report however speaks of him as a man of unusual vigour if not ability, and Miss Prot. of the C.O.S. compares him to the famous Father Stanton of St Albans: Mr Purdy's district

hitch 15

lies to the East of Penton St. and with the exception of the few streets in Clerkenwell which are still left to St. Giles the remainder of this district is all in the parish of St. James, Pentonville a parish of which the vicar, the church, and the work have as few elements of attraction as almost any we have encountered: I imagine indeed that for a sleepy parish or ~~district~~ distinguished from those of ~~the~~ which the character is vicious indolence this would be hard to beat.

Our second block is bounded on the north by Pentonville Road, on the east by St. John St. Road, on the south by Chadwell St. River St. Baker St. and Calthorpe St. and on the west by Gray's Inn Road: though it is said no doubt with ~~&~~ truth that there is a tendency to decay the district is

Wet 75

still is a whole one of great respectability, almost the only powerful living in the vicar of King's Cross Metropolitan Station. Then again the principal church St. Mark's, Myddelton Sq., though attracting fair congregations of the well-to-do in the neighbourhood, is sleepy in character: there are a large number of seniors, but no signs of real vitality. Far the most vigorous work in this district is that of Mr Moore of Vernon Chapel: though the ~~work~~ cause is ~~old established~~ old established and has in the past gained a high name in the Baptist Community, it has probably never been so successful as under Mr Moore, who is a minister of religion of a type peculiar to Non-Conformity, a ~~ty~~ type which if it could be attracted to the Church of England

would probably do much to give that community a greater grip of the working classes than it now possesses. ~~which it so sorely lacks.~~ He is indeed just a brusque, injurious, narrow, half educated working man, with a thorough comprehension of and sympathy with the class from which he has sprung; and I see no reason to doubt that Mr Moore's injurious methods and his honest uncompromising doctrine have led to the very genuine "revival" of which he speaks: not indeed that Mr Moore's "revival" is a very big affair: the days I imagine are gone for ever & when a single preacher or any one religious organisation will be able to follow in the footsteps of a Wesley or a Whitefield, to move as they did huge bodies of ~~men~~ men and women to act heart and outward

expression of religious fervour: but a man like Mr Moore is I think more successful than most in appealing to some portion of them who though with a zeal for religion have so far remained deaf to the calls and exhortations of the sects. In the same district a near neighbour of Mr Moore, a member of the same sect, Mr Dove, is a remarkable man whose life experience has been similar: though he too comes from the working class, the fact that like so many ~~Scotch~~ Scotchmen of that class he is really ~~a~~ a man of thorough education, and refinement gives him perhaps less power than his less cultured neighbour, and his success, if it comes, is likely to be rather among the more thoughtful ~~the~~ middle class from which chapels are for the most part recruited.

Our next block is bounded on the north by Baker St. Wigmore St. by etc, on the west by Gray's Inn Road, on the south by Holborn, and on the east by Gower Road. Our map shows this as on the whole a district of great poverty: in ten years however there has been great changes, changes which have led to a great improvement in the outward appearance of the district: and which by scattering many of the inhabitants in displaced slums have partly ~~improved~~ improved it's moral character. Rosebery Avenue has been finished, a huge block of models covers the site of one of the worst slums, and towards the south especially warehouses and offices have largely encroached on dwellings. The district as a whole however is still thickly populated with a class mostly poor and in

many cases degraded and criminal. In this district there are two churches which stand out from the rest: of these one indeed, St Alban's, ~~[illegible]~~ for many years the best known of the extreme high churches in London, and the scene of Mr Mackonochie's labours, has a national rather than a local reputation: to judge indeed of its local influence is not easy: it is certain that the lectures, as in other similar cases, give largely, and the charge is freely made that such influence as the church possesses over the poor is due to this cause: but the fact remains that Father Stanton at least among the priests connected with the church has a popularity and, probably, an influence which is based upon something much deeper than the

power of the purse: it ~~is probable~~ seems also likely, that he and Father ~~Russell~~ Russell (a man of the greatest charm), of not Father Anthony, the Vicar, have that authority in the district which lives of such saintliness and devotion as they have shown cannot fail to inspire in some ~~degree~~. degree. At the second church to which I refer, work of a similar character, but on a more confined and strictly local scale is being carried on: this is the church of the Holy Redeemer: here as at St Albans the doctrines are of the highest, though here Eyre is careful always to keep within the ritual limits defined by authority: here too there are sisters who are responsible mainly for the administration of charity; and here again there is that pervading atmosphere of saintliness, asceticism, and devotion which seems to be found almost alone ~~among~~ among the best of the High

Churchmen: the doctrines which these men preach with its superstition and its sacerdotalism is certainly repugnant to the majority of English men, (though not women) but the personal charm of such men as Mr Eyre, Father Russell, or Father Wainwright, combined with the wonderful beauty of their lives win for their methods an unusual measure of success. Another church in this district which perhaps deserves a passing mention is that of Mr Carney, St Peter's, Saffron Hill: Mr Carney is a very typical specimen of the Broad Church at its best, and as such probably always be the less with that school of thought, his spiritual influence is small, but his widespread social activities and those of his daughter, make the Church a real influence in the district.

Hoffer if not before St Albans the organization which

looms largest as a local influence is the Wesleyan Central Mission conducted by Mr Waterley: this is another of those aggressive organisations which in so many of the districts we have visited seem to be breathing life into the dry bones of Wesleyan Methodism. What I have said with reference to the North Central Mission (Mr Woods's District) is applicable equally to this mission: tested by numbers at all events Mr Waterley and his helpers have certainly met with wonderful success: in the course of a few years they have filled one of the many empty chapels which the outward movement of the middle classes has left in central London, and are now obliged to enlarge their premises. Mr Waterley claims, ~~and~~ I think with justice, that the bulk of his adherents are genuine members of the working class. Work of a less spiritual and

less satisfactory character is carried on at the old established Field Lane Refuge and Ragged School, one of the huge Mission organisations which ladle out indiscriminate relief mixed with a great deal of Gospel teaching: there is great room to doubt whether the income of £9000 is wisely spent. In the same neighbourhood is The Watercress and Flower Girls' Christian Mission, conducted by Mrs Groom, whom Mr Booth describes as "the Clerkenwell Atkinson". The work of the Mission, so far as it is concerned with Flower Girls, is metropolitan rather than local in character; but there is a Mission church in Woodbridge St with a membership of about 300. The Mission I fear falls under the same condemnation as most others of a like character, though Mrs Groom's work is probably less pernicious than that of Mr Atkinson in Mile End.

This income & expenditure is not local JAA

~~Here satisfactory character is carried on at the so-called~~ Field Lane Refuge and Ragged School, one of the large organisations which ladle out indiscriminate spiritual and material relief, doing undoubtedly more harm than ~~good in the process.~~

Our next block includes the remainder of the district: so much of it, that is, as lies west of Gray's Inn Road. ~~The~~ Owing to the demolition and rebuilding of the large block patch to the north of Cromer St this district has on the whole improved since our map was made: it still however contains a good deal of squalid poverty, and in Derry St and Prospect Terrace a very scandalous little slum. The northern part of the district surrounding Boyle St though coloured red, bears a bad reputation: here we

with Districts 2 & 3

come into the region of the so-called Private Hotels, which swarm in the neighbourhood of the three great railway stations: for the most part they are really little better than brothels. In this district the work of the church is quite ineffective. Mr Bradley of St. Peter's, Regent Sq, is a sweet old man who spends his time and money lavishly on the parish, with but a meagre result. Mr Moore of Holy Cross, an extreme ritualist, is highly more successful.

Though the great Presbyterian Church in Regent Sq is probably the most influential belonging to that church in England it's local influence is of the smallest. ~~Though~~ Mr Cornell is making greater efforts in the neighbourhood than did his predecessor, the sensational John Ker Reid.

Surveying the district as a whole there can be no doubt that there has been a great improvement in recent years, an improvement however which as here having noticed is due rather to the action of municipal and sanitary authorities than to the philanthropist and evangelist. But though the worst parts of the district have been attacked by the demolition of slums and the formation of fine thoroughfares those which were formerly respectable have shown the usual tendency to social decay: Clerkenwell is still the home of the jewellery and watch trades, but whereas at one time masters with few exceptions lived in the district, now all have left except those who are in a small way of business, and the upper parts of houses used for trade are commonly let as lodgings or tenements.

however, balancing the decay at the top against the higher level at the bottom of the scale, there can be no doubt that this district, if not less poor, is certainly less criminal, less rowdy, less degraded than it has been in the past. It still remains however one of the shady quarters of London: the police give it a bad name: with its neighbours Old St. and Hoxton, it swarms with pickpockets and bunsharps, gonoes and prostitutes.

There is no reason to suppose that the general attitude of the people in this district towards religion and the churches differs materially from that of a similar class elsewhere: the religious bodies, and especially the Church of England, are not so dead as in Hoxton, but whether they are more successful in getting the working classes to their services is doubtful. At elsewhere the

prevailing tone is one of despondency. Mr Moore's anonymous correspondent says "so far as our denomination is concerned the position is one of stagnation if not of decline": he speaks of the "artisans and labourers the majority of whom alas! seem utterly indifferent to their soul's welfare" and then goes so far as to refer to the neighbourhood of Vernon Chapel as "one of the adversary's cherished strongholds". Mr Pilkington says "as to church attendance the great majority go nowhere". Mr Walton, a City Missionary says "all he can do is to get hold of one here and there". Mr Davies says "of the people in the district very few attend places of worship". Mr Griffiths says "the great obstacle of all is indifference and want of all religious principle. A generation has grown up and another is growing up, unleavened of the

fear of God. - - - . I am not a pessimist, but I am bound to acknowledge that Christianity is not in possession." Mr Brady says that "nothing can rouse the people from their apathy and indifference". On the other hand some of our witnesses take an unusually optimistic view: Mr Waterly for instance thinks that "the changed attitude of the Church to the working man has induced a change in the latter's position to the Church. The old Bradlaugh influence is quite extinct. . . . Connection with Mission work is helpful to candidates on local boards, while years ago it would have been a hindrance". Although the Wesleyan Mission, here as in other districts, are very emphatic in the opinion that "Christianity is not plugged out" and indeed that it is rapidly regaining ground. Mr Moore too takes a hopeful view, and

the note of despair is certainly much less here among the churchmen than in some other districts. If it be true, as I think it is, that from the spiritual point of view things are less flagrant in this district than they were, it is no doubt due, ~~to~~ as churchmen, ~~to the~~ making to the increased social and theosophy activity of the churches, to the recognition of the working classes of the practical sympathy of ~~the~~ priests, ministers, and workers. ~~to~~ showing how largely the working classes are shaped in their feelings towards the churches of their attitude on the question of religion the ~~remark~~ letter written to ~~Mr~~ Mr Dyke is so remarkable, muddle-headed as it is, as to deserve quotation in full: the correspondent writes:-

Used in Illustration

Dear Sir,

~~Yr~~ My wife tells me you would like my

opinion upon stopping the gifts at the Mothers' Meeting. You must know that all the Mothers do go for the gifts which are given & the inducement to bring mothers to hear the word of the Lord, therefore no one must think the gifts too high so long as they can bring souls to Christ. Which is my & every Christian's duty - not forgetting "He who gives to the poor lendeth to the Lord". You refer to the gifts as causing scandal; it is a pity you did not tell the Mothers that the offering is and always has been regarded as a scandal by those outside the Church. & still when he takes up the Cross he must bear all insults as my Jesus did for me and you. My wife does not go for the gifts, but to pass a happy hour with those who love the Lord. So you can see I am not of your opinion.

If you can enlighten me on the subject I reply will
obige.

Yours respectfully.

Motto. £100 for the Church, nothing for poor mothers".

The perhaps natural prominence in this district of the ultra High Church as represented by St. Albans, and the churches of the Holy Redeemer and Holy Cross, leads, in a measure, St. Philip's, Granville Sq., naturally suggests some discussion of the ~~influence~~ extent to which ~~they have succeeded in spite~~ their doctrines have permeated. That in this district at all events they have got a wider influence and a much better grip of the people than the Low churchmen there can be no question: as I have noticed also this of Protestants is almost always attributed

to Bishop, and ~~to~~ unquestionably the lectures both at St. ~~St~~ Albans and in the parishes of St. Philip and ~~Holy~~ Holy Redeemer are lavish in their gifts: no doubt this practical expression of pastoral sympathy goes for much, but I think the Protestants are inclined to underestimate the ~~influence~~ power of the High Church teaching, and still more the influence which these men acquire by their extraordinary earnestness and satisfiedness. To most educated men there is much in the high church doctrine and ritual which is childish if not ridiculous: but among the poor there are many who ~~have~~ if they cannot grasp the deeper mysteries of the faith, must, especially when caught young, be attracted by the humour and emotional appeal which these churches present: and though no doubt Sacerdotalism can never hope to obtain in London the ~~grip~~ influence which it has in Roman Catholic countries, still I am not persuaded that

There is no danger ~~seen~~ here of the spread of superstition and the decay of untrammelled thought which follows in the wake of sacerdotal doctrines. With very few exceptions the priest-characters and the hardest workers among the clergy that we have met ~~have been~~ are men whose beliefs – apart from the non-recognition of the supremacy of the "Bishop of Rome" differ little if at all from those of Roman Catholics. Though no doubt but a small number in the large see of London the adherents, even including only those in the inner circle of communicants, of these men must in the aggregate form a large body: certainly they are increasing in number. Hateful as are the methods of Mr Newell and his followers, I am not persuaded that the protests which have been raised against the danger of the growth of superstition and sacerdotalism are not justified. ~~The~~

[fols. i, 1–25, 25a, 26–69]

G. H. Duckworth

Repat. a Distinctio 5. and 6.

Report on Districts 5 and 6.

Districts 5 and 6 comprise the parishes of Shoreditch and St. Leonards, the sub-registration districts included in the area being Hoxton, Haggerston, Old St. Pancras, and South Shoreditch.

For the purposes of this report I shall at first disregard boundaries, whether civil or ecclesiastical, and split the area into certain blocks which are well defined by the natural boundaries of street or canal.

Included with north London

The first block will be that portion of Haggerston which lies north of the canal including nearly the whole of the parishes of St. Luke and St. Paul, both of which however extend into Hackney. Here to the west of Queen's Road we find a population mainly of the lower working class which to the east the artisan element prevails. But throughout the

1

North London

district there is the usual complaint of social decay. The poorer streets are getting a roughish element including in Olive Place a number of the old dwellers in the district while the ~~middle class~~ streets to the ~~north of~~ east of Queen's Road which until recently were ~~of a~~ middle class ~~character~~ are now rapidly ~~being~~ losing that character, and the fashionable notices in Marlborough Road that it is now not uncommon to see a woman come out of her house with a shawl tucked over her head, a costume which no one would have adopted there ~~some~~ seven years ago. The prevailing occupations throughout the district are boot and cabinet work with in a minor degree piano and musical instrument making.

The Church in this district is represented by Mr Spencer at the Saints and Mr Fordham at St Paul's. Mr Spencer is a ~~rather~~ clever and remarkable man, but intensely opinionated; though some of his opinions will be more

North London

gnostic at a later stage. Of the work of his parish we know little, but it seems probable that he is not a successful parish priest. His neighbour Mr Goodhart, though much less brilliant, is more sound: he is a gentle, modest, plodding, kindly man of the hot evangelical type with no special features in his work, but with an efficient organisation.

Of Non-Cons we have particulars of three bodies: two congregational, both in a small way, and ripe for amalgamation, but each wants to swallow the other. The Baptist Church in Queen's Road is a far more vigorous organisation, at all events as far as the minister is concerned: the minister Mr Aitchison, a young man of 25, has evidently made a great impression as a preacher and gathered a large congregation to an almost empty church. There does not seem any reason to suppose however that he has stopped the great stream of non churchgoers: he said that he drew his

congregation from the neighbouring churches, and also from the people who had been under church influence and had discontinued attendance at the services. Not some from the Church of England, also from Mr Cuff's: had transferred from the chapels - not certain of people moving but simply of their changing their church." Mr Nicholson's evidence in fact goes to confirm that of others in various districts that there is a great deal of religious gipsying, ~~not only between the sects but even between churches in the same denomination~~ people moving not only from church to church in their own denomination but visiting the various sects with an impartial eye.

North London

It is admitted known by all our witnesses that a greater influence than the churches is found in the Borough of Hackney working Mens' Clubs, which it is not might be expected they universally condemn as an evil influence.

1

Our next block consists of the rest of Haggerston bounded on the north by the canal, on the east by the Kingsland Road, on the south by the Hackney Road and on the west by Goldsmith's Row. As to this area our information is rather scanty. The religious agencies are few, and of one of the churches (St. Chad) owing to the illness and death of the aged vicar we have been able to get no particulars. To the west of great Cambridge St. the population is mainly decent working class, and especially in the parish of St. Mary; to the east there is more poverty and though the worst parts shown on our map have been cleared away there is still some squalor in Maidstone St., Waterloo Place, and Goldsmith's Buildings: the latter is a block of shoddy 'model' put up about two years ago and rapidly becoming the worst bit in the district. The people are larger from the gaps, the structure is thoroughly bad and there is much overcrowding.

Throughout this block the prevailing occupations are again

both and Catholic churches, while a ~~large~~ large number of men are employed in the huge gas works which come many miles both east and west of Great Cambridge St.

Of the churches in the district the most active and the best organised is St. Mary's, where the work seems to me as good as in any church in Shoreditch. The Vicar Mr Tarrant is an excellent man with great common sense, and a real gift for hard work and organisation. Perhaps the most notable feature in ~~Mr Tarrant's~~ his work is the success of that portion of it which deals with Relief and Thrift. His mutual loan and benefit society, which has only been going a few years, took last year £2453. for to Relief. ~~Mr Tarrant~~ He is one of the few of the clergy who has insisted on a full and adequate inquiry into the circumstances of each applicant for relief, though when these inquiries have been made he is much less strict than the C.O.S. in actual administration.

The Parsons of St Stephens is a liberal minded high churchman, ~~the work of~~ whose parish is largely in the hands of the Sisters of St Margaret's Priory, Savoy, who also work in St Giles and St Cloud's. Though excellent people the Sisters report that "there can be little doubt but that their good sisters pauperize the neighbourhood in a very handsome way" But though ~~the work of~~ the Sisters and the Vicar ~~is~~ are independent they are agreed that from the strictly religious point of view it is all a great failure but like others of all sects they work on with the sublime faith "that it will tell in the end"

The only hon. low agency in this Work of which we have any account is the Dove Row Mission for which Mr and Miss Lotsford are making responsible. Their work lies chiefly among children and young people, the chief feature being the large Band of Hope which claims to be the largest in London, the average attendance being put at 450.

Our next block is bounded by Shoreditch High st., the City, the City Road and Old st.: it includes the whole of South Shoreditch and a small part of St. Luke's civil parish, a part known which is much more akin to Shoreditch and the City than to the rest of St. Lukes. Over this area the population is small, dwellings having largely given way to warehouses; the bulk of the population that remain ~~being~~ is housed chiefly in models some of which, and especially those close to Liverpool st. Station in Bishop Market, are of the best description. The population in this district are mostly decent working class people with work in the city. There is however one very black spot between Shoreditch High st. and Curtain Road: this horrible fever den or Place area though coloured blue on our map now bears a very ~~bad~~ evil name, and its close proximity to the Nichol makes one now hitherto been tempted to place faith in the statement that it has taken many of the worst from that & neighbouring quarter.

I certainly know no place where ~~if~~ I have seen more villainous looking loafers hanging about than round the Norfolk Arms.

In this district the Church of England is largely represented by the brothers Bass, two rather portly old gentlemen, whose work seems to ~~to~~ me of the smallest importance. Mr Septimus Bass as ~~Vicar~~ Rector of the mother parish of Shoreditch is known a person of some local importance and reputation; but his parish is widely neglected, and such influence as he possesses is given largely to the cause of Temperance, of which he is a fanatical advocate. Mr Evans of St Michael's though a good fellow and a hard working parish priest, is known less important and heinously than as the representative of a system. His church has the reputation of being the highest in Shoreditch or in London: one of our witnesses has likely says that it is even more 'top-top' than St Columba.

the at so many of high churches the Evans seems to have got hold of a small band of devoted adherents who are prepared to make ~~[illegible]~~ sacrifices for faith. He claims to have often as many as 150 people at early celebrations on week days who have to be at work by 8 o'clock.

In this, as probably in all the neighbouring districts, the chief hon. lay influence is the Cliff, but his Tabernacle is actually in Bethnal Green and his work with them & he deals with there. In the City Road is Wesley's Chapel, a sort of Mecca of Wesleyan Methodism but with no local influence except through a mission in St Luke's. Both the new Tabernacle in Old St and the United Methodist church in Hillson St are suffering from the depopulation of the district, but the work at the former under Mr Bailey seems to be of a vigorous and original character: its Pleasant Half Hour Society, and its very tasteful little magazine 'The Silver Arrow' seem to show an unusual amount of life

for a church in such a district.

The next block is bounded by Old St. City Road, the City and Aldersgate St. Nearly the whole of this area that is not given over to warehouses is covered by large blocks of Peabody Buildings inhabited by a decent poor ~~working~~ class, in the main the skilled workers in the neighbourhood ~~people who must live near their work~~, especially carmen and horsekeepers. At the west end of the district there was ten years ago a large black patch; ~~but~~ this has been replaced by warehouses, but the dark blue and black streets to the north ~~between and~~ are still inhabited by a poor and shiftless lot attracted by the proximity to the City, where something may always turn up: they are people, says Mrs. Orin to their ~~confusion~~ comfort in Drury Lane: both classes pick up as best they can the chance crumbs of wealth, both crumbs and wealth secured sometimes by thrift, sometimes by improbable means. The Religious agencies in

this area are very thick. The church of England has three representatives. Mr Smith of St Paul's is probably the best of the lot, but neither he nor his neighbours Mr Patch and Mr Evans have much influence in the district, though all three with the possible exception of Mr Evans are doing their best in a quiet way. We is known the Rev. Gore who are so active ~~here~~ too active to please the churchmen, who complain ~~bitterly~~ bitterly, and probably with some justice, of the excessive laxity which goes on. The most interesting work carried on is that of the Friends with their so-called Adult School which affords to the religious among the working classes an opportunity for religious exercise on very democratic and nothing lines. On a large scale, but on more conventional ~~&~~ lines, is the work of the Regent Mission in Great St. the Report of which shows a really fine organisation. The Hope Mission in Duncan St. keeps on

to teach children. In this district too is that notorious old gentleman Mr Rankin May: his neighbour Mr Hanna believes Mr May to be insane; but his methods are quite undiscriminating, and he probably does a lot of harm. A large sum is collected, and no accounts are ever published, because Mr May has to live on the mission, and does not wish to have to state the facts in black and white. It may be noted further in Mr May's favour that he practically never takes a holiday: and on the other side that he has a very ~~villainous~~ forbidding face, though not half so villainous as that of Mr Charley to whom Mr Hoole compares him.

Chorley's face is only that of the typical butcher

The next block includes the whole of the remainder of the civil parish of St Luke's, or nearly the whole of the ecclesiastical parishes of St Luke, St Clement, St Matthew, St Barnabas and St Paul, Pear Tree Walk. Here, except for a few streets in the north westy in the parish of St Matthew, things remain much as when our map was

Inch District 4

made, an almost dead level of paving with a sprinkling of cinic. There are indications that owing to the building of warehouses in this and the adjoining ~~the~~ areas the houses that remain are constantly becoming more crowded. Throughout the whole of this area the church in the past has evidently been sleeping and has exercised little or no influence, though of the present incumbent only the Highgate of St. Pancras is wanting in all heart & show of activity and vigour: but of the five clergy there have so recently come that it is premature to judge their work. St. Paul's Covent is remarkable for a beautiful musical service, for which the choirmaster is probably responsible, rather than Mr Leathwaite, a most unmusical looking man. Here too the non-conf are exceedingly weak, in marked contrast to the activity which prevails in the less poor work to the south of Old St.: the only two

with district 4

organisations which show much life are the Unitarian Mission of Mr Summers ~~and~~ and the Wesleyan School in Radnor St. Mr Summers' work appears to be almost entirely social and it is doubtful how far he touches the really poor among whom the Mission is situated. The Wesleyan School is remarkable for its large Sunday Evening School at which the average attendance is 1000 while there have been 1500 present: 5 or 6 of the scholars have passed into the Wesleyan ministry. The Congregational Church in City Road is striking in extremis; while the Baptist Church in Moorfield St shows signs of only moderate activity.

with Districts

For our last work we take the whole of Hoxton ~~which is fairly homogeneous in character~~ the various districts of which are fairly homogeneous in character. The prevailing feature I think is a general deadness in life and colour which is probably unequalled in any other ~~part~~ equally

large area of London. But in addition to the chief manufacturing pursuits of Hoxton it has an exceedingly evil reputation for criminality: we are told that the police say "Walk off Hoxton and nine tenths of the crime in London will be walked off". This statement if true applies especially to the parish of St Mary, known locally as the Hole Mare and to the parish of St Andrew's in the north, where hitherto gardens bears an evil name: Hoxton market in the parish of St Peters, at one time the blackest spot in the district, seems to have improved in character.

The influence of the church in Hoxton seems if possible to be less whether than in most poor districts but among the clergy are some rather remarkable men, while with the exception of the petty little Mr Hoppner and the indolent Mr Moore and Mr White all are working hard according to their lights. The two churches which most strongly attract attention are Holy Trinity and St Columba. At the former Mr Cartwright

* ||

Robinson, a ~~pr~~ prominent member of the C.S.U. is said to have converted most of the men in his parish to Socialism, but few of them to Christianity; at all events they do not show their Christianity by attending church. Mr. H. Columb's Rev. le Couteur with his extreme sacramentism and ritual bigotry exerts a real hold over a certain small number of individuals: for instance he mentioned cases of lads who had stayed up all night fearing that they should not be called and should thus miss the early celebration; but as the total number of Rev. le Couteur's congregation is small, and as there is little doubt that the church draws from a wide area, it is clear that ~~those~~ this extreme ritual and doctrine has ~~to~~ little attraction for the poor. ~~to~~ The other churches in the district are almost empty but Rev. Shrader, Rev. Pattock, Rev. Devereux, and Rev. Kelly are all good, sincere men, while Rev. Pontrale of St. John's though equally decaying ~~that~~ the former spirit is now

too old to deal adequately with the work of his large parish.

Our information as to the work of the non-conf in Hoxton at the moment when I write is still rather incomplete, but so far as it goes it indicates that they are more successful than the Church in gathering the poor to their ministrations whether spiritual or social. Of two of the larger organisations Costers Hall and Hoxton Hall we have at present no direct account, but indirect evidence points to the fact that both places gather good congregations to hear the word, and are the centres of much social and philanthropic activity.

Of agencies representative of which have been seen the most remarkable are the Christian Institute in Hoxton Market; the Presbyterian Mission Hall in Harvey St., and the Wesleyan Mission in New North Road.

The Christian Institute is especially injurious on its social side, the religious meetings except the Sunday School being small and ill attended. The success of the Institute -

- and in spite of a great lack of discrimination in methods one feels that this plan really has been an influence for good - is probably due in large measure to the Hon. Supt. Mr John Marsh who, as the Report says, "while earning his family's daily bread in his little work-room at the top of our building is positively at the beck and call of every distressed man woman and child in the Market; and has a personal welcome in every home and heart .... And this man - an unlettered Ragged School boy - who has been saved enough for worldly prosperity to forsake the work of ministry and relief, and whose only reward is the grateful prayers of those poor ones is a type - more or less - of the body of men and women who have so long worked under the Council's direction."

The work of Mr Doble at the Harry St Mission Hall is more distinctively religious in character, but the Report again shows a good deal of social activity, especially a large Sick and Provident Society. Mr Doble ~~[illegible]~~ is a favourable specimen of the missionary class, evidently a most genuine earnest man; ~~[illegible]~~ but as an instance of the really deplorable narrowness of view which afflicts so many of these good people it may be interesting to quote some remarks of his:- "Sunday pleasure taking" he says "means spiritual destruction - and to see what that can do for nations he only requires to look at France and Germany, which have both had their fill of Sunday business and pleasure for many years past".

But undoubtedly the most interesting work in the district is that of Mr Wood and the Wesleyan Mission in New North Road: here we find that French activity which seems to be characteristic of all their new Wesleyan missions, which whatever may be said about their methods and results, are tremendously alive. Mr Wood came here a few years ago to an almost empty church, and now has an average congregation of over 1000, drawn as he admits by the adoption of new and unconventional methods, slate clubs, legal bureau, medical mission, secular concerts in the church etc. Rigg & Lipsky describe Mr Wood and his methods as "youthful"

bounding districts 5 and 6 as a whole it may be well to notice that Shoreditch is the subject of Mrs Bosanquet's admirable book "Rich and Poor" and ~~[illegible]~~ reference should certainly be made to her first two chapters. Mrs Bosanquet in evidence given for our purpose says, "Improvements in Bethnal Green and Whitechapel have been bad for Shoreditch: also the better class tend more and more out to Hackney. What 'models' there are in Shoreditch I believe to be distinctly worse than the average house. Much of the population is also being displaced by City warehouses spreading into Finsbury". These remarks would apply equally to St Luke's. Certainly no one knows this district better than Mrs Bosanquet, and her conclusion that it is getting poorer and more crowded is borne out by all our evidence. Mr Nicholson (C.O.S. and Guardian) says "Owing to the pulling down of houses and the changing of different areas the character of the population

is rapidly changing. A few years ago there were many streets in which the houses were occupied by one family only, but latterly this is completely changed and it is probably true to say that the greater number of houses are let out room by room and the rest of them show a tendency to rise. The consequence of this is that the population is being steadily crowded into a smaller area and is also becoming poorer." More remarkable is the evidence of Mr Dewsbury, a Wolverhampton schoolmaster, who has lived in the neighbourhood of Bell Lane Road for 43 years:- "In his earlier days here it was an eminently respectable locality and congregation (at Wesleyan Chapel). As a young man he remembers going to sit in the gallery of the church to admire the costly and beautiful dresses of the ladies. He would not do that now! He has seen both the rise and fall of Bilston Place and adjoining streets - saw them built, occupied by

decent people earning from £150 to £300 a year and gradually fall to their present state of three families to a house. But rents are higher now than they used to be. Just round the corner in New Nichol Road lived within his recollection the Sheriff of London and all along the road the houses were kept by one family. ~~A butch~~ A butcher in New Nichol Road said to his lady "When I came here, Mr Dwarkis soon after you, there was only one family in each house and they took 3 or 4 points a week. Now there are three or four families in each house and not one point between them. They go to Pitfield St etc and buy the pieces."

But though ~~the~~ our most reliable witnesses agree as to the increasing poverty of Shoreditch certainly, and possibly of St. Luke's, there is not the same agreement as to whether or not there has in recent years been a moral deterioration or advance. The tendency I think of the older men is certainly ~~to~~ to see

Note at the next page

a slight improvement, especially in the matter of street-rowdyism. But nearly all, and especially the young men who cannot compare past and present, give rather a melancholy picture of the actual condition of the people almost throughout the two districts. Mr Shrader speaks of a parish "full of degraded, not ordinary poverty – a real degraded London population without spirit or stamina or backbone" and says that Hoxton is worse in every respect than Stepney. Mr Spencer speaks of "a sort of savage, Pedonic view of life, no self control". Mr Hopkins speaks of his parishioners as "on the whole a degraded and hopeless population. Mr Pattock takes a more favourable view and says "there is lots of money going. They are not needy except when they drink and they are not criminal except when they do the same thing." (It may be noticed however that Hoxton ~~possess~~ has gained an unusually bad reputation on both these points.) "They go on in a solid stolid sort of way seeing nothing and doing nothing outside

Note.

That there is a very general complaint of a deterioration in language, and of the bad effects which education has had on manners and morals.

the narrowest possible range of city life". Mr Le Couteur says about half the parish seem to get drunk on Saturday night, you meet it everywhere: about a quarter of the people are chronically out of work. They live under crowded conditions and both from sanitary and economic causes a good deal of physical weakness is discernible." Mr Duncan says the state of mind of his people is "Let us eat and drink for to-morrow we die". Mr Cardwell Robinson says "give the men his pot of ale and his pipe and leave him alone and he will be best pleased."

* || This in fact is the chief impression that one gets from our evidence. of a people living entirely in the present, a people crushed and battered in the struggle for existence and seeking to alleviate the pains of their lot by the expenditure of a large part of their precarious income on the pleasures of the moment, the public house, the theatre, the music hall, the pawnshop, the bookmaker, the pawnbroker, and so on. On this point

the evidence of an eyewitness, a School Board Visitor, who knows the people well, ~~xx~~ is of interest. He says "the poverty of the people arises much more from a bad use of means than from lack of them: drink is the great cause of their poverty: Monday in Hoxton is given up by more than half the people in Hoxton to visiting and drinking in the Public Houses, the women especially. But in addition to drink the witness emphasised the foolish expenditure of often respectable people on all sorts of pleasures and luxuries.... He to the funerals he instanced a widow whose husband earned high wages and whose income money was £ 34: yet a fortnight after his death she was penniless, though full of pride in the fact that she had had three coaches and that her ~~three~~ seven children had been rigged out from top to toe in black even down to the black bordered handkerchief which they are taught to hold to their faces in a heavy manner during the funeral. He to the wedding he instanced a highly

respectable widow who had kept out of debt, with a great struggle for a year since her husband's death but was now in terrible difficulties owing to having borrowed £5 from a loan society for furnishing at her daughter's wedding. The expenditure on Music Halls and Theatres in Shoreditch is enormous: so called Excursion Clubs are common, the ~~young~~ money being often spent in this way instead of excursions: it is a common thing for whole families, when rent is in arrears to go off to a Music Hall, and if expostulated with they will say "Oh! we've got the money now, but don't know how long we may have it."

And just as there is the unsatisfactory moral of the people, so there is a fairly general apathy as to ~~condition of~~ and natural condition of the people, so there is a state of mind and ~~a the~~ rather a more general confusion of facilities to cope with the difficulties on the part of workers in the district than we have met with in any other district. Especially

But in addition to the usual causes of poverty and degradation we hear more in this district than in others we have touched of the evil influence of music halls, of low music halls, and of the absence of open spaces. The first note - that of dislike of the club is of constant occurrence: and our witnesses (e.g. Mr Burrows) say that their dislike is shared by the wives of the working men "give our men the pub and he would be far better" is a very general opinion. If this evidence came only from our religious witnesses it would of course require very heavy discounting - for as we shall see later the clubs are practically at issue with the church - but we find same and other ~~laymen~~ laymen, like Mr Litt, making the same point, with the result that one is inclined to doubt whether the club is not a greater evil than the Public House.

~~As~~ to the music halls and the absence of open spaces the two facts no doubt go largely together, and ~~without~~

even one who is inclined to sympathise with the Bohemian view of life cannot fail to recognise that while the open space is wholly a good influence the music Hall as conducted is on the whole depressing and debasing.

There is then I think a fairly general complaint as to the unsatisfactory moral and material condition of the people of these districts: an complaint more marked than in any other district on which I have reported. There is too on the part of workers a more general confession of failure to cope with the difficulties: especially with the Church is this note of even abnormal despondency prevalent. In an appeal which some of the clergy of Shoreditch Rural Deanery have recently sent to their brethren clergy in London they say: "Our population is mostly native born, and is crowded into a smaller area with fewer open spaces, than any other in London. It is composed chiefly of the industrial class, engaged in boots, cabinet, and

other trades, with a very small minority of a somewhat higher grade, and forms an intelligent and respectable community, though the work of a large proportion of them is very precarious, and their earnings, on this account, miserably small. On the other hand this District contains districts which & according to reliable authorities, contain more thieves, harlots, and vagrants of the criminal class than any other in London: while the number of public houses and other places where the temptation to the sin of drunkenness may be found is a shame and a scandal to a Christian country. It may be readily understood that the work of the Clergy and their helpers is of an extremely difficult and upheld character. We have to fight against a tremendous dead weight of indifference and painful immorality. Further the people amongst whom we live have grown up largely in ignorance of the claims of Church life upon them - and this not by their own fault. And we workers after

many years experience, feel my strongly inclined that our brethren who live in more favoured districts have very little idea how enormously our difficulties are increased by the almost entire absence of God-fearing men and women of higher education and ability, who have the time and the money to devote to Christian work among the people .... we feel bound to express the deep conviction among all classes of Church workers in Shoreditch that with a few noble exceptions the Church of Christ in London has by no means realised its great responsibility towards these thickly populated and very difficult industrial centres. To a very large extent we are left alone, and our existence is practically ignored by the very people whom necessities, comfort and luxuries are directly ministered to by the labour of those among whom we have been called to work. Shoreditch as we know only too well is not fashionable. We have at present no settlement

for men or women in connection with the Schools, or Colleges such as Oxford House, Toynbee Hall etc. which exist in other parts: and though ~~may~~ many people imagine that the whole of the East End is included in the sphere of these and similar institutions we wish not exclusively to disabuse their minds on this point. Many a man who has come here full of enthusiasm and energy has either broken down in health or become utterly discouraged by the almost entire lack of sympathy, encouragement and support from those members of the Catholic Church whose lives have by the ~~goodness~~ goodness of God fallen in more pleasant places". In an appeal for funds and workers one expects some exaggeration, and both here and in their utterances with regard to the clergy ~~may perhaps have unduly emphasized the~~ have probably painted too gloomy a picture of their position: but after allowing for ~~this~~ exaggeration, which is found in all districts alike, the fact remains that of those portions of London which in

have touched so far Shoreditch seems to be a sort of Bridwell not aided in that she is more beautiful than her sisters of the East End, for in point she is less lovely but in the fact that she is respected, while Whitechapel Bethnal Green and Stepney are aided by the wealth and the personal service of the West End. Though we have frequent complaints on this score from the Non-Conf there are indications that their work too suffers to some extent from the fact that Shoreditch as compared with the East End is unknown and ground.

By the confession then of ministers of all denominations the work of the churches is almost wholly ineffective: and for their failure to get any real hold upon the people we have many of the same causes assigned as those which I have enumerated in other districts: but here as we have first noticed additional stress is laid on the dearth of funds and workers, as also on the lower moral level of

the ~~metric~~ population among which work is carried on: ~~to~~
How far the degradation of the people is due to the ~~instinct~~
ineffectiveness of the churches, how far the ineffectiveness of the
churches to the degradation of the people is a difficult question
to disentangle: but whatever be the ~~reason~~ weight we find
other reasons assigned for the special difficulty of work
in this district to which greater importance is attached
than elsewhere: we hear for instance of "a local form
of home agents who have had a most disastrous effect,
since they have secured a very large amount of the local
business and have been absolutely indifferent as to their class
of tenants so long as they have paid: moreover they
have made the fatal discovery that crowded and tot-ty
houses ~~pay~~ pay the best": we hear further of a
stingy ground-landlord in Lord Wrigley who owns a
large part of Hoxton: ~~but~~ the absence of open spaces and
its correlative of crowded music halls I have already mentioned:

but most common of all is the complaint of the difficulty of working against the influence of the Working Men's Clubs: on this point, note, the evidence of Mr Spencer with reference to the ~~Hackney~~ Borough of Hackney Working Men's Club, ~~in~~ which I believe is universally admitted to be a favourable specimen of such clubs, ~~to~~ while it's near neighbour the Kay St Club is one of the worst: Mr Spencer says "This club is a ~~dead~~ dead weight against us: it contains 1000 members and I dont want you to think that they are all a bad lot: quite the reverse: but it contains some 200 or 300 members who set a thoroughly bad tone. Without being the least a Sabbatarian I say deliberately that the way they spend Sunday is hearty and degrading. The typical club member goes to the club in the morning about 11, sits with a pot in front of him and prattles at the mouth over all sorts of socialistic rot: then he has a hand which finishes up by playing the Marseillaise: in the afternoon he

goes round and visits other clubs and there is now protection at the north end of the pole. In the evening, till recently they had that pernicious and hardly institution fuse and fizz, bearing affiliation cases and other filth: but they have got ashamed of that, and in their theatre which holds 600 they now sit with their women and children and watch a wretched melodrama at a level lower than even the Britannia, or a music hall entertainment with songs full of hardly innuendo. It may be an advance on the Public House, but it is a very poor return to the best aspirations of the working classes". In London less vigorous perhaps on all sides we hear the same indictment with added complaints of late opening and ~~[illegible]~~ use for criminal purposes: and it is said that not only are these clubs directly opposed to the work of the churches by the way in which they are conducted but that they make it impossible to ~~[illegible]~~ run clubs in connection with the religious agencies except on lines ~~[illegible]~~ which it would

be impossible for such agencies to adopt. This argument of course is not strictly true; ~~but in practice it~~ Oxford House and other organisations have proved that it is possible to run clubs ~~on~~ on a large scale which shall dispense with betting, gambling and politics, but in order to do so endless attractions must be provided which are no essential part of the ordinary club: there must be in addition to the Billiard, which both clubs ~~have~~ have in common any number of sub-clubs for athletics etc. which shall be some compensation for ~~[illegible]~~ robbing a poor man of his beer; ~~and~~ to provide the plant and the workers for all these additional attractions is a task which few of the religious or philanthropic agencies can manage except ~~on~~ on the smallest scale, so that in practice it is generally true to say that they are placed at a great disadvantage in the competition.

This point of the inability of the religious bodies to struggle against the influence of the clubs raises the question of how far the ineffectiveness of the clergy is due to the mere fact of their connection with religion and the rather ultra-puritanical ~~the~~ standpoint which they are thereby forced to adopt: To my mind ~~for~~ ~~with~~ it is certain that a man like Barnes for instance would be much more effective giving the same devotion to his work as a layman than when hampered by his cloth: ~~at~~ ~~all~~ the spiritual work may grip and reform an individual here and there: but I feel convinced that ~~a body of laymen who attempt~~ ~~which~~ the same number of laymen and lay women as there are now workers in Shoreditch who would mix with the people in purely social and moral but non-spiritual work would have an elevating effect on the mass of the people far greater than that which is exercised by the combination of spiritual and social work which now prevails, in which ~~I contend~~ the

social and moral side is largely moved by the fact of its being bound up with a view of life which is based ~~upon~~ upon fiction and largely untrue: I mean this is a purely personal view, and as we have noticed before it is the whole in the fiction which is the ~~[illegible] to~~ motive of a ~~[illegible]~~ work ~~[illegible]~~ which is done. But the fact that their position as ministers of religion is in some measure a hindrance to ~~their~~ ~~fulness~~ the exercise of their full influence as men I think few ~~of~~ would deny: we are told indeed with almost damnable iteration that there is no hostility to religion - (and in this district the fact is emphasized owing to the prevalence of atheism in the neighbourhood in the days of Broadlaugh and The Hall of Science) - ~~but~~ that what the churches have chiefly to contend against are indifference and ignorance: but at the back of their minds they must all know that whatever the attitude of the working classes to religion in the abstract in the concrete there is a feeling ~~towards~~ towards the ministers of religion for which

it is difficult to find any other word than hostility: the feeling that "we don't want ~~to have~~ nothing to do with no Mission parsons" which it takes all the tact and the geniality of an Indian to break through. Mr Spencer admits that "an injudicious person will soon turn indifference to hostility" but. My own experience of the working classes would lead me to put it in this way - that a person must be quite abnormally judicious to avoid hostility. This attitude of mind is largely hidden from the clergy and their workers owing to the fact that their chief point of contact with the bulk of the working classes is through visiting, and what ~~an~~ visiting usually means we have seen in other districts: "I ~~could~~ am obliged to give some tickets" said old Mrs Pownall "I could not keep my visitors going without them": and so long as the churches remain ignorant for so long will they be ignorant of the real attitude of the poor towards them, an attitude due partly no doubt to a dislike for

the restraint which a religious life involves, ~~and which~~ a restraint of which therefore the parson is to some extent the symbol; but partly too to their very efforts to get hold of the people by visiting and relief: Mr Hoopell is a poor little creature who probably only fails to visit because he is doing aware of his own deficiencies for such a task, but I think there is a good deal of truth in the reason which he alleged for his ~~failure~~ failure to perform visiting in person or ~~delegate~~ by agents what is almost universally looked upon as a parochial duty of ~~the clergy~~: "I think that one reason" he says "why the working man is so hot against the church is the autocratic way in which the clergy claim the right to go anywhere in their parish;" and after all probably the poor in this respect are very much like the rich: live if it is done with the greatest tact they must to some extent resent the intrusion on their privacy of complete strangers: and in their hearts they

do, though many of them tolerate it because they hope for or ~~either~~ expect either immediately or in the future some consideration, to use a legal term, for putting up with that which is inherently distasteful. The clergy no doubt are on the horns of a dilemma. if they ~~don't~~ don't visit the people will not come to their services and meetings, if they do visit others than those who, of request or of attending their ministrations, have sought visitation they must lay themselves open to this charge of officious ~~pry~~ prying: they have chosen no doubt what they consider the lesser of two evils, but to my mind religion would be in an infinitely stronger position if the churches went on their way without all this bidding in the market place: let them provide what attractions they please whether spiritual or material, let them visit those who desire it, but if they wish their ministrations to be successful they should trust to their inherent attractions and to the recommendation

of those who attend them: all missionary effort which consists of direct teaching for instruction brings religion into contempt; whatever may be the immediate results as measured in numbers.

But whatever be the reason the people as a whole, have as Christian keep aloof from the churches. Mr Wood ~~says~~ estimates that 95 p.c. of the people of Shoreditch do not attend any place of worship: "his church" he says "and Costers Hall are the only two successful religious places in Shoreditch: all the others are empty or nearly so: they work and try but do not succeed. The big church of Mr John Hoxton, with sittings for 2000 gets 70 or 80 in the morning and 100 or so at night. It is the same at Shoreditch church. Empty. In the days that a business man would speak of his warehouse, i.e. a hundred or so takers when there was room for thousands." This fact is the more remarkable when we find how often the few who do attend the churches come from

other districts, and especially those who are most closely identified with the church as churchwardens or teachers, or in some other about official capacity. With reference to this Inquiry they says "A good deal of light is thrown on the state of things by the fact that one of the churchwardens lives in Highbury Place, and the contributions intended for the magazine are sent to some one living in Albemarle Road, Hackney" So far from being an isolated instance I believe it to be the rule rather than the exception to find the church workers in this district coming from outside ~~in the district~~, in this district mainly from Dalston and ~~the district~~ further north: we are told ~~of course~~ that they are people who have once lived in the parish, have come under church influence, and have moved from their sordid surroundings: if this is so it is ~~of course~~ creditable to the churches both to have reformed them and to have retained their services when they live at a distance which makes their voluntary work ~~an~~ a very

genuine effort of self sacrifice: but the question arises whether the churches would not be giving better proof of success if they induced more of their connected people to live as well as ~~[illegible]~~ work among those whom they should wish to influence by their lives: on this point the evidence of Mr Spencer may be noticed: what is wanted, he says, is "the return of educated lay opinion: settlements are ok as well but we want 12 men like Buchanan to come and live in the East with their families. Nothing is more respectable than the tending of the middle classes to move out of a parish as soon as the poor come in: it is as bad for them as their neighbours: they lose spiritual tone." Mr Spencer is here referring to the educated, but the same thing merely applies to the uneducated who have been reformed or regenerated by religious influences: they too show the same tendency to fly from contamination or degradation instead of staying to influence it by example unless it is aided by coming from the more respectable surroundings once a week to

attend a service or teach in the Sunday School. And even among those who do not fly there is a tendency to keep apart from their neighbours: in other districts as well as this we have been told that the Christians tend to form cliques ~~to~~ which avoid ~~the~~ the atmosphere of even professed church life, and Mr Tasman complains of the difficulty of getting the respectable working classes who come to church to act as missionaries among their neighbours: there is evidently among the poorer Christians a great deal of what Miller calls 'a pietistic and cloistered virtue' which is afraid to risk the rude breath of general social intercourse. For this attitude some excuse no doubt is to be ~~found~~ found in the fact that at present the working classes have but little regard for the feelings of the minority: a gentleman if in a public place or in a mixed company or ~~a~~ in the presence of one whom he knows to hold puritanical ~~views~~ views will always, whatever may be his practice at other moments, keep a strict guard over his tongue, ~~not from any~~

~~[illegible]~~ Ei ovlle u Ei ehrlich hom ~~[illegible]~~ hik ie
kyk. u. Ei krukpoum hok. Ofm ary Ohyoung, lu. ofm Ee
Dewi o cum offenbing, sunlik ukok ie hy ham ~~[illegible]~~ Eiuk
Yellow ulsum: yok ro Ee ontby hm. Ie i: hook hm
Liking o Eiok. Ohmiwlik sunlik ei i hollie ~~[illegible]~~ dek
lwl lwlie, lwl um ik ie dor hok y ro ofm ei Eiv
Ohyoung ie ~~[illegible]~~ Ee ik ow ie ehrlik ~~[illegible]~~ ie. Ohyoung
Ohyoung

where reference to them will not give offence, but among the working classes, whom may be present, they are ~~likely to be~~ constantly in evidence. I have often argued this matter out with working men and suggested to them whether it is desirable to use swear words in public or to talk 'smut' before women: but the line they have always been inclined to take is that the majority must rule in these matters and those who "don't like it must lump it".

But I am wandering from the point - to return to the question of the empty churches: we have noted the words statement that his church and Costers' Hall are the only two religious agencies in Shoreditch which draw: if this is true, and ~~probably~~ in the main it is, one is led to enquire what is their attractive power: as to Costers' Hall we have no information but as to the Wesleyan mission it may be well to quote somewhat largely from the report of the minister with his word. "Only exceptional methods" he says "can

get hold of the people and then he uses without stint.
His greatest item perhaps for getting hold of the people
in the first place is the Slate Club which has nearly
1200 members. The president of this he has all their
names and addresses and so gets the entry into their homes
and the possibility of touching 5000 or 6000 people. ...
The club is on the usual lines and is so managed that
the people get 20/ or more back at Xmas time. Then
there are two big big Mothers' Meetings with coal and
clothing clubs and lectures or contributions. The mothers
have two treats each year towards which they contribute.
A medical mission is another important feature: advice
medicine and nursing are given partly, but only to the
poorest, those actually out of work and in need ...
Legal advice free is another device which is found useful
to a number of poor people ... Temperance work is
entrusted to Bands of Hope and a good Temperance Lodge. The

latter Mr Wood finds the best means of sustaining interest in temperance work - there is plenty of life in it - and the young people seem to have a pretty free hand. Public entertainments too are not neglected: every Saturday night during the winter there is a good free concert which draws crowds of people: this is held in the church. The Tract house is thrown open to everybody: there is no sectarianism about it - and no question either of sheep stealing, for the people attend nowhere. Everything is but a means to bring the people in and secure the votes of the worshippers. The backbone of it all is the church membership or perhaps more strictly speaking the class work ..... the men carry two books, one containing the list of workers in their classes and the other in their streets. ... Opening the street book at random he pointed to the list of ~~names~~ names. "Then look 2.4.6.8.9 names in that street - 9 members of my church, besides those who come to the congregation from that

one street". And then he showed his knowledge of them by describing - "that one a detective, this a cabinet maker, this young woman lives in the south end, but comes up to a friend here: this old woman is nearly starving. My wife gives her clothing" and so on. ... Apart from the medical mission work little is given, and then always in kind ~~to~~ with strict ~~consideration~~ discrimination". Such are the methods by which Mr Wood attracts a large ~~congregation~~ number of adherents whom he describes as mainly working people and many quite poor. What does it all amount to? Largely no doubt this success (numerical certainly and possibly going deeper) is due to the personality of Mr Wood, his pushfulness and the energy with which he is able to inspire his workers: but this is not a full explanation of the matter: ~~the~~ he find many men of equally attractive and energetic personality, and with social ~~qualities~~ qualities ~~or~~ in their work ~~no less~~ as humorous and yet organised as those of Mr Wood who get success to a complete

spiritual failure. Take Mr Cardinal Robinson for instance: he is an attractive man whose political views ~~gain him~~ and lavish administration of which gain him the ~~sy~~ sympathy of the working classes: his social activity is little inferior to that of Mr Wood: and yet his church is practically empty; or take again Mr Tanner, a man of charming personality, whose parish has every possible organisation, spiritual, social, educational, or eleemosynary: after allowing the usual discount he may assume that Mr Tanner's church is in Mr Wood's business hour empty, and that those who attend are almost exclusively middle class people who live in Dalston. Why is the one church chosen and the other left? I think that the ultimate explanation lies in questions of doctrine and church government, and that at present at all events, as Mr Cardinal says, when the working classes follow their own inclinations in religion they go to Evangelical churches, and for preference to those in which the government is to some extent ~~in the~~ democratic. As to doctrine not only is Evangelical preaching and teaching usually simpler than that of other

schools but it ~~says~~ appeals I think more boldly and more ~~pro~~ frequently to that fear of sin and fear of Hell, which among the uneducated at all events is the I imagine the great spur towards a religious life: "are you saved?" means ~~to me always~~ when stripped to its ultimate meaning not "Do you love God?" but "Do you fear the judgment of God? Are you ~~pre~~ prepared to die and run the risk of eternal punishment." ~~Yes~~ I write I have by my side a sermon delivered by a Baptist minister, whom I have just ~~seen~~ seen, a man ~~of~~ of very considerable ability and great personal charm: listen to him: "Oh man and woman, I pray you in the name of my God, to-night that you will face this matter and picture your own death bed if you are not right with God. Methinks I can see you as you say to your wife "Go and get that brother from Vernon: ask him to come ~~to~~ and see me. I am afraid after all I have made a mistake in not being ready". The friends gather round

your bed and the doctor comes in, and you look at him and say, "Doctor how ~~time~~ am I? Am I looking better?" and the doctor looks at you and he shakes his head: you have but a very few hours to live. "But doctor, I am not ready. I want die, I am not ready. I must live; I am not ready to meet God." But that relentless power that you have defied takes you shrieking to the ~~edge~~ ~~edge~~ edge of that abyss and you shriek "I will not die." You fall into the darkness of an unprepared Eternity! Oh man, get ready!. ~~Time~~ Time is flying, men are dying, hell is filling, Christ is coming and you are unsaved, unready. May God make you ready. Our brother was ready when the call came. But a death bed and not ready! Have you thought of it? Meet Christ whom blood you have trampled under your feet: ~~meet~~ meet God whom you have defied and ignored and not ready: meet him at the Judgment Bar of God and no preparation. An eternity without God, without

hope, with the lost unsaved, when you might have been saved and ready to-night, and God knows that ere this night closes you might stand before God. They that were ready went in and the door was shut. The ready shall in, ~~and~~ the unready shut out. On which side of the door would you be? ~~Though~~ Ultimately as a dynamic force love may be stronger than fear; ~~yet~~ but fear I believe is the only efficient agent to start the sluggish animal which may ~~to~~ ultimately be ruled by love and fear combined: and those churches which are most ready to ~~pre~~ paint this picture of the "unbelieving" God will, so long as human nature remains ~~the~~ what it is, be the most successful in appealing to the unredeemed. It is this fact to which probably accounts largely for the hold of the R. C. religion on the poor: for unquestionably the priest has linked his flock with a very ~~present~~ present fear of Hell: and some of the ineffectiveness of the Church of England is probably due to the fact that the members of that church have shown a tendency to "~~dismiss~~ renounce" the Devil and all

his works in a much ~~more~~ ~~more~~ more summary manner than is required of us in the Catechism". This then I claim to be one cause for the greater success of Evangelical doctrine among the poor, it keeps the nature of God in the foreground: it keeps the power to speak in paradox. Its unattractiveness is its main attraction. But much is due too to the greater simplicity and adaptability of the sermon and the ~~liturgy~~ liturgy, when any is used: and here ~~we~~ we come to a point which is of especial interest in this district, which is remarkable for the number of churches ~~with~~ with very advanced ecclesiastical and ~~r~~ ritualistic tendencies: why in ~~spite~~ spite of the personal goodness of their priests, combined with the greatest energy and ~~&~~ assiduity, are they almost empty: One large ~~cause~~ element in their failure is certainly the comparative difficulty of understanding the doctrine taught and the impossibility for one who has not been instructed in the faith in following the proceedings at the only point to which much importance is attached: One can who has been brought up as a member of

the Church of England and who know the Communion service as given in the Prayer Book almost by heart finds it almost impossible to understand High Mass at St Columba or St Michael: anyone can grasp the plain appeal of "Do you sound?" or "Come to Jesus" but to appreciate the meaning of a service in which no words can be heard by the congregation from beginning to end requires elaborate preparation of such worshippers by instruction external to the church: the giving of such instruction is the main object which these advanced churchmen aim at in their Sunday Schools, and for this reason very largely they are driven to the use of the Dispensary system: this systematic instruction of the children by the clergy themselves is so modern a development that it is difficult to say how far it may be successful in the future: but it may be noted that the R.C. church from which it is borrowed is still probably the most successful church in the world in influencing the poor, that the extreme Ritualists have already succeeded in exercising a quite abnormal influence over the

individuals whom they have been able to ~~[illegible]~~ secure, and that they themselves frankly believe that they are getting an increased hold on the younger generation: "you want till this generation of children grow up" said the Queen, "I'm prepared to bet my bottom dollar they will never change."

Something too I think of the comparative success of the Evangelical free churches ~~[illegible]~~ may be attributed to the fact that their workers, whether ministers or people, come generally from a lower social ~~[illegible]~~ stratum than those of the church of England, and even if they have acquired, as many of them have, the ~~[illegible]~~ manners and culture of gentlefolk, they are by birth and training more easily able to sympathise with the habits of mind and the manners of the poor. I believe the fact that Mr Tarver and Mr Cardinal Robinson are gentlemen in the conventional ~~[illegible]~~ sense is a positive ~~drawback to~~ hindrance to their getting hold of the working man: they can do it, but ~~it takes them~~ however great their sympathy and love it takes them a longer time and requires greater efforts

to break through the barriers which separate culture and philistinism, (to use Matthew Arnold's inadequate words) these will be required from those who are of birth akin to the life of those whom they seek to influence. How far I wonder is the fact that he drops his H's an indication of the source of Mr Ditchfield's unusual success?

The comparative success of the Wesleyan missions, such as that of Mr Wood and the Legian Mission, ~~suggests the further question how far~~ and the fact that Methodism is throughout the world far the largest of the Protestant sects, suggests the further question how far there is something peculiar to their practice or doctrine which accounts for their predominating influence. On this point I think much valuable information may be gleaned from the very interesting essays on "The Leakage of Methodism" recently printed in the Methodist Times which I have placed with the material for this district. In them it is suggested that one great cause of

lecture is the Class meeting. Says Mr Boulter the writer of the Prize Essay "A very large proportion of those who have no fixed or their reason for doing so their objection to meet in class. This fact is so notorious that proof is unnecessary. This objection is taken on one or more of the following grounds:-

1. Social. It is not pleasant to associate so intimately with people who are often uncultivated in manner and speech.

2. Financial. The Class meeting is merely a device for collecting money.

3 Spiritual "There is no scriptural warrant for making attendance at class the condition of church membership." "The lively statement of Christian experience tends to mawkishness and cease to be a spiritual help". "There is no leader in whose class I could profitably meet." "One's religious experience is too sacred a thing to be talked about in public". "I am too timid to speak before others".

Those who feel these objections will no doubt tend to drift away from Methodism but it is quite possible I think that in the Class meeting lies the chief strength of the Act especially

among the poor and working class: as their objections respecting it is virtually democratic, while for one person who dislikes retaining his spiritual experiences there are perhaps three who find a genuine pleasure in doing so: many one without being special respect that, - as Mr Smith says of the rather similar Adult School of the Friends - it appeals to the vanity which few of us are without.

I have noticed in other districts two points which stand out positively even more clearly in this district: they are the real hold, as far as numbers are concerned, which the churches have over the children: few merely can altogether escape the network of agencies, (of which Sunday Schools and Bands of Hope are the most prominent) by which they are surrounded, and the representatives of which are continually competing for the custom of these young citizens, who even more than their parents "make no invidious distinctions between the sects." But that

the spiritual end, which is the motive of all these efforts, is but slightly owned, is proved by the ~~confess~~ admissions of all schools of thought as to their inability to get ~~any~~ any grip not only adults but equally of lads and lasses who have passed the school age.

The second point to ~~x~~ which I refer is the failure of adult Temperance work and the obvious despondency of the Temperance party.

I have so far said nothing directly on the important question of the administration of charity in this district: not that there is ~~so~~ much that is new to be said: the methods of the administrators differ not at all from those with ~~not~~ which we have met elsewhere: there is the same lack of discrimination, the same abuse of cooperation the same bidding of sect against sect in the hateful competition for souls.
"I assure you" said Mr Smith "that on Sunday afternoon there are visitors from five different agencies in the Buildings biding the people to come to their meetings" "You must understand" said Mr Spencer, "that there is a godless competition between the sects: people come into your parish, open a chapel or mission and devastate your children. There is a most hateful competition in streets: about a year ago I suddenly found my school decimated: on enquiry I found that a fellow had been going round telling them that if they would go to his Sunday School he would take them all to Epping Forest for a penny."

Into this chaos of warring sects the C.O.S. has tried to introduce some method and cohesion with it's usual very partial success: some few of the clergy it has influenced slightly, of the non-conformists, nor is there the smallest tending at apparent to substitute cooperation for competition. Nor has the society of friendly workers of which there is a branch in Haggerston met with any better success: it has indeed been an object lesson in the futility of methods opposed to those of the C.O.S. when corporate rather than individual charity is in question.

The truth of course is that neither the C.O.S. nor any other organisation will ever make much impression on the charitable methods of the religious: they approach the question from different and irreconcilable points of view. Just as in matters of religion they reject the dictates of reason when they conflict with faith, so in charity that amorphous, shifting, uncertain guide called conscience is allowed to overpower ~~the~~ all rational promptings: conscience or instinct is held not as a ~~from~~

spur to action, which it should be, but as the only guide to conduct, with the result that Reason, the only ~~that mentioned guide~~ true guide which God has given us, is rejected

Notes Indifference of Religion.

1. "An Deaconess who came from Stepney Temple says that the people here are much harder than at Stepney." Farwell

2. "This coldness and indifference has certainly grown of late years and is the experience of others as well as themselves. In the largest Dissenting place in the district (Wesleyan Mission) they believe 7/8th of the congregation come from other districts"
Garnham

3. "They believe the neighbourhood generally suffers from lack of workers, all being poor alike. The most active agency probably is Costers' Hall, where they seem to give a good deal away." Garnham.

4. "They retain the elder girls and youths for the classes and guilds, but it is difficult to get the fathers and mothers"
Pearce

5. "Twenty-one years ago nearly all the churches round about here were full. To-day they are all nearly empty. What is the cause? The truth has not altered: the method of

salvation has not changed. It is in the people that the difference has come about: many of the working men to-day have grown indifferent. The Church they regard as their enemy. Double

6. "Of late the Churches have awakened, and are taking an interest after a fashion. The old methods of saving men are with many good people at a discount. The sorts of schemes are being resorted to: but most of them are doomed to failure. ~~The~~ Loaves and fishes may suffice for a time: but they tend in many cases to pauperize and make hypocrites. When I first engaged in this work most of the churches left the working classes entirely alone or relegated the work to the City Mission or the Bible Women. Now the mistake is overlapping and waste of effort. In some parts of our neighbourhood as many as five different denominations are going for the same people". Double

7. "They have become a power in the neighbourhood because they have made the people feel that they want to benefit them in their life. Denominations

9. "Shoreditch suffers from extremes of High and Low and is certainly very unfortunate. Dunder.

10. 9. "Take away the money from them which they give away and the half of all of them would stop in a week". Dunder on Cobbers and Hoxton Hall, and Harry Mr Minson.

10. "Anybody, too, he thinks, is churched: extraordinary for such a godless lot, but this he puts down to superstition. Puttock.

11. "As regards the church there is not a trace of hostility, but they simply don't care about it. — The Hall of Science is close by and its adherents thought they were going to reform and put life into people. expected that because the working ~~man~~ man did not go to church, he would come to them. Not a bit of it: on the whole he would probably prefer the church, but what he really wants is to be let alone". Cardinal Robinson.

8

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

[Reports by Booth's "secretaries": Miscellaneous notes on: District 5. fols. 2; District 6. fols. 3.]

[District 5] [by Jesse Argyle]

(1)

"A strict, systematic settled policy" is the keynote of Poor Law administration in this district. Out-relief is not abolished, but is held tightly in check by thorough inquiry, the exhaustion of voluntary agencies, help from relatives, &c. Every application is considered by the full Board of Guardians, a great aid to uniformity of treatment which is made practicable by the manageable size of the parish & the limited number of applicants. Whilst, on the one hand, as much as possible is got from relatives, care is taken, on the other, that these ~~the~~ aided by out-relief, do not exploit the labour of the aged people who may live with them. Extreme care is also exercised in the delicate matter of relief to widows, & there is, above all, a sufficient staff to do the work properly. So it comes about that "a feeling gets abroad that coming to the Guardians means much trouble & many awkward questions," & ~~many who wd. come readily enough if the way were made easy~~ people manage somehow to get along without parish relief. Althó this policy has been steadily followed for some years, there is no perceptible increase of self reliance amongst those affected by it. "They wd. come readily enough," it is admitted, "if the way were made easy." It may be that help is too readily obtainable from other sources to hope for much improvement in a naturally rather shiftless population. It is a point in favour of the Guardians' methods that the "respectable deserving poor" are not nearly as much in evidence as they are in districts further out.

* Would it not be well to say when this was?

The sanitary district of St. Luke's, forming the elongated triangular area between City & Goswell Rds., & excluding southwards to the City boundary, corresponded closely with the locality wh. has just been described. In the last 30 years the parish has lost fully a third of its population, & of those that remain one-fifth are in model dwellings. This transition process will doubtless continue till scarce anything remains of old St. Luke's. Meanwhile the obvious task of the local authority* is to see that the best public advantage is taken of the changes wh. are going on, & that the displaced population does not overcrowd such houses as are left.

Altho this has not always been done, & we do not know the best accounts of the Late Vestry, there is no doubt that considerable improvement has been effected in the sanitary and structural condition of houses & streets. The parish was probably too small to indulge much in schemes involving municipal enterprise acting conjointly with the central authority, it did carry through an important improvement in Golden Lane, but this seems to have exhausted both its means & energy.

St. Luke's is peculiarly rich in endowed charities, of wh. there are two main groups, known respectively as the "Gift estates" & the "Parochial Charities." From the former (wh. was managed by a Committee of the Late Vestry) 45 old people receive pensions of £12 a year; 12 receive larger sums, amounting in some cases to 26/- & 20/- a week; & 36 others have an annual dole of £1; £350 is given in bread & coal tickets, mainly to the pensioners, & another £400 or so is devoted to

March: 16th. 1902. ~~G.H. Duckworth~~ District 6 A.L. Baxter

I attended Costers' Hall in Hoxton last night. ~~It~~ Bill gave the time of evening service as 7 and I reached the Hall at 6.50 to find that 6.30 was the proper time. The Hall is on the top floor of the building, no doubt to deaden the noise of the neighbouring Hilmer Gardens and the High St: even so the shouting and singing of Hilmer Gardens was at times very audible. The Hall is one of the best Mission Halls I have seen - long, lofty, well lighted: what number it holds I do not know, but with the gallery at the back probably from 600 to ~~800~~ 800. Two rows of seats under the gallery were blocked up and empty, but with this exception the Hall seemed to be quite full, my only doubt being as to the gallery the back of which I could not see. It was first such a congregation as I

been always found in the large Mission stations, e.g. Vicars and Cleveland stations of the Wesleyan Mission. The vast majority were highly respectable members of the working class: all were poor, many slightly dressed: as I came out I saw quite a sprinkling of top hats among the men and muffs and furs worn among the women; but on the whole it was a very representative working class audience, eliciting the really poor. Women of course were in a large majority.

The service was of the usual Mission type. No Organ was present and gave out the notices, but the whole service was conducted by a gentleman from Streatham, rather a poor creature, who gave a 35 minutes address with a great deal of vigour and much gesture. It was an address which in substance all must have heard before, simply a variant of the new stock "Come to Jesus"; but it seemed to grip the audience who

listened attentively. That they were regular attenders was proved by the heartiness with which in the middle of the address all, or nearly all, took up a hymn started by the preacher. "You all know" he said "the old tune Rockingham: let us sing it": and "Just as I am without one plea" was lustily taken up by the audience.

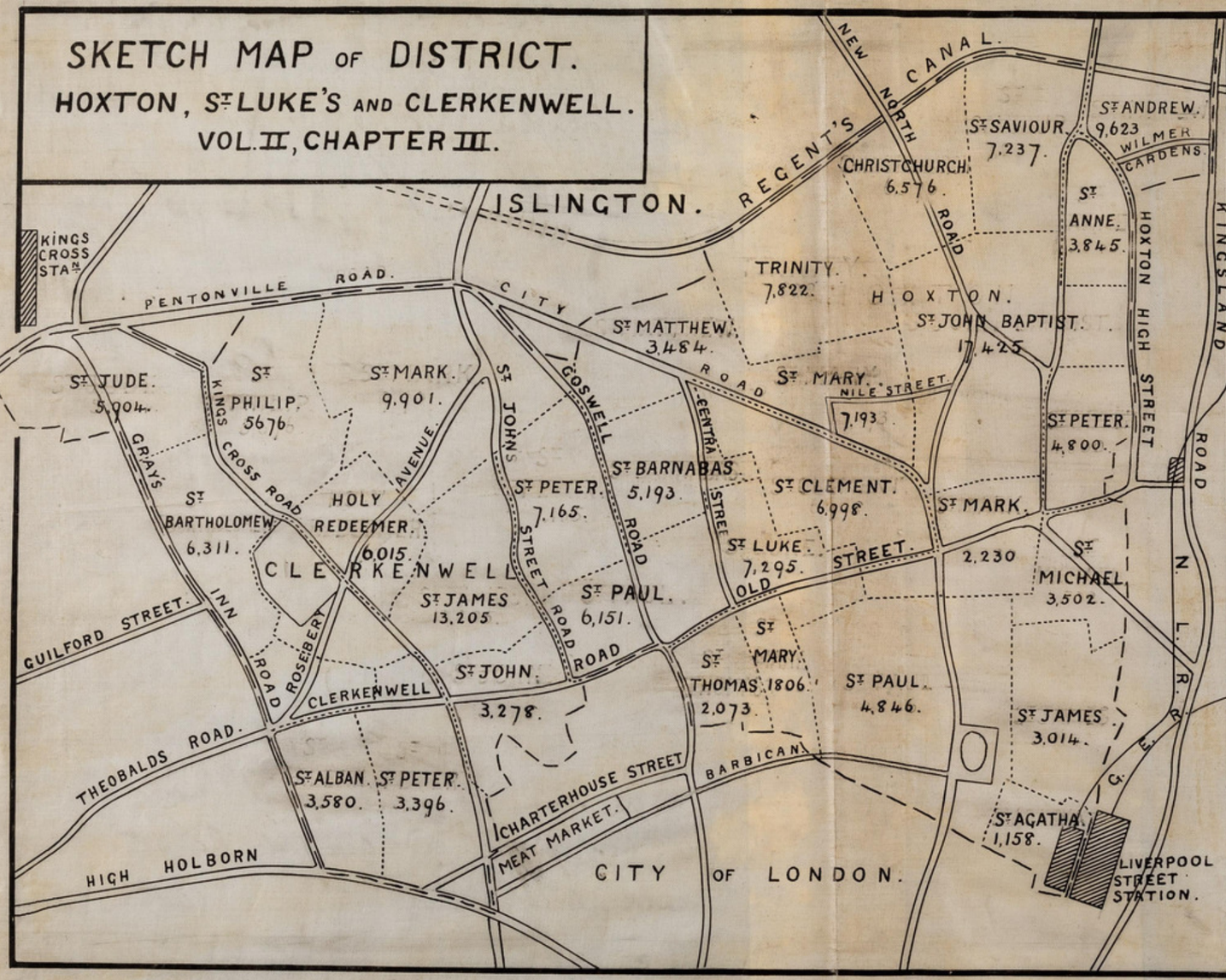
Map

SKETCH MAP OF DISTRICT.
HOXTON, ST LUKE'S AND CLERKENWELL.
VOL. II, CHAPTER III.
ISLINGTON.
REGENT
PENTONVILLE ROAD.
KINGS CROSS STATION
ST MATTHEW
ST MARK
ST PHILIP
ST JUDE
ST JOHN
ST BARNABAS
ST PETER
ST BARTHOLOMEW
HOLY REDEEMER
CLERKENWELL
ST JAMES
ST PAUL
ST JOHN
ST ALBAN
ST PETER
CHARTERHOUSE STREET
MEAT MARKET
CITY OF LON
HIGH HOLBORN
THEOBALDS ROAD
GUILFORD STREET
INN ROAD
ROSEBERY ROAD
GRAYS INN ROAD
GOSWELL ROAD
OLD STREET
CITY ROAD
KINGS CROSS ROAD
AVENUE

SKETCH MAP OF DISTRICT.

HOXTON, St LUKE'S AND CLERKENWELL.

VOL. II, CHAPTER III.



POPULATION [1891] OF ECCLESIASTICAL PARISHES.

GRAYS INN LANE.		FINSBURY.	
St JUDE	6138	St THOMAS	2,714
St BARTHOLw	5,652	St MARY	2,328
AMWELL		St PAUL	5,560
St PHILIP	5,636	SOUTH SHOREDITCH.	
HOLY REDEEMER	7,006	St AGATHA	1,679
GOSWELL STREET		St JAMES	3,778
St MARK	10,708	St MICHAEL	4,334
St PETER	7,881	HOXTON NEW TOWN.	
CITY ROAD.		St MARK	3,089
St MATTHEW	3,734	St MARY	8,508
St BARNABAS	6,470	TRINITY	6,520
St PAUL	6,775	St JOHN BAPTIST	18,462
St LUKE	8,597		
St CLEMENT	6,638	HOXTON OLD TOWN.	
St JAMES, CLERKENWELL		CHRISTCHURCH	6,734
St JAMES	12,228	St SAVIOUR	7,874
St JOHN	4,023	St ANNE	4,007
HOLBORN		St PETER	5,495
St ALBAN	4,484	HAGGERSTON	
St PETER	4,506	St ANDREW	7,365

TOTAL - [1891] - 188,923
DECREASING TO - [1901] - 176,702

POPULATION [1901] IS PRINTED UNDER THE NAME OF PARISH ON MAP.

FOR OTHER STATISTICS SEE BACK OF MAP.

Names have been altered