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See Booth, Life and Labour.... 1902-3. Third Series. Vol. 2: London North of the Thames: the Inner Ring. Chap. I: Whitechapel and St. George-in-the-East (Districts 7 and 8); Chap. II: Bethnal Green, Haggerston and part of Shoreditch (District 9).

1 [Booth's lists: Districts 7, 8, 9. fols. 4.

Booth's notes:

2 Parish notes: Districts 7, 8. fols. i, 25; District 9. fols. i, 19.

3 Work of the Church of England: Districts 7, 8, 9. fols. i, 6.

4 Work of Nonconformists and Missions: Districts 7, 8, 9. fols. i, 8.

5 Police notes. Districts 7, 8, 9. fols. i, 17.

6 Miscellaneous notes: Districts 7, 8, 9. fols. i, 14.

Reports, etc., by Booth's "secretaries":

7 Correspondence and miscellaneous papers. fols. 22.

8 Reports on: Districts 7 and 8. fols. i-ii, 1-48, 48a, 49-62. District 9, fols. i-ii, 1-31, 31a, 31b, 32-40; i, 7 (Oxford House)

9 Maps:

Map descriptive of London poverty, 1898-9. Sheet 5.

Sketch map of Districts 7 and 8. No. 5.

Sketch map of District 9. No. 6.

(for Bethnal Green, Haggerston, Shoreditch (District 9) see also above under Vol. 1. Chaps. I, II)]

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(1)

In Booth, Life and Labour ... 1902-3,
Third Series. Vol. 2: London North of the Thames: The Inner Ring. Chap. I: Whitechapel and St. George-in-the-East (Districts 7-8); Chap. II: Bethnal Green, Haggerston and part of Shoreditch (District 9).

[Booth's lists: Districts 7, 8, 9. 106. 4.]

[Mr. Booth's lists] 1

District 7 & 8

St Hilary Spitalfields	Daw		+ XLIII	pp. 5	Parish Church
Christchurch Spitalfields	Davies	46.198	+ XLII	113	Parish Church
	Does not exist				~~U.M.S.C. Hanbury St~~
					Wesleyan, Fournier St. Brick Lane
					Jewish Booth St.
	Werner				Jewish 18 Princelet St. E.
					~~Jewish~~ Heneage St.
					Catholic Apostolic White Row Commercial St.
	Atkinson & Seager				Christian Community The Hall Thrawl St.
	Whiffing Captain		+ XI	15	Church Army Labour Home Wilkes St.

Insert here S. Stephen Spitalfields from next page

St Jude Whitechapel	Bayner	46.199	Dexter XLII	183	Parish Church
	~~Fletcher~~ Fletcher		~~XLV~~ XLV	39 ~~39~~	~~Baptist Chpl. Commercial~~ Baptist Commercial St. E.
	Other	46.201	write again		German Prot. Goulston Street
					George Y. Miss
St Mark Whitechapel	Davenport	46.215	+ XLIII		Parish Church
	Waggett. Miss		+ XLV	89	Gap' Mission Johnson's Court
	Donnelly	46.216	XII	45	R.C. G. Prescot St.
St Paul Whitechapel	Parry	46.217	+ XLIII		Parish Church
	Borot etc.		× XLV	99	Congl. S. George St.
All Saints Wide End New Tn.	Rust	21.6.1[illegible]	+ XLII	65	Parish Church
	Watters				St. Annes Underwood St. R.C.
	Montague		+ XLIV	65	King Edward Mission Albert St.
St Jude Wide End New Tn.	Bourchier	21.6.1[illegible]	+ XLII	49	Parish Church
	Lewis	21.6.1[illegible]	+ XLIV	109	Congl. Hanbury St.
	Hyam				Jewish Dunk St. W. E. New Tn.
	Montague	21.6.1[illegible]	× XLIV	65	King Edward Mission. King Edward
	Pateman		+ LI	131	L.C.M.
	Mr. Hum	21.6.1[illegible]	XLIV	241	Artillery Lane Mission

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Wary Whitechapel	Draper	46.201	XLII	35	Parish Church
	~~O'Farrell~~		~~XLII~~		Roman Catholic Gt. Prescot St.
	Lansdowne		XLIV	21	Congregational Whitechapel Rd.
	Ashdown	46.213	XLIV	135	Zoar Baptist Gt. Alie St.
	~~Lilich~~ Pateman		L1	131	~~Jewish~~ Old Montague St.
	Silverberg				New Road
	Cohen				Vine Court Whitechapel Rd. E
	Wazed				Gt. Alie St.
	Waetzold				German Chapel Little Alie St.
	Holland	in St. Judes	XLIV	145	George Yard Mission
	Tuce		XLIV	169	Baptist Chpl. Little Alie St.
					Charlotte Road Chapel
	Palmer		XLIV	167	Supt. Little Alie St. Baptist
					St. Barnabas Miss. Ch.
					Fieldgate St. Ch. Miss.
					Thomas Passage
St. Augustines Stepney	Wilson		XLII	1	Parish Church
	Verres	46.203	12B	21	Roman Catholic 47 Union St. E.
	Blackman				Jewish 85 Greenfield St.
					Commercial Road East
	Rosenthal		XLIII	109	East London Mission to Jews 87 Commercial St.
St. Philip Stepney	Vatcher		XLII	211	Parish Church
	Sissons	46.203	XLIV	117	Congregational Philpot St. E
	Murray	46.203	XLIV	97	L.C.M. 116 Bedford St. E
					Jewish Miss. Philpot St.
Christchurch Stepney	Hobbins		XLII	83	Parish Church
	Such		XLIV	53	Salvation Army Jubilee St.
	Carnall		XLIV	123	L.C.M. 75 Silver St. Oxford St.
					Presb. Oxford St.
St. Thomas Stepney	Jomini				Parish Church
	~~Akers~~				~~R. Catholic Commercial Rd.~~
					Baptist Mission St. James Pl. Devonport St.
					Samaritan Mission Hall Arbour Sq.
	Barnado		XLV	53	St. Barnado's Homes 18-26 Stepney Causeway
					P. Wethodist Mission Soc. 9 Albert Sq. E.
					Brethren Seymour St.
					Ch. Miss. Bromehead St. (Em) Devonport
					Bap. Wellesley St.
	Chambers				
St. Matthew Stepney	Llewellyn		XLII	97	Parish Church
Wary Georges East	Henman		XLII	197	Parish Church
	Akers	46.209	XII B	63	R. Catholic Commercial Rd. E
					Police B.E. 183

James Limehouse	Knowles		XLIII	127	Parish Church
					Congt. Hall Medland St.
			XLV	159	Thames Ch. N. Room 53 Medland St. Sailors Institute
					Friends Brook St. Ratcliff
	Mrs Keighley		L1	123	Friends Inst. Commercial Rd.
St. Paul Shadwell	Bray		XLIII	137	Parish Church
	Thompson		XLV	121	London W. Mission 225 High St. Shadwell
	Howell		XLV	77	L.C.M. Love Lane
	Carnegie				British & Foreign S. Institute Wercers St.
					Police [illegible] B.E. 159 & 213
Christchurch St. Georges East	Dimsdale	46.209	XLII	135	Parish Church
	Sackett		XLV	19	Congt. Watney St.
					Prim. Meth. Blakesley St.
	Sommer	46.207	XLV	111	German Wesleyan Commercial Rd. E
	Fletcher		XLV	39	Bapt. Commercial Rd.
					Police B.E. 183
St. John St. Georges East	Bennett		XLIII	21	Parish Church
St. Georges East & St. Matthew Pell St.	Harris	46.223	XLIII	151	Parish Church
	Hill		XLV	3	Congt. St. Georges St.
	Thompson	46.223			Wesleyan Chpl. Cable St.
	Palmer		XLV	145	Swedish Protestant Ch. Princes Sq.
					Wesleyan House Wellesley St.
					Ch. Miss. St. Georges St.
					Seamans Congt. Ch. Oldgravel Lane
St. Peter St. Georges East	Wainwright	46.223	XLIII	37	Parish Church
	Booth	46.227	XLV	137	Congt. Old Gravel Lane E
	Conch		XLV	63	Seamans Bethel Old Gravel Lane E
					Wesleyan Old Gravel Lane
					St. Peters Miss. Wapping Wall
St. John Wapping	Carter		XLII	151	Parish Church
	Beckley		XII B	27	Roman Catholic Greenbank Wapping
					Police B.E. 213
St. Stephen Spitalfields	Allan		XLII	223	Parish Church
	Alexander		XLIV	177	Bedford Inst. Quaker St.
					Brethren Sclater St.

General Information

Turner			Clerk Whitechapel Board of Work
Loane	XLVII	37	Medical Officer
Waddington			Surveyor
Thompson	XLVII	55	Clerk St. Georges in [illegible]
Rygate	XLVII	67	Medical Officer
		83	

General Information Cont.

Wilson.			Surveyor S.R. Hertford to the East Vestry
Voss.			Clerk. Bethnal Green Vestry
Bate.			Wed. Off. " "
Barratt.			Surveyor " "
Jackson			Clerk. Wilderness Rd. Jr. Vestry
Taylor	+ ✓ XLVII	WS	Wed. Off. " "
Knight.			Surveyor " "
Mackeen	+ ✓ XLVI	103	Hy. C.O.S.
Segale	+ ✓ XLVI	123	Schoolmaster
Sharpe	✓ XLVI	25	Rec. C.O.S.
Police			See. Y.M.C.A. Club. See Federation Synagogues
Blank.	XXVII	75	See Federation Synagogues.
Wellborn	+ ✓ XLVI	125	Headmaster Highway Board School
Mahomed	✓ XLII	161	Chaplain London Hospital
Redmond	+ ✓ XLVI	141	Hon Sec of Kings Dss of Jerusalem
Mackay	✓ XLVI	154	Hon Sec. SPCOS
Crowder	+ ✓ XLVI	176	
Field	✓ XLVI	229	Hon Sec M.S. Maud's Philanthropic Soc
Price A.P.	✓ XLVI	233	
Walter	✓ XLVI 25	258	Manager, Victoria Home Limited Y.C.
Pencarte	✓ XLVI	35	Teacher.
Cook	✓ XLVI	47	Rec.
McNeil	✓ XLVI	53	
Wallance	✓ XLVII	93	
Brown	✓ XLVII	107	
Repon B.G.G.	✓ XLVII	141	
	✓ XLVII	165	
Hooker	+ ✓ XLVII	179	
Repon Fr. M.E.S. Vestry	✓ XLVII	221	

District 9 Bethnal Green North South

St. Stephen Hdesperton	Morris. Ulyerson. Porter. Gregory.	+ ✓ XLVIII Not answered	64.	Parish Church	
		XVII	p. 40.	Baptist The Oval Hackney Rd. Primitive Methodist	
				~~Wesleyan Methodist Hackney Rd.~~	
				Annk Blackwell Pritchard	
				UM7. Harbour Lights Goldsmiths Row	
St. Thomas Bethnal Green.	Fawcett. Waddock. Watham	+ ✓ XLVIII	139	Parish Church	
		+ ✓ XLIX	9.	Wesleyan Methodist Hackney Rd.	
		+ ✓ XLIX	43	S.C.M. 224 Hackney Rd.	
St. Peter Bethnal Green	Woodley Gregory	+ ✓ XLVIII.	167.	Parish Church	
		+ ✓ XLIX	29.	Congl. Adelphi Chpl. Hackney Rd.	
St. Jude Bethnal Green	Strickland Lockyer.	+ ✓ XLVIII	181.	Parish Church	
		+ ✓ XLIX	125.	Baptist Cheshunt St. Mission Hall 166 Bethnal Green Road.	
St. James the Great Bethnal Green.	Tattersall Cadman. Nicholson.	brix. × XLVIII Not answered	213	Parish Church.	
		+ ✓ XLIX	55	Unitarian. Wansfords.	
		+ ✓ XLIX	75	Friends Hall. Hants Lane	
St. Matthew Bethnal Green.	Ingram	+ ✓ XLVIII Not answered	5	Parish Church Mission Hall 203 Bethnal Green Rd. Shaftesbury Hall Jowett St.	
St. Paul Bethnal Green	Field Cluff. Cuff. Kirby.	+ ✓ XLVIII	129	Parish Church	
		× XLIX Bapt	141	Gibraltar Mission Chpl Gibraltar Walk	
		+ ✓ XLIX	109	Baptist Shoreditch Tab. Hackney Rd.	
				Stafford Memorial Hall Russell St.	
				Stafford Mission Jowett St	
St. Philip Bethnal Green	Loveridge	+ ✓ XLVIII Not answered	155	Parish Church	
				~~Christian Brethren Chapel Selbden St~~	
				Homes of Peace 29 Bly Rd	
St. Matthias Bethnal Green.	Carter. Strong.	+ ✓ XLVIII Not answered	115	Parish Church	
			2C	Mission Hall 160 Brick Lane.	

St. Bartholomew Bethnal Green	Clemens	+ ✓ ~~XLVIII~~	~~191.~~	Parish Church.
	Neugewirtz	× ~~XLIX.~~	~~99.~~	Warnham Hall. Darling Row.
St. Andrew Bethnal Green.	Eck.	+ ✓ ~~XLVIII~~	~~79~~	Parish Church.
	Davies.	+ ✓ ~~XLIX~~	~~84.~~	Cong^l. Potts St. Bethnal Green R^d.
		Not sent to		St. Andrews Hall 255 Cambridge R^d.
	(See XIII E 115 Interview with Lawley)			Gospel Hall. Coventry St^e.
				Sab Miss. 255 Cambridge R^d.
				Memorial Hall (Ch Cong) London S^d
Holy Trinity Bethnal Green.	Jay.	+ ✓ ~~XLVIII.~~	~~37~~	Parish Church.
	Smith	× XLIX answered.	185	~~Cong.~~ Bethnal Green R^d Baptist.
	Allinson	+ ✓ XLIX.	161.	Old Nichol St Mission Cong

General Information. ✓

	Jackson.	W^t. + ✓ ~~XLVI.~~	~~35~~	Headmaster of Nichol St. B^d. Schools
	Howarth	+ ✓ ~~XLVI~~	~~45~~	" " Summerfoot "
	Wenmore.	× ~~XLVI.~~	~~67~~	Some notes by
	Bailward	W. O. ~~XLVI~~	~~133~~	Bethnal Green. C.O.S. Hon Sec.

Local Govt. interviews × XLVII

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GBa. 16.1.01
A 3/2/01.

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[i]

i+25 fols.

Parish Notes
Districts 7 & 8.

2

See Booth, Life and Labour ... 1902-3, Third Series. Vol. 2. Chaps. I, II.

[Booth's notes: Parish notes: Districts 7, 8. fols. i, 25; District 9. fols. i, 19.]

District 7.

St Stephen – Allan
Spitalfields Ch of E
XLII. 223

St Stephen

At St Stephens 3½ years – As master at Drapers School 1876/80
General Signs of improvement – people better off – less professed
atheism & less antagonism to religion – more church work
going & more interest in it –
His parish a pretty bad Sample – queer shady lot of English
all unskilled workers – only 1 common lodging but lots of
furnished rooms –
|| Rapidly becoming Judaised – must become "Jewish mission"
soon if it goes further – change in active progress –
|| Jews buy – sweat – & relet – English Arab – Jews do not –
Children the tidiest & most regular – 3000 (out of 5000) Jews.
Effect of the Jews || Improve the character of the worst streets –
|| One end of Gt Pearl St already taken in hand – & only the Jews
will turn out the prostitutes from the other end
List of Streets & when become Jewish –
|| Great difficulty in dealing with Jews, the exclusiveness of the English
(*) Amongst prostitutes constant coming – fresh faces –
|| Terrible crowding – worse in consequence of clearance
(*) Effect of music Hall Streets no better when Cambridge Music Hall was
closed after fire – no worse now it is open

Alexander
Bedford Instit
Quaker St
XLIV. 177

Miss Macpherson commenced here in 1866.
People attending mostly come from Bethnal Green
|| not extremely poor – except those coming for Sunday breakfast
Children no longer ragged – younger poorer than elder
Effect of free Sunday Breakfasts || All working class – 200 come to breakfast – used to
come by ticket now taken as they come till room full
|| About 1/3 come every week – large numbers turned away
very few women – Took 129 pledges last year
|| Girls sent to Rescue home – "Labour Dept" an adjunct of free breakfasts
189 applicants – ages of most 21 to 50 & from all parts
Evening classes for young men not well attended – Varsas Club
Mission church organization 146 members – Mothers meetings &c
Do not help those they do not know –

St Mary / St Mary Daw. Spitalfields Ch of E XLIII. 5

Here 3 years but knows East London well -
Jews & Gentiles mixed all through - no middle class
Shifting among Christians - Rent the reason
Movement of Jews harder to follow - look the same always.

(*) Effect of bad landlords || Unsatisfactory lits due to bad landlords - Largest owner
Rev J Tillard property well managed - Rents high 3/4 a room
Mostly single rooms -

(*) Voluntary workers average 2 hours per week -
Mission Service in Church 8.15 darkened - Magic lantern used
|| People prefer not to be seen - dont mind about clothes

Effect of religion || When an East Ender is got hold of he is completely won
& becomes a communicant - all or nothing -

List of Parish Agencies || Open air Services - & all the usual machinery See complete list # 13

(*) Good results of Sharing out Clubs || Thrift Agencies - Good Effect in spite of sharing out
Visiting very thorough - most important of all agencies

Objects of visiting || Primary object to get to know the people -
Use of almoner to relieve religious workers of charitable work

No non, conformists || No other place of worship except Synagogues of the esc. Sorry
|| Hard & devoted worker

Christchurch Davies Parish of Spitalfields Ch of E XLII. 113

18 months here - previously in Bethnal Green
Lowest class of Common Lodging Ho prop of any parish in England
|| & largest free shelter accommodation - no small property

Common Lodgings & free Shelters || Vast proportion lowest semi criminal class - quite hopeless
|| No gentile with shred of respectability would live here if avoidable
|| So young people devote themselves to Lodging Ho work
people of Marshall & Snelgrove type -

Character of Congregation || Small & unknown congregation - attracted by fame of organ or Church
|| Mission Service (afternoon) with coffee & bread
|| All clubs open without test -

(*) Comparatively small S. Sch. irregular attendance No home control of children
Work with C O S - Cadging stopped

Ignorance of the Jews || Work among Jews first social & educational - New Testament
not used - work from old Testament prophecy &c
|| Jews utterly ignorant - religious sentiment but no knowledge
Dont know whether Moses lived 20 or 20000 years ago (See over)

Christchurch Davies — Christchurch

Cont'd

Bribery at George Yard

no idea our Bible contains their scriptures
George Yard notorious for bribery. Clothe feed & provide
Vallance policy too cruel – discrimination needed
not half enough police –

Character of district

Large number of places unfit for habitation
Fearful crowding – dare not move against it
Only hope, the ousting of Gentiles by Jews
Shrewd capable Welshman –

Whiffing & Fofmann
Ch Army
Labour home
LI. 15

28 boys 14–21 in the home – holds 33
come from all over London – From Streets or from Police courts
& some of own accord – been in trouble of some kind
very rough character – 4 months longest stay – average 1 month
are found places & then remain as boarders

Employment of waifs

no difficulty about employment – Employers who favour the Army
Do wood chopping in home & earn more than their keep
Allowed out 5 to 9 – Lots of religious services – which
"do not do them a bit of good" – not here long enough

Results of the home on the boys

Go out just as they came in – not much can be done
"But I ought not to be saying this" –

Army claims that out of 300 passed through last
year half were successfully dealt with – half were failures
Success means being placed in & keeping a situation
But boys are not followed up –

(See also page 25)

St Judes Bayne
Whitechapel Chof Ec
XLII. 183

Population mainly Jewish – & in the buildings of a class
between artisan & very poor – carmen &c in regular work
Jews increase fastest. high birth & low death rate
Small congreg. of parishioners. Strangers no longer attracted
Mission women enthusiastic to convert the Jews – learning Yiddish
Clubs for 2 classes of girls – Mothers meeting really religious
Mixture between St Judes & Toynbee not easily disentangled
S. Sch inefficient teachers – Drapeloom to be introduced
Gentiles very thoroughly visited – Cases of Jewish distress repaired to J.D.G.
Relief given something over £100 a year – 30/ a week pension
work cordially with C.O.S. – but not under their thumb

St Judes — St Judes Bayne Cont^d.

Church's duty moral help - but material help often a necessary preliminary - but require bracing by C.O.S

material assistance as preliminary to moral

As to George Yard when George Holland was in his prime a real spiritual influence - not so now - Children get burns every Sunday &c

The ways of George Yard

What about Toynbee as a religious influence? It is an irreligious influence - infidelity & non church going stand out as the swagger thing - Any Church men now go to some other settlement - Toynbee the home of agnostics - residents so superior that the parish church can do nothing for them

Influence of Toynbee Hall

Not in this parish shaded by with Christ Church St Georges

Fletcher Baptist XLV. 39

~~Gross exaggeration of numbers attending Services~~ -

A very moribund congreg but maintaining all "the usual things" loss of members by removal affects the work - none remain who are able to go - They marry & go - Depressing circumstances

All Saints MEOT XLII. 65

Rust. Nearly all decent working class - carmen prevail - with long hours

Population decreasing - people not packed so tightly though rents have gone up - not much acute poverty but drift is downwards -

Regular communicants 200 - congregation the same

Devotion to the Church

People devoted to their Church - all of working class & tremendously keen - nothing conventional

Influence of Church members

No mission services - his communicants by their lives & words act as mission centres

Believes the indifference to religion is grossly exaggerated

Occasional Church going

So far from only 1 in 80 attending he believes quite half go 10 times a year to some place of worship

Proved this by counting congregations drawn from a distance

"The East End is very religious" -

Large day schools - Character better formed in voluntary schools

Small Sunday School

All Saints Montague
MEOT Ragged Schools & Mission King Edward S.
XLIV. 65

A man of business but connected with this mission from its commencement in 1846 when he was a scholar. In 1856 made a teacher in 1864 Superintendent which he still is Lord Shaftesbury opened the School & Duchess & Princesses have been interested in it

High Patronage

Dinner to 200 Children being given – Soup & bread – very orderly – Given Tuesday, Wednesday & Thursday – how to march tickets distributed by missionary & visitors –
Children of widows or with Fathers out of work – poorly clad especially the girls – some looked well nourished
Report written in hopeful tone – "In every direction indications of a bright future promising even better results than have been achieved in the past" – "The great aim of the work is the extension of Gods Kingdom here on Earth" Christianity a practical religion – "The sick have been visited, the poor helped, the hungry fed" Children trained – – & led to the Saviour &c.

Hopeful spirit

Practical Christianity

Increase of poverty

During 50 years poverty has increased
Over 100 voluntary workers – see list of "operations" #77

List of operations

Extraordinary amount of activity – retain a large number of their scholars –

The growth from a ragged school

All welcome to Reading room – & most join the Club later
Literature distributed to & read by RC & Jews as well as Protestant Christians – Considerable sums in relief (£737)
Systematically done – Jews left to their own people

Effect of a rough manner

Asked why so few go to Mr Bonchurs Church – replied that Mr B looks down on & is rough with them. Enters with me knocking &c – Mr Rust much more active
Density of pop increased owing to Jews – but homes are better than they were – Excellent schools –
Subscriptions & donations £2563 – total receipts £3213

S'Olave

S'Olaves. Bourchier Ch of E XLII.49

Been here 12 years – His talk an apologia –
Gave himself away freely – only stipulating that he was not to be personally gibbetted –
Practically a Hebrew parish – out of 6000 only 600 are gentiles (?) & of these 300 live in one block of buildings the rest are scattered & difficult to find
Jews very filthy – can't be lived with

Connection between religion & relief

If you divorce religion & relief you would almost simply
Every church & chapel in East London –
To have as curate a converted Jew the worst plan possible
"we have got the usual things you are bound to have them" & he had tried it

Lewis Congreg XLIV 15b

See Aves report on Districts 7 & 8 –
Say of Montagues that it is not a ragged school
"gets the young life of the district" – The people attending the ordinary services drawn from a church going people – so too with P.S.A.
S'Olaves not doing much – All saints does more

Those who touch the people

but Montagues & Trinity the only places that really touch the people & they do not reach all
Ordinary services draw from a church going people

Effect of special services

Tried a P.S.A. & it went well – but he found they came from other churches so gave it up
Gets non-church goers by special lectures – & special invitations – no public announcements – Gets about 500
From these a few are drawn in – Has 250 members
New members come from S. Sch through Society of Xtian Endeavours
A good deal of drink among married women – Much over crowding
Prospect not good – place must become Jewish
Considering advisability of removing to suburbs –

Mr Finn Ashley Lane Mission XLVI A 3

Old lady in 84th year – Enthusiast – Common lodging House work
Has moved 2 or 3 times owing to neighbours objections to the low class they get – Most of those who get free breakfast come from R.C. Shelter close by – Service follows Ends 10.30
In evening divide into bands & visit the lodging houses by well received – Children's Service 7 to 8 – Worker's Service at 8 not many outsiders attend them – Mothers meeting – & Children's tea morning

S'Olave
S'Olaves Mrs Finn
Cont.

An old lady's experience

You cant get them in unless you give them something
(Children come by thousands getting Cocoa & bread 7 am).
Very economical management - Total Subs £70 & £50 goes
in rent. £18 in meals. (seem impossible figures)

Relying on Gods Providence

Relies on Gods Providence "for her own living as well as for
the mission & doing so has never known want
Surely she argued if she worked for the Lord he would pay her
A good deal of worldly shrewdness combined with strong faith
Claims "abundant blessings" but owns to many failures

Pateman
Spitalfields
Lodging Housband
L1 131

Was the founder of this band - works as auxilliary to L.C.M.
Free breakfast & Sundry money - tickets given out in street after
midnight to homeless folk - After breakfast comes
Service to which all stop - Some come week after week
S. Sch in after noon - Workers meeting 6 & services in
Lodging houses later - reception very when good - People

Results of Lodging house work

attentive but it grieves him" so little appears to come out
of it - but not out of heart in spite of sluggish response
thankful for individual cases - attaches importance
to the general humanizing effects - Community at large
gains - Only three C.L. houses where some service is not

Theological wrangling

held & this explained by theological wrangling of two
animated a kind having followed - discretion needed
& unsectarian stand point adopted by speakers
Mr P visits 172 houses from Hoxton to Poplar -
The inmates are people without character
A good deal being done by LCC for structure & cleanliness
but management remains same as before
Victoria Homes the best. but Wildermuth's approaches this
worst is Dorset St

St Mary Draper
Whitechapel Ch of E.
XLII 35.

Progress of the Jews

Full & exhaustive parish report.
2/3rd pop. Jews & always increasing - first side & then main streets. Jews go to Jewish shops & so Gentiles cannot make a living - Grown poorer & more crowded
Crowding among Jews appalling - more crowded but not so poor as Bethnal Green

Volunteer workers from further East

Nearly all volunteer workers from outside - generally from further East - those who have lived here.
Attendance of Jews - scenes in church formerly - now things are more decorous.

Decay of family spirit in worship

Regrettable decadence of family spirit in worship men - women & children now come separately
Social agencies - all closely connected with church all evangelical - not much of Treats
S. Sch teachers unsatisfactory - independent - and refuse discipline.
As to relief the Parish has been spoilt in the past
Time came when no visitor received who did not bring something
Jews referred to I B G. "otherwise we should be swamped"

Basis of overlapping of charity

Overlapping not due to visitors but to the poor who trot from meeting to meeting &c

Cause of illness

Crowding bad - health good considering - illness due chiefly to want of nourishment.

Lansdowne Congregn XLIV. 21

Thought the district poorer than shown on map.
Black patches gone from Lady Lake Grove & Oxford S.
More than half Jews & in time all will be
The people a poor struggling folk - Congregation mainly from streets to S E - Boys club discontinued from want of funds. Charringtons swallows every thing - People like big things - "An age of big shows". Has however done its worst - Oxford House doing a most efficient work
Police good & helpful - no place worse than this for drink
Curse of the West prostitution of the East Drink.

Congregation from further East

Effect of Charingtons

S'Mary Lansdown W'Chapel Congreg Cont'd

Still there is improvement, & McGerald who has been here long says there is a great change compared to 30 years ago. – result of indirect influence. "Our children are pictures of health".
This is a church struggling against adverse conditions making head way amongst young people.

Ashdown Strict Baptists + Particular XLIV. 135

Been pastor 17 years – nervous. ill at ease – for 40 years previously had been served by supplies. People come from every where except immediate neighborhood at one time did live near – Church formed 1808 by a split from old Gravel Lane. Membership 93. No local influence – Quiet respectable people, supporting their own poor

Character of Strict Baptists

Holland George Yard mem XLIV. 145

Is now 75 years old – rather weak & tottering – has been here 43 years & known the district 50 years. Enormous changes in the direction of order & decency. See printed particulars of classes &c p 157/3

Improvement in order & decency

In the day schools a very poor type of child – ill fed & ragged. "They would be very ragged but for Mr Holland" – all had slows many live in the lodging houses.

Large expenditure

Balance sheet showing £2480 Expended see page 163

main aim

Preaching the Gospel the main purpose.

Ince Baptist Little Alie S. XLIV. 169

Secretary of the Church – no pastor –
Drink lessening in Whitechapel – does not improve in some ways – but less noise & turmoil – partly due to entertainments. – Work of church declining & crisis must come. Are "strict" but not "particular". Have failed to combine with the Church in Commercial S.

Palmer Baptist Little Alie S. XLIV. 167

S Sch Super – Green grocer shop in his family 80 years. Church supported from outside – Children come from Fire Brigade Station –

St Mark Davenport Ch of E. XLIII. 79 — St Mark W Chapel

Hardly enough Christian left in the Parish –
Free Sunday morning breakfast helps to swell congregation
Schools the most important work – raising money the worry

Miss Waggett. The Gap. Mission & Ragged School XLV. 89

has been working here 20 years – voluntarily till 4 years ago
Crowding in Cable St neighborhood very great
People going to Stepney & Bow
Relief given in the form of bread coal & grocery tickets
In 1896 spent £22.17.6 – also clothing & boots
Dinners Wed & Thu to about 80 children –

Report as to Old Mahogany Bar

Only found 20 people at Old Mahogany bar altho' there was a band of music

Donnelly RC XII B. 45

Catholic Pop numbers about 5000 – mainly Dockers & Tailors – mostly very poor – about ~~60%~~ 1000 adults attend mass every Sunday – poorest earliest – Get all their own children into their Schools – Don't proselytise – enough to do without

Attendance at mass

Nothing to give

Give nothing – having nothing to give – & hence have more influence – Catholic view of C.O.S. (page 51)

View of C.O.S. (*)

Spoke highly of Ch of E. – as for non cons they totally fail to touch the poor except by bribery – Peter Thompson mission prodigiously active with no or an evil result

Bribery by non cons & its results

give away & provide treats to an enormous extent & get sycophants & hypocrites – Try to win RCs especially are told (by D) "to take their soup & be thankful for it"
Toynbee Hall does not touch the working classes

Leakage as to young men (*)

Great leakage (even among RC) as to the young men. becoming not infidel but indifferent – many come back when they marry – all at heart remain RC – Conversion to another faith rare – some pretend it for sake of loaves & fishes – Preaching infidelity has a bracing effect.

(*)

Administration of Poor Law brutal – especially medical officers "Where is the pauper patient". Police must be rather rough but are too much so & much given to drink

(*) Result of mixed marriages

Prevent mixed marriages so far as possible – turn out unhappily

7

St Pauls. Parry
W'Chapel Ch of E
XLIII. 71

Bribery at Mahogany bar
+ by Duchess of Newcastle

Only here 7 months. Regard visiting as foundation of work
The whole parish has been visited since he came
Seamens Bethel doing very badly – Much bribery at
Mahogany bar – RC converted by dozens by the Duchess
of Newcastle – Excellent Penny Bank.
St Katherines buildings have a bad name –

Borst
Missions to Jews
XLV. 99

Small apathetic meeting of subsidised Jews.
See Baxters striking description

7

St Augustine. Wilson
Ch of Ee
XLII

Pride in his workers
Attendance of men
Mission Services
Great Assembly Hall
Effect of profession of religion
"Open" services
Baptism
Confession

Parish poor to very poor – but not becoming poorer, much
the same for 14 years past.
Mr W is "proud of his workers" – gets the "pick"
Congregation almost exclusively working class. Men attend
quite as well as women – Occasional missions are held
+ mission services after evening service without much success
Dislikes the St Assembly Hall as involving no "profession
of religion" – this in East End is a formidable thing
Only open times are New Year Eve & Harvest Festival.
There is too a "prejudice in favour of baptism"
Chief aim to make Churchmen (ie Communicants)
Confession strongly urged + goat of 10 communicants
confess – A large part of W's time spent hearing confession
Form of Card (of monthly statement) for the Guild of S Augustine
Large numbers of large rooms – Separate Clubs for all sorts
+ ages – Object detailed work in netting the individual soul
+ avoiding jealousies + quarrelling – All on strictest Church
lines – Definite religious propaganda necessary or infidels
get in + spread their opinions – Very successful Band of Hope
Wilson's curate brother the brains of the B of H movement
Boys are passed on from Club to Club or room to room as they become
civilized + all are reached – All must attend Bible classes
The object is that the people should live more & have their being
in + about the Church – seeking no amusement elsewhere

Separate club rooms for different ages + classes

Place of the Church in the lives of the people

St Augustine

St Augustine Wilson Court — Work amongst the Jews must be by one of them - their minds work differently from ours -

Object of the Church — Object the conversion & sanctification of souls.

An East End Girl said "It seems to me that the one thing really worth living for is to deepen one's penitence"

"Pray for us & send us money, for we want it sorely"

Has got a very fine hoed of 400 to 600 East Enders drawn from his own & other parishes.

Rosenthal East London Mission to Jews XLIII. 109 — Works for St Augustine - Became Christian 30 years ago

Previously a Rabbi - Successful & therefore hated

8 lay workers employed

The hope of a speedy advent of Temporal Messiah the whole secret of the preservation of the Jews as a separate body

Money spent absolutely at Mr Rosenthal's discretion (£2950)

Verres R C (German) XII^B 21 — Batchelors Club - married men are honorary members without votes - Type of club founded 50 years ago of which there are 1030 branches all over the world - all affiliated & have their card with record on it -

St Philip - Vatcher Stepney XLII. 211 — The inhabitants now (replacing the better Jews who have gone) are "servants of the City" - but are being ousted by the Jews

The Service of the City — Women play a strong part in the industrial life.

Independence of Clubs — Story of successive club failures with lads -

Girls guild very successful - & Factory girls dinner hours

Shorter hours for drink — Drink - shorter hours desirable. 11.30 & 11 or Saturday

Sissons Wycliffe Chapel Congreg XLIV. 11 — A clerical non-conformist - quite unlike usual style

Emphasised 'respectability' of his congregation - occupies a 'cathedral' position - dont go in for mission methods

In bad weather have the "Soup Kitchen business" -

Work with Mr Murray L.C. Nor - Give some relief - but dont tout

District crowded with Chapels - more than any other in London

Cannot help over lapping - The most religious people in London.

S. Philips

S. Philips Sissons Congreg Cont.

Extent of Religion found

Deaconess when visiting rarely finds a house where no one attends worship & rare not to find a Bible.
Comfortable working class – lots have their Turkey on Xmas day
Police rarely seen & not much needed – Rents very high
Jews taking the place of Gentiles
Membership of Church 300 & increasing

Murray LCM XLIV. 97

District between Philpot St & Sidney St – Mile End Rd & Commercial Rd
500 visitable houses with 1000 families – & 600 more
Jewish families – these much crowded
District poor but improved morally –

Danger of relief giving

Coal & Clothing Club on "Araw" system – as little to do with relief as possible – If beginning again would scarcely touch it –
Danger of manufacturing hypocrites – Still does as a good bit

Character of Mother's meeting women

Low opinion of mothers meeting women – so doubtful – requires attendance & slip out to another place
Jews temperate compared to Gentiles – fewer P. Houses
not more than 20% of adults attend place of worship
S. Philips very few – Bycliffe Chapel only about 300

Great assembly Hall swallowing the people

Brunswick not doing much – G. Assembly Hall swallows up the people –
On the whole satisfied with his work though falling short of expectation – always does –

See Dist 10 11 & 12

St John Cull Bennett
St Georges & East Chof Gs
XLIII. 21

The Jews as tenants

Scientific lectures tacked on to Bible Studies

Been here 18 years coming from Shropshire village
Very poor & overrun with Jews – 18 years ago very few
now 70% of pop – Poorest class of foreigners – but better tenants
pay more & pay regularly – so the English go
Decline of Sugar industry also had its effect –
Gentiles mainly dockers & carmen – women match box makers
Considerable colony Irish RC –
Kilburn Sisters assist – but do not come to church or bring
members – Mr C-B not advanced enough for them
Scientific Bible union in 6 years only to end of Genesis
Creation treated experimentally!

St John Cull Bennett
St G in E Cont.

"God made the firmament" – What do they know about the firmament? So he teaches them the nature of gases & what you can do with them – Full Class

Keen interest shown

Tickets forfeited by 3 absences – no fees 48 out of 55 did not miss a single meeting – no room for all who would like to join – A fair proportion of men –

Character of congregation

Majority of congregation & most of those who attend otherwise are non parishioners but most have been & the inner circle of communicants are those who are personally attached to the vicar –

attractive force of money to give away

Working on parochial lines in London is "nonsense" Referred to Harry Wilson "attractive force" with £4000 a year to administer –

Question of St Georges Charities –

Increase of drink amongst women – nothing to be thrifty upon

Healthiness of East London

East London healthiest place in the world – overcrowding disgraceful – but hard to check

Social isolation

Isolation – not a cup of tea in any ones house in the parish in 18 years

extraordinary statistics

Extraordinary way of arriving at 12000 persons who have "made use of his mission"

Christ Church Dinsdale
St George Ch of E
XLII 135

Here 6 years previously at Eton Mission large number dockers – more call themselves so wives the mainstay – Parish has got poorer – Artisans moved out –

Stand for the same (high Church) ideas

Missions v Church

Has tried every kind of mission & mission service but with practically no effect "those who will go any where will go to church" – now trying an "after service at 8 on Sunday – every body is coming

Work among the Jews

Work amongst the Jews at a standstill "quite hopeless" "we dont understand them" – Story of Mr Schapira this work "simply bribery" – Clubs are anti church influence if fed

The Godlessness of Clubs

Instead of the Church people leavening the Godless ones the Godless lot contaminate the Church people

Value of Cloistered virtue

[What the value (asks Baxter) of this Cloistered virtue?]

Christchurch

Christchurch Drinsdale Chorg Cont

— Usual story of indifference — not infidelity —
They seldom know to what Sundy Sch their children go
People have more grit than at Hackney wick
& when they join live "nearer the light" & are
less easily drawn away — but lean on the Church
more there — Drink terrible among women — even among communicants
Police avoid the rough streets —

Comparison with Hackney wick — People more independent here

Anxiety of finance

Question of finance a constant anxiety — continual deficits

Sackett Congreg XLV. 19

been here 18 years — marvellous change for better
old rookeries pulled down — Splendid new buildings instead
Black patches cleared away — Thieves & prostitutes gone
elsewhere — all as poor as ever — high rents
Just over 100 church members —
Drink curse of the neighborhood — no place more so.
The main cause of poverty — women drink a good deal

Reconstruction

Successful School bank drawing from poor children

Successful School Bank — enormous number of
entries from very poor children
One of the most healthy localities in East London.
Needed a good deal of pluck & energy to keep on
with the work — directly a man is benefitted he goes —
working for the Universal church —

Those who are improved go — working for universal church

Get & keep children & young people — the adult
population a poser — Have tried all ways
with little success — will come to Lantern lectures
but that is all — They come & enjoy the service but
as not attend regularly —

adult population a poser

Sommer German Wesley XLV. 111

Congregation gathered from a distance — very few poor
many destitute Germans in London but not Christians
Christianity seems to safe guard even the poorest from want
Congregation changes — men come, learn the language & return
home — or go on to Africa as missionaries or elsewhere

The destitute are not Christians or Christians are not destitute

S. Mary Stenman
S. George Ch of Eo
XLII 19

Been here 10 years -
Pop. mostly labouring class - with a few artisans - some Jews
Much the same social level as 10 years ago
If anything better off owing to greater regularity at Docks

Young people marry & leave

Young people shift when they marry
Out of 600 families 331 profess C of E 94 Dissenters
81 RC [? what total number in parish - or how are these 600 selected] - Hardly any congregation each

Proportions professing Religion

Occasional Church goers

Sunday a good many come occasionally -
Insuperable difficulty in the way of married women coming

Mothers unable to come

His own wife felt it & though with 2 servants could never go more than once since she had a child.
No mission nor out door service - other usual things

Boys Club too rowdy

Had to give up Boys Club - too rowdy
Difficult to get teachers for Sunday School.
Visitation weekly by collectors & monthly by distribution of magazine - Clergy when sent for -

Rule as to charity

As to charity "the less given the less required"
Has reputation of being hard - but feeling was wearing out

Effect of relief on Church going

Only a few old women are brought to Church by relief

Effect of treats for Children

Peter Thompson & to gather an immense number of children by means chiefly of treats - RCs look after their own

Probable reaction in Poor Law administration when Crowder goes

As guardian for 3 years approved Crowder but expects a reaction when Crowder goes - Police insufficient

Disorderly streets

streets rowdy - See extract describing state of things

Akers
RC
XII B 63

At S. Mary only 18 months but 30 years ago was Curate at St Peters under Lowder - having gone over to Rome.
His people nearly all Irish - mainly poor labourers

German & Polish Jews keep apart

Jews crowding out Christians - German & Polish Jews keep apart
Dockers shift further down river
This is the mother RC mission of East London - registers dates back to early in 18th Cent -

Lack of Home discipline & effect on Children's attendance

Children's attendance at Sunday Catechism bad - no home discipline
now keep them on Thursday after school more successfully

S. Mary

S. Mary — Abers
S. George — R.C.
Cont.

Difficulty as to boys

1800/2000 unsatisfactory attendance out of the poor but the class is semi submerged & difficult – Convert Constantly coming in – Girl Club strong – Boys difficult no satisfactory bond just after School age
Charity by Branch of S. Vincent de Paul – none from Church
Attempt little or no proselytizing – Aghast at depth of religious ignorance shown outside this people – A Catholic at least knows what he ought to do & believe.

Depth of religious ignorance outside Church of Rome

S. Georges East. Harris
Chof E.
XLIII. 157

Expensive parish work

More poverty & less vice

Only just succeeded Mr Turner – difficulty as between saving money for your own children & starving parish work
Parish has become much poorer & much less vicious
Mixed pop – all touched – few grasped.

Hill
Congreg
XLV. 3

S. George Road – still the Ratcliffe High Way

Everything bad connected with drink

Safe guard of being "saved"

Objection to Block dwellings

Seamens Christian Friend Society – branches in 40 ports – work in London centres in the Chapel & Inst in S. George S.
The old Ratcliffe High Way traditions by no means entirely past
Things are better but not right yet
Everything bad is connected with drink – the fights are outside the Pubs – not as they leave the Chapel
The great protection against temptation to be "saved" next best to give up drink – As to housing did not like Peabody Blocks – not sure that the money could not have been better employed

Palmer
Swedish. Norwegian Church
XLV. 145

About 2000 Swedes resident in London & 1000 Norwegians
Congreg averages about 60 – no S. Sch – distances too great
Church register about 1000 people – Poor splendidly looked after
Poorest cases those who come back from America – often in the cattle boats

S. Paul — Bray
Shadwell — Chof E.
XLIII. 137

Good set of publicans
The largest the best

Late stayers the Soakers

Ways of the women

Pop. almost entirely river side workers (Has been in East end 30 years here 12)
Advocates out relief – present policy cruel – is a guardian.
Voluntary pensions do not meet the case
Less drink & rowdyism – good set of publicans – largest & best always closes at 11 – Late stayers are the Soakers
Women go on like men – invite their friends &c. not much excess results but moral effect bad – Formerly no women went – dates from the hard times in the ship building trade

St Paul Shadwell — St Paul Bray Cont.

"Seamens wives" (*)

No criminal class – Daughters move about freely day & night
Prostitution nearly disappeared – no Sailor's home now here –
Albert St women pose as "Seamen's wives"
Housing good – Slums cleared away many blocks

Thompson Wesleyan Mission XLV. 121

(best taken with St James. See page 26

Howell L C M Love Lane Mission XLV. 77

If they cannot pay they go (*)

has been 10 years – visits consequently 800 families
No extreme poverty – better off than those either further East – or not so far. Mostly live in dwellings where if they cant pay they go – Waterside work goes through district 5 or 6 times a year – Each time finds new faces – Tried to make a register in vain.
Dont profess to give charitable relief –
200/300 dinners. Wed. Wed. Th – Jany to March mostly to children – tickets by Sch B teachers.
Also as almoner for F C Mills who is his Superintendent
Drink the great trouble – dont know how they get the money but they get it – Teetotalers move out

Money for drink always found

Teetotalers prosper & go

attractive force of tea

Wesleyans (P. Thompson) a good influence but the attraction is thro' tea meetings – Rents moderate
Peabody Bldg the Cheapest in London
The work on a decline – fighting with poverty – District becoming poorer. Artisans all gone now – Respectable people will not come to a service ill clad – Some only to get a tea or something – Those who attend grow in self respect & then want to move out

Difficulties of a poor district

(*)

Most of his teachers had grown up in the Mission
others drift away for food or evil – to other churches or none

St John Wapping — St John / Carter Ch of E XLII 157

Here 18 years previously at Limehouse
Small pop half RC - most are dockers &
RCs a rough lot of Irish - Church the aristocratic
poor - quiet & respectable - Wapping has a bad
name - but really like a village so quiet & respectable
People have an affection for the place & live there for years
Intensely parochial - Robbed by St Peters
Clubs don't go - have tried all kinds of things
of the charity much is given in 6d tickets supplied
by Wapping & St George Phil. Soc. - Each subscriber
gets his tickets & distributes them - D'C had 1000
Lies of a lady working for Peter Thompson
Drink great improvement except amongst women
Health wonderfully good - in spite of many old houses

The rough poor, RC & the aristocratic poor - Church

Village life of Wapping

Sheep stealing by St Peters

Charity by 6d tickets

Peckley RC XII B. 27

Here 16 years - District Wapping & part of St George
most part poor or very poor - bulk due to drink
which is only prominent vice - Shut off character
of the place resulting in publicity & public opinion
Poorer & more crowded in recent years due to
clearances & incoming of Jews - large Catholic pop
all Irish or of Irish descent except a few Italians
Complain much of poverty - Some don't come to
mass because of their clothes others because they
do not like not to put 1d in the plate & count afford it
Have their own children & no others in School
Have tried various social agencies & failed - nothing
now but a small club for girls
Systematic visiting - people glad to see him - no
social duties - no tea taking
Give little money but more in clothing & boots
People know they are poor & do not cadge
Great deal of indiscrete charity about
Drink very bad & increasing amongst women
Means irregular work demoralizing

Drink the prominent vice

Poverty preventing the coming to mass.

failure of social agencies

Effect of known poverty of the Priests

St Peters

St Peters Wainwright
St Georges Choyle
XLIII 37

Historic church in annals of Ritualism
Wainwright was curate with Lowder 25 years ago
+ again with MacConochie

Value of mortuary chapel

Value of a mortuary chapel to the poor.
Schools a necessary foundation for Parish work

Moulding religious opinion

Moulding religious opinion in early years
Value of the title "Father" - Personal element

Opportunity of sickness

Pervaded everything - Advantages (opportunities) of sickness -

Useless open spaces
Bands not wanted

Open space & band playing not wanted - better built on
Table preparing for a school tea - Lots of voluntary workers

Confession

Importance of confession - "the real test" - more men than women

Ritual not objected to

No resistance to the ritual - People loyal & affectionate

First get to know people
take some sunlight for this

In visiting you must first get to know the people
Sometimes visit 3 or 4 years without religion coming in
Some opportunity comes - trouble - sorrow or joy -
Affliction helps most - Large charitable relief

Much charitable

Poor fund £850 besides treats boots &c
High tone of MacConochie's breaching -

Booth
Congreg
XLV. 137

Lives at Clapton -
Work had dwindled to nothing when he came
has had some success - but is not staying
about 32 voluntary workers - rather small results

attack on St Peters

but constant activity - Attacks on St Peters for bribery
+ for intolerance - Attending the mission the road to Hell

Couch
Seamans Bethel
XLV. 63

Work amongst sailors - headquarters of large society
Do neighbouring mission work. Very few of the people
go to any place of worship except on watch night

nearly all go to watch night
very few any other time

nearly all go there - Otherwise only come when in difficulties
Free breakfasts every Sunday to 70 or 80 distressed seamen &c

Effect of a free breakfast

Ordinary rule reversed - Morning service the largest & poorest
[because of the breakfast] - Mothers meeting the most respectable -
Give tickets, not money - 4^d tickets for food or lodging

Want qualifier for charity

no great amount - Want sufficient qualification
Satisfied that important results have been attained

S. James

S. James Knowles
Limehouse Ch of E
XLIII. 127

Miss Keightley
LI. 123

For estimate of the character of the work see interview
Marked improvement noted in behaviour - hardly any mos & fights now -
due to clearance of bad property - worst characters gone & the rest improved
Schools the most important influence - School teachers may become a real missionary band
"Spreading Gospel of cleanliness & orderly behaviour."
Change noticeable in time of getting up -
Breakfasts given in winter - could not be dispensed with - Poverty greater
Hopeful spirit - consciousness of success

Reeve
Friends meeting
Brook St.
Ratcliffe
XLVI. 85

A schoolboard visitor & formerly seen as such
A considerable centre of activity - Adult Sch
Sundy Schools & Institute & reading room - dont attend the services much except on special occasions
Mrs Hilton Creche
Temperance lodges their great work
Help sick cases giving only to those they know -
Amount has been restricted -

S. Thomas Bruce
Stepney LCM
XLVI. A67
with 10

Not migratory in pink streets

Works in Mr Jomini's parish & under him
Has known the district for 20 years
People principally dockers, carmen, labourers &
Shift about in the poor streets - those living in the
pink streets not migratory - all houses sublet
average 3 families to a house -
New comers same class as those who go
Vicar complains so many have gone elsewhere
Has over 1000 visitable families - Mortes to go to
Church or chapel - large majority go nowhere - all
Children to S. Sch - Make many excuses - usually no clothes
The Vicar has large S. Sch & Mothers meeting & Temperance &c
Those who come are the most respectable inhabs
Much poverty but not extreme - Church gives as much
as it can - not confined to those who come to Church
non cons & RCs apply - Open air meetings in Summer
Altogether a good deal of activity - Jomini a hard working Evangelist

Christchurch - Attwood. Here Mr Seager is the leading Spirit.

Shirley Rd. Christian Community XLVI A 105 See also page 14 Miscellaneous

Hall holds about 150 people - work is amongst the lodging house people
Is opened as a free shelter during the winter & on Sundays
Many the men are given a free breakfast followed by a Religious Service - average about 130. Are admitted like the
Place is full - no lectures - average for May 149
Does admit more than once or twice as the Shelter if they mean it
Sunday School 3 pm - average 50 -
Every Service - about 80 adults some of the same men come
Sunday, weekday meetings & open air meetings in Summer
No house to house visitation - but visit lodging houses regularly
3 bands of visitors - about 40 workers in all

Changed demeanour of the people

Good results shown in changed demeanour of the people
but do not stay when they get good - Lodging houses not good
enough for them - Some of their workers were in the Lodging houses

When good go

Fresh cases the most hopeful

most hopeful cases those come fresh to the life - Some are
sent them by the police - Are able to send them back home
Friendly relations with the lodging house deputies -

Parnell Street Baptist Wellesley St Stepney XLIV. 175 with 10

Writes "My time is so occupied that I cannot make
any promise concerning an interview.
Small affair - 40 members - But has 193 S. Sch Children
in Church

Mahomed Chaplain of London Hospital XLII. 161.

Chaplain here 8 years - Statutory jurisdiction over all Episcopal
R C & Jews - a community of 500 - of convalescent men others best
Drama, preponderance of females he attributes to passers never seeing the men
Out of 500. 30 or average are communicants - no professed infidels
about 50% Professed Christians - (Seem at their tenderest moment)
Theological ideas hazy & vague - Seem to believe generally in Redemption & Atonement
Believe they are sinners & that Christ died to reconcile them - Of the other 50%
nearly all believe in a supreme being & most have some faith in Christ
Most know the Lord's Prayer - Taught by their mothers generally - Both men &
women profess to pray at times if not regularly & often teach him the words they
as "Our Father - help me to get well - look after the Nurses & the doctors help me
to get work when I go out" - Most like to kneel - Set upon beds to pray -
Church better known & more popular than Dissent - but Dissenters more strict
R C's & Jews nearly all observe religious duties though really less religious
R C's especially at a low moral level - Large proportion of drunken brawling
accidents are R C -
Hospital always an influence for good - Cases not trace any marked Change
Attendance of Staff an obstacle - Matron never goes to Church - takes a dislike
Something in many antagonistic to spiritual mindedness - Very few nurses religious
All Hospital chaplains note this - attributed this to freedom as to handling men
& the practical teaching of Doctors how to do good.
East London at least miles of Missionary district - dislike to ritual & confession &
hate influence only in sense of drawing from more area - Certainly heavy Confessional hours
Hospital Relief Work - See Diocesan papers - Mr M. Almoner

Mahomed
London Hospital Conv
XLII. 161

Completely controls distribution & administration of the funds. "No deserving patient has been allowed to leave the hospital penniless". A good many undeserving apparently assisted as well. "Don't work on COS principles" All who leave destitute are given a trifle. Better cases may be sent to the Victoria Homes for a week (10s a day) for 4s doss & 6s grub

Samaritan fund is open to all creeds. His connection supposed to be concealed but this is not easy. "A friend has sent" is the formula

Doctors estimate 50% of patients are from excessive drinking. A constant proportion. But Mr M thinks there is much less drunkenness among men. More among women.

Professional prostitution not growing but casual intercourse increasing due to lack of parental control & wantonness. & bad literature &c. Otherwise an immense all round improvement

Mr M pleasant genial & sympathetic. But probably over states in his estimate of spiritual condition. The nurse to whom he appealed about it. Evidently thought so. The chapel is a cheerful well kept building. With good East window. Brewers & Distillers the best supporters

Mr M is a man of about 45 handsome commanding presence. Four services on Sunday & weekly in each ward.

Wesleyan Mission
Thompson
XLV. 121

Began at St Georges Chapel Cable St. where formerly a rich congregation who left. Hence Peter Thompson's mission. Remarkable growth in 10 years. Now 6 distinct centres. Thompson's own head quarters are at Stepney but his heart & work are still in St Georges. Special effort to collect rough & ragged children whose attendance is rewarded by teas. From those who come they attempt to form classes. & if decent enough they are introduced to the Sunday School. Object to humanize & raise standard of cleanliness. Claims success

Thompson — Great change been made mainly by Board Schools
Wesleyan mission — He attempts to get the children who evade
XLV. 125 Cm. — For Elder children & Young men & women they have clubs & there is a large mothers meeting - with coal & clothing clubs &c. - All branches follow same lines hoping to bring these children & young people finally into Church membership - The members they have amount to 1700. Each place has also special points Paddys Goose is a mission Hall & coffee Palace & so is the old Mahogany Bar - Here & at St Georges Chapel they have a medical mission Boys brigade, Lads club &c At Stepney Temple there is a lecture Hall & Library. The Lycett Chapel is a Gospel breaking centre - there is also an Iron Mission Room at Wapping & a girls training home at Blackheath
A good deal of relief "pending inquiry" - not exactly on C.O.S. Lines - to refuse to assist would be to abandon the "raising of the fallen"
Outdoor services are regularly undertaken - all combine in this work - maintained summer & winter - short in winter - prolonged in summer - much music & brass band a regular choir master to train
Takes a hopeful view - the work has been a success
Allways in need of money - but insufficiency of workers a still greater difficulty

Mastgold — Draws its congregation from wide area - but there are 4 or 5
German Lutheran Church Little Alie S. — XLV. 151. — others in Metrop area - very mixed class - Church dates from 1716 - Does not touch the Jews - Money so spent wasted

SHW. 5×00.

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Parish Notes

District 9

Parish notes. District 9.

S. Stephen
S. Stephen Morris
Haggerston Ch of E
XLVIII. 67

A man of 70 - been here 36 years. & since 1865 as Vicar
Pop. almost entirely labourers & small shop keepers.
Prevailing employment boot making - District steadily poorer,
& rougher since Mr M. knew it, especially during last 10 years &
is still getting poorer - Incomers from Whitechapel driven
thence by the Jews & the older inhabitants have gone further afield
A very large proportion of his people country born (this seems inconsistent)
especially from Norwich & the neighborhood

Effect of last 10 years.

incomers & outgoers

Congreg. 60 & 80 mostly young women - Service High &
Ritualistic & used to draw outsiders - now find what they want
elsewhere - Those who come nearly all parishioners &
quite poor but always stylishly dressed - could & did
masquerade as ladies elsewhere -

Congreg. most young women

no longer the only High Church

Stylish dressing of the poor

No missions or outdoor Services - Clergy coming to conclusion
that missions are no good - Denounced "multiplication of
Services" - He used to have daily morning & evening Services
but no one came - this is the case in all poor districts
& the clergy are uselessly wearing themselves out in this way
when time & energy are wanted for other things -

Denounces multiplication of Services

For Clubs, mothers meetings &c depends on Curate - last was a
first rate fellow - present man though only 50 no more good that
if he was 80.
Coned spend more on relief - a good many deserving cases
go unrelieved - but doesn't give 6d tickets or anything of that kind
works with C.O.S.
Non cons active especially socially.
Religious attitude complete indifference & apathy
from which you will never wake the people - Celts are
religious - Teutons are not - Tenour of life in a large town
antagonistic -

Race & Religion

Not enough out relief - Police must be paid to do anything
Drink bad as ever - No temperance organization - Very improvident
Health fairly good - but men & women die young from drink
Marriage very young - mostly forced - & many cant write their names
They can write when the leave school - the masters say
A pleasant genial old man but past his work - a sleepy parish
Lives out of his parish

St Stephen

St Stephen Porter
Haggerston Pr. Meth
XVII. 40

The interview with Mr Porter refers entirely to London Fields Chapel – The one in the Oval is in the same circuit & possibly appears in some other book

See VIII. 231.
gov

St Thomas Fawcett
Bethnal Gr. Ch of Ec
XLVIII. 139

Man of 70 Vicar & curate here nearly 40 years
Pop to a great extent boot & cabinet makers –
Boot makers poorer intellectually & materially owing to division of labour – Parish has got poorer
Moving out of better to do – moving in from Boundary S^t
We want money — it is quite impossible to raise it here
"Wages are less & large numbers of our people are seldom on full work — They are living from hand to mouth & cannot therefore do much" —
[This assumes that if better off they would contribute]
High Church – Early communion an obligation – get 80 out of 109 on Easter Sunday & the old people later –
Very small morning Congreg., 200 in Evening many of these being old parishioners now living elsewhere. & "it is no use blinking the fact that some come for what they can get but we are as careful as possible –
There are many more who stay away because they can't get anything [a very curious argument]
Emphasized the terrible ridicule Church goers have to face
Church kept open for meditation – no one uses it.
Social agencies all of the smallest – Girls guild about 40. "perhaps the most difficult & valuable work"
S Sch teachers absolutely unable to teach – no time to come to classes – Money for relief comes from a Hampstead Church & this source is drying up

Effect of division of labour

in comers & out goers

Church wants money

Futility of appeal

Ridicule of Church going

Church open for meditation no one comes

St Thomas Fawcett Bethnal Gr Cont XLVIII. 139

St Thomas

Church Polytechnic Columbia Market presided over by Bishop of London really undenominational - local clergy ignored - Parson to be rigidly kept out on the theory that the working man wont come where he is. Only religious work a Bible class. - They started a mission service on Sunday Evening but Mr F stopped this I might not have minded if I had been asked or given an opportunity even to attend the first service -

Police wont interfere to stop the most hideous disorder only when there is a breach of the peace - disregard drunkenness & filthy language - at night the noise & language in Columbia St in front of Church & vicarage unbearable & loathsome - Police talking meanwhile to the publicans at the corner

more drink & rowdyism owing to new comers

Much more drink & rowdyism owing to change of population

Maddock Wesleyan Meth XLIX. 9

Here 3½ years -

Seven years since a mission was started in the time honoured but then almost deserted Chapel at Hackney Rd. Large congregations were attracted.

The work of the past year alone has completely justified the wisdom of the policy -

Hackney Rd divides the classes - To the South became poorer in consequence of Boundary St Clearances & is becoming more Jewish - Have now equal proportion from both sides

Active list of services &c (see page 13) large Sunday School

Cottage meetings

5 cottage meetings during winter - to get at people in by-streets

Medical mission (suspended) Solicitor - Maternal, Dorcas &c

Week night attendances not satisfactory - late working hours -

Day schools very successful 400 scholars (called Middle class School but only charges 1d a week)

Issue a monthly magazine & visit regularly - difficult to get in to houses

District much visited

The neighbourhood is being visited enormously - always meeting other visitors no matter which way we take - Give Mead & coal tickets &c

Drink the question

C.O.S. exceedingly unpopular -

All work hopeless till drink traffic controlled - need not & would not be poor but for it

Nearly all church members pledged abstainers. Thrift improving

St Thomas

St Thomas Matcham
Beth Green L C M
XLIX.43

No 224 Hackney Rd An old beer house converted to Mission
Seats 120 persons.

Effect of incomers

District entirely poor - very poor - has become poorer
by efflux of the belle off & influx from "the Mount"
Guinness buildings very poor - as poor as the small houses
cleared away - An entire flat had to be cleared out
so bad were they people - About 15 families from old hicks
S^t came into Cadell S^t - A bad district for stealing & outrage
watch snatching common - has seen big lads practising this
watch for the police & have a system of signals -
Visit 1400 families from house to house - actually 1000.
covered in 6 or 7 weeks - Continually moving "(" slope)
fairly received by most - looked on with suspicion by some
Very few attend any place of worship - out of Cadell S^t,
300 people, 4 or 5 attend his Hall & about one other goes
elsewhere to a service - for the whole district not more
than 2 in 100 attend services. (S. Sch not counted)

Small proportion who attend divine service

S. Sch children poorly dressed very rough at first - came in
whistling & shouting - Are now well behaved

Improved behaviour of S. Sch children

Thurs by Gospel Temperance - "Anything special" will
get a good meeting - not otherwise

Need of something special to attract to Temperance meeting

No mothers meeting - does not believe in them - The
women only come for what they can get
Reticent about Charitable relief - Gets hospital letters
from Mr Atkinson & refers bad cases to him - usually get
somebody to assist - No distinction as to creed
Assistance is given by others as the rules forbid him to give
The Chapels want to get the middle class - dont want
the very poor - want those who will support the Church

Lack of attraction to Anglican Church

Anglican churches so lukewarm & formal that the poor
are not attracted - The Wesleyans welcome the poor most
Drink bad amongst women 3 women to 1 man in any public house
night as well as day - Not much chance of saving - those who
have spend their money - Young people get into trouble - many at
17 or 18 & live with their parents -

Keeping company & its results

Results of his work

Hopeful as to his work - some of the worst characters transformed.

St Peter
St Peter Woolley
B. Green Ch of E.
XLVIII. 16

Curate in charge – Present incumbent is a scandal & in fact a swindler – no conscience about money matters
Absolutely neglected both Church & parish –

A swindler parson

"Would go if paid the full stipend" & for 15 years has drawn the full endowment & lives at Eastbourne held in high esteem. – Until 1890 he was still sending begging letters for the poor of Bethnal Green – not a penny ever came to St Peters –
People are working class – many cabinet or boot makers only 3 or 4 keep a servant – people not really very poor

Causes of Poverty

"There is no poverty" apart from illness of extreme age. All can get on who wish – Later admitted incompetence as a cause – For last two winters no penny dinners required

No penny dinners last winter

"Of course" a great deal is given away in the neighbourhood but generally a lot of harm is done –

Loose giving

Blackguardism of Kay St Club

Kay S Club the most blackguard institution – awful things go on" (never been inside) –
There is a branch of Mildmay mission which used to work for him – but he is too lax for them – so they work apart – He is short of money & short of help –

Admitted small numbers

Attendance under 20 morning – perhaps 100 in evening
S. Sch 300 avg. 260 – Poor opinion of Church going motives

Motives of Church going

Young people attracted by crowds & freedom

Boxing & dancing in his own Club

Club – boxing – dancing &c – done a lot of good – no harm
Mildmay does the visiting – C.O.S too slow & too rough
Drink much less than when he came 10 years ago

Girls rowdy & vulgar not vicious

Prostitution very little – Girls vulgar & noisy – not vicious
No criminal quarter (*) Condemned Guiness' Buildings –

Gregory
Chapel
Adelphi Congreg
XLIX. 29

Church transferred from the Strand – Mr G here 3 years previously 21 years at Leeds
Whole district becoming gradually poorer – great change in Congreg
Better people gone out – tendency to a dead level of poverty

Made a mistake to come here

Made a mistake to come here – did so advised by a former pastor who admits that he did not know the decay had been so rapid – Membership 260 – Congreg mostly working class some clerks &c & some of the very poor –

Rapid decay of Congreg

Fear of burglary on Sund. So

Fear of burglary keeps the better people at home in the evening

Poor children to every S. Sch

Sunday sch. decent class of children morning, poor evening.

St Peters – Gregory
B Green Congreg.
St Peter
XLIX. 29
Cont'd

Usual social agencies
Tract Society 20 visitors – visit systematically – visitors
Seldom get into the house – Do not like their poverty
to be known – very narrow quarters –
Small benevolent fund – go to my friend Mr Atkinson
in case of need – Link needed between rich & poor
churches – must come voluntarily
Mildmay medical mission does a splendid
work – St Peters a church without a congreg.
Curate a nice fellow – Shaftesbury Hall Gossett St
& another in old Bethnal Green road doing good work.
Some of our young people go to help.
Coming from Leeds London seems badly governed.
Pubs crowded on Sunday evening – Strong feeling in
favour of temperance but difficult to get a meeting
for adults – very early marriages almost entirely among
the very poor – Overcrowding terrible – one reason for
low condition of health – Bad feeling responsible for much
The Leeds people in every respect superior to Londoners
Physically & mentally more robust & vigorous
Yorkshire people very clean – here dirt everywhere
Conditions such that they are more sinned against
than sinning –
Only touch a mere fringe – people sunk in indifference
not same desire for the Gospel which exists in the
north – No prospect of progress – till the wealthy
classes in the suburbs are stirred up to help
the poor districts "or until the Lord comes"
Financial difficulty presses hard

Very early marriages only among very poor

Terrible overcrowding

Superiority of Leeds people

Only touch a fringe

Indifference to Gospel

Prospects

St Jude – Strickland
Beth Green Chap.
XLVIII. 181

– For some years Curate in charge – Incumbent infirm now
superannuated – takes 1/5 of stipend.
Hardworking & respectable people – poverty – not deep poverty
People who may need help – Comparing East & West London
(he has worked in Marylebone) Comparison in favour of East
More grit – less demoralization from neighborhood of the rich
very difficult to get outside helpers
All communicants real Christians – Christianity not in the
very like being an early Christian – fashion

Bethnal Green & Marylebone
See above
Yorkshire & Bethnal Gr.

Reality of East End Christianity

St Jude — St Jude Strickland — Bethnal Green

Need of aggressive action

Visiting key to the position — more help wanted can attempt nothing aggressive & this is what is wanted a "your good people" — (the S.A.) not doing much & nothing else but a small R.C. mission.
Work a hard struggle from need of better Equipment a terribly slow man.

Lockyer & Robins L.C.M. XLIX.125

Use old Iron Chapel — Mr L. here 18 years on his district & R. 23 years on his: Mr L. took the lead. Mr L's district 10 times poorer than it was — owing to Jago incomers — Mr R's also poorer since man
Sunday School 3 pm. & Bible class — open air 4 pm to 5 pm
Evening meeting 7 o'clock — Average 60 but now John McNeill is at St Assembly Hall there has been a great falling off — mostly poor people from district
Congreg. a result of visiting — People promise & do not like to break their word. — 8 to 10 P.M. open air prayer meeting in winter: "Had great blessing at the open air meeting" — week day small meetings of workers — Lodges of Sons of the Phoenix — temperance work breaks down the prejudice against the Mission Hall

Effect of McNeill at St Assembly Hall

Value of Temperance work as a preliminary step

Pay 1d. SH

Curious plan of bribing the mothers to attend

Mothers meeting pay 1d a week & receive 1/2d for each attendance — reserve the money for clothing
A number of tract distributors — Mr R. has 1000 families & goes over district in 3 months. Mr L. 800 & gets round in 2 months — generally well received. — Very little Charity gives "I cannot get it" — Drink causes most of the poverty —

Great numbers to visit

At St Jude's Mr Davies was the man to get a congreg. Unitarians Mansford St go round & collect pence — & that is meant all the good they do — Red Church dead marriage was the only thing —

Sole action of the Unitarians

Those who go anywhere go to Charrington — Mission Hall Services are taking place of churches. Except when there is rousing preaching — like to go where they are not known
Drinking increasing — especially among women
Not a bad house but much shocking immorality —
Thrift none at all — Sanitation bad
Satisfied with results of their work — "Of course never contented"
Get people converted & they improve & go — 100 converts last year found other churches

Mission Services Sup. Planting regular services

Like to go where not known

St James the Gt

St James the Great Wisc
Bethnal Green
XLVIII. 213

Only just been appointed to the notorious Red Church
Has been engaged in raising money to restore building
Meanwhile leaves the old curate a free hand.

The new man this chance

Came twice to church unofficially – 12 persons in the
morning. Crowd of old women weekday receiving bread
tickets – Hopeful of the future believing that
work told –

Cadman
Unitarian Ch
XLIX. 55.

Vigorous & restless personality –
Church bought from Congregationalists & supported from
Hampstead – one of best blocks in London
People gradually becoming poorer –
Membership based on money subscription – not creed.

Unitarian plan

It is a society with missionary objects – 81 members
Ordinary string of agencies & goings on, Elaborate report
Visitation mainly for Provident Society – Active on C.O.S. lines

more drinking than drunkenness

Much drinking – not much drunkenness
Honing one of the worst features – People dislike models

Trying to build up a church

Retaining Elder scholars, they are building up a church

Nicholson
Friends Hall
Hasts Lane
XLIX. 75

People mainly cabinet makers, brot makers &c
Have about 30 workers they can depend on for visiting
46 teachers – Adult School – Sunday School &c. as usual
Men all workers & come longer distances (children from near)

Prefer a distant church

Do not get any adults from Hasts Lane – The people
do not like to go any where close to their homes –

usual arguments

Neighbours will see them – also they are not a church
going people – Get up late &c. – Temperance sentiment slight

Taste for Bible teaching

except with the workers – At mother meetings have regular
Bible teaching & it is liked – 25% are Christians

25% are Christians

Do not visit house to house – not welcome unless bringing something

Visitors must not come Empty Handed

Dont give indiscriminately & have got rid of tramps & vagrants
who used to come to S. Evening meeting & take front seats
Only help Church members & sick cases – Get them help each other

C.O.S. red tape

C.O.S. full of red tape –
Co operation with Mr Cuff was all in Mr C's favour.
Water baptism successful – Friends teach its non necessity

Drink – shameless women

Drink increasing owing to shamelessness of the women over it – will go into
front bars – mostly young women – crowding men out

Better housing puts people above religion

Better housing goes against religion – Thrust themselves above mission
& that they do not need to go to worship – As to work confident
Believes they are raising the standard – Men get nothing for coming – Gospel the centre
Steady solid piece of work being done

St Matthew

St Matthew. Ingram
Bethnal Green Ch of E
XLVIII. 5

Parish had been neglected for 20 years.
Except a few shop keepers entirely working class - boot & cabinet makers &c. Considerable Ola Huguenot strain - still weaving & a colony of brewers - Do not change quickly

Plan of men's parties at the Rectory

Began with mens parties - invited by streets - 300 at a time & about 80 came - held in Rectory garden - a sort of census

Result of Census.

taken showed 1 in 80 want somewhere - Church or chapel
On this proportion no great improvement made - Carefully gone into by district visitors lately & show same results.
Although a good deal has been done meanwhile it is only the fringe that are being closely touched - The Boys institute produced similar results 90% "G.N." (go nowhere)

results of visiting

Visiting has produced feeling that the people have real friends in those connected with the Church - That is the great change -

Strictness in S. Schools

S. Schools on unusually strict principles - many fail to hold on
The "little leaven" principle as to numbers

11

Vestry doing its duty now - Police stupid but honest.

How to meet drink problem

Drink problem must be met by competition - Does not detect increase among women -

Increase among women doubtful

No criminal haunt - *Higher standard as to cohabitation & of decency of life

Effect of Club life on marriage

Oxford House club beneficial effect on marriage age -

Boy difficulty

Real difficulty boys 13-18 - bridge needed - Boys Brigade
(1) S Sch & B of H. (2) Boys Brigade (3) Club like Webbe instit. (4) W.M. Club.

Latent religion

otherwise leakage tremendous - More latent religion than suspected
Cannot over estimate importance of sense of religion - a belief in a personal God

See also page 14

(See what follows page 25 as to this) - Importance of attendance at easy service

St Paul. Field
B. Green XLVIII. 129

Here for 2 years -
Very poor with sprinkling of artisans, well to do, & City people
Prevailing occupn cabinet making - Small but representative congreg
Mission services in tent & open air in summer. Small clubs on Parish lines - Clean your own doorsteps - Considerable S. Sch.

"Clean your own doorsteps"

Regular visitation throughout - Irreligion result of bribery

Bribery brings irreligion

Under policed - but improved lately on representations of a publican

Increase of drink among women

Drink the great curse increasing among women - Especially young women
Marriage very young most of the girls nearly mothers

Cuff
Baptist
Shoreditch Tabernacle
XLIX. 141

St Paul Ray
D. Stepney LC
Shaftesbury Hall
XLIX. 109

Been here 22 years - Great change in religious Activity
Yet neighbourhood no better - if not worse
Conditions better - houses better - people just as bad
Do not live out their lives because of hard drinking -
Cannot live in respectable quarters - instances family who occupied 3 rooms & slept in the Kitchen for warmth

Sent out free dinners

Work as among Chelsea & Factory Girls - night schools

Work mainly among Chelsea & Factory girls - above night schools - Their Bible class started with a free tea - & it was a time mufti struggle - They are tamer now -

Irish Stews as a change on Soup

Soup Kitchen now produces Irish Stews for a change

Ray St Club gives dinners

Ray St Club gives dinners to Chelsea & they go there -

Workshop visitation a specialty -

Poverty & its Charities

About Charitable relief " I don't think many men do more. Very little use to make inquiry - Know most of the people & never refuse casual cases - Cannot do enough for those we know & yours to no one else - If those I know bite my fingers ××××

Drink awful on Saty - Sunday & Monday

Chop to opposite inn - Works with non Cons
Police always favourable to him - Drink awful. Saty Sund & Monday P. Hs full.

St Philip's Lowerage
Chop to
XLVIII. 155

An old man of about 70 - tooth less - deaf - Blind.
been here 30 years -
Of those who have been displaced & such as have paid them a visit show improved appearance
Those left as poor as ever. " Poor respectable people needing help" - Voluntary workers all Extra Parochial
Those who attend Services of poorest class - but dress smartly
Needle women's meeting 2d an hour & give the clothes
Day school - well fed poorly clad Children
Night School
S. Sch. 700 - used to have 2200 before the Clearances
Effect of change on those who have gone

Smart dress of the poor

Of the new buildings tenants scarcely any go to places of worship
Assumption on part of newcomers that Shoreditch Church is their parish Ch

a few to Shoreditch Church - assuming Christ to be their parish Ch

Charity rightly given freely & pride taken in it

St Matthias Carter
D. Green Chop to
XLVIII. 115

Been here for 2 years - ill & off to South of France
No poorer parish in London - Result of drink
Irish invasion going on at a pace - 2 years ago 200. now 2000
Heard Crowding - 2 families to a room Common -
4 houses much for 1 visitor to attend to
No poorer parish in London

Poor scholars in Church attendance Considering too have Everything possible in Social line & Money no object - Have almost Two Services

Everything possible & money no object - Poor scholars

But on "Saints day Services" Specially instituted the Church is full.
Dramatic Choral Services - Increase of Congregations & Communicants
For 30 years there has been a flower Show (window sparrow).
Special Saints day Services

Flower Show 30 years

Sunday School - difficult to get teachers -
Nurses from outside more efficient but have less time to give than a parish nurse

Relief never refused on grounds of want of funds

Relief never refused on grounds of want of funds

St Matthias. Castle
D. Great Ch^ofs
XLVIII. 115

Never seen a visitor from any public

Many when they marry

Disgusting orgy

Health Surprisingly Good

Neither I nor any of my Staff have ever met a visitor from any other agency in the parish
Visit all but the Jews – Nothing done among the Jews
Police see as little as possible
No Criminal Streets but a good many criminals
Marriages very rash – Scarcely any will objects to "Story of the Doctor saying they could wait a day or two"
Child finals from 2 days after marriage
Marriages usually a disgusting orgy – Has often to request to go on till disorder ceases – Bridegroom seized & has to stand drinks round to his pals.
Health Surprisingly good. Having loathsome. the act habitually violated.

St Bartholomew Clemens
Ch^of fs
XLVIII. 191

Attitude towards Church

Short Early Morning Service

Out door listeners

Means of Church Membership

Poverty measured in demand for Soup

Slow results

{Rengewirth
1 C m
XLIX. 99

Difference takes the place of Prejudice with Real Jews

Foreign Jews most curious
Have seldom read begun books of Moses

Numbers baptised

Been here 10 years – No great change in composition attitude towards Church much improved. Reception of Clergy was cold – now accepted as friends too, where Vicarage relief Committee a great help –
Advantage of Ch^of fs as responsible for definite area. & this they do more & more to meet – non Conn "other Excellent work to as which they did in their own Excellent Way"
In his parish Church known throughout
Principal Morning Service 10 o'clock Prayer at 11.15
Out door Service get men who "will lean against a fence" "Broke on the listen" Champion a dozen Jews of Entertainment will draw Steady religious Service: Adherence to Ch of E means a pledge to a holy life (See page 199. very well put)
Drink about as bad as it can be – Cobblestone common
Houses often badly constructed – but insanitary primarily from bad usage
Poverty measured by demand or absence of demand for Soup &c
Perhaps in "2 generations hence" shall have something to show
We more known slowly in the right direction

Attached to East London Tabernacle Trained to report
to Arch Bishop – Richer Jews the most difficult to reach but
Prejudice dying out – Difficult to get Bishops to Ordain one
Christian truth at all – English more difficult than Foreign
Jews – more careless & inclined to infidelity – Foreigners curiosity
Early arrived – Hard & soon read begun 5 books of Moses – So
You begin with the Prophets Plead up to Christ
Material loss following conversion not very great –
In 1897 4 persons were baptised
His family relenting – now they understand he is not a R. C.

St Andrew Ecls
Chap E
XLVIII.-79

Curate in Charge

Change of pop. — incomers poor + some vicious — out goers better class to the new buildings — Loss to them but a general gain — those that come are bettered by mere fact of change of surroundings + tradition —

movement has brought general gain

Parochial service (but it is high) — Has processions because the people like them — Character of Mr Potter's congrs all drawn from outside — he living out also — Non cons do not touch the poor — with the lower middle class it is as much a question of respectability to be a non con as with upper classes to be Church

Service to the taste of this people

Non cons + lower middle class

Sermon favourite part of service

Sermon is favourite part of Service — no subject performs to another — like it or any thing

Any subject

Various degrees of adherence

Various degrees of ~~adherence to a place~~ adherence — not all involving attendance at Church — or the recognised responsibilities of Church membership — (all this very well put page 89)

Guilds selected out of the young people as a church nucleus — Centres of life — Kernel of the Church — Organised visiting — Meet music or monthly money — for relays works closely with C O S — who suffers from over zealous workers

C.O.S. suffers from over zeal of their people

Police as their duty — are given money but no course in the respect

Prostitution practically none — Also very little immorality

Crowding not the cause of immorality

This is one of the mysteries that I have never been able to understand — but it is undoubted, true that those who live in crowded conditions as we do here live way less to temptation than those who are not so herded together —

Marriage often for money reasons but always "intended" — only anticipated —

Need of interchange between Town + Country Clergy — + of Parsons

Need of interchange between town + country livings by arrangement with the Bishops — 10 or 15 years strong evidence + of Parsons —

Evil of absentee Clergy

Evil of absentee Clergy — Working men convinced that they are had out of the state

Holiday making

Holiday making one of most remarkable Changes in last 10 years — Indirect result of Chilean C M Fund — Extends now to women

Drunkenness after 10 o'clock

Drunkenness is after 10 o'clock — Cure the misery of other ways of spending the evening — this was first cause of Clubs which dont increase Church going — He goes to the Club but the men dont come to Church on that account

Cure other ways of spending the evening

Clubs dont increase Church going

Poor St Davies Congre XLIX. 89.

Been here 3 years — Can't touch the worst parts of the district — Membership 187 — Working class congregation — P.S.A same class — hopes for the poorer people — If they come they get changes than to upper classes — Mothers meeting touches the lowest — Clothing Club + give clothes — Perfect comet chapel — Must Crowd —

S.S.A. Same class

S. Andrew Beth. Green — Lawley Ch of E — XIII E 115

Was for 10 years vicar of S. Andrews, left 2 years since, is now ~~rector~~ of S. John Hackney.

At Bethnal Green had 4 or 5 curates under him. Had got rid of the married curates & lady helpers from West End who were no good & chose his curates. No difficulty in getting good men — all are keen. More necessary to keep them back than urge on.

In Bethnal Green the limits are parochial — Hackney more congregational — People have extraordinary affection for parish church & will come from great distances (that is to Hackney) for baptisms, marriages & burials —

At Bethnal Green parish carefully allotted to clergy. District visiting the unique heritage of the Ch of E. Dissenters dont do it — only good in the pulpit. Mothers meetings may be demoralizing but may not. Has seen a whole district in B. Green civilized mainly through them — Free family fights were the rule, now all altered — never ask them to come, but choose leaders well — S. Schools more useful to the teachers than the taught — sense of responsibility, esprit de corps, helping the Church &c — hence the Church nucleus. Preferable on this account to Duperhoff system unless you have such a man among you —

His plan to teach the teachers & let them go ahead. Mixed motives for sending children — partly to get them out of way — partly tradition — partly treats, partly to learn — He had stopped mixes & treats at first falling off — then increased respect & attendance. Great leakage after school age — to continue at S. Sch is to dub yourself a child which at 14 they wont do. Tried turning them out & opening a class for those over 14 & this answered — aims now at his "nucleus" which recruits itself & never dies — independent of change of minister —

S. Andrew Lawley
B. Green Ch of 6
XIII E 115.

Personal influence may be enormous but reaction is in proportion when he leaves need to have round him those who would go on dealing thus indirectly with the congreg.

(*) "Begin small" the only true road to success
To get large congreg the easiest way was to have a controversy with your neighbours
Crowds will come to hear an attack
Next best to denounce your congreg - blood & thunder
Sermons popular - want to know reasons for everything in Beth Green -
First condition of success in working class distinct to work hard - but working man persistently believes the clergy are paid out of the rates - dont mind it provided he works - dissent expects to be paid - if not would cease - Church service not understood & therefore disliked
Religious man target in the workshop - So much expected to go with religion - but not persecution unless a fanatic - & the religious man is entrusted with the shop club & sick funds
In Bethnal Green churches suffered from being dumped down by act of Parliament without consideration - or preparation - Started with bricks & mortar
Success of Rome due to her following needs & making the people pay -
Dislikes dissent - dissenters too political - piety now with the Church - Give loosely decline cooperation
(*) S. Army devoted but had never caught on in B. Gr.
Prospered a while under persecution - Criticism of their plans of work & some details
No improvement - Growing worse - due to Boundary S.
Summer outings (for work) checked by fears of not getting quarters on return
(*) Life in buildings depends for improvement on management & caretaker
If not they are a hell -

District 9 - (Parish)

Stindrum B. Green	Lawley XIII E 115.	Weavers respectable but cramped - Cramped - Care only for their work - Curious, cantankerous, warped Work too absorbing - body & mind bent to the loom outside interests no entry - Everything judged by its effect on the weaving trade Drink improving slightly - men & women Women never felt shame at entering P.H. in Beth Gr that was difference between it & Hackney Looseness of relations but strict code of outward decency & propriety not violated with impunity - Story of coster (*) Police tips - more to do than not do their duty Slack work of street sweeping Competition of outside attractions with religion more difficult lead simple lives Convinced by C.O.S. while at B.G. -

Holy Trinity Jay
B. Green Chof 6
XLVIII. 39

left with 2000 out of 8000 pop by demolition
Old parishioners stick to him –
Former inhabitants of the Nichol all within a mile
most quite close

Former inhabitants all within a mile

'All know him & the work of the Church
Members of Club scarcely come to the Church at all
not ripe for spiritual efforts

Club members don't come to Church

Services very high, very bright & very short – can't stand
anything long – fond of short practical sermons

high, bright & short

Sunday School 1000 on books – 700 attendance – nothing for
boys & girls – modified Dr Pearson.
thoroughly visited – himself in every house

Charity distinct from Church going

Charity nothing to do with Church going
The Nichol deluged with Religion & Relief for years
with only a harmful result – Kilburn Sisters, Mildmay
Deaconesses – Union Chapel people – Miss Macpherson
(Interesting quotation from Miss Macpherson) –
Father says relations with the police – under the rose
no improvement in drink –

Deluged with religion & relief – harmful result

Character of Prostitution

Prostitution for theft with aid of bully
No alternative between crime & the workhouse – absolutely
degenerate morally & physically – most of them cockneys
of 3 or 4th Generation – fit for nothing but stealing
Marriages forced – but accepted as necessary & girls
count on this & sometimes lead men on – to desert &
live with another woman – no offence against morals
no thought except putting by for a burst

Criminals have no other resource

Girls count on forcing marriage

Once married the tie not so very strong

Character of thrift

(See also page 15)

Miss Macpherson
XLIX. 155

This lady altogether declined to be interviewed or to
give any information whatever "Her work was entirely
religious & so did not come within the scope of our Enquiry."
Finally we obtained from Miss M a card showing the scope
of her work & a booklet – which shows that a good deal
is done – as indeed we have heard outside –

Mrs. Stevens
District Visitor
XLVI – 13

An old lady of 78 who for 40 years has visited in Bethnal Green
near Green St. – now getting too old
Influence of Churches very small – Few attend the services – or even
S. Sch or mothers meetings – a grade too low – no Bibles seen
In better streets the influence greater & children all go
Relief the silver key with visitors – with tickets could get in
The Lord Jesus an indiscriminate giver
Green St in gala when there was a funeral there

In Connection with Grove Road Baptist Chapel

The Lord Jesus an indiscriminate giver

St Matthew

St Matthew. Nurse Williams
Beth. Green Parish Nurse
L1. 77

Was several years with Lawley at St Andrews & subsequently with Eck a St Andrews. Came here 5 weeks ago married & has children – Been 15 years a nurse. Cheerful person
Could not get on with Mr Eck – as unpopular as Mr Lawley was popular – (Mr Eck said he had got rid of his nurse because of gossiping) –

Cant find rougher streets any where

Difficult to find rougher streets any where than about 3 Colt Lane
No sign of their becoming better – Houses in sanitary –

Slack vestry

Vestry don't send to inspect although complaint to

Inter change with Boundary St

Some have come from Boundary St area – Giving & taking

Visiting & nursing & Cleanliness

Great use of visiting & nursing to cleanse – This was so in St Andrews & she realises it here where these things have been wanting – Come to be ashamed of dirt

Nurses & the Church

As far as nursing a disadvantage to be connected with church
But is a power to help the church – but you have to go carefully
Conceals her connection at first as much as possible
Only when she has a hold does she suggest going to church & then puts it gently – once begin did they go on

Uniform respected

Never any fear in the roughest streets – they know & respect uniform

Shamming for infirmary

Imposition on poor law – shamming to go to infirmary & get a night or two before found out – are then passed to workhouse but take their discharge –

Lawley's popularity

Extraordinary popularity of Mr Lawley – anxious to get a word from him
More drink among women than men at St Andrews

Social ways of women as to drink

Beer – not spirits – Women always drink in company & coming to P.H. stay – Better let children fetch it – Sad sight but does them no harm – Never seen a child the worse for drink

Children & drink

They sip but would drink more if it were milk
Rough children go to the bar – & may get a penny given them sometimes
Better class to jug & bottle cutsauce & go away at once
Sweets are given sometimes – not as general thing

Character of Beerhouses

Decrease in number of houses in B.G. Women not decrease drinking
Beerhouses the roughest – Can tell them by the noise
Occasional quiet exception – Publicans improved
Beerhouse keeper mostly local men

S Matthews

S Matthews - Nurse cont. (*) 4 77

Money as shared between husband & wife

A decent man earning 25/ will give 20/ to his wife
Out of this she can feed & dress herself & 4 children &
pay rent - Man spends 5/ in Beer & Tobacco
Comfort depends on the wife - more than on amount
Some with 30/ not better off than others with 20/

Monday morning Pawnshops

Monday morning the Pawnshops a sight - rows of women with bundles
No shame as to entering Pawnshop - Every one turns there when in need
Police a respectable set - Know nearly all of them

Nurse & the Police (*)

Goes to them without payment - Admires them Kindness to children

Police & Publicans

Are all in with the Publicans - drink not many

Result of Education on Boys & Girls (*)

Education has been good for the boys but spoilt the girls in B.G.
Mistake for girls to go on at School after 13 - loses touch with
home work - Sent out to strip when young late to walk about
with her friends - so demands free evenings when she goes to work

Household training of girls (*)

Won't be a servant - Mending stockings a lost art
True also of clothes -
Girls seldom many before 18 Except in Whitechapel
where 15 to 16 not an uncommon age -

Young people marry

Middle aged often not (*)

Very rare for young people to live together unmarried - tho'
quite common for the middle aged - Public opinion will not
allow it in the young - but once married either party
may live apart with some one else & not be tabooed.

Holy Trinity - Allinson
Beth Green
L C M
Old Nichol St
Mission
XLIX 155

Mission founded 1836 in Turville St & moved later to Nichol St
Hall for 500 & 7 school rooms accommodating at least 1500 children
There was a day school before the School Board period.
Schools worked by Committee from the Union Chapel - Mr Harwood
Mission by Mr Allinson to maintain L C M undenominational position
Much affected by the clearances - their ground not yet built upon - & the
class in the other buildings poor themselves above missions -
Few come, but these few are from the remaining old houses - Children are the poorest
Easy now to visit every tenement in a month - used to take 3 months -
Old Jago not so bad as painted - Bad but not to be gibbetted as the bad spot
Free breakfasts to children on 4 mornings - Help distress but dont encourage cadgery.
Sick persons go to infirmary or Hospital - B.G. infirmary popular
people will live here one night to qualify

Holy Trinity
Allinson
L C M
Old Nichol St Miss
XLIX. 161
Contd

Criticism of Jays work – Spiritual work nil – Got a few ruffians in the clubs – by boxing competitions &c – Influence Evil. Baptists B.G. Road do not visit.
Miss Macphersons work more on Spital fields side
Police used to avoid the district – Criminals have now gone and never so many as represented. – Child of the Jago quite misleading
Many live together unmarried – Story of old couple – "He would have married me again & again but I could never see the good of it"
Penny Bank sometimes takes £200 in a year – Children not the deposition
New dwellings though good – not the right thing – Criticisms.
As to results while we do not see any marked spiritual good we do see an effort to raise themselves in appearance –
They become more respectable & clean.
Opening of new Building for an Anglican Sisterhood – & consequent friction

Smith
Gibraltar Walk Mission
(Shoreditch Tabernacle)
Baptists
XLIX. 179

Manager of Royal London Friendly Soc – vigorous man of business
Has been 23 years at this mission
People mostly of our B & C Classes – Bricklayers Costers Coffee
From these people living near – the congregation is drawn
Knows 20 widows receiving relief in their Cong. also young men who appreciate people's palace. but live close by
Well supported by workers – at least 50 all unpaid.
Chapel holds 600. School room 500 – & several class rooms
Children's service Sunday morning – the summer open air. men stand within ear shot
Sunday School – Children all of ordinary decent working class
Many awfully hard up. – all remarkably well dressed
People are surprised at the dressing & would be still more
So to see the homes they come from – In Evening Children's service packed
Could have 1000 if they could accommodate them. An adult service goes on at same time. The Children who come in the evening are no poorer but less well dressed because less well cared for
Something Every Every – Mothers meetings &c Provident Society
turns over £3000 – to replace Public House work – Smith afraid of the risk
Systematic visitation – Strict as to relief –
No church roll – but a fellowship band amongst the workers
Responsibility for management & funds borne by themselves – £10 from Tabernacle
Criticism on Poor Law administration of B.G. (good).

3

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

[Booths notes: Work of the Church of England:
Districts 7, 8, 9. fols. 1, 6.]

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1+6 fols.

Work of Church of England

Districts 7. 8. & 9

District	Church	Clergyman	Page	District	Church	Clergyman	Page
	S. Stephen, Spitalfields	Allen	1		S. John, Wapping	Carter	4
	S. Mary —"—	Daw			S. Peter —"—	Wainwright	
	Christchurch —"—	Davies			S. James, Ratcliffe	Knowles	
	S. Jude, Whitechapel	Bayne		9	S. Stephen, Haggerston	Morris	
	All Saints, Buxton St.	Rust			S. Thomas, Bethnal Gn.	Fawcett	
	S. Olave, Hanbury St.	Bourchier			S. Peter, ~~Woolley~~ —"—	Woolley	5
	S. Mary, Whitechapel	Draper	2		S. Jude, Bethnal Green	Strickland	
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	S. Philip, Stepney	Natcher			S. Philip, Mount St.	Loveridge	
	S. John, S. George's East	Cult Bennett	3		S. Matthias, Bethnal Green	Carter	6
	Christchurch —"—	Dimsdale			S. Bartholomew —"—	Clemens	
	S. Mary —"—	Henman			S. Andrew —"—	Eck	
	S. George —"—	Harris			Holy Trinity Shoreditch	Jay	
	S. Paul, Shadwell	Bray					

(7) 1

S. Stephen. Shirlfields XLII. 223. Allen
Vicar - 2 Curates, - 2 Mission Women - 1 Sc. Readers
30 S. Sch teachers & 30 others. 1 Scripture Miss - 2 or 3 Other Ws.
Church (1000) - Schools. Boys Girls & Infants.
many 50 Every 150/200 Mission room below Schools (250) &c
Bible classes
Day Sch 600. S-Sch 300 of 280 -
Thorough visiting - Parish by Vicar & a Mission woman

Formerly master of Dratton School - here 3½ years.
about 35 - Very much - Earnest - Lives

(7) 2

S. Mary. Spitalfields. XLIII 5. Davis. Worked as Layman under Bellingham & as Principal of Palestine Place Training College. Ordained - Called to Life. Lives

Vicar & 4 Curates. Church and Curate (Bible Women) (Mission Women)
Almoner 16 S. Sch teachers 4 Other Ws. 8 Mission Choir & 15 others. No other Places of worship except Synagogue - Bro 9 of them
Church (450). Vestry - Parish Hall to be built.
Day Schools used every Every
Services S 11 6.30 8.15 (Mission Service every Week)
(60) (100) (130) - Pew all parishioners
Darken Church & has Lantern for Mission Services
Mens Club (60) Lads Institute 50. Girls Club 40
Mothers Meetings. Monday & Thursday. Coal Club Provision Allts
Bible classes. Guilds &c
Open air Services. - Sunday Schools

(7) 2

Christ Church. Spitalfields XLII. 113. Davies

Rector & 3 Curates - 2 C.M.S. -
Church School - Ch. Ch. Hall Dining & Institute
Sunday Room. Club Room. Clergy House
many Every
9-250 320
Mens, 120 for Boys Room
Vicar & Curates at Hall & Dining 1st 110 Women's Class.
Afternoon at Christ Church Hall Each Person
receives a piece of bread & cup of coffee
Girls Club. 200 Members - no religious tests
Temperance Soc. 320 Members - Upstairs meetings
Day & Sch (320)

about 40 - Short active wiry. florid - red beard
here 18 months - Previously Bath Green
Visited 6 Jan 98 - about 100 lads from Home & 15 to 20 Conv. Ch
In every the big lads were there & about 30 Confirmed.

Baxter

S. Jude. Whitechapel - XLII. 183 Bayne

Vicar Curate House - Mission Woman, 1 Lady visitor. Pews
4 District visitors from West End. 15 S. Sch teachers.
Church. Schools (Lower Road) - Whitgift Club &c
many Every Communicants 165
30-70 150/200
3/4th parishioners rent.
Working Hours after Every Service
100 - 300 from other parishes.
No mission - outdoor or lodging house service
Whitgift Club for boys & 2 for girls
Mothers Meeting - S. School (140)

about 38 - delicate gentle rather weak look
Visited 6 Jan 98 Pleasant with Congregation -
In every 100/200 mostly grey women

Baxter

All Saints. Buxton St. XLII. 65. Hurst

Vicar 2 Curates - Scr. Readers - Bible Women
Mission Woman. Nurse. 2 Lady visitors } paid
20 volunteers
Church Schools - Club & Institute. Hanbury Hall
Church House. Nurse. Club & Dispensary
many Every Regular Communs. 200
210 150/200
No mission services

Just over 40 - Small insignificant - Intelligent type.
Ideas & thinks.
Has a number of workers - Montague
Visited 13 March 98. Many full chairs. 140 or 50 all
told - Every 150 Mens Women & Ch. very few men - C.S. -

Baxter

S. Olave. Hanbury St. XL II. 49 Bourchier

Vicar. & Mastership who occupy Vicarage - Mearbey Shrubs
Church & Mission House
many Every
6-10 30/70
Every House Service. in Conjunction with Mr Draper
Got the usual things

about 50 - Stout tall Grey haired - jolly looking. Baxter
you come but the Congregation in a 4 wheel cab - Montague
Plough with the Horses eaten without knowing } XLIV 89
very friendly with Mr Bourchier. Lewis. Congreve
Visited 13 March 98 - Was collect Choral Service & about 130 Ch
in many - in the Every there were a few more - C.S. -

(7) 8

S. Mary Whitechapel. XLII. 35. Draper
Rector. 3 Curates. 4 Missionaries or S. Readers
Nurse. missionary woman + a Curate's staff
Church (1300). Mission Ch. - Sunday - 20th mission Sermon 11/20
Morning 150/200. Evening 300/400. 2/3rds non parishioners
Strongly Congregational Views. - Agencies closely connected with Church.
a good deal going on

Nearly 40 - mild type - Shy + reticent. Baxter
Do a great deal of work - some of our Workers belong to societies meeting there - Palmer. Little Alice S. Basket
Visited 6 Feb 1878 - 200 in morning + family following in Evening - CO's
mostly women

(7) 10

S. Mark Whitechapel. XLIII. 79. Davenport - Here 27 years. ill health - Mrs D + daughter interested at intervals - gave impression of anxiety to discharge the duties. Ave
Vicar 2 Curates. 2 missionwomen - 4 town volunteers
Church (700). Hall in Commercial St for Jewish work
Morning 150. Evening 200? mostly women
1/3 Ch + rest free breakfast -
Schools the most important work - 150/100 (80 boys) girls
(very public work)

Visited. 13 Feb 1878 - Morning. Sch. Children only in Evening. 20 adults 20 Children + 20 Clergy - CO's -

(7) 11

S. Pauls Whitechapel. XLIII. 91. Parry
Vicar 4? Curate. Missionwoman 4 district visitors. 11 Sch. ?
Church (800). Mission Room + Circles. Sick Kitchen
Schools (800) - 700 attendances
Morning 20 Even 150 (S. Sch. 170.)
Thursday mission service "a fair"
Mothers meeting. Band of Hope. Circles
new start hardly made.

Only here 7 months - Coming from Bromley - for Mrs. Greatorex Vicar 1862 - about 40. somewhat like her brother Ave
Visited 13 Feb 1878 - Morning 30 adults + Sch. Ch. - Rather more in Evening of adults + fewer Children CO's.

(7) 11

S. Augustine. XLII. 1. Wilson
Vicar 4 Curates. 2 Mission Lay helpers. 6 Ladies
Others give part time + local curates Members on list
Church. Clergy house. Mission House. Club Houses (2)
Sans mission Hall. Church shops.
Numerous services. High Church - very high
full at 11. & 7 - about 700 for Early Services
More Congregational than parochial - Working classes as well as women
Many clubs, guilds, Classes &c
Mothers meeting - Penny Bank Lending Library
Sunday School - See Music papers (page 17) with list of 36 agencies

About 45 - full beard + Whiskers - hearty laugh almost brutally so - Cassock + Biretta Baxter
Attractive force of Church a great instrument Bull. Bennett
The Church Exercises a really good influence on a considerable number of people - Only object his begging
Professionism + sensational appeals - Thornton C.O.S
Visited for Special Mission Service - C. 33. CO's

(7) 12

S. Philips - Stepney. XLII. 211. Vaughan
Vicar. 2 Curates. 2 Ladies + Nurse -
Mrs V. + a gentleman from West End - Special work
Church + Crypt - Institute + 2 Halls for Clubs &c
Morning 100. Evening 200.
Sch + active Dept of Works. Successful Sick Guilds
Boys Club with Workshops + Room
Mothers meeting - + Fathers meeting in Crypt

The Entire Interior Building of a beautiful Church His wife the main spiritual power here - CO's
A great deal going on - Excellent Organization -
Mr V. Master of good + Common Sense. Mrs V. Excellent
Thornton C.O.S

(8) 16

S. John. S. Georges East XL III. 21. Cath Bennett
Vicar & Curate - Sch Reader. nurse -
5 Ribbon Sisters - Son as licensed reader (was ab hon time
& S.Sch teachers 12 others
Church (550) - Mission House Upper Room 110
S. 11. 7.
(250) (150) - Early Cong 74.
S. Sch. 200/150. (used to have 500 ch & 40 teachers)
Bible reading Union - really Science Class - class room full.

50/60 years of age. Up Bearded. but neither Apostles nor impressive - Scientific - lower his sermons than church ave.
French flax. Mackay

(8) 17

Christ Church (S. Georges) XL II. 135. Dimsdale
Vicar - 2 Curates. Lay Reader. Parish nurse 2 Missn Wo.
3 Lady workers & 50 others including S Sch
Church - Parish Room - Institute
High Church Services - Morning. Evening
Vestments but not incense 200. 250
Tried Lay forms of mission - no effect -
Outdoor services in Summer.
Mens Boys & Girls Clubs - Classes &c

About 40 - hunchback - pathetic appealing face. Poor
a poor fellow - Mackay
Visited 6 Feb 90 - Morning Cong. Many Churches. Cong 200 OK

(8) 19

S. Mary (S. Georges) XL II. 197. Herman
Vicar Curate. Mission Woman nurse. & Bible collectors
Church - Schools & Church buildings
S 30. 11. 7.
15 60/70 mostly women some girls
No mission or out door Services
Mothers meeting - Band of Hope. Girls Club
Aberdeen Club for men - Artisans & Clerks. Open
Day one - but a Superior lot
Save up Boys Club - too Rowdy
S. Sch - 120 Ch & 14 teachers (largest in Dist)

About 40. short dark black hair & moustache
Unattractive & insignificant - about Vicarage
Stricter than themselves. Mackay -

Poor

(8) 20

S. Georges Church XL III. 151. Harris
Rector & 3 Curates. Sc Reader. Lady worker Nurse. two Mission Women
Lady worker. Lady Resident - 2 Lady Assistants. 60 S Sch &
Church (1250) - S. Matthews (600). Mission House (450) & lots of others
includes Gymnasium &c Mission Room Hall S. 160. Both rooms.
Morning Evening S. Matthews. Morning Evening
150 300/400. 14/20 40/60
Mission Room S. Georges St. S p.m. 120 or So. Very bad
— " Yard S — 30-50
S. Schools (3). total attendance 1146.
Communicants Union 500 members. Parish 261
Temperance Assoc. Band of Hope. Institute for Youths
Women Work Soc. G. F. S. Penny Bank. Needle Work &c

Succeeded Turner one, 2 or 3 months ago. Hardly yet
mastered his position - about 35. seems over-worked
Visited S. Matthews - 12 Feb 90 - Young Men's class
& about 20 Communicants - feeble affair. Very old Ch
at S. Georges a genuine Cong both Morning & Evening - 150 &
fair full - OK.

(8) 20

S. Paul Shadwell XL III. 137. Bray
Rector & Curate. Sc Reader. Mission Woman. Nurse
30. S. Sch 7. & a few others
Church 700/800. Small Mission Room (40) Three other rooms
Morning & Evening about 200. better off in many
Communicants 100/60
S. School. 400/250 - No Mission Services on Sunday
Mens Club Reading room. 30
Lads Club (Football Cricket) 12. 15
Band of Hope. 100 - Senior 25 males 16 females.
Bible Classes. Elder Girls, Lads & Men Women
Mothers meeting & Clothing Club - Penny Bank
Penny dinners (50/90)

Large man Perhaps 60. bearded. Optimistic in the wrong places - General hearty, ineffective - has a bad cold & wears a large Scarlet handkerchief. Ave-
Old very little. Small Cong. Neither Ch nor Mission Room Hall Poor
Some of the old women came with tears to say that the Lady at S. Paul's Institute or any one Mothers meeting being allowed & they close S. Paul as they received it. a work Baggallay
Old school - does little Social Work. Shaftesbury COS

7 8. + 9. Chapels

(8) 22

S. John Walkey. XLII. 151. Carter
Vicar. 1 Curate. Mission woman. Nurse -
12 volunteers from Parish - no good.
Church - Schools.
8 11. 6.30. + Wed & Frid.
40/571 300 Intensely parochial
Mothers Meeting - Young mens club. (Slack)
Day Schools - S Schools.

S C is about 60 - Short Small. Foreign appearance but for a venerable grey beard - Baxter
Old school - difficult to work with - looks on parson as hope of parish - Gout - temper. Sharpe COS
Trustly & lax - Mackay

(8) 23

S. Peters. Walkey XLIII. 37. Wainwright
Vicar & 4 resident Clergy - + other occasionally - may offer
4 Curates who pay rent as well as work - + 50 & 60 others
Church - Clergy House Parish room. 2 Houses - Mission Church
7. 8. 9 11 Evg
25 40 Ch full 200 250 - Mostly parishioners
9 Guilds
+ Leaders
Children. Eucharist especially appreciated -
Mothers meeting. Crèche - S. Schools
Girls & youths Clubs & guilds - Mens Clubs
Thrift & Recreative agencies -
Organised visiting & Relig -

Was Curate under Lowder + also under Mackonochie & sustains the traditions fully. Remarkable man - Aves
The greatest persons in this district. Have almost unlimited financial resources + a large number of workers. make a very large distribution of funds - Couch. Seaman Method
Very busy & hard workers - Church front - works with us but not on C O S lines. Sharpe COS
Wainwright a strong saint - best + most devoted of men whom his own people have to guard through his meekness lest he should give the farm away. He soon says so - Mackay
Visited 13 Feb. Many not less than 200/300. Essay not written (8)

(8) 24

S. James Ratcliffe. XLIII. 127. Kinsley
Vicar. 2 Curates 2 Mission women. 1 Nurse. 5 Lady
resident - 2 Lay readers. 45 S. School teachers + others
Church. Schools - + Old Cooper Schools (shortly to be sold)
Lascars' home + Girls Club - Boys Club in Schools.
Very highly educated. 2 Mothers Meetings. 2 Girls (2 Boys Clubs
Large band of hope. Good Templars Lodge - Colliery Bands &
Weekly outdoor entertainments
Morning Service 500. Evening 150/200. at most

Man of broad & large & strong mind - whose strength & weakness lies in letting things go on pretty much as his predecessor arranged them - CJS
Run by Lady visitors - weak. Indistinct in minute rules. Sharpe COS
Visited 27 Feb '98. 30/40 Morning. 100 Evening. CJS
Warmly reconstructing & reanimating spiritual movement

District 9.

(9) 1

S. Stephen. Haggerston. XLVIII. 69. Morris
Vicar. 1 Curate. Mission woman. Sister. 14 S. Sch.
Church. Parish rooms.
Morning Cong. 60. Evening 80. Mostly day women
Service high twice & alms from outside
No mission or outdoor services. No good -
Seem to have daily Service - No one comes - No good.
Mothers meeting. all the Curate is good for.
S. School. 200/170

About 70 - If not indolent, past his work. Sleepy parish personally genial & pleasant old man. Sure to be liked. Baxter

(9) 2

S. Thomas. Neth. St. XLVIII. 139. Fawcett
Vicar. Curate - Lay Reader - Music. Mission woman.
2 Lady workers. 2 Visitors.
Church & Schools.
Early Communion almost obligatory - 80 on Easter Sunday
other times 20 to 30.
Matins 20 adults. Choral 30 & 40 - Evening 200.
Many of these come back from outside - & others
come for what they can get.
Social agencies of the smallest - Girls Club (40)
the most valuable
S. Schools 400 children. Dunkerley System

70 - bald white haired - Kindly Conscientious but narrow old man - never active & now past work. Baxter

S. Peter. Neth Gr. (9) 5. XLVIII. 167. Woolley.
Hmsey + 1 Curate. Mission woman. Nurse. 5 Sist in 15 S. Sch teachers.
Church 800/900 - Schools -
many (not 20) - Evg (Mission 100) Comm 75-40
S. Sch 300/250 - Navy of Hope (120)
Mothers meeting 50-60 attend. 300 on register
Bancy meetings + Soirees

Curate in Charge - Near a scandal in many matters. Woolley 50/55 bearded - big voice - bluff outspoken man-about a boxers + dancer. Aves
One of the Scandals - Ingram
A church without a congregation. Gregory. Congrs

S. Jude. Neth Gr. (9) 6. XLVIII. 181. Strickland
Vicar. 1 Curate. 2 Sat. Readers. 1 Mission W. 30/40 S Sch 7. 8 + for others.
Church 500. Mission Hall 400. Schools
S. many 100. Evg 200. Reg. Comm 100.
S. Schools 600/450 -
Athletic Club (yng men) 60. Mens Club. Girls Club
Sick Club -

Tall significa about 35. Red face. Scran manner terribly slow in speech + mind - Low Church. Aves
Visited 6 March '98. Evg Nave Church 300 many 50/60 mostly women - Evg 150/200 mostly women CA

S. James the Great. N.G. (9) 8. XLVIII. 213. Wix
The Scandalous "Red Church"
One agency S. Sch. 70 girls 40 boys

Very first appointed - looks the right man - about 40 strong determin. intellectual face - Quiet manner. Baxter
No Bray here dead - The org thing was getting married - Visited 13 March '98 - many 20 pensioners. Lockyer. LCCA Evg 25/30 - including same women } CA

S. Matthew. Neth Gr. (9) 9. XLVIII. 5. Ingram
Rector + 2 Curates - Nurse 18 or 12. S. Sch + 13 workers
Church 750 - Schools used as Parish Room
S. Matthews mission Hall just opened for Clubs -
S. many. 150. Evg 750 - Number of men noticeable
S. Sch - 408/320 - All newly started

Near Bishop of Stepney - "We all know Ingram's Aves Notes the happy mean of observance and practice -
Visited 13 March 1898 - High Church. God Comp. 300 in Morning + Mass each, full at night - Brass eagle. CA Parochial Comp.

S. Paul. Neth Gr. (9) 9. XLVIII. 129. Field.
Vicar. Curate - Lay Reader. Mission Woman Nurse
3 Lay Visitors (frm Congregation) + Lady Helper
30 S Sch Teachers
Church - Institute + Mission Buildings
Morning Service 70-100. Evg. 150-200 } Representative all classes
Mission Service + Tent. Other services
Clubs 30 to 40 Members. Confirmed to Church
Mothers meeting - S. Sch 350 or 400.

Insignificant looking little Irishman of 35-40. Man Somehow connected with Parish at Home - Shy + retiring but no fool - Evidently a hard worker. Baxter
Visited 6 Mar 98 - genuine Comp. in Morning. 4 of 100 or 5. besides Sch ch: CA.

S. Philips. Mount Pl. (9) 10. XLVIII. 155 Lovenapl
Vicar Curate - Lay Reader. 2 Bible Women. Nurse. 12 CA (non parishioners) 40 volunteer visitors + S. Sch
Church + Schools.
Morning. Evg.
Services. 100/200 - used to be more of the Poorer class but dress smartly
Out door Services in Summer -
No Angelwalks Clubs!
Mothers Meeting - Have 2 a week now
Temperance Soc 130 Members
Day School - a poor building - poorly class Ch
Sunday Sch + night Sch. 700 Children
used to have 2200 before the Clearances
Much giving of dinners &c

Dea man - 70 - toothless + deaf + blind of one eye Curate (Sm in Law) + LCM a mighty diamond - Baxter. Old Evangelical style - given away lazy sermons of many. Ingram
Dea. dear gentleman with more heart than head. Smith. Bapt
Visited 6 March - Gloomy ch. 30 in Morning besides Sch Ch

(9) 10

S. Matthias. Nth Grn. XLVIII 115 Carter
Vicar. Curate. Sc. Reader. Miss Woman Nurse
7 West End Lane, Victoria E
Church Schools - Church House - Hall.
Morn. - 60. Evng. - 200. - "a very poor result"
Society possible in social line & many new objects"
Come in crowds to a special Saints day Service
No extremes of returns - a middle course -
Mothers Meeting. Mens Club. Girls Club. Y. M. Friendly
C.S.S. A.O. of Hope. Cricket Club - Coronation Help.
Penny Bank - Parish Library - Annual Flower Show.
Day Schools - S. School 450 on books. Attend 400 to-day
Relief Committee

40 or just over - good looking - pleasant. Intelligent
Clean Shaven - recently very ill. - Baxter
A radical - not much of a Parish Priest. Ingram
Visited 13 March 98 - Minister away. Service 30 all told
Females. Clergy & Choir & 100 in Evening - Warm & Comfortable
CB

(9) "

S. Bartholomew. Nth Grn. XLVIII. 191. Clemens
Vicar. 2 Curates 1 Deaconess. Nurse. Missn Woman
11 & 12 Old Visitors (from St Margaret House).
4 Special Outdoor Female Workers. 20 S. Sch. Teachers
Churches (600). Mission Room 120 & 40. Schools 800
Warehouse rented for Mens Club.

Morn Service
Not at 10 a.m.
or more confined
for both Matt & Morn
result not more
but more replete.
40/60
Holy 120 & 1st S.
in Month for
H.C.

Evng. 350/400.

Mady S. 8.15.
40

At ale Services a fair crop
of men.
Outdoor Preaching in Summer
"Clean & smoke & listen"

S. Sch 500/450 - More in Day School - 800
Monday & Friday 6.30. "Christian School" for
Board School Children - Good Musician Choir
Called "Club Card School" - One A.O. Sch Child

Not yet 40. - Medium height. Close Shaven. Curly
hair. Sunny kind of man - good for a dark neighbourhood
CDS

(9) 12

S. Andrew. Nth Grn. XLVIII. 79. Eck
Housing & 2 Curates. Nurse
Church 500. - St Andrew Institute & Hall
Morn. Evening
100. Cliffe Wm 300. - Cong. Nave chapel
S. Sch - 800 Children & 80 between 14/18
Mothers Meeting - Boys & Mens Clubs.

about 35. - Was Sen Curate to Lawley. Now Curate
in charge. Vicar non resident. Age & ill health.
Med. height. Stoops. Clean Shaven. Ugly but fine Eyes
& pleasant smile & voice - Cold weather. No fire
Rolled in woollen cuffs - High Ch. Blackwood
St Andrews doing good. Meet them on often. Davies. Congs
Visited 13 March '98. Reverent & beautiful Service all
by 150 well dressed women. Song full of all classes
Heart & Women CB

(9) 13

Holy Trinity. Shoreditch. XLVIII. 37. Lay.
Vicar & 17 West End Lady Visitors.
Church 400 -
Full Morn & Evng. - but in Morn only about
70 are adults - Song quite full. Only such
Children as come with their parents.
Consist of respectable Tradesmen -
Service very high
S. Sch. 1000/700.

Stout plain Coarse looking fellow. - looks like
a prize fighter - Baxter
Spiritual work nil. Something with the Clubs. to
which a few Russians went. - Allenson LCM. Congreg
Influence not much - Child of the Stage as Godparents
Smith. Gds Walk
Visited 6 March '98 - Children Service in Morn
& in Song about 60. 40 Women & 20 Men - 450
many - all told. CB.

GHD. 5.X.00

Copied. 19.X.1900 (P.C.)

[i]

GA

A

1 + 8 fols.

Work of non conformists & Missions

Districts. 7. 8. & 9

(4)

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

[Booth's notes: Work of Nonconformists and Missions. Districts 7, 8, 9. fols. i, 8.]

7.8.9. Non-Conn.

S Stebbens

(7) 1

Quakers Deaf & Dumb Institute Quaker St. Spitalfields — XLIV. 177. — Alexander — Secretary — A White headed well dressed City Merchant — nearly 70 but bright & alert & upright — Arkell

Services 11 & 7 Sacred (Tues) — adult class 3. p.m.

Sunday School — 24 teachers — Sick fund — Reading Room + Lending Library

Sunday morning breakfast 200. as they come. Large numbers turned away — from Lodging Houses —

All Saints

(7) 5

King Edward Schools Mission — XLIV. 65. — Montague — A little over 60 — Jamaican man — began as scholar here — does a great work but not really a trapped Sch. — Arkell

Messenger. Nurse, Sup[t] 2 teachers + — 100 voluntary — Got the very life of the district — Lewis.

King Edward's Hall 250 — Class rooms Kitchens + — Under existing circumstances Patronage a thing in Newcham Scale.

Albert's Large Hall 550. Small 200 in — do — Income £4000 a year. Impossible to fight against it — Newcham

Carpenters Shop & Large Gymnasium — admirably carried on —

Enormous list of Operations — Montagues + R.C.'s the two influences of importance. Need

Services 11. & 6.30 — Bible Classes — Get hold of a good man — Davies (Christchurch)

(200) (250) — Night Schools + — Visited 13 March 1898 — Little Hall nearly full — 150 [illegible] in evening not half so many — but very Class-like time [illegible]

S Olave

(7) 6

Congreg. Trinity Ch. Hanbury St. — XLIV. 109. — Lewis. — Tall venerable looking — about 60 — like the rooms. Arkell

Minister. missionary + deaconess. 9 deacons 24 Head and S. Sch teachers + 15 others — Practical + active — don't visit much — Montague

Chapel (1000) + 5 rooms — used by Sch. which belongs to them & thrown another for infants — Visited 13 March 98 — 50 people in many when first hymn was given — In evening 100 + more coming in — my [illegible] teach 200 — lovely + flowers mid class. CA

Morning 170. — Evening 350. — Week Evening 50-60

Ch. Endeavour Soc. 90-100.

S. Sch. 265/160. — Mothers Meeting 130/100

Band of Hope. Measures Messrs. 2 hours for my Key)

Boys clubs.

(7) 6 A

Mission. Artillery Lane — XLVI. 3. — Mrs Fenn. — a somewhat remarkable old lady — in 84th year. Argyle

Specific work for lodging House classes.

Free breakfast Sunday morning in winter. 150 men mostly from RC Sketh. — Service follows till 10.30

In week workmen meet at 6.30 + making 3 or 4 bands go to the lodging houses — at 8 adult Service in hall to which the workmen return. four other times

Mothers meeting. Soup, tea + cake. Obtain nearly breakfasts

" Thursdays come " — always give food.

(7) 7

Lodging House Band — LI. 131. — Paternoster — Founder of the Lodging House band. Worker and Missioner to 2 C.N.

Meeting of social & missionary enterprise —

Free breakfasts on S. morning — Service after

S. Sch on S. afternoon. 70.

Devotional meeting for workmen 6 — about 60 workmen

& long Services are held in 9 lodging houses

S Mary

(7) 8

Congreg. Brunswick Chapel White Chapel Rd. — XLIV. 21. — Lansdowne — Fine broad shouldered. middle aged man & ready Speaker. — Arkell

Minister & deaconess — 7 Deacons & 12 others besides 20. S. Sch teachers

Chapel (500) + Sch below + 3 class rooms — frontage between shops

Services 11. 60 — 6.30 150 — Wednesday at 8.

S. Sch. 230/170 — Adult Bible class 20.

Mission Band Services in Sch Room. 60 average.

Mothers meeting. Band of Hope

Tuesday Welsh meeting 70 or 80

Christian Band — mostly young people.

Boys Club for sale — want of funds.

7 & Sq. Non Con

S Mary

(7) 9 XLIV. 195. Ashdown

Street Baptist - Zoar Chapel
Pastor - 2 Deacons 8 or 9 teachers
Old fashioned Chapel (700)
Services 11. (400) 6.30. (300) afternoon
Monday & Th. at 7.
Stay all day with them Chosen
S. School. Chosen of Congregation -
Church membership 93.

Tall corpulent man of abt 70. Nervous nervous manner. Ill at ease - Askell
Pastor 17 years. Assistant for 40 years before.

S Mary

(7) 9 XLIV. 145. Holland. Mission George Yard.
Mr Holland: 7 Mary Sch teachers (an evangelist. 2 Missionaries 40 S. Sch teachers 118 others)
3 distinct Blocks of buildings
Largest George Yard Mission & Schools - Hall (800)
Angel Alley - another block of rooms -
Sunday (many 100 very hopeful) Evening 500/600 - Some lodging houses nearby
Girls Classes (150/200) very rough Christian Sympathy
Mothers Meeting - Classes & Clubs
Mission for inebriate women -
People Come from nearby

75. just recovered from illness - stoops - a pleasant talker when in his work Askell
doing good work - Draper. St Mary
notorious for bribery - clothing & food given to provide for the generally (Davies Christchurch) spoke of a good many
A real spiritual force when Mr Holland was in his prime
has cancer, so now - Chosen get burnt at School Sat Sunday &c
Bayne.

S Mark.

(7) 9 XLIV. 169. Ince. Baptist Ch. Little Alice St
no Pastor - served by Supplies - 4 deacons & 12 Th
Chapel (500) Vestries & School.
Services 11 (50) & 6.30 (100) Mondays 7h. Mayn nearby preaching.
Chosen Sundays
S-Sch (84 Sch & 13 teachers) Talmers -

Secretary - a little man - clerical cut hair & beard. Turning grey Askell
Visited. 13 Feb 1898 - 50 or 60 present & more coming in. OS

S. Sch Supt 70 yrs Son of the Pastor - Askell

(7) 10 XLV. 89. Wagett. Gap Mission & Ragged Sch
Johnsons Court Lennox St
Building property of Little Alice St Baptists. Used by them for S School - Rented to this mission for week day & Sunday work - Incl 200 & 2 small rooms
S Sunday Ch 6 & 5 (60/70) Adults & 15 (75)
Mothers meeting 60 / 20-30
Thursday Chosen Service Workers from New Court Congreg Chapel - Young men coming.
Friday Meeting for big boys discontinued for lack of teachers -
Miss W. has 6 Lady teachers. Visits daily

Dark active little Irishman - ready with tea. Volubly full of sympathy - Askell

S Philips

(7) 12 XLIV. 11. Sissons. Congregationalist Wycliffe Ch
Minister. Deacons - Sch Reader. Hard - 2 CM
Some volunteer workers. 41. S Sch Teachers
Wycliffe Chapel - 1500 - 2 Schools opposite - 2 Mission rooms Settle S Ad Sch for Sunday Sch
Services 11 (300) & 6.30 (500) many Conservatives
Literary Soc. S. Sch. Dr of Hope - Dorcas Soc
Mothers Meeting -

Thin man - sharp clean shaven face - clerical dress. Thinks of a clerical groove - Askell
Visited 6 Feb 1898 - Small Scattered Congreg - four fellows in Evening. OS

(8) 18 Christchurch. S. Georges

Congregationalist. Ebenezer Ch XLV.19. Sackett: An old man - tall but stoops - myld kind face Artell
Pastor & deaconess. Pastor's Gallery 22 S Sch Teachers 40 others
Chapel 650. Ebenezer Hall 300. Small Hall 150
2 services
Morning 100. Sunday 250 Mission 150 all pews - 6 pews to Mission
S. School 323/250 - ~~Ch. Service Cleared~~.
Prayer meeting (40). Weekday Service (40)
Y.P.S.C.E. Mothers meeting - Classes - Band of Hope
S. School

(8) 18

German Wesleyan Ch XLV.111. Summers. Head of circuit - 4 Chapels in London
Minister my friend - Spies part time visited 6 Feb 1898 - Very Small Gathering & Sorry. Ch
Commenced Ch. Chapel - (Box). Morning 40/50. Sunday 50/80

S. Georges

Swedish Norwegian Ch Sunday. XLV. 145. Palmer. Chaplain of Legation -
Rector writes here with Norwegian pastor for the Sailors
Congreg. about 60. no S. Sch - assistance to priest

(8) 21 S. Pauls

L.C.M. Lowestoft Mission XLV.77. Howell Big man - massive head - wavy hair & beard
Has about 500 families Looks 50. but seemed ill Artell
Mission Hall 300. Small Hall 100 & 20th room F.C. Miller is Local Superintendent
S. many Children services - S. Sch 160 many afternoon 300.
S. Coney. 120/280. aged 140. Ch in Small Hall
Bible class - 2 Mothers meetings with Clothing Clubs
Girls Sewing class. Free Library. 2 Boards of Works

(8) 23. S. Peters

Congregationalist. Old Gravel Lane XLV 137. North First impression unfavourable. Rev
Minister (who lives at Clapton). + 32 Volunteers of whom Only just Survivor - There are very few dissenters among the
18 teach S. Sch Visited 13 Feb 1895 - North C. 31
Chapel (1000)
Morning Service - Chilean (80) Afternoon S. Sch. 100/140 Evening one an 6.15 - Gospel Ser 6.45 (100)
30 Members
Something every Evening - Mothers Meeting. Band of Hope &

S. Peters

Seamens Bethel - Gravel Lane (8) 23 XLV.63 Couch Middle aged man - Keen Sharp features - Sorrowful
Head quarters with branches at many ports. Doing very badly. have a great debt - } Artell
Mr Couch. missionary + Colporteur - 15 Volunteers Tract distribution the chief work } Parry. Chap to.
Visitation of Sailors - Printing work
Hall seats 250
Sunday. 10 30 Free breakfast 70 or 80
Gospel Service after breakfast (120)
6 P.M. Gospel service in Kitchen S. George Chapel
7 P.M. Gospel Service (35/40) -
Many Services Largest & Poorest
Give tickets not Money - to Coffee Houses

(8) 24 S. James

Friends Meeting North S. Necclifte XLVI A 85 Reeve A school board District Reporter as - big man about 50 Artell
No Paid Workers - 2 Reading Ministers 40. S. Sch teachers 140 others
Meeting House 700 - divisible by Shutters into rooms
Institute an old Chapel Particulars holding 300.
11 am. 63 (Mission) S. Sch 500 a roll - 300 attend.
7 o'clock 70-100
Small adult S. Choir. Many Temperance Meetings (Phoenix)

S. James & S. George

(3) 26

Wesleyan Last Ev. Mission. XLV 125. Thompson

Stepney Temple.

The Lyceett — Rev John Howard & Mr Thompson
+ Mr Leighton
S. Georges Chapel. Mr S. Carrol Myers
+ medical mission
Paddys Goose. Mr H Freemuth
mission & coffee palace
Old Mahogany Bars. Mr Arthur Smart
mission & coffee palace + meat mission
Iron Mission Room Wapping Mr Chester
2 or 3 services a week

At all a special effort is made to get the rappers singing & develop them & all a good deal of prayer is given

Many activities.

A stout. Man with great jolly beard & face & hearty jovial manner - well adapted in middle life to conduct my services - CS

Some of the women messengers to go with them to the Mahogany Bars - was surprised to find so many as 20 people - although there was a bad service.
Miss Walpole

Wesleyans Stepney Temple & S. Georges are a good influence but the attraction is very much through tea meetings.
Howell LCM

Peter Thompson - Stray entry on visit to Church Court Head of Abbey - Sharpe C.O.S.

Really visit & know the people - Mellars. Highbury School

Does not really appreciate them head of Miss - Mackay

Laughs at compensation - acts on maxim - 'get them' no matter how. Croydon

Visited 27 Feb '98 - At the morning about 100 very decent in the Body & Lots of children in the Galleries - Sermon unsuitable to the young. Young a fine congregation with numbers & attire - unpoor. Music powerful & good - CS

Visited 13 Feb 1898 - but too Sons too late in the morning ~~a mahogany Bar~~ a very partly filled with children & there in chancel - CS not impressive

Visited S. George Chapel 13 Feb 1898 - Generous Comp. 150 / 250 ? respectable middle class

S. Mark

(3) 27

German Lutheran Ch. XLV. 157. Mackay Cobb
little Alie St.
No other Paid Officers.
Church Low - old fashioned place - Pews & Memorial tablets
Schools for Boys Girls & Infants
taught in English & German
In 1897. 82 Sunday Services - 190 Average attendance
260 Young Services in Summer - 80/90 Communicants
Sick club - People too much scattered for social work
275 Ch. in Schools - nearly all German
S. Sch 200 attend. 6 teachers

Christ Church S. Georges

Baptist - Commercial St. XLV. 39 Fletcher

Visited 6 Feb 1898 - Small Interior & Respectable Congregation Morning Evening Body of Church pews full - Time in gallery CS

76 Gr fillers in

7.8.9. Non Con.

(8) 25 Christchurch Shirley

Mission Hall. Christian Community XLVI. A 105. Secretary
Hall in Town & Dean S. 150. Seaman
Mr Seagar the leading spirit.
Work Chiefly among the lodging House people
Hall opened as a free shelter in winter. + breakfast
Open on Sunday at 7 followed by a religious service.
A second breakfast (for other men) at 11 o'clock
S. Sch in afternoon (abt 50)
Every Service. 80 adults. a few of the breakfast men come
Room open last every for meetings. addresses +
Open air meetings in Summer.
Visit in lodging Houses regularly.

District 9.

(9) 3. S. Thomas

Wesleyan Shoreditch Mission XLIX 9. Hadcock. Foreign looking but probably over 40. Strong featured moustache & shaved. Active Earnest Christian. Arkell
Minister. lay agent. (Series of People. 12 Class leaders
Chapel 750. 1 Schools 4 Sabbaths. 30 Teachers. nearly everyone doing something
Congregations + Sunday Services prayer meetings &c.

Prayer 7.30	Prayer 10.	S. Sch 10	Preaching 11	S. Sch 3 pm	Adults' Mission Band clean 3 pm	Lodging Hse 5 pm
15	12	50/60	250	330.	100	

Open air.	Mission Service Early only 6.0	Preaching 6.30	Prayer 8.15	
545	100	450.	150/200	Congregations Sunday Week Class.

Mothers meeting Thurs + Clothing Club. 60/40
Young Peoples Guild / Wesley Guild. (40 +
Bands of Hope 100 - Ragged day Schools
Religious instruction for young Boys + girls. (40)
Fellowship meetings 25 to 50 - Medical Rugby games.
Cottage Services. Dinner hour Factory Services (Girls)
Open air meeting - Children Mission Services &c

I visit the district & have Cottage meetings but do more on the Haggerston side - Mr Cohen. the Chapel & organ the day here - but the Wesleyans welcome them the most.

(9) 3. S. Thomas

L C M. Hacking Pt XLIX. 43. Matcham. about 45 - broad built. black hair. round beard. not forcible - a quiet steady worker. Arkell
Missionary & 7. S Sch Teachers + 12 others
Old beer house converted into Mission Hall (120)
S. Sch 3. pm - 140/100 - Service 7.30. 35/70
Open air on Summer 11 am. 8 to 5.
Tuesday Gospel Service 8.30. Small
Thursday Gospel Temperance - Small
No Mothers meeting.

(9) 5. S. Peter

Congregational. Adelphi Chapel. XLIX 29. Heapy. About 45. Stout clean shaven face - high forehead & a lot of glossy hair - frank Yorker - good man. Arkell
Minister. 9 deacons. S. Sch teachers + 40 others
Chapel 800 - Vestry. School 3 large rooms
Services. 11 / 200. 6.30 / 450 - not nice. Sat Prayer 8. pm
Congreg meeting working class - none elderly + none very poor.
S. Sch. Morning + afternoon. 460/195. Ch service 140 in Morning - pm class
Chr. Endeavour. Junior + Senior - successful
Mothers meeting (55) - Overseas. Maternity
Open air meetings.. Tract Soc. 20 visitors

(9) 7 S. Jude

L C M. Olaizen Chapel XLIX 125 Lockyer + Robbins. 2 men as unlike as possible - L. big rough unkempt round shaven man of 50-60 - R. dapper little man neatly dressed - sharp features - keen alert - quick. Arkell
Chapel used fortnightly - 300 + class rooms parlours &c
S. Sch 3. pm 150/120. + infants 40. or 200 for a tea.
Bible class 3 pm 16 young people
4 pm open air till 5. back to tea.
Tea 7 pm 60 aug. less now to be held. in January.
Open air 8-10. or Prayer meeting in winter. + week day
Sun. Sch Anniversary of Phoenix - Tract distribution
Mothers meeting.

(9) 8 S. James

Unitarian Ch. Mansfield St. XLIX. 55. Cadman
Supported from Brooke Hospital Chapel (Hampstead.
Minister only paid. 8 Lady visitors (Provident) 25. Sch 7. +12 others
Church 500 - School room below - Small Hall at back (complete for Congregational work) - Passage across Church
Membership based on Subscription to funds
Many Services chiefly for the young.
Every Service 150-200 - (Sq actual average 10 weeks)
Respectable working class.
S. Sch - 350/270 - Mothers meeting Tuesday afn 30 Thursdays Eve 70
Clothing Club 70 Missionary visits
Girls Sewing Class 4 Social meetings 30 to 60
Boys Club - (12) - Gymnasium Class Young men 15-12
Sewing Class (20) Children Guild of Hope
Literary & Social Union - 40-50.
Monday night entertainments after X mas 200/300
Window gardening Soc.

Sharp features. Short pointed beard. Keen eyes. active living - 45-50 - Wife & Partners - Artisan
go round & collect pence & that is nearly all the good they do. - Lockyer LCM

(9) 8 S. James

Friends Hall. Hart Lane. XLIX. 75. Nicholson
Had a hard little woman but now no volunteers -
pass at noon for those workers to the other meeting - about 30 they can address & 46 Teacher
At Hart Lane have 2 halls - Each 300. + 10 other rooms
Adult Sch 9.30 - Religious meeting 11. & 7 (160/200)
Mixed School. + Male classes.
860/640 -
Men all workers & coming from a distance
Every meeting the centre of Shoreditch life & work.
'Onward' band (21) young Christians -
Open air in Summer. Temperance meeting - Concerts -
Mothers meeting attendance 80/90. - religious meeting
Literary Soc - mostly young people - (30) Library.
Coal club & Penny banks -

Evangelist in charge - Tall broad shoulders. about 50 from strong features - Keen eyes - Kindly expression Artisan
a splendid body of people & do good work. King LCM
visited 6 March 1878. 20 persons listening attentively in morning - did not go in Evening. CD

(9) 9 S. Paul

Baptist. Shoreditch Tabernacle XLIX. 141 Cuff
Mr Cuff & some 300 workers in all.
Tabernacle the Centre of all the work - holds 3000 but the work best represented by Workers Prayer meeting (300)
Large School rooms Lecture Hall (1200) & class rooms.
5 or 6 meetings every night -
S. Sch 1000 Children here
Small Mission Room Kingsland Rd. (150)
Another in Shad St (100) used as Soup Kitchen
Large one Gibraltar Walk - Mission (500) & S. Sch (300/400)
Rent 2 Board Schools - 400 + 500 Children
Mothers meetings - Bands of Hope & Lads' Home Mission
all run from the Tabernacle - Open air & Visitation & Total Abstination

Very Nicely Read - Human - Sensible - Understands by intellectual appreciation. CD.
For the most healthy organization - but we have a great deal - Mr C very much alive. Hoppell. St Peters Hoxton
The org. now can influence of any importance - Still Reads things running "but Congs. live mostly among rich. Russ
visited 6 March 78 In many. Poor genuine Congs. Lower middle cl - not less than 300 more Congs in & Cong. the people were streaming out in Large numbers CD

(9) 10 S. Paul

LCM. Shaftesbury Hall. XLIX. 109. King
Gosset St.
Mr K. has bible woman + 8 SS teachers + 6 others
Hall holds 130. 3 class rooms above
+ Small Soup Kitchen
S. Sch 3. 4 to 30 150/120 - the latter a ragged Sch
Bible class 6.40. Gospel meeting 8.
Factory girls (have work)
Mothers Meeting (40-50) Savings Bk. Coal Club 60
Factory girls meet Tuesday 7.30. Gospel meeting 8.15 60-70
Soup Kitchen 2 days a week
Specialty Workshop visiting

Stout & jovial - abt 50. bearded - ready talker anecdotes & turns to the incidents - Artisan
doing good work - Gregory. Congl

(9) 11 S. Bartholomew

L C M. Jewish Missionary XLIX 99 neighbourhood - A young Austrian Converted Jew - Aves

Attached to East London Tabernacle
Goes from House to house
Meetings at Markham Hall for both Jews & Gentiles to which he invites the people
Sat afternoon - 70/100 present a women for Jews. 30/60 in Summer
School on Thursday - assist of S. Sch 150/180
Sunday meeting for gentiles. 20/30 in Evening

Saunders

(9) 12

Congreg Ch Pott St. XLVIII. Sq. Davies — Sturdy broad Shoreditch - 35/40 - Slight burr.. Axtell
Minister - 7 deacons - 15 visitors 32 S. Sch teachers — Negroes - Plenty of Jews.
Chapel - 1200. School Hall 600. 12 rooms — visited 6 March 1898 - Large building Lower Empty with 200 People in Evening - Good Middle Class CA
Morning. Even. D. Sch.
200 400 300/400
with Ch. mainly adults. Mothers room (by Congreg.)
Wednesday Prayer. 60 or 70.
Thursday. Christian Band - 50. members
S. Sch - 437/272 - Ch: Service Even. 95 mixed Class.
Mothers meeting 100 attend. Ragged Hope 200
Mutual Improvt. - Slate Club.

(9) 13

Mission & Homes Bramley XLIX. 155 Miss. Macpherson — Not seen - sent some particulars of the work Axtell
The result of 5 years Mrs Work for nearly 40 years
Hist of operations
Destitute Orphans and Sent to Canada - Total 6400
Girls taken to receive for adoption in Canada
Widows helped by weekly Sewing Classes
Young Women Prayer Meeting Classes
Women Sewing after Bible Classes
Girls Bible & S. Sch - Mothers Meetings
Factory distributing - Visitation of Factories
Hospitals Visited - Lodging Houses Visited
Police Courts Cheetham classes - Police Men Classes
Gospel Preaching in Rest for Sailors & many.
Gospel Service 8 o'clock
Bible Classes & Colportage Work
Christian Workers Monthly meeting - Tea 6 p.m
The above work carried on Entirely by Jews -
Centre of much Christian Activity.
Large S. Every Sunday & smaller in afternoon
Orphans 837. - Average Sunday 423 afternoon 126.
Teachers 35 Every Sunday & 10 afternoon
Names of Orphans &c

Say given Miss M as Sayings to her Mothers meeting on retiring from Canada - "Has you deserved all this when I know what you have been doing where I've been away, you've been going to Father Say so losing the Chance not only of the reward I should give you in this life but at the same time increasing your memorial score -
The only mission Mr Carter knows of among Army of the people was miss Macpherson -
Visits Special cases - Work mainly in Spital fields Sect Allen
Gets women & Children for streets north of Brom road. Smith

(9) 15

L C M. Old Nichol St. XLIX 155. Allen — Gentleman in appearance wealthy dress in a Black frock Coat & silk hat - quite above ordinary L C M type - About 45 - Thin intelligent face - thoughtful & reverent - Axtell
& Congregational
Missionary & Canvasser - Number of workers from Mission Chapel for S. Every Sch & about (Harwood)
20 other workers - The branch has 60 members many being active workers - Especially at School
2 district but Communicating Bldg - Hall 500 & School accommodating 1500 Children -
Hall Crowded as the Mission with regular Service
11.30. Prayers 3. 15. adult Bible Class 6.45 Gospel Service
about 20 men & women 40 200/150.
Mothers meeting 60/70. Temperance Soc 30/40
Thursday Gospel Service 40/50. — Boys Brigade & Classes. Young Mens Class
S. Sch - 11 2.30 & 6.30 Ragged Hope 50/60
65 60 53 65

Here for 61 years - does excellent work - Lovegrove

Non Con 7. 8. 9.

8

(9) 16

Baptist – Gibraltar Walk Mission ~~XLIX~~ 179. Smith – Manager of Royal London Friendly Soc. well
Supported by Shoreditch Tabernacle (Cuff) aressed vigorous man – in prime of life – stray face
Well supplied with workers – none paid. Arnell
Chapel 600 School room 500. & class room
Sunday morning. Childrens Service well attend
& in summer an out door Service on waste ground.
Sunday School – 300/400. 29 Teachers.
on books 350. attendance 30. 195. 160.
Gospel Service 7. pm over 300 adults
Childrens Service same time in School room
Coreahave 1000
Meetings every every one kind or other
Mothers meeting – Busy bees – Provident Soc £3000 run over.
Cripples meeting 80 cripples.
Flower & hospital mission.

Kilburn Sisters & Mildmay deaconess
mentioned by Jay as helping to flood
his district

Mildmay medical mission doing splendid work
(Congregationalist & Gregory.

— a very great help but overlaps
with Poor Law administration
Smith – Baptist
G.B. Walk

GHD. 22.X.00

GH 21.1.01

Copied Nov: 5th 1900 BC

[i]

[Mr. Booth's Notes]

1 + 17 fols.

Police Notes

Inner East London

Districts 7. 8. 9

(5)

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

[Booth's notes: Police notes: Districts 7, 8, 9. fols. i, 17.]

Police Notes - District 7.

Middlesex St &c on West
Commercial St on East
Fleur de Lys on North
Whitechapel High S on South
XIII E 95-115

Sergeant French has been 13 years in the force - here 5 years as sergeant
coming from Westminster - very willing
Weavers gone - Jews coming - Respectable Market porters & labourers
but get drunk on Sat - Awful description of Dorset St &c
Christ Church Mission moved - found it too rough
Custom of sexes sitting out on opposite sides of Castle Alley
Difficulty of telling class of some small streets by outward appearance
For vice nothing worse than Dorset St &c - no sign of improvement
Juvenile thieves prevalent "taught in the kitchens of the C Lodging
Shepherd St has been Jewish - now Christian again - a very
rare occurrence - Jews turned out by rough English & Irish
Salvation army Light house which encourages the disreputable
to come this way - Pope's head court lately done up & repaved
"a new class in them since the repairs -
New Square & Pool Square - the last of an Irish colony:
the Jews begin to predominate when Grey Eagle St is reached
Courts belonging to small owners who themselves occupy one
of the houses - Children booted, fairly clean, well clothed
& well fed though street (Grey Eagle) looks very poor, even
the Jewish side -

Quaker St. Brick Lane
Commercial St
White Chapel High S
Ola Montague S
XIII E 119-139

G Pearl St & Little Pearl St & Courts round "a thoroughly bicious quarter"
"no shame about having been in prison here" - Thieves Every where
The G Pearl St district as black as 10 years ago - belongs (like
Dorset St) to a dweller here Mr Geringer of Little Pearl St
Common lodging houses the resort of thieves bullies & prostitutes
Those displaced by demolition have crowded into Bethnal
Green & Walthamstow - Betterment in some streets owing
to incoming of well to do Jews - & in some courts owing
to displacement of rough English by poor but quiet Jews
Wesleyan Chapel becomes a Synagogue - Streets cobbled paved
Houses in fair repair - Landlords seem to have been roused
Friction where Jews & English live side by side
Inspector thought with more public houses there would
be less drunkenness & better order - Rows accompanied crowds
& with less crowding more possible to refuse to serve
Better for children to come for beer than their mothers -

Police notes – District 7.

Buxton St. & Old Montague — Spital St. – doors open – great mess in Street – 24 feet across
Brick Lane & Vallance Rd. — Over crowding but not very poor in Pelham St.
XIII E. 141–157 — Description of Booth St. Buildings –
Great mixture of Jews – difficult to distinguish the poor
Mess in every street – not fault of vestry –

Mile End Rd. Stepney — Subdivisional Inspector H. Drew –
Jamaica St. – Oxford St. — Jews beginning to come in –
XIII. E. 69 — Silver, Gold & Hare St. – all poorer than map. bread lying about
In Oxford St. there used to be many brothels dispersed
by Charington but re-established in Shadwell

Arbour Square sub-division — Beer houses small – worth £300 to £2000
General remarks — Public houses £300 to £35.000
Betting on increase though driven from streets
newspapers the cause – Cant be stopped
Jews gamble rather than bet – Gambling goes on in Clubs
Card playing & music principal amusements of Jews
Central London becoming poorer – Cheaper locomotion
affecting the better off first – Life of poor more sociable
more tied to places & neighbours – Rich go – poor remain
Better streets become worse but worst streets dont
fall lower – Even improve & become less vicious
Doubts expedience of routing out Brothels – unless you
can care for the women who use them – just as many
prostitutes in the division as before the Crusade
A good many juvenile thieves – taught by old hands
Ritchie of low lodging house the most demoralising place
Character of buildings depends on character of superintendent
A strong man would keep or turn bad characters out &
exercise educational force –

District 7 (+ 8)

Oxford St on North
Belgrave S - East
Commercial Rd South
Jamaica S - West
XIII E 83/91

Inspector Drew -
Arbour Sq. belongs to Mercers - done up 2 years ago but since allowed to go to waste - no one allowed to use it - is now being tidied up -
District of small beerhouses - 2 storied houses flush with pavement
Roads fairly clean made of hard concrete paving blocks -
Houses let before they are empty - little migration from street to street people dare not move - Children with boots but often hatless & ragged - look well fed & healthy

District 7 (+10)

Mile End Rd on North
Jamaica S on East
Commercial Rd - South
Bedford S - West
XIII E 93

Inspector Drew -
Out of works & loafers hanging round Thames Police Court - from 60 to 100 charges at Police Court every monday morning -
Exmouth Court pulled down & being rebuilt with artistic cottages - "demand is for such as these"
Streets west of Jubilee St all being taken up by Jews
Several Black places now light blue - poor Jews - not rough or criminal - Ford Sq & Sydney Sq uncared for

Whitechapel Rd on North
Bedford St on East
Commercial Rd on South
New Road on West
XIII. E 107

St Philips district - Church cost Mr Vatcher £40.000. by small congregations - Population becoming Jewish.
The change to Jews makes it difficult to distinguish between purple & pink streets - but the better streets have all gone down none of them rough - less cleanly than English - so all look purple
Jews here not so poor as those in inner Whitechapel Circle
All children well fed & well booted -

Duty of police to warn publicans - magistrates now thought it police duty to prevent as well as detect crime -

Police District 8

Little Tower Hill & Minories to Pell St. on East and East Smithfield on South

Inspector Reid been here 3 years came from Brottingdale which is rougher & more vicious – by reason of bullies.
Peabody's in Glasshouse S very strict – noisy families turned out – 30 6/9 2 46

XIII F 1 to 17

On street of Cockney Insh cause trouble only during wakes –
Of others it is said quarrelsome but fight it out at home
"no crowding at all like the Jews & they are getting better.
The whole neighborhood of Well close Sq – great improved. Causes
Fewer sailors – less vice – Dancing Licenses refused – roughest class gone Elsewhere to Bethnal Green or Stepney
Greater regularity of Dock Labour
No good suppressing brothels when there is a demand for them
Inspector favours state regulation –

South of Cable St. round London & St Katherine Dks

Since Dock Labour has been more regular the tone & behaviour is quieter – Some dwelling are an example of what happens when the Superintendent is slack.

XIII F 19 to 33

Considerable improvement in class of people who become publicans
Jews do not patronise pawnbrokers – one gave up being unable to live
Mess in Street – fish heads, paper, orange peel bread like all Jewish Streets
[United Brothers W. M. Club in Plough Sq out of Comt Ro. is the Club started by Toynbee rough & disorderly]

St Mary White Chapel & St Augustine Stepney White Chapel Road & St Alice Tr & Commercial Ro

XIII 35/47

General Remarks – Disappearance of black & dark blue spots – Absorption by Jews
Tendency to become all Jew or remain all English in any street
Friction & quarrels where mixed – repulsion mutual
Great mess in Jewish Streets. Fish heads – paper of all colours – orange peel & some scraps of bread – Foreign looking men & women
Well fed well dressed Children – (see description) –

XIII F 49

Leman St district

Shows improvement –

XIII F. 51

Commercial Ro to Cable St
Railway to Cannon St Ro

Jews only a trouble when Ejectments needed – neither side understanding
Children some in rags but all well fed & happy – very narrow rough cobble road way
English labourers – rows if the men get drunk – otherwise quiet – doors shut windows clean
Court recently rebuilt – all former inhabitants disappeared – probably B. Green or Hoxton
Great improvement since incoming of Jews – Black spots gone – English remain in small colonies

XIII F 63 – 81

District 8

Leman St Police District – General Information

XIII E 83

Awkwardness of overlapping with City police on boundaries
Rather fewer licensed houses – Many changes in Landlords
Those who know go because every year less is drunk
owing to the increase in Jews

(*) For the "Three Nuns" £90.000 was paid a year or 2 ago.
Jews stick to their clubs & very rarely get drunk so as
to come to the Police Station because of it

(*) Many more women seen in the public houses than formerly

(*) The middle aged are the drunkards – not the young.

(*) Young men do their courting in public houses. Both sides
(*) rather ashamed of their homes – like to make themselves
out better than they are. Treat their girls to a glass of wine

(*) no harm comes of it – never seen a girl brought in drunk
when older take to gin & ale & soak

(*) The worst drinkers are carmen & dockers – but can hold a lot.

(*) Betting driven out of streets takes refuge somewhere but not in
Employers used to be informed but no longer are as to ex convicts P.H

(*) All managers pose as masters & owners – Customers prefer it

(*) Liberal givers to charity &c

Leman St General Information

XIII E 43.

Superintendent Mulvaney –
Foreigners on the whole law abiding – knife each other
(*) but not the police – Poles & Russians mostly socialists –
Liberty at first makes them break out – but not for long.
Great spirit drinkers – Those from Russia can stand more
raw spirits than an English man –
Bad effect of cheap spirits, especially on women
Women drink more than they used – more cases of
(*) drunkenness than among men – even including sailors
London ceasing to be a port – fewer sailors less drunkenness
less prostitution & greater difficulty for Publicans to make a wing
Jews & Foreigners drink more but get less drunk than English
Publicans ready to give up several licenses in this district
in exchange for one in a more paying part

(*) Squeezing of publicans by broker & brewer especially retired
servants who have saved a little money

General Information (Continued)

Leman S. XIII E 43

Sleeping out of doors a feature of Whitechapel
Centre for common lodging houses & shelters
Destitute from all sides drawn here - & would rather
sleep out of doors than in doors - They are covered
with vermin - If without visible means of subsistence
can be run in but if possessed of a few pence can only
be moved on from door to door - Finally won't move
further - Police don't like touching them - are left on door steps
This class sleep best in the day - Should be taken in
charge by State in some large 'Broadmoor' - as hopeless
3 Stabling cases & 1 murder from Dorset St. in last 3 mos

Commercial Rd on North
Horseferry Rd - East
River - South
Labour in Vain Rd West
XIII E 159

Neighborhood of Stepney causeway - Children show want of food
Some light blue now dark blue & black - roughs come from
neighboring clearances - Medland Hall in Medland St brings
a number of undesirable loafers to this quarter
Children coming out of school - ragged - fairly clean - very few with hats
Great clearances near Love Lane leading to Shadwell
For new fish market St. - Market just paying its way

General remarks - District no less poor but quieter - Fewer sailors (less money
to waste) fewer prostitutes - Great clearances in Shadwell
XIII E 177

Commercial Rd on North
Johnson S on East
Cable S on South
Wakey S. West
XIII. E 183.

Inspector Drew -
Joseph St - poorer looking - very messy - windows broken - bread lying about
Children toes out - Dean St also the same change - low class of
labourers about - Cornwall St. now dark blue - much bread - one shoeless child
Clean blinds where the loose women are - Martha St & all gone down
all messy & bread bestrewed - ragged children - majority without hats
women sitting on door steps - doors open - boards across to fend in children
thieves - loose women - mixture in Cory Street
Jews begining to come in from West side -
Notable decline since last survey -

Portraits of progressive candidates both Wakey St Shop Reading

Commercial Rd. on North
Watney St. on East
High St Shadwell on South
Cannon St Rd on West

Inspector Drew.

St Georges St "Its palmy days over". Great clearances & some new black spots. Twine Court with pump & tree in the middle & children swinging over a dust heap

XIII E 193

"looks outwardly the poorest street I have seen". Houses built 1887 good outward repair but windows broken children ragged & barefoot & dirty. all doors open. women sack makers - men never do work - unadulterated poverty. "not so vicious as Albert St". notice on houses 18 houses for sale let to good tenants bringing in gross £512.4 Has 3 gas lamps & a concrete pavement.

General remarks.

XIII E 207

Two great black spots have been removed. In the N W corner (Little Turner St) the improvement due chiefly to ousting of rough vicious class by Foreign Jews & the building of dwellings now occupied by Jews. In Dellow St area wholesale clearance & building of LCC blocks whose tenants are respectable working class. Third black area Winterton St remains as it was. Drew could not say where the old inhabitants had gone. but there are signs of them round about in Albert St. Sage St. Twine Court &c. & others across Cable St. It may have been a simple exchange of inhabitants. on the whole some improvement results

St Georges St on North
Glamis Rd. on East
River on South
Old Gravel Lane on West

Very rough - windows broken - barefoot children - dirty ragged but well fed - as bad & rough as anything in the division - new Jews - some cocking Irish
More employed in division than live in it.

XIII E 213

Streets cobble paved - good deal of mess
Many women in public houses & numerous announcements of friendly leads. Licensed houses small
Not much change in character of district
Father Wainright & Peter Thompson active

District 8

As to Licensed houses

E
XIII 229

Inspector Drew & Inspector D Coly -
Arbour Square - Shadwell
Wapping a quiet shut off place - roughest labour coming from Deptford - Streets quiet & even deserted after 6 p m
Some rough corners left - dangerous for police
Buildings have taken the best of the population
The effect of closing the Public Houses at 10 would be to send the men home - Homes are dull dark places - & men seek light & warmth as much as beer
Deplored the fact that East End was becoming Jewish English rougher but Jew more tricky - trouble caused by accusations & counter accusations
Principal change in working men during 25 years is increased indulgence in holidays - Very bit as rough as ever

Bethnal Green Division XIII. E 39

W Weston - Superintendent -

(*) In rough poor districts, fixed points were giving way to short patrols - Tiresome to stand in one place - duty disliked - more difficult to prevent men talking to you & continuing to do so - more open to bribes

(*) Owners of buildings who put in strong caretakers & back them up do more to humanise a rough neighborhood than all the churches chapels & missions put together. What is wanted is discipline & sense of orderliness. All buildings have rules & if enforced properly moral improvement must follow - Cleanliness enforced as a

(*) necessity better than if preached as an abstract virtue. If they dont act up to a certain standard they will be turned out & have to find a small house - now a very difficult thing - Under lax rules there are no worse

(*) places to be found. - Quinns buildings as usual mentioned

(*) || Roughness decreasing but not rapidly - even in Bethnal Green. certainly taking London as a whole.

|| In B.G. bad places not quite so bad & good not quite so good. - Harder for a bad place to become better than

(*) for a good place to become worse - vice more conservative

|| than virtue -

(*) Proportion of police to population greater West than East he could do with a few more

Bethnal G Rd North
Vallance Rd East
Buxton St South
Shoreditch West

Sclater St known locally as 'Club Row'
Bird Fanciers shopes - rough class - all thieves or receivers
Go out "dipping" on Sunday morning -

XIII F 159 St John St (late King St) Jews beginning to come in

Inspector French || The Jew houses had unbroken windows
In Pedley St some thieves & prostitutes from Boundary St area
Butlers Buildings (Blackon map) Children ragged but well fed. 16 to 26
no people in the triangle Bethnal Green Rd & Sclater St

(*) || All a sporting set "who bear no ill will to the police so long as we takes them fairly" - streets look very rough - no Jews yet

Bethnal Green
XIII.F 159
French
Continued

Much life in streets – several boys boxing with Gloves
only a few onlookers – The triangle live as a happy
family – when any get into trouble there is a
whip round for bail or defence – A great part of the
Old Boundary St has come here – not bettered by the move
Children looked well fed sturdy ruffians
Brick Lane much life & good humour
South of Railway Bridge Brick Lane becomes foreign
Church St (at end of Bethnal Gr Rd) pink in map now
dark blue & black people from Old Nichol St have come here
Blue Anchor (corner of Chance Row & York Row) the greatest
thieves resort in London congregate from all parts
Church Road shops – receivers

General worse-ment noticeable – owing to rough immigrants
from White Chapel & Boundary St Area
Sclater St Area a remnant of old ante board school
London – majority could not write their names
Moving has had no visible influence for the better
Not the wastrel good for nothing look of Whitechapel loafers
Women more the flower girl roughness – not the absolute
Dorset St viciousness

Columbia Rd North
Durant St East
Bethnal Gr Rd South
Shoe deber West
XIII.F 179
Inspector French

Boundary St improvements tenanted by Clerks & Mechanics
whose work is in or near City & have come from outside
districts – Pink character
Gibraltar Walk (out of B. G. Road) "the beginning of a hot
bed of thieves" On West Side Mission Hall
All round here full of Nichol St people – thieves bullies
& prostitutes
Ion Sq (Durant St) should be pink but a bad lot here
They tried to improve it by doing up the square putting in
benches but nothing has come of it.
Guinness Bldgs Columbia Rd (late Bird cage walk) light blue
by refusing all who are not poor – wont have police because too well off

Bethnal Green
XIII F 179
Contd.

The Boundary St Area is better because the old class has left & a new & more respectable one has come. But the streets immediately East of it are worse by reason of immigration of worst character - Thieves, prostitutes, bullies - especially thieves - groups of lads gossiping - all thieves "Bethnal Green hibs" - no Jews yet - they would not dare - they would be so roughly handled
Columbia Rd (continued along to Bird cage walk) is one of the greatest flower markets of London. Flowers even now (24 March) conspicuous in windows of poor streets -

Hackney Rd North & West
Columbia Rd South & Virginia Rd
XIII F 201
Inspector French

Bakers Ct out of Austin St - Toy horses & carts a "gun" or flash pick pocket in long black coat & bowler hat talking to 2 youths -
Turning off Gascoigne Place - extreme depravity all brothels belonging to Geringer of G Pearl St notoriety - called Margaret Place
Columbia Market "imposing elaborate but Empty" Costers wont come there - Coal market has likewise failed & been turned into a swimming bath
Angela St roofed in & called a potatoe market nothing doing & never is -
Barmess Rd (late Westminster St) "a booze up O'Saturday nights class"

A working class district - poor & always has been & always will be while present houses stand
Cabinet makers & costers

Womens drinking had increased French was sure - no longer a shame to be seen entering a public house
Equally sure drinking among men had decreased.

Bethnal Green District

Bethnal Gr. Rd North
Cambridge Rd East
Three Colt Lane South
Vallance Rd West

XIII F 213.

Inspector Baker

The inspector a quiet man who never speaks unless spoken to - has been in district 4 years

Pitt St (out of B G Rd) looks dark blue - Baker says they are a hard working set of people who work honestly for their living & get drunk on Saturday night - but are not troublesome to the police

Group of waterlow Buildings - "Best class of buildings in London" very ugly but well looked after - get a more respectable set

Sebright St. a few looms remaining - home cabinet making has taken place of weaving -

Last two years very prosperous - no complaints of out of work - with a bad year these streets would fall below the line of poverty - The people do not save spend it all in drink

St Andrews parish - looks better off than it used to be on account of good times the last 2 years

Industries Boot making - weaving - Cabinet making costers - & for women Cardboard box making.

The curse of the district is drink said Baker but had noticed a slight decrease in both sexes - the one sex drinks as much as the other where the husband drinks the wife drinks also

No prostitution - in neither music hall would you be solicited - but much irregular intercourse & living together unmarried -

Three Colts Lane North
Cambridge Rd. East
Whitechapel Rd South
Vallance Rd West

XIII F 227

Through Buckhurst St into Darling Row - part less rough than the rest because the Jews are in -

Glass blowing works - make good money but drink it all

Lisbon St South side pulled down (was dark blue) & has moved to opposite side - now dark blue

Little Collingwood St recently built but very rough - broken windows stuffed with rags &c

Bethnal Green
XIII F 227
Cont^d

Little Collingwood S^t is dark blue & other than black – all English no prostitutes or bullies inhals – Costers & fish curers – some thieves & many juvenile thieves
Some streets better some worse
Rough Lads & a bookie at north end (of Foster S^t) taking their bets – doors open – young girls at two of them – mothers not looking more than 16

Rough Streets East & West of Brady S^t no prostitutes & bullies as in White Chapel but thieves & rough class. – will do anything from pitch & toss to manslaughter. – Cocking Irish here Houses in good repair – but streets badly paved till kept – 2 young men sweeping & a premature look after them – doing nothing – the men swept very lagely – vestry employees getting 24/ or 25/ & a bye word
Great many juvenile thieves – especially young Jews – more cunning than English – but they seldom got an old Jew as a thief – with the English man once a thief always a thief.
Flowers in windows of poorest streets – daffodils primroses & hyacinths

Hackney R^d. North
Cambridge R^d East ⊛
Bethnal G R^d South
Squirries St West
XIII G 1. ⊛
Inspector Barker.

In George Gardens (out of old Bethnal Green R^d) many of the inhabitants have lived 40 or 50 years – very difficult to get a house here – quiet respectable poor proud of their gardens which are a picture in summer. "impossible to find a nicer house, a better copper than hers or a pleasanter place to live in"

⊛ || In Mansford S^t set of Dwellings belonging to East End Dwellings Co is one of the roughest Barker knows any where – dark blue broken windows
Pollard Row – Chair & couch wood carvers – Earn good money but drink it up

Bethnal Gr. XIII G 1 Cont^d

General Remarks – District appears less poor now than the map indicates – due probably to good trade for last few years. Hawkers – Cabinet makers – Glass blowers make good enough money but none of them spend it well. Some rough spots – "but roughness aint nothing now hang where in London to what it was when I first joint" (said Inspector Webb inside the Station)

Remarkable district for suicides & sudden deaths the first among adults the second among children.

Suicides follow drinking bouts & quarrels between husbands & wives. – Sudden deaths follow improper feeding.

Amount of drunkenness is still a sure sign of amount of work in B.G. "we are busiest when the people are most prosperous" Worst times at Bank Holidays seasons – they save up before Saint Monday generally observed. – Children reported "ragged but clean & well fed" in poor streets

Of the Police most prefer the West to the East

Regents Canal North
Cambridge Rd East
Hackney Rd South
Goldsmiths Rd West

Goldsmith Square out of Goldsmith Row – demolished & re-built by L.C.C. "quite a different class came into them". "the old ones had a job to find homes – they most of them settled into the neighbouring streets –

United Radical Club, Kay St founded 1883. "a curse to the district". men stay drinking till 3 or 4 in the morning Court of Teale St "a collection of 6 thin & very mangy cats"

All this district marked purple on map is now dark blue "men in street – all rough – windows dirty broken & patched. Children ragged – boots holey &

Note Effect of clearances on neighbouring streets betterment of Goldsmiths Row & worsement of Teale Gloucester & Gillmans.

Police 9

Inspector Weston XIII B 145. Bethnal Green Police Station. Chief of J Division a big fat man risen from ranks. Anxious to give all assistance possible. Sir Edward Bradford special wish that best men should be placed at Mr Booth's disposal

Publicans are of all sorts. Usually same class as those he serves. Best men in largest houses. Largest houses belong to Breweries or Companies who put in paid servants. Then the publican of a class above those he serves.

Weston did not approve of Companies owning houses. License is by law supposed to be the man with chief interest in the business. Lives in the house & manages it. Where a company holds many houses the license is granted to man of straw. While for rating the actual conductor is put forward leads to great confusion. Companies baffle police fighting everything legally. Hopes that Licensing Com would lead to revision of the law. But it did not seem so.

Nevertheless the houses so owned are the best managed. Tower licensing magistrates approve plural ownership. On argument that those who have much at stake will be careful. & the managing of one house well presupposes being able to manage another well also.

Market value gone up beyond what any could stand for rating. House near police station. £12000 was paid & man failed because business not large enough. Sold since for £25000. Rates Bethnal Gn 6/- in £. Houses now at fictitious value. High water mark.

Small houses are worst constructed. Most difficult to deal with. Must make it pay brewer & themselves somehow. Customers must drink. Have private room for drunken people. Till sober

XIII B 145 Brewers hard on small men - sell them out if they fail
Cont. not much harm in sending children fetch beer - none
(Inspector Weston) at all in this district. Language & atmosphere
no worse in P.H. than heard at home - would not
prevent them frequently what they look at as a
sort of paradise. It is to them they are taken by
their parents for a cake or sweets - so from baby
hood upwards - To be sent is no demoralization
or harmful introduction. In better class neighbourhoods
it would be better not - always sip the beer
but dont acquire the taste in this way.
Number of licensed houses in the J division
practically stationary - or slightly decreased.
For policeman to be served while on duty is
a dire offence - 23 years ago drunkenness was
not thought much of - Constable was fined 5/.
& that was all - now very different - to be found
drunk destroys all chance of promotion - So
stringent that they rarely dare offend.
Does not think police are now hard money instead
Publicans in small houses often local men
In larger houses are men of more capital from
a distance - Easier for such a man to start &
keep straight - untied by personal acquaintance
Much easier to obtain convictions if magistrates
took more common sense view of drunkenness
Absence of rule - drunken man escapes
Magistrate will not accept word of constable
Hence men only taken when disorderly too.
practise of police uniform in treatment of drunken persons
referred to evidence of Supt. Smith (Licensing Cons.)
Men serve behind bars in all except shaving neighbourhoods
no increase in women drinking in Bethnal Green. Could not be. They
arise from need or habit - working like men. In West women go
after shopping - not so here where fact that lower class of labourers
wives go make it "no class" for wives of artisans -
would like see number of licenses reduced - Easier for police & less
temptation - Spoke highly of Flanagan - but not liked by fellow offers.

Bethnal Green
13 J. 167
Inspect Miller.

Inspector Miller tall grave grey & portly, pleasant manner & voice
21 years in the Service. 4 years in Boundary S. Area
from 1891/5. When demolition & reconstruction in progress
Old Nichol S. was the worst. New Nichol came near it
Mount S. never quite so bad.
When warned inhabitants took no notice. had to be
turned out. The poor & v. poor cling much to a locality
but move freely within circumscribed area. from house to house
Driven out they went nearest first. & afterwards to any area of
The very poor went to mile buildings if they can find small houses
Church S. became much worse. leases will soon fall
on north side. which makes it worse
The better the trade the worse the drink & the more assaults
Company poor rough & poor quiet. doubtful which were best
Poor rough more free of character. Poor quiet imposed upon
& coddled their children. Poor rough harder sluff. shift for
them selves. the quiet like others to bear their burthens
Drink begins early but had only once seen drunkenness under 17
among males. 3 boys who stole a bottle of brandy. drank
it up & one found insensible had to be taken to hospital
When young men under 20 get drunk it means many together
Confirmed drinkard under 25 rare. with women drinking
rare before 20. women never drink alone & do not become
regular soakers before they are 30. & until mothers. Home trouble
& want of food more than exhaustion from child birth, the cause
When you are poor & a drinker, first relief from trouble from drunkenness
Tendency among women as well as men towards less drunkenness
though much less shame in entering PH
Education had made London quieter. much less rough but
perhaps no better.
Effect of working men living in dwellings loss of independence.
A few first class burglars in Nichol went to Hoxton St. Chabel
Number of first class very small. a really good man has probably
been carpenter, blacksmith or locksmith. greater number bungler

S.H.D. 1.1.01
SW
H.

Copied 7.XI.1900 (P.C.)

[i]

1 + 14 fols.

Miscellaneous notes

Districts 7 & 8.
~~" 5 & 6~~
" 9

(6)

See Booth, life and labour.... 1902-3.
Third Series. Vol. 2. Chaps. I, II.

[Booth's notes: Miscellaneous notes: Districts 7, 8, 9. fols. i, 14.]

Miscellaneous – 7 & 8.

1

Whitechapel. Miss Maclean – Secretary – had been restricted as to what she might tell us – making the interview of little value

C.O.S. XLVI 103

Special point made of thrift work by active propaganda

Started Collecting Bank at St Judes – difficulty the imbusiness like habits of the Clergy & their workers – won't keep proper books

Clergy imbusiness habits

Miss M wishes people to be referred to the society not merely for relief but for assistance in providing for themselves

Larger view of C.O.S duties

How to set about it &c – See list of agencies published

Of applicants to Society few belong to more than a state club

Such change as there is in W. Chapel due by influx of Jews

Jews as moral scavengers

Act as moral scavengers – free from Drink crime & immorality & far excel in thrift & industry

Little genuine poverty

Very little genuine poverty in White Chapel – but plenty of squalor & even destitution caused by drink – The poorest parts near the Docks – Map remains the same

No area demands demolition – even in Pearl St the houses themselves not insanitary – worst places bgt are some courts north of Wentworth St – Dutch Jews little better than animals

Administration of relief improved on the whole among Clergy but still very unsatisfactory – pretend to accept C.O.S principles but really dont – Pessimistic view of the Clergy – object of their charity to get the people to church. or weak sentimentality – too weak to resist &c &c. "We have failed with them & shall never get nearer" (See page 113)

Criticism of Clergy

Over lapping not so much

Registration to prevent overlapping has disclosed less than was expected. Three kinds of cases (1) Poor Law. (2) Clergy (3) C.O.S. – Jews are referred to D.B.G.

Classification of cases

The relief this Board gives is endless & often "unfair" – The C.O.S pension alc was £700 last year

Ardent supporter of the White Chapel policy of Poor relief – It has lessened poverty, raised wages &c – has great fears for the future – "Depends on one man" who is always skating on thin ice – C.O.S stands like an immoveable rock on its principles – [All this report is very interesting]

Effect of Strict Poor Policy

Maintaining it precarious

Miscellaneous

St Georges East — Mellons — Headmaster Highway Sch — XLVI.125

Has been here as Headmaster 20 years - very short talk
The Jews oust the poorer class of gentile who if they go far often come back being attached to Albert S as bad as ever - Station Place the worst district

Return of the ousted poor

Causes of poverty "Drink improvidence & looseness"
Drinking among women very great - Even quite respectable

Mothers smelling of drink

Mothers coming to see him in the morning nearly always smell of drink

Improved dockers

Dockers much better off - Casuals do not crowd in women as a rule work - Half the children very badly clothed - before Christmas especially - out of 400

Condition of clothing especially before Christmas

30 or 40 come barefoot - Better so than in rotten boots
A large number of boots given - Many come from a high grade Hammersmith School - Mr F C Mills gives money for boots.

Help from Hammersmith

Parish Church & Peter Thompson active - really visit & know the people - Cant say how far spiritual influence goes - Mr F C Mills also a great influence for good - perhaps too generous & indulgent - but his life among the people has its effect

Peter Thompson missing really know the people

F. C. Mills

50 to 60% go to S. Sch - most to Wesleyan
Children leave school as soon as they can & mostly drift into casual employment - Attendance wonderfully good except in Hopping season always over 90% -

Proportion to S. Sch

Out of 400 who join in a year only 250 remain at end
In winter 500 breakfasts a week are given - no dinners

Rapid shifting of children

Spitalfields. Redmond Hon Sec. Knights of Trafalgar Benevolent Soc — XLVI.147

Established to commemorate the Battle 1809 as a social gathering with Harmony meetings weekly - Underlook to assist distressed weavers in 1826 & continued as a Benevolent Society but still it holds its "Harmony meetings"
Members all tradesmen - Subscriptions are returned in tickets for Bread & Coal of which there is a large & mischievous distribution - Mr Redmond however thinks the clergy who give to those only who attend church are worse - Jews are getting in to this society & will capture it if they can -

Ticket charity

Miscellaneous

7 & 8

3

St George's. Mackay C.O.S. XLVI. 157

Poverty more widely spread - C.O.S well known & likely to hear of suitable cases. - Number of cases diminishing - therefore good grounds for believing in increase of independence. Evidence largely negative - & weakened by the slight connection between C.O.S & non-con. work - See report page 161

Favourable opinion of the Jews - whose incoming affects statistics

Changes in Dock Labour

The effects of alterations in Dock Employment difficult to trace more in a decent position - but still a large class who prefer 3 days a week - The less competent men have melted away - Sempstresses have disappeared used to be one of the commonest types of applicant

Disappearance of seamstresses

Drink generally comes in more or less directly

Necessity for a strong motive to compete with the temptation

Hence the policy of severity in distribution of charity with aim of strengthening the impulse to independence

Womens drinking no evidence of more

No evidence of increase amongst women - with many it hardly sold

High Church the stronger influence - value of the Confessional

Referred to Hermans "collecting book" - & mentioned that

Early marriages

Special study

one of Hermans curates had made special study of early marriages

Crowder C.O.S. & B. of G. XLVI. 179

Out relief comes up continually case by case - never sure how the decision will go - Admitted that the policy pinned upon himself - Turner, even, all right in the C.O.S office but not in his own parish charities -

The clergy should have nothing to do with relief

Working men do not like to run the risk of being tarred with the Charitable Brush - "If I were a working man I would not like to be seen talking to a clergyman in the street"

The great monotony of St George's makes for intemperance to the class above as well as to the poor

"Professional Character of their evidence is how I might put it perhaps without offence to any one" C.O.S.

Opinion of police on the whole unfavourable - distrusts their evidence - difficulty of their position - "Inspectors" not a bit better than the Constables - Complaints by the police not against the right persons - against those who did not bribe (See all this page 191) see also as to Factory inspection - & Direct Employment in public bodies

Mile End. Field
In 807
Philanthropic Soc
XLVI. 229

A society for the supply of Bread & Coals to the deserving poor during the winter without regard to religious persuasion

Ratcliffe. A R Price.
School manager &c
XLVI. 233.

Worked with Arbuthnot & now with Knowles. Comparison between the men.

Influence of Schools

School vastly more influential than the Church both quantitively & qualitively. This true even of an ordinary school without any thing special going on. What is wanted is something supplementary. Some added personal influence. The teachers want backing with tact their co-operation can be secured. This is what Price attempts. He rarely interferes educationally. Manager should make the teachers feel that he is willing to help. What he himself does is (1) Penny Bank. (2) Nurse to watch as to health (3) Hospital overhaul. teeth chiefly. (4) Days outing for elder children to his own home at S Albans. & in winter a party for the infants Xmas tree &c (5) Free breakfasts for children needing them in the winter (6) Milk provided every morning & given at teachers discretion in middle of morning school. 4 gals = 100 glasses.

His own work

Price takes the whole County holiday fund work for the Schools & constantly visits special cases.

A performance of a cantata has become an annual event repeated 3 or 4 times to Parents at the Club. at the workhouse & almshouses of Ironmongers Co.

These things give the School a distinctive life & diffuse kindly feeling. (His dogs have the run of the School)

But all this costs money. About £200 spent & carefully accounted for. Assistance given to those who have left school to help them get work. or things ordered by nurse or at Hospital such as spectacles.

Does not keep to C.O.S lines.

Has given up getting boots for the children.

Does not pretend to keep to C O S lines. Health his guide

Golden Rule

Take care of the children & let the parents take care of themselves

Ratcliffe. Price Cont.

Complaint of Peter Thompson

As a fact he keeps an eye on parents also & on homes
Children generally a test of the home
Complaints of Peter Thompson
Believes in the power of schools & their discipline
He it was who ran Mealand Hall as a play room
Hopes not to do harm – Man of 40. single.

Modest hope

White Chapel Walter
Manager
Victoria Home
Ll. 25

Pattern Doss House

First of homes started by Lord Radstock to attract
"reach" rough dossers – Not so well Equipped
as Rowton or LCC houses – but charge only 4d. in place
of 6d & give Sundays free – doors closed midnight
but have a night porter – Majority regular residents
& if they leave come back – decency is maintained
by the habitués – No inquiries made
The place might pay if full

S. Georges Dowager Duchess of Newcastle
Ll. 35.

Head of branch of Catholic Social union
See report – 6 ladies working under her
none of those for 1895 appear in 1896

Bethnal Green. Cook
Working Mens
Benevolent Soc
Ll. 47

Possessed by his 2½d. Society
Largest Subscribers MPs LCCs &c
See report

White Chapel Henderson
S. A
Elevator.
172 Montague St
XLVI. A 29.

This institution is for unskilled single men & the occupation
is the collection sorting & packing of waste paper
50/60 men accommodated – sent from Head Quarters
272 White Chapel Rd – from the Shelter
Must work for their food – Hours 7 am to 6 pm with
1¾ hours for meals & short Saturday – All live at the
Lighthouse Quaker St where the religious services are
Almost all brought down through drink – occasionally
misfortune – these the best cases as willing to work
Some leave disgusted after a few days – Some stay all thro'
the winter – Elevator acts as a sieve – no man not willing
to work would stay – those who stay improve

Acts as a sieve

Whitechapel. – Headquarters S.A. 272 Whitechapel Road

XLVI A 39

Labour bureau + Shelter & form depot besides
Head quarters staff
Figures from the Shelters – Whitechapel 257 cots full every night
Meetings every day except Saty & Wednesday
Royal Mint St 174 to 165. Lighthouse. 99
Poor mans Metropole 77 to 102
Labour bureau deals with the cases of men who
enter the Elevators – 170 entered in February.
(1) Men who had lived all their lives in London
(2) Men who were quite new to London from the County
Countrymen the best cases – but on the whole not
hopeful material – "Some are converted & then there
is hope – but not otherwise"
Successful in touching the lowest grades in the Shelters
Some may be lifted but the bulk regard Shelter & Cheap
food as a convenience – Material almost hopeless
Officers not enthusiastic – not the zeal that looks on
each new face as a possible convert

Hope only for those they can convert

Touch lowest class

Results attained

Richards S.A. Elevator 159 Hanbury St. XLVI A 51

Has been here 8 years – a carpenter & joiner
At first the work was making S.A. benches
Other branches have been added
60 H.P. Engine being installed & woodworking machinery
Each shop has a skilled man as foreman paid
current wage – about 40 men employed
Men live & meal at the Lighthouse
95% come through drink – the rest misfortune
mostly love affairs – or men who have lost their wives
At first do not earn their keep – difficult to obtain
uniformity in work & keep cost down – a man with
20 articles to make will do 10 & then go –
Proportion of earnings given to the men every week – some
may receive as much as 15/- mostly 6/ or 7/ after
food & lodging – preferable to retain part of this till the
end – for buying kit of tools & when they leave –

Drink or love affairs the cause of ruin

Difficulty of uniform work in manufacture

Richards – no hope of permanent benefit unless the men are converted & when that happens they soon leave the work – Men looked intelligent & clean
S A Elevator Cont.
No one would suppose their origin
These workshops are now paying
This part of S A work is growing – & does not depend so much on orders from other branches of S A

Conversion the only hope

Growing work

Lighthouse S A XLVI A 59

Two branches – Home for the workshop men & the poor mans Metropole – separate entrances
Cots for the common run – beds for the best men in the home – Metropole arrangements those of a decent registered lodging house – Food sold cheap
Religious meetings 5 nights a week – No permanent good effected unless the men are changed
Conversions were 3 to 5 a week by his book
When converted they leave & forget the past – Seldom join the army but go to some mission or chapel
Thinks they stand fast

No permanent good without conversion

But then they leave

Stepney Miss Stent Dr Barnards Deaconess L1 – 3

Dr Barnards has given up the "Evangelical Deaconess Institute – from want of funds chiefly. The report gives the work in the past
Miss Stent has worked at it for 15 years & besides the Deaconess work has conducted a P S A for women at Edinburgh castle – 250-300 attending coming from long distances – All quite poor – but all well dressed "a garden of nodding flowers" – & came to give rather than get – for the Armenians for instance "really splendidly" The poor generally are "really fond of Missions aren't they?"
Churches & Chapels generally above them
As to relief "they give a good deal" in the poorer parts of Limehouse & Bromley (Bow Common) – You can't go into homes & see the people starving without giving"
Give 1/ or 6d a week to old folk who will get the rest somehow

See also Miscel. 10.11.12 4

Dressing of the "quite poor"

Come to give rather than get

Preference for missions over Churches or Chapels

Can't see starvation without giving

Johnson
L.C.C.
XLVI. (end)

Member of LCC & Whitechapel B of Works.
A wholesale provision Merchant – Knows the district well
Chiefly M. E. N. Town – A humanitarian radical – Honest
was a student at Toynbee Hall

Effect of the Jews

Jews had been an improvement so far as they displaced & replaced the Irish Colony – a dirty noisy set – Smaller number of dockers – Rents had gone up 30% at least – less intemperance

Rise in rents

Housing is improved mainly through stricter administration

Value of the Clergy for Social Service

As to religion the Clergy were valuable influence but principally if they went in for Social Service & 'descended from the dogmatic' Sermons were of little use. Chg E more effective than non con.

Influences for improvt

Influences for improvt. Education – a better way rising Standard – growth of sense of decency – Notes the beneficial effect of Stock Poor relief.

Sharpe
C.O.S.
XLVI. 25

Particulars as to Clergy in District 8

Jackson
Working Lads Institute &c
Prim. Methodists.
XIV. 5.

Carried on in connection with Clapton Mission Circuit
A Mr Hill founded the Instit & carried it on for 20 years
Closed 1896 & sold to Prim. Meth. Mission Committee for £8000
Large premises – to be used again as working lads Instit but also as Prim. Meth. Chapel Centre
Plan of work. Evangel. Services S. Sch. B. of Hope &c &c &c
Hardly fully at work yet. –

Miss Cairns
Matron of E.L.H.A.
LI 41
See also ID 11. 12 / 4

Long talk with not much in it
High Churchman care most about good works – Men work too hard
Result this break down
Remarks on various of the Clergy
Narrowness characteristic of the Clergy as a whole
Will do nothing except for those who attend Services
Cases from G. Assembly Hall always unsatisfactory

The people & the parson

Nurse Egan (who came in) Said the people "either blackguard or toadied the parson" – Drink as bad as Sun. Men must go somewhere
Great pity that Churches confine their clubs to those who need them least
Homes more uncomfortable because of factory life – Standard of cooking lower than Sun
Must be taught more widely – "Parish" nurse inefficient
Association nurses trained but not ladies
East London as a whole getting more crowded & poorer – Epidemics increasing
Dangers from Corpus

Wilke
Victoria Homes
Commercial St
(Manager)
LI - 147

No profits taken by those who have put in money
All profits are used for extending the business
The Houses pay well - Do not care to enlarge the scheme
Do a small thing as an object lesson
Lord Rowton has followed & gone one better - but caters for a somewhat different class & in his houses no personal or religious influence is brought to bear - So problem attacks is affect
Victoria Homes tend (they hope) to decrease the numbers of the Lodging House class - Fear Rowton's competition for the better grades
Contemplate opening House for women & expect to do it for 3d.
Lord Rowton has resisted & avoided registration - They hope to secure same freedom - as not being run for profit
Advantage not to be classed with ord. doss. houses which involves stigma for respectable men - man may lose his place
In the two houses 1160 beds - both full night after night
Those working at Docks most permanent body -
Prefer to push them out - not 300 in who were then 12 mos ago
But many given night the free accommodation small names are taken - nothing else - ordinary doss house does not do this
Try to get work for men who need it -
Many excellent fellows come - whole staff has been found from inmates
Do not have any "doctrinal" religion - just preach the gospel
& tell men God loves them - On Sunday aft 200 for Bible class
Sunday Evening Service large kitchen crowded
Place well appointed - wood replaced by iron everywhere
Excellent food supplied & men can live for 5/ or 6/ a week
but may still prefer cook their own food - which they may sometimes get almost for nothing (working for instance at Billingsgate) -
& when flush like to go in for a "big feed" - 2 or 3 pounds of steak
Men look a grade above common dossers

There was also an interview with the deputy but I cannot find in which book it is * (See page 5)

LI. 25

Francis
Hon Sec
St George & Wapping
Philanthropic Soc
LI. 111.

Employed at Docks during day & wife & daughters keep haberdashers shop 40 Cannon St Road
Soc establish 1893 all unemployed - formed committee & collected funds
Got a small amount & got rid of the 4 "unemployed" members by giving them 30/ - Society then took its name & stated its object "To provide food & coal for the deserving poor of St G. & W."

Francis
S.G. & W. Philan. Soc.
Cont.
LI. 111

First year income £31 - 2d year £160. 3rd year £497
(Given Soup £60. Food £216. Coals £130. ~~at~~ Total £412).
Marks had raised £200 by special appeal & his Election
was petitioned against - He won & gave 100 Gs as thanks giving.
Publication of balance sheet stopped in 1896 because of
large amount in hand (£290) which would hinder the
appeal - Giving is by tickets - began with 1/ value now
made 6d - Dining year ends Oct 97. 8000 6d tickets given
Normal income about £270 - balance carried forwd £200
Money collected at an annual dinner. £250 promised last time
7500 tickets have been issued - Marks is president
Tradesmens names are printed on back of ticket if they
subscribe 5/- the giving is by the holders of the tickets who must be residents
Each 10/ subscriber gets 40 tickets - 1000 go to Clergy & 1000 to Committee
Peter Thompson refuses them -
Admits abused frankly -
Object to reach those who have no chance with the
Churches & Chapels -
The whole basis of this Society is bad -

Barnett
Toynbee Hall
LI. 183.

Aves
Toynbee Hall
LI. 197.

Aves
Medland Hall
XLVI A 137

Account of the changes made in the arrangements for the admission & accommodation of those seeking shelter

Jackson.
Nichol St. Bo Sch
XLVI. 35

Head master 11 years. Known district before demolition
None of former inhabitants in the new buildings – rents
& requirements of LCC prohibitive. Few moved far
lost few of old children except naturally by age
large majority within 5 minutes – new people artisans
& Jews – wonderfully few children in the Buildings
& they go to their previous schools & avoid this school
The new children infinitely superior to the old who
were children of parents of lowest mental calibre
& themselves mentally & physically deficient – Attendance
65 to 70% – Compulsory attendance a dead letter
In such districts School the great civilizing power
& law should be stretched to enforce – rather than the other way
(See rest of this page 39) – Indignant with "Children of Jago"
Boot giving by Lady Jeune through Mr J.

Howarth
Summerford St.
Board Sch.
XLVI 45.

Since 1881 head master here (Brady St. district)
Since Boundary S demolition as low a slum as exists in London
Poorer & more crowded if not rougher – although
always borne a rough & evil reputation
Our map not now correct – purple dark blue – light
blue better – Occupations shown on return by Masters
Made inquiry 1884 as to poverty – things now as bad or worse
50% now bring food with them (mostly bread) to eat in
playground – miserably shod & bare skin showing
Health bad. Zymotic diseases chronic – Houses utterly bad
whole area should be demolished
Nevertheless great improvement in manners & morals
less savage & lawless – now perfectly amenable to discipline
due to school beginning early – shown greatly by language
Parents escaped this discipline – next generation should show
infortunately attendance under 70% – no mental improvement effect
dull & obtuse – due to heredity, environment & deficient food
as a rule try for rail or carrier – many go as soldiers
Influence of religious agencies in the past of the slightest
more active now – Masters said no one went to church but
Caretaker said some did – "for what they got" I've lost my mangle
given as a reason – Oxford House exercised no influence – only
knew one boy who had been to the Webbe institute –
S. Army works but their influence of the smallest – Return as to
Sunday School attenders – As to relief Caretaker again at variance
with the Masters – saying it was given largely & to the wrong people
Boots & clothes largely given at the school to regular attenders
Dinners during the winter – at present 96 a day (Sidney)
(Reports from the under Masters inserted)

Hewett
Vice Head
Oxford House
XLVI. A 123

A young man about 28 who has been Vice Head 2 years
but had previously resided there for another 2 years
Acting temporary as Head since Ingram left.
See report for account of the activities of Oxford House
Chief Corporate work has been in Clubs -
Oxford House Club, University Men's Clubs - Webbe Institute + Repton Club (Boys)
all on large scale except the last - highly organised + centres
of social activity - Members come from wide area.
Practically the whole of E. I N E London - Even Walthamstow
+ Walford - Men who have moved + maintain connection
In most clubs especially a tendency to level up in Social Class
at University clubs - Clerks + artisans with necessary
proportion Labourers - Must be so in a Large Club -
Impossible deal with 'Pot house class' except in small scale
with incessant supervision -
The lower class originally aimed at - but unsuccessfully
Has now no club such men would seek to join.
Webbe Inst + little more Repton club, more local in appeal.
but the former draws from considerable area and only slightly
from the worst streets - both here + in Repton the Cockney is
beer at work - though Repton of recent growth - but both get
number of rough lads - + the result is to raise many of these
Corporate work is practically Social not religious - Except
that a Club service is held at intervals -
Religious influence work of individuals - There are Bible
classes but no pressure is exercised - Very thinly patronised
Chief aim + object to provide decent Comfortable attractive
to the Public House Working Men's Club, Music Hall + Street
To provide Hobby of some kind -
In order to compete successfully (without bear) necessary
to have any number of attractions + amusements + each
club is centre of endless sub associations - Athletic Recreative
Educational efforts have not been successful
Unsatisfactory amount of shifting in membership -
Last year at Webbe more than half changed
due partly to removal but chiefly to restless new desire for
something new

Hewett
Vice Head
Oxford Hous.
XLVI. A 123

Clubs too large for intimate personal acquaintance such
No visiting of members is undertaken –
Nor do Residents invite members to their rooms – except rare occasions
Mr H thinks more ought to be done
Tee tot turns a failure since Buchanan's break down
due to inability to find gentlemen to run them – working men cant
without good supervision abuses creep in – also cliques & jealousies
Club descends to a low level – working on its athletic side.
Oxford House clubs maintain a better tone than others
Spiritual influence of Oxford House has been Ingrams work
Sunday lectures in Hous. & Park formed nucleus of congreg
which he has swept into St Matthews
Ingram done more than any man to break down prejudice against Church
Work of Residents in locality – multifarious – see Report
Similar to Toynbee but with more C.O.S. & less Education
Officially no part in relief – but a good deal done privately
Ladgers continually calling & lucky if they saw Ingram
As to general effect in the neighbourhood impossible to guage
Old inhabitant like Eyre says distinct but very slight
improvement – noticeable chiefly in less savagery & better
manners – in morals difficult to see much change

Bailward
C.O.S. Hon Sec
Bethnal Green
XLVI. 133.

Has worked for 12 years with Oxford House
Views of all the Clergy – not too complimentary
Neglected parishes as good as any others
Influence for good very small in any of them
Oxford House no better – gradually selects the respectable
& sometimes demoralizes them – Mass of Poverty &c untouched
Complaints of increasing poverty in East Bethnal Green
Some improvement in charitable relief from C.O.S. principles
Constitution of C.O.S. Committee – no working men – nor can be
Not much given in Bethnal Green. Clergy poor.
Board of Guardians unchanged – same type of people but no scandals
A good deal of nepotism inevitable.
Administration of Poor Relief more important influence than
Churches & Chapels.
[A very gloomy kind of witness]

Atkinson & Seager
Memorial Hall London St.
Bethnal Green
XLVI A 105 111

This is another part of the Christian Community work
This Building their head quarters – a fine block
Upper floors Free Library –
Mission work small – Library & classes interfere
Look forward to separate premises
Have regular services – S. School &c
Give Childrens dinners in winter
No paid workers.

Hilcken
Librarian
at the Free Library
Mentioned above
XLVI A 117.

Library managed by Christian Community Committee.
First floor lending library – to B. Green residents
Reading Room used by unemployed looking for work

Series of walks

XLVI 197 { Christchurch (Spitalfields) St Judes – Baptist Chapel (Commercial St) St Mary Whitechapel – German RC – Mildmay
Jew mission – Wycliffe Congreg – Baptist Chapel (Commercial Rd) Deutsche Wesleyanische – Christ Church Watney St
St Mary & St Michael RC. Open air Salvation Army.

LI 57 { St Aimes Limehouse. S. A. Citadel. Coverdale Congreg. Higley RC. St Matthews. St James Ratcliffe – Wesleyan Mission
St Dunstan – Stepney Congreg. Mission Service at St Augustines – Flea agts

" 99 { St Leonards Shoreditch. Cuffs Tabernacle – Mr Jays Church. St Philips – St Paul. Friends Hall Gossett St. St Judes.
Mansfield Ch & Mission. St James the Less – Wesleyan & Congreg Chapels – Approach Rd. St John Beth Green
Congreg. Bethnal Green Rd.

" 165 { Hanbury St Trinity Congreg. St Olaves (Bouchier) – King Edward St Mission. St Aimes RC. All Saints Buxton St
St Mathias Beth Gr – St Matthews – St James the Great (Red Church) St Andrews – Common Lodging House Mission –

" 229. { Edinburgh Castle. St Pauls Burdett Rd & Sch Service – Congreg Burdett Rd – East End Tabernacle – Stepney Green Tabernacle
Stepney Congreg. Oxford St. St Lukes

XLVI. 213. { Strict Baptist Gt Alice St. St Marks (Tenter Ground) RC Gt Prescot St – St Paul (Dock St) – Old Mahogany Bar.
St Matthew Bruce Sq. St Georges (Cannon St Rd) Wesleyan Chapel – Paddys Goose (not seen) – St Peters Wapping
Congregationalist Old Gravel Lane

(7)

See Booth, Life and labour ... 1902-3, Third Series. Vol. 2. Chaps. I, II.

[Reports, etc., by Booth's "secretaries": Correspondence and miscellaneous pps. 1906. 22.]

Sunday. Dec. 12. Dist. 7 S.H.J.
[Duckworth]
— [? 1897]

Visit to S. Mary's Church. Spital Square.
to 11. AM. Service.

St. Mary's is of the City Church type, more a
Conventicle or meeting house than a church.
It is hidden away in Church passage behind
Spital Square.
Inside there is a floor seating perhaps
250 people & upstairs along the sides are
galleries which could seat 100 each.
The organ is in a gallery occupying the West
end of the Church over the small passage from

From which swing doors open into the
Church (they let in a great deal of draught even
when they are shut)
The pews are of pitch pine, unvarnished but com-
fortable. There are good red hassocks to kneel
upon & prayer & hymn books are provided for
all. The side windows have plain coloured
glass & a border of execrable vine or ivy
leaves. The East window has a cross rising
out of clouds (in glass, terrible) & round it
a border of rather pretty red roses.
There are texts on the wall above the altar
but below the window. Standard gas
lamps with 3 branches of 3 lights. Stand

stand in either side of the altar entry of 3
the Communion rails.
Here was a good choir in surplice & Cassock
numbering 12, boys & men, who seem to me to
sing better than the organ was played. They
led & the organ followed.
The Congregation consisted of a school of boys
between the ages of 14-17 who occupied the
N side under the gallery - numbering 60 in
all - In the centre (where I was) were 20
ladies, well dressed, comfortable; 5 men, of
whom I was one, & two were sidesmen, &
two gentlemen; & one an old Irish man: two or 3 children

children & girls who might be band of hope: 4
& a group of young boys 8-12 (ages) under care of
a man. The only ones who were by any possibility
-ble of working class status looked more like
rectory servants than anything else.

Choral service: Tallis' responses: a tall man
with a pale face & short beard about 35 sat
on the left of the altar: a short man with
silky beard two particular features sat on
the right: & a curate clean-shaven with
his hair parted down the centre like an Americ-
-an, sat in the choir read the lessons.
The clergy did not turn to the East for the Creed

Creed: "the congregation were turned that way already: a notice of Evening communion at 8 was given out for next Sunday.

The preacher (the man with the silky beard) stepped into a high oak pulpit on the right of the altar & discoursed fluently in a pleasant voice on the "Second coming": how this was official Advent but that for Christians every season was advent. It was a sermon of exhortation & might have ended with any one of the Sentences he used during the 20 minutes after the first 5 minutes of introduction. We all thought it would & kept saying to ourselves (I did, I dont know about the rest of the congregation, though they looked). "Well it

it is rather a thin sermon but not so bad
of its kind & any how the next sentence will
end it! The preacher looked at his watch at
least four times in the course of it. At last he
seemed to end, there was a rustle of relief when
he went on with 'This Sunday my dear brethren
I have come to speak to you especially about
my work which is that of missionary to
the Mohammedans in Palestine. Then he went
on for another 15 minutes, much more interest
-ingly about Palestine, how 5/6 were heathens
& not Jews. How he could only convert them
by offers to board orphans, or invitation to
accept

accept. Free lessons in English - How Moslems killed 7
or poisoned any converts - But that he was sure
that the good work must tell in the end -

The church struck me as a relict of the time
when it was in the centre of the silk & velvet
trade of Spitalfields: When the solid occupant
of Spital Squar & Norton Folgate wd come there -
now evidently no one does who hasn't got to.
But it is quiet, pious, old-world out of the
way & a restful service -
Services at 8. 11. 6.30 & 8.15. I ought to have
gone again in the evening but it is such a
~~very~~ long way off.

[incomplete]
[. from Ernest Aves]
[District 9: Bethnal Green]

Jay's Hatch,
Bovingdon,
Hemel Hempstead,
Herts.

April 24.98.

Dear Mr. Booth,

I sent the material for District 11 by parcel post yesterday, hoping that it would reach you this morning. There are only two books, thethird containing only the part of one interview that belongs to this district. I asked for the printed material, but as you will see, there seems to be very little of it. No district coloured map was sent me, but I enclosed the sheet of the map showing the parish divisions.

I enclose with this a belated, but not very valuable interview belonging to District 7. Will you please note that in this district I have omitted reference to the Stepney Temple. It was not included in the district lists of names, and the building itself is actually in district 10. But the report of the interview is in the books of 7 and 8. There is thus danger that the place may be overlooked, and it is too important for that. Both the last two pastors, Dr. Kennedy and Reaney were well-known men, and Mr. Chambers who is there now, seems to be a man of capacity. I know Reaney rather well: he went over to the Church, and is at present the holder of a Greenwich living in the gift of Brooke Lambert.

I think that I never told you to what the mysterious fourth point in the report of the Shoreditch deputation to Ingram referred. It was the old question of the removal, either of the incompetent or of those who had been in East End difficult livings for a long time. Ingram referred to the matter in his report

time. Ingram referred to the matter in his reply.

Bruce was here the other day, and without reference to your inquiry, I turned the conversation on the Tower Hamlets clergy. He knows Knowles slightly and thinks of him as incompetent and not over active. Mrs. Knowles he is much better acquainted with, as she was a teacher at one of the Pupil Teacher Centres. She is a very good sort, and her marriage is the regrettable thing!. A propos of K's appointment, Bruce ejaculated "Why can't they give us some decent parsons in East London!" He had the Hamlets in his mind, and on my suggestion that there were some, he said that you could count them on your fingers, and proceeded to do so. Dalton he placed as a facile princeps, and put Gurdon and Chandler in a sort of second division off the first class, with Draper, as a very good man but not at all a strong one, in perhaps the third division. When he had got so far he stopped, and said that he really thought that that was all! (He probably doesn't know Bedford.) I expressed surprise at his omission of Wainright, whom he knows well, fighting him on Board School matters and fraternising in other ways -- dropping in to tea fairly often and knowing the other clergy too. He quite agreed that Wainright was one of the saints and ought to have been mentioned. "And so in his way ought Harry Wilson" he added. He thinks the latter much the stronger man of the two -- knowing his own mind absolutely, and getting things done (often bad things in a bad way), "but as to how much of a conscience he has I am not prepared to say". Wainright, on the other hand, is all heart and conscience. Of Davies of Spitalfields Bruce has a very poor opinion, and I dont think that any one else was mentioned, except the London Street ladies, who he does

City of London. Ch. 1. p. 20.

I wrote to Mr Marchant, whom I know, & this answer has come to the query about St. Augustine. A.

St Paul's School,
West Kensington,
W.

February 5th., 1902.

Dear Sir,

Mr Marchant has asked me to answer your enquiry about St. Augustine's Church, Old Change. As far as we know it never was used as a Chapel of St. Paul's. In the first block of buildings erected in the time of the founder a chapel was part of the building, but we have never been able to find any plan or engraving of this building which was destroyed in the Great Fire.

Yours faithfully,
S. Bewsher
(Bursar)

E. Aves, Esqre.

11

Ernest Aves

3, Lexden Terrace
Tenby
S. Wales

April 25,02.

Dear Mr. Booth,

I don't think that I really told you much about my visit to Hay's Wharf, except that I had obtained a certain amount of information. I went with the recollection that you had stated that the sequel to the Strike had been exactly the opposite in the wharves to what it had been in the Docks, north of the River, namely, that it had been followed by greater, instead of less, irregularity of employment. I felt that this s statement rested on insufficient evidence, and it was to obtain corroboration or disproof (I did not know which it was the more likely to be) that I paid my visit. But, when I put the point in general terms as a question, none that I saw, (and they included two of the senior partners, one junior, and the general manager) ~~none~~ would venture on a general reply. Not only was it pointed out to me that almost every wharf had its own system of employing men, but it was urged that the question was hopelessly complicated by the fact that until last year, when there was a set-back, the trade of the Port had increased during the last ten or twelve years, and that the course of trade had differently affected different wharves, according to the class of ~~xx~~ goods they handled. Hays' Wharf itself, for instance, has been prosperous, for tea is one of the chief articles dealt with there, and not only has more tea been imported, but it has come in more regularly throughout the year. On the other hand it was suggested that I might get a very different answer from one of the wharves in which rough goods, such as hides, were handled, of which less instead of more had come to the Port. Almost the only general opinion that I

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Tenby,
S. Wales.

elicited was that on the whole conditions had been better for the employers since the Strike, because it had "steadied" the men. This opinion was however, a weighty one, coming as it did from Mr. Hugh Smith, Sen. and perhaps a good deal can be read into it. He probably had the Strike at Hays Wharf as much in his mind as the larger dispute generally spoken of as the Dock Strike, but both came at about the same time, and both were outcomes of a single movement.

As to Hay's Wharf itself, the following information was given. Their own dispute was fought with the gloves off. The men they were employing at the time were "warned" that if they left, neither at Hay's nor at any other London wharf, should they get work again, and steps were taken, even to sending photographs round, to make this as difficult as possible. Seventy stayed on at work, and these "will be kept on till they die". About seventy more same in during the strike, and such of these as are still at work (most have gone) also occupy a position of special privilege. Their interests in giving out work are "studied". Apart from these two small bodies of men, and the issue of leather tickets to a certain number of others, employment is managed in exactly the same way now as before the strike. The leather tickets ensure nothing but admission to the yard so that the holders can be taken on the more easily if they are required. Holding the tickets does not ensure work. They are not permanent men, of whom, indeed, save the 70 non-strikers, there appear to be none. Employment is by the hour, nominally, and the men can go, or the Wharf dismiss, at an hour's notice. But payment is by the day, and normally the day is the unit of a man's engagement. In practice a considerable number of the leather ticket holders are in permanent employment. The numbers required

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Tenby,
S. Wales.

daily range from 400 to 1000, the largest numbers being required when a "fruit ship" comes in. They never have difficulty in getting the men needed. The word seems to go round in some mysterious way, and men are drawn from all parts, and when a large number is wanted, there is sure to be a great crowd round the gates. (It would be at such times that there would perhaps be a special convenience in holding the leather tickets). Normally a larger number present themselves than is required, the proportion naturally varying with the amount of work going. They are always dependent for their supply of men to xx a certain extent upon the common-lodging-house ~~men~~ keeper, perhaps twenty per cent. Asked whether as a rule men would be taken on who had never been employed there before, Mr. Smith replied "Yes; and never shall again, and never want to"

Although the tone adopted throughout was very much that of men who were and meant to be masters in their own establishment, and although the note of sympathy with the men's position was entirely absent, the p point was emphasised that as a class they were far more orderly, far steadier and, in general, a more decent set of men than in the past. In making this comparison Mr. Smith, whose experience goes back 40 years, was supported by Mr. Humphery Sen. who can carry his mind back to a time, xhx 50 years ago, when the men were only getting threepence an hour, and both [redacted] doubtless had a longer period in xhxix view than just the last ten or twelve years. But the fact of improvement was so cordially recognized that I think we may take ax it for granted, coupled with the opinion that the men have been "steadied", that there has been no set-back, but rather that the improvement has been continuous. If that be so, it would be opposed to any statement that the Strike had been followed by less

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permanent employment, increased precariousness of work certainly not tending to increase the industrial virtues of men. On the whole, therefore, although it is still true that at the wharves, unlike the Docks, there has been no general change during the last twelve years making for greater permanency of employment, slight changes have occasionally been made tending in this direction. Might it not be also said that men are somewhat steadier at their work, and somewhat more orderly and temperate in their lives, but that there is still a great deal of casual labour employed, probably the less efficient or the less dependable, men who are uncertain of work from day to day, and who, if they do not elect to be idle, stream this way and that according to the daily fluctuations in demand for their servcies. What I think that we ought not to say is that the Strike hes been followed by worse conditions, instead of better, and this, I think, is what the text does ~~xxx~~ say as it stands.

[illegible]

[Salvation Army - by General Booth]

The Head-Quarters of the Social Wing are established in Whitechapel, in the very house in which "General" Booth gathered together his first body of adherents, ~~---~~ years ago, and in the same building, or in the neighbourhood, various branches of the Social Wing have been established: a Night Shelter, the net by which the ~~xxxxxxx~~ mass of derelict humanity is first attracted, and from among whom the Army endeavours to effect its reclamations; the Food Depot; the Elevator (or Workshop); the "Lighthouse" in which the men selcted for work in an Elevator live; the "Poor Man's Metropole", a superior kind of Shelter or Lodging-house. In the same district also is ~~the~~ a Shelter for women, and at the Head-Quarters is the Labour Bureau of the Social Wing. Except that the cases selected by the Army from all over London as suitable for admission to an Elevator, are sent to Head-Quarters, the work of the Social Wing has no special connexion with East London, and the full account of the organization and a discussion of the problems to which its work gives rise, will be given later.

† Some thirty-five years ago,

Mem: The Christian Mission was started in 1865; the name of the Salvation Army was adopted in 1878.

Visit to Medland Hall, Ratcliff.

I called at Medland Hall about 5.30 pm. The evening was unpleasant with a slight drizzle of rain at short intervals. As I walked down the Horseferry Branch Road, the queue of would-be dossers extended nearly three fourths of the length of the road, the last man being nearly opposite the end of Rose Lane. A new board outside the Hall intimated that 340 free beds were available, and that the doors opened at 6 p.m. The place was still unlighted when I entered, but all preparations had been made for the reception of the men, the bread ready cut up just inside the door, and the large coppers of water blowing off steam.

The only alteration made within the past 11 years is in the number of bunks. They had 450, but the S.C.C. has reduced their accommodat^n by 104, and these bunks are now stacked away

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They propose building an extension on pillars over the adjoining premises to the West, which will give the space needed to introduce these bunks.

The accommodation is much like that given in S.A. shelters. Each bunk is supplied with pillow, blanket & mattress, each cased in American cloth, whilst a hinged flap at ~~the out~~ one end of the bunk serves as a bolster and forms a receptacle for boots or other articles that the sleeper does not wish to be stolen. ~~tears might~~

[by Jesse Argyle]

~~92a~~ 18

The latest municipal development in Whitechapel is the inauguration of the electric light.

Limehouse, wh. was until lately controlled by a Board of Works, has little to boast of in the way of public enterprise, a capitally-built mortuary being almost its only municipal feature; but its streets are very well cleansed & maintained, & it has a number of small open spaces. Birth & death rates are both very high, & there is a good deal of old, bad property, examples of wh. may be seen in the dirty, unwholesome houses – built below the street level & always damp – wh. are dotted about near the long line of river frontage, or form other dark spots wh. figure in our map. Such dwellings almost defy attempts to keep them in a proper sanitary condition, & give much trouble to the official staff, whose work, however, is of good effect. With the help of private effort or business requirements, some of the worst spots have been entirely or partly removed, & two schemes, promoted by the local authority & assisted by the L.C.C., are now in hand for the demolition of insanitary areas. One of these includes Queen Catherine Court, Little Queen Catherine Court, Susannah Row, & a few adjoining houses in Brook St. & Dorset St. The other scheme, bearing an equally royal name, covers what is known as the King John Court area, comprising that & another court between Three Colt St. & Gill St.; it contemplates the not superfluous widening of Three Colt St. & Limehouse Causeway at the contiguous points.

[by Ernest Aves]

II.2. l.19: add: The Bethnal Green Museum, a branch of the Victoria & Albert Museum at S. Kensington, was opened in 1872. On three days in the week it is open till 10 p.m. and on the other days, ~~till dusk~~ including Sundays, till dusk, and ~~although~~ although not used as much as in the first year or two, when it had the charm of a new thing, is still visited by large numbers. Admission is always free; there is no age limit & therefore children, if they behave, are as readily admitted as adults. In recent years the number of parties of school children brought by their teachers has greatly increased — and perhaps largely on this account the proportion of day to evening visitors ~~has greatly increased~~ is much larger than formerly. It is after six, when "evening" is supposed to begin, that the number of adults is greatest. Outside, the building is unattractive, and inside it has all the symmetry of a Charing Cross railway terminus, but ~~[illegible]~~ it is full of

II.2. p.36.

line 13: ? add: Project of this description necessarily conflict with many interests, & in connexion with these experiments no section has effectively aided, neither ~~brokers~~ producers, brokers, dealers nor the buying public.

l.14–18: A visit one evening last November discovered nothing but an empty building. I asked several people for information, & the Church Polytechnic has evidently been closed for some time – a year or two at least. It appears to have had a dwindling existence for some time before its end, & the rent that the Baroness is asking for the Hall is regarded as prohibitive for any renewal of a similar undertaking.

[illegible]

interesting and instructive exhibits – Extensive collections of Food, Animal Products, & Waste Products are among the permanent things on view; the industrial exhibits illustrate the successive ~~[illegible]~~ stages of manufacture; there is much pottery & metal work; the Bouthedaay Collection of Insects represent Natural History, & the ~~paintings are~~ Art Collections are of considerable interest. A visitor turning in from the dull streets of the neighbourhood on some dreary November evening is best able to appreciate the advantages of such an institution, ~~[illegible]~~ warm, well-lighted, orderly, instructive & interesting, in the heart of working-class London. From time to time some of the sections are varied either with special loan collections or by selections sent down from Kensington. The annual visitors sunk to a minimum in 1895, when about 315 000 passed the turn-stiles. In 1900 the numbers were 506 000, of whom 148 000 ~~came [illegible] after~~ ~~[illegible]~~ came in the evening.

Mem: The above note represents the information obtained and the impression given by a visit last November. The number of visitors in 1892 (9 months only) was 901,000.

[illegible]

II.	Ch. 2.	
p. 42	Ll. 17-20.	I visited the Church on the evening of Sunday, Dec. 8. The Church presented a respectable appearance so far as numbers were concerned, but, on analysis, I thought it a rather unsatisfactory congregation. I got the impression, biassed perhaps by what I knew about the Sisters, that a good many people had come to get into or to keep in their favour. There were perhaps half-a-dozen Sisters dotted about, never together, & one was on the bench at the West End, an admirable place of outlook. Others seemed to be with individuals or families they had escorted. There were remarkably few ~~women~~ men; a considerable number of young persons & 40 or 50 children sitting together. It is a fair presumption, I think, that the number of children coming in the morning is larger, perhaps explaining Mr Burrows' figures [300]. I think that there is no reason to describe the congregation as "almost entirely middle-class" or any special reason to say that "any come" from a distance". In addition to the children (40-50) & the Clergy & Choir (30) I put the numbers on Dec. 8 at 120 – say 200 in all.

I left when Mr Burrows, in loud & clear voice, began his sermon. The earlier part of the service had been badly done, the curate (?) intoning in exactly the way that any enemy of the Church, wishing to hold its ministers up to ridicule, would try & imitate. Hardly a word was intelligible from where I sat. The singing was fair. (Hymns Nos. 449 & 622 from Ancient & Modern (Complete Edn.)) Mr Burrows is a good & honest soul, but he does not, I think, manage his services well.

Mem. only: on the same evening I ~~[illegible]~~ looked into Father Jay's (full): ~~[illegible]~~ the Noncon. Mission close by (dreary & ill-attended): S. Philips, where Dodd the new Rector of S. Hackney was preaching (a handful); & S. Paul's ("Little Fields") which was full. Boys are a great nuisance here, & the verger charged out the moment I touched the door. He did not give me a black eye, but was very apologetic, & explained what a trouble the boys were

Box 5

[L]

65 fols.
i-ii + 48 + 48a + 49-62

Districts 7 & 8.

Reports.

(8)

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

[Reports by Booth's "secretaries": Reports on: Districts 7 and 8. fols. i-ii, 1-48, 48a, 49-62; District 9. fols. i-ii, 1-31, 31a, 31b, 32-40; i, 7 (Oxford House).

A.
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Box 5

[1]

65 fols.

i–ii + 48 + 48a + 49–62

Introductory
Influence of the City
The Jews.
Summary of [illegible] Ingvikpersonal
The personal point of view
Spitalfields
S. Jude's and Toynbee Hall
Mile End New Town
Whitechapel S. Mary's
Whitechapel: S. Marks and S. Paul's
Stepney: S. Augustine's
— S. Philip's
— Christchurch: S. Thomas' (Barnardo) S. Matthew
S. George's [illegible]
— S. [illegible] Christchurch & S. Mary's
— Parish Church [illegible]
— East London Wesleyan Mission
Shadwell and Wapping
S. Peter's (S. George [illegible]) [illegible]

Districts 7 + 8.

Report.

Note on the Salvation Army

48a

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A.

SHD. 4.1.07.

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There is little that is modern about Whitechapel or even S. George's, and new blocks of dwellings and even new streets still leave these parts "old" as measured by the London standard. White-Chapel has long since gone through the stage at which it was the abode of ambassadors and courtiers and both districts have little to show now even of a well-to-do middle-class population except those who come during the day for business, and the houses in which they once lived. A certain number of smaller shop-keepers still live over their places of business in the more important thoroughfares and a larger proportion of course in the smaller centres of retail trade; ~~and~~ and in the same way a considerable number of the smaller master-men of the local industries still live in the neighbourhood, but, speaking generally, the great mass of the population is working-class, and of those who are not wage-earners there are very few indeed who are in other than a very "small way". An indication of this is seen in the fact that a large proportion of the members of the White-chapel Board of Works do not live in the district: the Moderate chairman, for instance, lives in Gordon Square and the (practical) leader of the Progressive minority who has just been elected to represent Whitechapel on the L.C.C. sleeps in Walthamstow. In the same way a churchwarden at the parish church of S. Mary's and one of those at S. Jude's, in the former case for a short time and in the latter for years, have lived at a distance. There is I think not much [illegible] in Whitechapel To As regards Whitechapel this movement outwards has no power to bring about any important change: it is rather an accomplished fact, and for the last 10 years or so things have been pretty much as they are to-day. In S. George's on the other hand the change has been going on more actively and the residential population there, is, I think, much more uniform in status than even in Whitechapel. And the latter is certainly much more alive. It lives its multi-coloured life on the borders of great highways that are among the

busiest thoroughfares in London. and the throb of the City would almost reach its ear were it not for its own hub-bub. Parts of Whitechapel are indeed deeply shot with gray, but there is no lack of colour, and the High Street and the Jews' market are among the most kaleidoscopic sights that London has to show. But a walk down to S. George's is always, unless one strikes Watney St. on the way, into comparative colourlessness. There is a feeling of going away from the heart of things. It is off the main beat and monotony reigns. It is not a matter of surprise that Mr. Crowder says that both to working-man and to local official the temptation to drink to excess comes with especial strength. But even in St. George's, although beyond its actual borders, it has a beauty which it shares with Whitechapel -- the beauty of the Thames and the colour of the ships that come to the Port of London. -

Parts of Whitechapel have been built over from at least 1600, and Spitalfields, we read, was ready as an occupied area to receive the French Hugenots after the Revocation of the Edict of Nantes in 1683; the Whitechapel larrikin has been the notorious product of its courts and lanes north of the High Street since (See Wheatley for a date) the poverty of the weavers of Spitalfields was a source of special charitable effort in 1826; from 1748 to 1810 building was active "from Goodman's Fields to Stepney, and from Whitechapel Road to Shadwell." Excepting Goodman's Fields themselves and a considerable tract of ground East of the New Road and bounded to the North roughly by the line of Redman's Road and to the South by the Commercial Road itself, almost the whole of Whitechapel and S. George's, with a considerable part of Shadwell, had been built over by the year 1812. By far the greater part of our Districts 7 and 8 have therefore the traditions of a long occupancy. There hasbeen no mushroom growth, and such influences as have been at work have had to make themselves

felt on districts planned long ago; on old structures; and on a long-established population.

The general street plan has remained pretty much as it is for the last 50 years,but in 1848 Commercial Street was made. It is difficult to over-estimate the importance of this on the later structural changes in Whitechapel. Before the above date the present wide street had been a narrow lane approached,I believe,as George Yard is to-day by a covered archway, and leading to a maze of courts and alleys, some of which still retain their past evil name, but all of which are now at least approachable and known.It is in the area thus opened up that a large part of the block dwellings that are now so conspicuous a feature in Whitechapel have been erected. The first,called originally New Buildings, has since been transformed into Balliol House,but many huge blocks have followed this modest forerunner until at the present time about 16000 out of the total population of 80000 are thus housed throughout the whole of Whitechapel.

The other alteration in street plan that rivals with that of Commercial St. in importance took place rather earlier than '48 but still well within the memory of many living,in the cutting through of the Western end of Commercial Road.Before this, the great thoroughfare as we know it bi-furcated ignominiously at the bottom of Church Lane. The more recent opening of the Tower Bridge has done much to increase the importance of Commercial St. as a great thoroughfare for heavy traffic, and on the Western boundary of the district has hurried on the wide northern continuation of Middlesex Street.The full effects of this last improvement cannot yet be seen, but a beginning has been made in the clearances that have long been called for in what is known as the Bell Lane area. Middlesex St. the Petticoat Lane of a past generation, is now a 'bus route on week-days, and a good deal of day-light is being

thrown on one of the most congested centres of the Jewish population.

Influences of Environment. The three general influences that are doing more than anything else to colour the life of the whole of our Districts 7 and 8 are The Jews, the City and the Thames, and locally the two first of these are by far the most important. The effects of the two former may be read almost everywhere, but except for the contents of much of the heavy traffic of the streets, the River and the employment offered by the Docks and Wharves is not a prominent feature north of the Cable Street line, and it is only to the South of the S. George's St. line that it is supreme. The employment offered moreover by the stretch of river running down to the Limehouse Basin is almost exclusively connected with loading, unloading and carrying. The numerous cognate riverside industries flourish (or languish) further down the river. It follows therefore that stevedores, dock or wharf-labourers, and carmen are the only important classes that the ... attracts in this part of London. The work, in spite of the ... ary fluctuations in demand (especially in the wool warehouses) ... getting slowly into the hands of a more permanent body of men, while the proportion of the sea-going population that is paid off and that lives, even temporarily, in this part of London is a steadily diminishing quantity. The hub of the riverside world has shifted further down the river; the casual labourer who just maintains a precarious livelihood at the docks is becoming a less common figure; and S. George's is becoming more monotonous and more respectable.

City. The proximity of the City has I think a much more wide-spread effect. As a great market for many of the things that East London makes it puts the premium, at least of convenience on factories and work-shops that are near it. But it is also a great centre of employment, and the importance of the City in this respect to East London can be realized by anyone who up to nine in the morning watches

the great stream of people walking and riding Westwards and from about six in the evening sees the returning swarm. Unlike the docks and wharves the City absorbs labour of both sexes and of every grade, and girls form a large proportion morning and evening of the moving stream. In spite of every facility for locomotion, the convenience of proximity makes for congestion, and if there were no Jews in East London, it is probable that both Whitechapel and S. George's would still be filled with people. But the nearness of the City has other effects than simply that of attracting people to live near it. It is always tending to throw off its own residential population and to display an ever increasing need for offices , and warehouses -- even for work-rooms. An architect who once said to me that in 25 years Toynbee Hall would have no residential population near it andthat it would by then be absorbed by the City, probably underestimated the time that the process will take, but that things are tending in the direction indicated there can be no doubt, and the long line of warehouses on the Whitechapel side of Middlesex St. may be regarded as an advance guard of the impending change.

But for the present Whitechapel remains primarily a residential part and in spite of the erection of large centrs of business (e.g. Messrs. Kearley and Tongue's in Durward St. and the premises of the Co-operative Wholesale in Leman St.) the population of the whole district is increasing -- andthe samethingis true of S. George's. The following extract is from the recent report of the Medical Officer for Whitechapel, andhis statement is in general truealso of S. George's: "speaking of the improved sanitary administration he says:" I am of opinion that these improvements would have been still more pronounced but for the unfortunate circumstance that overcrowding through newly erected buildings is permitted by Act of Parliament. When there was no available vacant building land in the Whitechapel District, and when almost every house within it was a

dwelling-house. the population was less than it is now. At the present time large are s are covered with warehouses, stores, schools etc. so that the increased population are housed to an enormous extent in huge barrack buildings which sometimes are constructed so as to allow light and air to permeate the rooms and sometimes not. The effect of this modern invention is to increase the density of population to a damaging degree".(Report dated Jan.27.98.)

the Jews.

In districts in which, in spite of tramways and trains, considerations of general convenience would have thus attracted a large, perhaps a dense population, the whole question of housing is complicated by the presence in ever increasing numbers of the Jews. In spite of all attempts on thepart of the leaders of the community to avoid excessive congestion, and of the diffusion that is undoubtedly taking place, Whitechapel remains the centre of their world, and its Ghetto is the Mecca of their foreign poor.From there they are spreading quickly and surely eastwards. I can remember when even at Chicksand St. school less than half the children were Jews and now there are hardly any Christian children in the place. Bucks' Row,Rutland St., Lower Chapman St., and Betts St. schools are all now either Jewish or being Judaized, and the head-master tells us that the race is largely represented in the Infants' dept. at the Highway. We cannot give their numbers, but it may with safety be said that in the parts of districts 7 and 8 bounded on the South by the line of Cable Street and on the East by Jubilee Street, they form by far the greater part of the population.In Spitalfields they are taking possession of the Benevolent Soc. a special object of which earlier in the century was to give help to the descendants of the Protestant Hugenots! their children are being enrolled in the National

Schools of theEstablished Church; ~~and~~ an increasing number of the Board Schools are being obliged to adopt the Jewish ho idays; at one time they nearly took possession of the People's Palace; parishes are being left stranded in the middle of Jewish populations; a Jewish "moderate" presides over the Whitechapel Board of Works; a Jewish radical represents Whitechapel in Parliament; and far beyond the Eastern boundary of Jubilee St. the Jews are now extending -- their diffusion being hastened by the attraction of the Stepney Synagogue and many streets in its neighbourhood are being absorbed by them -- even the notorious Carr St. district is said to be threatened bythem and in this indeed is said to lie its hope.

But the Jews as we find them in East London are of many types. The main division is into English and Foreign, and it is noticeable that the Semitic question, in as far as it has taken shape in this country, is almost solely connected with the social andeconomic position and influence ofthe latter class. Questions of poverty, of crowding, of industrial displacement, of insanitary life -- in so far as they are connected with the Jews, are invariably connected in the public mind with the foreign Jew. In this there is an unconscious tribute to the energy and industry of the race, for the public assumes , and assumes rightly on the whole, that the Jews who have established themselves for a generation or more in this country are likely to be neither very poor nor very sweated, and do not constitute " a social problem". In point of fact the English Jew takes his place with the rest in affecting the general questions of the displacement of the Christian, and of sending up rents, but this very different from being a problem of poverty and of a demoralizingly low standard of living. Although therefore the Jew, not only in his religious and philanthropic life, but in many other relationships stands apart, the Foreign Jew may be roughly dug out from the rest, and regarded as a separate factor in the life of Whitechapel and St. George's in the East -- the two districts in East London where they are congregated in the largest in the largest numbers.

The foreign Jew is generally regarded as a poor, industrious, inoffensive and law-abiding individual, who struggles on, and in a few years generally with success, into a position of respectable independence, well able to support himself. As a class they are charged with uncleanliness, and with a desire to evade the regulations of the Public Health Act with regard to overcrowding. But it is to be observed that their religion ensures cleanliness both of dwelling and person at least once a year, and that in spite of all charges brought against them, the health both of Whitechapel and St. George's is steadily improving. It may be argued that this, in spite of their normally adverse influence, but there is no proof that the poor Jews live under worse and more insanitary conditions than the correspondg class of poor "Christians", and certainly the cleanly appearance of the children of the former every Sabbath is strong testimony in their favour.

The high rents, and the inducement to sub-letting thereby strengthened (often winked at by the rack-renting landlord); and the congestion of large numbers of exactly the same class in well-defined areas doubtless lead to much insanitary and overcrowded life, but the general charge brought against the Jews on these heads, as though they were exceptional culprits, is probably exaggerated. On the other hand they are often given a clearer moral bill than they deserv. As a class they are not vicious, and they are temperate, and in these respects they undoubtedly present a favourable contrast to the promiscuity of many of the English poor, and to their habits of excessive drinking. In contrast therefore with the low vice of a degraded English district, with its pubs crowded with men and women, the Jews more than hold their own. But gambling is their racial weakness; the desertion of their wives is a common offence; they are untruthful, and among themselves they are often quarrelsome.

The characteristic formalsm of the religion of the foreigner, mentioned by Dr Adler, must not be regarded as true of the whole class

as the~~ir~~ is a considerable socialist and free-thinking section--
Jews in nothing but birth.

The spread of the Jew in East London that has been noticed , is not only due to the foreigner , but perhaps to an equal if not greater extent to the naturalincrease of a prolific people. A few years ago it seemed ~~as~~ as though the "Immigration of Aliens" might become a political cry resting on a sound foundation, and at any time the trend of affairs in Russia may make it so. But at the present time ,and ~~at~~ for several years past, there has been little or nothing to legislate for; and the great care that is taken on this side by the leaders of the community to check immigration, and the quietude with which their eleemosynary work is done here makes for the avoidance of the revival of the cry for prohibition.

When we ask what the effect of the Jewish occupation of a street or district is , different answers have to be given according to the Jew who takes possession and to the character of those displaced. It is as misleading simply to describe the Jews as "moral scavengers" as it would be to label them simply as those who always bring increased dirt and disease. When they go into streets like Whites Row or Great Pearl street ; when they displace the Irish labouring colony of Mile End New~~x~~ Town, or take possession of courts like those to the south of Raven Row, of LadyLake's Grove , or the black spot to the north of the east end of New street, they in a sense cleanse or scavenge the neighbourhood--just as they will in the rest of Great Pearl street or in the Carr street district if they get there . But when they make for a neigbourhood like that of Philpot street , much as they have done in Bow, they hasten its decline. But even in such parts, where they have a way of putting up workshops wherever they find backyards or gardens , they only hurry on a transition that is tending to affect the whole of the inner central ring of London. The proportion of residential occupants who can afford to live further out is becoming less in such districts

from general causes and often therefore when the Jews seem to harm a neighbourhood there is no reason to think that they do more than hasten an inevitable change.

II.

In addition to the traditional poverty of Whitechapel and Spitalfields and , for many years, of St George's, the following points have been noticed:--

The outward trend of the better class;

The tendency towards congestion, from the proximity of large centres of employment;

The changed relation to the general body of riverside employment of that part of the Port of London stretching from Limehouse basin to the Tower bridge;

The spread of the "City" and the larger number of business and non-residential buildings and (to a less extent because of the decline of the sugar industry) in St George's;

Other structural changes, especially the increase in the number of block dwellings;

The Jews with their increasing numbers and restless energy; their composite character, and their diffusion and their separateness.

Dr Adler drew attention both to the anxiety of the Jewish leaders for the anglicising of their people and of the slower pace at which it went on in London as compared with English provincial towns because of the East End congestion.

All the above influences are general and impersonal in character, and others of a similar kind may be mentioned:-

Better policing ;

The Public Health Act and better local administration: better cleansing of the streets; closing or improvement of insanitary property; the registration and inspection of tenement rooms etc and, of another order, the provision of free libraries and baths and wash-houses;

The strict administration of the Poor Law and the close

co-operation of official and voluntary scources of relief;

The upward tendency of wages and ,apart from rent , the downward tendency of the expenses of living;

The Trade Union revivalof 1889 has had no very great effect in advancing the organization of unskilled labour, but the Dock Companies by their revised regulationshave helped to do much that the Trade Union hoped to secure and, in spite of many failures,the factor of associationis steadily becoming more important in industrial life;

The Sweating Commission ; the stronger East End staff of the Home Office Inspectors; the more sympathetic labour policy of local public boards;the diminishing xx irresponsibility on the part of private employers in dealing with those who are employed,even though they belong to the weakest competitors in the market.

All these influences even in Whitechapel and St George's are m making for improvement. And all the time the quiet underlying influence of education is rendering the mind of each successive ge generation more ready to respond to any influences that make for a livelier and healthier public and private opinion. There is even reason to hope that the elementary schools will be more and more made places that insure the development of the child in after years and give them good guidance in matters of conduct than those which secure results that tell only in the tabular records of the school, and mean to a great extent wasted time for the child.

Yet other influences might be mentioned ,and even a blatant socialism has its suggestive and xx educational uses. It does many parents good to see the officers of the Society for the Prevention of Cruelty to Children on his rounds , and to know what the initials on his cap meant ; it does the coster good to read in the paper of a conviction for cruelty to animals; and the educational value of the dustcart is not to be despised.

Slowly , by the combined effect of many agencies, sometimes, as in the case of the press, run for a commercial end ; sometimes as with largely a shifting crowd -- we may reflect that nearly all the

the police or the S.P.C.C. with deterrent or punitive objects primarily in view ; sometimes as in the case of the Sanitary Authority with a good deal of red tape , not over much sympathy , some conceit, and often with the need of prodding from the L.C.C. or private persons, with much more concern for official success and the good repute of a district than conscious care for the individuals living in it -- the process goes on.In spite of the ghastly figures sleeping each night on the doorsteps of Commercial Streetand the worse figures which parade its pavements ; of the hells of Dorset street and the foul language and low lifeof many of their courts and streets; in spite of the poverty and drunkeness, the domestic uncleanliness, the ignorance and apathy things are still making for the better in Whitechapel + St. George's

It is all a process of tinkering . I mprovement is not coming structurally from a Hausmann or sociallyand industrially from a few master-minds. Few big things are being done. It is the general trend of things that tells and that makes one believe that more good than harm is filtering through to the public mlnd. There is it is true a large class who must be regarded as outcasts; for whom the policy of sanitary regulation, of inspection, even of harrying, seems to be the only resource, and who must be regarded as hopeless subjects of individual reform.* But ,although this "residuum" and the more uniformpoverty of districts 7and8, and the tendency to increasedcrowding are constant scources of difficulty it is generally admitted that the bad slums are becoming less numerous and that the beneficialinfluences at work more than counteract those that make for decline.

III.

When we think of the population as individuals--some I50000 or more in the two districts--Jews and Christians; foreigners and Englishmen; with a small minority of shopkeepers , small mastermen, and those professionally engaged, but with a vast majority of the men working class: riverside worker, artisan,mechanic, semi-skilled, labourer, casual of the worst degree , larrikin, loafer.thief , largely a shifting crowd -- we may reflect that nearly all the

influences that have been mentioned except perhaps schools ,private charity and the relations of ~~the~~ employers and employed,need make no single heart more friendly and that all could be done without a handshake passing. It is the influences that are being brought to bear on the district with conscious reference to the individuals of a class ,or it may be of a parish_that must be considered. What is being done to relieve the poor,to nurse the sick , to amuse , to instruct, to teach the principles of good conduct in life and good management in the home, and to stir the religious life? In such an inquiry we are driven perforce to those whose business or pleasure it is to work at the head of or ~~with~~ in connection with recognised centres of organised activity, although the most important influence may often be the detached unit and not the recognised centre or person.

The parson for instance may strike the big drum of social and religious duty, and even though he be an unselfish man, and though the contrast between his practice and profession, between his own mode of life and his teaching to others present no standing obstacle to his effectiveness as to what theirs should be, there is still no certainity that in any given poor district in his parish his influence is so genuine as that of a few decent couples that are temperate and peaceable , cleanly in their homes and kindly to their own and neighbours' children, industrious , living their quiet lives in the middle of the people, and something ahead of the public opinion round them.

The complexity of London life involves ,it may be noted ,a corresponding complexity of influences , and in any given parish , for instance,local effects maybe due to very widely diffused causes. Many of the poor are doubtless very immobile,sometimes from inherent stagnation and,in the case of the infirm,from physical weakness. But as a general rule the position of the London vicar as the provider of entertainment,of instruction,even of religious teaching is very different to that of his brother brush as we find him in the village or even in the small town.It is comparatively easy to paint the picture

of some local need and of some local effort, but very hard to indicate the real personal results of the latter.

Starting with Spitalfields, "the impoverished lanes and alleys" of which were a feature of London in the eyes of the writers of "The Picture of London" in 1813, we find that it is divided into three parishes: S. Stephen's; S. Mary's; and Christchurch.

S.Stephen'sis a small parish of some 5000 persons, of whom it is reckoned that about 2000 are Jews, and that if the present rate of increase of Jewish occupants is maintained, the church will perforce become the centre of a Jewish mission, and lose its character of the parish church of a Christian population. The Vicar is a hard-working man, with a genuine care for his parish and desire to attack in the best way the problems that it presents. The adult Xtn population is almost exclusively of the labouring or semi-skilled class; the Jews are an irritating problem: they need a special conversion, because of their unbelief, but they are nevertheless the most orderly, the most industrious, & the most temperate, while their children are the most regular and the tidiest! and in the Pearl St. area, inasfar as it has not been taken possession of by the Jews themselves, the parish contains one of the most hopeless bits of all Whitechapel. In such a parish with a good fellow of ordinary powers at its head what may be regarded as the normal activities prevail. There is no great show of direct church activity, but the visiting, the dead set at the vice of the bad area, the friendly club and temperance work for the men, and the missionary work among the Jews are all well up to average and, with the possible exception of the last, commendable and useful. In common with the other parishes of Spitalfields in which no Board School exists, there is a good day-school. Charity is not up to C.O.S. standard, and the vicar is an avowed opponent of the policy of the W. Board of Guardians although none the less a great personal admirer of Mr. Vallance. No nurse is at present working in the parish.

In this parish is situated the Bedford Institute, the Head-quarters of the Bedford Institute Association. The best known work done in connexion with the eight attached mission centres is the "First Day school", modelled on the Birmingham type and offering its most successful London example at the mission in Bunhill Fields. The work at the Bedford Institute itself comprises a wide range of social and philanthropic activity, with a certain amount of religion thrown in. A combined attendance is shown at everything going on:-First-day school (401 boys and girls, 82 men, and 115 women); religious meetings (480); childrens' meet ings; Temperance meetings, lectures &c;bands of hope; evening classes and clubs; and mothers' meetings of about 2000, but there is no sign that these are to any considerable extent drawn from the neighbourhood, but rather that they come from the S. W. corner of Bethnal Green. The church represents I think the only systematic work done in the parish. It should perhaps be noticed that at the Institute, Sunday morning breakfasts to the destitute are given and that a small "labour department" for registering and finding employment for those in want of employment has been established. The vicar of the parish used to attach most importance to its dispensary, but this has been closed.

S. Mary's is a sister parish in morethan name. There are a few differences in its prevailing characteristics, inasmuch as there is a slightly but very slightly larger admixture of a better-off class, and the bad area is represented, not by a Great Pearl Street, but by the comparatively simple problem of Parliament Court. There are thus many fewer of those great sources of local difficulty in administration, the "furnished rooms", and there are no common-lodging- houses, except one for Jews . The proportion of Jews too in the parish is not only not so large but is not increasing at the same rapid rate. But allowing for these differences

the general character of the work in the two parishes is very similar. In both we find the same concentration of purpose on the inner workings of the parish; the same devotion; and perhaps one may add without unfairness, the same mediocrity.

In the parent parish of Spitalfields (Christchurch), we find every difficulty of S.Stephen's exaggerated, mainly because it is larger but also to some extent because the parish is proportionately a greater sink of impoverished and degraded humanity than the smaller northern area., and in Dorset Street and its adjacent courts, in spite of the fact that it is being gradually encircled by Jewish quarters we find the blackest of all black spots in the whole of the Whitechapel district. The exceptional difficulty presented by such parishes as these deserves notice, and it is due, not only to the hopeless irresponsiveness of the great bulk of the Gentile population, but also to the increasing congestion, when any clearance is affected, of a people differing not only in religion, but also forthe most part in race., and in tongue.

The most important structural changes that have taken place in the parish have been already alluded to in the practical rebuilding of Flower and Dean St. andof Thrawl St. Ten years ago these rivalled Dorset St. in notoriety, but now, although three or four of the old houses with their old class of occupants remain, the streets are lined with block dwellings and are entirely Jewish. Some of the buildings have been put up by Messrs. Davis, a firm that has been amongst the most active in profiting by the great local demand for housing accommodation, and has an evil notoriety in the district for the unsatisfactory character of its buildings. But they are constantly putting them up, and the normal tendencies towards congestion in the district have been accentuated by the great building activity of this firm. There is a special grudge against them as regards the area north of George St. between Flower and

Dean St. and Thrawl St. as had it not been for their promptitude and for the mistake of a member of the L.C.C. this particular area would have been secured as an open space. The southern end of George Street remains as it was: a row of houses mainly let out in furnished rooms, and harbouring a very shady population.

Although the church is the centre of a large scheme of activities, I do not think that it has been an important local influence. The late Bishop Billing was succeeded some ten years ago by Mr. Scott who devoted a large share of his time to the work of the local Boards and had a reputation for liking to rule things in the parish. But he was a narrow and jealous man, and eventually resigned every post he held with unexplained suddenness and left the district in a way that, to use a euphemism, was unhelpful to the church. He has been succeeded by a man who is concentrating his efforts on the internal work, like his colleagues in S. Mary and S. Stephen's. He is capable and energetic, and has the reputation of being a good organizer. He may make things "hum" a little but he has no power to stir people deeply: he is Parry of Bromley over again, with more temper and less unction: his parish is his business, and he will probably secure for it a formal success.

Except in the size of the operations there is very little to differentiate what is being done from the work in S. Stephen's. There is a nurse; the work with the Jews is perhaps a little more liberally devised; and the large girls' club deserves special notice. Mr. Davies is described as a strict administrator of charity, but he is an opponent of Vallance's policy on the Guardians, saying that it lacks courage and a willingness to take the trouble in investigation that its proper execution demands. Mr. D. nevertheless condemns doles, and it is significant of the class of people with whom he has largely to deal and of the difficulty of

his parochial task. that the Sunday afternoon mission service, largely attended by men and women should be described as the most interesting service that is held. It is forthe destitute, and at its close each person "receives a piece of bread and a cup of coffee". Of the class of person who goes to these and similar services in the district, it is futile to ask "Shall man serve God for naught?", but it is a more serious question as to whether the Church is justified, absolutely without discrimination, in these ways to make mere existence, often harmful existence, possible. The curate of Mr. Scott's who started these or very similar services, was a man of quite phenomenal clerical vulgarity.

A well-managed but badly located Church Army Labour Home for Boys is situated in this parish. The boys come from all over London and one is inclined to ask with Baxter why in the world it should have been placed in Spitalfields? The influence inside however is excellent as far as it goes. There is the double weakness in management that the boys are not kept long enough, and not looked after when they leave.

V. Whitechapel (St. Jude's).

St. Jude's is a small parish cut off from S. Mary's, Whitechapel. At the time of Canon Barnett's resignation of the living it was an opinion shared by many that the best plan would have been to convert the district again into one worked from the parent parish. There is a small Christian population, estimated by Mr. Bayne at 2000, but more than half of these live in the Victoria Home, in Wildermuth's new lodging house in Wentworth St. and in the two very bad houses of the same kind in George Yard. Apart from the Jews and the common lodging house population the only parishioners that the district naturally furnishes are found in College Buildings and S. George's House. In addition, there are a few resident assistants at Venables, and one or two others scattered about, and there is the imported population of about 50 students living at Wadham and Balliol Houses,

and the Residents at Toynbee Hall. But all this hardly makes a parish as London parishes go, and the boldest as well as the most appropriate step would have been to have re-merged S. Jude's in S. Mary's. No attempts are made at the conversion of the Jews, a policy that the present Vicar hardly feels to be logical for a churchman, but which is traditional for the parish. Parish activities at the present time have no particular importance, perhaps the most distinctive thing being the Worhip Hour, for many years run by Mrs. Barnett, and still to a certain extent under her supervision. The Vicar is a good churchman and a great bibliophile, but he is the worst chairman of a committee that I have ever sat under, and lacks all practical genius. He is a man of fragile build and ought not to be in Whitechapel.

The only other centres of religious activity in the parish are the moribund Baptist chapel in Commercial St. and the missionary or evangelistic work carried on inside the Victoria Home. The latter place is frequented by an abnormal number of cadgers, but both in its appointments and in its influences is far superior to the ordinary "doss-house".

As, during the last 25 years, the church has been best known because Canon Barnett was the incumbent, so at the present time the district is best known because of the chance localization within its borders of Toynbee Hall, of which Canon Barnett remains the Warden. ToynbeeHall is the parent "Settlement", and was the outcome of many influences working in the public mind in the early eighties. It was started in '84, and the distinguishing characteristics were: the provision of new and well-directed opportunities to University men for undertaking some kind of social service, and of learning the needs of industrial neighbourhoods; the corporate dissociation from any denomination and any political party; and, as a residential club, the self-supporting basis on which it was founded.

Just as Barnett focussed the impulses of '83 and '84, so ever since he has been the chief personal centre of the work of the Settlement. In Mrs. Barnett he has had an admirable helper--as ready with suggestion as himself;as bold in initiative; as keen and determined to see things carried through; and with an unceasing watchfulness for him. In my interview with Baxter I find that I did not mention Mrs. Barnett, but the two cannot really be dissociated. In many essentials they are different, but in the active and public manifestations of their lives, they are complementary the one to the other.

A

It is not easy to say what T.H. may be regarded as having accomplished, but somewhat inadvertently it has I think had a wider outside effect than its promoters ever anticipated. I am not referring at the moment to the fact that it has been, with differences settled by the standpoint of promoters or by the particular needs of other localities,greatly imitated, but rather to the fact that it seems to have re-emphasised to a large outside public the claims of certain old and valuable ideas. In its essence I do not think that there is anything very new in the fundamental principles adopted, but the form in which they were set took hold of the public mind and people began to think that some new and startling discovery in the way to meet social obligations had been made. But really Toynbee Hall is just a new phase " of the oldest forms of neighbourliness and goodwill"and to quote again from the 13th Report "The healthy atmosphere of the Settlement life is found in the spontaneous and almost unconscious expression of the simplest forms of civic duty". It has earned this interpretation by a large outside public, by the genuine activity that has prevailed within its own borders, and I am sometimes inclined to think that the fact that it has made many people in many parts of the world try to interpret it is perhaps its greatest achievement. For many people the ideas

associated with this Whitechapel Settlement have become a new and genuine impulse. The diffusion of the ideas conveyed in the word Settlement has not been without its own moral value in the district itself, and a good many people doing good work in the Tower Hamlets would say that Toynbee Hall has exercised a moral and practical suggestiveness in their lives, and not infrequently it has started them in the work they have undertaken.

These are forms of indirect influence, and most,(apart from the extreme partisan, such as the ardent socialist who once described the place as "rose-water for the plague" or the crusted tory who has been known to think of the place as a "hot-bed of Socialism"!) admit its reality and value, while a good many would doubtless exaggerate its importance. Its direct influence, as interpreted by the things that it does have been fairly often described, and fall into into the general headings of social, philanthropic, recreative and educational activity. In various ways too the place as is well known co-operates in the "local government" of London. The following extract from the 12th Report gives a general idea of the kind of things that it has touched or initiated:--

> In the expansion and prolongation through clubs and classes of some of the best phases of elementary school life; in the bold acceptance of the view that the best and most beautiful in Literature and in Art have to be offered and made known in order to be loved and preferred by "the less educated and the less cultured"; in the discovery of the advantages and possibilities of co-operative travelling on a club basis; in the initiation of the Cadet movement, among working lads; in the recognition of boxing as a manly sport to be fostered among manly young East Londoners, and in the resistance to its relegation to the back yard of the public-house, with its attendant evils of professionalism and too much strong drink; in the frank avowal of the worth of our characteristic labour organizations and in the rejection of the undue class bias sometimes shown by them; in the demonstration that political life is something broader than the interests of a party and religion deeper than a creed—in these and in many other ways Toynbee Hall, by the affectionate help of many hundreds of men and women, has created a tradition that has become symbolical to many thousands of a new form of corporate life—rational, sympathetic and vigorous.

On the whole the temptation to start new schemes has been avoided and the policy has been followed with fair consistency, of trying to work in with agencies already in the field that needed help such as the Childrens' C. Holiday Fund. It has never been a direct centre of charity all work of this kind, and there has been a good deal at one time or another , having been done with the C.O.S. the S. R. D. or some special fund such as the Mansion House Committee.

It is on the educational work of the place that a good deal of attention has focussed, and the part it plays in the general scheme of operations(in a place that has no scheme!) has been a good deal misunderstood. It is admitted perhaps by most at the Settlement that education in the widest sense lies at the bottom of most social questions, but it by no means follows that the best energies of the place have been given to its direct advancement. On analysis of the work undertaken by the men in the house at any given time, ~~it would~~ I have ~~been nearly~~ always found that the opposite was the case. There is a little "tall talk" in the following extract from the Seventh Report, but it gives the generally accepted notion as to the part that education ought to fill in the work, and the ends that it ought to be made to serve:--

> Education at Toynbee Hall has then been steadily regarded as a means rather than as an end. It must not give simply the pleasure of a new interest, nor merely increase market value. Be it to school-teacher, clerk, mechanic, or shopkeeper, it must come as an aid in life, bringing the new sense of power which comes from persistent mental application, teaching lessons of greater patience, reverence and humility, and helping towards the exercise of truer judgment. The Council is glad to think that the education given at Toynbee Hall comes to an increasing number of its students as a stimulus to social service. It is because of this that the Settlement has been justified in attracting to itself a large body of students, many of whom are among the well-to-do of East London. Imperative as are the claims of the materially indigent, there is a tendency now-a-days to over-estimate them, both among politicians and social reformers. Not only is there frequently more sadness and loneliness in life among those who are never "in poverty" than among many of the "very poor." It is also to be

~~it~~ for which I am hardly responsible!

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borne in mind, that, as a general rule, influence for good or evil corresponds roughly to material position. It is not easy to over-estimate the opportunities possessed, for instance, by the school teacher, the employer, and the highly skilled and intelligent working-class leader. Education acquired by them is worth more to the world than that acquired by those whose first needs seem to be material rather than intellectual or moral. True knowledge is thrice blessed—to the giver, to the learner, and to those with whom the learner works and lives. In much social work there is ample room for that economy of effort which can be best secured through the agency of those who are, or may become, themselves the greatest centres for good.

It must be remembered, too, that in the East End a wide-spread demand for education of a serious and continuous character can hardly be said to exist. The places where the popular lecture or the debate will attract, are probably a hundred times as numerous as those where a course of lectures or a reading-party will succeed. And this attitude of intellectual indifference, however much to be regretted, is not surprising. Three changes at least are needed before it will be altered: often, improved conditions of life, more often greater leisure, but perhaps equally often a willingness to make a better use of the leisure that is possessed.

Indeed, our educational work largely represents an endeavour to create rather than to meet a demand. It is for this reason that classes in literature and history, in moral and physical science, have been arranged; why modern languages have been taught as vehicles of thought and not of commercial correspondence; why shorthand has almost ceased to appear on our list of classes, and why such subjects as book-keeping, commercial geography, and mensuration have always been absent. The attempt is made rather to give education that is formative of character, education that, in an age when political and social responsibilities are tending rapidly to increase, will help each individual to meet them well, to think for himself, and, in these days of social movement and of partisanship, to see through the froth of propagandism to the deep waters of social life beneath.

At the time of the issue of the last report, 92 Residents had passed through the house, and, while all had stayed at least three months, or they would not have been elected as residents at all, 3 others had been in the house several years, and the average "life" of a resident has been found to be something under two years. The men living in the house make a sort of personal nucleus for most that goes on, and their time, together with that of the Associates and other helpers, makes an imposing aggregate offered to the neighbourhood. Some of it has been wasted, doubtlessly, but much of it has been well-spent, and on the other hand, while much has been given, much has been gained from the lessons that East London has had to teach.

Though the place has been useful, it is of course just a drop in the ocean, and it is probable that Whitechapel alone among the Tower Hamlets could absorb a dozen Toynbee Halls and still leave the strong current of its life to all appearance almost unaffected.

Note:-- Among the men who have lived there, have been Churchmen, Nonconformists, Roman Catholics, Jews, and Agnostics; Conservatives, Liberal Unionists, Radicals, and those are indifferent. All these classes are I think, represented at the present time, except the Roman Catholics, and to the political enumeration I ought to have added Socialists. The balance of political opinion has always been "progressive" in local politics, and much more evenly divided in imperial politics. There has too always been a considerable element of those who don't take any interest in current party politics of any kind.

VI. Mile End New Town.

To the East of Spitalfields lies the Hamlet of Mile End New Town, divided into the two parishesof All Saints and S. Olave's. The former is the least Jewish and the least crowded of any in Whitechapel with the possible exception of S. Paul's. The Jews are estimated by the vicar at 2500 out of 6000. He is a conversionist of the most active type, and the strength of his logical position is stated in the following extract from his circular:--"Either Christ came to the world to save it or He did not.There is no alternative. If He did , we must tell the world of it. If He did not then we have made a lamentable mistake. We believe he did. And we believe that it is our duty to convert the world, whether others help us or not" On this basis he has adopted what he calls "extraordinary methods", and was the first to start a parish medical dispensary for the Jews. He is cordially disliked by their leaders in consequence through his action and that of imitators the Jews are starting a Dispensary of their own. There is no reason to suppose, however, that Mr. Rust is proving a successful worker amongthe Jews. He is a man somewhat of the Rector of Spitalfields type, with less capacity and perhaps more conceit. Baxter has gauged him rightly. His actual church work is successful, but he has a much more amenable parish to deal with than Mr. Davies. The day schools are large, but the Sunday School suffers from local competition. The visiting in the parish is incompletely done. He is not a very important person although he thinks he is.

In S. Olave's we have in Mr. Bourchier one of the rare cases of frankly admitted failure. The church is here hopelessly handicapped by the Jewish element which it makes no attempt to touch, and dwarfed by the wealthier and more active centre of work carried on under the direction of Mr. Montague. Mr Bourchier is not inactive among his own people but there are only 600 of them. The worst thing against him is perhaps the fact that he

lives away from his parish, but it should be added that he does this forthe sake not of himself but of his wife and children. He has "the usual things"but all on a very small scale, and he can't abide a converted Jew.So, unless prodded by ecclesiastical opinion, he leaves them all alone. The interview throws a good deal of light on the possible differences between professional and private opinion even in clerical minds.

In the whole of Mile End however the largest and most important centre of philanthropic and missionary activity is that carried on under the direction of Mr. Montague. Starting under "Ragged School" motives some 50 years ago, it has grown into an extensive and well-supported centre of social activity of many kinds. There are two centres, one inAlbert St. and the other in King Edward St., and at both there are large and well appointed blocks of buildings. In the former there are the King Edward Institute and Schools, and in the latter the King Edward Ragged Schools and Christian Mission, with free circulating library, men's reading room and class rooms. There is a church membership of about 160, and very large Sunday Schools, but perhaps the main part of the work is rather charitable and educational than religious. There is an excellent gymnasium and large class rooms in which a certain amount of technical instruction is carried on, and there are no fewer than 36 bible classes.The income is about £3000 a year, and although Mr. M. works with some care in the cases actually relieved and reports them to the C.O.S. (on condition that the lists are not shown to the clergy!)it is clear from the accounts that large sums are spent in eleemosynary work that would not come under the head of ordinary relief, such as the dinners to children and old people; Xmas dinners and treats; and the payments for sending people to the country.Under the various headings that would come under "charity" about £814(or about £710 nett) is spent, in addition to £269 for the up-keep of the Pitsea Holiday Home. These amounts by no means

exhaust the material attractions connected with the work, andthe amounts received in fees of all kinds is ridiculously small. Although therefore there is a great deal of what may be called bribery there is a vast amount of admirable work done in a wholesome way andthe balance of effect on the neighbourhood is I believe, beneficial. Very active visiting is carried on, and this probably makes at least for cleanliness.It is worth noting that "whitewash brushes and pails are lent and materials given to poor people, to cleanse the walls and ceilings of their rooms" .

In Underwood St. is a large R.C. church of which details are still wanting,but it is known as an active centre of R.C. work and when visited was attended by a considerable congregation. It is certain that the numbers would have been affected by the local incursion of the Jews,as their arrival has been followed bythe thinning of the large colony of Irish that was formerly a marked feature of Mile End New Town. It is by their departure that the otherwise deteriorating effect of the Jews from the point of view of sanitation has been to some extent counteracted; they were a dirty and noisy set.

Trinity Congregational Church is becoming for the moment under a new and successful minister a fairly active centre of Nonconformity, but local conditions are hopelessly against any permanent resuscitation, and there is even now talk of the removal of the church to the suburbs.The congregation is said to come for the most part from the direction of Bethnal Green. This church had at one time the minister who is said to have been the suject of Matthew Arnold's beautiful sonnet "East London".I knew his successor on a school management committee -- a mild young man who from the present minister's account nearly killed the cause.

In Old Montague St. is a hall belonging to the London City Mission and used partly for their work here among the Jews, and partly as the head quarters of their Common Lodging House crusade. In addition to the services which are held in the houses, a free breafast is given every Sunday morning to the destitute who have been given tickets in the streets the evening before or early the same morning. Needless to say that the hall is crowded. Mr. Pateman, the Superintendent, is a genuine believer in the work and himself had a good deal to do with its initiation. Without being watched it is difficult to say whether good or harm is being done. It depends on whether the good influences of kindly people are sufficiently strong to counteract the normally bad effects of charity that is necessarily indiscriminate. The services at the lodging houses themselves are said to be welcomed, but it is admitted that the actual response is disappointing. The periodical invasion of the houses by people of another class whomust at least be regarded as friends who mean well, must have a certain value of its own.

There is a very similar work undertaken by the Artillery Lane Mission, in connexion with which a very courageous and faithful old lady, Mrs. Finn, has been seen. The work is very similar to that of Mr. Pateman, with the Sunday Morning breakfast to the destitute not omitted. There is therefore the same fear lest a thoroughly lax form of charity may have its risks not properly guarded against, even if they are recognized. It is a heavy responsibility that is incurred by those who facilitate the existence at large of the unfit, and those of this district who take advantage of facilities thus offered are admittedly amongst the unfittest that the community can show.

A similarly dangerous outcome of kind but perhaps not very far-sighted people is seen in the free R.C. shelter in Crispin St. Of this large institution we have no direct information but

I have on scores of afternoons seen the sad crowd of applicants, the men at their gate and the women at theirs, waiting for the time of admission. I have sometimes watched the actual process, and there has seemed to be some principle of selection followed. A friend who has lately been over the place tells me however that all are made welcome, who are not drunk and whom the place will hold. The building is a large one, but I do not know the number of beds. It is said to be admirably kept, and for a certain no. of those who go attempts are made to find employment. The listless crowd that gathers day by day, sometimes beginning to assemble quite early in the afternoon, makes, I think, for the condemnation of the place. There is a small part of the building in which a better class of lodger is accepted, and allowed to stay on for a short time on payment of 6/- a week.

VII

Whitechapel S. Mary's is a recognized centre of evangelical churchmanship, but from the days of Mr. Robinson, with his devotion of purpose and narrowness of aim, and Mr. Sanders with his activity on local boards, his capable organizing, his apparent strength and real weakness, and his rather low standard of success, to the present Rector I do not think that the church has been a very important influence in the neighbourhood. Like the parish church of Spitalfields it is the centre of an elaborate organization, but policy is both timid and narrow. The present vicar would be quite powerless if unsupported by the Establishment, and it is a sign of the weakness of Evangelicalism that he should be singled out to fill a church that is so prominent in the church world as is that of Whitechapel. The Christian population is almost exclusively composed of a declining number of shop-keepers and the uneliminated low-class poor. The Jews are the increasingly important factor, and among these a good deal of missionary work is attempted. There is a considerable staff of parish workers, and a considerable amount of mission work of one kind or another is carried on, in addition to the customary social and philanthropic undertakings. A Loan Club desrves notice owing to its success. On the basis of £100 borrowed and since repaid, contributions of £1409 were received; loans of £1753 were granted, and the greater part having been repaid, the year '96 closed with £1310 in hand. The experiment seems to be somewhat on the lines of the People's Banks about which a good deal is being heard.

There are several chapels in the parish but they are either moribund or they draw their people from a distance and have no real connexion with the district. The congregational chapel in the Whitechapel Rd. seems to be in much the same condition as that in Hanbury St. It has 104 members. In

port. [redacted] while men are in the church, the unevangelized

In Great Alie St. is a fairly strong centre of the Strict Particular Baptists, with 93 members and a considerably larger congregation. But the people almost exclusively come from a distance, some from a very wide area. In Little Alie St. is a moribund Baptist chapel, and of this we may read the history in the statement of the Sunday School supt.: "Yeare ago this and the chapels in Great Alie St and Commercial Street were full". The change is put down to the influx of the Jews.[x]

In much the same way wrongly placed, in view of present conditions, we find the German Lutheran Chapel in Little Alie St. and the German Roman Catholic Church in Union St.[*] Both of these however are more flourishing, and the R. C. church especially draws to itself from a wide area a crowded congregation. Both of these places have schools, that of the Lutheran Church deriving a good deal of its attractiveness from the fact that instruction is given both in German and English, and thus both languages are learnt. At the R. C. church is a large club of men, with 3 or 400 members, run on free and easy catholic lines and affording a strong and attractive social and religious bond to its members. They drink beer, attend mass, welcome their lady friends in the evenings, are lectured by their priest(a very good fellow), and have dramatic performances in the course of a Sunday, in a way that would make the Rector of Whitechapel's hair stand on end.

[x] The genuineness of the religious motive that secures the permanency of these as of all other eclectic congregations deserves notice. There may be a few pensioners attached by the help they secure, and traditional connexion doubtlessly has to be allowed for, but on the whole these centres of worship are proofs of a reality of religious belief that the most crowded mission hall, with the Bible so rarely detached from form of bread and butter, almost always fails to afford.

[*] p.42.

port. [redacted] while men are in the church, the uncompromising

In this parish are also situated the George Yard Mission and Ragged Schools under the superintendence of Mr. George Holland. In their superintendent they have one of the traditional figures of Whitechapel, and in the work the district has a somewhat out-of-date scheme of operations. There is much ordinary mission work, and there is some good work done in preparing girls for service. But there is a tradition of bribery about the place that it is very difficult to get away from, and in the schools there is that premium secured by the "ragged" and uncared for appearance that makes a permanent barrier to progress. It would be much better if the day-schools could be closed, and the children drafted to some Board school. The work is very analogous to that of Mr. Montague in Mile End New Town, but is less liberally conceived, and what may be called the traditions of the ragged school have clung more tenaciously to the Whitechapel centre. Every one holds Mr. Holland in the highest esteem, and the only criticism possible as to the methods he sanctions. It is ~~xxxxxxx~~ too late to expect any change, but it would probably be better for the district if Mr. Holland would at once suspend everything that he is doing except the training of girls, and, since he is a man of very kindly and venerable face, simply show himself in the streets. For when he goes he will be greatly missed, and he is a constant reminder of the great and prolonged devotion of a good man.

port, [redacted] while men are in the church. the uncompromising

In S. Mark's we find the church almost entirely surrounded by a Jewish population, and , apart from missionary work among them, little to justify its separate existence. In the schools and in the good choral rendering of the services, we find the two sole items that can be regarded as satisfactory. In view of the staffing of the church the idea that it can have any important local influence becomes either pathetic or absurd. Both the vicar and the senior curate ought to be superannuated, and the other curate is a converted Jew, whose work seems ineffective except with a poor class that can be bribed. And effectiveness of that kind ought to be described as failure. In so many respects the clergy have to be illogical and inconsistent in their action, and different forms of what Sidgwick calls "clerical ~~mm~~veracity" honeycomb the church to such an extent that the conscience of "the plain man" is troubled, and either disruption or reform must one thinks follow before many years have passed. In this matter of the Jews, however, we find many examples of clerical consistency, and men like little Rust acting as it were under marching orders, behaving with all the intolerance and narrowness that the logic of their position demands, and attacking the problem with determination. But with a man like Mr. Davenport we find a quite different attitude. He knows quite well that he ought to try to convert his neighbours, and so he has a Jewish convert curate. But on the other hand he wants to be friends with his neighbours, so he appeared to me to hold himself somewhat aloof from what his own curate was doing, and to do his best to be liked by everybody while the latter did the necessary minimum of proselytising and making ill-feeling. Of course Mr. D. is old, out of health, ineffective and weak, but I feel sure that if it were not for the pressure of an outside opinion he would send his Jewish curate to Jericho and live in quiet (perhaps indolent) peace with all men. But, quite apart from poor old Davenport

port, [redacted] while men are in the church, the uncompromising attitude of men like Rust or Harry Wilson, is more consistent than the flabby catholicity and invertebrate theology that leaves the Jew alone. But while men have to accept the 39 Articles [redacted] I suppose a certain amount of forced interpretation and of lying, both in action and in utterance, is inevitable.

In Great Prescot St. we have the R.C. church of the English Martyrs, serving a large parish and including some 5000 R.Cs. The people are mainly "dockers and tailors" and include the large Irish colony that flourishes in the South Ward of Whitechapel. There is a large day-school. The priests are paid practically nothing and they "almost live among" the people. No relief is given by them directly, but a branch of the Catholic Social Union with the Dowager Duchess of Newcastle at its head is established near, and, although under the direct control of the Cardinal, works closely in with the local church. There is a wide-spread feeling that through its agency a large amount of relief is distributed, and in spite of Father Donnelly's disclaimer this is probably the case. About 1000 people are said to go to the masses on Sunday morning, a striking contrast, even when allowance is made for the much wider area covered, to the miserable handfull that Mr. Davenport is able to bribe to morning service.

Gap's Mission in Leman St. is a small affair, working chiefly among women, girls and children.

In the last Whitechapel parish -- S. Paul's, we get almost away from the Jews, and down to the river, for almost the whole of the district covered lies below the Cable St. line, and at least one important street lies tucked away to the south-east of the S. Katharine's Docks themselves. The parish may be said to have started as "The Floating Episcopal Church", and when the river became so crowded that room could no longer be provided for a vessel permanently moored for this purpose, S. Paul's Church in Dock St. was built, and the parish as we know it to-day was soon afterwards legally created. The population is largely made up of riverside workers and carmen, and the large railway depots take a considerable number of the people, while, as in the other parts of the district, the proximity of the City is important both for male and female workers. There are several large blocks of dwellings in the parish, and the greater part of the people is thus housed. One of these blocks has a bad name for roughness, but the extremely bad name given to it by the present incumbent is, I suspect, coloured by the fact that it is said to be a particularly successful field for the proselytizing energy of the Dowager Duchess of Newcastle. The best off section of the parish is connected with Hoare's Brewery which is located in the district, and the heads of which are liberal supporters of the church.

The late vicar had been there for many years, and was well known in the district. During my own time however he was mainly a tradition, and had ceased his more active career. This would seem, according to Mr. Parry, to have largely expended itself, quâ parson in the erection of buildings, and in this he was certainly successful, as the Schools and the mission-room block in Wellclose Square bear witness. Of strictly parochial activity however there seems to have been but little in recent years, and the contrast between the last report of Mr. Greatorex and his successor's description of the parish gives much food for reflexion on the value of the independ-

ent witness of some of the clergy as to the work they accomplish.
The numerical form of much of the report, in itself excites suspicion but such a statement as that on page 12 which states that the Church Services have been "well-attended and appreciated" during the past year, is difficult to passby in the face of what Mr. Parry tells us, and there is a no less glaring inconsistency between the energetic visiting described and the "virgin soil" which Mr. Parry says that he finds, and which, with perhaps unsonsciously severe criticism on the active parochialism of his brother in Bromley, he mentions as a possible explanation of the fact that he finds the people in Whitechapel so much more responsive than those he had been working among in the parish further east. The form of the report is perhaps not due to Mr. Greatorex, however, and if we could trace its authorship we should probably find that Dr. Jephcott was mainly responsible for it. I do not know this gentleman myself, but have often heard his name in connexion with the working of the local committee of the C.H.F. and complaints of the unscupulous way in which he did his share of the work. One fact that I remember is his selection , not of the children who most needed the holiday, but of those who composed the choir at S. Paul's! It would appear that the perfectly honest and unbiassed co-operation of the great bulk of the clergy with such a fund as the C. H. F. is the exception in the Tower Hamlets, and perhaps the severest things that I have heard, and the most generally adverse opinion of them, used to come from a strong churchman who had many friends among them, but whose work brought him into constant contact with them in conexion with the working of this particular fund. The strain of working honestly in accordance with the constitution of the society was generally too much for them, and they lapsed constantly into biassed selections of the children they tried to send away. Of course this bias is analogous to that constantly shown in the administration of their charity, and in the working of their clubs and much of their social work. But in the

latter cases they may be quite right. They often deliberately offer special privileges of one kind or another to those connected with their church thinking this to be necessary and the wisest plan. But they are well within their rights in so doing, and those who think otherwise can do no more than think the policy inexpedient. But it is different with the C.H.F. In this case the parson is deliberately accepting the help of an outside society, and using its funds, and honesty ought to compel them to help in its administration in accordance with its rules, and undenominational and kindly objects. And it is just this that they constantly fail to do, Dr. Jephcott being one of the most flagrant offenders. He had been curate to Mr. Greatorx for some years.

Of Mr. Parry we know little, but there is every reason to expect that he will reproduce in Whitechapel the same kind of success that his brother is meeting with in Bromley. I should suspect its lasting value, and do not see, in as far as one can interpret it through the incumbents of the two parishes, how it can do much to inspire any real generosity of spirit, or raise the people to a higher level than that to which their own instincts of neighbourliness and friendliness prompt. Both men seem to be cursed by an exclusive and selfish parochialism and not to have an ounce of chivalry between them. But they work hard, and are capable organizers.

In S. Paul's the creche and the little hospital for 7 sick children deserve notice. There are also large schools.

There is a grotesque mission to Jews carried on in Wellclose Square by people whose honesty Baxter was led by his visit to suspect.

At the Old Mahogany Bar is one of the centres of the East London Wesleyan Mission. It appears to be a centre of work among children, of only moderately successful mission services, and of a Medical Mission, [redacted] unwise charity. But of the details of the work here we have little information. Mr. Bolton Smart, a lay parson attached to the mission and one of its best known workers is at present stationed here.

In the whole of Whitechapel there is no parson of mark. Non- 30
conformity is weak everywhere, and among the clergy, while there are capable and vigorous men like Davies and Rust; good men like Draper and Allen; there is also the badly placed man, in Bayne (except that he is fairly tolerant of and quite friendly to Toynbee Hall); the genial absentee failure, in Bourchier; and the man who ought to be superannuated in Davenport. Take them all in all and I think one has to admit that the Establishment is but indifferently well serve d in Whitechapel.

VIII

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Of the five Stepney parishes that are included in our districts 7 and 8 that of S. Augustine's is by far the most important and the most interesting, and in its incumbent it possesses one of the best known parsons in the Tower Hamlets.The parish has all the characteristics of Whitechapel and is in fact on its bordrrs. But though to a great extent Judaized, and though a man of ordinary energy would probably fail to discover that he had any Christian population at all, Mr. Harry Wilson succeeds in making it the centre of a most active bit of church work. He is one of the extreme High churchmen and the services are of the highest and most advanced kind -- what Mr. Kelly of Hoxton would describe as "quite tip-top" and that the more serious minded low-churchman would say meant "playing with Rome". Mr Wilson has been there 14 years and , finding the parish stagnant, has raised it to its present level of great activity. Some of the figures are certainly remarkable, such as the increase of the communicants ~~from~~ at Easter from 25 to366, and the offertories from£45 to £263. The buzz and hum of the parish show what a keen man and a large staff of vigorous workers, tremendous energy, uncompromising churchmanship,and a good deal of sensation can accomplish under circumstances apparently the most adverse. There are any number of societies, and, as Baxter says, "all organizations are of course run on the strictest church lines". Mr. Wilson's keenness and care for the children is brought out in the interview, and it is in Mr. Wilson that the Church candidates for the L.S.B. always find their most strenuous supporters. He throws himself into the fight heart and soul, and on the two last occasions has even sought to educate the constituency by public magic-lantern shows thrown on the back of the church premises in Parfett Street. Mr. Wilson certainly knows how to fight. And in his own work we see the same solicitude for the young, and he, like Ingram, is alive to the supreme importance of including in the parish organization an unbroken series of organizations by which boys and girls can be provided for and the

great risk of leakage be lessened. He is especially insistent on this in connexion with temperance work: "Temperance work is 'the first step'; until people take the pledge you can do nothing with them. The secret of successful temperance work is ('Push this, oh! push this all you can') that the children should have other places to go to when they leave the Band of Hope."

As at S. Peter's, and all other really advanced centres of Anglicanism, we find that the practice of confession is common, it being stated that 9 out of 10 of the communicants observe it.

Mr. Wilson is one of the men who can raise money, and about £300 a year goes in charity. Besides, the various social agencies are well supported, and the question arises as to how far the fundamental object of making church men of his people is being realized. The social attractiveness of the workers and of the clergy house is a reality, and an attractive picture is drawn of the way in which the church is made to focuss much of the life of the church section of the parish. But, as Baxter says, "how far the church is filled by definite religious ardour, how far by all this social bribery it is impossible to say, but it is significant that the Report for '96 acknowledges the receipt of £464 for "Treats", and the list of Xmas festivities shows that the month of January is pretty full". The fact seems to be that Mr. Wilson and those working with him "have got a very firm hold of from 400 to 600 East-Enders drawn from his own and other parishes, but the influence is due much more to personal and social causes than to anyreal belief in the doctrine that is taught." (Baxter, Bk. 42, p. 31.)

In this parish is situated the head quarters of the mission work of "The Rosenthal Fund". This is a high church mission forthe conversion of the Jews; is under the Rev. Michael Rosenthal, himself a converted Rabbi, and now a priest of the Church of England, and is staffed by 8 additional lay workers; and is admittedly one of the most successful, perhaps the only successful centre of work among

the Jews. But the penalty that has to be paid for success is illustrated by the fact that Mr. Rosenthal never leaves his house alone, and that, when walking he is ~~alone~~ in Jewish quarters, he is always accompanied by a male companion, so bitter is the feeling that he - a Rabbi of old -- should be engaged in this work. It is stated that the congregation of baptized Jews meeting at the mission hall in Commercial Road is the only one in Christendom. There is a communicants roll of 300, but it is stated that there are many other Jewish Xtians in London attached to other churches. In a society called the Hebrew Guild of Intercession there are 1700 or 1800 members who are Xtian Jews or Jewesses, but these are scattered over and worshipping in a wide area. There is an Orphanage and a few other agencies, religious and social, connected with the mission. The charity is chiefly required to meet the cases of hardship that are apt to follow in this, as in other kinds of missionary work, when individuals leaving their old faith, find themselves boycotted by the members of the community that they have deserted. Relief of all kinds including the cost of the Orphanage (£239) amounts to between £1200 and £1300, and the total income of the Fund to nearly £3000.

The Roman Catholic German Church in Union St. should have been mentioned here instead of in St. Mary's, as it is just in the borders of Stepney. The bitter complaints of Father Verres of the hatred of the Xtians by the Jews, and of the petty persecutions in which they are said to indulge are, so far as I know, exceptional, and although no explanation offers as to why Father Verres' people should suffer more than anyone else, it is probable that there is some explanation that we have not discovered, or that the complaints themselves are exaggerated.

St Philip's lies to the East of St. Augistine's, and includes the block of comparatively well-to-do streets lying to the south of the London Hospital. The Jews are coming in in large numbers, but are stated by Mr. Vatcher not to be driving out the church-going

section of the parish. No explanation is offered however of this phenomenon, and there are general groundsfor supposing that the Judaizing process will go on in this parish as elsewhere in the neighbourhood. The proximity of the London Hospital may do something to arrest the change, as there is a local demand for lodgings for the students and the place must itself offer a considerable field for employment. On the whole however, the Jews are I think bound to come in. I knew a man who had a house close to the Vatchers, and who tried in vain to get the landlord to keep the house in order. But he could hardly be induced to spend a penny, and the reason was that Jewish tenants were waiting to step in, who would pay as high or even a higher rent, and make no fuss about painting etc. Socially the district is already going down, and there is a certain pathos in the thought that Mr. Vatcher's beautiful church, which he hopes will become the "Cathedral of East London" is probably doomed to be surrounded by a largely preponderating Jewish population. Green, the historian, was at one time working here, either as vicar or curate, I forget which.

What may be called the parish policy is interesting, and unusual and seems to bear some analogy to that of Dr. Gwyther in the Beaconsfield Buildings: "Here is a beautiful church, and there are a good many things besides going on. They are for you, if you like to avail yourselves ofthem. But I am not going to ask you to do me the favour to come to church or to join my clubs, or to do anything else. Take them or leave them. If you come you will be very welcome, but, confound you, you will have to do as I think best. I am not going to have any humbug here and no sham democracy." I think that is something like it, and it is the same with the charity. The East End Emigration Fund that hasits head-quarters here is the best and most strictly managed in the East End, and Captain Gretton, like Vatcher, is not prepared to stand any nonsense. But he is less crotchety than the parson. The latter is given to temper, is obstinate and generous, Mrs. Vatcher is by far the saner, stronger and more equable of the

two.

The men who started the Sidney Club were Munn and Cyril Jackson. and Vatcher's strength and weakness are alike illustrated in its history. They deliberately took up boxing in the club, thinking that it was too good a sport to be left to professionalism and the public-house, and it has always had a great reputation for its good boxers. When professionalism crept in Vatcher took fright, and his fears were quickened by his churchmanship, as the Toynbee men were of course runningthe club on strictly unsectarian lines.The club has existed for about 12 years and I believe that it is still the boast of its members that tempers have never been lost in its ring. It has for many years been affiliated to the Amateur Boxing Association, and professionalism at once disqualifies for membership.

Local nonconformist respectability attends at the Wycliff Congregational Chapel, of which the Minister, Mr. Sissons, seems to be rather a starchy person, and, although increasing his congregation, unsuited to the real nee s of t e neighbourhood.There is a church menbership of 300.

The London City Mission has an active centre and an old-established worker in Bedford Street, covering systematically, aggressively, and, it would appear,usefully, a district lying between Sidney Street and Philpot Street. There is a considerable body of workers and the customary a encies of every active centre of noncon. mission work.

Note:-- Although the influx of the Jews is leading to the deterioration of this parish, we find that here as elsewhere they are sometimes doing the work of "moral scavengers". The character of Oxford Street has been distinctly improved, and one or two [redacted] black spots have changed their colour for the better through the displacement of the old class of inhabitant by poor Jews.

In Christchurch Mr. Hobbins has a parish which is now somewhat like what S. Philip's use to be. The Jews are increasing in number, but for the present they are of a class that prevents any rapid change in the district, and on thewhole a well-to-do working class thrives there.The most notorious bit -- Lady Lake's Grove has been cleared of its brothels and their place has been taken by poor Jews, and thereby improved. The man who cleared the brothels out was Mr. Charrington in thecrusade that he undertook some few years ago against houses of ill-fame, andit is stated that it has been partly through this action on his part thata certain movement further East of the bad houses has been noticed.Mr. Hobbins is one ofthe old-fashioned friendly class of clergy, knowing a large number of his parishioners and liked by most; low-church; unsensational;and an excellent influence.The organizations are not very importan t or numerous andthe workers are few in number, but the influence exerted is all to the good -- neither stirring up strife nor pauperizing. The visiting is thorough, and the small congregation is mainly parochial.

As in S. Philip's there is a branch of the L.C.M. in this parish, and there is reason to think that, although at both centres a good deal of useful work goes on, the positions are not best placed as the district is well supplied with ordinary places of worship,to say nothing of Charrington's big place on the outskirts. An interesting children's service is taken in connexion with the mission on Thursday afternoons, by the son of an estate-agent in the Commercial Road, who collects rents in the neighbourhood of Limehouse Fields, and gets the children of the houses he has to visit to come to his service.About 150 of a rough class come. We are not given any particulars as to the satisfactoriness of the service, and and are only left to hope that the houses they live in are well looked after, but if both these things happen how the experiment should give pleasure to Miss Octavia Hill!

A corps of the Salvation Army is stationed at an old Methodist chapel in Jubilee Street, with 2 women officers in command, 9 local and 8 junior officers, 71 soldiers and 13 recruits. The work appears to be attended with only moderate success, but to be carried on in a spirit of very complete devotion and self-denial.

S. Thomas' parish lies further to the South and East of Christchurch, with the Arbour and Albert Squares forming centre-pieces of compar ative respectability. But the district as a whole by no means ranks among the poorest, the darkest bits being found to the extreme north and south. With the admixture of a certain number of shopkeepers the peopleare mainly working class.

Our information of thereligious centres of work is unusually incomplete, not only the Baptist, the Samaritan, and the Primitive Methodist Missions having failed to give any information, but the Vicar, Mr. Jomini, having also declined to be seen. I know nothing of his work, and never heard his name until it appeared on our lists.

The offices and the chief Labour Homes of Dr. Barnardo's extensive undertakings are situated in this parish in Stepney Causeway. It has no special connexion with the district, boys, girls and children being taken from any locality, and many ofthe most important branches of the work not even being located in London. Dr. Barnardo has drawn special attention to the fact that he has as many girls as boys in his homes; that a large number of children are also taken, and that he has an extensive system of boarding out; and that emigration still forms an important part of his scheme of operations. Most people are willing to admit that the work is on the whole well-administred, and that, while there are doubtless occasional mistakes made in the cases dealt with and admitted, much admirable work is

the Deaconesses' centres, and their work among the blind poor to have been mentioned.

being done. The special danger of the Homes being relied upon by parents indifferent to their proper responsibilities will probably be avoided on the whole by the physical limitations that institutions even so extensive as these are subject to. I do not think that at the present time they are extending to any considerable extent, and it is during a period of rapid growth and the large number of admissions that such growth makes possible that the danger mentioned is apt to be most serious. It is clear from Dr. Barnardo's remarks that the homes are at times nearly full, or that if not full, funds impose a limit on the work and lead to greater care in taking fresh cases in. This physical and financial restriction is probably a sufficient safeguard, especially when coupled with the stimulus of criticism and indication of the danger that is being run. The definition of destitution however as qualifying for admission by the "open door" seems almost necessary, as it is, at the same time unsatisfactory, since if only friends and relatives can succeed in making themselves undiscoverable. the boy of girl would it appears possess the qualification ensuring admission.

The really local work associated with Dr. Barnardo's name is of a missionary and charitable, rather than philanthropic character, and has its head-quarters in the Evangelical Deaconesses' Institute, at 403 Mile End Road. We find fresh evidence here of the reality of the financial safeguard in the other branch of the work, as it is stated that the Deaconesses' work is going to be discontinued by Dr. B. At the Institute some 18 or 20 deaconesses are living and the chief centres of their work appear to be (1) Dorcas House, Carr Street; (2) The Earl Cairns Mission Hall, Salmon's Lane; (3) Gloucester Place Mission Hall, also in Salmon's Lane; (4) The Institute, at 212 Burdett Road; and (5) The East London Medical Mission, 224 High Street, Shadwell.

The whole of this missionary part of the work seems to be characterized by strict evangelical Gospel teaching and lax charity, and is by common consent I think less commendable than his rescue work for the children. The Edinburgh Castle ought to have been included among the Deaconesses' centres, and their work among the blind poor to have been mentioned.

The remaining Stepney parish that comes in Districts 7 and 8 is S. Matthew's. It is on the whole a poor working class district, but with the part lying to the North of Salmon's Lane far less well-to-do than therest. It is in this northern bit that we find the lower half of the ill-starred Carr Street district, inclundingthe southern half of that street itself, and Maroon Street. In Carr Street there is a small mission room and the whole parish isthe scene of an active and very ordinary scheme of parochial work. Mr. Baxter sums up its vicar as "a dull man with no personal attraction; but hard-working and very business-like". About £200 or £300 is given away in charity, on, it would appear strict lines, and the total includes a large amount that goes in pensions. There seems to be nothing extreme about the Vicar's churchmanship, but it is interesting to note that while he describes Dr. Barnardo's as " of the flabbiest kind", the latter has withdrawn his boys from S. Mattew's because of some disapproval with the services, and there is a reference in his report to the special use of the Deaconess' Mission Hall in Salmon's Lane -"a crowded district where very pronounced Roman Catholic teaching prevails"!

IX

S. George's in the East ranks as one of the well administered units of London local government, in this respect as in many others resembling the Whitechapel District. As in Whitechapel too, there is not only strict administration of the Poor Law, but very close co-operation between the official and private sources of relief. In Whitechapel in this connexion we think first of Vallance, but in S. George's rather of Crowder and Mackay. In both districts there is probably a special suitability for the Poor Law policy adopted. since there is doubtless much truth in Mr. Vallance's opinion that in proportion to the total number of poor, the cases which are suit- for out-door relief form an unusually small minority, and are thus more suitable for being dealt with by voluntary effort.

In Christ Church to the East there are many fewer Jews, they being estimated at about one fifth of the whole. But they are steadily increasing in numbers.

The parish is one of the poorest in London, the vast majority of the adult males being unskilled workers, with a more than usual proportion of casuals. Some of the streets have improved in character, largely through the influx of the jews. Hungerford streeet, with many disorderly houses, has now the worst reputation.

The social work of the parish is carried on with some vigour. We find the clubs here reserved to church members like those run by Harry Wilson, Vatcher, and most of those in St Peter's London Docks

Visiting is active. Charity is administered in close co-operation with the C.O.S. "Almost relief to the sick". The Vicar draws a favourable comparison between the strict Poor Law administration as compared with the lazy system adopted in Hackney Wick, and its doles. Mr Dimsdale (the Vicar) worked at the Eton mission at Hackney Wick when Bishop Carter was there. He is

In the parish of St John's we find the tide of poor Jews flowing in most strongly---a much poorer class for instance than is moving in St Philips just to the north east. The church is here of little account, the vicar, Mr Cull Bennett, being just a well meaning hospitable Devonshire manof somewhat second rate calibre, with an affection for his church, and a hobby for teaching the Bible by the help of applied science, but exerting little influence. The parish is run on a somewhat straitened fiancial basis, but this is perhaps as well, as there is no sign that Mr B's outlook is wide or that more power would make him more useful. He is helped by 3 or4 Kilburn Sisters (?from St Peters Kilburn and not from the sisterhood that has become somewhat notorious during the last two or three years) but his whole staff of workers is small.

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deformed , fragile and" wearing himself out." He complains as usual of indifference but, taking the condition of his parish into account, the numbers of attendances etc. would seem to indicate a very fair measure of sucess. Ecclesiastically his point of view is like that of Harry Wilson, but the ritual followed is not so extreme.

The Congregational Chapel in Watney St eet is partly subsidized as a mission centre of the Congregational Union, but with Mr. Sackett, a strong veteran of 70, who has been there 18 years, a great deal is being done, and a large number of people are being reached in one way or another, especially children. But the local adult population is hard to touch, and while old members tend to leave, the new ones are drawn in, it is said, almost exclusively from the Sunday School -- membership of the Bible Class, and of the Christian Endeavour Society filling up the intermediate stages.

Like Mr. Sackett, Mr. Fletcher at the Baptist Chapel at the corner of Hungerford St. in the Commercial Road, is a good specimen of the Noncon. parson, and his work is also successful, altho' it is being hit by the loss of those supporters who are moving further out. It is differentiated from the work of the Congregational Chapel by the fact that it is not a subsidized mission, but a self-supporting church, and that (perhaps as a corollary) it works among a better-off class of people, a larger proportion of whom come from outside the immediate neighbourhood. Mr. Fletcher shares the frequent views of the Noncons on the C.O.S. speaking sarcastically of their methods. But his own charities are not extensive.

At the German Wesleyan Chapel in Commercial Road is the largest of the four chapels comprising the London circuit --- the only one in England, but although the largest it is a small affair. Mr. Sommer, the head of the circuit, is an inoffensive, well-meaning man, but with little force of character.

Continuing East, we come to S. Mary's, a working-class, but not a very poor parish as compared with Christchurch. Station Place, with its brothels is said to be the only really bad street, and the brothels are, in accordance with a policy of which I remember Henman once telling me that he approved, left unmolested.

The work is unimportant. The vicar, Henman, is a strict C.O.S. man, giving no independent relief, except what the nurse gives to the sick. He has the obstinacy of weak men, but is well-meaning, although narrow and "shy", as Baxter says, and ineffective. He appears to have acted upon his exceptionally strict policy as regards charity, with a want of tact that did much to destroy its good effect.

The parent R.C. mission of East London is situated in this parish, and covers an area in which from 8 to 9 thousand R.Cs. live, mostly Irish. The schools are endowed, but the church is supported by the people, and the characteristic of many poor centres of Catholick work is found here -- all the dependence for maintenance of the Noncon chapel, and all the authority of Rome. Lady Edmund Talbot works here as the D. Duchess of Newcastle does in Great Prescott St. and there is a large staff of priests. Father Akers at one time worked with Father Lowder at S. Peters, but 'verted. He is a most attractive example of a Catholic priest -- kindly, liberal-minded and cultured. [Father Akers has since died A.B.]

Returning westward we have the parent parish of St Georges lying for the most part south of the Cable street line, and here we get again, as in St Pauls Whitechapel, the smell of the river. The Jews are at present almost entirely confined to the main streets and have by no means absorbed these. Prebendary Turner estimated them at about a 1000 but the present rector thinks that the number ought rather to be doubled. In any case the parish remains for the most part typical of St Georges. It includes the greater part of St Georges street, Pennington street and other places notorious in the past.

Nearly all have improved , partly owing to stricter police supervision (the change of the old Ratcliffe highway ~~xxxx~~ beingsometimes cited as a striking instance of what police supervision can accomplish if only the authorities make up their minds to it:) partly to a greater care in the licen~~x~~ing , especially of dancing saloons;and partly to the change in the local trade of the Port, large vessels being now for the most part paid off lower down the river, and fewer sailors and thus fewer prostitutes being quartered in this neighbourhood. Pennington street has improved with the rest but still has a bad name.

Mr Harris the present rector (for some years secretary of the E.L.C.F.) has succeeded Prebendary Turner , perhaps the most able parson in the Tower Hamlets. Mr Turner was wealthy : keen about his parish:an admirable organizer: given to rule, and making himself felt not only in his parish but in the local government of the district. He worked closely in with Crowder(although C. suspected even Mr Turner of laxity in charitable matters when he acted as rector and not as chairman of the local C.O.S. committee!) He restored the beautiful parish church ; started endless organizations and the perplexity of his successor is how to keep at their present level the large scheme of parish work that he finds in existence. Mr Turner was a moderate churchman , but we find a communicants' roll of 500 , and a good congregation, helped doubtless by the attraction of the parish church , but held together by a~~xxx~~ able , hard working ,reasonable and unsensational man.Practicality seems to have been the key-note of Turner's character rather than devotion or spiritual fervour . He ran his parish with all the success of a Parry or a Sanders,but was equally free from the unction of the former or the weakness of the latter. The parish organization seems to include almost everything useful ,save a creche and a private mortuary chapel,that we have come across, excepting such as are distinctive either of extreme evangelicasm or ritualism. The weak spot seems to have been the work done at the affiliatedparish of St Matthews,

which appears to have been rather swamped by the parent church,
It is too early to say what Mr Harris will make of his big task .
For the moment he seems a little overweighted by it . But he is sure
of Turner's help, and was indeed practically nominated by him for
ment
appointed to the living

The Seamen's Christian Friend Society has Bethel in this parish, in S. George's St., with a coffee room, reading room, besides the hall for meetings. The work is primarily for seamen of the Port, but a small permanent connexion exists -- with Sunday School etc. and a small staff of workers. The Society as a whole is important, and has branches in many of the ports ofthe kingdom, but it has little local influence.

In Princes' Sq. is the Swedish Established Lutheran Church, the pastor of which is chaplain to the Embassy, and is appointed by the King. He lives in Hampstead. His regular congregation is small, and his people, estimated at 2000, live all over London. Very adequate charities provide for their poor.

Peter Thompson is the head of a considerable organization called the East London Wesleyan Mission -- the most extensive attempt yet made by this body to convert chapels that have had their "congregational" day into centres of aggressive evangelization. There is little to differentiate the work from many single attempts at Moncon Mission enterprise except its size: the Mission is a sort of exaggerated Circuit organized for special missionary purposes, and permanency is secured by the abeyance of the 3 years limit forthe ministers engaged. The only branches of theMission coming with in the present district are (1) The chapel in Cable St -" formerly filled with a rich congregation"; (2) 225 High St Shadwell (hall); (3) Paddy's Goose (coffee palace etc.) and (4) The Old Mahogany Bar (coffee palace, medical mission etc.)The most important is the first.
A feature of the Mmission is the attempt to attract the children

and large numbers come to them, but we have no means of knowing to what extent they realize their aim of getting hold of a neglected class.

The coffee palaces, the medical mission, the employment given to sempstresses and payment made to them at something over market rates represent other parts of the work. Active evangelistic afforts both outdoor and indoor, are kept up. A large staff of workers is attached, and much visiting is done.

The Mission has often allied itself with outside movements with which it had sympathy, but also, when association with them would be calculated to react favourably on its own sphere of work. Thus the Stepney Temple, when Bolton Smart was there, was made the meeting place of the executive committee of the Mansion House Relief Committee of 4 or 5 years back; and Paddy's Goose ws the centre of one of the relief committees during the great Dock Strike.

The charge of reckless charity brought against the mission is probably unfounded, there being no reason for thinking that large sums are spent in this way, and the amount that was granted to Mr. Rowles, in charge at the Lycett, for this purpose, was certainly small enough. Arthur Price is likely to have been right when he said they spent their money "shocking badly", but Henman is also likely to have gauged the situation when he said that he thought that not much was spent in relief "but any amount in treats etc."

On the whole the Mission blunders on, doing, like a good many other things, both good and harm, and one sees its incarnation in Peter Thompson himself -- burly, bearded, good-tempered; anxious, as Evans Hurndall used to say in Bow, "to get them in, no matter by what means"; and the story that he thought it a fair bargain if people who came to listen ti him got their fourpence in exchange may quite well be a true one, As Mackay says, he has no appreciation of the C.O.S. point of view, but, although perhaps a bit obtuse, I think he has a big heart and is quite honest.

The eastern neighbour of the "model" and very much alive parish of St George's is the very sleepy parish of St Pauls Shadwell with a rector of too long standing --Mr Bray. As in these other pa parishes nearer the river the social decline has been something considerable, and Shadwell, with many good houses, is now almost e entirely working class and poor. Its worst slums have been cleared out, but Albert street hasa particurlarly shady moral reputation. As at present run the church will do little to stir up thisx out of the way corner of London.

The LoveLane branch of the L.C.M.is a concentrated piece of work of a solid kind , presenting however no especial features.F.C. Mills is the Local Superintendant, with Mr W.J.Howell as missionary.

The large British and foreign Sailors' Institute is situated in Mercers' Street but of it we have no particulars.

South of the London Docks and skirting the river lies St John's, Wapping-- an isolated bit of London . with an old fashioned church and a genuine parish congregation of the better off section of the population ,that is , with the exception of a few dock officials, & working class xxxxxxxxx But when this has been said , most that can be , has been said for the church of which the rector ,Dr Carter, is one of the inefficients of St Georges. Like Mr Bray he is not by any means a scandal , but a hindrance to vitality and progress. There are small Day Schools.

Father Beckley and another priest are xxxx stationed at the R.C. church ,and pursue the even tenour of their way , without proselytiz-xing and apparently chiefly troubledby the debt on their schools , to which nearly all their own children come. There is practically no charity --a great contrast to St Peter's close by , but the people are said to be " not a cadging lot " and not to drift away . The C Catholic population of 2500served is , with the exception of a few Italians,xf entirely Irish

Two parishes remain ,(one)St Peters bounded, except on a part of t the south where the eastern end of Wapping stretches, by the London Dock, and by the river, and guarded from the outside world by its 3 or 4 bridges, all of which are I believe either fixed points or short patrols for the police; and (two) the Ratcliff parish of St. James , Limehouse, the latter making a little corner of London, with the river and the Limehouse B sin protecting it on the south and east, and converting it into a big cul de sac, but lying open to west and north to any tide of poverty and crime and vice that London likes to silt into it, and with London in return open to its inhabitants to work in or to pray upon ,

These physical differences re-act on the character of the two parishes. St Peters is like an island or a village with a life of its own, and even the dawn of a distinct local public opinion. The majority of the people are poor, some are of the degraded poor but there is little crime and little open proflicacy, the prostitute needing a less protected and less public area in which to ply her trade. There is much drinking ,but impurity ,Father Wainwright says, is a worse evil than intemperance. Described by occupation there would probably be no great difference in the two parishes, but in St James the common lodging houses, including the Ratcliff Chambers--"a regular thieve(s) den"; the evil notoriety of London street, Medland street, etc; even the presence of the Medland Hall free shelter itself (which if opened in St Peters would hardly I think ,attract its terrible nightly complement) indicate the moral differences they show .

Nonconformity is weak in both districts. In St Peter's we have Mr Couch and the workers at the Seaman's Bethel in Old Gravel Lane --with evangelistic services for all , tickets for most , free meals for some , and special help of various kinds for needy seamen. A good deal of Mr Couch's influence seems to depend on his knowledge of what a shady set of characters many of the people are who find their way to his place. Pennington street is close by and some of

the undesirable characters living there are said to be reached by the mission.

The old Congregational Chapel in Old Gravel Lane, like the Wesleyan Chapel in Cable street --with its once well to do congregation, Medland Hall and other places , a memorial of the better times that these districts have seen , has been turned into a mission centre of the Congregational Union at the Memorial Hall. It is said however to have only just been saved from collapse, and appears still to be meeting with little local respomse. The young missioner who has brought about some slight revival, when seen I was on the point of leaving London. He has never lived in the district.

In St James the so called mission at Medland Hall also under the auspices of the Congregational Union is probably one of the worst outleta for badly directed and harmful charity that East London has to show . It is a free shelter all the year round and exaggerates the normal drift of the loafer to this part of London. When I last saw it , no bunks of any kind were provided, and in consequence the space round the walls was coveted, as the men could lie down there, making a p pillow with some of their clothes or perhaps a bundle. The rest had to sit on chairs. All who come are admitted if there is room, no questions being asked , the men forming a melancholy queue outside and filing in. The place has been prosecuted for overcro wding, and fewer are admitted now . A big piece of bread is given to all who come and, I think every morning , certainly on Sundays, some hot beverage cocoa orcoffee besides; Mission services are held from time to time but at these I have not been present. The misery of the whole thing as I saw it was terrible, and to walk down the centre of the place and see the eyes of this sad crowd of perhaps 300 listless men watching one was like a glimpse of inferno. I was told that there was very rarely any trouble and a couple o deputies seemed to manage the whole thing.

Before the Medland Hall was turned into a shelter, it was used for some years on certain afternoons in the week as a childrens

playroom. This was I believe started by Mrs Leon and it was through her and the medium of the playroom that Arthir Price began to work in the district, the playroom itself being kept on for some years by him and his friends until they were turned out. There were games and pictures books and story-telling, and, in spite of the dust, it was a very bright and merry scene-- a complete contrast to the daily misery witnessed in the shelter.

Of the Sailors Institute , at 53 Medland street, also in St J James, we have no imformation

The churches in the two parishes present many instructive parallels. Both are active; both have, with the differences indicated, the same class of people to deal with; both are models of their kind; But the spirit in which the work is carried on presents fundamental differences.

At S. Peter's we findone of the most concentrated pieces of parochial work that London has to show, and a vicar who is a saintly bundle of paradoxes. His devotion is absolute, and his spirit dominates everything, making the whole work focuss in the realization of the High Church ideal of a parish of devout communicants.We find here a repetition of the extreme Anglicanism of S. Augustine's, and the same circle of social organizations; the same importance attached to Confession, which is regarded as "the real test"; and the same success. But in S. Peter's the tradition of Ritualism dates from the starting of the mission andthedays of Father Lowder, and under Father Wainright a gentler and more loving care seems to pervade the work than at S. Augustine's.

There is an almost complete circle of parish organizations: schools, guilds, clubs,something for those of every age and of both sexes. As at S. Augustine's the "treats" etc. are on a lavish scale, and charity is even more extensive. As ~~xxxx~~ with a very few of the clubs, the latter is available for all -- irrespective of creed, and the

amount runs almost to four figures.

The private mortuary chapel; the separate plot for parishioners in the burial ground at Plaistow; the insurance of his "bad life" at a high premium for the sake of the Mission, so that "at any rate there may be some benefit to it at my death, if it please God to allow me, as I should myself desire to die at my post", are among the many signs of the brooding care of this man for the welfare of his parish.

But it is the individual soul that is his especial care, and no Salvation Army captain could be more solicitous for the ~~xxxxxxxxx~~ certainty of salvation of his people than is this Anglican priest. It follows therefore that an illness or an accident is a godsend to him, because of the chance it may offer for seeing some erring child of the church. For if, as he said, "4 or 5 hundred come to church, it is not of these that you think, but of those who don't come". And again, by an apparent inconsistency, this priest whose poor fund runs into four figures; who provides a nurse; dinners for the children; clubs for every age; who does his utmost to make people healthy and happy; and, himself loving the Cross, is full of affectionateness and delight in the affectionateness of others and in all human sympathy, is led to say "The grave is the great consolation. You know they are safe then. I think that funerals are the happiest part of my work -- marriages the least".

If it were not for the large charity, this work would be a wonderful one. As it is the money is given by those who are regarded as real friends, so that the normal harm is probably counteracted. The devotion and goodness are complete. Perhaps the real danger at S. Peter's is not pauperization, but superstition.

At S. James' the scene is entirely changed. A weak man has followed, not a strong man, but one of great liberality of view, who was able to collect round him a body of workers whose motive was rather humanitarian than religious in the ordinary sense of the word. x

x Cf. Cartmell-Robinson's question in his appeal to supporters, ~~answered in the affirmative with vigour~~, "Are we Christians or Philanthropists?" His answer is emphatically "Christians".

Such concentration as exists is found, not in the altar and the confessional, but rather in the common care for health, tidy homes, happiness and decent moral behaviour.

At the neighbouring Board School, a free-lance Agnostic works with very nearly a free hand, but in close co-operation with the ladies of the parish, and it is difficult to trace any very essential difference between the motive of his work, and that of what is here represnted by the church. They could not swallow Price at S. Peter's, and even if there were a Board School there his co-operation would not be welcomed. Price is of course not a parish worker, but the salientfact is that those who are form his greatest colleagues.

F. C. Mills, again, is not a man who can be absorbed by any parish. He is a wealthy layman who, since the days when he left Hooper Square has been living in Albert Square, and devoting himself, not to the work of the church, but to the good of a neighbourhood. He is, it is true, a professing Christian: is the superintendent of the Sunday School at S. James, and the "local superintendent" of one of the local City Missionaries, but I have known him for years, and have only comparatively recently known of his formal connexion with any religious organization, and so far as I know, his Boys' Club, perhaps his most important separate piece of work, is run on quite undenominational lines. His charity is large, running it is believed into thousands. But here again he is a free agent, and not simply a parish worker, although in this connexion too we find him co-operating with S. James.

x

> Price has often told me of Mills' generosity. He thinks that he spends about £4000 a year -- a good deal of it badly. But here again, as at S. Peter's, it is the neighbour and friend who gives (this time his own money), and on the whole Mills' largesse probably does much good.

The distinct parish workers are Miss Keightley and three other ladies, and it is their catholicity of view that more than anything else gives the key-note to the parish. When Arbuthnot died, I remember Price talking anxiously about his successor, and wondering whether he would make it impossible for work to continue on the old lines.

Fortunately it can, and partly owing to the liberal traditions of Arbuthnot, and partly to the weakness of Knowles, we find in S. James also, of its kind, a model parish. It is ~~xxxxx~~ claimed by Miss Keigtley that a decided improvement in tone and habits is noticeable, but it appears that the church, quâ church, is on the wane.

If we venture on a comparison of the parishes, it has to be admitted that the S. Peter's type holds the field at the present time, but it is probable that time is on the side of the more liberal practices of S. James. If we ask where Christians are to be found in largest numbers it is difficult to say, for neither at S. Peter's nor, indeed, at any centre of religious work in these two districts, (except the R.C.churches and perhaps three or four parochial and Non-con congregations) do we appear to find any considerable body of people, neither receiving nor giving anything in connexion with church or chapel, who with certainty and with obvious and undeniable response, accept the Faith. There may after all be as many Christians at S. James as at S. Peter's.

Note on the Salvation Army:--The only centres of evangelistic work that I know of in these districts are the Corps in Jubilee St. that has been shifted, and a house occupied by "slum sisters" in Wentworth St. There are besides various branches of their social wing, but these will, I assume, be dealt with centrally. They comprise:--

1. The Headquarters of the Social Wing in the High Street, Whitechapel, with a Shelter, Food Depot, and Labour Bureau on the same block. (All visited by G.E.A.)
2. The Elevator in Old Montague Street. (Visited by G.E.A.)
3. The Lighthouse in Quaker St. for those working in the Elevator etc.
4. Poor Man's Metropole in Quaker St. I believe an open shelter like the one in the High Street.
5. Shelter in Royal Mint Street.
6. Workshop in Hanbury Street. (When I visited this it was used as an intermediary test place prior to sending the suitable men on to the Farm Colony at Hadleigh. I notice that it is not mentioned by G.E.A. but have never heard that it has been given up.
7. Women's Shelter in Hanbury Street. I used to hear complaints of this that it was used by women who loafed about all day and made themselves a nuisance in the playground in Vallance Road. The common vice of all the Shelters is that they make existence too easy for habitual loafers.

no ornority --- a great contrast to if before those yo, but the people
are said to be " not a daughing lot " and not to ority ews . The o
catholic population of 8200 served is , with the exception of 10 s wet
Ifallsa,mx entirely Italy

existence too open for unfriendly tourists.

Road. The common aim of all the shelters is that they make
and make themselves a nuisance in the DYNAMITING in Asylums
to find that it was used yo women who looted upon all yes
. women,s shelter in Hampton street. I used to pass completely
it has been given up.
that it is not mentioned yo S.A.A. but ever never passed that

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Dublin IX.

(Hamilton Lane)

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I.

Age of districts.

In 1810 there was only one church in the whole of our District 9, and this was S. Matthews. East of this building but few streets had been laid out, and to the North of the Bethnal Green Road there was little but open fields. Hackney ranked as a village three miles from London, and the present Cambridge Road, leading there, had little on either side of it but its own rows of houses. The sparseness of the population may be illustrated by the fact that the district possessed only one out of the 128 Receiving Houses for the local London delivery of letters, and this was at "Bethnal Green" doubtless for the small cluster of streets in the neighbourhood of the Green itself, while in the whole of District 9 there seems to have been no office for what were called General Post Letters, of which there were 47 in London. But although the development of nearly the whole of the district is thus seen to belong well to the present century, in a Metropolis that has increased its population fourfold during the last 80 years, Bethnal Green, like Whitechapel, may be said to rank among the older parts of the city. An old man might smile at thus classifying ~~xxold~~ a district as old because no considerable area within it was left to be covered during the last 40 or 50 years, but for our purpose the most useful comparison in claims for antiquity is not with Cheapside, but with that vast ring of houses that during the last 30 years or so have surrounded older London. (I don't know what the average age of small working-class dwellings is in London, or whether such a calculation could even usefully be made. But I suppose that most of the smaller houses in B.G. may fairly be regarded as having reached their maturity.*)

[*P.S. I am told that on a fair estimate the new buildings in Bowdon Street ought to last at least 150 years. A.]

II

Bethnal Green, like Whitechapel, is a good name to beg with. Both are admittedly and notoriously poor. Perhaps Bethnal Green is even coming to have a more useful ring for this purpose in the ears of the English philanthropic world than Whitechapel itself, for it does not as yet smack of the gaberdine. But on the other hand its poverty is less historical. Moreover it has no outrages: the quite ignorant and sensational stranger would never have quite the same feeling in entering Bethnal Green as Whitechapel, and ~~he see that~~ it is to the latter that the personally conducted parties to see the dark side of East End life are said to be taken.

x

I remember that when a party of American working-men, over to visit the Paris Exhibition, came to Toynbee Hall, one of them when sitting in the drawing-room, stamped his foot on the ~~gr~~ floor, and looking round at the pictures and general appointments of the room exclaimed: "Well now, do you mean to tell me that I am really in Whitechapel!" The incident could hardly have happened in Bethnal Green.

III

Unlike Whitechapel Bethnal Green has two important local industries: it is Shoreditch of the furniture trades, without the Curtain Road, with a greater preponderance of small workshops and fewer places where the later stages of manufacture are carried on, such as, upholstering and french-polishing. But the great difference is that it has no local wholesale market, and that it is almost completely unknown to the consumer. In addition to boot-making, the second of the staple local industries, silk-weaving is I think, the only other that is in any way identified with the district. The increasing and excessive sub-division of labour in the boot-making trade is sometimes mentioned as a cause of increasing poverty, and there are certainly many disorganized and deteriorating branches of the furniture trades.

There would appear to be a much greater influx of non-resident workers during the day than in Whitechapel, Mr. King, of the L.C.M. in Gossett St. for instance saying th

as many as 1500 men come in daily to their work. The furniture trade and the great facilities offered by the G.E.R. for travelling doubtless explain this. On the other hand the daily exodus to work is g great, and of this, as in Whitechapel, the proximity of the City is the chief cause.

The City.

IV.

The City does not overshadow Bethnal Green however, as it is beginning to do ~~the~~ parts of Whitechapel, and it is rather noteworthy therefore, that Mr. Carter, in S. Matthias, says that the Jews, who ~~in this parish~~ are there ousting the Christians, are doomed to go in their turn, the destiny of the parish being to be transformed into warehouses.

The Jews

V.

The Jews, too, like the City, meet us here as a remoter influence. In the greater part of the district they have not come at all; in others they only threaten; and it is, I think, only in S. Matthias itself that they already form a very considerable proportion of the total population: here they are said to ~~amm~~ number two thousand out of the total of 5000 . Their future proportion in the parish of Holy Trinity cannot be forecast, but it is stated that of the 2000 persons already provided for by the new buildings 60% are Jews, and in this we probably have some indication of what is likely to happen there. In S. Bartholomew there are "a few" Jews, but one corner of this parish impinges on a corner of Whitechapel in which the foreign community is large, and their speedy increase there the Bethnal Green border is therefore probable. The only other parish, I think, in which the Jews are found is that of S. Andrew's in which there are a few to the West of the Cambridge Road.

Many Cockneys.

VI.

For the present therefore the people of B.G. are mainly English and Christian (equals Non-Jews) and a feature of the district is I think, the large proportion of London-born who live there. It is

true that in addition to the "Hugenot strain" (by this time themselve Londoners of some standing) we hear of the small colonies of brewers' employees, and that in S. Stephen's the vicar draws attention to the large number of the country-born in his parish(in which the prevailing occupation is boot-making), but in S.Holy Trinity on theother hand we find Mr. Jay saying that three-fourths of the old inhabitants were "cockneys of the third or fourth generation", and it was my impression gained during the first furniture trade inquiry that the greater part of the Bethnal Green trade is carried on by Londoners, and that it is always the Londoner, degraded, who fills its lowest ranks. It is moreover a fairly safe general conclusion that in those English districts in which a greatly disorganized and excessively specialized industry prevails, combined with a considerable amount of allied or supplementary home and female employment, that there the Cockney is working out his sad destiny.

The Church VII 5

Ecclesiastically, Bethnal Green seems to have been unfortunate. For some years after a large population had grown up, S. Matthews' seems to have been the only church, until the special effort made by Bp. Blomfield (?Jackson) to raise funds to supply the need. The money was raised in the City (a sort of ecclesiastical Mansion House Fund) and the district has paid the penalty of indiscriminate building and bad appointments ever since. Instead of adhering to what Mr. Lawley hasdescribed as the consistent and wise policy of the R.Cs. "of creating a need and then making people themselves pay for the means of its satisfaction", in Bethnal Green, to quote Mr. Lawley again, "churches were dumped down by Acts of Parliament. Instead of by living agents, the Church in B.G. was started by bricks and mortar". And the bricks and mortar were not even entrusted to the care of the right sort of men. There was wasted effort to such an extent that Ditchfield says that even now "Remember Bethnal Green" is apt to be thrown in the teeth of those trying to make a big effort in the City on behalf of the Church. In a few cases the appointments were scandals, or became such, and one of the worst lingers even to the present day, but absenteeism and apathy were it appears the great obstacles to the progress of the Church in Bethnal Green. Ditchfield, I remember, dated the revival of things from the arrival of Ingram at Oxford House, and there is abundant evidence that here as in other parts of East London there is much more vitality in the work of the Church than there was ten years ago. Besides Ingram himself, Clemens, Lawley in the past and Eck in the present, and, of his kind, Jay stand out as hard and devoted workers. But there are few, if any, others of mark, and a survey of the work and personnel of the various parishes makes it somewhat astonishing to me that Ingram should have

told the Shoreditch deputation of clergy, that Bethnal Green was now pretty well supplied with workers, and that therefore he could promise the volunteers of the coming year to Shoreditch. The need of Shoreditch is doubtless greater, but I should have expected a tone of less complacency with regard to Bethnal Green.

Nonconformity

In Nonconformity we find the customary features of districts that are poor and are getting poor -- the congregational centres weak as arule; at times old centres of this type transformed into avowedly mission centres; and a considerable number of missions supported by outside and wealthier bodies that have never gone through the conregational stage. There is one congregational centre that is more than holding its own -- the Shoreditch Tabernacle -- and here so far from finding failure of any kind we see perhaps the most important religious agency that Bethnal Green is able to show. Apart from such a centre as this, we meet again the old complaints of indifference and apathy, and the equally customary signs that active secularism is almost non-existent. Ingram puts the religious aim modestly and reasonably when he says that they try to stir the latent religion in men, and admits that probably few of those who had attached themselves to the church in S. Matthew's could give a coherent statement of what they understood to be the principles of theChristian Faith. And on the other hand Eck is probably equally right when he says that the "large majority of the parish would be horrified at being called atheists". Both the positive and the negative attitude require more courage and more effort than the vast majority of people are equal to or prepared for.

Indifference to definite religion

IV.

Local Government will be reported on separately , but it may be noted here that there is evidence that the Vestry is generally admitted to be doing its work much better than in the past, and now fairly well, while the Board of Guardians has no very good reputation. As regards out-door relief it pursues a moderate policy and there is no close co-operation between the official and the voluntary sources of relief as in Whitechapel and S. George's.

V.

"Boundary St."

The great structural change in the district during the last ten years has been the great clearande made in what has become famous as the Boundary St. scheme of the L.C.C. By this some 13 acres xxxxxxxxxxxxxxxxxxxxxxxxxx were cleared, and some ? thousand persons displaced, an alteration that is still in progress. but which has in any case removed from the poverty map the biggest patch of dark colours with which it was disfigured. As to the character of the people thus removed there is a considerable [redacted] difference of opinion, but the discrepancies turn chiefly on the questions as to whether they were simply poverty-stricken, degraded and short-lived, or whether criminality was the prevailing characteristic of the area. Whichever view is the more correct, there is no doubt that the displaced belonged to the undesirable classes, and we have the recurring note of regret with reference to this or that parish, that deterioration has been hastened by the influx of a contingent from the "Nichol".

The full effects of the improvement cannot yet be estimated, as provision has so far been made for only 2000 in the new blocks, and whatever class had occupied the area, therefore, for the moment greater crowding somewhere must have resulted The most serious complaint however is ~~that~~ , the attempt to provide in new buildings

for a displaced and degraded class, too completely different a class of accommodation has been provided, and that thus an entirely new class of occupier is being attracted to the neighbourhood. The criticism is perhaps well-founded, and its validity is sufficiently explained by the expensiveness of the whole transaction; by the pledge of the Council to earn 3% on its money; and by the desire on the part of its members to show what model dwellings ought to be like. The only reasonable criticism must be, however, as to how different a class ought to have been provided for, every one knowing that the same occupiers certainly could not be. We have here on a large scale what every small improvement illustrates in a lesser degree -- the scattering of a section of the community whose congestion had become harmful. There may be arguments in favour of the concentration of small areas of either crime or immorality, but none can be advanced for the retention of large areas of these, combined with poverty and a ~~low~~ death-rate. Certain surrounding parishes therefore have to suffer, but the community as a whole gains from this wholesale ejection of large numbers of its "submerged". We find this recognized by Mr. Eck, into whose parish some of the Jago folk have drifted, and from which, on the other hand, some of the best had gone to take possession of the new tenements. There has been, as Duckworth says, a general post, and Mr. Eck, although as vicar of a parish he suffers, admits the general gain. It would appear, however, that when any big scheme like that of Boundary St. is carried out, exceptional care both in the management of adjacent property, and in the local administration of the Public Health Act is called for, lest the advantage in the improved area be unnecessarily detracted from by hastened deterioration elsewhere that might to some extent have been avoided.

XI.

In the parish of Holy Trinity, we have , with the exception of the Bishop of Stepney, the best known man, associated with the Church in Bethnal Green. His parish includedthe notorious Old Nichol street and Father Jay himself is the Father Sturt of Mr Morrison's "Children of the Jago".Although by no means the only worker in the district,he has been the only one to live in it, and to this fact , to the buildings he has ~~erected~~, and to certain special features of his work, the special association of his name with the district is due.

From a religious point of view as measured by attendances, his w work has been successful. The district has been thoxroughly visited, and 17 West End ladies have aided him in the work.From a social point of view, as measured by the success of his club, he has been still more fortunate, and the avowed dissociation of the church from the club, is one of the features of Father Jay's account of his own plan of work. Structurally the two places are one, but Father Jay takes the high line that it would be as insulting to the members of his social club to expect them to attend church as it would be if xxx a Methodist porter of the Athenæum attempted to convert one of the Episcopal members to his particular views. It is this power of detachment of his churchmanship from his social enterprises, his hail-fellow-well-met attitude, his genuine keenness for the district, his ability not to be too straight-laced when brought face to face with their peccadilloes or their crimes, and, it would seem, a certain touch of vulgarity, that have insured him his remarkable position in Bethnal Green.He has by common consent taken his coat off to the work. As to what he has accomplished from a religious or social point of view, ther is little evidence to

A WOMEN'S SETTLEMENT FOR BETHNAL-GREEN.—The Cheltenham Guild, in connexion with Cheltenham College, recently raised a sum of £4,000 for the purpose of acquiring land and erecting a house as a women's settlement for the workers in connexion with St. Hilda's, Bethnal-green, and the premises were yesterday dedicated by the Bishop of London. They provide all the necessary accommodation for 16 ladies. The lady superintendent is Mrs. S. H. Reynolds. There are at present eight workers who have been carrying on the beneficient work of the guild for some time past with great success among the poor of Bethnal-green. The new building is in Old Nichol-street, which is almost the centre of the Boundary-street area cleared by the London County Council, and is to be known as St. Hilda's, East. The furniture has been specially designed by the Arts and Crafts Society, Essex-house. Prior to the formal ceremony the Bishop conducted a service in Holy Trinity Church.

Times - April 25 1896

1892 VINTAGE CHAMPAGN
1892 VINTAGE CHAMPAGN
1893 VINTAGE CLARETS
1893 VINTAGE CLARETS
CATALOGUES AND SAMPLES TO
J. W.
79 GREAT

go by, but it is noticeable that whenever we hear of the migration of the people of his parish to any other district, there is no sign that they are regarded other than as influences for the bad: We find his neighbour complaining that he condoned theft, and it it is probable that Father Jay has been much more successful in forming many strong personal attachments to himself than in reforming characters.

There is a large Sunday school, but apart from this nothing done for boys or girls, Father Jay saying that he has no time to do it thoroughly, and therefore will not do it at all. Charity amounts to about £80 a year, and goes mostly to pensions and to the sick. Like the club, it has no connection with church going.

In addition to the club there is a model lodging house, a free refuge (small), with careful admission, and a gymnasium, and a house is being built at which some of the lady workers will live. [v. cutting] This house is in St Philip's Parish

His connection with Local Administration, appears to be chiefly found in the part he has played in getting the Boundary Street scheme adopted, and, as we have seen, he is one of the chief critics of some features of the way in which it is being carried out.

It is noticeable that this man, who, although somewhat puffy in appearance, looks like a prize fighter, and has a ring in his club, is himself no boxer, never having having had the gloves on in his life, and that in his buildings he has attached very great importance, and has secured great richness in design, compactness, and great aesthetic beauty. He is a high churchman, and estimates very highly the parish system of the Church of England. Like little Mr Field of St Pauls', he thinks that one "should clean ones' own doorstep", and that useful work has to be concentrated in the way which strict adherence to the parochial systemalone makes possible.

Parochialism according to him , is not narrowness, but attention to the necessary detail of a well-defined duty.

Of the Bethnal Green Road Baptist Chapel , we have no particulars.

For Miss Macpherson's work, see p.S. p.39

(Except that they work Huntingdon Bldgs thoroughly)

To the N.E. of Holy Trinity, is the parish of St Philip, much of it very similar in character to that of its neighbour, and including a considerable part of the improved area, all the buildings already put up by the L.C.C. being within its borders. The Vicar is antipathetic to his neighbour, Father Jay, saying in fact that the latterhas done more harm than good. But it has to be remembered that the Vicar of St Philips' is evangelical, not very active and old. Perhapshe is biassed by the somewhat sensational descriptions of his own parish, that Father Jay has written or inspired, into a much more lenient view. In any case, from one cause or another , he is indignant at the colouring of Mount Street, saying that its description as black could only be due to "a malignant lie". The new L.C.C.buildings are being occupied mostly by artisans, with a large number of Jews.

The religious and social work in this parish amount to very little, a Temperance society with 130 members being perhaps ~~being~~ the only thing worth noting, and there are, as he said , with a cut at Jay, " no pugilistic clubs". There is a poor dayschool; a large Sunday-

school;a parish nurse, and an unsatisfactory system of visiting.

The most remarkable thing in the parish is the charity. Some £300 are given away in addition to some 10,000 free dinners to c children. All this seems to be done in a very kindly , but quite unintelligent way,and we are only left to hope the benevolent ~~sp~~ spirit shown counteracts the harm that would normally be done.

Baxter describes the Vicar , Mr Loveridge as" a regular old woman" and my note from Ingram is that he is "evangelical, and g gives away largesums of money"-

Mr Loveridge speaks well of the work done by the Union Chapel Mission and Ragged School which has been at work in the district for 61 years and of which we heard something from Mr Harwood.

(See Allmeon)

To the N. and E. of St Philips' lies the parish of St Paul, again with a very ~~xxxxx~~ poor population including now a good many from the Nichol and also a sprinkling of well todo artisans.

The work here is carried on strictly, on the parochial system, and the visiting is thorough. The strictly religious work is fairly vigorous , but the social agencies are unimportant. There is a p parish nurse.

Unlike his neighbour, Mr Loveridge, the Vicar, Mr Field, is a strict administrator of charity, working closely with the C.O.S.. He gives away about £100 a year. Mr Field ~~, the Vicar,~~ is a little Irishman, and was

for some years with Mr Parry of Bromley, and in his present parish follows Mr Draper of Whitechapel. Either from these associations, or from Mr Loveridge's lavish giving, Mr Field has come to hold strong opinions on the harmful association of religion and charity, saying that the prevalent irreligion "is the direct result of all the bribery: We are all in it, church and chapel are equally bad". Mr Field feels that the tradition of bribery begins with the buns and treats of the children, inculcating in early years the idea that religion is something in connection with which good things of a material kind are likely to be going .

Ingram suggested that we might " omit little Field" in our interviews , but Baxter speaks of him as being "no fool, with a reserve of moral strength , and a hard worker".

In this parish is situated the Shoreditch Tabernacle, a ~~large~~ large Baptist Chapel, seating 3000 people, with large congregations, and the rallying point of nearly 300 workers. In addition to the ~~large~~ chapel ,there is a big schoolroom which holds 1200 people when not divided up into class rooms , detached mission centres, including an important one in Gibraltar Walk; two board schools are hired for additional Sunday schools; and mission work is carried on in a few lodging houses. Systematic circulation of religous literature is organized and altogether the Tabernacle is one of the most important centres of religious work in the whole of East London. The people connected with it , are said to be entirely working class, and the vast majority are clearly such.

As a congregation, the Tabernacle draws from a considerable area, the mission work being that which is mainly localized. It will be remembered that Mr Spencer in Shoreditch , in complaining of the divorce of the working men from the church , said that if he was attracted by the marked respectability of some family, and inquired about ~~him~~ them, he generally found that the man was a nonconformist --"A Cuffite or something of that sort".

The Sunday schools are enormous, and in these , and in the religious work most effort is concentrated, ~~and~~ while in the districts that are covered, visiting ~~being~~ is regarded "as of the first importance". The social agencies are, therefore, in comparison of little account, but a large Provident Society and Bands of Hope may be mentioned. Ministrations to relieve poverty are of inconsiderable extent, though in this connection at one of the missions ~~xxx~~ a soup kitchen maybe noticed. First and foremost however the place remains a great centre of vigorous, democratic, religious activity.

The presiding genius is the Rev. William Cuff, a man of 5o or 6o, with a strong pleasant face, sympathetic temperament, and abounding energy. When seen, he "talked excellent sense, undisturbed altogether" it appeared "by intellectual difficulties". He is a practical Christian and , as is fitting, optimistic man. The building, half pear shaped, un-beautiful, accustic and convenient, is characteristic alike of the man and of the work.

At the Shaftesbury Hall , Gossett Street, Mr King ,a London City missioner of 5o years of age, a jovial , anecdotal man, has been working in the poor district round him for 22 years. During that timehe has seen a great revival in local religious activity-- at St Pauls'itself, in Mr Cuff's mission in Gibralter Walk, and, more

recently, in St Matthews, but still, although physical conditions have improved, Mr King says that in spite of all these agencies "if there is any difference the neighbourhood is worse; it is not better."

Mr King's own work however does not seem to be very effective, Mr Arkell thinking that the systematic visiting by the bible woman, and the bible class and other work done among factory girls, are its best features. A gospel meeting, attended by a small very low-class congregation; and a soup kitchen, may be also mentioned. It is in this district that Mr King said that 1500 men came in daily to work, and part of his own time, was he said, taken up by missionary work inxLondonxxxx among them. It may be safely assumed that the greater number of these daily migrants would be cabinet makers, of sorts , from the Walthamstow district.

St Thomas' parish forms the N.W. corner of our district, with the Columbia Rd. as its Southern boundary. The people are mostly bootmakers and cabinetmakers and the ill effects of the excessive subdivision of labourin the former of these industries, are especially mentioned. Economic conditions are thus said to be increasing poverty, but the district as a whole is considerably better off than the three parishes that have been already mentioned, and we consequently hearof the customary exodus of the better class section of

the people. Some of the "Nichol" are said to be coming in.

There is a fair evening congregation but the church is not a centre of vigorous or effective religious work.
The visiting is unsystematic and the social agencies are very small. There is a parish nurse, but she is untrained. Charity is said to be administered in co-operationwith the rest, but the committee does not"bind" the action of the church. The amount of charity is about £120 a year, and the money comes from a Hampstead.church.

Columbia market is in this parish, and the "Church Polytechnic" now established there , under the presidency of the Bishop of London is regarded with no favour by the vicar. He describes it as really "an undenominational affair", and although he seems to think that it is carried on on too non-religious lines, we note that he stopped a Sunday eveningmission service that it was proposed to hold there. The real grievance is that the local clergy seem to have been ignored.

Mr Fawcett the Vicar has been in the parish 40 years, and seems to be a kindly, conscientious, somewhat narrow minded man, never very active and now getting past work. Perhaps his inactivity is partly explained by his hopeless attitude on the drink question: his parish, owing to change of population is becoming more drunken and rowdy, but "nothing can be done", he says, without the more active co-operation of the police, and the prosecution of the publicans for serving those who are in drink.

The Wesleyan Chapel in the Hackney Rd. in the corner of the bend 17
, W. of Hasard St. was turned into a mission after the style of
the Cable St. chapel, and others in the Tower Hamlets, 7 years ago.
Unlike the East London mission it has no associated centres, but is
itself the head quarters of a vigorous piece of mission work. The
people living in the ajacent area N. of the Hackney Rd. formerly made
up the larger part of the congregation, but recently mission effort
has been more concentrated among the poorer, and more casually
employed population, living to the S. in Bethnal Green. The result
seems to be satisfactoby , as it is stated that the congregation
is now drawn equally from both sides of the Hackney Rd.
Although as in the East London mission we find the customary admixtur
of social agencies and philanthropic effort, the evidence seems to
indicate that the Shoreditch work is more preponderatingly religious
in character, than that carried on in the Hamlets. Out of an imposing
list of 31 weekly fixtures, all but 4 or 5 are distinctly of a
religious kind-- services, class meetings, Bible classes etc. and
most are well attended.

The social agencies, which are not therefore numerous, include
"A Poor Man's Lawyer" to use the expression of the Mansfield House
Settlement, and it is proposed to revive the Medical Mission. About
£50 is said to be given away in charity, by tickets etc. cases being
referred to the local committee of the Friendly Workers, on which
some of those connected with the mission serve. We have no particular
of the efficiency of this committee, excepting this note of reference
to them of the Wesleyan mission cases, and a useful local "Guide and
Information Pamphlet" Mr Maddock the missioner, shares in the common
nonconformist impatience of the C.O.S.

Mr Maddock is helped by a lay agent, and by a Sister of the

People , and it is by the two last that most of the systematic visiting is done. Altho gh a good deal of success seems to have attended the work, Mr Maddock professes himself to be hopeless until the drink traffic is more rigorously controlled. He is a man of about 4o, has been there 3½ years, and appears to be an active, earnest, and practical sort of man. Next to the Shoreditch Tabernacle (and a long way behind it) it is the most considerable centre of nonconformist activity in district 9.

There is a small centre of L.C.M. work carried on in this parish having its headquarters in an old beerhouse, which it appears can be more easily converted than its former habitues. Systematic visiting is carried on in a small mission area, comprising 1400 families, but the results seem unimportant. The attendances at the religious meetings are small. Although little is given away in relief, its distribution is unsatisfactory. Mr Matcham, the Missioner, like a good many other ineffective workers, indulges in a general criticism of other people, and condemns the local nonconformists (the Wesleyans excepted) of wanting to secure the middle class "who can help to support the place: they dont want the very poor." There is reason to think that there is good ground for this opinion as regards the Congregational Chapel in the next parish.

In this district there is a block of the Guiness Buildings, whic are said to be occupied by a very poor class, very much like those who have either been displaced or who live in the immediate neighbourhood. In this respectthey offer a great contrast to the L.C.C. buildings in the Boundary St. area. As to whether this is a contrast favourable to the Guiness Buildings or not, depends however on a comparison of the structures, and there is little doubt that those

of the latter are very inferior, and twenty years hence will probably not be up to the standard that the sense of thecommunity will demand.

To the East, with the Old Bethnal Green Road line as its southern boundary, and bordered on the east by Teesdale St. we have the compact and comparatively well-to-do parish of S. Peter's. The people are almost exclusively of the servantless class, and the vast majority manual workers, but the acting vicar says without hesitation that, apart from the exigencies of sickness and old-age, there is no poverty.

This parish is associated with one of the bad ecclesiastical scandals of Bethnal Green, the present Vicar having developed many years ago into an eloquent,plausible, untrustworthy debtor. And to make matters worse he is a Bishop, although only of colonial rank. Once a bishop however, always a bishop, and it is particularly embarrassing to the church to have an episcopal black sheep. He appears to have neglected the parish for some years, and for the last ten has been an absentee, drawing the full stipend, and the parish has been served by a curate-in-charge put in by the Bishop of London and paid out of the funds of the E.L.C.F.

At first a considerable staff was planted in the parish, and a considerable effort made to eradicate the unfortunate traditions of Bishop Beckles, but for some time the number of workers has been diminishing, and there seems to have been a general slackening down of parochial activity. This has been partly due to the heavy charges that maintenance at the original level demanded, partly to the past

ill-health of the curate-in-charge, and partly to weak points in his own character. He is a perfectly honest man, and so far as personal probity goes, will restore the local character of the Church. But he has been in the parish ten years -- a little too long for him; he has not a very sympathetic nature, and is now not over-active; and his temper has not improved with years. Perhaps if we could get beneath the surface we should find that in this lay the chief obstacle to his sustained efficiency, and on his own showing we know that he has quarrelled both with the Mildmay Mission, situated in his parish and indeed at the very doors of his church, and with the local C.O.S. But some allowance must be made for the development of a somewhat crabbed and obstinate temperament in the position of peculiar difficulty in which the curate-in-charge of such a parish was necessarily placed.

At presnt the religious activity of the church is insignificant in amount; the social agencies are few in number, but fairly liberally devised, with billiards in the club, and dancing a feature for the younger and, it appears, the more respectable section of his adherents. There is too a small day-school -- mixed, in which, however, the vicar seemed to take no particular pride, being it appeared more interested in showing me the buildings (which he had himself designed) than the school itself. Charity is said to amount to from £70 to £100 a year, and to go almost exclusively to the sick.

Note. There is a Guinness block in this parish -- the same, I believe, as that referred to by Mr. Matcham, and Mr Wooley, the curate-in-charge, who seems to have a considerable practical knowledge of building construction, condemned the structural arrangements with some severity.

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In this parish is a Congregational Chapel, and the higher s standard of the people of S. Peter's is illustrated by the contrast that Mr. Arkell draws between the inhabitants lying to the North and South of the Hackney Road at this point, as compared with those living in corresponding positions with regard to the Wesleyan Chapel further East: in the latter case the poorest population all lay to the South, but in the former, conditions are exactly reversed.

All the evidence points to this chapel as being one that is still maintaining its congregational, as opposed to missionary character. But, though falling under the familiar head of the eclectic body of worhippers, without any very closely defined local connexion, it does not appear to be able to maintain this position with success; and the deterioration of the district, so far in any case as the loss of the clas which the chapel is able to attract is concerned, is probably hastening on the time when it, like the Wesleyan chapel, will have to be converted into a mission centre if it is to keep alive. For the present, however, the ordinary religious services of a congregational body, without any marked social or philanthropic activity, absorb by far the greater proportion of such energy as the place manifests. The minister, Mr. Gregory, is from Leeds and came about 3 years ago. He seems to be a good enough fellow, somewhat over-weightd by his increasing financial difficulties. He is perfectly frank and out-spoken, and this trait in his character is queerly illustrated by his naive remark that, although advised to move from Leeds, by the former pastor, he realized his mistake before nine months had elapsed because the decline of the district had been so much more rapid than he had been led to expect.

His attitude towards the poorer people of his neighbourhood, with whom however, he seems to have little to do, is sympathetic,

but his comparison of them with the Leeds people is all in favour of the latter, who are described as being both more robust and more cleanly.(Contrast with this the comparison that Mr. Strickland makes between the people of Bethnal Green and those of Marylebone! V. p.25).

To the North and North-East of S. Peter's lies S. Stephen's, the only parish in District 9 that lies to the north of the Hackney Road.

It is a declining district, and a boundary line to the North formed by the Canal, and the inclusion within the parish borders of a large gas-works, provide two features that seem always calculated to hasten decline: the latter is a physically unpleasant neighbour while the ~~latter~~ former tends to prevent free circulation and to introduce the undesirable features of the cul-de-sac: publicity is as healthy an element in the life of a poor neighbourhood, as it is in politics, and if every out-of-the-way slum in London could only be turned in a 'bus route, it might almost be taken for granted that the most crying reforms would follow as a matter of course.

In S. Stephen's the prevailing employment is boot-making. The decline is said to have been most rapid during the last ten years, and the Vicar thinks that he can trace the effects in his parish of the eviction of lower-class gentiles from Whitechapel through the spread of the Jews.

The services are high, but the religious effort seems to amount to little. But although the vicar condemns the "multiplication" of services and considers that when this is done in poor districts "the clergy are simply wearing themselves out with services when their time and energy are wanted in the study or the parish", in

this particular parish visiting, social agencies, and even the ministrations to the poor and the sick seem to be as ineffectively worked as the purely religious agencies. Charity (about £25 a year) in administered in connexion with the C.O.S., apparently with care. There is no nurse, the staff of the Hoxton and Hackerston Association being requisitioned as needed.

No mention is made in the interview of the co-operation of the Sisters of theEast Grinsted community whose large establishment is situated in the adjacent parish of S. Augustine's, but I think that I am right in my recollection that S. Stephen's is one of the four parishes in which they work.

The vicar, Mr. Morris, is an old gentleman of about 70, and has been in the parish for 36 years. He is a pleasant and genial man, but Baxter thinks him somewhat indifferent to the ~~condiffxxnt~~ condition and needs of his people, andthat he is past his work. He is one of the declining minority of the clergy who live outside their parishes.

From the Baptist Chapel in the Oval we have had no reply.

In Anne's Place, Pritchard St. is a small mission connected with Mare St. Baptist Chapel.

In the Oval, is situated one of the two chapels of the Hackney Rd. circuit of the Primitive Methodists, with a fairly complete list of religious and social fixtures--Gospel and Class meetings, Prayer meetings, Sunday school, Mothers meetings, Band of Hope--

and the work is carried on in a somewhat missionary spirit. Ministrations to the needy poor are not forgotten, but few funds are available. The minister, Mr. Porter, was at one time one of the members of the London School Board for the Tower Hamlets, and he still watches closely the administration of educational, and sanitary affairs, although now holding no representative position. He is getting old, but is still said to be a vigorous worker. He draws attention in the interview, to the intellectual loneliness of men situated like himself, engrossed in their own work, surrounded by colleagues similarly situated, and none finding time for ordinary social intercourse, and for the interchange of opinion on general topics.

Returning S. of the Hackney Rd. we have the large parish of St. Judes, stretching to the Bethnal Green Rd. with Teesdale St. and Blythe St. forming th W. boundary. For some years this had been a parish with an absentee vicar, as in St. Peters', but in the former case ill health was the explanation. The last curate in charge was Mr Davies, the present Rector of Spitalfields. and he appears to have put a certain amount of life into the parish. Recently the vicar has been superannuated taking 1/3rd of the stipend(£110), and Mr. Strickland has been brought from Marylebone, where he had been serving as curate, to act as the new incumbent.

The parish is not an easy one, as the population is distinctly poor, and there is every evidence, both in the interview, and in Ingram's opinion, to show that the new man is entirely over-weighted by his task. He is a low churchman, and apart from the ordinary services, which are poorly attended, not much is being done. A dayschool for girls and infants was opened by the Diocesan Board

about two years ago, and is now nearly full.Mr. Strickland's opinion that"being a churchman in East London, is very much like being an early Christian" and that this fact gives much reality to work there is to a great extent explained by the general sleepiness of the church in this part.Given no great activity, no attractive social agencies, and little or no charity, and doubtless those who would be found connected with the church, would be marked people, coming genuinely because of their desire to live decent religious lives, and because of the faith which is in them: this is perhaps one o of the rewards of an unprepossessing Evangelicalism.A large and bare looking church, with a dull good man as parson, such as this parish possesses.

Mr. Strickland's comparison of the people of Bethnal Green, as being free from the demoralizing influence of wealthy neighbours and thus in no sense parasites and with much more grit and indepen dence than those that he had been working among in Marylebone has been already referred to , and contrasted with the adverse comparison of the same class made by Mr. Gregory from Leeds. Allowance has of course to be made for the personal equation of these two men, but it is not improbable that the people of Bethnal Green do occupy a sort of moral middle stratum between the two other classes with which they have been compared.

In this parish is a centre of the L.C. M. work carried on by two missionaries -- each working in well-defined and adjacent areas. These lie south of the Old Bethnal Green Road, and East of Mansford St., and both missionaries, who are well acquainted with their districts speak strongly on their increasing poverty, Mr. Lockyer,

working in the bit west of Canrobert St. emphasising the great influx that has taken place from the Boundary St. district. Mr. Lockyer is described by Mr. Arkell as being a somewhat rough and uncouth specimen of humanity, but the other missionary seemed both a capable and attractive man. The customary mission work is actively carried on -- meetings, visiting, Sunday.school. temperance work etc. but there are no special features.

Lying to the S. of S. Peter's ,with Blythe St. and Hart's Lane as its eastern and western boundaries, and stretching a little below the Bethnal Green Rd. to Derbyshire St lies the parish of S. James the Great, with the notorious Red Church as the centre of its inactivities. For some years there has been an absentee vicar, Mr. Coke, and a curate, Mr. Tattersall, of whom we know nothing directly, but who seems to be, not a scandal exactly,but useless. Ingram said it was no use seeing him, and the present vicar Mr. Wix, gives us a picture of him surrounded by old women, after one of the services, receiving the gifts to which by long custom attendance entittled them. As regards the carelessness admissions to the marriage ceremony for which this church is notorious, as well as for the nominal fee for which they were performed, the present vicar thinks that this church has only been an offender on a somewhat larger scale, than many other churches in Bethnal Green, the parochial system having been often entirely ignored, with the result that there has often been no real knowledge of the relationships of the contracting parties. The charge made at St. James' the Great was dropped. (7)

Mr. Wix the newly appointed vicar, lately a curate in St. T Thomas' with Mr. Fawcett, had when seen not entered upon his new duties, and , giving Mr. Tatters ll a free hand, was himself simply looking round. But he was hopeful about the future of the parish, and Mr. Baxter thinks very highly of him, expecting him to prove one of the best of the East London clergy.

There are two nonconformist agencies at work in this parish, one of the Unitarians , and the other of the Friends.

The former, called the Mansford Unitarian Church and Mission, works from a chapel , bought from the Congregationalists, and is mainly supported by Brooke Herford's Hampstead congregation. The membership of the mission is slowly increasing, and now numbers about 80. There are several organizations, especially designed to hold the children to the mission as they grow up, and these, it is said, are answering their purpose. The numerous social agencies include a Window Garden Society, and a library, and a good deal of visiting is done, largely in connection with a Provident society, which now has about 600 members , and on behalf of which £400, were collected last year. I think that up to the present time, we have always found that Unitarian churches administer no relief, but at this mission centre this wise custom breaks down. There seems to be however close co-operation with the C.O.S. There is a useful Convalescent Fund(£75), and the rooms are rented at Hampstead for those who are helped by it.

This is practically a Mission and at all the Domestic Missions some relief is given. All have a "poor purse"

I believe that this is the only Unitarian mission that we have as yet come across, and that it is the only one which has a habitationof its own. The names of its various agencies, have however a quite familiar ring. The tone of the report is very

liberal, although that of the general committee is a little patronising. Mr. Cadman the missioner, a man of about 45 or 50, is described by Mr. Arkell as being keen and vigorous, with a "restless personality."

The Friends' centre is situated in Hart's Lane, where they have a good equipment of buildings. The work is mainly religious, but we find a Band of Hope, Temperance Meetings, Literary Soc., Library, a Penny Bank and a Coal Club. Probably the most important feature however is the First Day school, with a membership of 640. It includes but few adults, there being only 24 men, and 38 women. House to house visiting has been given up. The charity is small in amount, but appears to be carefully administered.

The missioner, Mr. Nicholson, is described as a good and stron man. His views on the housing question from one point of view have the merit of originality, as he thinks that "better housing rather closes the door to religion. People think themselves above going to missions and that they do not need to go to worship" But it would be ungenerous therefore to conclude that he did not advocate the better housing, and was not willing to run the risk of the loss to religion that might thereby be involved.

It may be noted here that most of the people who went to the Bedford Institute in Spitalfields were said to come from Bethnal Green.

The parish of S. Andrew's forms a compact oblong lying to the South of the eastern end of the B.G. Road, with the railway [redacted] forming the southern, and White St. the western boundary lines.

The population is almost entirely working-class, with cabinet-making, boot-making and box-making as conspicuous industries. Numbers are stationary, the increase shown by the '81 Census having been caused by the erection of large blocks of dw ellings in the parish, that make obtrusive and dull features as one looks down on the district from the G.E.R. Although, however, increased crowding is not commented on in this parish, it is said to be getting decidedly poorer, and as in so many other cases the effects of the Jews in Whitechapel and of the Boundary street clearance are mentioned. In return it is said by the vicar that some of his best people have left him to go and live in the improved area. Gale's Gardens has the unenviable notoriety of being the worst spot in the parish.

This is another of the Bethnal Green parishes that is served by a curate-in-charge, the vicar having for many years been incapacitated by age and ill-health. He draws the whole stipend, and the acting incumbent, as in S. Peter's, is supported by the E.L. C.F. In this case however, not only has there been no evil tradition to live down, but the parish seems to have been particularly well staffed, Mr. Lawley, the late Curate-in-charge, was there for some seven or eight years and was perhaps the very best of all the Bethnal Green men. His successor was with him as curate, and is one of the best of the local men.

By the co bined efforts of these two men, and chiefly by the initiative of the former, St. Andrew's appears to be one of the

best worked parishes in the district. The churchmanship is high with an avoidance of extremes.The congregation is thus parochial, and an effort is made to this end. As Mr. Eck says, extremes of any kind are certain to draw from outside. With regard to Confession, Mr. Eck deprecates the extremer position that endeavours to convert the practise into an actual obligation. He considers it of value, but holds that "may" and not"must" ~~must~~ should be the guiding principle of the Church of England.
He himself confesses openly in the church.There is a large staff of workers, and, for a parish of this kind, he has been peculiarly successful in obtaining local help. Out of each parish organization he picks out the best, forming this inner circle into a Guild, and obtaining by this means his working nucleus.It is on this plan that the whole of ~~the~~ his system is based, and the fact that he has 100 local Sunday school teachers, may be taken as a proof that he works it with success. The Sunday school is large, and, in addition to the 800 children, there are classes with 80 young men and young women in them.

The visiting in the parish is thorough,As regards nursing , while in some parishes we have found that the nurse is not even trained, in St. Andrew's Mr. Eck is not even satisfied with the E.L.N.F. standard, and is trying to secure a Queen's Jubilee Nurse.

This is one of the few parishes in which charity seems to be carried out in complete accord with the C.O.S., and Mr. Eck is putting principles into practise in departments in which the risks of bribery are generally overlooked;in the Mothers' meetings we thus find that he is now refusing to supply the members with anything that is not paid for, and although the result has been a slight falling off of members, the register of 250 is an unusually large one, and it is found that a more respectable class comes.

The social agencies have their focussing point in the St. Andrew's Institute, a large central block built by Mr. Lawley. Mr. Eck would prefer to have smaller centres scattered about the parish, with different places for instance for boys and girls, but the present Institute appears to be of great use.There are 275 men, 80 boys, and 70 girls who are members. Mr. Eck admits that clubs have failed as a step towards regular church attendance, but finds their complete justification, not only in their social uses, but in their preventive effects--mainly as aids to temperance.He quotes an interesting East End opinion when he says that "If you are a church-goer it is taken as a matter of course by the working men that you are a teetotaller, but if you are a teetotaller it by no means follows that you are a church-goer".

A Women's Holiday Fund is among the social agencies of interest in this parish.

Oxford House is situated within its borders, and there used to be the closest co-operation between the church and the settlement, and there may be at the present time, but I notice that neither in the interview nor in the parish report is there any reference to the latter.

Mr. Eck is a man of about 35, and Duckworth describes him as being something of an ascetic, appearing to have "too little to eat,too little sleep, and too much work".

In the point of St. Andrew,

The Christian Community has its head-quarters, ~~in London St.~~ but although possessing a large block of buildings, ~~xxx~~ little work is carried on there. Poorly attended Gospel meetings on Sundays; a small Sunday School; a Band of Hope and Temperance Society in the winter months comprise most of the head-quarters fixtures. The Community, however, organizes an extensive scheme of mission services in various parts of London, ~~and an elaborate plan for each quarter is published. The meetings are~~ sometimes held in ~~the missions of the Community~~ own halls, but more oftenelsewhere -- in Lodging-houses, Workhouses, Infirmaries, and at open-air stations. ~~There are~~ about 200 members of the Community, and the Plan gives a bewildering list of their names as they are appointed to take this or that meeting, very much like a Wesleyan Circuit plan, only on a much more elaborate scale. What it all amounts to we have very little means of judging.

The Community, wh. has about 205 members, is an undenominational society, of some historic interest, "Established by the Hugenots in 1685, and re-established under the patronage of the Rev. J.Wesley in 1772". ~~The list of present members gives~~ little trace of the people to whom it owes its foundation, but its historic interest is, it would appear, considerable. The President is Sir George Williams

In addition to the meetings held at the Memorial Hall, in Aldersgate St. one or two small charitable efforts are carried on there, but the work that is most widely known, although not generally associated with the Community, is the Bethnal Green Free Library, the occupies adjoining premises.

I have known this institution by repute for some years, and there is one undoubted claim that it has to distinction in that it was the first library to adopt t he system of moving double shelves, afterwards used in the British Museum, and by which the

accommodation of a library is almost doubled. But for the rest I am very much inclined to think that the place is a respectable fraud living on the reputation it secured as being the first public library in East London, and existing now by misleading figures and shamelessly sensational statements. When at Toynbee Hall I used to receive these documents from time to time, and was xxxxxxx always amazed that they should be issued by a Library. But when I knew afterwards the way in which they exploited as a fair basis for appeal the "benefits" to a certain number of people who had attended Gilchrist lectures at Charrington's Great Assembly Hall, with which the B. G. Library had no more to do than half a dozen other institutions in East London, but the joint committee for which happened to meet at the Library, I was no longer surprized. I do not suppose that the writer of their reports is an intentional deceiver of the public, but he has a lax sense as to what constitutes a true statement. The reports given us seem to be in the same way, full of suggestiones falsi and of queer effusions, but the balance-sheet is perhaps the strangest page of all. It shows among other queer anomalies that, while less than £26 was spent on books and newspapers, no less than £111 wxx went for "printing"etc."and the still more disproportionate sum of £296 odd, for "Petty cash, postage, special appeals etc." It is, I think, devoutly to be hoped that while under its present management the Library will fail to raise the £20000 for which an appeal is being made.

The CongregationalChapel at the corner of Pott St. is said by Mr. Eck to draw mainly from outside, but this is to some extent denied by the minister.He states however that it is in the Mothers meeting that they "touch the lowest", and that they have been unable to attract those not connected with the chapel to their P.S.A. The work is mainly of a religious character,with a fair evening congregation of 400, that only fills however one third of the accommodation provided. There is a Band of Hope and a few other social agencies. Visiting is inactively carried on. Charity amounts to about £75 a year, and the sapient minister professes to think of the C.O.S. as "a kind of spy on everybody". He criticises the local P.L. administration for its neglect of sick cases. Like Mr. Gregory he comes from the North, and is described as a sturdy Lancashire man. He is about 35 or 40 years of age.

In the S.E. of our district, with the railway on the N. and Nottingham St. to its W. lies the parish of St. Bartholomew's-- including one of the poorest blocks of streets in Bethnal Green. Brewers employees form a small separate colony, but apart from these, most of the people are described as "petty workers at bits of trades" and casual labourers.Many of the women work. The Jews are coming in.The bad part is the Little Collingwood area, and here there is a considerable criminal element, for the most part working at a distance, but doing much to make the Brady St. district notorious. As in other parishes, sanitary administration is said to be improving, and we are reminded in this poor corner of Ingram's statement

tha t the local Sanitary Aid Committee is unable to find an area with which to deal in Bethnal Green, by the vicar's statement that although the houses are often badly constructed, their bad condition is generally due to the habits of the occupants. A measure ~~is to~~ of the poverty of the district is found in the fact that in mild winters soup is left on their hands in the Kitchen, and this year for the first time it has not been opened.

In this parish in which Mr. Clemens has been working for 10 years, ~~that~~ as will be found in St. Matthew's, the great change that has taken place is in the attitude of the people towards the church, and to this end a vicarage relief committee, with C.O.S. representatives on it, has largely helped. In this parish there have been no vicarage parties so far as we know, but apart from these, and with a smaller staff, there is a considerable similarity between the tone of this parish, and that afterwards adopted by Mr. Ingram in St. Matthew's. Charity however is smaller in amount. Four Oxford House men are helping the parish, but the total staff is small.

Services are moderate high church, and the early hours of m matins is worth noting. They begin at 9-30; there is a choral celebration at 10, and everything is over by 11-15. Servantless East London, it is said, requires these special times, as the women can get home in plenty of time to cook the dinner, and those men who come at all will do so as readily at 9-30, as an hour or more later. The experiment however is not leading to large attendances, but they are said to be more regular.

There are large day schools, with 800 children, nearly twice as many as in the Sunday school, a disparity that is explained by

the attractions of Charrington's, and the desire of the children to qualify for a double treat.

A "Christian School for Board children in church" on 2 afternoons in the week at 6-30 reminds us of a similar service held by Mr. Osborn in Upper Holloway.

Mr. Clemens the Vicar, is a man on the right side of 40, with a very winning manner, and sure to be making many friends in a somewhat friendless neighbourhood. It is probable that this personal influence is far more important here than any direct religious response that is being obtained.

The only other religious centre in the parish is a station of the L.C.M. at Marnham Hall in Darling Row, and this does not appear to amount to much. The only person seen in connexion with it is Mr. Neugewitz, a young Austrian and a converted Jew. He is closely connected with the East London Tabernacle, and his mission work is almost exclusively among those of his own discarded faith. It consists mostly in visiting, and at his chief service on Saturday afternoons, from 30 to 100 come according to the season. He gives away about £50 or £60 a year, largely to those who get into difficulties with their own people through real or suspected conversion to Christianity. There is a little non-Jewish work carried on at Marnham Hall by another missionary, but of this Mr. Neugewitz knows nothing. Mr. Clemens thought that it was unimportant, and that its Sunday School had been recently transferred to the Working Lads' Institute in the Whitechapel Road.

(S. Matthew's)

The original parish church of Bethnal Green is the centre of a straggling district lying mostly to the West of S. Andrew's, but stretching further to the north as far as Wellington Row, and further also to the south, even to the limits in that direction of Bethnal Green. The poorest part of the parish lies immediately to the West and S. West of the church itself, but the parish as a whole is distinctly of the poorer B.G. type, and almost exclusively "working-class". The brewers' employees and those of the old Hugenot strain appear to comprise the two most respectable sections of the people. Ingram, the late Rector says that the parishioners are not very migratory in their habits, and that when saying good-bye to them, and using for the purpose a two year old register, he found that most of the names were correct.

Prior to Ingram's appointment to the living two or three years ago, the parish had been neglected for 20 years, but since that time it has been vigorously worked. In addition to such time as Ingram himself could give, four curates, nine Oxford House men, and four ladies from the S. Margaret's House gave their whole working time to it, besides the parish (or rather E.L.N.F.) nurse. Visiting was made the basis of the work, but an early start was made, very much as Ditchfield did in Upper Holloway, with parties given at the Vicarage, to the men. They were asked by streets, in blocks to the number of about 300 at a time, and of those invited, about 80 generally came. A nurse has been at work and a special relief committee for the parish was formed, with a C.O.S. representative on it , and distributing about £150 a year. The Sunday school was started about 2 years ago, and a Collecting Bank is at work, but most of the strictly parochial organizations are still in their infancy. The congregation, largely composed of men, has been raised

from 22, to a full congregation on Sunday evenings, but there is reason to suppose that many of these are extra parochial, and that the Oxford House connection to a great extent explains the attendances.In any case, on a recent test sensus no appreciable difference in the proportion of church-goers has been found, as compared with the one in eighty who went "somewhere" in the early days of the vicarage parties. AS in St. Bartholomew's, the great change effected has been in the parish feeling towards the church.In Ingram's opinion, the results"prove the powereven in the most neglected parish of the right influence",but the action of the nurse, and the distribution of £150 a year,to say nothing of the anticipation of favours to come, make it very difficult to judge as to what has been really effected, except, as may be fairly assumed, an access of friendly feeling. Bailward, an old Oxford House worker, thinks that things had been overdone in the parish, and suspects the Ingram's practise in charityadmirable, though his professionss are at a C.O.S.meeting.It may be noted that Bailward seems even to t think that a neglected parish like St' James' the Great, is likely to be as well, if not better,off than one in which the church is active.

St. Matthias, a small district lying to the W. of St. Matthew's with Brick Lane as its W. boundary, is the last one with which we have to deal.It is one of the poorest in the whole of district 9, and is the only one in which the Jews are forming a preponderating class: they at present number 2000 out of 5000, and are said to have increased tenfold in two years.

Drink is said to be the great explanation of the poverty, but all the people are below the artisan class, and industrial incompetency is doubtless a potent cause of the low prevailing standard. The crowding is excessive, and it is doubted whether the average accommodationamounts to one room per family.

There is a fair staff f workers; no money is spared; but the vicar, in spite of a fair evening congregation of 200 , and slightly improving numbers, with a full church on special Saints' Day services, is somewhat pessimistic, having "almost given upthe hope of getting the people to come to church."

There are several social agencies, but nearly all are on a small scale. An annual window-grown Flower Show has been held in this parish for thirty years. All are said to be visited , except the Jews whowhe leaves alone. A nurse is provided, and there is a dayschool.The relief given however seems to be the most striking feature in the interview reported, the Vicar who has been there two years having started with £250in the first 12 months, and ju jumped to £600 in the second. He uses a form, something like that of the C.O.S. which applicants have to sign as a guarantee that the particulars they have furnished are correct. It is said that some applicants have been driven away by this practise, but the total spent seems to show that it is not a very effective.If an applicant were detected in a false statement, the vicar of the p

parish would I suppose be able to resort to no stronger measures than moral censure, and possibly the refusal of help in future.

The vicar gives the worst account possible of his parish, as regards Housing, Drink, and Marriages, the last being nearly all forced. There is a certain amount of prostitution, and criminals are sporadic.

Mr. Carter the vicar is a man of about 40, and is described as pleasant, courteous, capable, shrewd, and reticent.

P.S.

The presiding genius of the Home of Industry at 29 Bethnal Green Road is Miss Macpherson, a lady who has worked in the distric for nearly 40 years; whom Ingram mentioned as a local person worth seeing; and of whose ready and somewhat rough tongue Jay has given us an(unauthenticated)specimen. But the lady herself has not been seen. There is evry reason to think that she is a capable, active, strong-minded woman, working genuinely for the poor, on strictly orthodox Christian lines.

Anyone who has heard or seen Miss Ma. who would know that Jay's story is a fabrication

In connexion with the work there is a Training Home for children at London Fields, where something is done to prepare the young occupants for emigration to Canada. Throughout the work, emigration seems to have played an important part, but locally, in Bethnal Green, with the Home of Industry as the head-quarters, many other things are done, and the following branches are enumerated: Widows helped by weekly sewing class (very much as Peter Thompson and the East Grinsted Sisters do); Factory Girls' and elder Lads Classe Women's Sunday Afternoon Bible Classes; Girls and Boys' Sunday Schools, both afternoon and evening, with more than 800 children on the registers; Mothers' Meetings;Family Dispensary; Visitation of Factories and Warehouses; Visiting Hospitals; Policemen's Children's Classes; Postmen's Classes; Visits to Lodging Houses; Gospel Services in Bird Fair every Sunday morning, and a Gospel Service on Sunday evenings. In addition there is a "Bible Barrow", for Colportage work which goes out daily.

Except as regards the Sunday school and the fact that the "Barrow" sells £200 worth of its literature every year, we have, I think, no details as to the scope of any part of this imposing list of undertakings, but it possesses some features about which it would have been desirable to have had more information, and

it is to be noted that Miss Macpherson's is the only reference to the well-known Bird Fair that we have had -- by far the largest Sunday morning congregation of men the Bethnal Green can show.

G.S.+D. 4.8.01
GSA 22/4/0

[1]

(8 fols.)

District 9.

Report ——— " ——— Oxford House.

[A. (Ap. 98) -

Oxford House, situated in the parish of S. Andrew, runs Toynbee Hall hard for the parentage of all the Settlements. But although established very soon after the Whitechapel Settlement, it was in connexion with the latter place that the ideas which lay at the bottom of the movement were mainly fructifying. In its inception, in fact, Oxford House owes its origin, not to the alienation in these early days of any body of people from Toynbee Hall, but to the feeling on the part of many that there ought to be a Settlement to which Oxford men might go, in which religion wasmade a corporate object, and in connexion with which the Church was, so to speak, recognized. To that extent it was"sectarian" as opposed to the strictly"unsectarian"standpoint adopted from the first by the sister settlement in Commercial Street. In spite of what the Vice-Head says in his interview, this constitutes a real difference and if the constitution of the place were as he describes it, there would be nothing to differentiate it from Toynbee Hall itself, where much religious work has been done"by individuals"--be they Christians, Unitarians or Jews. The difference of standpoint is indicated by the statement of the object of the House, which is "To provide a centre for Religious, Social, and Educational Work among the poor of East London". From the first therefore it has been identified with the Church of England, just as Mansfield House has been with the Congregationalists, the Bermondsey Settlement with the Wesleyans, or Newman House with the R.Cs. All alike represent a departure from the hope of the promoters of the Universities' Settlements Association that many places might be established with what may be described as a simple humanitarian object, quite divorced from any ulterior object in the interests of any particular church or creed. The other view has however carried the field, and Toynbee remains the

only settlement, unless the new Passmore Edwards be added, on the absolutely unsectarian basis.

Although, therefore, this difference of standpoint is important, and its reality was emphasized by the presence at the opening of the new buildings of both the Archbishops, the Bishop of London, and of "many other prelates", the methods of work have corresponded to a great extent with those of Toynbee Hall, and although differences of point of view have had to be recognized, there has been complete friendliness between the two places. There has not been much active association, there not having in fact been very much scope for it, but the general meetings that have from time to time been held between the representatives of different Settlements, [illegible] will it is hoped give more scope for this in future if need should arise, and it is even the hope of some that the Settlements may come to have "a voice" on such subjects as may seem to come more appropriately within their purview.

x

One of the first things that I can remember being asked to do at Toynbee Hall was to help Adderley advertise some University Extension Lectures that he was trying to start.

Oxford House has passed through many more vicissitudes than Toynbee Hall, and these have been mainly connected with the frequent changes of Head that have happened. Of these there have been four -- Jackson, the first of whom little is heard; Adderley; Henson, a clever and eloquent firebrand; and, since '89, Ingram. The foundations were laid of most of the work during the regimes of the first three men, but it has been by Ingram that stability and continuous development have been ensured. It has also been during his time that the [illegible]

that the important step was taken of leaving the first small quarters in the un-used clergy house of S. Andrew's for their present excellent buildings.[X]

X The money was raised by donations, and there is thus no charge for rent or interest, and the same arrangement holds at Mansfield House &c. I am not sure whether or no any margin is charged that is made available for working expenses, but in places of this kind it is desirable on many grounds that the cost of living should be the normal one for the accommodation provided. At Toynbee the whole of the residential part, excepting four rooms over the newer Library wing was built by debenture stock, taken up by friends, and bearing interest, at first at 4% and now at 3½%, together with a mortgage of 3 or 4000 pounds. Payment of the interest on this capital is a first charge on the rents paid by residents.

Among the many changes that Ingram brought about has been the great increase in the number of men coming to reside. By this means very close touch was maintained with the Universities, especially Oxford, but the House has always suffered by the short time during which most of the men who came were able to stay. For a long time Eyre and Champernowne were the only men of any standing, and to this fact is due the absence of much marked personal work in the House. The men have been nearly all of them quite young graduates, who have gone to the house to place themselves under Ingram, and most of them used to go for a year, preparatory to taking holy orders: there was indeed at one time a danger that the place would become too exclusively a kind of lay training college, but lately the men have I believe been more mixed as regards their future careers. But they have been young, and their stays have been generally shorter than would be necessary to give them an independent position in the district: they have been nearly all men under authority, and Ingram has told them, and been obliged to tell them, what to do. The

What they have done has been to a great extent similar in character to that of probably almost every other Settlement: they have been told off to help C.O.S. committees; or in the summer the C.H.F.; to work with a Sanitary Aid Committee; to visit Hospitals; to undertake some directly parish work --as that in S.Bartholomew's, and during the last two years especially in S. Matthew's itself. In these and in many other ways much excellent work has been done, and a considerable access of friendly effort has been poured into East London. The distinctive feature of the work of the House has however always been recognized in its clubs, particularly perhaps the University Club for men, and the Webbe for boys. The former of these was made in the early days of Oxford House by one of the best possible men who could at that time have been associated with the Settlement -- Mr. Buchanan. He brought to the service of the club more experience, more practical judgment than, I imagine, any one else in those days, and his devotion was exceeded by none. He brought his family down to live in Bethnal Green, and lived next door to his club. The debt which the House owed him is perhaps recognized in the appointment of this merchant layman as Vice-Head. The other big undertaking associated with Mr. Buchanan is the Tee-to-tums -- an enterprise in which the three departments of retail distribution of tea, coffee and sugar; a coffee bar open to the public; and a club open only to its members were to be grouped in the same premises. In a very few cases, notably at Shoreditch, the scheme was successful, but on the whole it has failed, except perhaps as a medium of ordinary retail distribution of groceries. The affair is now a joint-stock company. What would have happened if Mr. Buchanan had retained his health we cannot say, but it was a bad day for the Tee-to-tums and for University Club too, when he was obliged to give up his active connexion with them. He is now

completely invalided, and for some three of four years has had nothing to do with East London, and for some time, I believe, with nothing activities of any kind -- private or public.

The criticism of the Tee-to-tums is that they were too big, except on a purely commercial side: it was hopeless to expect that a large number of large clubs would get themselves run with the care that was necessary to ensure their usefulness, and some speedily degenerated into centres of rather meaningless amusement. It appears from Mr. Hewett's account that now they are somewhat worse, but of this I know nothing. It is clear, however, that the active personal influence is lacking. To a certain extent the same criticisms apply to University Club itself: it is too large. With a man like Buchanan to look after it, and with the help of Oxford House at hand, the normal drawbacks of an enormous membership are to a great extent minimized, but as a general rule it may be said that the useful size for a club which, as in these cases, is intended to be a centre in which personal influence may be made to tell, should be small--not as large even as the Oxford House Club itself. The loss of half their members during the last year at University Club indicates the looseness of the personal tie that exists. But in spite of all criticisms of this kind, the Oxford House Clubs have been on the whole splendid successes in their own way, and no other Settlement has anything of the kind to compare with them. They have provided admirable centres of healthy life and amusement and must have done much to attain their preventive objects, emphasized by Mr. Eck, of avoiding the lowering of the standard of life -- not only as regards drink, but in a more comprehensive sense. It is claimed for them too that they have contributed in a marked way to the raising of the age of marriage. They suffer, as all decent and carefully directed undertakings are apt to suffer, in

failing to hold the lower class of worker, and the reason is clear in that the very features of orderliness and the wearing of collars and such-like weaknesses of modern civilization upon which the Club speedily comes to pride itself are just the things that the casual labourer as a class cannot abide -- often, as symbolized by the collars, cannot afford, and so he leaves, if he had ever joined, what he comes to regard as an "out" above him, or too swagger, or middle-class.

The large area from which all the clubs, with the exception of the newer Repton Boys' Club, draw their membership was news to me, but it seems to have been emphasized by Mr. Hewett, and, travelling costing money, is in itself another indication of the better class that is retaining its membership, although it must not be assumed that everyone living at a distance comes in especially to visit his club often, doubtlessly, they come in for their work, and go to the club before returning home in the evening.

The admirable provision for athletics, especially in the recent acquisition of the large playing fields at Walthamstow -- a distinct achievement of Douglas Eyre-- and the older ground at Stamford Hill deserve special notice, and another very important piece of work, with which Harold Boulton had much to do in earlier days and with which Eyre has worked closely more recently, is the Federation of Social Clubs, by which ~~many~~, in addition to the O.M. clubs themselves, many temperance and parochial clubs all over London have been given a corporate existence, and some of the advantages secured in the way of tournaments, etc. as well as common counsel, very much as the Working Mens Club and Institute Union secures them for its affiliated clubs.

The connexion of the living of S. Matthew's with the Headship of Oxford House is probably destined to have a considerable effect

on it in the future, but whether it will tend to strengthen it, or to narrow the scope of its operations will depend to a great extent on the new Head, who comes to take up the duties of his post in a month or two's time: it is another critical moment in the history of the Settlement.

There have for some years been two Ladies' Settlements in Bethnal Green -- the S. Margaret's House, connected with the Women' College at Oxford of that name; and Mayfield House, connected with Cheltenham College. Both have co-operated closely with Oxford House -- in visiting; in relief work; in parochial visiting (three it will be remembered were told off to work in S. Matthew's) and in other ways, besides having their separate work among women and girls. The connexion with the House has been closer with S. Margaret's than with Mayfield, and I do not know how it happened that both Settlements were established so close to each other. It was clearly a mistake, and both having proved successful, Mayfield is now leaving to take up its quarters as we have seen in the parish of Holy Trinity and, I suppose to work more or less with Father Jay. Miss Harington, the Head of S. Margaret's, with a pale, rather sad face, and quiet manner must, I think, exercise a strong personal influence, and be possessed of considerable determination and capacity. She might become embittered, but if not she is of the type of whom sad saints are made. Miss Corbett -- the Head of Mayfield House-- has resigned her post, and I know nothing of her successor: she was of a much more buoyant disposition than Miss Harington, but did not, I think, possess half her power.

(9)

Maps.

MAP DESCRIPTIVE OF LONDON POVERTY, 1898-9.

(IN 12 SHEETS)

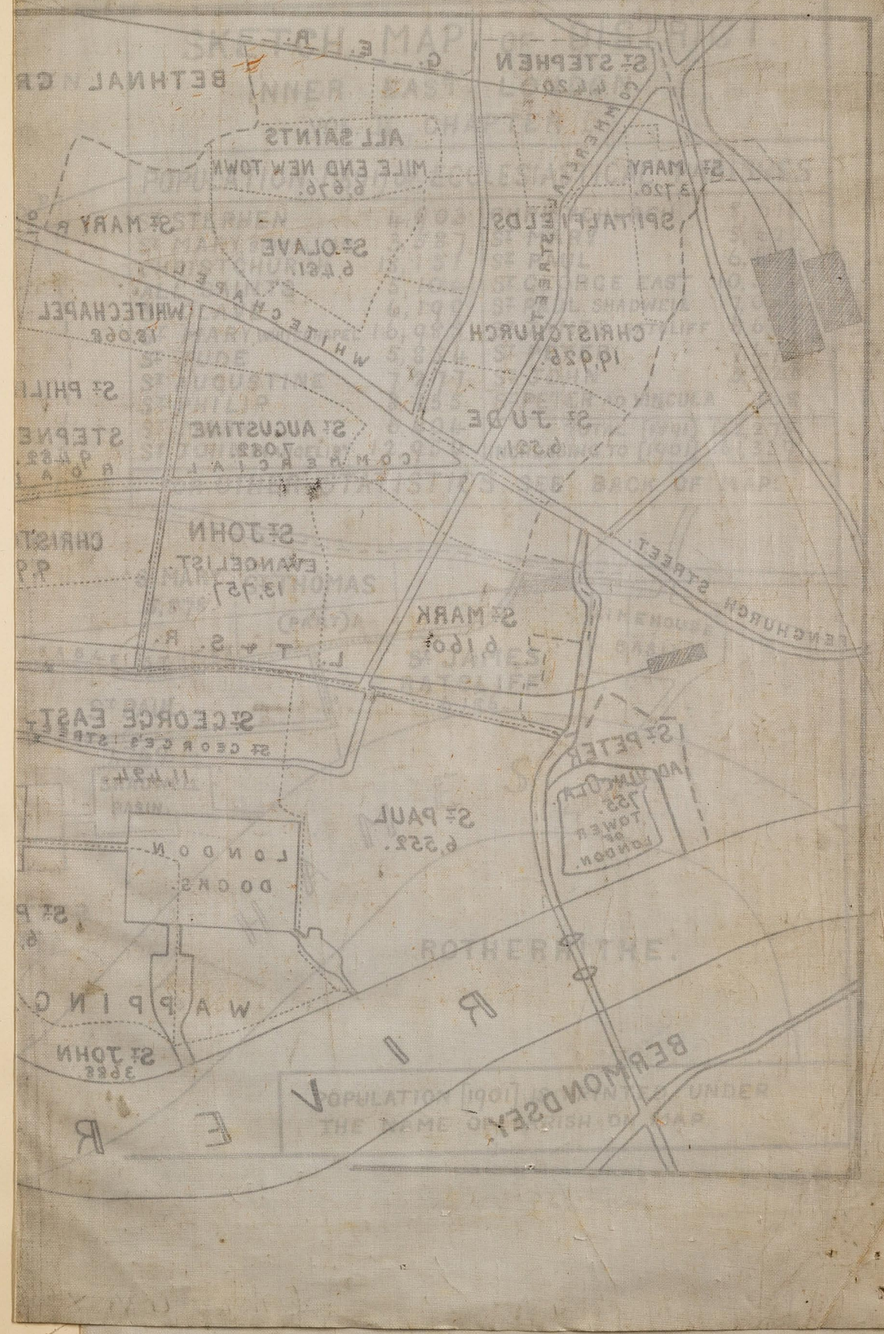
SHEET 5.
EAST CENTRAL DISTRICT

THE STREETS ARE COLOURED ACCORDING TO THE GENERAL CONDITION OF THE INHABITANTS, AS UNDER:—

- Lowest class. Vicious. semi-criminal.
- Very poor, casual. Chronic want.
- Poor. 18s. to 21s. a week for a moderate family.
- Mixed. Some comfortable, others poor.
- Fairly comfortable. Good ordinary earnings.
- Middle class. Well-to-do.
- NIL. Upper-middle and Upper classes. Wealthy.

A combination of colours—as dark blue and black, or pink and red—indicates that the street contains a fair proportion of each of the classes represented by the respective colours.

Maps. 2.



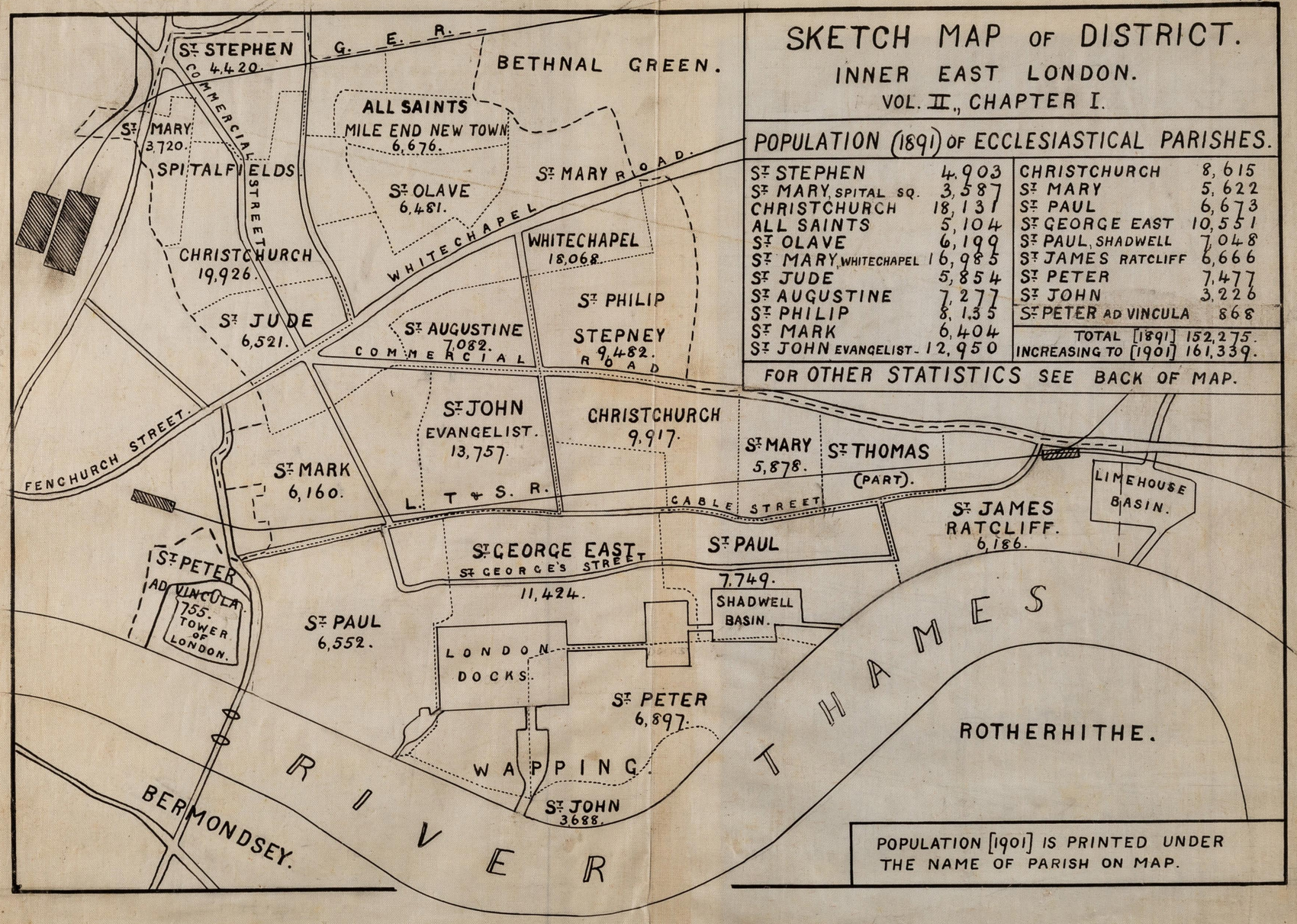
BETHNAL GR
ALL SAINTS
MILE END NEW TOWN
6,676.
St MARY
St OLAVE
6,461
WHITECHAPEL
18,068
St PHILI
STEPNE
9,482
St AUGUSTINE
7,082
COMMERCIAL
St STEPHEN
4,420
COMMERCIAL STREET
St MARY
3,720.
SPITALFIELDS
CHRISTCHURCH
19,926
St JUDE
6,591
St JOHN
EVANGELIST
13,757
St MARK
6,160
St JAMES
ST GEORGE EAST
St GEORGES STREET
11,424
St PAUL
6,552.
LONDON
DOCKS
St PETER
ADMINISTRATIVE
755.
TOWER OF
LONDON
ROTHERHITHE.
WAPPING
St JOHN
3,688
BERMONDSEY
RIVER
FENCHURCH STREET

No. 5.

SKETCH MAP OF DISTRICT.

INNER EAST LONDON.

VOL. II., CHAPTER I.



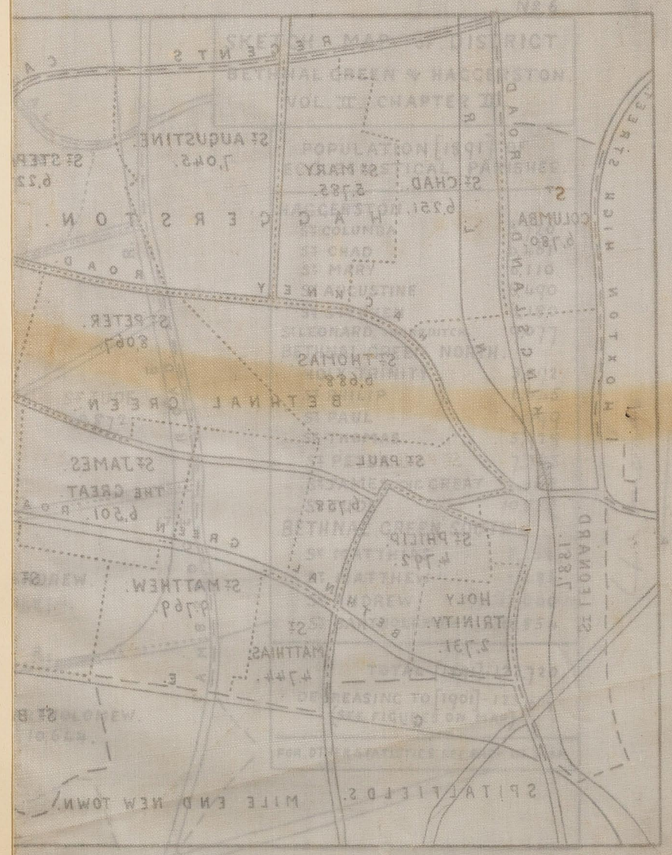
POPULATION (1891) OF ECCLESIASTICAL PARISHES.

St STEPHEN	4,903	CHRISTCHURCH	8,615
St MARY, SPITAL SQ.	3,587	St MARY	5,622
CHRISTCHURCH	18,131	St PAUL	6,673
ALL SAINTS	5,104	St GEORGE EAST	10,551
St OLAVE	6,199	St PAUL, SHADWELL	7,048
St MARY, WHITECHAPEL	16,985	St JAMES RATCLIFF	6,666
St JUDE	5,854	St PETER	7,477
St AUGUSTINE	7,277	St JOHN	3,226
St PHILIP	8,135	St PETER AD VINCULA	868
St MARK	6,404		
St JOHN EVANGELIST	12,950	TOTAL [1891]	152,275.
		INCREASING TO [1901]	161,339.

FOR OTHER STATISTICS SEE BACK OF MAP.

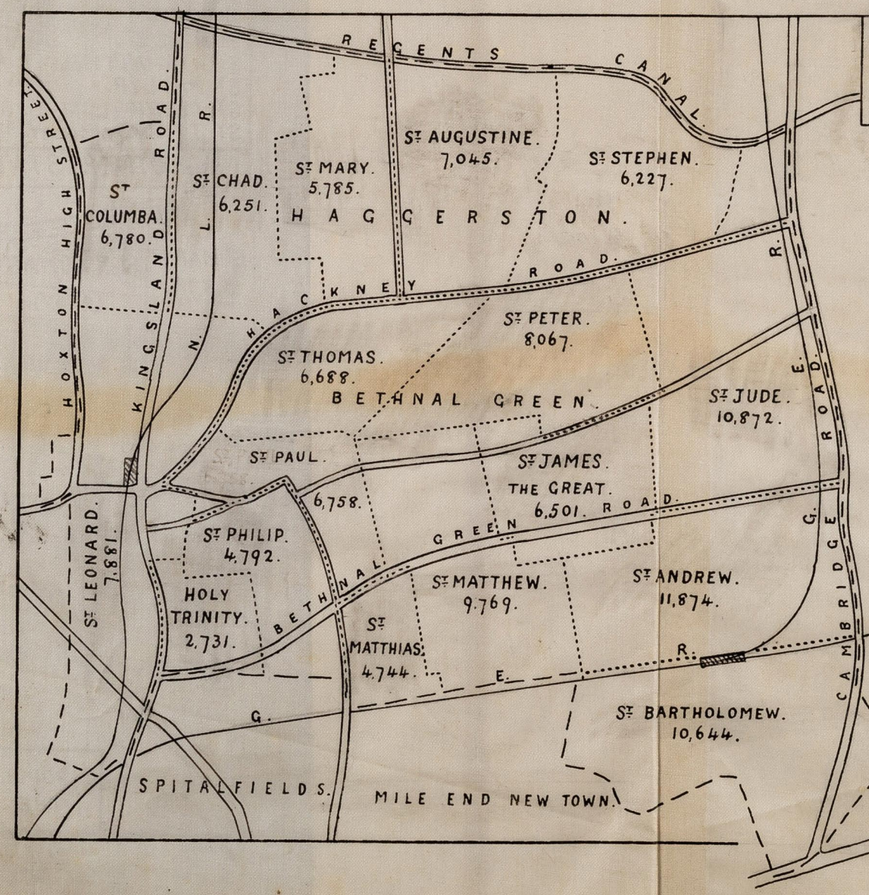
POPULATION [1901] IS PRINTED UNDER THE NAME OF PARISH ON MAP.

Maps. 3.



Nº 6.

SKETCH MAP OF DISTRICT.
BETHNAL GREEN & HAGGERSTON.
VOL. II., CHAPTER II.

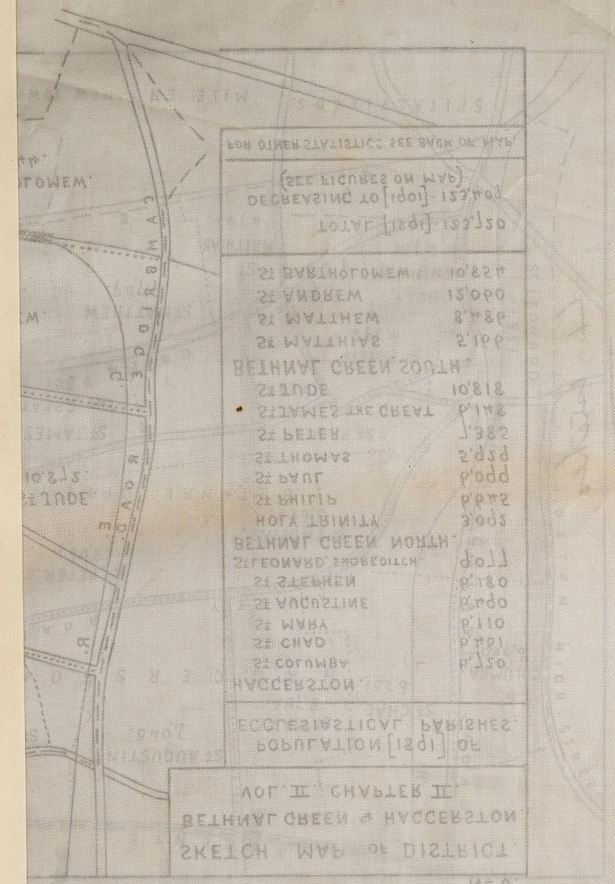


POPULATION [1891] OF ECCLESIASTICAL PARISHES.

HAGGERSTON.	
St COLUMBA	6,720
St CHAD	6,461
St MARY	6,110
St AUGUSTINE	6,490
St STEPHEN	6,180
St LEONARD, SHOREDITCH.	9,077
BETHNAL GREEN NORTH.	
HOLY TRINITY	3,092
St PHILIP	6,645
St PAUL	6,099
St THOMAS	5,929
St PETER	7,385
St JAMES THE GREAT	6,148
St JUDE	10,818
BETHNAL GREEN SOUTH.	
St MATTHIAS	5,166
St MATTHEW	8,486
St ANDREW	12,060
St BARTHOLOMEW	10,854

TOTAL [1891] - 123,720
DECREASING TO [1901] - 123,409
(SEE FIGURES ON MAP)

FOR OTHER STATISTICS SEE BACK OF MAP.



5 MAY '52