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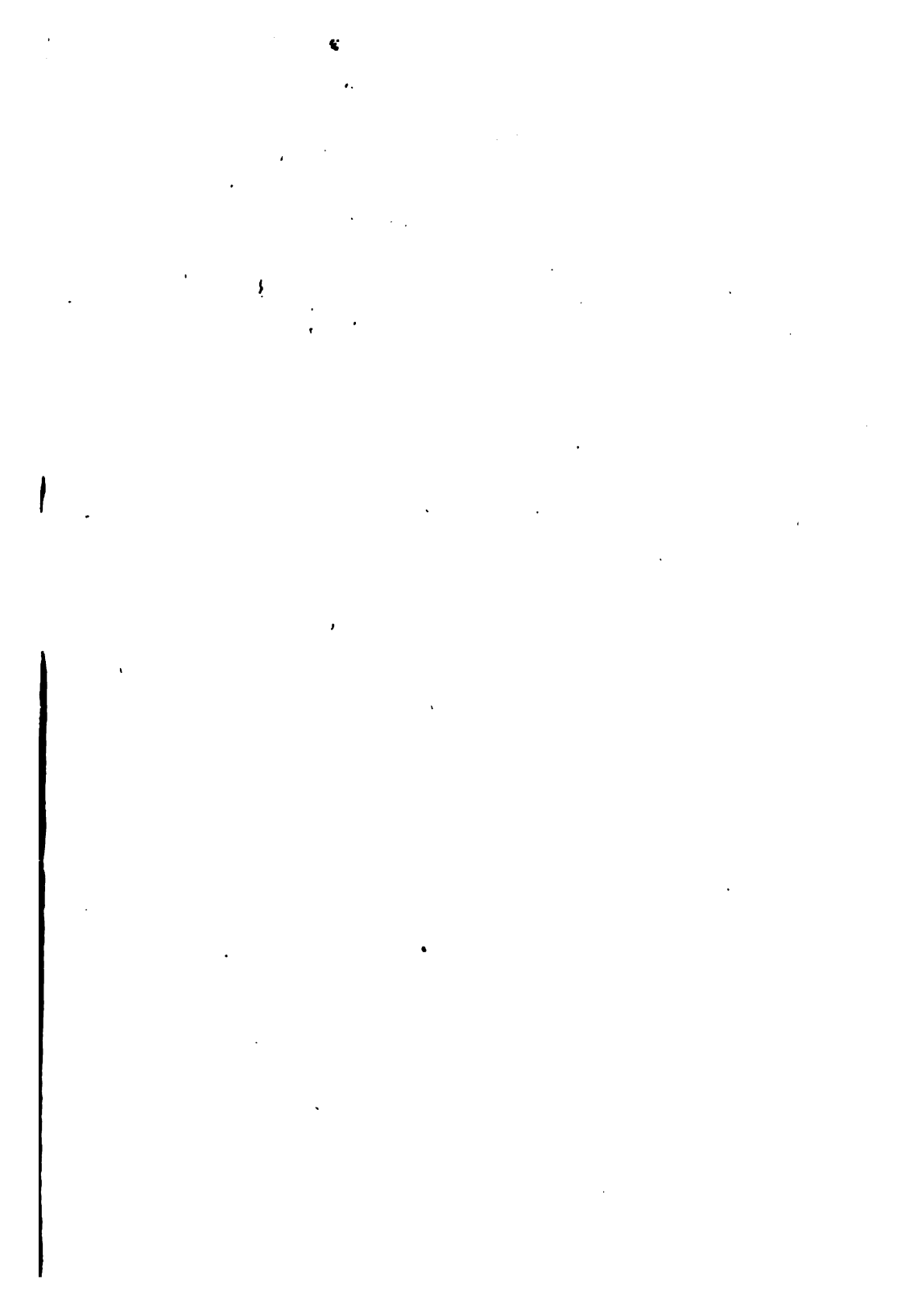
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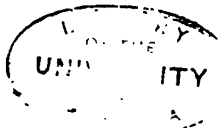
BY
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**GENERAL INDEX TO THIRD SERIES
(RELIGIOUS INFLUENCES)**



OUTER SOUTH LONDON

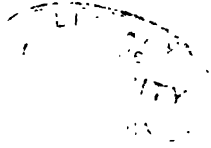
TO THE READER

DURING the rather long period necessarily occupied in completing this work, various changes have taken place. Wherever possible, the more important of these have been indicated, but otherwise the facts have not been corrected to date of publication.



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CHAPTER I

THE BELT OF CROWDING AND POVERTY

§ 1

THE WHOLE DISTRICT OF THE COLOURED MAP

THE sketch map of this district (see p. 5), is of the slightest ; but it has one advantage over the large scale coloured map in having been produced southward so as to include most of what there is of unbuilt London in this direction. It is with the future, as much as with the present, that we shall have to deal in writing of outer and outermost South London ; and but little with the past, except in so far as one district may trace in the story of another district its own impending fate ; while what one is to-day, some other, still newer, district is perhaps destined to become to-morrow. As Camberwell was to Walworth, so is Brixton now to Camberwell ; what Camberwell is, Brixton may become ; and we have to look to it that Camberwell itself does not in the future sink to the present level of poor Walworth.

Here to the South we have the problem of London's growth and expansion presented in its most regular shape, under the most normal conditions. Here, in anywhere, it can be wisely guided in practice, provided that forethought be taken and the public good frankly accepted as the dominant motive of action.

4 THE BELT OF CROWDING AND POVERTY

A glance at the large scale coloured map will show at the top an almost uniform belt of crowding and poverty. We see some pink, and much purple and light blue, interspersed with many small bits of dark blue and one startlingly large patch of this colour picked out with some lines of black. This populous belt is a great reservoir of people, of whom many, perhaps most, are poor, only a small number are well-to-do, and practically none are rich. From it the outward stream has flowed, following, as water might do, the contour of the ground, to either side of the central hills shown on the map: the golden hills, Denmark and Champion, and the now red-tinged hill of Herne, the sun of whose prosperity has already set. The same fate may soon overtake the others, but (to carry the metaphor still further) it will never be quite dark upon these hills.

The well-being of Brixton, both middle class and working class, extends northward to Kennington, but otherwise the upper part of the map, for four or five inches (or about three-quarters of a mile), presents throughout very similar conditions on the whole; and I propose to take my readers first from parish to parish throughout this belt; then in the same way through the next belt, which extends to the foot of the hills; and finally, I shall pursue the flow of population on either hand, south-west to Streatham and Tooting, due south to Norwood and Dulwich, and south-east to Lewisham, Lee Green and Eltham.

STATISTICS bearing on the AREA INCLUDED IN SKETCH MAP NO. 21. Described in Chapters I, II, III. (Vol. VI.)

CENSUS STATISTICS.

Showing Increase or Decrease of Population.

POPULATION IN			Increase per Cent.	
1881.	1886.	1901.	1881-1891.	1891-1901.
324,404	392,234	428,112	20.0 %	10.3 %

Density of Population.

PERSONS PER ACRE.	Age and Sex in 1891.		
	Males.	Females.	Together.
72.4	24,060	23,947	48,007
	42,818	43,610	86,428
INHABITED HOUSES.	18,156	20,848	39,004
57,406	16,964	19,861	36,825
	29,702	33,977	63,739
PERSONS PER HOUSE.	22,272	25,191	47,463
6.8	35,929	18,470	34,399
	8,671	11,554	20,225
NUMBER OF ACRES.	65 yrs. and over	5,987	10,157
5,414	Totals ...	184,619	207,615
			392,234

NOTE.—The area of the Sketch Map includes the registration sub-districts of KENNINGTON FIRST, KENNINGTON SECOND (except the ecclesiastical parish of St. James), BRISTON (except the parishes of St. Matthias and part of Holy Trinity, Tulse Hill), PECKHAM, CAMBERWELL, ST. GEORGE CAMBERWELL (south of the Grand Surrey Canal), a small part of DELWICH, and the ecclesiastical parish of All Souls, Walworth. In these statistics the whole of the first-named six districts are included, and the figures for Dulwich and All Souls' parish omitted. For details of Special Family Enumeration, see Appendix.

SPECIAL ENUMERATION FOR THIS INQUIRY (1891).

Sex, Birthplace and Industrial Status of Heads of Families.

SEX.	BIRTHPLACE.		INDUSTRIAL STATUS.		TOTAL HEADS.
	Female.	In London.	Out of London.	Employers/Employees	
Male.	16,387	42,958	43,085	57,199	21,052
81 %	19 %	50 %	50 %	66 %	25 %
69,656		7,792	9 %	57,199	86,043
				66 %	100 %

Constitution of Families.

HEADS.	Others Occupied.		Unoccupied.	Servants.	TOTAL IN FAMILIES.
	79,902	(93)			
86,043		206,119	13,184	385,248	
(1.0)		(2.40)	(.15)	(4.48)	

SOCIAL CLASSIFICATION according to Rooms Occupied or Servants Kept.

SOCIAL CLASSIFICATION	PERSONS.		PER CENT.
	4 or more persons to a room	3 & under 4	
4 or more persons to a room	5,759	1.5	Crowded
3 & under 4	13,115	3.3	18.0 %
2 & "	51,905	13.2	
1 & "	88,738	22.6	
Less than 1 person to a room	18,357	4.7	
Occupying more than 4 rooms	147,223	37.5	
4 or more persons to 1 servant	29,348	7.5	Not
Less than 4 persons to 1 servant & 4 to 7 persons to 2 servants	13,776	3.5	Crowded
All others with 2 or more servants	3,843	1.0	82.0 %
Servants in families	13,184	3.4	
Inmates of Institutions (including servants)	6,986	1.8	

Total . . . 392,234
 Living in Poverty (as estimated in 1899) . . . 29.7 % } 100 %
 " In Contact (" ") . . . 14.3 % }

§ 2

NORTH-WEST OF CLAPHAM ROAD

We begin again at Nine Elms and Vauxhall Park, with the parishes of St. Anne, All Saints, St. Barnabas, St. Stephen, and the poorer portion of St. Mark's. In the streets west of Wandsworth Road, which are in All Saints' parish, we touch an extremely low level, while the adjacent patch of poverty to the east, belonging to St. Barnabas, is also very poor, although not so vile. The conditions in the rest of these parishes are somewhat better. The people are many of them poor, and almost all indifferent to religion, alike to church and chapel, but are in the main respectable.

The vicar of St. Anne's has been long in the neighbourhood, having worked as curate in the adjacent parish of St. Peter. He is one who truly spends his life in his work, and those who now attend the church, empty when he came, have been gained one by one; 'caught by hook and line and not by net,' as Bishop Thorold used to say. Nor does he burke the facts, admitting the decline in conventional churchgoing, but finding nothing to grieve over in it, and even welcoming it as being in the direction of honesty. 'People,' he declares, 'will do any mortal thing for you except come to church.'

The result, as always in such cases, is a small, but very earnest congregation, many of whom are men, and most of whom are communicants. A wider sphere of influence is, however, claimed for the church than the statistics of attendance represent, and the vicar, with genuine sympathy, has espoused the cause of the working men in their trade disputes, which in this neighbourhood have been rather bitter. To stretch a hand across the social chasm it fain would bridge; to give sympathy unsought, asking nothing in return;

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such is the programme, and such are the best hopes of the national Church as represented at St. Anne's.

Wheatsheaf Hall (Congregationalist) represents a very different kind of religious effort, which, however, comes to much the same result. The gathering here is very similar in number, and finds its backbone in the more religious-minded and temperate among working men, who are better off than their fellows mainly because more temperate. These have been formed into a church by the efforts of a pastor who not only gives his services, but has found the money for the building of their hall; while the people themselves are ready to work for the cause, and able under the guidance of their leader to manage all the usual organizations of an active mission, combined with an ardent total abstinence propaganda and enlivened by an undercurrent of politics. Such a mission is the Church's only competitor here, and it is doubtful if the two interfere with each other at all, so fundamentally do their methods differ. Each finds some whom its ministrations suit, but the bulk of the population remain outside, indifferent or worse. Wheatsheaf Hall had, until in effect driven out by the inhabitants, a branch mission to the west of Wandsworth Road in the low quarter of Pascal Street.

What is accomplished, both at St. Anne's and at Wheatsheaf Hall, is the picking out of particular sheep to form their respective flocks. It is almost the same with them as with the priests, their Roman Catholic neighbours, who seek only those who acknowledge the authority of their Church, but whose regular worshippers equal, or perhaps somewhat outnumber, those who gather either at St. Anne's or the Mission. The Catholics here have at present no proper church, but make use of a large schoolroom.

All Saints' parish, while it includes all the streets between Wandsworth Road and the railway, extends

also into a less poor district to the east and south, and draws its congregation partly, and at least half of its workers, from outside the parish, some being old parishioners who have moved away. An extremely active local organization flourishes here, which has been created and sustained by the present incumbent during the past twenty-five years. In addition to two churches, one of which (St. Augustine's) once belonged to the Methodists and was sold by them, there are two mission rooms, one in each of the poorest portions of the parish. To All Saints' Church itself large numbers come, especially on Sunday evening. The numbers attending St. Augustine's are not large and are mainly obtained at the expense of the other congregation, while very few come to the services at the mission rooms. This parish is, however, an example of very energetic religious work of Low Church type. There is deep discouragement at the lack of permanent results, but no relaxation of effort, and the amount of work done is enormous. It is said that every family is systematically visited, thirty ladies being engaged in this task. There are in the Sunday schools three thousand five hundred children, in the care of nearly two hundred teachers. There are three large mothers' meetings, and so on. Entertainments at the mission rooms will be crammed, but every kind of effort has been tried without success to bring the poorer classes to worship. The most remarkable experiment has been an early morning service (5.30 A.M.) for railway men, with a bunch of flowers for each comer. To this service many of the men came and women also. It was hoped thus to lead them on to church in a regular way, but such has not been the result.

Here as elsewhere the attitude of the men and of the bulk of the people is one of utter indifference. 'Why don't they go to church?' (said the vicar). 'For the same reason that I don't go to race meetings: it

does not interest them; they know nothing about it. I have had the Bishop of Rochester here to preach, but it does not attract them: they know no more of him than I know of Dan Leno.' Moreover, this indifference is growing, and hence the disheartenment. As the vicar puts it: 'There are waves of religious sentiment and never had the Word of God less power than now.' Even worse than the indifference of the mass is the slackness of many so-called Church people; on the smallest excuse they will stay away from church. 'You must be always behind them.' Without all the work that is carried on and all the various organizations, it is said sadly that 'within three months the church would be almost empty.'

The 'Railway Mission,' the hall of which is situated in the poorest part of the parish, claims some success. There are, it is said, fully five thousand railway employees living in the neighbourhood, mainly concentrated in the streets between Wandsworth and South Lambeth Roads. These men come to London largely after they have married and form a stream in and out, coming and going as their employment and promotion demand. Amongst them are some religious-minded men who carry on the mission for themselves and their mates. Attendance of the children at Sunday school is maintained by a system of prizes: eighty out of a possible one hundred and four attendances in the year is necessary to secure a prize, and in a recent year seventy-five children out of one hundred and sixty were prize winners. Funds are also collected for the widows of railway men, and it is remarked that in these cases the dead man's antecedents have a great effect on the result.

In St. Barnabas the place of middle-class families who leave is taken by others less well-to-do, who may keep up appearances, but are often very impecunious. We also, however, again hear of the large proportion of

railway workers ; there being, it is said, hardly a family without some member so employed. Their wives, being doubtless country girls, have mostly been in service, and wish their daughters to follow in their steps ; service being thought more respectable than factory work. Among the working class scarcely any go to a place of worship, and the women who till then have gone cease to do so after marriage.

The minister of a Baptist Chapel here speaks also of the change in the population, the new comers being of a class not to be attracted except by methods he could not adopt, and the Wesleyan congregation consists mainly of young people. All tell much the same story : the middle class has fallen to pieces, the working class is very respectable, but for the most part indifferent to religion, and the poor (of whom there are a considerable number) are practically untouched by it.

So, too, St. Stephen's, a church without endowment, and stranded by the departure of the well-to-do, is left face to face with the fact that it (like the others) has no hold upon the people. Conscious that the tide of sentiment runs more in favour of the High Church, it maintains, without pity and without help, a threadbare, half-starved struggle for existence on Evangelical lines. The day and Sunday schools are the most encouraging parts of the work in this parish. Only pious people and regular churchgoers come to the mission services.

In Clapham Road, to the south of All Saints and St. Barnabas, the Presbyterians have an important centre in Trinity Church, which draws its congregation from far and wide ; its successful mission, started twenty-two years ago for work among the poor in Battersea, has been already mentioned. From its own vicinity the carriage-folk have gone, and the poorer class that now live near the church are difficult to

12 THE BELT OF CROWDING AND POVERTY

reach. 'Thou hast multiplied the nation, but not increased the joy thereof,' quotes the minister.

St. Mark's parish covers a large area, including, as it does, the Oval and Kennington Park. It lies on both sides of Clapham Road and only its poorer half comes into view now. Besides the parish church there are two mission halls and an active organization, to finance which is a great difficulty. There is no endowment. The two predecessors of the present incumbent both broke down under the strain. He himself is young and keen.

In the western portion of this parish, with which at present we are dealing, the Congregationalists have a fairly successful church. Their ladies visit among the people; and though there are many, especially among the drunken poor, who are beyond religious influence, some response is obtained from the artisan class, and those who join are, as usual, said to be 'tremendously in earnest.'

The United Methodist Free Church body are also active; they have sold the premises they occupied in Miles Street, and have built a new church in Fentiman Road (still actually in St. Anne's parish), following the trend of their people, who mostly live in this neighbourhood.

Finally, there is a little Baptist mission, interesting as proof of the vitality of Spurgeon's influence and from the youthfulness of those responsible for its working. They are quite young men, hardly more than boys, members of the Tabernacle, and delighting in their work among the children here.

As to the general decadence of the bit of London covered by these four or five parishes all agree. Clergy and police tell the same story. The whole district is getting poorer. The new better-class flats near Vauxhall Park have 'shady occupants.' The

rents here are too high for working-class people, whilst the position is not good enough for the genuine upper class. Many leases will shortly expire, and it is feared that in the great changes impending the district to the east of Wandsworth Road may become, if less squalid, more disreputable; with higher rents, and a flashier style of life. Meanwhile there is not only more poverty throughout, but, especially to the west side, more depravity and disorder.

Things are thus in rather a bad way in this portion of South Lambeth. The local authorities seem to be no less helpless and hopeless than the Churches, as the following *verbatim* extracts from our notes indicate, describing street after street on the west side of Wandsworth Road:—

‘Very poor and rough, much litter, many broken windows. Hateful courts occupied by costers of lowest class, rag pickers, beggars, &c., rough and troublesome. In one of them a great stinking heap of rags, bones and refuse.’ ‘Two streets newly built, and vilely too; one of them, being condemned sanitarily, was closed for months; nevertheless, being sandwiched between still poorer bits, these streets are looked upon as aristocratic. But they are going down and the roadways are bad.’ Next we come to one of the bits of still lower character: ‘Fearfully poor, rough and drunken; “you cannot make it too bad,” said the police officer who accompanied us.’ Then of another it is written, ‘costers, cadgers, loafers; work Friday and Saturday, loaf and drink the rest of the week,’ and in the middle of this street again there was ‘a great heap of decaying vegetable matter which seemed to be the accumulation of weeks.’

Speaking generally, the area above described has a character ‘as low and degraded as any part of London.’ It ‘shows all the familiar signs of squalor made worse by neglect of the Vestry to clean the

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streets.' 'The people are troublesome. Drunken rows are of constant occurrence.'

The failure of the local authority to clean the streets applies also to the poor parts on the east side of Clapham Road, and, indeed, wherever in this district poverty supervenes. Our notes speak of 'roads badly tended and loose stones common, and mention 'three streets showing many signs of great poverty, patched windows, &c., all fearfully crowded, four or five families in a house in many cases. Great litter of rubbish, paper, glass, tins and vegetables.' Our visit was made on a Saturday morning, and the streets were swarming with children, 'mostly very dirty.'

But here and there some improvement is noted in the character of the people. 'Some of the streets which used to have a rough reputation seldom give trouble now.' 'There may be outbreaks occasionally, but it is very rare; the people are becoming much more civilized.' Though still poverty, it is respectable poverty. And further, as showing the abundant possibilities of better things, we have a bright account of parts of the district as 'characterized in Summer by wealth of greenery and flowers; very few neglected gardens and some beautifully kept, with window flowers, and on the old houses masses of creepers which almost hide the brickwork.' Mention is also made of 'roads of the best working-class type, with gardens back and front; the houses old, but well built.'

It is in the newer parts that one finds 'narrower streets, taller houses, doubtful building and a gloomy atmosphere.' 'Streets only just built doomed to rapid decay, while the old streets will hold up as long as the houses stand.' New building such as this cannot be too severely condemned. It is foolish, wasteful, wicked work; involving an increasing load of moral injury and economic loss, which the community has to bear.

The great accessibility of this neighbourhood by road and river, rail and tube, makes it one which would well repay improvement, and much might be done by steady pressure on the part of the new Borough Council to check overcrowding and nuisances; and on that of landlords to encourage that better working-class occupation for which it is admirably suited.

Vauxhall Park, which in some respects sustains and in others injures the character of the district which surrounds it, is not so well kept as it might be, presenting in this respect a great contrast to Kennington Park, which has been for some years in the care of the London County Council.

§ 3

THE SULTAN STREET AREA

Striking now eastward across the map, but passing over the pink and red triangle of which Kennington Park is the apex, we reach a small inverted triangle mainly purple and blue which has its apex at Camberwell Green. In the middle of this area is a strange group of streets, hemmed in on one side by the railway and entered only here and there on the other three sides like a fortress through its gates. The impression made upon me by this block of streets when first I walked through them is one never to be forgotten. They are in some ways without counterpart in London. There are places more squalid, and there may be people more debased, but there are none whereon the word 'outcast' is so deeply branded.

Over some of the vilest slums in London the magic mantle of 'home' is flung. In spite of vermin and dirt, of foul smells and fell disease, many of these poor

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places have their charm ; felt undoubtedly by the inhabitants who cling to them, felt even by the curious visitor who, watched with undisguised suspicion by women guarding their doors, picks his way along the narrow footwalk amongst the sprawling children. But no vestige of such sentiment hangs round the citadel of poverty of which Sultan Street is the centre.

There has been no improvement in the ten years that have elapsed since my first visit, nor any change except that the area of dark blue has become larger. Its main streets remain as before.

Some notes of a comparatively recent visit [June, 1899] give the following picture of Hollington Street :— 'Three-storey houses ; yellow brick, narrow backs ; no gardens ; fearful mess in street, bread, meat, paper, old tins and green garbage. All doors open ; heavy rain, but street full of children, bare heads and bare feet ; many windows broken, blocked with boards, stuff or paper.'

Many of the inhabitants are said to be Cockney Irish, and, whether Irish or not, mostly general labourers ; not costers, for they have neither the cash nor the credit needed in that business. There is much overcrowding, with only one room or two rooms for each family. Many, it is said, were turned out 'when the sanitary inspector went round twelve months ago,' but have come back again since. They are drunken and rough rather than criminal. There is crime, however ; wife-beating for instance, and assaults resulting sometimes in manslaughter or even murder. But it is not professional crime. There are no house-breakers nor even thieves, unless it be 'van druggers ;' and the women, though seemingly without modesty, are not professional prostitutes. Sultan Street is in every respect similar to Hollington Street, and the two form the centre of a group which is strangely inaccessible from any quarter, and as regards the west is only

reached through a foot-passage by the side of the mission church of St. Michael, which is connected with the parish of St. John the Divine. The clergy of the parish tell us that the 'local influences making for degradation, combined with the difficulties of a *cul-de-sac*, are too strong. In ten years there has been little change. If any of the people reform they improve their position and promptly leave.'

There are two independent missions established here, and the district also comes within the field of operations of the Salvation Army, the Free Salvationists and other religious bodies.

One of these local missions works mostly among the children, and I have before me a pretty picture of the little folk going out one by one bidding and bidden 'good-night' by name. A few 'conversions' are claimed. Girls who can be induced to go away for service are the most hopeful cases; 'local conditions are too strong for those who remain.' Some improvement in dress is reported, and children now seldom come to school without shoes and stockings. There has been also an improvement in behaviour, but as to this the last two or three years are said to have seen a relapse: the children 'will not be corrected;' they 'dare you to do it.' There is great poverty amongst these people, but 'drink or laziness is generally the cause;' they are very ready to sponge, and relief is given by this mission only in exceptional cases. The other mission belongs to the powerful organization of the Ragged School Union, and is in the hands of the secretary of that union, a remarkable man. This mission also is local, confining its work almost entirely to this area; for the people are such that no others will mix with them.

So, too, the leader of the Free Salvationists*

* The Salvation Army in Camberwell split into two camps. Both have flourished, and both undertake to visit these streets.

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regards those living in the Sultan Street area as a distinct class, for whom little hope of permanent improvement can be entertained. He has 'held hundreds of open-air meetings amongst them, but has never known permanent reclamation.' Many may begin to reform, but after a period 'down they go again into their old manner of life.' He knows one woman who, after years of religious life, away from here, 'is now back in the old spot, wretched and miserable.' The place draws them. 'These people seem to belong to a class not open to spiritual influences, like the Canaanites and Ammonites of old.' No relief is now given, nor is it needed, unless at times of exceptional trouble. 'At one time numbers of cadgers came to the penitent form, but they were found out, and the corps is not so much pestered now.'

The captain of the Camberwell corps of the Salvation Army, a woman of some mark, but who had only been in London six months, said they were always listened to well, 'even in Sultan Street.' But in truth all of them, including even the Roman Catholic priest are received here with absolute indifference. One of the missionaries said bluntly, 'all the missions are ineffectual; as ineffectual as we are,' adding, with scant reverence, that 'God Almighty could do nothing for these people; only clear them all out.' The Catholic priest, an exceptional man, whose name is 'a household word in South London,' is somewhat puzzled, and still more troubled, at the little headway his Church is able to make among its people here. He misses the friendliness and respect to which he was accustomed in the Borough, and, though that district itself is a very low one, he feels that returning to his own people there is like going to another world of devotion and goodness of life. Here in this sorry piece of Camberwell the men watch him stolidly as he passes, and the women are brazen and unabashed.

The place has a long record of ill-kept streets, inhabited by poor Irish and swarming with dirty children. But it must have made a fresh start when rebuilt, and in its present condition may be said to have grown up in the last twenty-five years, under the eyes of the Church and the missions. This has happened despite the efforts of a wealthy and very active vicar, backed by powerful organizations, and seems to show how helpless the religious bodies are to cope with degradation of this kind.

Improvement, if any there be, shows among the children, and is mainly attributable to the Board schools, but is in part nothing more than a pious hope, it being thought 'impossible that these children can ever be such beasts as their mothers are.'

It does not appear that religious ministrations in any form are the first necessity here. The most evident step towards improvement would be the forcible opening up of this stronghold of squalor. If Warrior Road were projected into Sultan Street, and Sultan Street opened out under the railway, into Camberwell Road, the whole atmosphere would be changed; and while, perhaps, remaining an abode of the poor, the streets would at any rate have the chance they now lack of becoming respectable.

There is here no question of absolute destruction. It is an overcrowded, but not an insanitary area, and the death-rate is said to be lower than in some respectable streets. It is merely, to use the forcible language of one of our witnesses, 'a collection of streets where beastly men and women live bestially.'

§ 4

THE POOR PART OF CAMBERWELL

The parish of Emmanuel lies on both sides of Camberwell Road, with its better off part to the West, directly south of the Sultan Street area, but divided from it by Wyndham Road. The railway lies between the church and this part of the parish, but Camberwell Road separates it from the bulk of the poor population, and forms the greater obstacle to concentrated parochial effort. Among the streets lying on the eastern side of this thoroughfare, the Church has established a mission, and would like to build a second church, but the undertaking does not seem very promising, though the vicar, who has not been long in charge of the parish, is full of hope.

On the west side, beyond the railway, the work is shared only by one small mission which has had thirty years of chequered existence, but never much success, and has been lately taken over by the Baptist congregation of Denmark Place in an effort to do its duty by the 'poorer brethren.' Except in the fervour of the workers, there is little to show. It is met with 'cold indifference;' and even 'growing' apathy is spoken of, but accompanied, as is so generally reported, with less hostility. The leader, a working man, can remember the time when missiles were thrown (most probably in Hollington or Sultan Street), while now as a rule (but this may perhaps apply more particularly to Wyndham Road) the people 'listen patiently, and may even throw up their windows or ask for a favourite hymn,' though they 'cannot be induced to come in' to the mission hall. The Baptists are inclined to attribute the growing indifference to religious observance to increase of prosperity; but when they speak of 'more

money to spend, and of competing attractions as more numerous,' it will probably be Leipsic Road that they have in view. Connected with increase of prosperity there is also said to be increase of drinking; 'less drunkenness perhaps, but more soaking and more drinking among women.'

There is another rather larger mission on the strip of ground between road and railway, near where Emmanuel Church stands. This mission is remarkable in the personality of its conductor. He calls himself the 'sailor preacher;' and makes up for his lack of learning by abundance of faith. He was the scapegrace, runaway son of a 'praying mother,' and for him the time came when he turned from his wickedness and was called of God to preach to others the Gospel that had proved his own salvation. Of such stuff the best converts are ever made; when the change is revulsion rather than conversion. Lack of education hindered him, but Spurgeon, recognising his spiritual gifts, took him by the hand and, from a roadside preacher, helped him to become the head of this mission, and the pastor of a people's church. The congregation is not large and the attempt is chiefly noteworthy because of the frank freedom of this sailor's language in handling subjects human and Divine, and the fact that for twenty years he has maintained his position here. He gives his people, as he says, 'the Gospel and plenty of it,' teaching that it is 'not for what they have done, sin or not sin, but for what they have *not* done that they will be damned.' This is no eleemosynary church. Some contribution to its expenses, which include the pastor's stipend, is expected from all who attend its services. 'Make no mistake. Always a collection after every service,' so runs the handbill, and the response is a very genuine one, something over £150 a year being paid in. But the sailor preacher is also a skilful collector of

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outside revenue, without which the work could not go on.

Passing to the east of Camberwell Road we enter a region of much poverty, some vice, and considerable religious activity. The mission room of Emmanuel, which, as we have said, the vicar is hoping to replace by a second church, stands within a ring of chapels and missions, all of them—those which fail, no less than those which succeed—striving by all kinds of means to gather in the people.

The Congregationalists of Camberwell Green Church have a branch in Waterloo Street which, apart from mothers' meetings and a very large slate club, consists only of Sunday schools, in consequence of the admitted failure to induce the adults of the neighbourhood to come to religious services. But a fresh effort is to be made. A brass band is to be formed and some 'big gun' invited to speak on temperance and a good send-off thus secured. The superintendent points out that men come readily to political meetings and that to bring them to church, there should be, besides good music and lantern effects, plain speech from the pulpit on social questions. The Sunday school is very popular. It has its outing in Summer, a dinner for the boys at New Year, a Christmas Tree party for the girls, and other attractions. The class of children (or their behaviour) is said to be improving, but the 'gutter' is not represented here, save occasionally by a dirty child. The children sort themselves; poor sit next poor, and well-dressed next well-dressed; but the bulk are nicely clothed and well behaved. To assist the parents to provide against sickness there is the slate club, but its members do not come to church; and for those in need there is a benevolent fund which enables the visitors to distribute bread, coal and grocery tickets; and a soup kitchen, open two or three times a week in Winter,

provides, they say, 'the best soup in the neighbourhood.'

Or we may take another instance, that of a Baptist mission connected with the Peckham Road Tabernacle. Here again the Sunday school consists, not of the really poor, but of fairly comfortable working-class children. There is no morning service, 'no one to come to it,' and the evening attendance is made up mostly of personal friends, unless some noted evangelist is preaching, when the hall will be packed. This service is followed by a 'praise and testimony meeting' in winter, and an open-air meeting in summer. The neighbouring people, all of whom hold aloof, are described as 'dark and heathen, afraid to come to the mission, afraid of each other.'

A principal part of the work at this mission is the distribution of tracts from door to door. These the people like to receive, but here no charitable relief is now given. There was a time when this was not so, when a man of means was managing the mission and 'did anything, financially as well as spiritually, to win the people.' But even in his time the congregation was not large.

Such is the character of work which honestly admits failure.

A quite different tone is adopted by the head of the 'Lighthouse Mission,' who has held that post for many years, but earns his living in business. He began life on the stage, and when still a young man came under the evangelistic influence of Ned Wright, the converted burglar, and, having given up the theatrical profession, while attempting to earn his living as an agent for the sale of books and musical instruments, found his true vocation in open-air preaching, to which his stage experience lent force. But at this mission his line seems to be rather that of stage manager; ready at a pinch to take any part; to

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open the doors, receive the money, play the harmonium, or fill the leading *rôle*. It seems to be self-sacrificing and devoted work. The hall he uses is small, but is a lively place. There is a large mutual aid (or loan) club and a penny bank which help him to know the people. On Sunday the first morning hour is for the children. This is followed by the 'sacrament of the Lord's Supper,' which any brother who feels 'led' to do so, may conduct. The service is interspersed with hymns and prayers, and followed by short addresses of the same impromptu character, which 'can be stopped by starting a hymn if they should become too controversial.' The afternoon is as usual the time for Sunday school, to which some of the 'gutter' children come, and it is found necessary to keep the two classes of children separate as far as may be; while the evening is devoted to a 'thorough go-ahead evangelistic Gospel service' conducted by anyone who can be obtained; perhaps a Baptist minister, perhaps a clergyman of the Church of England, perhaps some lay evangelist, or it may be that 'The Association of Christian Cab Drivers' or a deputation of Christian policemen, or carmen, or soldiers, or sailors, or what not, take their turn and bring some following with them. But if nothing else presents itself, or if any who have promised fail to come, then the superintendent is always ready to fill the gap himself. And lastly, there is an after service or 'experience meeting' at which anyone may jump up to speak, which is attended by many who 'look in' on their way homewards from some other service. When preaching out of doors on summer evenings, a big lamp is swung overhead, and, besides those who may stand in the street, neighbouring windows are filled 'like private boxes.' The secret of success is found in an 'unsanctimonious manner; a jovial disposition; and a jolly answer given with ready wit.' There are

always plenty who will help in this work, even more than enough sometimes; but our stage-manager knows how to 'dry them up' when need be. It has a rough fibre, but is an earnest, genuine and, personally, very modest piece of work; not in itself important, but well worthy of study as a gauge of popular religious sensibilities.

These little missions do not accomplish very much, and make the most of what they do, but in this neighbourhood the Salvation Army has been more successful than any of them. The corps is one of the strongest in London, with an individuality of its own which, as already mentioned, led not long ago to a secession. Obedience was refused to orders from headquarters, and the body of Free Salvationists was formed. The seceders hold together, and the original corps has recovered full strength. Both bodies have more the character of working men's churches than militant missions, although efforts are made to keep up the stirring Evangelistic character of the after-meetings. The members are prosperous working-class people, and it is noteworthy that in the 'Band of Love,' or children's organization of this Army corps, a much greater feature than is usual begins to be made of social and educational work, classes of all kinds being started—educational, semi-recreative and recreative—such as wood-carving, gymnastics, &c.; this new departure being found necessary to bind the young people to the Army, and to counteract the attractions of the world outside. 'Others have their clubs and pubs, theatres and music halls; we want our people to live in the Army, to find all their wants catered for there.' Among the Free Salvationists this extension of the ordinary programme is also fully recognised, with the result that the week evening meetings are losing the customary evangelistic character, 'interesting subjects' being

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preferred to philosophical or thoughtful ones, and 'Bible study for elevated teaching' attracting least of all. The original corps occupies a large hall in George Street, in which Ned Wright preached of old, and, though not full, has the largest evening congregation to be found in the neighbourhood. Comparing the people of Camberwell with those of a Midland district, the officer in charge speaks of them as 'much less inclined to religion,' and, considering the numbers who attend, he finds the 'supply of churches, chapels, and mission halls ample.'

I have described these various popular mission churches at some length as specimens of what can be done, but no doubt what they fail to do bulks much larger. One of the missionary preachers said to us, 'Do not think I am a pessimist, but if we had put as much physical labour and care and thought into building a town as we have put into mission work, we should have rebuilt Camberwell.'

In the area served by these missions, we have a very bad street in Hampden Avenue (the name of the great reformer has been taken in vain). Of local centres of degradation outside the Sultan Street area, this street is perhaps the worst. Planted in the midst of an old-fashioned district, which, though it is becoming poorer, still retains respectability, it forms a patch of depravity, and the reason is not far to seek. The avenue is a comparatively modern street of three-storeyed houses, without backyards, occupying the former gardens of a row of old two-storey houses. It is by such houses, with their forecourts and gardens at the backs, that the general respectability of the neighbourhood is maintained. Hampden Avenue, on the contrary, is a perfect example of 'how not to do it.' Narrow and gloomy, it exhibits all the signs of a dark blue and partly black street: dirty tattered curtains, broken windows, open doors, frowsy women

and neglected children. Unfit for the habitation of decent people, it is occupied by the most depraved class, who thus live under the worst conditions. The erection of such tenements as these should not have been permitted.

§ 5

THE REMAINDER OF THE BELT

As we move eastward along the upper half of the map of this district, a greater uniformity of conditions is noticeable. There is little that is either very dark or very bright. Even great thoroughfares are more rarely found, and open spaces are almost entirely wanting. In the more favoured western part there are a good many minor spaces secured and laid out for the good of the public, and others which, though not secured, are still open. Vauxhall Park is linked to Kennington Park by the grounds of St. Joseph's Convent and the Oval, and there are still some bare spaces in Stockwell and North Brixton leading on to Camberwell Park. Even eastward of the railway we have Camberwell Green, very charmingly laid out, and Brunswick Square, which, perhaps, by and by will be, and some vacant land remains between South Street and Peckham Road which might be made available, while to the north near the canal are Addington Square and St. George's Churchyard.

Further East, however, every inch seems occupied until we come to Leyton Square, which has been lately taken in hand and put in order by the local authority, and, though small, is a valuable acquisition. Except for this, and the grounds of the Licensed Victuallers' Asylum, nothing more cheerful than

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reeking gasworks and the great fever hospital breaks the phalanx of houses till we come to Hatcham, and it is to the canal and to the streets that we have to look to let in air and light. But the district is, nevertheless, saved so far from the worst features of congestion by the smallness of its houses, and, except in parts, by the liberal planning of its streets.

In the parishes which succeed each other eastward along the Surrey Canal, and southward as far as Peckham Road and the High Street, the Church of England in the main occupies the field. The Non-conformists have lost many of their people, whom we shall find again further out; and they have not yet turned back to missionize the new comers. There are, however, a few instances of exceptional vitality to which we shall refer.

St. George's, to which we come first, is the parish entrusted to the Trinity Mission, and is thus affiliated to Trinity College, Cambridge. The mission is the most remarkable of its kind, but, when compared with the high hopes that were entertained, there have been many disappointments, for it has neither received the support nor achieved the results looked for. It is mainly from children and young people that response is won, while work among adults, as usual, is apt to be successful only in so far as it is not undertaken upon definitely religious lines. Of course, there have been exceptions. 'In dealing with individuals there is much to inspire hope,' but when a wider outlook is taken the glow fades, and, above all, the failure to reach men remains 'the disappointment' of this great undertaking. This is so, although the clergy chosen have been very able men; although the parish has been well supplied with money; and although, while volunteer assistance from the College has fallen short alike of desires and of needs, this has still been forthcoming to an extent rarely equalled in other

parishes. In spite of all disappointments, however, there is much that is striking about this attempt. Aims are kept high, and, although the mission has failed to stir the pulse of the neighbourhood, it has made itself respected, and has avoided all sensationalism in its methods. The parish, moreover, has all the usual organizations on a large scale: eighteen hundred children in its Sunday schools; three hundred in its Band of Hope; four hundred older boys and girls in Bible-classes; various guilds, with a total membership of some five hundred; as well as large clubs for girls, boys, lads, and adult men. Trinity Court, the lay Settlement, was established in this parish, and, reconstituted as Cambridge House, is able to offer a certain amount of help, especially with the clubs.

In this parish there is a small, but vigorous Baptist church on Cottage Green, and in the 'Albany Institute' we have a pious little mission, belonging to the same body, born of a Tabernacle Bible-class, sixteen years ago, and still stamped with Spurgeon's influence. This mission is situate in the portion of the parish north of the canal, where is also found a small chapel belonging to the Methodist New Connexion.

A beautiful musical service and a very remarkable preacher fill St. Luke's Church. Some of those who come are parishioners, though more perhaps are not. Amongst the parishioners generally much social and philanthropic work is done, and the failure of the Church to touch the mass of the people, being admitted, is explained and analyzed. The working man, we are told, is very materialistic and irreligious, past superstition having been replaced by contempt, and his character undermined by music halls and other evil influences, whilst family religious life is completely absent. Besides the ordinary irreligious materialists who form the vast majority, there are some with whom superstition turns to Ritualism, and others, the devout,

who go mostly to the chapels, because for them the service of the Church of England is too elaborate. But after all, it is only failure in a comparative sense here, for we find an active organization and a church well filled, at any rate when the vicar preaches. The charities of the church are bestowed in a generous and impulsive spirit. The need is seen, for there is much poverty, and is met as far as funds permit, with the result, it is said, that 'cadgers swarm.'

All Saints', too—a small, recently formed parish—is worked with vigour, and is well supplied with money by the generosity of a wealthy lady. It is claimed that every week every house is visited, which, if it were only to leave a notice of the services, is a considerable effort. The vicar lives over his club-house. The population, consisting mostly of artisans below trade union level, labourers and casuals, is not quite so poor as that of St. Luke's. The response made by the people to thrift and social work is, we are told, very fair, but to spiritual effort disappointing; the hope lies in the children; leakage (as always) is the difficulty, and men's Bible-classes are a failure. But (if comfort can be found in this reflection) 'Dissent has no chance,' being without funds to keep it going. This church has its thrift clubs, for which the visitors collect, in addition to distributing the magazine. They are authorized to relieve want, but give less and less, as is always the case when visitors are organized as collectors. Finally, this, too, is no empty church, and those who attend its services are said to be mostly parishioners.

There is in this parish a small Baptist Mission, connected with the church in Rye Lane, which fails to get the people to any extent. The boys in the Sunday schools are said to be 'mostly lost as they grow up,' and the superintendent, rendered rather hopeless, suggests that the machinery of missions is

not elastic enough, and that they stick too closely to work that is religious. He (following St. Paul) thinks 'they need to go further in the direction of being all things to all men.'

Camden Church is some distance from the bulk of its parishioners, and draws a large congregation almost entirely from outside, the people coming from the pink and red district to the South. The service is attractive, and the proportion of young people large. There is no church in South London, it is said, where you would find so many young men and young women. 'The galleries at the evening service are quite a sight.' These young people are largely shop assistants. There are schools in Sumner Road (in the centre of the blue and purple patch by the side of the Peckham Branch Canal) where children's services and Sunday schools are held; otherwise the work of this church is congregational rather than parochial.

The parish of St. Chrysostom beyond the canal is almost all poor, and partly very poor indeed, the church itself standing amid streets which touch a very low level. It provides a beautiful musical service, and draws a large middle-class, non-parochial congregation. It is remarked that there are plenty of churchgoers in this part of South London, but few keen Christians amongst them. The poor are not neglected. The curate devotes himself almost entirely to their service, and has a mission-room as the centre of his work. But in truth it centres in himself. He is impressed (and well he may be) by the poverty and degradation of many of his people; by the prevalent intemperance; and he speaks as others do, of the absolute indifference of the vast majority in religious matters. But he does not despond. Living and moving amongst the people, seeking to know them, and making of a large club for rough boys

a special piece of work, he is fully occupied to the exclusion of vain regrets for the unattainable.

In the poorest of these streets his work is shared by a small 'unsectarian evangelical mission supported by voluntary contributions and willing workers.' There is also a Salvation Army corps, which finds most of its best members amongst gas-workers, and has its favourite out-door pitch in Rye Lane. A service is conducted there in all weathers, and people gather round, but this does not feed the hall in Fenham Road. It is 'too far to march;' the people are 'too busy to come.'

Of St. Andrew's there is nothing particular to say; the church was in low water, and still (in new hands) seems to be fighting against odds.

The Baptist Church in Peckham Park Road, in this parish, in spite of an indifferent position; for the young when they marry move away from the neighbourhood; still holds its own and is a centre of activity. The congregation is drawn from north as well as south, and seems to be a very united body. They are said to be mainly of the artisan class, but the diaconate are rather of lower middle class, and the congregation thus presents that blend of these two classes which the Baptist community is the most successful in effecting. Their vigorous church life extends to missionary as well as undenominational charitable work, and to this the working-class contribution is both liberal and reliable. It is a solid and genuine religious structure. The pastor visits his people systematically, giving out from the pulpit each Sunday the neighbourhood towards which on such and such days he proposes to turn his steps.

Between St. Andrew's and Christ Church parish, to which we shall come next, lies the Roman Catholic Franciscan Church, and close at hand are many poor Irish and Italians to whose needs, spiritual and

temporal, the Fathers minister. The Irish poor are partly a remnant of those who laboured in the potato fields that lay formerly hereabouts, and partly gas-workers, worsted at the time of the strike, and inheritors of a portion of irregular work only, which is still steadily decreasing in volume as the South Metropolitan Gas Company's labour becomes year by year more successfully organized. Italians have come in since to fill, and more than fill, any vacant places in the houses, with very bad results. It is a district, like some others in this part of London, old enough to be full to the point of congestion, but too young for rebuilding. One of the worst spots is Grainger Street, and here, we are told, that 'about once in two years all the people are turned out, and the houses boarded up and kept shut for three months,' in order to give them a fresh start; 'but it is no good, the people crowd in elsewhere for a while and then come back.' The names of many of the streets have been changed in the same futile hope.

The Franciscans have a large block of buildings—church, convent, and schools—and the five Fathers stationed here carry on an active work among their following, a large proportion of whom appear to attend at weekly Mass. More social work is attempted than is usual, this including a working men's club, a lads' brigade, and the monthly meetings of the Sodality of the Sacred Heart, with some three hundred and sixty members. The schools are large, and the work with the children, as with almost every denomination, is the most hopeful part. Among the poorest a great leakage is complained of. Some of these are indeed felt to present an insoluble problem, and it is feared by the Fathers that for many of them Catholicism will in a few years be only a name: 'they eat and breathe and sleep, and that makes up their life.' But

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even people of this class, inert so far as religion is concerned, are said, on the whole, to live decently moral lives; 'I marvel,' said our informant, 'at the lives they do live, their surroundings being what they are.' As befits the children of St. Francis, charity, so far as the funds go, is freely administered, mostly by the priests, but some through the Brothers of the Third Order, which here takes the place of the more common Society of St. Vincent de Paul. At the monastery gates great quantities of bread are given away, a practice which doubtless attracts a low class, and is greatly disapproved of by many of the immediate neighbours. There has also been some hostility of a no-popery character; and quite recently serious trouble arose over a procession through the streets. There was a Protestant demonstration on the same day; the two processions met; stones were thrown, and blows exchanged.

Christ Church parish and the mission district of Corpus Christi, which once was a part of the parish, lie on either side of the great gasworks; and deal with very similar populations in rather dissimilar ways, and with a different measure of success. The one is Evangelical, the other rather High Church, but the difference lies deeper than any question of ritual or even doctrine. In the one case all that can be ordinarily expected in a poor neighbourhood is attempted. The church is architecturally beautiful, and its bright musical service attracts the middle class, while by two mission rooms (to which they do not come) the parish has sought to do its duty by the working classes and the poor. There are Bible-classes for young men and young women, and Sunday schools, to which a mass of children come for whatever they may get of teaching and of treats. All is good of its kind, but very little impression seems to be made. The other effort is

stamped with a certain originality of spirit, and in its success stands out among the College Missions. The present missionary has been here from the start, which was fifteen years ago. What the mission has become is his work, and (evading its Latin title) it is known locally by his name without its first letter; being spoken of in this way with friendly familiarity, and the dropping of an unnecessary H. Here Church and Board School work hand in hand. Most of the Board children come to Sunday school, and the large mission room below the church is used for continuation classes. The congregation at this church is strictly parochial; and, including a Church Council, provides one hundred voluntary workers. Its numbers are not great (for here as elsewhere the bulk of the people do not go to any place of worship), but the proportion of communicants is remarkably large, as many as a hundred, it is said, coming to an ordinary early celebration. Special missions have been held, from which it is claimed 'definite, tangible and lasting results have followed.' There is room, it is found, for processions through the streets if popular sympathy is with rather than against them, and if there be enough religious life behind to justify this expression of it, and these conditions seem to be found here.

The social work includes a large men's club managed mainly by the members themselves, and the tone is said to be wonderfully good. The clergy are constantly there, but are 'careful never to preach.' The club, they say, and this is an unusual experience, does act as a stepping-stone to the church. Another social feature is a *conversazione* (pronounced 'conversation'), usually attended by from two hundred to three hundred of both sexes, at which 'dancing is carried on with extreme decorum.' The parish work also includes systematic visitation and collecting for

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the provident bank. The mission is very well equipped as to buildings, but is economically run. There is here no crying out for more and more money as the one thing needful to attain a great success. In some ways it fails, sharing the experience of others as to the small proportion who are open to religious influences ; but it succeeds better than most in making itself an integral part of the life of the people while still holding high the flag of religion. With the exception of two minor missions, a small Salvation Army corps and the Roman Catholic community already mentioned, the Church of England is the sole representative of religious organization in this large poor area.

The parish of St. Jude, though it lies to the north of the High Street and Queen's Road, belongs by similarity of class to the district south of that line, and has been included in the next chapter.

CHAPTER II
BEYOND THE BELT OF POVERTY
SOUTHWARD TO THE HILLS

§ 1

FROM CLAPHAM ROAD TO THE SOUTH EASTERN AND
CHATHAM RAILWAY

I WILL now beg my reader to pass back to Kennington Park, and with the aid of imagination and the coloured map, study the group of parishes lying between Clapham Road and the railway.

This part of London is characterized by its extreme accessibility to the City and West End. These facilities, and the increase of them, from twopenny omnibus to penny tram, and again from horse traction to electric railway, and the development of this last from station to station as the line was extended, have caused many changes, bringing successive waves of population. Its advantages of position in this respect will also be the salvation of the locality, if the rebuilding is wisely conceived to meet the needs of the classes who will naturally seek their homes here. People to whom this accessibility is important tend to come from all parts, and even those who left to go further out when their children were young, may be glad to return when their sons and daughters take up work.

Although beyond the belt of poverty, and, in the main, occupied by lower middle and comfortable working-class people, there are here and there in it some very low slums, which must not be forgotten, and which call for steady pressure on the part of the authorities and of their owners. The worst of these is Bromsgrove Road by Stockwell Green, which is described as being as 'vile a den as can be seen anywhere.' It is 'a paved court occupied by costers of the lowest class, among whom there are constant drunken rows; almost every window broken and patched; women and children filthy.' The respectable surroundings doubtless make this spot appear worse by contrast, but, it is added, that the state of things instead of improving has been getting worse. And there is another poor place in the same neighbourhood where, in a space of one inch by a quarter of an inch on our map, there are five beer-houses besides one public-house with a full license.

But, on the whole, it is a favoured and agreeable district, with much that is charming about it.

There is none to be found so accessible to the centre of London that is less crowded with houses and people. Bounded on the West by the magnificently broad Clapham Road, and on the East by Camberwell New Road, it is cleft down the middle by the equally spacious Brixton Road. In each of these great thoroughfares there have been changes in recent years which indicate that they will not long retain their residential character; but, up to the present, their main features remain much as when they were laid out on so liberal a scale. In the Clapham and Brixton Roads the houses are set back from the roadway with large and, in many cases, well-kept garden space in front. Such wide roads in the immediate suburbs have seldom escaped the commercial taint. Shops extending to the roadway are here or there built out over the garden and

the place is spoilt for ever. It is difficult to conceive a more wasteful proceeding, but unless some agreement among the owners can be attained or enforced, the splendid roads in this district cannot hope much longer to escape this fate. As they now are, with both houses and road made pleasant by the gardens and trees interspersed between, or as they might be if rearranged from house front to house front as wide boulevards ; full value, both public and private, would be retained for all the needs of expanding City life ; let but one house advance its front, seeking some small immediate advantage, and all is lost. The rest inevitably follow, one by one. How senseless this is, and how undesirable and hideous the result, can be seen on almost every side of London ; object-lessons which ought to be borne in on every mind. Euston Road is enough to make one order on the spot a monument to the folly of human selfishness. For the present, however, the Clapham and Brixton Roads remain to give a sense of spaciousness to the traveller fresh from the crowded centre ; and it is not only in its great main thoroughfares that this district is remarkable for broad roads and absence of gloom ; in the older streets of Stockwell and North Brixton, and, still more markedly, in the considerable district of Angell Town, the two main characteristics are spaciousness, and an unusually substantial, almost massive character of building. The houses, remarkable rather for solidity, are indeed not beautiful, and far removed from the somewhat meretricious effects of modern villas ; nor have they yet acquired the charm which age can lend even to ugliness ; but they have an air of durability which may promise even that, and meanwhile impresses with the feeling that they were fitting homes for the prosperous merchants and tradespeople who were their first occupants.

Here the Church of England is strongly and very

variously represented. One of its churches is ultra High; another, no less active in its own way, is strongly Evangelical; and yet another, perhaps the most successfully organized of all, is broadly Parochial in spirit, avoiding all extremes. One having been dead is struggling into existence, while another is old-fashioned and slowly falling into decay. All these are alike in gathering their congregations mainly from the better-to-do classes, and for the most part irrespective of parish boundaries. There is another church which seeks to win the poor working classes, among whom it is situated, by democratic methods and social agencies, and another which relies for the same object on popular sermons and plenty of entertainments; with what measure of success will be seen.

The vicar of the great Evangelical church is above all things a preacher. No Dissenting chapel could be arranged to give greater prominence to the speaker, and in the new church now building, not a pillar will interfere with the view of the pulpit. Morning and evening on Sunday crowds flock to hear him. The service for men is sometimes attended by eight hundred or more, and as many as three hundred devout souls come to a prayer meeting on Saturday evening. As much as possible, and especially on Sunday evening, the vicar makes it a point to preach himself. 'The people expect it.' Few men in South London have the ear of a larger number; and during the week he preaches at one of the City churches, at mid-day. He has the power of pulpit eloquence, and he uses it. The Bible is his basis; the Bible and Bible teaching; with this he 'saturates' his sermons and wishes others would do the same.

But he is not only a preacher. His parish management is no less successful, and to ensure this he has had to regard it much as 'a business depending on personal attention.' He has under him a great staff of

workers and much is done to reach the people. 'Whether they come to church or not, the whole of the parish is evangelized.' He has faith in the Gospel he preaches and agrees with Spurgeon that we have only to 'let out the Lion of Judah'; that is, to preach Christ boldly and simply. But the fact remains that in this church, as in so many, class distinctions draw a line which the Gospel thus presented fails to cross; and that 'the influences of the times making for social degeneracy,' which are mentioned to account for it, afford really no explanation of this momentous fact.

The High Church pursues an entirely different road, but in this respect arrives at the same end. The great church, whose work I shall describe, began as a mission when the parish area consisted of exhausted brickfields and strawberry beds. Houses were however springing up rapidly. At that time, thirty-five years ago, the people, when not profoundly indifferent, were actively antagonistic. There were no clergy at work; there was no church, nor any schools; no district visitors nor ecclesiastical organization of any kind. All had to be created from the very beginning.

The work was a direct outcome of the Oxford Movement. "The question was not one of ritual, but of the truths symbolized." "Hard work was being carried on for the salvation of souls. People were being taught the good news of the Gospel message." It was "the carrying out of our Blessed Lord's original commission to teach all nations to observe all things whatsoever He had commanded," and the people "in ever increasing numbers were seeking the forgiveness of their sins and the refreshment of their souls by means of the Sacraments of the Church." "This, together with the growth of personal holiness, was the real strength of this movement. With such a cause and such leaders" as Pusey, Keble, and in later years Lowder and Mackonochie, "it was impossible for the movement

not to grow rapidly." It did so grow. "The Anglo-Catholic party became a power in the National Church until, becoming stronger and stronger every year, it is not too much to say that at the present time it represents the prevailing tone of churchmanship."

Such in brief is the account given of the Oxford Movement in the Parish Magazine of this church. The tradition has been adhered to, and a great church has been the result.

There is here an immense organization. Money has been, and is poured out freely. Besides the large and beautiful church itself, the buildings include a chapel of ease, or mission church, already referred to as situated in the Sultan Street area, and two mission chapels, besides club rooms, a clergy house and very extensive schoolrooms.

The present vicar has, it would seem, a bottomless purse. Under him are ten curates, a nurse and eight Sisters, while those who voluntarily assist exceed three hundred in number. The list of communicants reaches fifteen hundred, and their names appear again in the various guilds and institutions which centre in the church. In the day schools 'definite religious teaching' is given to twenty-five hundred children, and fifteen hundred are taught and catechized in the Sunday school. There is also a large congregation—but it is to a great extent non-parochial, and mainly middle-class; and as the proportion of the working-class increases in the neighbouring population, so it is more and more from outside the parish that those must come who here 'seek the forgiveness of their sins and the refreshment of their souls by means of the Sacraments of the Church,' for such is not the way of the working man.

And if we turn to the great parochial church, calling itself liberal Evangelical, which expressly avoids all extremes, we find no less devotion amongst the

workers, as active an organization and just as large congregations. In these the working-class element is somewhat greater; they are more truly parochial, and more nearly represent the whole population.

This parish is described as consisting of doctors, shopkeepers, theatrical and musical people, much shabby gentility and many lodgers; medical students; clerks, artisans and some labourers. The same general description would apply to every one of the others with which we are now dealing.

The doctrinal ground occupied in the name of the Church of England by the three parishes already mentioned is very wide, reaching one may say from Spurgeon's Tabernacle to the borders of Rome. But amongst those who call themselves Protestant Christians, there is in this district another great Church, outside the Establishment, not one whit less successful than any of the others, wherein the doctrines preached are unorthodox and heretical to the verge of Unitarianism. This church is always full, and has never been more prosperous than at present. It is filled from the same social strata, though with probably on the average a rather higher class, than the other three, and again, and even more definitely, the working classes are absent. Efforts have been made to attract them by special services and appeals, but without avail, and 'even if they cared to come there would be no room; the others would not stay away.' Young people, and especially young men, attend in large numbers. From this church as a centre, a great deal of educational and social work is undertaken amongst the poor, carried out by means of various institutes and ragged schools which its congregation supports. These outlying centres include the Moffat Institute, the Beaufoy Institute, and the Lambeth Ragged schools, and some of the workers at Browning Hall come from here.

Passing now to the other Established Churches in

this area, there is one at which the aged incumbent has seen three waves of population come, each in turn less amenable to Church influence than that which preceded it, and who works still on old-fashioned lines. By him and his curate the matter is put quite simply. Their view is that 'churchgoing is almost entirely a question of social standing. A certain class will come to church provided you do not positively repel them; while another class cannot be induced to come at all. The former class were in possession here twenty years ago, and you have now only to go further South to find them filling the churches at such a place as Sydenham, where you have only to build a church and it will be filled unless you drive the people away.' The fair (though diminishing) numbers which still attend here are remnants of the churchgoing stratum which still remain in the neighbourhood, and to some extent in the parish itself, with a small fringe of poor parishioners who 'have been taught to expect a good deal' from the Church in return.

And then, not far off, there is the new man who came to a 'dead cause;' with 'never ten people in church,' 'no district visitors,' and a Sunday school consisting of 'one boy and one teacher.' This man's work is termed by one of his neighbours, and really is, 'a great revival;' but his expectations have been high-pitched, and in order to maintain a hopeful spirit he has to fall back upon excuses. He persuades himself that the congregation suffers from the bad position of the church, 'placed in the wealthier part among people who are Dissenters or nothing;' or thinks he could succeed according to his hopes 'if he only had a better class of workers, gentlefolk from outside, as visitors, to organize clubs, &c.' Two-thirds of the people, on his estimate, go nowhere, and this proportion increases as the parish gradually changes its character. But those he has reached, those who come

to church, are deeply in earnest, and nearly all communicants. Progress, however, is terribly slow. To keep the few together and add one here and there is all that can be done. Men and women 'will not go to church unless trying to lead a religious life; if they don't care they stop away.' But at the end this man's faith rises to a note of coming triumph as he recognises all round the keen, energetic work of the Church—'work which must win.'

The church which I have alluded to as adopting democratic methods, has an elective council, which is said to 'have been most successful in creating an interest in the church as an institution, apart from the parson,' and the reality of this interest was tested when for six months there was an interregnum. This parish, in which the working class is aimed at, the well-to-do tending to go elsewhere, is remarkable for the number of its organizations, few other parishes being so completely covered by church workers. 'Wherever possible the church is connected with a social agency; there is so much indifference about purely church work and religious observance;' and then follows the rather melancholy reflection of the man, who loyally carries on, but who did not himself originate, the system: 'I sometimes think that it is only *because* of the social side that anyone comes to church here. How many, I wonder, would come if I were to preach the Gospel to them, only?' The money needed is obtained mainly from outside. 'It has to be worked for, but it is always forthcoming.' The year-book, which tells without exaggeration the story of what is done, puts their case: "It is not our intention to cry poor, and appeal *ad misericordiam*, but we do with confidence commend this report as a record of self-help. . . . We may be justly proud of what we have done, and we do now appeal earnestly to the wealthy, some of whose employees most likely live here, to help."

The ritual is High ; too high, say those who object to 'symbolism' of this kind, but not high enough for those whom others call extreme. The congregation is not very large, the church being little more than half-filled morning and evening ; nor does it consist of very keen church-goers. To the daily services (7.45 and 5.30) only 'one or two come.' The success, such as it is, is parochial, differing in this respect from that of the extremists, among whom, whether Evangelical or High Church, so many who attend are not parishioners, and with whom very often when the man leaves the congregation disperses.

Finally, there is the church which seeks to attract the working classes by lively preaching on every-day subjects, with bright music and the use of the lantern at special services. The small iron mission building it uses, which has only recently become a parish church, is full in the morning and crowded in the evening. The congregation comes perhaps as much from without as within the parish ; but here also there is a Church council of parishioners and a large roll of communicants who form the electorate. As in the case of the Congregationalists already referred to, it is not possible to urge those who fail to do so to come to church, because there is no more room. Whether they would attend if they could be invited could only be told if a larger building were erected. On the social side this church provides dances, entertainments and lectures, and there are various clubs.

The general weakness of Dissent in this large district is noted with satisfaction by several of the clergy of the Established Church. But just as the churches as a rule draw many of their supporters from beyond parish boundaries, and even beyond the limits of the whole district, so, to make any fair comparison, we need to include on the side of Dissent the great

chapels which may be found upon the main roads in all directions—Christ Church, Westminster Bridge Road, Spurgeon's Tabernacle, and many more, amongst which the Baptists are as prominent on the one side as the High Church organizations are on the other. To say that these—the Free Churches and the Ritualists—are 'poles asunder' expresses the exact truth, for what one attracts the other repels, and it would perhaps be found that each draws some of its strongest supporters from the immediate neighbourhood in which the other is locally the leading religious influence.

Moreover, there are, within the limits of these parishes, some successful Nonconformist churches, besides the one already mentioned, which by the nature of their success bear out, no less than does the failure of others, the general conclusion that religious observance follows class lines. Those that fail, do so because the class on which they depended has moved further out. Those that succeed are able to maintain their success, either by calling back those that have gone, or because the population remaining still contains their particular supporters.

The Wesleyans have a church here, with a liturgy, and 'splendid singing which attracts many non-Wesleyans.' These attractive features are, however, but the outer shell of an earnest spiritual life, which imparts to the 'after meetings' the 'old fire of Methodism,' and finds scope and exercise in the outdoor services of a mission band. The orthodox Congregationalists have a church which, though derelict, with financial resources small and dwindling, is still a substantial wreck. The congregation, which used to be comfortable middle class, now consists of small tradespeople.

The Baptists, too, have a church which holds its place among the lower middle and upper working-

class people who are to be found in Stockwell; and another small but growing congregation of similar class which uses a temporary iron church at the eastern side of the district. There are besides several little chapels belonging to one exclusive section or other of this denomination, each with its faithful few to whose regular attendance distance is no bar. The rest are of no general importance. There are the two halves of a Swedenborgian Church which has split asunder and by this mishap may be said to have lost something of its former isolation; and a mission or two engaged in contending with the High Churches.

The superintendent of the most successful mission in this district, who is rather a remarkable personality, says that nowhere has he found the ground so hard, neither in Seven Dials nor in Rotherhithe, nor elsewhere, and he attributes it to the fact that the people are of the respectable artisan class, people who, as the vicar of the parish said, 'keep to themselves and are proud of it.' It is, says the missionary, 'almost impossible to get the people to a religious service by legitimate means. The world' (he affirms) 'hates God more than ever. If you preach an easy-going Gospel with tea meetings and so on, you can get the people in flocks, but if you preach the Gospel of Salvation through Christ and the complete change of life it involves you can only get one in here and there.' 'Social or socio-political work fails to effect any change in the man. The working man likes to be told he is a saint and that all employers are devils, but that sort of thing does him no good. You can effect no change except by the grace of God.' 'The men are indifferent, atheistic and socialistic; the women immersed in family cares and struggles, and are, or profess to be, afraid of their husbands. "My husband," they will say, "says my place is at home, and if I go to the hall, he'll see about it."'

The Free Salvationists, already mentioned in connection with the Sultan Street area, have their hall on the eastern border of the district we are now dealing with, and constitute in effect a working man's church, but among all the rest—churches, chapels and missions of whatever denomination—I have only recognised one genuine working man's church; and that belongs to the open Baptists. The congregation, which is quite small, consists mainly 'of ordinary working-class people, not at all the poorest—people who are able to keep themselves respectable on Sunday: railway and Post-Office men, clerks, &c.' The chapel holds four hundred, and to it come some fifty or sixty on Sunday morning, and one hundred or one hundred and fifty at night. Their pastor, an earnest, self-denying man, content to wear a rusty black coat in the service of God, has gathered round him a band of like-minded men. 'Our membership is not large, neither is it rich; nevertheless we try to do our best on the little we have; and, as pastor, I would rather share the poverty of the poor, and live on quarter salary, than I would grind the money out of the pockets of a poor flock.' These words occur in a leaflet of great dignity appealing for a small sum of money needed on the renewal of their lease. I trust that the money did not fail them.

§ 2

SOUTH OF PECKHAM ROAD

The railway crossings make Loughborough Junction remarkable, and nowhere have the possibilities of locomotion a greater effect upon the character of the population than here. There is an all night service of trains, and the tired compositor (like the Homeric shepherd) returning to his home, encounters the meat salesman as he goes forth to work. The district never sleeps. Besides meat salesmen and compositors, there are Covent Garden market-men, signal men and railway porters from Snow Hill, who all keep unusual hours, while West End shop assistants, Board school teachers and City clerks go in and out in the ordinary way. There are also many theatrical people, some of them the members of travelling companies performing in this neighbourhood, others living here regularly and going to their engagements in different parts of London. Social condition may fall, but in a district such as this cannot fall far, access being so convenient to the great centres of employment. Prosperity is secure, being so widely rooted.

In St. Saviour's parish, abutting on the junction, there are none very poor or very vicious. Some are growing poorer, others richer; some are living quite up to their income, others far below it. Accumulations may prelude a flight; as of those who, growing rich, go 'up the hill,' and the recent prosperity in business has, says the vicar, cost the church ten families. Poor or rich, his people give liberally. The church stands looking out upon open fields at the southern verge of the parish, where the road ends. There are no passers by to attract and few but its own parishioners are likely to attend the services. Even for many of these there are other churches much nearer their homes, but still St. Saviour's

is fairly filled. There is a good deal of local attachment. The service is Evangelical with rather more and better music than usual, and on special occasions everyone crowds in. At other times the usual class line is drawn between those who do and those who do not attend church. The divisions of class are well shown in the visiting organization of this parish. There are three sets of visitors—those who go round to all, distributing the magazine, and selling over seven hundred copies a month; those who visit the sick, and on that errand can enter houses of some pretension to comfort; and lastly, the Provident Fund collectors, who visit only the poor streets. The educational system is marked by similar distinctions. The Church day schools are for girls and infants of the middle class. Ninepence a week is charged and willingly paid for the advantage of a select school. For the boys of this class there is a school in the next parish. The children in the Church day schools have religious instruction for an hour each weekday, and it is supposed that they have Sunday lessons at home; so the Church Sunday school caters for the Board school children.

The Congregationalists have a chapel here suffering from the loss of old supporters, who have moved further South. None of those now living immediately round the chapel attend its services, but, on the contrary, are described almost resentfully as 'independent, indifferent, careless; people who go nowhere; who won't receive visits; and take the heart out of our young people who give up their evenings to visit them.'

The need of finding new adherents to replace the old has made of this a youthful congregation. It consists of the younger members of lower middle-class families, financially independent, going their own way in religion as in other things. The parents go to one church, the children to another; these last turning

perhaps in various directions according to their individual proclivities ; and the congregation includes also, as a very natural sequence, young married couples starting in life, as free to choose their church as to choose their house.

Improved means of communication fall in with many other tendencies of the day in encouraging all this freedom, both of movement and selection. It is of material such as has been described that a congregation can be made, not from the mass of working men, nor from the congested poor, whose dwellings may perhaps lie nearest the church. Such are, and are likely to remain, the religious possibilities of Herne Hill, and indeed of the whole of the belt which lies between populous and outer suburban London.

St. Matthew's, Denmark Hill, is a *rendezvous* of the rich. The portion of the parish near the church is for the most part wealthy, and the congregation almost entirely so. The church is well filled morning and evening, but the numbers depend as much as in any Nonconformist place of worship upon the occupant of the pulpit. Three times has the congregation here been 'ruined by its minister.' The service now is strictly Evangelical, though with fine music, and the sermon, its great feature, turns always to the Bible for inspiration. 'Keeping to the Word,' is the phrase used ; 'never touching upon science or outside subjects from the pulpit ;' such are the self-imposed limitations. The men come. It is not a 'bonnet' congregation.

The parish extends to the North as far as the railway and Camberwell Green, and includes a large working-class district as well as some poor, and one of the worst of the patches of low life which cling to the Green. Except through the National and Sunday schools, the church does not touch the respectable working class, but visits the others, who are said to

be poor not so much from want of money as because of the way in which they spend it. Some are independent-minded costers, who dislike these attentions, but others allow themselves to be 'swamped in charity.' 'Can't prevent it;' 'My people *will* give, and like to give in this way;' so says their vicar. Bread tickets can be had for the asking, and coal and meat tickets on the smallest show of need. 'All the district visitors go with their hands full; the people are spoilt.' For companion picture we turn to what is said of his own people. The rich *are* rich: bankers, merchants, solicitors, many retired men; no fashion, but 'much solid comfort, plain living and generous giving.' There are many maiden ladies and bachelors, often brothers and sisters, both old, living on together. For the most part 'a very staid and sober people,' who rarely go to a theatre unless for something very famous. Almost all have large gardens, and there is much lawn tennis for the young. The sons follow their fathers in business.

There is a rich German colony here, whose sons are more English than the English themselves in games and dress. There is also a German Church actually situated in St. Giles's parish, to which most subscribe and some will go, and some may take sittings at the parish church; but their Sundays, we hear, are more given to parties than to religious worship.

In St. Matthew's parish the Roman Catholics have a church, and we have already quoted some observations of the priest in charge here as regards the Sultan Street area. Elsewhere his people are scattered. Money is the great difficulty, for although generous, they are not wealthy, and 'Camberwell' is not a good name to beg with. This church is active in propaganda. There are always a number of converts on hand. It is possible that for this the High Church in some cases paves the way.

St. Giles's, the mother parish of Camberwell, which

adjoins St. Matthew's to the east, is very large, and includes almost all classes in its population. There is a good endowment, but a rather small congregation compared to the size of the church and parish. Social decay and a general neglect of religious observance are complained of, doubtless with reason, yet, at bottom, this only implies that in the competition for those in the neighbourhood who do attend religious services this particular church is unsuccessful. If it were not endowed, it would have to 'succeed' or perish. In its relations with the poor who remain its charge, we hear once more of irresponsible mischievous action on the part of visitors in the distribution of doles to a population not really in want. It would seem that this cannot be prevented. Nothing will rouse them to a sense of the mischief they do. The large day school (with a twopenny fee) is the vicar's greatest pride and represents the most useful work done.

The Baptists have a congregation at the chapel in Denmark Place, which when we were there had been without a pastor for several months, but was holding sturdily together as such congregations do, pending the fateful choice. This chapel has two mission stations in the poor streets further north. The Baptists are also represented in great force at the South London Tabernacle, Peckham Road. The building has been lately enlarged, and pending the completion of the work, the congregation was accommodated at the Camberwell Baths, which in winter serve as a large hall. This was so at the time of our inquiry. The service given is attractive. The modern spirit prevails, the demand for brightness and beauty being frankly recognised. In the churches of to-day 'plain whitewashed walls are no longer seen,' and without curtailing the sermon or changing its character, a good deal of music is admitted. An anthem is sung, even with a solo in it sometimes. 'Our fathers would have called such

things "Romish," but it is not the ritual that we object to in Roman or High Churches, but the doctrine that underlies their ritual,' a declaration which is in entire and very pregnant agreement with the view of the High Church itself quoted a few pages back.

It is noteworthy that even when the influence of Spurgeon can be said to be 'at its strongest,' and throughout South London we have felt its force, we find that in many instances, and here in especial, it is much modified by the tendencies of the age.

The Sunday morning sermon in this case (and usually with the Baptists) is doctrinal or expository; in the evening, though equally long, it is more popular, appealing, but always with an Evangelistic aim, to those who 'stand away from Christ.' There is a larger congregation in the evening than in the morning and many more non-members come. Members or non-members, they are all middle-class people. Few are rich, for the rich have left the neighbourhood; none are poor, for the poor do not come, and a mission started for their sake has never been a success. But, as a middle-class organization, the Church is the centre of very vigorous congregational life. It is not the services alone that are calculated to attract. Attached to the main building of the reconstructed church are halls for lectures and receptions and a young men's parlour, of all of which good use will be made. In summer the young men have a cricket club strong enough to divide itself and play one team against the other, and for both sexes there are lawn tennis and cycling clubs (the latter avoiding Sunday runs); while in winter the ordinary church societies, Dorcas or Christian Endeavour, culminate in social evenings. In these ways it is sought to assuage cravings for music-hall and other forbidden delights, and thus attract and hold their people, who come from all sides, and who have a great choice of churches—seven or eight

in the neighbourhood—to any of which, it is pointed out, a Baptist can go.

The Presbyterians here are hardly less, and the Congregationalists even more, successful. All three work on very similar lines, save that the Presbyterian minister tells us that 'his parish covers some forty-eight square miles!' About one-third of his flock are Scotch Presbyterians by birth, the rest quite heterogeneous, drawn from almost all the other denominations, but few, if any, from the 'outside indifferent mass.' The tie, he grants, is very largely personal, and a change in the ministry might mean that numbers would slip the bond. The church (like the others I am now describing) is built at a spot which almost exactly divides the working from a middle-class district to the north. And it is almost entirely from south of the church that the congregation comes. They are people of intelligence. They will not put up with mere emotional appeals, but must have thoughtful preaching based on sound logic. The mission work of this church among the poor to the north is not more, perhaps even less, satisfactory than that of the Baptists.

Besides this work the congregational life includes the uses of a lecture hall, in which a Literary Society is held and 'At homes' after the services; and where every few weeks there are entertainments in connection with the mission, out of which doubtless the entertainers get their share of fun.

The Congregationalist Church is a singularly perfect specimen of its kind. There are Sunday schools attended by the children of the congregation, and a Band of Hope easily financed by the children's own subscriptions, leading up to the Young People's Institute, which combines Bible-classes on Sunday with social doings of many kinds throughout the week; and, in addition, there are parties in winter, and excursions in summer; to say nothing of debating,

cycling, swimming, football and cricket clubs. Interest in missionary work, and the maintaining of an evangelist in India, lead forward (as the young people grow older) in one direction to the serious efforts of the Society of Christian Endeavour, in another to the lighter aims of the Literary and Musical Societies, but finally to Church membership in its fullest sense. From first to last, young or old, serious or light of heart, they are really members of the Church, just as young people and even little children are of any family. All is self-governed and comes to be a training-school for public life. The young men and young women become accustomed to work on committees, to keep accounts and indite reports, and, above all, they learn to speak. While, as to reading, one may hope that though their taste turns first to the popular semi-religious novels of the day, they may by-and-by spread their wings for some higher flight.

All Saints' Church, by Peckham Rye Station, has the railway between it and half of its parishioners. A small mission hall is provided in the poorest part at the other side of the parish, but hardly anyone attends the service there. At the church there is an eclectic congregation formed of those old-fashioned Evangelicals, who prefer to see a black gown in the pulpit. They are not rich. To them giving means self-sacrifice, and they give liberally, especially for missionary work. For the religious needs of its congregation this church provides successfully, however it may fail parochially.

Although less extreme, it is, I think, much the same with St. Mary Magdalene further east, where we found a simple old-fashioned Evangelical service, a middle-class congregation and a certain atmosphere of comfort. One thing only seems to be uncommon, and to me novel, though not out of keeping with the rest, namely, a movable pulpit, which is pushed prominently

forward for the sermon. Of this device there is one other example in South London.

St. Mark's, which extends a little to the north of the High Street, finds its poor parishioners on both sides of this line. For them, we are told, many things have been tried, but all have failed. 'They are hard people to reach.' From amongst the better-to-do population fairly large congregations are drawn, but there is nothing of special interest to note about this work.

With St. Jude's parish, which lies entirely to the north, we change to High Church, but not the highest. The population is mainly working class, and an attempt to reach them by democratic methods has not been attended with any great success. But what is done is done from the church; the poor are no longer bought as was formerly the case here, and the mission service has been dropped. The congregation, though small, is parochial, and some men have been brought into the fold, but the sense of failure outweighs that of success, and we are met with all the usual mitigations and explanations of the disheartening result. We hear once more that the attitude of the men is one of indifference only, not atheistical, but against church-going: that all have some religious feeling to which they testify by sending their children to school or their wives to mothers' meetings; that those who go to church will be jeered at, or will be thought humbugs; that it requires backbone to do it. Moreover, Sunday for working men must be a day of rest; and religious worship is another effort. It seems, however, that church attendance may be regarded in the light of a relaxation, for we have, lastly, the worst admission of all, that 'a few come for the show.'

In these four parishes, All Saints, St. Mark, St. Mary Magdalene and St. Jude, where the wheels of religion are very apt to stick fast, there are several fairly successful Nonconformist churches, Baptist,

Wesleyan and Congregational, one of the first named, that in Rye Lane, standing out as particularly active and flourishing. The pastor is a rising man in the Baptist community, and a leader of Free Church work in Outer South London. His people are drawn from a wide circuit, but mainly from the South; 'to the North they are more caught' (or ought to be) 'by the missions.' Those who attend are 'lower middle-class people and tradesmen, a few professional men, lawyers, &c., and some, but not many artisans.' In fact they form a typical Baptist community, with separate mission chapels for the poor and Evangelistic services arranged on the Rye. There are many workers. It is a busy and a pious church, and all its activities have a religious trend. The week-day prayer meetings are well attended. The Young Men's Christian Workers' Association and the Society of Christian Endeavour; the latter here mainly composed of young women and the juniors; are both active. On the lighter side, there are frequent lectures and a Glee Society. All this is very largely managed by the congregation itself and their pastor freed for denominational work, but he is the leader of all, and from the pulpit exercises a great influence.

The Wesleyans are feeling the impoverishing effects of the outward trend of population to some extent, but miss the well-to-do mainly when some special effort has to be made and larger sums than usual are called for; otherwise, both in numbers and in current finance, they are 'more than holding their own.' The church and block of buildings attached occupies a fine position in Queen's Road, comprising, in addition to the church, a lecture room and class rooms, while in Stafford Street there is a Wesleyan day school which charges a sixpenny fee and is very successful. There is a large Sunday school with a vigorous Band of Hope; mission services are

held for the poorer children of the neighbourhood, and there is a literary society for the young people of the congregation.

Clifton Chapel in Asylum Road, which may be taken as representing the Congregationalists, has not of late been very successful, but a new minister has been appointed, of whom much is expected. 'We are all right now ;' 'We shall be packed again now,' is what we hear said.

So it is in almost every case ; the man is everything. The congregations are drawn and held together by the sound of his voice. But it is also true that those whom his voice reaches are those of a certain class, or, more correctly, those of a certain type of mind, attuned to him and he to them.

CHAPTER III

FURTHER SOUTH

§ 1

THE WESTERN SIDE

THE South London Railway from Clapham Station on the west to Nunhead on the East forms the northern limit of our next district, which extends to the foot of the coloured map, and is divided into two very distinct parts by Denmark and Herne Hills.

The ground rises and falls successively, with gardens and large houses on the upper slopes, while in the valleys cluster streets occupied by clerks and artisans, with a certain number of poor on the lowest ground.

On the western side St. Matthew's, Brixton, Parish Church, a large classical building, is the leading ecclesiastical feature. It can accommodate two thousand worshippers, and though not numerous enough to fill the church, the congregations are large. The service is Evangelical ; the people are strictly middle class, and young men have been attracted by the personality of a remarkable man, who has now moved elsewhere, but the results of whose work among them is still felt. Beyond this, now probably waning, influence there is little to note. The attempt to reach working men at the mission hall is of no avail, though 'every street has its visitor and every poor street its scripture reader ;'

and the thoughts of the congregation turn a good deal to the more romantic field of foreign missions.

St. Paul's Church, West Brixton, has no advantage of situation. Standing in the centre of a group of small streets occupied mainly by working-class people, it is neither approached by nor visible from any important thoroughfare. It is large and was built for a popular preacher whose career was cut short by some disputes, and the congregation, which was never at all parochial, dispersed. So far as it has now been re-established under a new *regime*, the worshippers, who are chiefly middle class, are again drawn largely from outside the parish. Although partly the source of his congregation, the vicar seen by us (there has since been a further change) complained of the habit so many now have of 'wandering'; that is, of refusing to associate themselves with any particular church or chapel (applicable, it may be thought, to shepherd as well as sheep). It is with this habit as regards those who do come to church, and with indifference as regards those who do not come at all, that he had to contend; not with hostility, drunkenness, or vice. Like the last, this church is also Evangelical, and has one, if not two, mission halls. Both have large Sunday schools. The poor part of St. Paul's lies near to Brixton Station, and here, in the eastern corner of the parish, very remote from the church, is the mission hall.

The vicar of St. Paul's had previously been for some years at Hull, and contrasted the Londoner unfavourably with the Yorkshireman. The Londoner is, he said, 'ready to agree with anything you say,' which is generally a sign of indifference, 'clever at fencing, not easily tied down; either full of acquiescence or full of excuses.' The Yorkshireman, if he does not agree, will stand up to you, and 'then you know where you are;' not so with the Londoner.

To go straight for such a man, and ask him if he is converted, does not answer. Thus a frontal attack has to be abandoned, and men must be won step by step.

St. Saviour's is another rather quiet-going Evangelical church; not unsuccessful compared to others. It musters good congregations, morning and evening, composed of slightly different classes. A feature at night is the number of young men and young women who attend. Neither the poor, of whom there are a good many here, nor the working class, come either to church or to mission hall; but this Church seems to exercise a strong and genuine religious influence in the parish. Asked, with regard to working men, 'what does appeal?' the vicar answered, 'If I can do them a good turn.'

St. Jude's, which lies to the east of St. Matthew's, repeats the same tale, only that here the proportion of working class to middle class is larger and is increasing, affecting the financial position of the church seriously, as well as the numbers who attend it. Nevertheless, it cannot be called unsuccessful, except as regards the mission services, which are 'in abeyance.' The social agencies grow stronger, perhaps, as the religious ones become less effective. There are sick clubs for both men and women, and 'an excellent mothers' meeting,' as well as day and Sunday schools.

From all these Evangelical churches arises a wail against cycling and other forms of Sabbath breaking and unrest; found, as one of the clergy pathetically says, 'where you would least expect it.' The Sunday playing of the London County Council band is very much objected to. The band-stand is within ear-shot of St. Jude's Church, and is said to increase the difficulty of keeping the boys in the Sunday school. In truth, these churches are swimming against the current. Their day is past if they neither awake the old nor arouse any new religious enthusiasm.

But though these parishes seem to lack vitality, they are vigour itself compared with their neighbour St. Catherine's.

For the past twenty years the only church provided has been a 'temporary' iron building cut off from its parishioners by the railway, and if there was ever any chance of making it a centre of religious life the opportunity was let slip. It was to have been the forerunner of a permanent stone church, for which a site was procured in Loughborough Park, and a board, on which the words are becoming illegible, still invites subscriptions. Meanwhile, as a first step, the temporary church has been demolished and the handful of genteel churchgoers who used to meet in it, have been relegated to a room in the Sussex Road Board school for their Sunday worship.

There are no Sunday schools ; a deaconess visits the people and manages a mothers' meeting, and that is about all. No voluntary assistance to church work is given, or perhaps asked. The whole thing is dead.

There is here only one more parish which lies completely within the confines of our map : St. Paul's, Herne Hill. This in times past has been a church of the rich, but the surrounding population is increasing rapidly in numbers and changing rapidly in class. The new streets are laid out for middle-class occupiers content to pay rents of from £60 to £80 or £90, and some of these take lodgers. As at Loughborough Junction, so here at Herne Hill, the day and night train service make the district convenient to many of those who work early or late in Central London. In the old days 'the morning congregation was everything,' it is still the wealthier, but now the numbers are much the same at both times, the building being two-thirds full. The vicar has been here seventeen years, and he and his Church wield considerable power.

Within the bounds of these six parishes lying to the

west of Denmark Hill the Nonconformist bodies, too, work without any great measure of success. The most remarkable figure we have met is a Baptist minister steeped in piety, prayer and contemplation, wrestling in person with the Devil, or communing with God, filled with sorrow for the lost souls in the world, and convinced that the hour is at hand and that he and his church are ordained to awaken the hearts of the people and bring them to salvation. His flock are middle-class people of serious character. He has a membership of about three hundred, and his church, which holds nine hundred, is about half filled morning and evening by the congregation. There is a large Sunday school; and a young men's institute.

I have particulars of four other Baptist churches. One, where the morning congregation 'consisting chiefly of Christians,' is small, gathers about four hundred in the evening, when the church is fairly filled. An attempt is made to cater for the artisan class by a P. S. A. of a kind unusual with Baptists. It is an Evangelistic service with string band, hymns and solo singing, and a short address; applause is permitted. The numbers attending are, however, very small, and it may be assumed with certainty that they consist for the most part of regular churchgoers.

Another, established to meet the incoming population on Herne Hill, has built first its 'Church Hall' in which the services are at present held, the ground being secured and room left alongside for the great Tabernacle, the erection of which is looked forward to, although they do not yet count a hundred members. The people who come to live in the new streets are 'not natural church-goers, and it is very difficult to get to know them.' They are comfortable middle-class people, 'astonishingly careless about religion,' and, it would seem, regarding church attendance as by no means a necessary condition of respectability. Saturday after-

noons are given up to bicycling, cricket, or tennis, and the evenings to music and sometimes dancing. Sunday is kept literally as a day of rest. Neither young nor old rise much before mid-day, and after dinner they perhaps take a walk in Brockwell Park. The club tennis courts are closed on Sunday and the private gardens (where public opinion would permit play) are here not large enough.

With such material this church has to build ; but it, too, has faith in a coming religious revival.

In the poorest corner of the district we find the same hopeful spirit manifested by the third of these churches, as the following extract from the annual report for 1899 will show :—“The attendances at the Sunday services have increased, and God’s blessing is evidently resting upon us in no small degree, and we may well exclaim ‘This is the Lord’s doing and it is marvellous in our eyes’” “Our future lies before us with its vast possibilities ; it is for us to be up and doing.”

Finally, at the fourth church, which had been in rather low water, we have the pastor, who had newly come and expected it would be ‘plodding work,’ finding things better than he expected owing to the enthusiasm of his people.

The Wesleyans have a strong church on Brixton Hill to the south, but excepting by a mission in St. Jude’s parish are not represented in the area we are considering. The mission is active, and by outdoor services endeavours to catch the people as they leave Brockwell Park when the band stops playing on Sunday evening.

In St. Matthew’s parish the Congregationalists have a church of some size rather hidden away and now intended to be temporary only : an adjoining plot of ground, with a frontage to the main road, having been acquired for the large stone building they hope to

erect. The congregation is a strictly middle-class body, a few being wealthy and the rest well-to-do and prosperous. It is noted that the morning attendance grows at the expense of the evening one; a sure sign that a church is becoming more fashionable. The service has its formal liturgy, varied a little, and printed and distributed each Sunday, and, a rare thing amongst Nonconformists, there is a paid (but unsurpliced) choir of men and boys. The minister would 'like to do something for the poor,' but feels them to be very far away. There is no possibility of mixing them with his people. Even in their Sunday school the children are all of middle class; the boys wearing Eton jackets and college caps. As to visiting, even amongst church members, 'one has to be careful of the hour, and only call when people are dressed.' Most visits become of a social character. On Sunday evening the drawing-room at the minister's house, which adjoins the church, is thrown open to the young people, and is often full. It is a congregation which sensational methods repel. If any such are resorted to the regular people stay away, and no one else is attracted. Very strictly limited as this church is, however, by class and taste in religious matters, it shows strength and steady growth under its present minister.

Close by, the Unitarians have a church, presided over by a man of ideals, exercising and spreading the exceptional moral and intellectual influence which is the characteristic of this sect. His people are described as 'working in many directions for good government and social welfare.'

In a parish (St. Jude's) in which other Nonconformist places of worship are rather wanting, a United Methodist Free Church minister notes that he has Baptists, Wesleyans, Congregationalists and Presbyterians among his congregation, and it is of interest to note the common

ground thus indicated. They form an active body, providing a good band of workers, for, it is said, most take some share in what is done, and a high spiritual life is claimed for those connected with the church, as contrasted with the great indifference of others.

The Salvation Army, whose people 'have improved from the poor class to which they did belong,' has a fairly strong corps in St. Saviour's parish ; and there is a London City missionary with what is almost a congregation in his hall. There is also within this area a very business-like mission, financed by a man of means, which is mainly a centre of temperance propaganda, and another, described to us curtly as 'only a mission,' at which they have the usual Évangelistic services.

Finally, there is a Roman Catholic church of some pretension, but its adherents, who are clerks and others in that rank of life, are small in number and scattered over a rather large area. The church is unfinished, and has an impoverished and neglected look.

Of the population, mixed in class and dependent upon the facilities of communication by road and rail with the central parts of London, enough perhaps has been said by the way. There is one peculiarly large and uniform patch of poverty in the streets to the north of Cornwall Road on the west side of Brixton Hill. All these streets are coloured light blue on our map, but they differ amongst themselves in that some consist of small houses, good of their kind, built for and always occupied by a poor class of wage-earners, while others, more pretentious and newer but badly built, have fallen to this condition, and may easily fall to a still lower level. Already they are rougher in appearance and have a worse character than the older streets. The overpowering influence

of the type of house is shown very emphatically in this case ; for, as to number of licensed houses, the comparison is all against the older streets, where, in the narrow strip enclosed by Brandon and Cornwall Roads, there are six beer-houses and three fully licensed public-houses, whereas, in the newer area, there is not one, although two public-houses are conveniently placed at the corner of Cornwall Road.

§ 2

THE EASTERN SIDE

The south-eastern corner of the map, from East Dulwich to Nunhead, with Peckham Rye Common in its centre, is a district of much greater interest than that we have just left ; yet I fear lest I should weary my readers with the details of religious enterprises, which, however original they may be in some respects, do, to some extent, necessarily involve repetition. If, in avoiding this, my Scylla, I fall into the Charybdis of neglecting to mention or to give due weight to any branch of this work, I must hope to be excused.

I shall deal first with the western and then with the eastern side of the Rye, and lastly, with the strange meeting of all the sects which occurs on the Common itself.

On the west side of the Common all the churches are High or even very High. They assure us they are not 'extreme.' But a neighbouring Roman Catholic priest contrasts his plain doings and modest building with their churches and ceremonial, saying playfully, that for strangers to come on to him would be like going to a little Dissenting chapel. St. Saviour's is a compact and respectable little parish of pink streets

lying to the south of Grove Park. The new vicar abandoned confessions in church and Requiem services, and thereby lost some of his congregation, who have transferred their allegiance elsewhere. But it is a popular place of worship, and the vacant places have been filled. The church is large and largely used, there are 'services all day,' and many come. It is one of those buildings that make no pretension to outward show, but are nobly proportioned and beautiful within ; and the vicar is a man of energy and power, with many gifts, by the use of which he seeks to maintain the popularity of his church. 'Dodges,' he modestly calls his methods. Altogether, it is a successful church with many attractions ; upon which, perhaps, its success too much depends. Those attracted are middle and lower middle class, and they live, if not in the parish itself, at any rate in the neighbourhood.

At St. John's, the adjoining parish, there is a population of twenty thousand, but at the time of our inquiry (November, 1900) the vicar was seriously ill, and the assistant clergy had been appointed but a few months previously. The work, therefore, which had for some time been run on very High Church lines, was somewhat disorganized. The church is not large, nor was it at the time well filled, and the day and Sunday schools formed, perhaps, the most vigorous part of the work. Many Nonconformist children, we are told, come to the former regardless, it would appear, of the thorough High Church teaching they receive. A small fee is charged, and thus the school is regarded as being somewhat more exclusive than the other elementary schools of the district, and therefore to be preferred.

The vicar of St. Clement's refuses to be labelled at all, but the church is worked on definite 'Church lines,' which he thinks rather repel than attract. 'They don't like incense ; they don't like coloured stoles ; they

don't like Gregorian music, nor the celebration being made the chief feature of the Sunday morning services.' Nor do they agree with the sermons he preaches, but they evidently like the man. He was the first vicar of the parish and has been with them now for seventeen years. 'Loyalty to the Church' is the name he gives to the affection he has won. The population of the parish, which not long ago was twelve thousand, and is now fifteen thousand, is much of it very poor. The congregation is said to be representative of all classes, but lower middle greatly preponderates in it. The people are not very well-to-do; 'even in the best streets many dread quarter-day.' Of the poor here I shall have more to say later.

Beyond St. Clement's, and partly beyond the limit of our map, lies St. Peter's: a rather beautiful church in a splendid position, with services 'as good as they can be,' but not a High ritual. It is fairly filled both morning and evening. The neighbourhood is falling a little in class, with adverse influence on pew rents, but not on the numbers of those who attend (especially in the evening) nor on the offertory. There are practically no poor in the parish. Almost the only wage-earners are gardeners and other outdoor servants. A soup kitchen is opened in winter, but rather for the poor of other parishes than of this.

In this land of High Churches religious life, as usual, flourishes. Wesleyans, Congregationalists and Baptists are all found in full force and the other Methodist bodies are represented.

The Wesleyan Church, Barry Road, seems to be the most important of the Free Churches. It is well-equipped with buildings, so arranged and so approached from two roads, that different meetings or services can be held simultaneously. There may be, for instance, the regular service in the church with surpliced choir,

&c., and at the same time a popular one with string band and other attractions in the lecture hall, while there is still a third room available for children. The congregation proper is large both morning and evening—very much larger than that which gathers in the lecture hall. 'The Christian Working Band,' which conducts the services at the lecture hall, is an active organization of the church: it uses also a mission room situated amongst the poor population living in the neighbourhood of Lordship Lane, and makes itself responsible for open-air services on Peckham Rye. In addition, the life of the congregation includes prayer meetings and other gatherings during the week 'for purely spiritual fellowship,' and there is a Literary Society and a Popular Saturday Evening entertainment. There are also large Sunday schools, mothers' meetings, thrift club, and the like.

Hardly less important is the great Congregational church at the south end of the same road, which, with schools and church hall, has been built during the pastorate of the present minister, and is filled, both morning and evening, on Sunday. Before this time, that is twelve years ago, there was only an iron church which was half empty. Those who attend are middle-class people drawn from all sects, including, it is said, members of the Church of England disgusted with High Church doings. It is the power of the preacher that fills the church, but excellent music is added, and the choir of this church for some years stood first in the competition at the Crystal Palace.

There is here no attempt to mix the classes or to evangelize the poor, even the use of the church for mission services not having been entertained; but duty in that direction is done by the organization of a domestic mission in addition to a well-attended mothers' meeting, and large Sunday schools. Members from this congregation also undertake work in poorer

districts, as at Browning Hall in Walworth, where much effort is concentrated.

The Congregationalists have another strong church in Dulwich Grove with an enterprising pastor. The chapel is crowded on Sunday evening and the seating capacity is to be increased from five hundred to nine hundred. Those who come are from the lower side of the middle class and may even include some artisans. They are full of congregational life and energy, both social and religious, and their Literary Society does not shrink from undertaking a steady course of history, and even added fifty per cent. to its numbers when this programme was adopted, although some of the older members feared that the innovation would wreck the Society.

The Baptists, too, have several churches. Of these the most important is the great Tabernacle situated at the northern extremity of the Rye. This church takes its share of the open-air work on the common, but, like the rest, and even more than the rest, finds its true work in the inner life of its own people. The congregation is somewhat mixed, but mainly of lower middle class. Their own children attend the Sunday schools, and amongst the young people recreation goes hand in hand with religion ; a young men's Bible-class being made the basis for cricket in summer and a debating club in winter, which tackles all the ordinary social topics. Social and political subjects are avoided in the pulpit. There the Gospel is sufficient.

Another very busy church belonging to the Baptists is in Lordship Lane. Here the congregation is of distinctly a lower class, consisting of warehousemen, printers, postmen and small salaried people, there being, it is said, 'none of independent means and scarcely any who keep a servant.' They make good use of their chapel, which is 'open, practically, all the week,' and the members are ready to work hard for the church, giving

freely of their limited means and limited leisure. The pastor spends much of his time in visiting, and by personal relations with his flock binds all together.

They seek, in vain, to influence their low-class neighbours, their pastor remarking quite simply, 'we have tried teas to bring in the class we wish to reach, and are going to try hot suppers.' They have also become alive (as have many others also) to the limitations of temperance work; the adult meetings consisting solely of confirmed teetotalers, while Bands of Hope are composed of young children to whom drink as yet is no temptation.

In the case of a third Baptist church success has not been hit. It is a small body unable to pay a regular pastor, meeting year after year in their temporary church, the leader disheartened and his wife perplexed. In religion, as well as in mundane things, it is success that succeeds.

The Free Methodists have also had a hard struggle to hold their own amongst so much and such varied competition. New comers are promptly visited, only, they say, 'to find the Church of England before us.' The Band of Hope, too, has been almost broken up by the rehearsals necessary for the performance of a *cantata* at the neighbouring Board school, while the Board's Evening Continuation Classes take the young people who might otherwise have been expected to join the Methodist Society of Christian Endeavour.

This Methodist minister is of opinion that Londoners are becoming more detached, and so, even if religious, less bound to any particular organization. There is a good deal to support this view, especially in this neighbourhood. Each church has its body of members, and to each successful church others than members flock in large numbers. The aggregate of the loosely attached must be great, for not only does this neighbourhood fill its own churches very fairly,

but we know that it contributes largely to many others more centrally situated. Of church after church we hear that its congregation consists largely of outsiders. If an analysis could be made, as an offset against districts where hardly any ever go to church, we should find districts where a large proportion, or perhaps most, of the women and children and the fathers of families attend some Sunday service more or less regularly, and such a part of South London as that dealt with in this chapter undoubtedly contributes a considerable number of worshippers to more distant churches as well as to its own. In this respect, and in the matter of occupation, there is a centripetal, as in matters of residence there is a centrifugal, tendency.

The Primitive Methodists have a small chapel, one of four on a circuit, with two ministers whose task is no easy one, the distances being so great that an afternoon of visiting often means twelve miles of walking. The congregation of this chapel is small, but increasing; its members are of the upper working class. The Salvation Army reaches the same, or a somewhat lower, class of working people. They are a larger body than the Primitives, and have a very good hall in Shawbury Road with other rooms available, so that several meetings can be held at once. They, of course, add their quota to the outdoor services at Goose Green and the Rye, to which nearly all the Nonconformist churches contribute, and which are so marked a feature in this neighbourhood.

Of the minor missions that meet one another 'coming through the Rye,' there is one of some interest and originality founded and maintained by certain chimney sweeps who were converted long ago at a revivalist meeting, which was aimed specially at sweeps. Father and son were converted together, and from that time to this have devoted their evenings to mission work in South London. The

mission is small ; all who belong to it take a share in its work.

East of the Rye the Church of England is represented by St. Antholin's and the Cheltenham College Mission. The vicar of St. Antholin's is one of the very few by whom information has been refused. We gather that such activity as there is here, apart from the regular services, centres in the College Mission, which, however, draws only a small congregation, mainly from the better streets. For the parishioners, who are mostly poor, the mission conducts a Sunday school, a club for young men, a slate club and a collecting bank. A working man's club, which became a place for drinking and gambling, was suppressed, and has been replaced by a coffee tavern. It is conscientious painstaking work, but not very successful.

On this side of the Rye there is also a very old-established Congregationalist church, the parent of several others, including that in Barry Road. The pastor has held the position for about thirty years, and when he came his church was the finest in the neighbourhood, St. Antholin's being then only an iron building, and Nonconformists of all shades who now have each their own church came to him. All around was open country, wheat grew in the fields on either side of the chapel, and the few people who lived in the vicinity were well-to-do. The congregation though less wealthy than formerly, maintains its numbers fairly well, and consists still of the middle class. Here, too, there is an old-fashioned square Zion Baptist chapel of the Strict order, with at present no pastor, 'an evil involving,' we are told, 'great self-denial on the part of the members.'

The Salvation Army is also to the fore in this neighbourhood, and once more we find its strength leading to, or resulting from, a split in the camp ; it is hard to say

which way it is, but here, as in Camberwell, the two—the split and the strength—seem to be closely connected. The original body has a hall seating eight hundred, which is fairly filled on Sunday evening and well used at other times, there being four services indoors on Sunday and something every night during the week, culminating in lantern lectures on Saturday to which admission is by ticket. As usual, the corps has only two paid officers, but there is a large local staff, a brass band of twenty-five members, and a singing brigade of fifty-five. They can divide their forces, when going forth, as they do five times on Sunday and on three weekday evenings, to preach and sing in the streets or on the Rye, and they are still further subdivided when they hold ‘cottage meetings’ in the homes of the people or visit public-houses. For this last task ‘two or three girls together’ are said to be best: ‘not one man in a thousand is any good at this work, but the girls can say hard things without its being resented;’ so it seems there is some chivalry still among those who frequent public-houses.

The Army appeals to a lower class than any of the Churches, but though there are plenty of poor in the district they are not as a rule attracted. Adherents for the most part are of the decent working class, earning from thirty shillings to fifty shillings a week. The district seems favourable to the Salvationists, and the corps has gained in strength as well as unanimity since the secession. Previously ‘it was always in a ferment.’

The seceders are also doing well, but though their numbers have trebled they are still quite a small body. For this they fully make up by intensity of conviction, and by the extreme strictness of their rule of life. They hire a hall for Sunday night, but otherwise have to carry on their work entirely by open-air preaching. Their own premises are an old-fashioned house, but

they propose building a hall, and have secured the site. All the members are expected to attend the Sunday meetings there, and are asked to send a postcard if unable to come, 'which they occasionally do.' It is a remarkable and devoted little body, perhaps rather too full of itself and its 'Apostolic position' in a heathen world, but doing good work. The brass band, which is the main feature of their outdoor work, is very strong, the best in Nunhead. Indeed they are constituted in this respect something like the Highland Chieftain's body guard, 'three and twenty fighting men and four and twenty pipers.' They speak of the people living round as decent and hard working, drink being their great curse. 'They know it; "you're right old man," those who drink will say, but they cannot get out of it.' 'Conversion,' it is claimed, 'has a wonderful effect on a man; he is very soon decently clothed; his home becomes better, and, although he still remains a working man, outwardly he might pass with the clerks and others who usually attend places of worship. But unless the reformation comes genuinely from within it does not last.'

South of Nunhead Cemetery a new district (shown more completely on Map Q in Vol. V.) is growing up. It is called the Waverley Estate and consists of two-storeyed, well-built, yellow brick houses, which are let at lower rents than usual, with the condition that only one family may tenant each house and no lodgers be taken. There are trees on the sidewalk, and open ground all about. For these houses there is a great demand from foremen, clerks, and others employed in the City who can go in to their work by train from Nunhead. Here the Church of England is represented by St. Silas' Mission Church, which is ordinarily very fairly filled and on occasion may be crowded. Its Sunday school, Band of Hope, and other children's organizations are active.

A large permanent church is projected, the site for which, a triangular central spot, serves meanwhile as a playground for the children.

§ 3

THE CONCOURSE ON PECKHAM RYE COMMON

This, as we have seen, is a very great district for open-air preaching. The crowds that assemble on the Rye on Sunday provide, for such work, what seems to be a heaven-sent opportunity. People are primarily attracted by the band, the place becomes a popular resort, and other things follow. The opportunity is not for the religious only, but is seized upon by propagandists and faddists of every kind. So many there are who take advantage of it that the word 'pandemonium' is used by more than one in describing the result, and some of the religious bodies seem to be wearying of the struggle and noise. We have obtained several accounts to compare with what we have ourselves seen, and we may say that much of what goes on here could be duplicated in Victoria Park and the other great places of resort.

One representative witness thus describes some of the features of the crowd. 'There is the Salvation Army ranting and raving, banging drums and blowing trumpets, and its off-shoot, the Nunhead Christian band, with a sure following because of the excellence of its music ; and * * * * * the converted sweep, who always collects a crowd ; and * * * * * the keeper of a second-hand book-shop in Paternoster Row, who gives rough coarse answers in a loud harsh voice, but a genuine man ; with Christadelphians and many others, including Socialists

and Infidels ;' one of these last a clever atheist, who puts 'uncomfortable questions.' On the whole, our informant (himself a minister of the Gospel) thinks 'there is just a balance of good. More are led to the Gospel than away from it by what they hear.' Some working people are touched, and this, he sorrowfully admits, his church fails to do.

In another account the words 'religious cockpit' are used in place of 'pandemonium.' Though 'indifferent and apathetic as to churchgoing, the people crowd on the Rye to hear the contests between Christians and Atheists or listen to the music.' On Sunday the band plays between 6 and 8.30 or 9 p.m., and the 'whole road is blocked with people and carriages.' Again we hear of the man with the strident voice, to whom, it is said, four or five hundred men will listen. 'I wish,' said this witness, 'I could attract as many to my church.' 'Sunday is a noisy day,' says a third. 'The Rye is covered with people coming from Walworth and Bermondsey as well as Camberwell and Peckham.' Another witness gives to the Salvation Army the credit of drawing the largest crowd, while granting that the bookseller has the loudest voice and roughest tongue. 'Go home, you stinking swine, and clean your styes !' were words heard in passing by, which, when objected to, drew the uncompromising rejoinder, 'I suit my language to my hearers ;' a remark greeted with shouts of laughter. His audience are men, and he holds them.

Those who have not a band or overpowering lungs must admit discussion. For that the people will come, and by it they are held. The wordy warfare gives keen delight, and is carried so far that the disputants sometimes come to blows over Christian evidences.

The strength of this competition for popular sympathy has brought out the underlying unity of the Christian Evangelical Churches and led to the formation

of the 'South London Christian Union,' with one thousand members consisting of workers belonging to the various Evangelistic churches, chapels and mission halls, who, without in any way separating themselves from the bodies to which they properly belong, assemble at stated intervals for prayer and to organize great combined efforts. In the summer time they meet one Sunday in the month on the Common at 7 a.m., and on the first Sunday in July, 'Unity Sunday,' hold a great demonstration in the afternoon, 'with many bands playing and thousands present.' They claim 'marvellous results' in conversions from these efforts to rouse religious enthusiasm.

That these accounts do not overstate the case will be shown by the story of our own visits to the Rye which appears among the Illustrations in Chapter VI. of this volume.

§ 4

SOCIAL CONDITIONS

From the religious point of view it is reasonable to treat this eastern group of parishes as a whole, for with those who attend church parochial boundaries have no practical existence, and for those who do not the meetings on the Rye are common ground. But socially there are marked distinctions.

St. Saviour's parish is deteriorating. The better houses 'no longer attract the class for which they were built.' Other and newer houses are badly built, and a 'good deal of patching up is necessary.' Partly on this account there is much coming and going, and those who come are usually poorer than those who leave. The population consists of clerks, elementary

school teachers and some artisans, with as yet no labourers.

The better parts of St. John's parish are thought to be safe from deterioration, occupied as they are by a sober and respectable class, many of whom own their houses. The Congregational minister, contrasting his people here with those he has seen in North London, finds less social life among them (from the Congregational point of view) and thinks it is 'because they have such nice houses.' The young people of the Baptist Church who marry do not leave, but settle down here. In the northern portion there is a good deal of poverty, and the dark blue patch at the apex of the Common, opposite to the Baptist Tabernacle, is one of the worst blocks in all London. It contains a colony of Italians and rough labouring people—'those,' as it is said, 'who can't get in anywhere else.' The children 'run across to the chapel door, look in and shout;' and on the occasion of a special children's mission, to which a number of them came, they covered the service cards with obscene words.

South of Goose Green, as we approach St. Clement's parish and in it, there is a good deal of a very unsatisfactory element, which provides the raw material for much of the religious strivings we have detailed. 'There has been an influx of people from Central London.' 'It has become a refuge for people of low character, unemployed and unemployable, content to be poor and to loaf and gamble while the women work,' and all this has been 'aggravated by unwise giving.' One of our informants recalled a visit paid to him some six years ago by a police inspector, a visit of warning, to tell him that the district was obtaining a reputation in the Borough, whence people were moving out, of being 'one in which a good deal of charity was going.'

From this reputation it has suffered greatly. It has

also been a locality in which building ran far ahead of effective demand, resulting in empty houses and low rents. But of late some improvement is noted, as accompanying a rise in rents, connected most of all with increase in means of communication, and also with stricter rules against overcrowding and cellar dwellings, the tendency being to drive out the bad and bring in a better class of tenants. At best it is a damp and rheumatic district.

To the east, in the territory of the Cheltenham Mission, there are many poor—'the balance is in favour of the unskilled.' Their wellbeing depends on the immediate amount of work going and on their age. The old people are the poorest: with the rest it is 'not want of earnings, but the public houses' that are responsible for the existing poverty. Winter is a 'cruel time' in the building trade, except, indeed, as regards gravediggers, with whose work (although it be the most lasting of all, as Shakespeare says) no weather interferes. Almost all those employed at the cemetery live in these streets, and passing funerals cast a gloom upon it for which alcohol is the recognised solvent.

Throughout this whole region poverty has increased, and with this there has been locally some loss of character; but the situation as yet is by no means hopeless. It must not be supposed that even the poorest parts are all bad or even all poor, still less that they have fallen beyond redemption. A good deal of respectability clings to them yet. The whole neighbourhood, moreover, is easily accessible to more central London, and with constantly improving means of locomotion is, perhaps, more likely in the future to improve than to deteriorate any further.

§ 5

LOCAL ADMINISTRATION

The Borough of Lambeth, with an area of four thousand acres, and a population of three hundred thousand, extends from the river on the north almost to Croydon. Excepting that the number of the governing body was reduced, the administration was very slightly affected by the change from Vestry to Borough Council. The Vestry had one hundred and twenty members, while the Borough Council, including mayor and aldermen, has only seventy one.

The northern portion of this borough forms part of our 'Inner South' London, and has been dealt with in Volume IV.; the outer part extends into the 'Outlying Southern Suburbs,' to which we have yet to come, and with the middle portion we have included the upper part of Camberwell. The criticisms on the action of the Lambeth Vestry for the greater part concern the northern portion, where the evils and difficulties of sanitation and housing mostly exist, but we have many complaints of the condition of some of the poorer streets included in the present section.

In Camberwell, as in Lambeth, the Vestry, reduced in numbers, became by the new Act a Borough Council, with mayor and aldermen, but otherwise there was little change. The late Vestry had been very progressive and had obtained two sets of baths and washhouses, four or five libraries, an art gallery, museum, and technical schools, and a town hall, as well as open spaces and a cemetery. The Borough Council, following on the same lines, have acquired sites for baths, washhouses, and library in Wells Street and for baths and washhouses in Old Kent Road to serve the crowded northern district, with which we are not now concerned. Private donors have been generous contributors to the library buildings and art

gallery. The Council, too, has followed the lead of Battersea in establishing a works department.

That the Vestry was 'intensely political' is certainly true, but its work seems to have been good. The valedictory address of its chairman on giving up office may be quoted :—"Our own consciences tell us that on the whole we have done with all our might the duty set us, that we have worked from the best motives and that our deeds will stand the test of any fair criticism. We trust our successors will be far more successful than we have been. . . . We bid them God-speed, and devoutly long that the results of their efforts may be to make Camberwell a truly model borough—the best governed, healthiest and most prosperous of all the municipalities in the land."

Complaints made as to bad housing, overcrowding and insanitary conditions almost all apply to particular areas, such as have been specially mentioned in our description of the various parishes. Health varies mainly with the soil, but on the whole has improved, and that in spite of the enormous increase and social decline of the population. The death-rate, which was 20·2 in 1857, was 17·4 in 1899. The district is not so crowded as Walworth, but rents have gone up, and there is more of crowding than formerly. The demand for houses is reported as very keen, and the question of proper sanitary conveniences is represented as pressing : what is enough for one or two families is insufficient for three or four.

The Vestry has done a great deal of work in providing necessary drainage. Even up to recent years cesspools were numerous. The system is said to be good now. As to the care of the streets there are many complaints of neglect in the poorer quarters, but improvement is reported in this respect.

The Lambeth Union, in area, stands first in the metropolis, and in population comes second only to

Islington, having about three hundred thousand inhabitants. It is, indeed, too large for thoroughly efficient administration, Norwood, for instance, being so very remote.

A good deal of out-relief is dispensed, and the Guardians are adversely criticised; the relief given being as usual complained of as being at once inadequate and excessive. But the Paddington system has been studied and an attempt made to formulate rules by which all the members of the Board shall be guided. Almost all in need who are of good character are given out-relief, and hence those relieved indoors, excepting the sick, are said not to deserve much sympathy. On the other hand, the Board does its utmost to make relatives contribute, having a special collector for this work. On the whole, even if the system be 'too tender,' or not the wisest that could be adopted, it seems certain that the action of the Guardians is the result of careful consideration of their duties to the ratepayers and to the poor.

In Camberwell no one who advocated a policy of indoor-relief as opposed to out-relief has had any chance of election as Guardian. The growth of pauperism here has been rapid. In 1880 there was one small workhouse and an infirmary with 220 beds, now there are two large workhouses holding 800 and 900 inmates respectively, and the infirmary, already enlarged once, is to have new wings, which will bring its capacity up to 800 beds. The offices and officers have been multiplied threefold to match the paupers, who in 1880 numbered 2243 and in 1900 6889, the outdoor increase having been from 1112 to 4309, and the cost of out-relief having risen from £127 to £505 per week. Meanwhile the population only increased from 180,000 to 265,000.

The policy consistently followed has been that of giving outdoor relief in preference to indoor wherever

it could be done, with a regular scale of relief granted to the aged for six months at a time, and to younger people for three months. The system is very generally recognised as a great evil, but nevertheless continues. The chairman of the Vestry spoke of the progress of the parish as 'checked, burdened and repressed by the excessive growth of pauperism. The poor squeezed out of other parts come here, and Camberwell suffers.'

From other sources we hear: 'Out-relief freely given in small amounts; no proper inquiries made as to character of recipients.' 'Don't help adequately, and give out-relief to many shady cases.' 'Out-relief given easily.' 'Out-relief rampant and always insufficient. The recipients often come to the Charity Organization Society starving.'

As regards the indoor poor, little luxuries are provided for the old or infirm, and work is so far as possible enforced for able-bodied men—stone-breaking, wood-chopping or corn-grinding. The Salvation Army colony was tried, and at one time fifty of the younger men belonging to this union were there, but this plan has been given up. The able-bodied women are set to do washing and scrubbing; for the weaker ones light occupation is found. The sick are well looked after, and the children have, since the schools at Sutton were given up, been scattered amongst twenty-six homes, with ten or twelve children in each, a system which is said to be working well.

Some co-operation has recently been arranged between the Guardians and the local Committee of the Charity Organization Society. Each relief committee of the Board is instructed to refer applicants of good character to the Society, and delegates have been appointed to attend the Charity Organization Committee meetings. Moreover, two members of the Committee are now on the Board.

DESCRIPTIVE NOTES. MAP U. (VOL. VI., CHAPTERS I., II., and III.). Outer South.

Adjoining Maps.—N. Inner South (Vol. IV.). E. Deptford and Greenwich (Vol. V.). W. Battersea and Clapham (Vol. V.).

General Character.—The map is a large one, stretching from Vauxhall on the west to Nunhead on the east. It comprises the districts of South Lambeth, North Brixton, Stockwell, Angell Town, West Brixton, East Brixton, the greater part of Camberwell, Herne Hill, Peckham, Peckham New Town, Nunhead, Peckham Rye, and North and East Dulwich. It is cut into sections by main roads running North and South, *e.g.*, Wandsworth Road, Clapham Road, Brixton Road, Camberwell Road with Denmark Hill, and Rye Lane: the Old Kent Road just comes into the north-eastern corner of the map. Only one main road crosses the district from East to West, being named Camberwell New Road, Church Street, Peckham Road, High Street, and Queen's Road in its various sections: the western half is also traversed from East to West by Coldharbour Lane and Acre Lane, starting at Camberwell Green. Denmark Hill, with its large houses and gardens, and its enveloping railway lines, are the obstacles in the way of better road communication between east and west. Population flows on either side of this hill, which roughly divides the map into two halves, of comfortable ('red' and 'pink') classes on the west, and 'poor' ('purple' and 'light blue') on the east, though there are many exceptions on either side. The rich live on the ridge of Denmark and Herne Hills; the servant-keeping middle class at Brixton Hill, North Dulwich, and Angell Town. The fairly comfortable are pretty evenly scattered over the whole district; the poor occur in patches, both large and small, on the western side of the map, and over a wider area on the eastern side, *viz.*, between the Surrey Canal and Peckham High Street, and further south between Peckham Rye and Lordship Lane. The tendency of the whole is to become poorer by the constant movement outwards of the better off.

Poverty Areas.—On the western side is a very poor patch between Wandsworth Road and the railway works (*vide p. 13*), due to the presence of low-class dealers, gasworkers, and general labourers, and aggravated by the bad building of the newer houses. It is also much neglected by the local authorities. Further east, between Wandsworth and Clapham Roads, are small remnants of old village poverty. Between Clapham and Brixton Roads the worst spot is Bromsgrove Road (*vide p. 38*); while quite at the south are two patches of labouring poverty (light blue), the first being 'new' off the Strathleven Road, and the second of old standing off Cornwall Road. West of Camberwell Road is the large block of poor streets known as the Sultan Street area (*vide p. 15*), inhabited by Irish labourers and some immigrants from demolitions in Central South London, and at the south, on the low ground near Herne Hill Station, are some poor streets. East of the line of Camberwell Road and Herne Hill, poverty is best treated as it lies north or south of Peckham Road. North of Peckham Road is a large district becoming steadily poorer as the fairly comfortable move South and immigrants from Walworth arrive; some of the poverty is of old standing, as in the courts south of Southampton Street, with a very bad yet comparatively modern street (Hampden Avenue, *vide p. 26*), which compares in character with the Sultan Street area; another patch of poverty connected with casual canal labourers and costers is off High Street, and another group of blue streets near the Old Kent Road is occupied by rough Irish gasworkers, canal labourers, and a colony of poor Italians. South of Peckham Road, the worst piece is a block of ill-built and badly-arranged dwellings off

the north end of Peckham Rye. Further South is East Dulwich, which for many years suffered from overbuilding, and attracted the poorest by the low rents offered. East of the Rye, near Nunhead Cemetery, are some light-blue streets, where a large number of gravediggers and labourers live. London, in its expansion, has swallowed up many small villages, each with their own contingent of labourers and market gardeners; the poor it brings with it are often vicious, and the black line of the map generally denotes more recent incomers; the immigrant poor add to rather than displace the poor they find already in possession.

Employments.—On the west side in South Lambeth there is casual labour in the poor streets, and a large number of railway guards and better-class railway employees in the 'pink' streets east of the Wandsworth Road. East of Clapham Road live a large number of City managers, clerks, shop assistants, artisans, &c., who go into their work by tram; there is also a large contingent of music-hall artistes. Brixton Hill and Denmark Hill, again, house well-to-do City people, whether active or retired. The new streets round Herne Hill and North Dulwich appeal to the same class, who live here with their families and take advantage of the schooling to be had at Dulwich College. On the east side of the map, between the Grand Surrey Canal and Peckham Road, there are many labourers, &c., employed in the wharves and factories along the canal banks, and fish-curers; while near the Old Kent Road many gasworkers live. There is much work for women also in the mineral water and bookbinding works on the north side of the canal. South of Peckham Road are many more clerks and shop assistants working in Central London. In East Dulwich large numbers of men connected with building live as well as many clerks and warehousemen employed in the City. The better-class young women also work in City shops and offices. Laundry work employs many women locally.

Housing and Rents.—The district covered by this map contains examples of every type of dwelling, from the two-roomed cottage to the mansion with several acres of land. The typical dwelling, however, is a two-storeyed house with frontage of 14 to 16 ft., five to seven rooms, a small forecourt and a garden at back, which in the older houses may be of considerable size. These houses are of two kinds: the older, with plain fronts and little internal convenience, are usually occupied by two labouring-class families, and if there are more than five rooms another lodger may be found. Most of the newer houses have a bay window, more cupboards and other conveniences, and a room on the upper floor may be fitted as a kitchen for the second family. These houses attract the more comfortably off working people from the other dwellings. Their places in the older houses are taken by poorer folk from the more central districts, so that the older houses are usually light blue or purple, and the newer pink.

The district north of the Camberwell New Road and Peckham Road is the most crowded, though even here long gardens are found behind the older houses. It contains several blocks of model dwellings, but these are not popular, and the tendency instead is for three or four-storeyed tenement houses to replace the smaller dwellings as the leases expire. South of that line the district is more open, and although there is great pressure on house room, there is little crowding save in a few closely built areas.

In South Lambeth rents range from 3s to 3s 6d a week per room. Some actual rents are: Two parlours and kitchen, 10s a week; two first-floor rooms and scullery, 8s 6d. In Stockwell: Three rooms, one fitted as kitchen, 8s 6d; upper part of house (three rooms and kitchen), 13s a week;

two large rooms, 8s 6d a week. In Brixton, houses with seven rooms and bath-room let at £35 to £38 or £40 a year with rates and taxes. In these houses the convenience of the internal arrangements is an important factor in determining rent. A nine-roomed house near Brixton Hill lets for £45, while the large houses off the Brixton Road let at £70 to £120 a year. For rooms the average rent is about 3s per room. In North Brixton, three rooms (one fitted as kitchen), with use of bath, let for 9s 6d; three other rooms, with cellar and all conveniences on floor, 10s 6d. Further south, the half a house (four rooms) lets for 12s, and two rooms for 7s 6d; while in the roads off Brixton Hill three rooms let for 10s 6d. In some parts of Camberwell rents are slightly cheaper—four rooms for 10s, or two for 5s 6d, but 3s is the usual price per room, or 4s for a single room. Similar rents rule in North Peckham, but accommodation is obtained with difficulty. Nearer the Rye and at Nunhead, three rooms can be had for 8s or 8s 6d, and two for 6s, or even 5s 6d a week. In the better houses three rooms let for 9s. In East Dulwich rents are lower: a seven-roomed house, with bath and garden, lets for £30 a year and taxes; in the poor streets a seven-roomed house lets for 13s a week, and a half-house for 7s. Four rooms can be had for 9s, or five rooms with use of bath for 11s a week. In the better roads three rooms let for 9s and two rooms for 5s 6d or 6s a week (1902).

Markets.—The principal market centres are Brixton on the west and Rye Lane, Peckham, on the east. The former is strictly localized near Brixton Railway Station, and includes part of Brixton Road, Electric Avenue, and part of Atlantic Road, the latter being the cheap street market, while in the Brixton Road are several large stores, which draw their custom from a wide area. At Peckham the crowded condition of the Rye Lane has forced the stalls into the side streets, but in High Street the footway is lined with barrows. Rye Lane serves the district to the south and west, and High Street the crowded area to the north. Other markets are Wandsworth Road, south of the railway crossing, supplying the poor streets on either side, and Lordship Lane serving East Dulwich. Denmark Hill and Camberwell are catered for by the shops in Denmark Hill and Church Street, near the Green, but many of the poorer people take a halfpenny tram ride to the cheaper street market at Camberwell Gate. Minor shopping centres are found at Loughborough Junction and near the Old Kent Road Canal Bridge.

Public Houses.—Except in the residential district of Denmark and Herne Hills, licensed houses are scattered over the whole area with special concentration at busy centres, such as Camberwell Green, Peckham High Street and near Brixton Railway Station. As elsewhere, groups of beer-houses mark the poor quarters, such as that in Camberwell between Southampton Street and George Street, and smaller areas at Brixton (*vide* p. 69). In East Dulwich beer licenses (jug only) are a feature, and exceed in number all other forms or license. At Brixton, several wine licenses point to the comparative wealth of the people who shop there.

Amusement.—The district is well provided with amusements, and, excepting East Dulwich, is within easy reach of places of entertainment in the more central districts. Brixton, Camberwell and Peckham has each its own theatre, built within recent years, and there are modern music halls at Brixton and Camberwell. Brixton Hall, Gresham Hall, Surrey Masonic Hall, the Peckham Public Hall, and others are largely used for concerts and entertainments of all kinds. Cricket, football and tennis clubs abound, much of the open ground to the south being utilized for these games.

Open Spaces.—The area is well provided with open spaces except to the north of Peckham Road. Here St. George's Churchyard, Addington

Square and the recently opened Leyton Square (*vide* p. 27) are the only public playgrounds. At the north-west corner are Vauxhall and Kennington Parks. Further south is Camberwell Park and Camberwell Green. The chief open spaces, however, are Peckham Rye and Park (113 acres), and, just beyond the southern edge of the map, Brockwell Park (95 acres), and Dulwich Park (72 acres). Smaller public spaces are Horniman Gardens (15 acres), Goose Green, South Grove Shrubbery Peckham, and the gardens adjoining the Public Libraries at Camberwell and Dulwich.

Health.—As a whole the area may be regarded as healthy, the mortality both in Lambeth and Camberwell being below the average for London. The northern part of the district lies low, and is congested. In the south, wide roads and large gardens provide abundance of air space, and health improves, the death-rate (1901) in Brixton being 13·4 and in Camberwell 13·9 per 1000, falling as low as 10·1 in Stockwell and 7·5 in Dulwich. These rates compare with 18·8 per 1000 in St. George's Camberwell, and 26·2 in the district west of Clapham Road, the latter figures being due to the bad conditions near the Wandsworth Road.

The northern part of the area is gravel; London clay caps the hills to the south, and is found again in East Dulwich, the tertiary gravel intervening as an irregular belt from Queen's Road by Dulwich to Herne Hill.

Changes in Population.—Throughout the area, population has moved steadily outward and the movement still continues. On the north side of the map little change has occurred in the colouring, but the tendency has been downward—streets formerly pink are now purple, and a few purple streets have become light blue, while here and there a poor street has improved. South of the Peckham Road changes have been more marked, the district tending to become pink and purple. Roads formerly red are now pink. There is less yellow in the residential parts of Brixton and Denmark Hill. At Grove Park Camberwell, Herne Hill and Brixton Hill new building has increased the number of the red class.

Means of Communication.—The western half of the district is well served by tram, 'bus and train, the northern part being within a penny tram-ride of Westminster, Waterloo and Blackfriars Bridges and St. George's Church in the Borough. The London County Council's trams run along the Clapham, Brixton and Camberwell Roads to those points, and from Camberwell Green to Vauxhall. Other trams run along Wandsworth Road to Westminster Bridge and the Borough, and from Camberwell Green by Coldharbour Lane and Stockwell to Vauxhall, with a southern extension to Herne Hill and Norwood. The Electric Railway provides a quick service along the line of Clapham Road to the City and Islington. The S. E. & C. Railway gives access to Ludgate Hill and Victoria, and the South London line of the L. B. & S. C. Railway to the latter terminus and London Bridge from Clapham, Brixton, Loughborough Junction and other stations. Omnibuses compete with the trams on all the main roads and use several cross routes, as from Camberwell Green to Clapham, *via* Coldharbour and Acre Lanes, and from Brixton to Herne Hill and Norwood by Railton Road.

On the eastern side travelling facilities are fewer and communication slower owing to the lack of direct main roads north and south. Trams to the Bridges run along the Peckham and Old Kent Roads. From Loughborough Junction the S. E. & C. Railway crosses the map eastward to Nunhead, sharing the stations at Denmark Hill and Peckham with the L. B. & S. C. Railway, the latter having stations at Queen's and Old Kent Roads also. For the district north of Peckham Road these are the only routes to the City except two lines of omnibuses which cross the Thames at

Tower Bridge, the one skirting the district on the north at Albany Road and the other from East Dulwich passing by Rye Lane and Hill Street to Bermondsey. Dulwich is very badly served. The L. B. & S. C. Railway has stations at North and East Dulwich, giving access to London Bridge, and there is a line of 'buses from Lordship Lane to Camberwell Green, but both services are infrequent and many of the inhabitants walk over the hills to the trams at Camberwell Green. Buses run from Brockwell Park to Peckham Rye by Half Moon Lane. There are tramways from Nunhead and Peckham Rye to East Dulwich, but they are little used.

What is wanted is the junction of the L. C. C. tramways with the other systems and the unification of the management: the quickening of the existing services by electric traction: and the extension of the tramways from Camberwell by Grove Lane and Lordship Lane to Forest Hill; from Peckham by the Rye to Honor Oak or Forest Hill; from Coldharbour Lane by Acre Lane to Clapham; also northward by Sumner Road or Hill Street to Old Kent Road, giving more direct access to the City at Southwark Bridge by a line along Marshalsea Road.

PLACES OF WORSHIP.

List of Parish Churches situated in the district described in Chapters I. to III. (Vol. VI.), with other PLACES OF WORSHIP grouped in their ecclesiastical parishes.

All Saints, Blenheim Grove.

All Saints' Miss., Victoria Pl.
Hanover Cong. Ch., High St.
Collyer Memorial Hall (Cong.),
Basing Rd.
Peckham Rye Tab. (Bapt.),
Nigel Rd.

Friends' Meeting House, Hanover St.

South Grove Hall (Brethren),
South Grove.

Brethren's Meeting Room, Clayton Coll., 24 & 26, High St.

All Saints, North Peckham.

All Saints' Mis., East Surrey Grove.

All Saints' Inst., Sumner Rd.
Bapt. Miss., Sumner Rd.

All Saints, South Lambeth.

St. Augustine, Clapham Rd.
St. Gabriel's Mis., Hemans St.

All Saints' Inst., Priory Rd.
Springfield Hall (Wesl.), Wandsworth Rd.

U. Meth. Free Ch., Southville.
Trinity Presb. Ch., Clapham Rd.
Railway Miss., 140, Wandsworth Rd.

All Souls, Grosvenor Park.

Bapt. Ch., Arthur St.
Wesl. Ch., Camberwell Road.

Beresford Ch. (Brethren), Beresford St.

Camden, Camberwell.

Wesl. Miss., Southampton St.
Prim. Meth. Ch., Sumner Rd.
Children's Miss., Dalwood St.

Cheltenham Miss., Nunhead.

Evelina Hall (Cong.), Howbury Rd.

Stanley Hall (Nunhead Christian Band), Tapesfield Rd.

Christ Church, North Brixton.

Christ Church Mis., St. Ann's Rd.
Christ Church Parish Room,
Cancell Rd.

Wesl. Ch., Mostyn Rd.

Ebenezer Prim. Meth. Chapel,
Hackford Rd.

Christ Church, Old Kent Rd.

Christ Church Mis., Lower Park Rd.

Christ Church Mis., Canal Bdge.
Salv. Army Barracks, Arthur St.
Temperance Hall, Caroline St.
Franciscan Ch. (R. C.), Lower Park Rd.

Corpus Christi Mission, Old Kent Road.

Corpus Christi Mis., Tustin St.
U. Meth. Free Ch., Tustin St.

- Emmanuel, Camberwell.**
Emmanuel Miss., Brisbane St.
Cong. Miss., Waterloo St.
Mansion House Bapt. Ch.,
Mansion House Square.
- *Hope Bapt. Miss., Notley St.
Bapt. Miss., 100, Edmund St.
Leipsic Road Miss. (Bapt.),
Leipsic Rd.
Welsh Ch., Camberwell New Rd.
The Lighthouse Miss., George St.
- Epiphany Miss., Stockwell.**
Rehoboth Bapt. Ch., Bedford Rd.
Gothic Gospel Hall, Andalus Rd.
- St. Andrew, Peckham.**
St. Andrew's Parish Room,
Glengall Rd.
Bapt. Ch., Peckham Park Rd.
Bapt. Mis., 66, Peckham Pk. Rd.
U. Meth. Free Ch., Hill Street.
Christian's Meeting Room,
Radnor St.
- St. Andrew, Stockwell.**
St. Andrew's Miss. House,
Bromsgrove Rd.
St. Andrew's Miss., Southesk St.
Cong. Ch., Stockwell Green.
Brixton Tabernacle (Bapt.),
Stockwell Park Walk.
Old Bapt. Union Mis., Sidney Rd.
Salv. Army Barracks, Stock-
well Green.
- St. Anne, Vauxhall.**
St. Anne's Miss., Miles Street.
Wheatsheaf Hall (Cong.),
Wheatsheaf Lane.
U. Meth. Free Ch., Fentiman Rd.
St. Anne (R.C.), Hartleyford Rd.
- St. Antholin, Nunhead.**
Cong. Ch., Linden Grove.
Zion Bapt. Ch., Heaton Rd.
Bapt. Ch., Mundania Rd.
Bapt. Ch., Nunhead Green.
Bapt. Miss., Gordon Rd.
Brethren's Meet. Rm., Scylla Rd.
Salv. Army Barr., Nunhead Gn.
- St. Barnabas, S. Lambeth.**
St. Silas', Dawlish St.
Stockwell Bapt. Ch., South
Lambeth Rd.
Wesl. Ch., Studley Rd.
U. Meth. Free Ch., Paradise Rd.
- St. Catherine, Loughborough Park.**
Bapt. Ch., Gresham Rd.
Brixton Ch' sti' n Mis., Sussex Rd.
- St. Clement, East Dulwich.**
St. Clement's Parish Room,
Barry Rd.
Bapt. Ch., Barry Rd.
Bapt. Ch., Lordship Lane.
Prim. Meth. Ch., Crystal Pal. Rd.
Shawbury Hall (Salv. Army),
Shawbury Rd.
Miss. Room, 83, Ulverscroft Rd.
*Hindman Rd. Mis., Hindman Rd.
- St. Chrysostom, Peckham.**
Salv. Army Barr., Fenham Rd.
Orchard Mis., Blue Anchor Lane.
Miss. Room, Goldsmith Rd.
- St. George, Camberwell.**
Trinity Coll. Miss., Albany Rd.
Trinity Coll. Miss., New Ch. Rd.
Baptist Ch., Cottage Green.
Albany Bapt. Ch., Wells St.
Zion Meth. New Conn. Chapel,
Neate St.
Albany Institute and Miss., 371,
Albany Rd.
- St. Giles, Camberwell.**
Camberwell Green Cong. Ch.,
Wren Rd.
Ezra Cong. Ch., Harvey Rd.
South London Tab. (Bapt.),
Peckham Rd.
Mizpah Bapt. Ch., Peckham Rd.
Presb. Ch., Brunswick Sq.
German Ch., Windsor Rd.
Grove Ch., Camberwell Grove.
Kimpton Hall, Kimpton Rd.
Bethel Gospel Miss., 92, Peck-
ham Rd.
- St. James, Camberwell Park.**
Cong. Miss., Lothian Road.
Baptist Tabernacle, Harold Rd.
New Jerusalem Ch., Flodden Rd.
Academy of the New Church
(Swedenborgian), Burton Rd.
Lothian Rd. Miss., Lothian Rd.
- St. John the Divine, Ken-
nington.**
St. Michael and All Angels,
Toulon Street.
All Saints' Miss., Elfin Road.
Holy Cross Miss., Lothian Rd.

St. John the Divine, Kennington—continued.

Bapt. Ch., Dugdale Street.
Free Salvationists' Hall, Avenue Road.
Beresford Miss., Crown Street.
Camberwell Mission (R.S.U.), Toulon Street.

St. John Evan., Angell Town.

Gresham Hall (Christadelphian), Gresham Road.
St. John Evan., East Dulwich.
*St. John's Miss., Waghorn St.
Cong. Ch., East Dulwich Grove.
Bapt. Ch., Amott Street.
Bapt. Miss., Relf Road.
Wesl. Ch., Barry Road.
Wesl. Miss., Lordship Lane.
St. James (Ch. of Scotland), East Dulwich Road.
Christ Church (Christian Union), Reedham Street.
Gospel Miss., Princes' Terrace.
*Gospel Hall, Colwell Road.
St. Anthony of Padua (R.C.), Lordship Lane.

St. Jude, East Brixton.

St. Jude's Miss., Railton Road.
Wesl. Miss., Dulwich Road.
U. Meth. Free Ch., Railton Rd.

St. Jude, Peckham.

St. Jude's Hall, Lower Pk. Rd.
Clifton Cong. Ch., Asylum Rd.
Clifton Cong. Miss., Meeting House Lane.
Baptist Miss., Peckham Park.
Culmore Rd. Miss., Culmore Rd.

St. Luke, Camberwell.

St. Luke's Inst., Commercial Rd.
Baptist Miss., East Surrey Grove.

St. Mark, Kennington.

St. Mark's Miss., Montford Pl.
St. Mark's Miss., Bolton Street.
Clayland's Cong. Ch., Clayland's Road.
U. Meth. Free Ch., Warham St.
Brethren's Meeting Rm., Montford Place.
Brethren's Meeting Rm., 2, South Island Place.
Kennington Hall, 23, Upper Kennington Lane.
Gospel Hall, Offley Road.

St. Mark, Peckham.

*St. Mark's Miss., Pemell's Pl.
Rye Lane Tab. (Bapt.), Rye Lane.
Wesl. Ch., Queen's Road.
College Hall (Brethren), 60, Queen's Road.

St. Mary Magdalene, Peckham.

St. Mary's Hall, St. Mary's Rd.
Bapt. Ch., Edith Road.
Friends' Hall, Albert Road.
Gospel Hall, 243, Rye Lane.
S. E. London Synagogue, Lausanne Road.

St. Matthew, Brixton.

St. Matthew's Miss., Talma Rd.
Trinity Cong. Ch., Church Rd.
Unitarian Chapel, Effra Road.
Brethren's Meeting Rm., Carlton Grove.
Society of Friends of Christ, Mayall Road.
Shaftesbury Inst., Railton Rd.

St. Matthew, Denmark Hill.

Denmark Place Bapt. Ch., Coldharbour Lane.
Catholic Apostolic Ch., Camberwell New Road.
Ch. of Sacred Heart (R. C.), Knatchbull Road.

St. Michael, Stockwell.

Brixton Cong. Ch., Brixton Rd.
Bapt. Ch., Wynne Road.
Bapt. Ch., Durand Gardens.

St. Paul, West Brixton.

St. Paul's Miss., Allardyce St.
St. Paul's Miss., The Beehive, Cumberland Place.
Kenyon Bapt. Ch., Solon Rd.
Immanuel Prim. Meth. Ch., Kelloway Street.

St. Paul, Herne Hill.

St. Paul's Miss. Ch., Lowden Rd.
Cong. Miss. Ch., Casino House, Herne Hill.
Bapt. Ch. Hall, Winterbrook Rd.
Wesl. Ch., Half Moon Lane.

St. Peter, Dulwich Common.

St. Peter's Miss., St. Dunstan's Road.
Emmanuel Cong. Ch., Barry Rd.

St. Saviour, Brixton Hill.

St. Saviour's Miss., Vicary St.

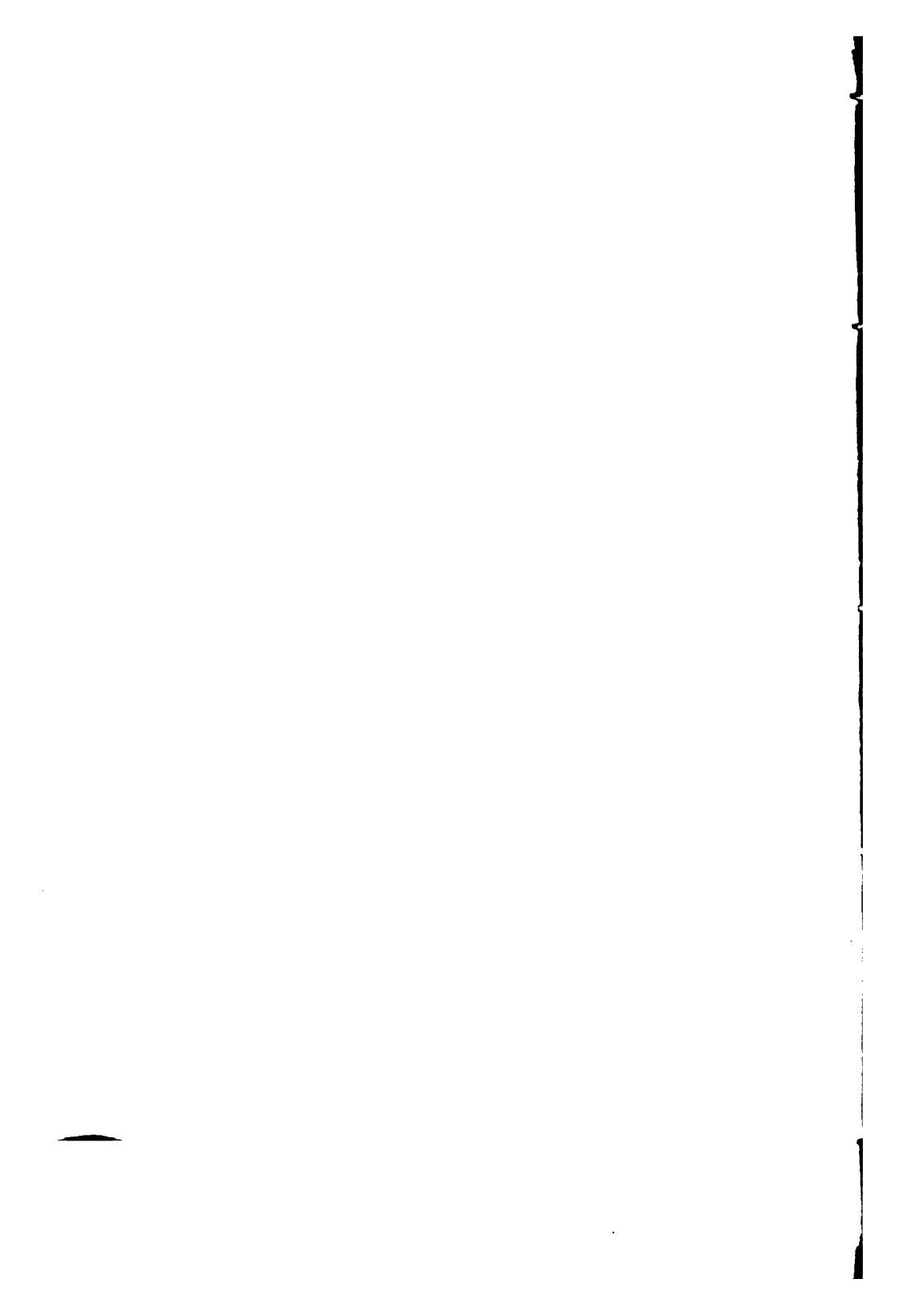
St. Saviour, Brixton Hill—contd.

- St. Saviour's Miss., 104, Corn-
wall Road.
- Bapt. Miss., Milstead Street.
- Wesl. Miss., Lyham Road.
- Corpus Christi (R. C.), Brixton
Hill.
- St. Saviour, Denmark Park.**
St. Saviour's Miss., Choumert Rd.
- U. Meth. Free Ch., Bellenden Rd.
- Unitarian Ch., Avondale Road.
- St. Saviour, Herne Hill Road.**
Loughboro' Park Cong. Ch.,

- Coldharbour Lane.
- Loughboro' Rm. (Breth.), Rath-
gar Road.
- Loughboro' Hall (Salv. Army),
Coldharbour Lane.

St. Silas, Waverley Park.
Waverley Pk. Meth. New Conn.
Ch., Ivydale Road.

St. Stephen, South Lambeth.
St. Stephen's Parish Room,
Layham Cottages.
Salv. Army Hall, Bolney Street.



Map U. - OUTER SOUTH LONDON (1900).

The Streets are coloured according to social condition of inhabitants as under :-

Lowest Class

Very Poor

Moderate Poverty

Poverty & Comfort (mixed)

Fairly Comfortable

Well-to-do

Wealthy

Combined colouring (as Pink and Red) indicates a mixture of the Classes which the Colours represent.



CHAPTER IV
OUTLYING SOUTHERN SUBURBS:
THE WESTERN PORTION

§ 1

FROM ROEHAMPTON TO BALHAM

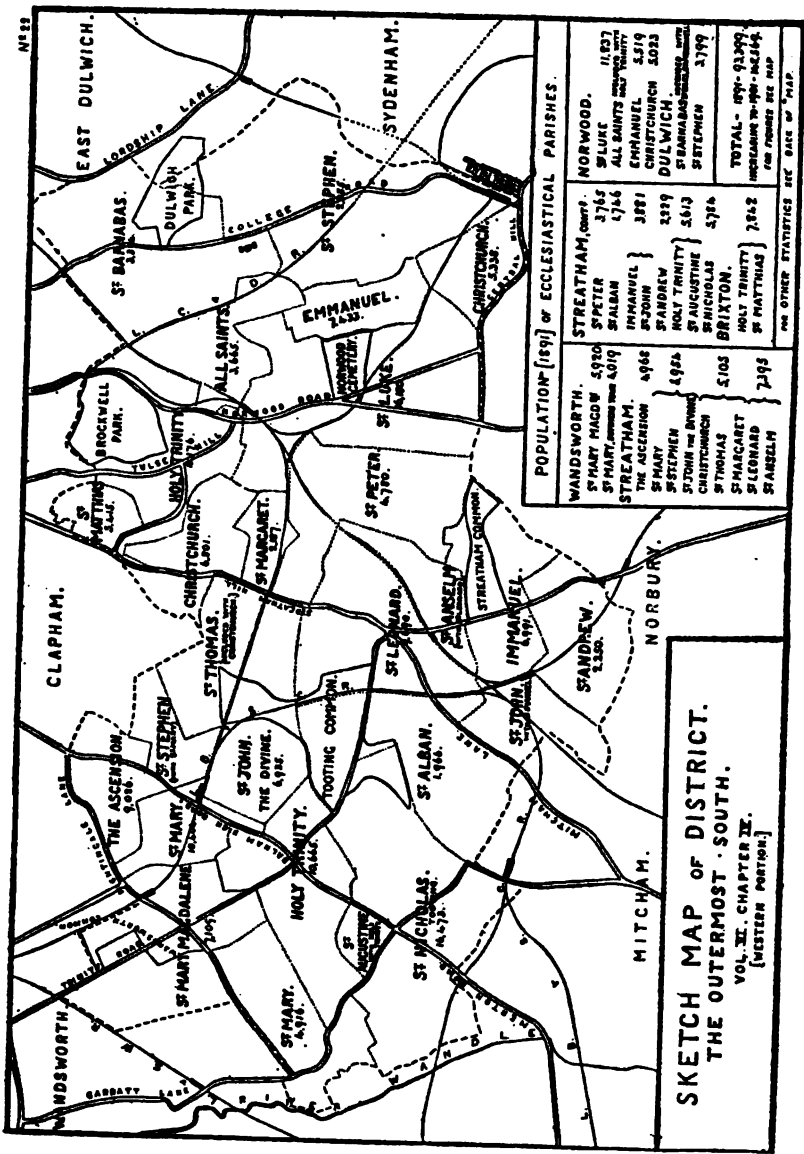
THE districts that lie to the South, beyond the limits of my map, yet within the metropolitan boundary, are not wanting in interest, both social and religious, but are so scattered, so fragmentary, and so various, that I despair of bringing them into any kind of focus.

I begin with the little country village of Roehampton, hidden in the fields beyond Putney Heath, and I end, again amid country surroundings, at Eltham. In thus passing from West to East, successive streams of population are traversed in the valley of the Wandle towards Wimbledon and Merton, at Tooting and at Streatham, at Norwood, Dulwich, and Penge, at Sydenham and Southend—all wending southward, into districts beyond the present boundaries of London, and filling up in their course all vacant spaces on both hill and dale.

Roehampton, tucked away between Wimbledon Common and Richmond Park, seems to lie a long way from anywhere, except to such as have private carriages. It is two or three miles from the nearest

railway station, and once in every hour an omnibus jogs slowly into Putney, and the impression of remoteness is intensified when we read that on the royal birthday teachers and school children sang the National Anthem 'on the green.' The population consists of the rich, and those who in one way or another serve them, with the beginning of a new middle class just coming to a few recently constructed villas. The Church of England here is well supported. When the old church was discarded, and a new one had to be built in its place, money poured in far in excess of the amount asked for; and the result is a very handsome church, excellent within and without. Its beautiful services are fully choral, though not Ritualistic, and are well attended both morning and evening on Sunday. The parish is duly cared for by the clergy, and in social matters all sects pull together under the leadership of the Church of England, affording, in this respect, a contrast to the neighbouring parish of Putney. Very friendly relations prevail in this pleasant little community. The Catholics are strong in the village, having two convents and a training college for priests, besides a large church, and they, as well as Protestant Nonconformists, belong to the sick club organized by the Church, and to the working men's social club. The Dissenters have a mission, and lend their room one evening a week for the use of the sick club.

Passing eastward across the valley of the Wandle, traversing the parishes of St. Paul and St. Andrew already described, we approach the populous districts of Tooting and Balham, but come first to the parish of St. Mary Magdalene, which lies between the South Western Railway line and Wandsworth Common, and still includes much open ground. The population here is mainly middle class, and may be accounted 'essentially church-going people.' The parish church,



STATISTICS bearing on the AREA INCLUDED IN SKETCH MAP NO. 22. Described in Chapter IV. (Vol. VI.)

CENSUS STATISTICS.

Showing Increase or Decrease of Population.

	POPULATION IN		Increase per Cent.
	1891.	1901.	
1891.	1891.	1901.	1891-1901.
59,160	81,222	98,481	134,266
			61.9 %
			59.5 %

Density of Population.

	Age and Sex in 1891.		
	AGE.	Males.	Females, Together.
PERSONS PER ACRE.	Under 5 years	4,219	4,196
	15 "	8,206	8,556
	20 "	3,281	5,574
	25 "	2,792	5,889
INHABITED HOUSES.	35 "	5,135	8,496
	45 "	4,218	5,710
	55 "	2,904	3,891
PERSONS PER HOUSE.	65 "	1,811	2,567
	55 yrs. and over	1,587	2,190
NUMBER OF ACRES.	Totals ...	34,153	47,069
			81,222

NOTE.—The statistics here given refer to the registration sub-districts of STREATHAM, DULWICH and NORWOOD. Besides these districts, the area of the sketch map contains small portions of WANDSWORTH, CLAPHAM and BUXTON, which are omitted from the figures. Minor changes made in the boundaries of this area by the London Government Act (1899) have increased its acreage to 6079 acres, and the 1901 figures refer to this enlarged area. For details of Special Family Classification, see Appendix.

SPECIAL ENUMERATION FOR THIS INQUIRY (1891).

Sex, Birthplace and Industrial Status of Heads of Families.

SEX.	BIRTHPLACE.		INDUSTRIAL STATUS.		TOTAL HEADS.
	In London.	Out of London.	Employers/Employees	Neither.	
Male,					
Female,					
3,253	5,992	9,959	2,696	8,807	4,448
20 %	38 %	62 %	17 %	55 %	28 %
12,688					15,951
80 %					100 %

Constitution of Families.

HEADS.	Others Occupied.		Unoccupied.	Servants.	TOTAL IN FAMILIES.
	In London.	Out of London.			
15,951	14,024		39,559	9,243	78,777
(1.0)	(.88)		(2.48)	(.58)	(4.94)

SOCIAL CLASSIFICATION according to Rooms Occupied or Servants Kept.

	PERSONS. PER CENT.	
	Persons.	Per Cent.
4 or more persons to a room	242	.3
3 & under 4	668	.8
2 & " 3	4,744	5.8
1 & " 2	11,192	13.8
Less than 1 person to a room	3,003	3.7
Occupying more than 4 rooms	26,021	32.0
4 or more persons to 1 servant	9,102	11.2
Less than 4 persons to 1 servant & 4 to 7 persons to 2 servants	8,662	10.7
All others with 2 or more servants	5,900	7.3
Servants in families	9,243	11.4
Inmates of Institutions (including servants)	2,445	3.0
Total	81,222	100
Living in Poverty (as estimated in 1899)		16.6 %
" in Comfort		83.4 %

Not Crowded
93.1 %

which claims to steer a middle course in doctrine and practice, but which the Baptist minister considers very High, is crammed, morning and evening. The Baptists are no less successful. Their church is also filled, and it holds larger numbers. Such poor as there are live nearer the church than the chapel, and the church furnishes the mothers' meetings and Sunday schools required for them, while the Baptist Sunday school is attended by their own, or other middle-class children; but, even with this latter class, it is often convenience rather than doctrine that decides; and the nearest school is accepted. Of the population that immediately surrounds the chapel, while none are poor, none are very rich, but all are prosperous. To live from day to day is not for them any anxiety; all have a margin. From such people the Baptist congregation is drawn, and their literary society provides amusement for young and old in winter. They have a separate lecture hall, but will use the church for a scientific lecture if the speaker is known to be a godly man, and if large numbers are expected to attend.

It is noted, and we have heard it before, that servants rarely attend the same church as their masters and mistresses, both sides finding some difficulty in squaring the facts of their domestic relation with the implications of a religious relationship. Another point made here, also not for the first time, is that the limit of house to house visiting comes where a servant is kept, who can become the pleased medium of a rude message, such as: 'Missus says who are you?' and on a card being sent in, 'Missus says she don't know you!' In a prosperous middle-class district like this it answers best for each minister to visit only his own flock.

In this parish much social work is done by the Church Institute, founded by Mr. C. H. Baker in 1868, and of which he still is the soul. It is for the

promotion of education, recreation, and religion ; the last, though worked in harmony with the Church of England, being kept as undenominational and clear of distinctive creed as possible. Clergymen may be, and are, members of committee, but may not serve on the Board of Governors. The members of the Institute are drawn from Upper Tooting, Lower Tooting and Wandsworth Common, Balham, Summerstown and Earlsfield, from Battersea, where there is a branch, and elsewhere. The number of men and lads who joined at the start, in 1871, was forty-four, but those of both sexes who were attracted to one or another of the many divisions for the years 1895 to 1899 averaged three thousand seven hundred and thirty-nine. They now come up to fully four thousand, and are still on the increase, though the friendly competition of churches, chapels, the Technical Education Board and School Board, is increasingly felt. The four thousand include large numbers of clerks, artisans, and labourers, and about one thousand boys who have just left school. Five hundred and sixty boys and men, and two hundred and fifty girls, were attending the evening classes. The Institute subscription is only one shilling per annum, but special fees are charged for most of the classes and all the societies and clubs. Everything has to be, as far as possible, self-supporting, for there is no general fund, and 'they don't like appealing to the generosity of Mr. Baker's private purse unless they are driven to it.' The evening schools and classes earn a large Government grant, and some help is also derived from the Technical Education Board.

The balance between middle and working classes, and between education, recreation, and thrift, or other forms of social work, seems to be well preserved ; and though religion is not pushed forward, neither

is it neglected; the Institute is full of activity on Sunday; but it is held that, for any successful advance, the ground must be prepared for rather than by religion.

§ 2

BALHAM AND UPPER TOOTING

The Church of the Ascension and its parish lie between Clapham Common and Balham. The population has doubled in the last ten years, and will continue to increase rapidly as the new streets still building are occupied. The incoming population is of lower middle and working class; they are not particularly church-going people, but from amongst them, and from outside, good congregations are gathered, the church and its vicar being well known and well liked. The working classes, however, hold aloof, and the mission services for their benefit have been a failure, as is so commonly the case. The Wesleyans have a 'school chapel' in this parish, and the Brethren a fairly strong meeting.

The vicar of St. Mary's, Balham, has held that position for twenty-one years and has seen great changes: the population multiplied; the parish subdivided; the rich almost all gone; many new streets; many new inhabitants. But the process is at an end; the vacant ground is now nearly filled. Socially the district may yet drop a little, through increasing conveniences of access for the working classes, but for the same reason it is not likely to deteriorate much. He has also witnessed the final passing of the Clapham sect, followed by a reaction towards Ritualism which has culminated in many accessions to Rome. As

a record of these changes every variety is still represented within the limits of the original parish. Some old houses and some rich people still linger beside the new; of the Clapham cult (twenty-four years ago in possession of St. Mary's itself) an irreconcilable remnant has taken refuge with Bishop Eldridge at St. Jude's 'Reformed Episcopal Church'; and other Evangelicals find shelter at St. Stephen's, while High Ritualism, outdoing Rome in ceremonial, disports itself at the church of St. John the Divine, and the Roman Catholics of Nightingale Square pick up the crumbs that fall.

Meanwhile the parish church of St. Mary goes its own stately way, always well filled; and the Baptist and Congregationalist Churches have each a strong body of supporters, while Strict Baptists and Primitive Methodists bring up the rear and touch the working classes in their own quiet fashion. The poor and degraded are not here, but further South.

At Holy Trinity, Upper Tooting, the vicar, who has been there nearly twenty years, has also seen great changes. He finds the new people 'migratory and lacking local ties.' During his incumbency all the officers of the church have changed, and all but five of the seatholders. But in spite of coming and going, and a very large increase of population, respectability remains the general characteristic of the parish. The church, which is large, is well filled on Sunday, both morning and evening, with two almost entirely different congregations; but both are parochial, and mainly middle or lower middle class. The number of communicants at Easter is nearly nine hundred. The poor are visited, and workers go from this church to help at St. Augustine's Mission in Selkirk Road, and in the work of Emmanuel parish, Camberwell.

Both in Holy Trinity and in St. Mary's the large number of the parishioners who use Mr. Baker's

Church Institute both on Sundays and weekdays was especially mentioned, and the Institute greatly praised.

In these parishes the Wesleyans and Presbyterians have fairly large, but also strictly middle-class congregations. For the class below they do a good deal in the way of Sunday schools and mothers' meetings; more, I think, than the Church of England. The Wesleyans are particularly active in these respects, and have a flourishing guild for social work. Their energies go out also to the 'school chapel' at Balham, a mile away in one direction, and to a 'mission chapel,' a mile away on the other side, at Lower Tooting, the latter especially being placed among a poor population; and they maintain outdoor services in summer.

Balham is said by one of the Wesleyan ministers to have developed more quickly than the churches, but that with which he is connected has progressed in eight years from one room in an old house to the present church and hall, both free of debt, and they are hoping to build a still larger church soon. The 'old house' is now used for Sunday school.

This neighbourhood has a character of its own, described as 'a cut between' Clapham and Tooting; Clapham, representing 'fashion though faded,' and Tooting, pure working class, as compared with 'prosperous middle-class Balham.' But with each there is some admixture. Here the poorest section of the population (consisting of labourers and costermongers), is found in Larch Road. They are partly Cockney Irish; Catholic by birth, of very low class, and cursed by drink. The priest finds them difficult to touch, except as regards the children, who are taught, and fed, and clothed, too, when necessary. Of his people as a whole, among whom are a large number of converts, about fifty per cent. come to Mass. By the side of the church and school in Nightingale Square there is a convent with ten nuns, who visit the sick

Catholic poor in various parts of London. Each of the nuns brings a dower to the convent, and the surplus revenue is spent on the relief of distress.

§ 3

SUMMERSTOWN AND TOOTING GRAVENEY

At Summerstown we return once more to the valley of the Wandle with its deplorable conditions, which extend more or less markedly in Tooting Graveney, as far as Totterdown. It is a region of mists, low-lying, on heavy clay soil, exceedingly depressing one should suppose to health, as it undoubtedly is to the imagination; a feeling enhanced by the presence of two fever hospitals, two cemeteries, a lunatic asylum, and a prison. It is even surprising that the district should remain as decent as it still is, but without some strong counteracting social and moral influences it is bound to sink to lower and lower levels. The older parts are plainly deteriorating, and even new streets show signs of squalor. There has not been much building in the last ten years, but it is now proceeding rapidly with, in many cases, houses of the worst character that can possibly be passed by the most lenient inspector. The people who occupy these houses are largely the off-scourings of the stream of population noted in describing the South-West. Locally, they are credited with coming from Battersea; really, they come (perhaps at two or three removes) from the central parts of London.

The character of the houses and of the people is, however, not uniform, but changes with the ground. To the south of Merton Road, for instance, it is better, and to the north of St. Augustine's Mission district, on

SUMMERSTOWN AND TOOTING GRAVENEY 107

the higher ground, marked improvement is at once apparent.

But over much of this area we are brought face to face with the evils of ill-regulated city life and the difficulties of regulation, in their most acute forms. Damp air, unhealthy soil, and houses ill-built and uncared-for, serving as a refuge for the rejected from elsewhere, form a concatenation which carries with it a sure doom: and the horrible creation goes on under our eyes. For other purposes the ground might find good use. With other dwellings the inhabitants would have some chance of decent life.

After a gross and scandalous failure, the work at St. Mary's, Summerstown, is being rehabilitated, and has been changed from High to Low in the process, with everything to begin again from the beginning, and stone throwing to face at first.

The district, with newly built houses and recently opened streets, has a forlorn, unfinished look, such as seems to offer a welcome only to forlorn people, but as building proceeds things may perhaps improve and settle down. Much of the parish is well enough; it is the lower part at the Tooting end that has given Summerstown its bad reputation.

St. Augustine's Mission District lies midway to the higher ground. It consists of a colony of men connected with the building trades, such as are frequently formed in new districts. These colonies are the advanced guard of a coming population; and when their special work passes, and the best men move elsewhere, they often leave behind a permanent patch of poverty. Here there is still plenty of work for all and the evil day is yet distant. But the people are of a class amongst whom religious work is never successful, and owing to the difficulty in finding ladies for the work the district has never been properly visited. The

mission has, however, a few attached supporters. The Wesleyans have here an active and flourishing centre.

Of St. Nicholas, Tooting Graveney, a very large parish, we are without any distinct information, but the neighbouring Congregational minister spoke highly of the work done by the Church. The demands of an increasing population have overrun the total church accommodation, and to this cause the Congregationalist very modestly attributes his own success. He has been engaged here for eight years, but his chapel is an old one and has been through many vicissitudes. It is now very prosperous. He finds the people unusually responsive to religious effort, so much so that the old building is about to be abandoned and its place taken by a new and larger church. The membership remains small, consisting of old-established middle-class people, but the numbers are swollen to a point described as 'unpleasantly crowded' on Sunday evening by others of lower middle and working class from the new streets, including many young people and lads. For the young a well-attended 'Lantern service' is held at the schools. The organizations include, besides senior and junior societies of Christian Endeavour, and large Sunday schools, a brigade of rough lads, of which the minister is colonel, a youths' club, a girls' sewing class, and an orchestra, indicating much new life in the bones of an old church. The Baptists have here a church which commands a fair attendance, and the Strict Baptists are represented, while a Salvation Army corps and a small independent mission also work in the parish. But I do not suppose that those touched by these efforts, all counted, form any very large proportion of the population.

In this part, and at Mitcham, over the border, there are already a considerable number of Roman Catholics, and for their religious needs it is hoped to

SUMMERSTOWN AND TOOTING GRAVENEY 109

build a church. Meanwhile, an old mansion and its garden have been purchased as a centre for the work, in order to claim the people as they come into this rapidly growing district.

So recently as eight years ago Tooting Graveney, which is now becoming predominantly a working-class district, was still in the main an old village with many good suburban houses, and only two poor patches, Totterdown and Salvador, consisting of little cottages with gardens. They had been for long inhabited by a settled class of poor who were spoilt by the rich of the neighbourhood. Later, three new streets were built in Totterdown. The houses were of the worst type, and were at once filled by the outcasts from elsewhere, 'who came bringing their furniture in barrows.' As soon as the houses were occupied the estate of these three streets was sold, but the purchasers have found it difficult to collect the rents, and wholesale evictions occur in the hope of securing better tenants. The London County Council has purchased and is laying out a large estate here. It is proposed ultimately to build over twelve hundred cottages, and building is now proceeding rapidly. The Council is also preparing to electrify its tramway system, thus providing an accelerated service which will be much needed. The commonest type of house here is that of two storeys arranged in flats for two families.

As in other 'old villages' there is here a superabundance of small beer houses, and much drinking; but, beyond its own misdeeds, the reputation of Tooting suffers from incursions of drinkers from Mitcham, taking advantage of London's later hours of license; and from passing trade due to the customary consolations sought by parties returning from the adjoining cemeteries.

§ 4

STREATHAM

Beyond Totterdown eastward lies Tooting Common, and south and east of Tooting Common is Streatham, of which St. Leonard's is the mother parish. Its large church is well filled with a middle-class congregation, and the services, ornate and moderately high, are of the 'cathedral' type; while the so-called mission church of All Saints merely serves another congregation of the same class. At both churches the morning attendance is the larger; which, save among the Catholics, is a sure test of class. The poor of their own and other parishes are helped with coals and clothes, gifts of money and bread; and are even, it is said, attracted to the neighbourhood, so desirable are the charities dispensed. But the parish has a good name for respectability.

The Presbyterians here draw a congregation from all parts of Streatham, and engage in mission work amongst some of the poorer streets, and the Wesleyans have a fairly important centre. The Congregationalists have only just organized themselves, and, pending the building of their church, which cost £10,000, held their services in the Town Hall. The United Methodist Free Church and the Primitive Methodists have each a chapel in this parish; but the Baptists have none, though fully represented on its borders. The Roman Catholics, who have had a mission here for twelve years, claim many converts, some of social position, and the husband of one of these, some three or four years ago, built them their church. Many non-Catholics come to the services; but the bulk of their people were born in the faith. They are mostly of the clerk class.

The parish of St. Alban lies directly south of Tooting Common, and stretches thence over Furze Down and

open fields to the banks of the River Graveney, which is at once the parish boundary and the boundary of London. The estate belonged to the Thrales, and the church and vicarage stand where formerly stood the house of Dr. Johnson's friends. The population of two thousand includes about twelve hundred of the superior working class and five hundred middle class. Of the former only those attend church who have been 'brought up to it,' and as regards dress they cannot be distinguished. The church is well filled, and the congregation for the most part wealthy. The service avoids extremes. There is no Nonconformist chapel here, nor is there in the parish of St. Andrew, which also ends in green fields beside the Graveney. It contains a population half clerks or warehousemen, and half artisans or labourers, amongst whom is little or no poverty. The church services, which incline to the Evangelical side, are very well attended.

Between St. Andrew's and St. Alban's lies the mission district of St. John, a part of the large parish of Immanuel, Lower Streatham. Both Immanuel and St. John's follow Evangelical lines, and are very actively conducted, the work including systematic visiting and collecting for provident and coal clubs. Immanuel serves the better-to-do. There is also a mission room as a third centre. Every grade from poor to rich is represented in the population, and all are more or less reached by the Church. Some of the school children are reported as 'extraordinarily rough.' On principle, the vicar expects all classes to pay some pew rent. To do this, however small the sum, makes them feel they have a right to come, and for those who make such a payment obviates the initial hesitation of the working classes at entering what is popularly supposed to be the rich man's church. The morning congregation at Immanuel consists of City merchants and professional men, lawyers and their families, and others, and

the large church is practically full. Those that come in the evening are 'of lower social grade, though more fashionably dressed.' The two congregations are distinct. Few of the well-to-do come twice, and the evening gathering is much the smaller. St. John's Church caters for the lower middle class who have come, and who keep coming, to the rapidly growing streets being built between Mitcham Lane and the railway. It also is well filled. Here the congregation is the more numerous in the evening.

St. Anselm's, another mission district, lies between Immanuel and St. Leonard's. It was formerly part of St. Leonard's, and will become an independent parish. In this neighbourhood every taste, predilection, or variety of belief within the Church of England is met, and at St. Anselm's the ritual is High. The population to be dealt with is composed half of City men and half of weekly-wage earners, including some who are poor, and even occasional cases of destitution. The congregation is buttressed by the usual guilds and confraternities, and takes its part in the work of mothers' meetings and Sunday schools.

The Wesleyan Brixton Circuit has a church in St. John's district; and the Strict Baptists a chapel in St. Anselm's. On behalf of the latter the position is described in simple words. Those their ministrations touch are, it is said, 'the hungry and thirsty after the bread and water of life' amongst a population 'spiritually poor;' and, as to co-operation with other Churches, it is added, that 'the desire to abide by the Divine ordinance of "preaching the Gospel" separates us largely from Churches adopting means that despise this simplicity.'

The Open Baptists, who have a church in Immanuel parish which draws its congregation from all parts of Streatham, are mainly working-class people, most of their middle-class supporters having withdrawn on a

question of replacing the present little brick building by a grander edifice. The working-class members preferred to remain as they were as long as possible, and probably, although they own the necessary land, no new building will now be required, as the little church is no longer full. This body has a mission settlement just across the London border, and at both church and mission there are Sunday schools, &c. The work undertaken by this small body appears to exceed its strength: they have 'so many agencies that they cannot overtake them.'

Between Christ Church, Streatham Hill (Low Church) and St. Peter's, Leigham Court Road (High) two separate parishes have been formed, St. Thomas and St. Margaret. The entire population has been rapidly increasing in numbers and changing in class, and is now very much mixed; it contains a fair proportion of churchgoers; and workers and money are forthcoming for church purposes. Low and High, Christ Church and St. Peter's, seem about equally successful. The vicar of Christ Church, whose father is still rector of the mother parish, was born in Streatham some forty-five years ago. It was then a small village surrounded by country houses, each in its park of forty or fifty acres, whose owners drove in and out of London for shopping or business. Christ Church parish, which skirted it, has gradually become what it is now, 'an ordinary uninteresting suburban place.' The large houses that remain are occupied by successful tradesmen, publicans and such like, who give generously and support the churches. The people in the new streets are not easily reached by the Church. If visited it must be by the clergy themselves, and the men at any rate seldom attend a place of worship. On Sunday they rise late, and after breakfast light a pipe and laze. Christ Church has day schools, but the Board schools are pre-

ferred. A lads' brigade is successful, and thrift is encouraged by a large slate club. There are not many poor. Such as there are include a proportion of decayed people and of those who are desperately pinched in the effort to keep up appearances. If helped, it must be in secret. St. Peter's shows similar conditions, with more rapid social deterioration.

St. Margaret's has just shuffled off its iron casing and reached the dignity of a properly built church. The temporary building was 'often inconveniently full' and the work restricted by lack of space. The new church is only a small portion of what is projected, but it has been opened free of debt and with great hopes.

St. Thomas's Church, still a temporary building, has been in existence fifteen years, but till recently had failed because of difficulties, 'partly doctrinal, partly personal.' The present vicar-designate, who has been in charge for two years, has, however, turned failure into success. The people who now fill his church are middle class—many of them, especially in Telford Park, being 'young people beginning life on incomes of £500 to £700 a year,' earned in the City—and have already raised a considerable sum towards the cost of a permanent building. He describes them as being partly habitual church-goers, who had been driven elsewhere by Ritualism, and partly those who, being neglected, had lost the habit, or went only just where and when the mood took them; but as consisting still more largely of new comers who, being 'church-people,' are easily secured. To 'take trouble' is the secret of success: a bright service; a good sermon carefully prepared; and, above all, friendly and persistent social relations. The men to be reached are of the 'common sense' order. They dislike 'the flummery of Ritualism.' But many are indifferent, and themselves go golfing while wife and children attend church.

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There is a church belonging to the Congregationalists on Streatham Hill. By them, as well as by the Church of England, the encouragement of thrift by the formation of slate clubs is made the means of reaching the working men who occupy some of the streets, and there are, as usual, Sunday schools for the children of this class.

§ 5

TULSE HILL AND BROCKWELL PARK

North of Streatham the ground was occupied by the old parish of Holy Trinity, from which, and from others adjacent, the new parish of St. Matthias has been formed.

Holy Trinity is a very well-to-do parish. With the exception of some six hundred respectable working people all the poorer class it once possessed have been handed over to St. Matthias', or to All Saints', West Dulwich, a parish which was created some years ago. The vicar of Holy Trinity regrets the loss, regarding their presence as important to parochial life, providing work for district visitors and a vent for practical Christianity. Christ Church, Old Kent Road, is affiliated, the vicar and his curate go there to help, and money is sent, but the distance makes an affiliated parish quite a different thing from having one's own poor neighbours. 'Sweet are the uses of adversity,' and the religious uses of other people's adversities could not be more simply expressed.

The church is practically full on Sunday morning and has a fairly large, but different, congregation in the evening, including many strangers. Of those who come in the morning few come twice; many dine

late. The character of the district is maintained by its fine position and the proximity of Brockwell Park.

St. Matthias' is in the earliest stage. We find here a new parish, a new church, and a new population in charge of their first vicar. The inhabitants number about six thousand, and consist chiefly of clerks and others engaged in the City, with some tram men and gardeners. Respectability prevails, but as regards the ministrations of religion the district may perhaps be accounted virgin soil. The living is in the hands of Evangelical trustees, but the services are made bright and musical.

The Wesleyan Church on Brixton Hill in this parish used to contain, and perhaps still does, the richest Wesleyan congregation in London, but although 'most church members keep a servant, and many more than one,' they do not make much show, and 'you can never tell about a man's means.' Most of the men go City-wards in the morning. It is a serious and solid congregation, not including many strangers, as the church, standing back from the road up a hill, is at a disadvantage as to passers-by. The morning and evening services are attended by from five hundred to six hundred persons, among whom the proportion of men is fairly high, though at both there is a preponderance of women. The morning service is practically the liturgy of the Church of England. The Psalms are read. To the evening gathering many Church of England people are said to come. The sermon is neither long nor short, not less than thirty nor more than forty minutes. Congregational life is made bright and keen interest is taken in the literary society. Again we hear of the eager reading and discussion of semi-religious novels. Theatre-going is not tabooed. Semi-religious plays have vogue, or Shakespeare's name lends its sanction. Music, too, opens a door for social pleasures. Home glee parties,

which fifty years ago would have been impossible, are now a popular winter amusement. The minister, seeing all this, and preaching that 'Christ is the Lord of gladness,' thinks that the ministers of religion should not stand aloof, but support each other in participating in such pleasures, it being the Church's duty to follow the spirit of the age and, by sharing, lift it, for if unguided and unwatched, people may be apt to go wrong in their recreations no less than in their occupations.

In this parish also the Baptists have a small congregation occupying a temporary iron building. They lost ground, perhaps, because of not sharing the spirit of the age, but under a new pastor are now making some headway.

§ 6

NORWOOD

St. Luke's, West Norwood, is the mother parish of Norwood, and its Georgian church stands in what old inhabitants still call 'the village,' although it is now the modernized centre of a large population. The old families and the really rich have gone; the new houses are the homes of City men of moderate means, including (we again hear) many newly married couples who take a small house for three years and then move, to go up hill or down as fortune determines. The new element also includes many working-class people, amounting to a majority of the whole population. Among these there is not much poverty, nor are there many churchgoers; and they are practically untouched by religious work. The congregations for both church and chapel come from the classes above. At St. Luke's there is a good attendance on Sunday, but no

great keenness of religious feeling. The weekday services are numerous, but neglected; the work of the church in the past has lacked vigour.

Within a short distance of the parish church, though not in every case actually within the parish area, a considerable number of Free Churches and missions have established themselves, partly as a result of the convenience of the spot, due to its accessibility, but partly also because of the difficulty of obtaining sites for chapels in or near Dulwich.

Some of these centres are successful and some are not. The Congregationalists have two or three churches and, so far as our information goes, find among their people, as the Church of England does among hers, some lack of zeal. They cannot be induced to attend the week-night service or the Saturday prayer meeting, and the minister of their leading church feels that for a small congregation to attempt so many meetings is a mistake. His is an old-established church to which the people formerly drove in their carriages from every side. Though no longer riding in carriages, the congregation still comes from a wide area, but it is apt to suffer from the establishment of new churches nearer to where the people live.

The Wesleyans show more vigour. They have a successful church in a commanding situation close to Tulse Hill Station, but do not escape criticism, and 'worldly to a degree' is the verdict passed on them by some of their more austere neighbours. They have a mission church, however, in a poorer part of the district near Herne Hill, and to the mission those members repair whose souls are not satisfied by the decorous services of the larger church or the mundane exercises of its literary society.

Nearer Dulwich the Presbyterians are represented, but it is by an extremely small gathering, and the

Plymouth Brethren, who are strong in this part of London, have churches both 'open' and 'exclusive.' The Primitive Methodists are also here, and there is a Salvation Army corps as well as two City missionaries seeking to bring the Gospel home to the working classes ; but the main religious development is that of the Baptist community.

The Baptist Churches here have been subject to splits, a not unnatural result, perhaps, of strong and conscientious Protestantism, but may even prosper by division, as we have seen happened in the cases of the Salvation Army corps in Peckham and Camberwell.

Whether this will come to pass with the church in Gipsy Road which has only recently split in twain remains to be seen ; at present both halves are weak ; but Chatsworth Road church has been a very remarkable instance of the vitality that is fostered by division. Here Mr. Fuller Gooch ministered for many years, until, his views becoming broader than the trust deed allowed, he resigned, and carried nearly his whole congregation with him to his new unsectarian church. His place at the old church has been filled by Mr. Archibald Brown, under whose administration it has prospered wonderfully.

Mr. Brown had been in East London ; and we have already noted his work there, for though he had left some little time, his successor had only just been appointed. In South London he came to an apparently ruined church with only a handful of adherents left, and his first impression of the people from among whom he had to draw a congregation was not favourable, as compared to the East Londoners he had left. He found, so he thought, 'villadom' and dull respectability ; he feared that he would be unable to 'kindle a spark of enthusiasm ;' he missed what he calls the 'middle class between the villa residence and the dirty home of poverty.' But amongst what seemed

such unhopeful material, he has not failed to find the sturdy Christians he sought. He obtained no outside encouragement ; he was told that if he imagined that the Gospel he had preached at the East End would do for this neighbourhood, he was mistaken. It has not proved so. He was told that it was an absolute piece of folly to attempt a Saturday night prayer meeting. It might be all very well where people had no comfortable homes and were glad to go out. He, however, had faith, 'that where the Spirit of God is, the results will be the same,' and again his faith was justified. When he began, about ten people came on Saturday and twenty to the Wednesday service. Now the numbers are from one hundred and fifty to two hundred on Saturday, and three hundred on Wednesday. To these services he attaches the greatest importance. Those who attend them will undoubtedly come to church on Sunday also. Social agencies he discards. He holds that a church only weakens its influence by mixing itself up with things not religious, and he denounces uncompromisingly the 'Devil's Mission of Amusement.' On these stern lines, he recognises the growth of his church as God's doing. And who will be bold enough to deny it?

Of those who have joined, many 'have come from the world,' and there are others, a large number, backsliders, whose church membership had lapsed ; people, it may be, who had made money and left the church. 'Members are never lost through stress of poverty and hard work.' 'The district,' says this uncompromising witness, 'is not antagonistic. It is sodden with the Gospel, but not saved by it.' 'There is no sense of sin.' Of others he readily recognises that they 'draw a particular class,' and this, though he might not admit it, is true of him also. Earnest serious souls, very conscious of warfare with the flesh, whose mental comfort demands an absorbing spiritual

life, find it under his pastorate. This Gospel is not for everyone, but enough of such souls may be found in this, or perhaps in any English community to fill a church. Such people are not to be called pessimistic because they have no expectation that the world will grow gradually better. For this comfortable belief they find no warrant in the world, or in themselves, or in the Bible. Personally, they strive to hold fast to salvation, and in their hopes for the world at large look to the return of the Lord. This doctrine, this double view of man's present opportunity and the impending judgment, they sedulously preach indoors and out.

I will not attempt to indicate the exact points of belief which now stand between Mr. Gooch and the Baptist community. They seem to interfere in no way with mutual respect, and there is no apparent difference in the amount or degree of response evoked. Both men are great preachers, and both are accepted as true spiritual guides by their respective flocks. The difference is one of individuality. Good and honest men both, they are a remarkable pair.

Mr. Gooch's congregation is perhaps the richer. Half of them at least keep servants, but are, like those who belong to the other church, simply earnest Christian men and women selected from amongst many 'Sabbath-day ignorers.' The building, which holds about nine hundred, is fairly filled both morning and evening. If we take the test of the numbers who care to come to church on week-nights, the success achieved seems to be even more remarkable. On Monday night to a meeting for members only, it is said that one hundred and fifty come, to the Saturday prayer meeting over two hundred, and on Wednesday, when Mr. Gooch lectures on Biblical subjects, as many as four hundred or five hundred are said to attend. There is a special Bible-class (on Sunday) usually attended by from one hundred to one

hundred and fifty of those connected with the work of the church, aged twenty and upwards. There is a branch of the Young Men's Christian Association with one hundred members, a Young Women's Christian Union with eighty members, and also an Institute for the use of these societies. This church is thus, no less than that of the Baptists, an embodiment of Christian life complete in itself, without need for other forms of recreation.

The Sunday school of this church has some remarkable features. It consists of twenty-two classes held in different private houses. This plan, at first suggested through necessity, has been found to work so admirably that it has been continued. As soon as there are a sufficient number of children to form a class, a room is asked for, and is always forthcoming, rooms being freely lent for the purpose. Teachers are sent from the church. The average number in each class is ten or twelve, and there are twenty-two teachers, who are the pick of the young men and young women of the congregation. More than half the children are those of members of the church, a fact which doubtless removes many difficulties that would otherwise occur. Four times a year the children all gather together in the large hall, so that they may realize that they are members of one central body.

§ 7

DULWICH

Passing now to Dulwich village, we come to the parish of St. Barnabas which contains much open ground, including a portion of Dulwich Park and the whole of the grounds of Dulwich College. A good deal of land is managed by the Estates Governors of the college, and is available for building under such regulations as they or the Charity Commissioners may impose. To the south lies what remains of Dulwich Common, and here, too, there is a considerable tract of land not yet built upon. To the west, in All Saints' parish, there is again open land available for building. If it were accessible to them, the working classes would gladly occupy this district, but the policy of the college estate, supported by the Commissioners, is against the erection of small houses and in favour of building those suited to the class who may send their sons to the college. Meanwhile the rich remain.

The old temporary Church of St. Barnabas is now used as a parish room. The new one will, when finished, be a very fine building. As it stands incomplete it is seated for eight hundred and fifty, and this accommodation is well used at both services, the better-to-do section of the people coming in the morning. The wealthiest of those living in the neighbourhood still usually prefer to attend the college chapel, which for a long time served for many purposes as parish church, and near to which they mostly reside. The poor, employed as gardeners and so forth, live in the village, between the college and St. Barnabas' Church, and the lower middle class, from whom almost entirely the congregation at this church is drawn, are to be found in the new streets round about Alleyn's School (on the same foundation as Dulwich College) further to the north. They are

clerks and others with incomes ranging from £200 to £400 a year. In the village there is some overcrowding, felt to be the harder with so much open land round about. The services at St. Barnabas' are 'plain' as to ritual, but there is a large choir. A great point is made of thrift work among the poor.

The quaint chapel of the old college now serves no parish purpose, but is simply the centre of a congregation. During term time part of the building is reserved for the boarders of Dulwich College, and then on Sunday morning the chapel is more than full. The only other church of which I have any note, standing actually in this parish, is St. James's Church of Scotland, where there assembles a small strictly national congregation drawn from far and wide.

All Saints', in the adjoining parish, is a large and beautiful church, one of the finest in South London, situated on the slope of Knight's Hill, and constructed in such fashion as to provide a crypt, available for Sunday schools and church meetings; there is also a parish room for other purposes; and the whole has been paid for out of the pockets of the congregation. From first to last in fourteen years £40,000 has been found. There is no endowment. The people are well-to-do, though not to be called rich. They are very similar in class to those we found so ready to support the churches on Herne Hill to the north; and their real social centre lies at Herne Hill and Brixton rather than at Dulwich. Once more we note, as a result of the late and early night service of trains, the number of wholesale market men and others whose business requires them to keep unusual hours. There has been a complete change of character in the population in the last fourteen years. Formerly everyone seemed to be connected with India: they were Indian civil servants, or the relations of these in charge of Indian children, drawn here by the

advantages offered by Dulwich College and by a very good girls' public day school. These residents have almost all gone. The present inhabitants send their children without hesitation to the Board schools, where an admirable education is provided.

The Church is well attended, especially in the morning; the service is ornate with beautiful music, but not Ritualistic; the preaching is the principal attraction. At the weekday services (which are numerous) the attendance is, as usual, very limited. The best that can be said is that someone always comes; there is 'never nobody,' even at the early celebration on Thursday. For the poor the customary efforts are made. They are visited, and if in want relieved. There are mothers' meetings and provident and medical clubs, and Sunday schools with at least the normal amount of encouragement in the way of treats.

Of St. Stephen's, on the hill to the south of the college, it is enough to quote 'we have no poor, hence our work is not on the usual lines.' It is not the poor alone, but practically all working-class people that are lacking, whose presence is needed to supply the necessary stimulus and material 'for work on the usual lines.' To make good the want, a poor district in Camberwell is affiliated to this church.

It is otherwise with Emmanuel parish on the lower ground to the west, where there is a mixed population, half lower middle, half artisan, with some poor. The present incumbent was the first vicar, and has been here twenty-eight years. The original temporary church cost £900, and £15,000 more has been raised and spent by him on the buildings now used. Besides the church there is a large mission hall, which, situated on the edge of the poor part, and facing both ways, can open its doors in accordance with the class expected. The service at the church is 'moderate,' but money is not spared to make its music attractive, and the

attendance is fairly good. Money is also spent freely in charity and in subsidising thrift. The church is clear of debt, but has no endowment and depends upon pew rents and collections. It has some wealthy supporters.

This church seems to have succeeded in the usually difficult and thankless task of interesting working men in the meetings of a club and institute paid for and managed by the church. The success, which is yet young, is attributed to the energy of the senior curate. The organization is boldly called 'the men's guild.' There is no money subscription. There are two hundred members, and they meet on one evening in the week; 'working-class men in working-class clothes after a wash and brush up at home.' They play at billiards, bagatelle, draughts or chess, but not cards, and strict discipline is maintained. The conditions of membership are a promise of chastity, temperance, and good fellowship. At 9 p.m. a bell rings, and a religious service is held consisting of two hymns, a prayer, and a short address on some religious or, it may be, social or political subject. After the address a collecting box is handed round. Tea, coffee, and cake follow, and the club closes at 11 o'clock. The refreshments are specially provided by some of the richer members of the congregation in turn, and the other expenses (less the proceeds of the collecting boxes) are defrayed from a fund collected *ad hoc* by the curate, who manages it all. And to him all credit is due if this (to my mind) unpromising experiment really proves a successful humanizing influence.

Several of the Nonconformist churches already mentioned as situated in or near St. Luke's parish are actually in Emmanuel, and in addition there is a London City missionary, a man of character and originality, whose account of his work deserves notice. He works in and about the Rommany Road, and

takes some three months to cover his district. It is real visiting, and he finds always a number of sick who need special attention. In Rommany Road itself ill-health is prevalent. The soil is clay and the houses are very damp. A few years ago there was an epidemic of scarlet fever and diphtheria, but sanitary conditions have been greatly improved since then, and at present there are only isolated cases. In every way the neighbourhood has improved, and is improving, and the missionary gives the credit, not to his own labour or that of the Churches, but to the action of a 'splendid house agent,' who looks sharply after the people, gets rid of undesirable tenants, and keeps his houses in good repair. Nevertheless, and all the more, perhaps, because he himself makes so little of it, his own work is both successful and useful. He has a hall, and fills it on Sunday evening, besides making it a centre of other work; but by always working single-handed, and passing on any volunteer who may offer to one or another of the churches round about, has avoided any tendency to create a separate little church. This is strictly in accordance with the rules and intentions of the London City Mission, but these are not always carried out.

Christ Church, Gipsy Hill, to which we come next, is a rich and generous Evangelical church, doing much for foreign missions and for the poor at home. Its own services are well attended, and its neighbours speak of it as doing excellent work.

On the verge of this parish, abutting on Sydenham, the Presbyterians have a very strong church, with a mission hall planted on the South Norwood side of the parish in the centre of the only considerable area hereabouts in which poverty is found. This is what is called 'New Town,' an anomaly that came into existence through rights acquired by squatters many years ago. It is just outside of the London boundary,

and is now walled off from the rest of the district, with only two points of egress or ingress. There are also two other missions worked by members of this congregation, viz.: Auckland Hall, West Norwood, and Westbrook Hall, Thornton Heath. In the church itself the usual Sunday and week-night services are held. The Sunday congregations are large, all the seats being let, except such as are allotted free to the poor. To the mission hall in New Town, it is said, as many as two hundred people come on Sunday evening.

There is also a church here, nominally Baptist, but rather Congregational than Baptist, with a composite body of adherents consisting, beside Baptists, of Episcopalians, Congregationalists, and Unitarians, and it is in the direction of Unitarianism that the teaching tends. The church is full for the Sunday morning service, but that is all. There is no evening service nor any on weekdays, and little, if any, congregational life. The preaching is the attraction; the bond, so far as it can be accounted such, is the pulpit; many of the congregation come from a distance, and some, it is noted with regret, 'come only in time for the sermon.' The preacher, the minister of this church for forty-four years, is now an old man, and his influence on many minds and many lives has been great; without doubt making for intellectual honesty, for toleration, for generous sympathies, and for kindliness. It is assuredly a strong religious force that he exerts, though not to be defined or confined by any creed; but the results cannot be accounted a Church, in the corporate sense of the word.

The Crystal Palace has greatly affected this district by the ebb and flow of its attractiveness for this or that class. There was a time when Norwood was sought largely because of the Palace: the residents took season tickets for their families, and used the grounds

as the ordinary Londoner uses the parks. It is not the fault of the managers that the old class of inhabitants now seldom go to it. When they ceased to do so the management was forced to turn to another and larger class. The new departure, which has reacted on the neighbourhood, was determined by pressing financial considerations entirely legitimate and reasonable, and though the change is in the direction of greater popularity and a different style of entertainment, it still leaves the general tone of things at the Palace satisfactory. The great mass of the visitors who come are decent and orderly, and the cases of drunkenness exceptional.

ADDENDUM TO CHAPTER IV

NOTES ON DISTRICT COMPRISED IN SKETCH MAP NO. 22.

Outermost South London—Western Portion.

General Character.—Except at a few points where the boundary of the area projects northward, this district is beyond the limits of the coloured map, whilst Roehampton, a detached portion on the extreme west, is included in the Sketch Map of the South-West district. The area contains about ten square miles, and is five miles across from West to East. It is traversed by several main roads, and along these lines population clusters, while on the outer edge the London boundary frequently crosses green fields, and in Streatham follows the windings of a little brook. As a general rule, the population decreases in density as the county boundary is approached. The area includes Upper and Lower Tooting, Balham, Streatham, Streatham Park, Roupell Park, Lower or West Norwood, Dulwich, West Dulwich, Tulse Hill and Gipsy Hill.

East of Brixton Hill the land is high, a series of hills passing eastward to join the Sydenham ridge, the only low ground being at Dulwich, a cup-like depression in the surrounding hills. Beyond Brixton the land slopes West and South-West to the Wandle, the only interruption being a ridge of high ground stretching from Wandsworth to Streatham. East of Balham High Road the soil is mostly London clay, with patches of gravel here and there in the hilly district. Further West the continuity is broken by two bands of gravel running South-East from Wandsworth to Streatham and Norbury. These extend almost to the Wandle Valley, being replaced there by a streak of damp clayey alluvium following the line of the river.

Social Condition.—Into this district a steady stream of population flows from the more central areas. Consisting mainly of people seeking to better their condition and surroundings, the number of poor is relatively small, and usually associated with old village poverty; or, in the cases of modern houses, with some abnormal local developments, such as bad building or noxious or unpleasant surroundings. Examples of each kind are found in the Tooting district: old village poverty at Salvador and Totterdown (*vide* p. 109), while off Garrett Lane bad building and the proximity of Lambeth cemetery combine to lower the character of the neighbourhood.

The only large patch of poverty in this area is in the extreme West along the Wandle Valley (*vide* p. 106) extending from Summerstown into Tooting. Here are found labourers of all kinds occupying the small houses that have been rushed up off Garrett Lane. South of Merton Road the district improves, though still almost exclusively working class. Northward in Upper Tooting, a good middle-class district has grown up within recent years, between Trinity Road and Tooting Bec Road and the railway, marred, however, by one rough and low street (*vide* p. 105). North of the railway the district is more mixed and a few streets are entirely working class. Eastward, near Streatham Hill, is well-to-do Telford Park, and on the other side of the main road are Roupell Park and the modern avenues in St. Margaret's parish, all filled with a new and comfortable population. In the new roads south of the railway the well-to-do character is maintained, and it is not until Streatham Railway Station is reached that any number of working people are found. West of the railway, in St. John's parish, a working-class neighbourhood is springing up near Mitcham Lane, while nearer the railway some of the older streets are rough. Small patches of poverty are found off Greyhound Lane, in

Immanuel parish, and further South near the London boundary. Crossing Streatham Common to West Norwood, a few poor streets are found near the railway station and cemetery. Near Gipsy Hill, in Christ Church, are a few working-class streets and the working-class district in Emmanuel parish has one really poor part (*vide* p. 127). The only remaining working-class neighbourhoods are the Birkbeck estate near Tulse Hill and a few scattered cottages in Dulwich Hamlet, which is otherwise practically middle class.

Employments.—From all parts of this area, the bulk of the men and many of the women seek their employment in London, and all means of access to the 'great wen' are taxed to their utmost capacity in the morning by the departing hosts. A number of men in the building trades are found in Tooting, the outlying districts of Streatham and Dulwich. Those who find their employment locally are shopkeepers and their assistants, carmen, stablemen, tram drivers and conductors, railway men, gardeners, and other servants of the well-to-do.

Housing and Rents.—In these outlying districts, newness is the general characteristic of the housing. The older houses fall into two groups; the homes of the well-to-do fringing the main roads and occupying the higher ground that stretches through Balham and Streatham towards the Crystal Palace, and the clusters of tiny cottages that mark the old village centres: as at Summerstown, Tooting, Streatham, and West Norwood. Between these extremes, the newer houses have risen, gradually spreading over the ground and taking the places of the old houses. In these modern estates the streets are wide and regularly laid out, but in the poorer class of houses the open space at back is small. The tendency is to extend the houses from front to back rather than skyward, and for the flat or 'maisonette,' as it is termed, to supersede the ordinary house. Speaking generally, working-class dwellings are provided at Tooting, Mitcham Lane, Lower Streatham, and near Gipsy Hill, while at Balham, Streatham, Norwood and Tulse Hill, the building is for the middle classes.

At TOOTING seven-roomed houses, with bath-room and garden, can be had for £26 a year, a better finished house, with eight rooms, gas, side entrance, and a long garden, lets for £36 a year. Flats for working men, with four rooms, let for 7s 6d, and with three rooms for 6s 6d a week, while in private houses three rooms let at 6s 6d to 8s 6d a week, according to the class of house. In BALHAM rents are higher than in Tooting. An eight-roomed house, with bath and other conveniences, lets for £38 to £40 a year. Three rooms in a good house fetch 10s 6d to 11s 6d a week, and two rooms 7s a week. The lowest rented houses in STREATHAM are in the Mitcham Lane district. Here small houses with five rooms and scullery let for 13s a week; others with an extra room and larger garden let at £32 a year. Flats with four rooms let at 11s a week, or with five rooms at £2. 15s a month. These maisonettes are provided with bath-room, electric bells, gas, &c. On the higher ground, small, middle-class houses with seven rooms let at £42, or with eight rooms at £48 to £50 a year. At WEST NORWOOD seven-roomed houses, with bath-room, garden, and the usual conveniences found in middle-class houses, let at £38 to £40 a year; small six-roomed houses let at 13s a week. For the better-class residences on the hills near the Crystal Palace rents correspond to those at Streatham. In all cases where a yearly rent is mentioned, rates and taxes are additional.

Markets.—With the growth of the new suburbs, shopping facilities have increased and several busy centres have been formed or are forming.

At Tooting, a poor class market has developed near the tram terminus at High Street. Better class markets are found at Balham, near the railway station; at Streatham between the tram terminus and the railway station; at West Norwood in High Street and Norwood Road; whilst for the district near the Crystal Palace, Westow Street and Westow Hill form the market. These centres do not suffice for all needs, and people go by tram from Balham to Clapham and from Streatham to Brixton, while others patronise the large London stores.

Public-houses are dotted here and there on the main roads, but their distribution does not call for remark. There is a tendency to restrict their numbers, and it is difficult to get new licences. Grocer's licences are an exception, and are found very close together in the market streets, as at Balham.

Amusement.—Within the area of the Sketch Map, places of amusement are few. A theatre and music hall at Balham and some public halls used for concerts and entertainments complete the list. The Crystal Palace is just across the border. The people go to London by railway for their entertainment or form part of the crowds that fill the theatres and halls in the inner suburbs. To some extent outdoor games compensate for the deficiency. Tennis, cricket, and football are played on the public open spaces, and there are many private grounds. Golf is played on Streatham and Tooting Commons.

Open Spaces.—Public open spaces are large and numerous. Chief among these are Tooting Bec and Graveney Commons (210 acres), Streatham Common (66 acres), Wandsworth Common (183 acres), Brockwell Park (95 acres), and Dulwich Park (72 acres). Of smaller spaces, Garrett Green and Streatham Green may be mentioned. Some large cemeteries, as that of Lambeth at Tooting and Norwood Cemetery, increase the amount of open space. In addition the wide roads and spacious gardens alone ensure ample air space.

Health.—Comparatively modern housing and much open space give these districts a great advantage over the more central suburbs, and these influences are reflected in a low death-rate. For the combined districts of Streatham, Dulwich, and Norwood, the death-rate is only 12·5 per 1000. The only parts that can be termed unhealthy are the low-lying clay lands at Tooting and near Norwood Cemetery, where the houses are damp. At Tooting the death-rate from zymotic diseases and infantile disorders is high. Occasional outbreaks of scarlet fever and diphtheria have occurred at Norwood.

Changes of Population.—A steady stream of population sets into this area from the more crowded central area, and with it a small outward movement of the wealthy, who lose the privacy they desire as the tide of humanity overwhelms their old homes. Except at Tooting, and, to a small degree, at Norwood, the newcomers are comfortable middle class.

Means of Locomotion.—Except from Tooting, whence the railway service is exceptionally inadequate, travelling facilities with central London are fairly good. Between the eastern and western parts of the district, communication is not so easy. Trams run from Tooting and Streatham to the Thames Bridges, and on the former route electric traction will soon be adopted. An infrequent service of trams also runs from West Norwood to Vauxhall and Camberwell Green. From Streatham Station there is a good train service to London Bridge and Ludgate Hill, while from Streatham Common and Streatham Hill Stations Victoria and London Bridge are accessible. From Tulse Hill, West Norwood, and the Crystal

Palace the services to the London termini are frequent. Omnibuses also run from West Norwood to Brixton and from Tulse Hill to Camberwell.

Improved means of communication from East to West are urgent needs. Immediate wants are an extension of the tramway system from Tooting along Merton Road; from Streatham along Mitcham Lane, and also along the Streatham High Road to meet the Croydon tramways at Norbury; a line from the Crystal Palace along Central and Crown Hills to meet the Streatham trams at Streatham Common; another line from Wandsworth along Garrett Lane to Tooting, and thence continued to meet the extension of the Streatham trams at Mitcham Lane; also a line from Wandsworth by Trinity Road and Tooting Bec Road, to join the Streatham tramway and give direct access to Croydon.

PLACES OF WORSHIP.

List of Parish Churches situated in the 'Outermost South' district (western portion) shown in Sketch Map No. 22, with other PLACES OF WORSHIP grouped in their ecclesiastical parishes.

All Saints, West Dulwich.

Ascension, Balham Hill.

Parochial Hall, Holly Grove.

Wesl. Ch., Holly Grove.

Balham Grove Hall (Breth.),
Oldridge Rd.

Ch. of Holy Ghost (R. C.),
Nightingale Sq.

Christ Church, Gipsy Hill.

St. Jude's Miss. Ch., Berridge
Rd.

Bapt. Ch., Gipsy Rd.

Wesl. Ch., Westow Hill.

Mission Room, Beardell St.

Christ Church, Streatham Hill.

Cong. Church, Streatham Hill.

Emmanuel, West Dulwich.

Emmanuel Miss., Rommany Rd.

West Dulwich Cong. Ch., Park
Rd.

P. Meth. Chapel, Hamilton Rd.

Martell Hall (Brethren), Mar-
tell Rd.

Clive Hall (Breth.), Clive Rd.

L. C. Miss., Rommany Rd.

Holy Trinity, Tulse Hill.

Holy Trinity, Upper Tooting.

Parish Hall, Glenburnie Rd.

Wesl. Ch., Balham High Rd.

St. Peter's Presb. Ch., Beech-
croft Rd.

Immanuel, Streatham.

Immanuel Miss., Greyhound
Lane.

Bapt. Ch., Lewin Rd.

St. Alban, Streatham Park.

St. Andrew, Lower Streatham.

St. Anselm, Coventry Park.

St. Anselm's Miss. House,
Ellora Rd.

Streatham Cong. Ch., High Rd.
Providence Bapt. Ch., Hambro'
Rd.

St. Augustine's Mission, Tooting.

Emmanuel Miss. (Wesl.), Gar-
ratt Lane.

St. Barnabas, Dulwich.

Dulwich College Chapel.

Christ Church Presb. Ch., East
Dulwich Grove.

St. John's Miss., Streatham.

Wesl. Miss., Eardley Rd.

St. John Divine, Bedford Hill.

St. Leonard, Streatham.

All Saints', Sunny Hill Rd.

Wesl. Ch., Streatham High Rd.

Gleneagle Hall (Prim. Meth.),
Gleneagle Rd.

U. Meth. Free Ch., Riggindale
Rd.

Trin. Presb. Ch., Pendennis Rd.

Blackwood Hall (Presb.), Well-
field Rd.

Brethren's Meeting Rm., Mit-
cham Lane.

Ch. of English Martyrs (R. C.),
Tooting Bec Rd.

St. Luke, West Norwood.

St. Luke's Miss., Elder Rd.
 Cong. Ch., Chapel Rd.
 Bapt. Ch., Chatsworth Rd.
 Bethel Bapt. Ch., Dunbar St.
 Bapt. Tabernacle, Gipsy Rd.
 Providence Bapt. Chapel, Auckland Hill.
 Wesl. Ch., Knight's Hill Rd.
 Roupell Park Wesl. Ch., Norwood Rd.
 Prim. Meth. Ch., Knight's Hill Rd.
 P. Meth. Chapel, Windsor Rd.
 Presb. Ch., Thurlow Park Rd.
 Lansdowne Hall, Lansdowne Hill.
 Brethren's Hall, St. Cloud's Rd.
 Auckland Hall, Auckland Hill.
 Lerfield Miss., 187, Knight's Hill Rd.
 L. C. Miss., Langmead St.
 Salv. Army Barr., Dunbar St.

St. Margaret, Streatham Hill.**St. Mary, Balham.**

Cong. Ch., Balham High Rd.
 Trin. Bapt. Ch., Boundaries Rd.
 Bapt. Ch., Ramsden Rd.
 Old Bapt. Union Miss., 68, Bedford Hill.
 Prim. Meth. Ch., Balham Grove.
 St. Jude's Reformed Episcopal Ch. Sarsfield Rd.

St. Mary, Summerstown.

Miss. Room, Blackshaw Rd.

St. Mary Magdalene, Wandsworth Common.

Ch. Institute, Wiseton Rd.
 Bapt. Ch., Trinity Rd.

St. Matthias, Upper Tulse Hill.

Raleigh Park Bapt. Ch., Brixton Hill.
 Wesl. Ch., Brixton Hill.

St. Nicholas, Tooting Gravesey.

St. Nicholas Ch. Ho., Aldis St.
 Cong. Ch., High St.
 Prov. Bapt. Ch., Tooting Grove.
 Bapt. Ch., Longley Rd.
 Gospel Hall (Breth.), Longley Rd.
 Salv. Army Hall, Tooting Grove.
 Mission Room, Merton Rd.
 Our Lady of Good Counsels (R. C.), Mitcham Rd.

St. Peter, Streatham.

St. Paul's Mis. Ch., Wellfield Rd.

St. Stephen, Clapham Park.

St. Stephen's Hall, Ravenswood Rd.
 Bethel Miss., Balham New Rd.
 Salv. Army Hall, Balham N. Rd.
 Zennor Hall (L. C. M.), Laitwood Rd.

St. Stephen, South Dulwich.**St. Thomas, Telford Park.**

CHAPTER V
OUTLYING SOUTHERN SUBURBS :
THE EASTERN PORTION

§ 1

SYDENHAM, ANERLEY AND PENGE

BEYOND the Crystal Palace London extends in a kind of loop to Anerley and Penge.* Four parishes are included therein—St. Paul's, St. John's, Christ Church, and Holy Trinity. The first two are strongly Evangelical, and have large Sunday congregations, especially in the morning, consisting exclusively of middle and upper-class people. Both have day as well as Sunday schools, and each has either a mission church or hall, attended by a small number of the poor, with mothers' meetings and provident clubs attached. The Bible-classes seem to be the strongest features. All is very much as usual ; but at St. John's, which is the old-established church of this neighbourhood, almost every Evangelical religious institution is represented.

The day schools, we are told, bring no strength to the churches. Preference for the church schools has nothing to do with religious teaching, but is due solely to their being considered more respectable. The general attitude of the working class towards religion

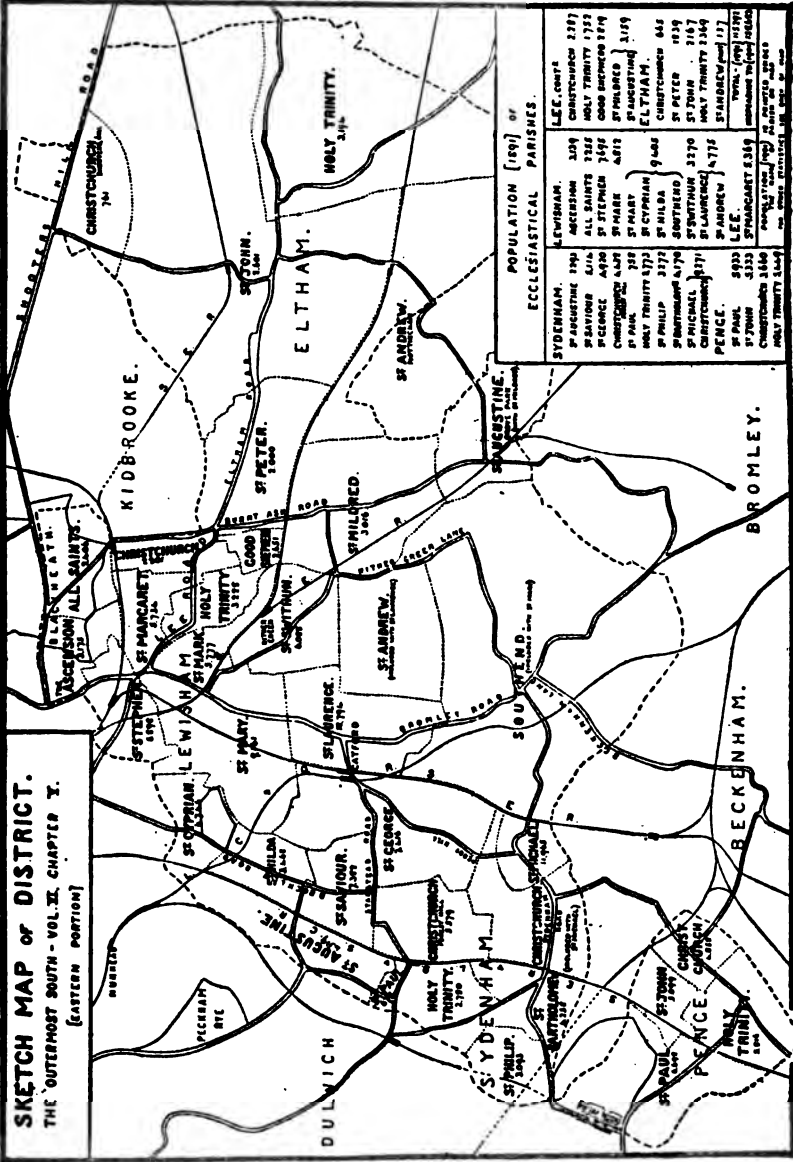
* By the new London Government Act (1899) Penge has been cut off from London.

is, we again hear, indifference ; and they are said to be infected with the spirit of London as summed up in the phrase, ' We know what we want, and shall do what we like.' Those of this class who live in these two parishes are respectable working men. The rough poor are in the Arpley Road area of Christ Church, a relic, it is said, of the building of the Crystal Palace—that is of a settlement of labourers formed there at that time.

We have in Arpley Road at the present time, a condition of things very similar to that found in the ' Dust Hole ' at Woolwich ; it is a resting place for tramps entering London from the South, and a refuge for low characters generally. As at Woolwich, there are a number of registered common lodging-houses and other houses let in furnished apartments to abandoned women, and debased, if not criminal, men ; while the rest of the inhabitants have little to recommend them, and prove difficult subjects for missionary effort. Christ Church had a mission in their midst, and there is one belonging to the London City Mission ; the Salvation Army also conducts services there. I shall refer to the Salvationists later. At Christ Church itself the evening congregation is good, as is also the case at Holy Trinity, where a popular Evangelical has been recently appointed.

The Nonconformists Churches here are strong. The Congregationalist minister, who can look back on thirty years' work, has a large, well-filled church, with many undertakings which find their centre in its active literary society. The Wesleyans, too, are vigorous with young people's guild and library, rambling, cricket, and swimming clubs. Both these churches have organized missions for the classes below ; in both cases, the congregations are of the well-to-do. Besides these there are two small missions and a Roman Catholic Church in this parish.

SKETCH MAP of DISTRICT.
THE 'OUTERMOST SOUTH' - VOL. II, CHAPTER I.
(Eastern portions)



POPULATION (1891) of ECCLESIASTICAL PARISHES.

SYDENHAM.	LEWISHAM.	L.E.C. (cont'd.)	3,079
ST AUGUSTINE 174	ALL SAINTS 1,219	HOLY TRINITY 1,251	
ST ANDREW 1,416	ST PETER 1,416	COSS PARISH 1,719	
ST MARK 401	ST MARK 401	ST PHILIP 3,119	
ST PAUL 359	ST MARY 359	ST AUGUSTINE 1,119	
HOLY TRINITY 1,719	ST CYRIL 9,045	CHRISTCHURCH 645	
ST PHILIP 3,175	ST HILDA 3,175	ST PETER 1,819	
ST MARTIN 1,719	ST ANDREW 1,719	ST JOHN 3,167	
ST MICHAEL 1,719	ST LAWRENCE 1,719	HOLY TRINITY 1,849	
CHRISTCHURCH 1,719	PERCE 1,719	ST ANDREW (cont'd.)	1,117
ST PAUL 3,015	L.E.C.	ST ANDREW (cont'd.)	1,117
ST JOHN 1,117	ST ANDREW 1,117	ST ANDREW (cont'd.)	1,117
ST JOHN 1,117	ST ANDREW 1,117	ST ANDREW (cont'd.)	1,117
HOLY TRINITY 1,117	HOLY TRINITY 1,117	HOLY TRINITY 1,117	

STATISTICS bearing on the AREA INCLUDED IN SKETCH MAP NO. 23. Described in Chapter V. (Vol. VI.).

CENSUS STATISTICS.

POPULATION IN			Increase per Cent.	
	1891.	1896.	1881-1891.	1891-1901.
	72,548	94,335	134.721	30.0 %
				49.3 %

Density of Population.			Age and Sex in 1891.			
1891.	1901.		Age.	Males.	Females.	Together.
PERSONS PER ACRE.	8.7	12.5	Under 5 years	5,024	5,122	10,146
			— 15 "	9,869	10,023	19,892
			— 20 "	3,042	6,418	10,360
INHABITED HOUSES.	16.352	24.103	— 25 "	3,339	6,237	9,576
			— 35 "	6,097	9,332	15,429
			— 45 "	4,830	6,441	11,271
PERSONS PER HOUSE.	5.8	5.6	— 55 "	3,561	4,608	8,259
			— 65 "	2,119	3,021	5,140
			65 yrs and over	1,614	2,648	4,262
NUMBER OF ACRES.	10,793		Totals ...	40,395	53,940	94,335

NOTE.—The sketch map includes the registration sub-districts of SPERSHAM, LEWISHAM, LEE and ELYHAM, and the statistics refer to these districts. The northern part of Christ Church parish, Shooter's Hill, is in PURSLOWAN, and is not included in the figures given above. For details of the Special Family Enumeration, see Appendix.

SPECIAL ENUMERATION FOR THIS INQUIRY (1891).

Sex, Birthplace and Industrial Status of Heads of Families.						TOTAL HEADS.
SEX.		BIRTHPLACE.		INDUSTRIAL STATUS.		
Male.	Female.	In London.	Out of London.	Employed	Neither.	
15,055	3,841	7,317	11,579	3,107	10,547	18,896
80 %	20 %	39 %	61 %	16 %	56 %	100 %
				10 %	28 %	

Composition of Families.				TOTAL IN FAMILIES.
HEADS.	Others Occupied.	Unoccupied.	Servants.	
18,896 (1'0)	17,245 (91)	46,952 (2'49)	8,879 (1'47)	91,972 (4'87)

SOCIAL CLASSIFICATION according to Rooms Occupied or Servants Kept.			PERSONS. PER CENT.
4 or more persons to a room	3 & under 4	2 & " 3	
295	866	9	Crowded 6.9 %
5.375	5.7		
12,674	13.5		Not Crowded 93.1 %
3,170	3.4		
36,147	38.3		
10,791	11.4		
8,750	9.3		
5,025	5.3		
8,879	9.4		
2,363	2.5		
Total			100

Living in Poverty (as estimated in 1899) : : : 11.8 %
 " In Comfort (" " ") : : : 88.2 % } 100 %

The Baptists have a large Tabernacle in St. John's parish, opened six years ago to replace a temporary iron building which is now used for schools. The pastor has been here nineteen years, and, like the Congregationalist minister, has seen many changes. His church is a remarkable and stirring piece of work, and, with its extensive buildings, is the centre of many missions, as well as the religious home of a large congregation, of whom a considerable number are working-class people.

The pastor of this church considers that attendance at places of worship is on the increase rather than otherwise, and reports that there is no jealousy between the Establishment and Nonconformist Churches, but that they help each other. 'So long as a soul is saved it does not matter where.' This friendly feeling is a triumph of the Evangelical spirit, but all the Churches united still leave the bulk of the working class untouched, and the Primitive Methodists speak sadly of the 'godless population' amongst which they work. The Salvation Army in Christ Church parish has a well-organized corps, using a hall that holds seven hundred, in addition to other commodious premises extending from street to street. The Hall is very fairly filled on Sunday evening. They can boast a brass band of forty-two performers as well as twenty tambourinists and fifty singers. The corps, which is in effect a church carrying on mission work, is very much strengthened by the presence of a number of the headquarters' staff, who reside in this neighbourhood and attend the services. For the juniors, they have classes for singing, drawing, painting, fretwork, picture-frame making, knitting, sewing, and printing—a remarkable development which we noticed also in the strong Camberwell corps.

§ 2

BROCKLEY AND FOREST HILL

The ridge of hills on the highest point of which the Crystal Palace stands, runs northwards by Forest Hill and Honor Oak, between the two railway lines. The portion which slopes rapidly to the Brighton line is occupied by large houses and well-wooded gardens, interspersed with the trim, modern villas of a well-to-do population, and with some working-class homes in the hollows. Around Forest Hill Station a busy suburban market is developing, and there is communication with Lewisham by omnibuses along the Stanstead Road, which is becoming a great highway. Thus, though the well-to-do predominate, all classes are represented in the population.

In St. Augustine's, Honor Oak, all are middle class. The church is full, and has lately been enlarged, the pupils at four private schools helping to fill it. The parish is not large and presents no difficulties. Work among the poor is done outside and a good deal of help given to other parishes.

In St. Saviour's parish, east of the railway, the ground is more level, the houses more modern, and the streets are laid out in a regular fashion. Among a population of which the best are 'something in the City,' there are a considerable number of working people, but although the church has the usual agencies, no great activity is noticeable.

The Nonconformists play a strong part in these two parishes, filling their churches and undertaking mission work elsewhere. Among them the Presbyterians are particularly active, and a mission band, formed from among their members, manages two Sunday schools, as well as thrift clubs, and other agencies. For their own people there are strong Bible-classes, as well as a literary society, counting two hundred members,

a choral society, cycling club, &c. The Wesleyans of Forest Hill Chapel in the Sydenham circuit carry on a similar work both for the poor and for themselves, and speak of the care taken to 'prepare for the incoming population.' The Primitive Methodists have also a chapel, with a lecture hall, and a young people's guild, whose weekly meetings are well attended, indicating vigorous congregational life. The Strict Baptists and Brethren are also found in this parish, and there is a Salvation Army corps.

St. Paul's, Forest Hill, is a small parish which presents proportions of church accommodation to population unique in London, for not only can the church accommodate a number larger than the whole population, but this population has decreased in the last decade. The church is seated for a thousand, and the total number of inhabitants, which was seven hundred and fifty-eight in 1891, was six hundred and seventy-eight in 1901. Near by, there are a few poor and crowded streets, but for the people living in them the church is useless, and a mission hall has been provided.

Further South, in the parishes of Holy Trinity, Christ Church (Forest Hill), and St. George, the population is more mixed, about one-third being working class. Holy Trinity is Evangelical, and concerns itself very largely with foreign missions. In Christ Church parish the land slopes gradually downwards to Perry Vale. Near the railway the well-to-do character found on the opposite side of the line is maintained. The roads are wide and breezy, and the houses modern. The church, a stately edifice with a high tower, occupies a commanding position. On Sunday morning it is fairly and 'encouragingly' full; but the seatholders do not attend church twice, and in the evening only the free seats are occupied. On week-days 'we may ring the bell, but hardly anyone comes.'

The service here is musical, and there are altar lights, but the ritual is not High. Here, as in Holy Trinity, the church has day as well as Sunday schools. A new working-class district has sprung up on the west side of Christ Church parish, and is a difficulty because, though within sight of the church, it is cut off by intervening houses and gardens, so as to be in effect a long way off.

At St. George's the ritual is High, and more extreme than was at first approved by the congregation, but they seem settling down to its acceptance. Some have been driven away, others have been attracted, and not a few, we are told, continue to attend though cordially disliking the innovations. In truth, the secret of success lies not in the practices or the doctrine, but in the personality of the vicar, his eloquence as a preacher, and his social gifts. The church is 'always full.'

To none of these churches do the working classes come, nor the poor (of whom there are but few) except in a perfunctory way to mission services in return for favours received.

That, on the whole, 'in these three parishes the Church is strong and the Nonconformists very weak,' is the verdict of a Dissenting minister here; and it is this man's church that another Nonconformist describes as 'the only successful Free Church in the neighbourhood.' Here, as at Telford Park, it is felt that fashion with the newcomers who are rising in the world sets towards the Church of England, and that consequently the Free Churches do not prosper so well as they do in the 'inner suburbs.' This may be so, but much more depends on the man who occupies the pulpit. There are a number of these churches; perhaps too many. The Baptists have two, the Congregationalists two, and the Wesleyans one. The Methodist New Connexion and the Bible Christians are also repre-

sented, and there is a German Church. I have not full information about them, but there is no great personality in any of these pulpits and the congregations are mostly small.

The Wesleyans belong to an extremely well-organized circuit, including five churches. That at Anerley, previously referred to, is almost a cathedral, and the one here at Forest Hill, already mentioned, is a large and handsome church. Of one of the Baptist churches I have no particulars. The other has been experiencing that process of multiplication by division of which we have spoken. It lost about two hundred members by a split, due, it is said, to 'cliquishness,' but has since obtained accessions which nearly make good the loss. This church has two missions in connection with it, but is itself largely a working man's church, and an advanced Christian Socialism is preached. At one of their missions there is a large 'men's own,' including many 'atheists and sceptics who don't believe a jot of what the man says,' but like to go. The operations of the other lie mainly among the children. At both church and missions the work seems more than usually successful, but is not greatly trumpeted as such. On the contrary, the opinion is candidly expressed that on the whole the missions fail to reach the godless and indifferent in their neighbourhood, and mainly tend to become self-centred bands of workers who perhaps might better attend services at their own church; for finally the work comes to be carried on for the sake of the workers rather than for the good of the population they set out to help. Such frank self-criticism and recognition of unpalatable facts are rare. In this, and in all we have heard from this group of Nonconformist Churches, the unpretentious humble way in which they speak of what they do has been noticeable.

The parishes of St. Philip, St. Bartholomew, Christ

Church (Lower Sydenham), and St. Michael complete the Forest Hill district.

St. Philip's is High Church with a very complete organization, religious, educational, social and provident. It is claimed that all classes are touched directly or indirectly, but the population is not large and the congregation consists of those from all round about who like high ritual. Similarly the strict Evangelicals resort to Holy Trinity. Parochial boundaries go for nothing.

St. Bartholomew's, the parish church of Sydenham, is moderate ; being described as 'central Anglican' or 'old High church.' It has no numerical or financial difficulties. Its incumbency is one of the prizes of the Church, and more than once has it lain on the road to a Bishopric. The church is always 'as full as it will hold,' and the congregation is rich. It, too, is drawn from all parts of Sydenham. Socially, as well as spiritually, this church is a great power. It has come to be a centre of civic as well as religious life.

St. Matthew's, the second church in St. Bartholomew's parish, was meant to be a mission church for the poor, but 'is not very happily situated for them ;' at any rate, it is not they, but a good middle-class congregation who attend its services. Some working men and lads come to the Bible-classes, and it is rather as regards the men of the upper class, and especially the young men, that religious indifference is complained of ; the 'scientific spirit having produced a sense of uncertainty and a lower feeling of moral obligation.' The poor are not numerous. Anything like real poverty is confined to the aged and derelict, mostly widows, who, it is said, are attracted to rich parishes like this. They are thoroughly cared for. No difficulty is experienced in finding ladies to undertake district visiting, but we are told that the best workers tend to go to poorer parts of Sydenham

or out of the district altogether as Grey Ladies. St. Michael's parish is assisted substantially from St. Bartholomew's, of which it is regarded as the 'linked' district.

The only Nonconformist church here belongs to the Congregationalists. It is fairly filled in the morning with a middle-class congregation of liberal views, who are responsible for many agencies of the usual kind, and have a mission hall as a centre for their work among the not very numerous poor of the district.

East of St. Bartholomew's parish is the district of St. Michael and All Angels', Lower Sydenham. The western part of this parish, which is called the Christ Church district, is well-to-do, but towards the east the population becomes poorer, and at Bell Green a mission district has now been formed to which the old parish church has been assigned, while at the west end a new church is to be built to replace the licensed chapel which has hitherto served for that neighbourhood. In this there appears to be a considerable effort to adapt means to ends.

Though the smallest in area, the St. Michael's mission district has two or three times the population of any other parish in Forest Hill or Sydenham, or, with the exception of St. Mary's and St. Stephen's, of Lewisham either. Poverty goes with crowding, and Bell Green is the one really poor district in this quarter of London. In it every religious agency tries what it can do. The people are thus described: 'gas-workers of all kinds, carmen, porters, painters, jobbing gardeners, roadmen, costermongers, laundresses, and a very large proportion of casual labourers; working-class almost exclusively, and many of them very poor. Ninety per cent would feel the pinch of a week's loss of wages.' The church is full on occasions such as New Year's Eve, but at other times the numbers who attend are small. The people are regularly visited,

and very few are not in touch with the church in that sense, but they cannot be got to the services. In this respect there is little improvement ; but there is said to be more readiness to accept the ministrations of the Church, and 'few are content to die' without them. The Church of England organization thus covers the whole ground after a fashion ; but in addition there are Congregationalist, Baptist, and Wesleyan missions at work here, and also the Salvation Army. Most of these attempts have been referred to in describing the Churches by which they are organized, and, as has been said, it is not so much the locality in which they work as the life of the young people who form the missionary bands that is affected from a religious point of view. In the western part of this district the Brethren have a hall, and the Roman Catholics a church and schools.

§ 3

LEWISHAM

In Lewisham, more perhaps than anywhere else, we find a new population overwhelming the old. The rich have gone. Clerks and commercial travellers, themselves divided into several classes, have taken their place ; and below them there is a great and growing population of wage-earners.

In St. Mary's parish (the mother of sixteen) a great part of the energies of the Church have gone out of late in the formation of the mission districts of St. Cyprian and St. Hilda, and in building the two new churches. There is also a chapel at Southend (detached) where, with a population coming rather than come, a struggling little service is maintained.

St. Hilda's is now a separate parish. The three churches are well attended. St. Mary's is 'packed,' and chairs are set in the aisles. The number of communicants here and also at St. Cyprian's is remarkable, and probably at St. Hilda's too, but I am without information. The congregations are drawn mainly from the lower middle class, but the organizations of the Church, which are very complete, touch all sections. The success is great, and the change in both people and church is marked when compared to the old-fashioned *régime* of a previous vicar who lived on Blackheath, and, we are told, visited the parish with his pockets full of half-crowns and packets of tea in fulfilment of his duties there.

St. Stephen's, Lewisham, is extremely High (which St. Mary's is not), but like it, is very successful. Here, too, there is a second church, that of the Transfiguration. Both churches are crowded on Sunday, and not ill-attended during the week, and the duplicated organizations are very complete. Most of them have been going for thirty years, and special success is claimed with men and rough lads.

In these parishes the Nonconformist Churches do not very effectively compete, though all are represented. The Congregationalists seem to be the strongest. Their church in Lewisham High Street has a history of one hundred years, and besides the church they have two missions and three Sunday schools, and undertake open-air preaching. The former pastor, an eloquent Welshman, died some time ago. The congregation held together for about two years, during which the pulpit was served by supplies, but now (1901) a new pastor has been appointed. There is also another Congregational church, 'too small and poor to print either annual report or magazine,' but with the usual elements of social and religious life—a literary society, and Society of Christian Endeavour.

The Baptists have a church, and there is a mission connected with the Wesleyan Lewisham circuit.

St. Mark's parish, like St. Mary's, has experienced an inrush of population, completely changing its general character, and with this change the church is endeavouring to keep pace. The present incumbent has only been in charge a year, and the entire organization is new. It is a strip of a parish, fully a mile long, and mission centres at each end are projected. The church is 'fairly filled,' and the work generally is in the early and hopeful stage. 'The people,' says the vicar, 'expect and claim our manifold ministrations.'

In this parish the Wesleyans have a church of some importance, and the Salvation Army a centre for their work. The Strict Baptists and the Brethren, Roman Catholics and Unitarians, are also all represented, but none in any great force. The new population is probably either Church or nothing—more probably the latter.

St. Swithun's, Hither Green, lies to the south of the railway line, and is still largely open ground. The old part of the parish is now covered by the fever hospital. The rich occupants of Wilderness House and Mountfield have gone, and the poor are in the streets near the station. The parish church, an unfinished structure, is fairly attended. The service is High, but not 'advanced.'

The new population, coming to estates of new streets laid out to attract them, in this parish and in the mission district of St. Andrew to the south, are clerks and artisans, mainly the former. They frequently buy their houses, and their coming has been encouraged in some cases by the grant of railway passes at special rates, or even free for the first year. The large proportion of young married people is again remarked upon by every witness. The typical local offence is afternoon housebreaking, when the man is

away and the wife goes out, leaving the house empty. It is difficult to prevent or to detect. Having quickly forced the lock, the impudent invader deceives any chance onlooking neighbour by a hearty greeting of an imaginary person within before the door closes, and the same simple formalities are repeated on his exit with the 'swag.'

The Baptists are represented in this district, and the Wesleyans, pursuing their present policy, have built a handsome church to catch the incoming population. They seem to be well supported, but all is quite new. The rate of growth may be judged by the fact that one estate, only dating from 1896, is now said to have a population of more than 10,000. The 'oldest inhabitants' of Hither Green have lived there about four years, and one of them, we are credibly informed, remembers how, in those pre-historic days, a gamekeeper on his rounds used to pass the door! The Bible Christians have just opened a church, and speak of the district as a 'South London paradise.' It is a new Garden of Eden, with young married people and no public house.

At St. Laurence, Catford, success is far more marked than at St. Swithun's. The ritual is High, though not so High as at St. Swithun's, and the music is good, but the chief reliance is on the pulpit. There is an active organization, including clubs of many kinds, and all is growing. St. Andrew's mission district was part of this parish, and beyond it lies the detached portion of St. Mary's at Southend.

The parish of St. Laurence includes the poor quarter of Rushey Green. In this area the Church has its parochial hall; the Wesleyans and London City Mission also have halls, and have met with small success. Near by was one of the Baptist Missions, already referred to as working amongst the children, now transformed into a Methodist Church. The only

Nonconformist church of any importance is that of the Wesleyans in the main road, from whom we hear a repetition of the story of a rapidly growing neighbourhood; middle and lower middle-class people; many young married couples and others who buy their own houses; the whole offering a 'favourable opportunity' for religious work. The opportunity is certainly present, but meanwhile it must be said the majority do not attend any church.

The overwhelming of the old by the new is reflected in all our notes on this district. For instance, in Ladywell Road, Lewisham, east of the railway, there is now a succession of new public buildings; parish hall, baths, coroner's court and police station, and close by are the premises of the County Council fire brigade; but if, walking through the quiet churchyard, we turn our back on all this, the impression left is still that of the main street in some small old-fashioned provincial town; low buildings, tiled roofs and quaint gables; and even the horse cars of the tram-line do not destroy the illusion as, jingling by at infrequent intervals, they pass through 'long and lazy Lewisham.'

Thus in the older parts there are some touches of the picturesque, but in the whole district there is no residential part that charms, nor populous part that stimulates. The new houses in St. Mary's parish are intended for lower middle rather than working class, and, on the other hand, there is an entire absence of wealth; the exact position being indicated if we say that the larger proportion of the new residents are liable to income tax, but that there are few not entitled to rebate. Such slums as exist are found near the old village centres, but some of the new building is shoddy in character and likely to deteriorate fast, and in places we already see the commencement of the slums of the future.

To the south, in the parishes of St. Swithun and

St. Laurence, with the mission district of St. Andrew, we draw a still longer draft on the times to come, in imagining the results of the huge building speculations on foot there. In them the working as well as the lower middle classes are aimed at. It is the building of a miniature town taking shape, first as bits of streets mingled with remains of fields and isolated houses, which seem to have lost their way, until gradually the general plan is worked out in all its symmetrical regularity. A large Wesleyan chapel is already being constructed, the site for a church of the Established order is marked out, and there are to be two shopping centres. On the outskirts all is chaos, with stacks of timber, piles of bricks and noises of hammer, mallet and saw, where, in a year or two, there will be quiet streets of houses and homes with wives, bored, gossiping or busy, waiting for their husbands' return.

There is much open ground, and something has been done to protect the future in this respect. Hilly Fields provide a high and breezy place of refreshment for the inhabitants of Brockley and Lewisham, while to the rapidly growing population of South Lewisham and Rushey Green the Ladywell recreation ground will become of the utmost value. The utilizing for this purpose of the low-lying meadows beside the brook, sets an example which ought to be followed wherever brooks and low-lying land occur within the confines of London, and perhaps for a few miles beyond. The small open space which is laid out as Lewisham Park is, at present, reserved for those who live round it. Further east there is open ground enough, but nothing yet secured. The future lies on the knees of the gods.

BLACKHEATH, LEE AND ELTHAM

Between Lewisham and Greenwich lies the open upland of Blackheath, which forms a continuation of Greenwich Park, as has been described in a previous volume. It is high, hilly and well-to-do, and has been fashionable, but is losing status. Many of the larger houses are to let, and others are now occupied by tradesmen, and rents have fallen considerably. The decline seems, however, to have reached its limit, and there may be a reaction, for the situation is extremely good, but the very large houses and gardens will probably be replaced by modern villas. The change in this direction has already begun.

Blackheath village has altered wonderfully in the past ten or twelve years, and from a sleepy little place has become a lively business centre with good shops. The past is carried forward in the number of licensees, some of which what was once the village green contains perhaps more than any other area of equal extent in London. On the side of Lee the residential character gradually changes from the yellow of Blackheath to pink and purple and light blue as the high ground is left. There is no extreme poverty among the poor, but they are a rough labouring class to whom, though doing well at present, a season of bad trade might mean want.

Lee is very dull in the evening, and the nearest place of amusement is found at Deptford or Greenwich, but a theatre is mooted. Eltham is still country.

The Church of the Ascension, Blackheath, is almost in Greenwich, but its parish divides the Heath with All Saints. The church and congregation are of ordinary Evangelical pattern. The services are well attended by middle-class people, and there are other services at the mission room for the sake of the poor, with

mothers' meetings, coal and blanket clubs, &c. Much interest is taken in foreign missions.

All Saints is an easy parish to deal with ; 'we can grasp the whole without any great difficulty,' said the vicar. The church occupies a prominent and isolated position on Blackheath, in the centre of a rich district. It is filled on Sunday morning with a congregation of the wealthy, many coming from a distance. Some of these attend again in the evening, but most consider their Sunday duty finished when morning service is over. In the evening there is, however, a good congregation of poorer people, largely strangers and fitful attenders. Almost everyone in this neighbourhood goes to some place of worship, and most of them are said to prefer the Church of England ; selecting High, Low or Moderate, according to their taste or convictions. Beyond the regular services there is little church-work doing or required here. In the village the Congregationalists seem to be more active than the Church of England. Their church, just south of the railway line in Christ Church parish, seats one thousand, and is the centre of a well-to-do congregation. For its poor neighbours it provides two missions, one being in Lee, and the other, Rothbury Hall, which has been mentioned in describing East Greenwich. The Wesleyans also have a church in the Avenue close by.

St. Margaret's, Belmont Road, and Christ Church, Lee Park, work together, sharing in day schools, which are extremely large, and in an Institute. Both churches are well attended by middle-class people. The rector of St. Margaret's has charge of the chapel connected with Boone's Almshouses in the High Road. To this chapel, in addition to the elderly women who occupy the almshouses, others of the poor come.

On the opposite side of the High Road are the Merchant Taylors' Almshouses, which comprise three

blocks of dwellings, with a central grass plot opening out of Brandram Road on the east side. Between the almshouses and Turner Road there are several quite poor streets, of old-established poverty, and mention is made of the 'enterprise' of the Congregationalists in 'getting hold' of the children of these poor people for their Sunday schools by means of superior treats.

St. Margaret's parish extends as far as Lee Green. To the south of it lies Holy Trinity, and here we may really 'babble of green fields;' we begin to see the open country, with sheep grazing in the meadows and fowls strutting about the homesteads.

Trinity Church is empty. The vicar, an old man, and formerly a great preacher, no longer attracts the crowds that once thronged to hear him, but the neighbourhood, middle class, into which wedges of better working class are forcing their way, contains all the materials for a large congregation. The Church of the Good Shepherd is High, with the usual multiplication of services and a numerous congregation in which, more or less, all classes are represented. Lectures, classes, guilds and provident clubs are included in its activities.

In these parishes the Baptists have two churches and Congregationalists one, while the Brethren have, for them, a numerous following; both 'open' and 'exclusive' branches of this body being found in force here. The Methodists are again represented by the Bible Christians.

St. Mildred's and St. Augustine's stretch over Burnt Ash Hill to the London boundary at Grove Park. The former is active and well filled, the latter has only a very small population to deal with. All the parishioners are visited, and a very fair proportion come to church. Baptists and Congregationalists have also chapels near here.

Eastward from Lee Green, London truly ends at St. Peter's parish. Here the church is freely used for all parochial purposes, and its services are well attended. Beyond this lies Eltham, which is now for us the remainder of London, and consists of fields wherein are situated two or three old villages. In and around these a town population is gradually forming. St. John the Baptist, Holy Trinity, and Christ Church are the parishes. Their churches are active, seeking with fair success to enter into the lives of the people; and in this the Congregationalists and Bible Christians also play their part. So far the increase in numbers during ten years can be counted by hundreds, but at any moment this may change, and the hundreds be turned into thousands. It is very near at hand. Given greater facilities of access to the centre and other parts of London, the blank spaces would quickly fill. It is now that we should lay down the lines upon which the future streets shall be built, and take steps to secure for ever the open spaces requisite for the health and happiness of the coming population.

§ 5

LOCAL ADMINISTRATION

The districts of Wandsworth, Lambeth, and Camberwell each extend southward to the confines of London, and each meets the problem of expanding London under slightly different conditions. On the serious character of this problem I have laid stress. Nowhere is it adequately grasped. The immediate evil of the crowded inner portion naturally and inevitably presses more than does that which lies in the womb of the future.

In Lewisham, however, we have a new Borough which is entirely in the outermost parts of South London. It comprises the parishes of Lewisham and Lee, which were formerly under the care of two Boards of Works. The area of this borough is eleven square miles, being the third largest in London. Its population (127,495 in 1901), though rapidly increasing, is still only about eighteen persons to the acre. It includes most of Blackheath and the whole of Hilly Fields and Ladywell Recreation Ground, having in all two hundred and sixty-six acres of public open space.

The new Council succeeds to the ownership of well-used public libraries, baths, washhouses, and electric-lighting works, which were provided by the old Lewisham District Board.

Nevertheless, more of all these things are wanted. Hither Green demands an open space, 'not so much now as for the future;' Anerley claims some recreation ground apart from the Crystal Palace, and a voice from Penge cries out for baths, but for these things they must now look to Beckenham. In Lewisham itself more libraries are being built.

The local administration has a reputation for efficiency. Health is good, the death-rate being small, though the ground lies low. The soil is gravel mixed with clay. The district is said to be well looked after sanitarily, and there is not as yet much overcrowding. People are attracted by cheapness of house rent, but rents have risen and are rising.

ADDENDUM TO CHAPTER V

NOTES ON DISTRICT COMPRISED IN SKETCH MAP No. 23.

Outermost South London—Eastern Portion.

General Characteristics.—The area included in this Sketch Map is large, nearly seventeen square miles, and at its widest point extends seven miles from West to East and four miles from North to South. The ridge of hills, stretching from the Crystal Palace northward by Forest Hill and Brockley, is broken at Lewisham by the valley of the Ravensbourne, and rising again at Blackheath is continued East to its highest point at Shooter's Hill. This high ground forms a natural boundary, dividing the district from the rest of London. The north-western corner of the Sketch Map (including Crofton Park, Lewisham, Blackheath and Lee) is shown in the coloured map of South-East London (Vol. V.) and being described in the notes to that map may be omitted here. The remainder of the district includes Brockley Park, Forest Hill, Sydenham, Anerley, Penge, Lower Sydenham, Bell Green, Perry Vale, Perry Hill, Rushey Green, Catford, Hither Green, Southend, Grove Park, Eltham, and New Eltham.

Eastward from the hills, the land slopes to the Ravensbourne valley, along which runs the railway from Lewisham to Catford and thence to Bromley. Further East the land rises towards Eltham and Shooter's Hill, with another depression marking the course of the River Quaggy North and West to Lewisham. The soil is mainly clay, broken by gravel beds along the valleys of the Ravensbourne and Quaggy. With these exceptions, the London clay stretches from the Crystal Palace to Shooter's Hill. At Eltham the underlying gravels and sands crop out.

The chief characteristic of the area is the large amount of open ground still remaining; but it is now being built over rapidly. Development has been largely influenced by the railway facilities, and these being greatest along the lines serving the Sydenham district, a number of centres have been formed on this route, and these have gradually extended eastward. The other line of growth has followed the roads and railways that enter the district at Lewisham. Being less accessible, development has been slower on this line, and Eltham is still separated from the rest of London by open fields.

Social Condition.—There are few large poverty areas included in this district, but in the working-class streets there are some poor inhabitants, and here and there are found groups of small cottages. West of the Brighton Railway, Upper Sydenham and Forest Hill are mainly well-to-do, but poor folk are located off Wells Road and near Forest Hill Railway Station. There is a large working-class population in Penge between the railway and Croydon Road, the poorest part being the Arpley Road district (*vide* p. 136). Eastward from the railway, in Lower Sydenham, the social character gradually declines, until at Bell Green we find the only other large area of poverty (*vide* p. 145). To the North, building is proceeding rapidly, and off the Stanstead Road there is a large working-class population, mixed with some better off and a few really poor. Rushey Green, between the South Eastern Railway and the main road, is a working-class district with some poor, while east of the main road are the new estates recently developed (*vide* p. 150). Here the people are comfortable working and middle class; many are buying their houses. To the South the country is open, and Southend remains a village. Further East, development has proceeded along Burnt Ash Road, and the line of houses is gradually extending from Lee Green to Grove Park. East of this line are open fields, and beyond them is Eltham. It is still a small sleepy country town, with its High Street and old-fashioned houses,

amongst which the newer dwellings seem incongruous. In the little entries off the main road are some poor. To the North, by the railway, a large estate similar to that at Catford is being rapidly developed. Already several streets are built and occupied by comfortable people who are buying their houses, and the churches have secured sites and erected temporary buildings. Southward from Eltham along the main road is New Eltham, a working-class colony that has grown up on the borders of London.

Employments.—Most of the well-to-do men are 'something in the City.' In Upper Sydenham and Forest Hill live merchants, managers, &c., while in all parts of the area are found large numbers of commercial clerks, civil servants, and others, having regular employment in London or the inner suburbs. Apart from these the occupations followed are very varied, and none have any exceptional prominence, except gas-stokers and labourers at Lower Sydenham and railway shunters and labourers in St. Mildred's parish near Hither Green, where there is a great railway goods depôt.

Housing and Rents.—Within recent years building has proceeded and is still (1902) proceeding with great rapidity over a large portion of the area of this map, the greatest activity being shown on the open land on either side of the Stanstead Road; at Catford; at Hither Green; and on the Eltham Park Estate at Eltham. In the Sydenham and Forest Hill district small villas and two-storeyed flats are being erected. At Catford small houses, with five to seven rooms, are most in demand. Here, as elsewhere, rents have tended upward for a considerable time, but there is now a re-action, most noticeable with the older houses, for which landlords are glad to accept lower rents. In Anerley, middle-class residences, with ten rooms, the usual offices and good garden, let at £50 to £65 a year. In the working class part of Penge, six-roomed houses can be had at 11s a week, and flats, with three rooms, for 6s 6d a week. In Lower Sydenham, small six-roomed houses let for 10s a week; larger houses, with bath-room, for £28 a year; and eight-roomed houses for £36 a year. Further North, at Forest Hill, an eight-roomed house, with large garden, is rented at £40 a year; and good class flats, with four or five rooms and bath-room, let for £30 to £35 a year, inclusive of rates; new working-class flats, with four rooms and bath-room, fetch 9s or 9s 6d a week. North of the Stanstead Road, at Honor Oak and Crofton Park, modern seven and eight-roomed houses let for £32 and £35 a year respectively. At Catford, a six-roomed house fetches 9s 6d to 10s 6d a week, or with bath-room, venetian blinds and other modern conveniences, 12s 6d a week. In the best roads, semi-detached villas, with eight rooms and usual offices, let at £38 to £50 a year. At Hither Green, rents are about the same as at Catford: flats, with four rooms, can be had at 9s to 10s a week. At Eltham, little accommodation is available, except on the Eltham Park Estate. Here the occupiers purchase their houses on a 999 years' lease. Several types of house are built: from villas with a frontage of forty-eight feet, containing ten rooms, bathroom, scullery, &c., to a small house with five rooms, bathroom, and scullery, built on a twenty-one feet frontage. The former type sells for £620 with £10. 10s ground rent, and the latter for £255, and a ground rent of £4. 16s.

Markets, such as are found in older districts, there are none: there are shopping streets, and in some places regular markets are developing. For Sydenham, Kirkdale and High Street are the chief business places. At Forest Hill the shops cluster near the railway station, the best being in London Road. Other shopping centres are: for Penge, Beckenham Road (near Maple Road); for Lower Sydenham, Sydenham Road (near the railway station); for Catford, Rushey Green (south of Wildfell Road); for

Lee, the cross roads at Lee Green; for Eltham, High Street. With the increase of building, most of these places will probably become busy centres. At present many people go to High Street, Lewisham, and High Road, Lee, for their marketing.

Amusements.—Except at the Crystal Palace, there is no theatre, and the district is exceptionally dull so far as public entertainment is concerned. Sydenham and Penge have the Crystal Palace at their doors, and there are public halls at Sydenham and Eltham. Elsewhere little is done in the way of amusement. Outdoor games flourish; there are numerous tennis, cricket, football, and bicycle clubs, and at Eltham a golf club. Musical societies also prosper, and in Sydenham, Lee, Eltham and other places, clubs of various kinds provide an evening resort.

Open Spaces.—Although there are more open fields in this part of South London, it is not so well provided with public open spaces as the corresponding area on the South-West. Some of those in Lewisham have been already mentioned (*vide* p. 151). Besides these there are recreation grounds at Penge, Sydenham, and Lower Sydenham. At Lee are Northbrook Park and Manor House Gardens. Further East is Eltham Green. The Forest Hill people use Horniman Gardens, which is outside the district.

Changes of Population.—The main feature is the great influx of a fresh population into the new neighbourhoods formed at Crofton Park, Catford, Hither Green, Sydenham and Forest Hill. Side by side with this movement has been the departure of the well-to-do from the old family mansions in Sydenham and the better class districts.

Means of Locomotion.—The western border of the district is well served by railway. The London, Brighton and South Coast Railway has stations at Honor Oak, Forest Hill, Sydenham, Penge, Anerley, and the Crystal Palace, giving access to Victoria and London Bridge, while the Crystal Palace line of the South-Eastern and Chatham Railway runs to Ludgate Hill and Victoria, and from Penge Station to Charing Cross and Cannon Street. Further East the district is only served by this railway, and the inadequate and irregular service has greatly retarded development. There are fairly good services to Catford *via* Nunhead and *via* Lewisham Junction, continued at less frequent intervals to Lower Sydenham, Beckenham and Bromley. For the eastern portion of the area two services are provided *via* Hither Green: one to Grove Park and the other to Lee, Eltham and New Eltham. For Eltham there is an alternative route *via* Blackheath to Wellhall, which serves the new Wellhall Estate.

The only tramway in the district is that from Greenwich to Catford, recently acquired by the London County Council. Omnibuses run from Penge to Deptford *via* Sydenham, Forest Hill and Crofton Park; from Forest Hill to Catford, along the Stanstead Road; from Penge to Lee Green and Blackheath *via* Lower Sydenham, Catford and Hither Green; from Blackheath to Grove Park *via* Lee Green. Omnibuses also run from Peckham to Lee Green, and there is an infrequent service from the latter port to Eltham, as well as an irregular service by motor car.

The great need of the district is a tramway system, which should be connected with the South London tramways *via* Lewisham High Road and also at Forest Hill by the proposed tramway from Peckham along Lordship Lane. This system should include a tramway from Lewisham along the Lee Road to Eltham, and eventually to New Eltham, with a branch along the Burnt Ash Road to Grove Park; an extension from Catford towards Southend and Bromley in the one direction and along the Stanstead Road to Forest Hill and Crystal Palace in the other. Lines are also wanted from New Cross and Lewisham, *via* Crofton Park to the Stanstead Road and thence to Lower Sydenham, and from Eltham to Woolwich *via* Wellhall Lane or West Mount Road.

PLACES OF WORSHIP.

List of Parish Churches situated in the 'Outermost South' district (Eastern portion) shown in Sketch Map No. 23, with other PLACES OF WORSHIP grouped in their ecclesiastical parishes.

All Saints, Blackheath.

All Saints' Miss., Brigade St.

Ascension, Blackheath.

Ascension Miss., Lethbridge Rd.
Welcome Miss., Sparta St.

Christ Church, Lee Park.

Blackheath Cong. Ch., Lee Rd.

Christ Church, Forest Hill.

Trinity Meth. New Conn. Ch.,
Perry Vale.
German Church, Dacres Rd.

Christ Church, Penge.

*Good Sheph'rd Mis., Arpley Rd.
Salv. Army Citadel, Maple Rd.
L. C. Miss. Room, Arpley Rd.

Christ Church, Shooter's Hill.

Wesl. Miss., Red Lion Lane.

Christ Church, Sydenham.

Bapt. Miss., Perry Rise.
Wesl. Miss., Sydenham Rd.
Mayow Hall (Breth.), Mayow Rd.
Ch. of Our Lady and St. Philip
Neri (R. C.), Sydenham Rd.

Good Shepherd, Lee.

St. Winifrede (R. C.), Manor Lane.

Holy Trinity, Anerley.

Cong. Ch., Anerley Rd.
Wesl. Ch., Jasmine Grove.
Miss., 31, Hawthorn Grove.
St. Anthony of Padua (R. C.),
Genoa Rd.

Holy Trinity, Eltham.

All Saints', New Eltham.
All Saints' Parish Room, South-
wood Rd.
New Eltham Cong. Ch., Foot's
Cray Rd.
Gospel Hall (Breth.), Novar Rd.

Holy Trinity, Lee.

Bapt. Chapel, High Road.

Holy Trinity, Sydenham.

Forest Hill Cong. Ch., Queen's
Rd.
Sydenham Bapt. Ch., Dart-
mouth Rd.

Wesl. Chapel, High Street.
Park Hall, Sydenham Park.

St. Andrew, Catford.

Baptist Ch., Brownhill Rd.
Bible Christian Ch., Torridon Rd.
Disciples of Christ Ch., Glen-
farg Rd.

St. Andrew, Mottingham.**St. Augustine, Grove Park.**

St. Augustine, Honor Oak Pk.
St. John's Presb. Ch., Devon-
shire Rd.

St. Bartholomew, Sydenham.

St. Matthew, Panmure Rd.
St. Bartholomew's Parish Hall,
Well's Rd.
Cong. Ch., Jews' Walk.

St. Cyprian, Brockley.

St. Mary Magdalen (R. C.),
Howson Rd.

St. George, Perry Hill.

St. George's Parish Room, Car-
holme Rd.
Trinity Cong. Ch., Stanstead Rd.
Catford Hill Bapt. Ch., Catford
Hill.
St. James's Bible Christian Ch.,
Stanstead Rd.

St. Hilda, Crofton Park.

Brockley Wesl. Mis., Merritt Rd.

St. John Baptist, Eltham.

Cong. Ch., High St.
Eltham Bapt. Ch., Jubilee
Cottages.
Wesl. Ch., Earishall Rd.
Bible Christian Ch., Park Place.
Public Hall (Brethren), Elm
Terrace.
St. Mary (R. C.), High St.

St. John Evangelist, Penge.

St. John's Parish Rm., Maple Rd.
Penge Tabernacle (Bapt.), Maple
Rd.

* Closed (1902).

ADDENDUM—DESCRIPTIVE NOTES 161

- St. John** (*continued*)—
Prim. Meth. Chapel, Beckenham Rd.
Gospel Miss., 37A, Woodbine Grove.
- St. Laurence, Catford.**
St. Laurence's Parish Room, Brookdale Rd.
Wesl. Ch., Rushey Green.
Wesl. Miss., Wildfell Rd.
U. Meth. Free Ch., Brownhill Rd.
L. C. Miss. Hall, Willow Walk.
- St. Margaret, Lee.**
Almshouse Chapel, High Rd.
Dacre Park Bapt. Ch., Kingswood Place.
Bible Christian Ch., High Rd.
People's Hall (Breth.), Boone St.
- St. Mark, Lewisham.**
College Park Bapt. Ch., Clarendon Rd.
Wesl. Ch., Albion Road.
Unitarian Chapel, High St.
Brethren's Meeting Room, 42, Gilmore Rd.
Salv. Army Barr., Avenue Rd.
SS. Saviour and St. John Baptist (R. C.), High St.
- St. Mary, Lewisham.**
Lewisham Cong. Ch., High St.
Ladywell Miss. (Cong.), Prospect Place.
Bapt. Ch., Albacore Crescent.
Priory Room (Brethren), Albacore Crescent.
Hither Green Hall, Hither Green Lane.
- St. Michael and All Angels, Lower Sydenham.**
St. Michael's Miss., Bell Green.
Bapt. Miss., 9, The Pavement.
Emmanuel Miss., Maddin Rd.
Salv. Army Bar., Southend Lane.
- St. Mildred, Lee.**
Bapt. Ch., Baring Road.
Burnt Ash Wesl. Ch., Burnt Ash Hill.
- St. Paul, Forest Hill.**
St. Paul's Miss. Hall, St. David's Rd.
- St. Paul, Penge.**
St. James's Mis. Ch., St. Hugh's Road.
New Jerusalem Ch., Waldegrave Rd.
- St. Peter, Eltham.**
St. Peter's Parish Room, St. Peter's Court.
Cong. Ch., Burnt Ash Rd.
- St. Phillip, Sydenham.**
Gospel Hall, Bradford Rd.
- St. Saviour, Brockley Hill.**
Zion Calv. Bapt. Ch., Malham Rd.
Wesl. Ch., Brockley Rise.
Forest Hill Prim. Meth. Ch., Stanstead Rd.
St. John's Pres. Miss., Ewart Rd.
Brethren's Meeting Room, 43, Brockley Rise.
Salv. Army Cit., Wastdale Rd.
- St. Stephen, Lewisham.**
Ch. of Transfiguration, Algernon Rd.
Cong. Ch., Algernon Road.
Gospel Hall (Brethren), Loampit Vale.
St. Germain's Miss. Hall, St. Germain's Villas.
Ravensbourne Hall, Lewisham Bridge.
Mission Room, Shrubby Rd.
- St. Swithun, Hither Green.**
St. Swithun's Hall, Lanier Rd.
Cong. Ch., Torridon Rd.
Bapt. Ch., Brightside Rd.
Wesl. Ch., Hither Green Lane
- Southend Chapel, Southend.**
Parish Room, Southend Village.
L. C. Miss., Southend Road.

CHAPTER VI

ILLUSTRATIONS

ONCE more I repeat the warning, that the extracts from our note-books which follow must be looked at as Illustrations only.

§ 1

RELIGION AND CLASS

(1) *High Church.*

The bulk of the population in this prosperous suburb are well-to-do business people—good, hard-headed, thoughtful City men—and it is these that the incumbent (a High Churchman) has laid himself out to attract. The difficulties have been considerable. In the first place, there is incessant moving: people take a house for three years and then go; secondly, these middle-class people are extraordinarily cliquy and exclusive among themselves; while, in the third place, there were at first great difficulties about doctrine and ritual. The changes the vicar determined to adopt were made at once. He introduced the ‘five points,’ and announced that nothing should induce him to preach a mutilated faith. Objectors and would-be seceders were invited to the vicarage, and argued with one by one till they gave in. A few fell away, but have come back, and others have been brought in. The church is now always full. Not only the women, but the men, too, have been secured in large numbers. So far from the latter being indifferent, ‘when you know them, they are stretching out their hands to God.’ These results

are attributed to 'definite teaching,' to 'constant and careful preaching of the whole faith,' but the people are in the first place reached, and to a great extent kept together, by great social activity. The clergy spend about four hours daily in visiting of a social character, so that everyone is called upon about four times a year. The vicarage is the scene of supper and dinner parties; the men come in and smoke; everything possible is done to break down barriers; social gatherings of all kinds are constantly held in the parish hall—dances, American teas, operettas, &c. All this is greatly assisted by the fact that the clergy are unmarried; their interests are undivided, and many social difficulties are avoided.

(2) *Baptist.*

The eleven o'clock morning service is the hour of family worship; man, wife, and children come. In the evening the congregation has fewer children; then, the one servant having her time out, either father or mother must mind the house, and the children stay at home too. There are servants in the evening congregation, but they are not those of chapel-goers, or, at least, not of the same chapel; more often of Church-people. Masters do not like their servants to attend where they themselves go. Hence church-going masters have chapel-going servants, and *vice versa*. As pastor, he is often consulted about the places taken by girls from the Sunday schools, and is struck by the fact that mistresses need to have a character as much as servants, or perhaps more. Here, at any rate, girls make strict inquiries before accepting a situation.

He does not visit from house to house, but he gets to know every family of the congregation. To this he attaches great importance. He learns their sorrows, joys, and difficulties, and is consulted by them. It is not the same here as in a poor neighbourhood. The Church of England rector, when he came, tried to visit every house, but had to give it up.

As to preaching, the difficulty he finds is that his people do not read anything except their paper morning and evening. Theories and exposition bother them; they are ignorant of the classics, criticism of books is beyond them, they never read books. At first he put much

study into his sermons, and some were ill-pleased and left. He discussed the matter with his church officers, who pointed out that book learning could not be expected, as they had not the time for it. In the morning they take breakfast, and read their letters; they occupy fifteen minutes in the train each way with the newspaper; and in the evening go to sleep. All day their dealings are with men and things, not with ideas. So now in his sermons he never gives them an idea that is not easily visualized or materialized. 'You are all right if you can form a picture in their minds.' Such is the intellectual infancy of the leisureless business man, who may have a large income, and every luxury of furniture and food, yet all the books in his house would be on a small round table.

It seems, nevertheless, that both young and old like lectures on scientific and other subjects, arranged by the Church Literary Society.

(3) *In a Well-to-do Parish.*

The morning congregation in a very prosperous parish consists of City merchants, professional men, solicitors, barristers, and business people, not many of whom are retired, and London shopkeepers, some being from the district. They breakfast every day at 8 or 8.30, and travel first or second class by season tickets to the City by the 9.15 train. By day the place is destitute of men. The wives and daughters lunch at one and take tea at five. The men reach home in time for a bathroom wash before dinner at seven, which is in this district the natural, hunger-prompted, time for the evening meal, and the usual thing, except when a party is given and eight is made the hour. Bedtime is at ten o'clock, or soon after.

(4) *Sunday with the Non-Church-going Clerk.*

The ordinary non-churchgoing clerk breakfasts on Sunday about 10.15, half-dressed. So do his womenkind. A bare arm may be seen stretched round the door to take in the morning's milk. After breakfast the man goes for a walk, with pipe or cigar. The public-house, when it opens, does not attract him. It is not 'the thing' to go there, and he has no club. At 1.30 or 2 is Sunday

dinner. After that, sleep; then round the Rye to listen to the disputants; after that, tea at five, and after tea to the Rye again to listen to the band. Such is the programme of a lazy day. On an active Sunday, he meets a friend and they go off on bicycles, sometimes for an all-day ride, perhaps to Brighton and back, at other times for the morning or afternoon only.

§ 2

OPINIONS EXPRESSED

(1) *On Motives for Church-going* (by a High Church vicar).

People are attracted mainly by a spirit of friendliness, but also by a sense of loyalty to 'the Church' as the recognised channel of God's grace on earth. This doctrine is definitely taught, but his church is run on lines which tend rather to repel than attract. The use of incense was adopted as a protest against the violence of the other party, but such doings were not to the taste of the congregation, and in all that is done there is nothing to attract. 'They don't agree with the sermons preached, though they like being spoken to straightly; but none the less they are thoroughly loyal to the Church. Even the few who have been driven away by the incense will come back.' Such is the success claimed for what is described as the 'genius of Churchmanship,' and it is said that no one who has not this can quite understand the position achieved or the wide hopes which are entertained. 'Give me,' said this Churchman, 'a curate to every thousand of the population, and in five years I would shut up these two great chapels,' referring to two very successful Nonconformist places of worship in his parish.

(2) *On Sunday Schools* (by a High Church curate).

For ordinary Sunday schools he has come to have almost a contempt; there is no discipline, and therefore no good influence. The teachers are not taught, and therefore cannot teach. It is needless to say that he is a firm

believer in the St. Sulpice system—the catechism. He admits that there is one objection to it, in the dropping out of the teachers; it generally comes to that; but its merits far outweigh this drawback. In working a parish, after the sacraments the catechism should be regarded as the most important thing. In the parish he serves, all the children over eleven come to him; those under eleven remaining in the Sunday school as a prelude of no great import to the definite teaching which then begins. It is a regular course: 'first year, creed; second year, commandments; third year, sacraments; or otherwise stated: dogma, morals, grace. His position is readily understood, for he is pessimistic about the men of this generation; he regards them as lost to the Church; the Sunday school is, from his point of view, an entirely defective machine, and therefore his interest is centred upon the thing that he has in his own hands (the Catechism), and through which he thinks that something can really be done for the future; it is the great opportunity when continuous instruction can be given to minds that are in their most receptive stage.

(3) *The Evangelical Point of View.*

The vicar was strong on the necessity that the clergy should be taught to preach if you wish to appeal to the people. Look at our university candidates: not one of them, except by the merest chance, knows how to express himself; then look at the Nonconformists, not one of whom will be accepted unless a more than ordinary preacher. At his own church, though strictly Evangelical, the service is semi-choral, with fine music, a magnificent organ, a good organist, and surpliced choir; but the sermon is a great feature. He preaches the Gospel and keeps closely to his text, turning always to the Bible for language and thoughts, never touching upon science or outside subjects from the pulpit, but reading and studying them by himself at home.

(4) *Value of Lay Help.*

'One of the first steps in connection with any piece of work is to appoint as treasurer a layman, as good a business man as might be, so as to try to run on business

lines.' The authority from whom we quote spoke of the great amount of capable assistance that is given by the very cream of the laity, and of the chief impression obtained from eighteen years' experience as rural dean, being this sense of the extent to which lay help is given and of its value.

(5) *Baptist.*

Nonconformist ministers depend wholly on themselves for their success, and 'themselves' means their power of preaching. A case was mentioned of a pleasant, well-read, and good man, but no preacher, who succeeded one who preached well and took over everything in full swing. He could not keep things together; the congregation gradually dwindled, until the deacons said they must reduce his stipend, which is practically an invitation to go. Preaching is the very essence of a minister's success.

(6) *Congregationalist.*

'I suppose I was a good preacher once, in any case thousands came to hear me, but you need youth for preaching; the power passes with age.' As a preacher he had, after some experiments, kept strictly to the Gospel. Once when minister of a church in the Midlands, he had spoken on politics. A deputation of working men waited upon him, and begged that he would not do so again. Not (they said) that they were not deeply interested, but because they felt it was not that they came to hear from the pulpit.

(7) *Independent.*

An independent minister, speaking of a missionary institute with which he was connected, said he was not satisfied with the success attained. 'Our success,' he said, 'is chiefly among the children. There is a good-sized Bible-class of adults, but they are nearly all very aged people. We do not touch the men; we give too much.' 'I sympathize with them,' he went on to say; 'there is too much patronage. If I were a respectable working man, I should say, "you people are very kind and well-intentioned; you come here and nurse our sick and

send our convalescents to the seaside, and take out children and women into the country, and give teas and entertainments: but you don't understand us, and we don't understand you: d—— your pauperising and your patronage.””

(8) *Remarks of a Roman Catholic Priest.*

The trend towards Catholicism is the outcome of a reaction against Evangelicism. The Ritualists beat us altogether in ceremonial, manifestations, rosaries, confessions, prayers for the dead, &c. The Roman Catholic Church attracts English people through the senses much more than through the reason. They are attracted by the form of worship presented, and all the Churches are following the example of Rome. The Established Church goes in more and more for ceremony, and brightness and variety are equally increasing features in Nonconformity. Look at the attention now paid to music in Dissenting Churches. The Church of Rome may, and he thinks will, in time become the prevailing religion in England, but never the State religion. The Englishman is the most practical, but the most illogical, of men. There are two things in Romanism at which he shies—confession and the supremacy of the Pope. These are the two great stumbling blocks. The notion of any foreign supremacy will never be tolerated, but as the object of church attendance becomes increasingly worship, so will the Roman Church advance in influence.

At present we do not increase in numbers in England, but we increase in position. The poor fall away, but the middle class is coming in; thus we gain in social condition, though in numbers we stand still. The form of religion depends largely on social condition, but this depends on the form that a religion can take. Some forms of religion are more elastic, and can adapt themselves more easily than others to various needs. You can be practically 'Noncon.,' or practically 'R. C.,' and still be a member of the Church of England; and the Roman Catholic service can be made within limits to suit class demands. Those who attend my own church would not consider it a real service if there were no sermon, and two sermons are preached every Sunday, though as a rule

amongst Roman Catholics sermons are only looked for on special occasions. Doctrine is not usually taught from the pulpit. We teach the dogmatic part of our religion in the schools. In the pulpit, the sermon is taken from either the Epistle or Gospel of the day (we are ordered to do so), and is practical and bearing on the duties of life. The Epistle and Gospel are read in English. The sermons last twenty minutes.

Roman Catholics are freer here than in France or Italy, and Catholicism in England is more spiritual because less political. In the former countries, political wire-pulling is necessary to maintain official recognition.

§ 3

SUNDRY NOTES

(1) *A Salvation Army After-service.*

It is a big, barn-like building. In the front row some twenty to thirty Salvationists were singing, shouting, and gesticulating, their leader pacing up and down like one possessed. At times he seized hold of a concertina, and almost danced as he played. Scattered about the hall were sixty or seventy other people, taking apparently but small interest in the proceedings, but probably at home there and well used to them. Some were talking in groups, others walked in and out with clattering noise, whilst, in contrast to this, two or three Salvation Army officers passed quietly, almost stealthily, from one person to another endeavouring to obtain converts. At one time two male Salvationists and one female were all at the same man—a quiet-looking young fellow—who seemed to have enough of it and passed out. I was myself approached by a middle-aged man of some education. He spoke of death, and what was to happen after to those not prepared. He told me he had been the means of bringing many to Christ.

(2) *Simple Faith in Prayer.*

Having no fixed salary, the minister depends on the voluntary contributions of the congregation, but 'God is the same yesterday, to-day, and forever, and never allows his ministers to want.' 'When things reach a low ebb,' he says, 'I pray, and never without response.' Only last Friday—he and his wife and children being in the last stage of shabbiness as regards clothing—he prayed over the matter, and on Saturday morning a parcel arrived containing clothes for all of them, and all fitted exactly. The things had come from a complete stranger, a lady who had heard of him, but had never seen him, but who had felt an irresistible prompting to send him the things. If, said the minister, this was not an answer to prayer, what was it?

(3) *The Passion for Betting.*

Gambling is increasing beyond what you could imagine. 'Pitch and toss' is too dull: all must bet; women as well as men. Bookies stand about and meet men as they go to and from their work. The police take no notice. See the sudden life in a street after a great race has been run, and the newspaper is out: note the eagerness with which the papers are read. Boys on bicycles, with reams of pink paper in a cloth bag on their back, come scorching through the streets, tossing minor bundles to smaller boys, who wait for them at street corners. Off rush the little boys, shouting at the top of their voices: doors open; factory gates part; men and boys tumble out in their eagerness to read, and it is the betting news alone that they are eager about.

(4) * * * * * *Placc.*

Several women came out to see what our business might be, and began to complain of the drains. There appeared to be some special grievance at one of the houses, inside which was an agitated group. At their request, we went in and looked at the closet in the little yard behind. Whether from want of flushing or from stoppage, it was hopelessly blocked, and in a most filthy condition. One stalwart woman said that things had been as we saw them for months, and that complaint to

the landlord was met with the reply, that if they did not like the houses they could leave them and let someone come in who would pay 7s instead of 6s, the present rental. We were told of the numbers who had been made ill by the drains, and one poor thing was pointed out who had just returned from hospital. The sadness of the scene culminated in a small coffin of a child that stood on a table at one side of the room in which we all were. When we asked who the owner was, the rent book was shown, and later in the day, when we reported the state of things at the office of the local medical officer, we gathered that the name was familiar, but the man spoken to committed himself to no opinion. He was silent.

(5) *In a poor Suburb—Sunday Night.*

Inside they were singing Sankey's hymn, 'Safe in the arms of Jesus'; outside, as I stood in the lighted porch, I heard childish voices shouting from the darkness, 'Let's come in, Guv'nor, we won't mike no noise; we'll behive ourselves.' Going towards them, I made out several small, rough-looking children peering through the railings from an adjoining field. I suggested they would be better at home and in bed at this time of night; to which a girl of about eight (and little at that) replied in saucily precocious style, speaking for herself and a companion, 'Garn, we're ahrt wiv ahr blokes; that's my bloke.' 'Yus,' said the other girl, 'and that's mine' (they pointing to two boys about their own size). At this there was a general shout of laughter; and then came a plaintive plea from the first child, 'Give us a penny, will you, Guv'nor?' Regular Cockney Arabs these.

§ 4

THE LONDON CITY MISSION

Instructions to Missionaries.

The annual report made by each missionary is written in a prescribed form according to printed instructions. In these instructions the Committee earnestly desire that the strictest accuracy should be observed and no overstatements made, and impress on the missionaries the importance of their bestowing pains in faithfully reporting their work. They point out that the interest of the public in the Society is kept up chiefly by these reports and that subscribers are entitled to expect some information as to the operations of the missionaries, and in order to guard against reporting cases too generally or too briefly, and probably also to ensure definiteness, the following suggestions are made:—

1. Give a description of the houses and the social conditions of the people in your district. If the district be a bad one, describe the worst street or court.
2. Are infidelity and drunkenness on the increase or decrease among the people in your district? What do you believe to be the cause of the increase or decrease of each respectively?
3. To what extent are the people in your district influenced by socialistic or revolutionary doctrines?
4. Mention as nearly as possible the number of *men* you visit periodically or in the course of the year, in factories, public houses and other places.
5. Report any social benefits which arise from your spiritual work. Mention individual cases.
6. In cases of blessing, when individuals are Scotch, Irish, or of any other nationality than English, mention the fact in the heading and in the index on the back of wrapper.

The following report made by one of the missionaries, serves as an illustration:—

‘A case of interest is that of a man and wife named * * * *, the former a dustman, the latter working in a market garden. I knew nothing of this family till after the husband’s professed conversion. I then discovered

them living in my district. The family history was the sad, but oft-repeated story of trouble through drink, the husband losing both situation and character through it. It appeared that the man had gone out with not a thought of religion in his mind, but dejected and despondent owing to his folly. Whilst passing along the street he stopped at an open-air meeting, and there heard the hymn, "What a Friend we have in Jesus." He went home and told his wife that there was still a friend who he had heard would never leave them. From that time he began to pray and earnestly seek the Lord, and it was in this state of mind I found and at once set to work to help and encourage him. My first thought was to get his wife converted, but I found the poor woman very dark, and neither of them could read or write. I got them both to attend the House of God, and they both of them testify, and, indeed, by their conduct exemplify, a complete change of heart and life. I promised to get him re-instated if possible. The surveyor gave him another trial, at first as scavenger, and now he is restored to his old position, proving the truth of the Scripture, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

§ 5

SALVATION ARMY

(1) *Salvation Army Shelter in Blackfriars Road.*

I called without notice in the morning, with an order from head-quarters, which, however, I did not need to use as I was readily received and shown round. The place had appeared empty when I arrived, and I penetrated through corridors and some out-buildings and even to the kitchens before I encountered anyone. At last I came to the large room of the shelter around which the berths are placed, and in which the religious meetings are held and which forms at other times a central lounge. Scrubbing was going on, a daily operation which the con-

dition of the uncleaned part showed to be very necessary, and which was completely carried out. This shelter is said to be the largest in the country, accommodating between 500 and 600, being 42 places at 3*d*, 472 at 2*d*, and 48 at 1*d*, and is generally about full. Half of the lodgers are regular, but do not here get the seventh day thrown in as is done at the S. A. metropolises and in many common lodging-houses. There is no free accommodation, except that at four in the morning the doors are opened and any who may then be in waiting are admitted without payment, it being assumed that if out at that time of night they must be in great need. They are provided neither with bed nor food, obtaining nothing but warmth and shelter. The penny lodgers receive six ounces of bread. The 2*d* and 3*d* payments are for the sleeping accommodation only. Our conductor thought the place about paid its way, which could not be said of many other branches of the social wing. The buildings are an extensive block and were once a forage depôt. There is abundance of space, but it is not well used. The bunks seemed to be ill arranged; the old-fashioned ones, shallow boxes resting on the floor, being set too near together, while those of newer pattern in the large hall, placed in two tiers and at the same time two abreast, are hardly, if at all, more desirable. The 3*d* lodgers have cubicles. The bunks of the 1*d* lodgers are in a corridor.

The shelter is opened at 4 in the afternoon, at which time lodgers can occupy the 1*d* places; at 5 the whole place is open. At 7.45 in the morning the signal for clearing out is given, and by 8 all have to leave, except on Sunday, when the arrangements are different. The class of men that comes appears to be, as usual, a very mixed one, but none are young. A limit is set at about twenty-five, and if any come who are under that age they are sent to another place. It does not answer to mix the young and the old, the former annoying the latter with noise or ragging. The occupations mentioned were sandwich-men, bill-stickers, and, our attendant added, a good many who could be called 'mouchers.' There are also many helpless old men. Nearly all come on their own account and pay for themselves, but some

are sent by one or other of the Salvation Army corps of the district and in these cases, which are not numerous, the lodging money is paid by the senders.

Besides the two officers, there are twenty men employed for scrubbing or in the kitchen, or as watchers. The bar provides tea, cocoa, rashers, bread, jam, &c., at very low prices. The men employed are sent from the 'Elevators,' to which places they may possibly have been forwarded from the shelter itself. In addition to any influence that may be brought to bear on the lodgers by personal contact with the officers, or through the religious meetings held, the Army is able to help those who find their way to the shelter by sending on a certain number to head-quarters with a view to their being passed on to one of the Elevators. About twenty or thirty are found suitable and sent on in this way every week, a small proportion of the whole—for most of the men either have their own work or would shun the discipline of the Elevators and simply use the shelter as a common lodging-house.

Some light is thrown on the manner of life of at least some of the lodgers at such shelters, by the remark that on Sunday morning there are a number of places to which the men can go and get food for nothing, as we know is the case, and it is clear that many prowl for the poor pickings of religion and charity, and that the whole system makes existence at a low level more possible, enabling those who do any work to get along on a lower wage than would otherwise be possible, and certainly doing nothing to raise the standard of requirement.

For hot baths and for the 'cremation' of verminous clothing a small charge is made to cover the cost of heating. The arrangements generally are as they have been for some years, the indecision of the Courts as to liability to inspection having checked voluntary improvement.

No trouble occurs in regard to discipline; the matter was fought out early, and it is now recognised that rules have to be observed and decent order kept. The religious meetings, which are for the lodgers only, are fairly well attended. The men are on the spot.

(2) *Salvation Army Metropole, 'The Ark,' Southwark Street.*

I called at about 6 in the evening, in driving wind and snow, when everyone was under shelter that could manage it, and the place was at its fullest: the kitchen crowded with men. I went without notice, armed with an order, and again found it not needed. The officer in charge and the cashier were busy giving out checks and doing the ordinary business of a common lodging-house, but the latter volunteered to show me round the place, which presented the ordinary common lodging-house features: kitchen; lavatories, for washing both person and clothes; baths; bar, with food at cost price; dormitories and cubicles; lockers practically free, since of the 6d key-money, 5d is repaid on return of the key, without limit of time. Arrangements something better than those of any shelter or of most common lodging-houses, something worse than of the Rowton Houses or the best portions of the Victoria Homes in Whitechapel; on the whole, convenient, clean, sanitary and well suited to the purpose. The chief difference from the S. A. shelter was to be found in the sleeping accommodation, which was better in every respect and more roomy. Behind the kitchen was an extra room to be used as reading room, but at the moment under repair.

The men in the kitchen, or rather in the public room where the bar is and in which they can if they like cook their own food, looked like an ordinary lodging-house group, not of the lowest kind. They were listless and quiet. Very little talking was going on. Many were comparatively young. The charges are 4d and 6d a night, and the seventh night is thrown in free. There is accommodation for two hundred lodgers. The greater proportion are regular and most are newspaper sellers. Some had already gone to bed and were fast asleep; the men can be called at any hour, and at one, two, and three in the morning the outward movement begins. All must be out between 11 a.m. and 1 p.m. for cleaning. Religious meetings are held on three week-nights, and there is a special meeting on Sunday afternoon.

As at the shelters, likely cases are sent on to headquarters with a view to trial at one of the Elevators, but, unless special interest is felt, nothing either here or at

the shelters is known as to what afterwards happens to them. Only if they came back, it would be known. The captain in charge thought 10 per cent. might perhaps be dealt with in this way; but the place seems first and foremost to be a well managed common lodging-house.

The men who come to the Salvation Army shelters and metropolises do not seem to differ in class from those frequenting other common lodging-houses, and it is said that a large proportion are Roman Catholics, from whom at any rate it is useless for the Army to expect any religious response. As a rule the men attend the meetings and, even if they do not respond, are quiet. One night, however, a man came and claimed his money back. 'I don't want any of your b—— Gospel,' said he; to which the officer unhesitatingly replied, 'Very well, but remember it is by the b—— Gospel that you will be damned; here is your fourpence; good night.' The man was taken aback, being answered in his own vernacular, but pocketed his money and went. There may, perhaps, be more to be hoped for from this man than from many who sit unmoved in stolid listlessness.

(3) *Salvation Army Elevator and Home in Bermondsey.*

Again I went without notice, but at the address given us found a deserted building. The work had been removed to new quarters. On reaching these I entered a very muddy yard, which was surrounded on two sides by buildings, old and new, and on the third by the unimaginable litter of a paper sorting establishment. Directed to the captain in charge, I passed through a group of sorry looking men and caught a glimpse of a large sorting room in which a much greater number were at work. The captain, without being keen or sanguine, was interested in his work, but explained that with the moving and rebuilding all was in confusion and that the work dragged for lack of funds.

As we have been told, the men are sent to the Elevator from head-quarters, and when discharged they are returned to head-quarters for the next step, the Elevator Captain as a rule knowing nothing of what happens to them, except that if they turned out badly complaints would

be made. We gather that the first berths given to those who have served a probationary term in an Elevator are those of cleaners, &c., at one or other of the shelters or metropolises. From there a man might get promotion to the ranks of the Army itself, or he might return to the world and get work on his own account in the open market. This plunge many are afraid to make, preferring to continue to serve the Army for small pay.

The length of time that men stay in the Elevator itself varies according to their inclination or capacities, but appears rarely to exceed about six months. The hours of work are 6.45 to 8.15, 9 to 1, and 2 to 6, stopping on Saturdays at 1.30, or 53½ per week. Men may go out in the evening till 8 o'clock, but not later without special leave. The religious services are for the inmates only, and they, it is said, respond heartily; but watching them at work it was hard to imagine it. The system of sorting and packing the paper was very methodical; the men working with a subdued air and giving an impression, not of blackguardism but of degeneracy; a sad scene of human wreckage. All the paper comes from other parts of London; it is hoped that a collecting station may be started in Bermondsey and provide another branch of work.

(4) *Salvation Army Farm Colony in Essex.*

The estate was bought when land was at its lowest figure in Essex some years ago, and the value per acre is now considerably higher than it was at the time of purchase. In other respects also, the site appears to have been well selected. It covers about three thousand acres, running down from the high ground where Hadleigh village stands, and where all the dwellings used by the Salvation Army are, across the low level stretch of land that borders the river, to the Thames itself. A railway traverses the estate; a wharf has been built, and cheap carriage on the tideway thus secured for the produce of the colony, this being of special importance in handling the bricks, of which large numbers are made. Much of the land in this lower part is of poor quality, somewhat marshy, and only good enough for rough grazing. The brick fields and kilns which constitute the most important

industrial undertaking are near the bottom of the slope, and for some kinds of bricks the clays and sand are well suited.

On one hill side, beautifully placed, is the poultry farm with over fifteen hundred head of poultry, some of them prize birds; for the Army is getting a name at the shows, and for some strains can command high prices.

In other parts of the estate are the fruit gardens and orchards, the vegetable grounds and the ordinary farming lands. The industrial buildings include a well-appointed cow-shed with accommodation for one hundred head, piggeries, and stores. Other buildings are the 'Citadel'—a hall with room for five hundred people where the larger meetings are held—and the men's dormitories, dining-rooms, &c.

There were in residence two hundred and fifty colonists, and employment could be found for fifty more without further outlay. The chief control is vested in a 'Governor' who, in the case of the present holder of the office, seems to be given a very free hand. There are various departmental officers, not all of them belonging to the Army, but the manager of the dormitories, who is in special charge of the meetings and the spiritual welfare of the men, is naturally always a Salvationist.

Newcomers are first put to work in a kind of apprentice ground, to be tried and trained, and even nursed, into fitness for the regular colonist life. Some may get no further, but in most sufficient adaptability is found to carry them forward into one industrial branch or other. A considerable and increasing number find their own way to the Colony, and these, being a natural selection, provide the most hopeful cases; others (and the bulk) are in effect selected by the Army from those who come to their night shelters, and in addition a few are sent (and paid for) by the Guardians, these yielding the smallest percentage of success.

In its way the Colony is a very complete and remarkable undertaking, and very nearly self-contained, so far as current requirements are concerned, except for groceries and clothing, and these can be bought on the premises. No intoxicating liquors are allowed, but tobacco is. No Salvationist officer is allowed to smoke,

though soldiers of the Army may. The colonists are of course, as a rule, neither one nor the other.

The weather was brilliantly fine when we visited the Farm, and it was seen under very favourable circumstances; many of the views are even beautiful, the most striking feature being the river in the distance, almost an estuary here, with great ships passing up and down the highway to London. The Governor took us round the place.

Passing by the poultry farm we came to the brickfields, upon which much more capital has been spent than upon any other section; and a considerable portion of the colonists (though the number varies with the season) are always employed in it. The men engaged were not all colonists, though the unskilled mostly were. The gangs are made up of skilled and unskilled, graded to the task and all paid by the piece; the work was partly in the hands of local contractors. The blending of what may be termed independent outside labour, with that of the regular colonists, is necessary for efficiency in every part of the work. Going on from the brickfields we came to the dormitories, which are arranged in three classes; the main difference being in the number of those who sleep in a single compartment, the better class sleeping only about three together. All places looked clean. The accommodation as regards bedding, &c., was roughly that of a London elevator or metropole.

On some of the walls of the public rooms notices were hung, recapitulating the promises that each colonist makes on admission, as regards drinking, trespassing (a man may go to no section except the one to which his work takes him), attendance at the special Saturday meeting, and at *some* religious service on Sunday (be it Protestant or Catholic). Not knowing what they had promised had been made a frequent excuse for default. The obligatory Salvation meeting on Saturday is made as bright as possible, though the religious tone is preserved. The Governor attaches much importance to attendance at this meeting, finding in it an opportunity, if he wishes to use it, of addressing every one. Meetings of one kind or other (addresses, concerts, &c.), at which attendance is optional, are held every evening in a smaller room.

Discipline in the Colony (as in the shelters, &c., in London) is easily preserved, and dirty or unpleasant conduct, in the dormitories or elsewhere, is said to give no trouble. With drinking it is otherwise; some of the men being apt to procure it, in spite of promises, when in the village. But even this trouble appears to be exceptional. (Part of what they earn comes to the men as pocket money.

It is not to be supposed that an establishment of this kind can be made profitable. The property, with the buildings, improvements, and machinery on it, stands in the books at over £100,000, and the stock at over £10,000. Leaving interest on this capital sum out of account, there was still for many years a heavy loss; but lessons in the art of management have been learnt, and, at the time of our visit, something approaching an equipoise between incomings and outgoings had been established. A judicious combination between the two classes of labour—outside, independent; and inside, colonial—is necessary if loss is to be avoided; and yet more necessary is the permission to retain for awhile as colonists those who have learnt to be useful, instead of sending them away into the world in order to make room for new broken-down men. The Governor put it tersely as an alternative between ‘making money and making men.’ But on the other side it may be said that men may be very satisfactory while at the Colony, and yet be quite unfit to face the temptations of the world; and strange though it may seem, the limit of numbers lies not with the capacity of the farm and its industries to employ labour, but with the applicants. There is no rush. The difficulty rather is to find amongst the derelict classes even three hundred men who are willing to accept this life of discipline and labour, with such future chances as it offers. The Colony is a very useful institution, and as an experiment its value has been even greater, justifying all the money and zeal expended on it; but as a solution of the ‘employment’ question in London, even if multiplied ten fold, it would be of no account.

(5) *A Night in a Salvation Army Shelter.*

[The following account appeared in the *Western Mercury* newspaper on July 29th, 1902, and reached

me through a Press Cutting Agency. I know nothing of the writer, but the description he gives bears the unmistakable stamp of truth.]

The Salvation Army, despite their host of detractors, are no doubt doing no small amount of good. To get at the bottom mass of this world it is certainly necessary to use unusual means, and the fanaticism of the Army services is one way in which to reach the soul of the godless. Scattered about the great metropolis, they have established a number of night shelters. The awful, ever-increasing number of homeless and shelterless seen in the streets of London at night is confounding in this so-called civilized England, and it is to counteract this that these shelters have been erected.

'No man need go without food,' 'No man need be without a bed,' 'No man need commit suicide,' says the Salvation Army, and, in a measure, this is quite true; but—and there is a big but in it—the character of a night shelter is often distressing to anyone of a sensitive mind.

Finding myself one evening with the magnificent sum of fourpence in my possession, I set out to seek a shelter for the night. The sun was just setting, and as I stood on Blackfriars Bridge, and watched its last yellow glow tinge tower and steeple, and kiss Old Father Thames until his waters were as molten gold, I wondered why a city so favoured should hold so much that was evil.

But weariness was creeping over me, so I wended my way down the broad thoroughfare, with people jostling me on every side, until at length I came to a building over which was the sign 'Salvation Army Shelter, for Men Only.'

A long line of close on three hundred souls extended up a passage way, at the end of which was an office, and, being ignorant of the exact price of the night's shelter, I turned and inquired of one of the men.

He seemed surprised at my query, for though I had little money I was fairly respectably dressed.

'Yer doan't want to go in 'ere, do you?' he asked.

I nodded.

'Well, yer pays twopence fer yer "doss," and if yer wants any "scrag" two more "steevers."' "

Privation had taught me that a 'doss' was a bed, 'scrag' was food, and a 'steever' a penny. So I fell in behind him.

'Ne'er bin in 'ere 'afore?' he asked, as the line began to move forward.

'Never,' I replied.

'Ay, well, they're rum viles; but keep wi' me, I'll see yer reight.'

The pressure behind kept us from further conversation. Oaths rippled from one end of the line to the other. One who attempted to force his way into the line was knocked back, and cleared off to the rear, nursing a fast-closing eye. At last I reached the office, where for the sum of fourpence I received a ticket, after the style of a railway ticket. On it, at the top and at the bottom, was stamped 'One Penny.'

I followed the old fellow who had given me the information along a passage that seemed at one time to have formed part of a cellar. Here were seated two officials, who, after taking my name and age, informed me that my bed was numbered 219; so, turning to the right, I entered my bed-chamber.

The sight and stench that met me almost turned me sick. Seated on long rows of wooden benches were several hundred men in all degrees of wretchedness. There was a dull rumble of conversation, but most of them seemed engaged in eating—eating as if the food before them were the first morsel they had had for days.

'Nar then, come an' get some scrag,' urged my companion, as I hesitated; so I followed him.

'Wad yer fancy? Bread and jam; bread and burrer; soap, tea, corfee—give it a name. It's a fine hotel, this 'ere is.'

At a kind of bar two men served out, in return for a portion of the ticket, a certain amount of food. I invested half my ticket, and secured about a pint of tea, served in a tin can, and half a slice of thick bread and butter. My companion preferred to have soup with his bread, and together we took our seats on one of the hard benches amidst the motley crowd.

Round the room were bunks, in tiers of three. This

room would hold about two hundred dossers. In another room were rows of coffin-shaped boxes on the floor. These were the beds of late-comers. The mattress was an oilcloth sheet, the covering 'ditto.' This is necessary, for were cloth coverings to be used the place would soon be uninhabitable because of vermin.

The crowd around me were engaged in many ways. Some produced needle and thread and endeavoured to patch up their tattered clothing; one man did a small trade, and earned several sundries and ha'pence, by patching up worn boots; another sorted and set straight a few wares for the coming day's trade. Many leant their heads on the rail of the seat in front, and fell either into thought or slumber. Many a murder and many a robbery has been planned in a Salvation Army Shelter. A few related stories of the road, others recounted escapades in prison.

'Two threes, eh?'

'No, twelve months' hard.'

'Seen Nockie lately?'

'He's agon fer 'is 'olidays ter Portland.'

'W'er' did yer swing yer kip larst night?'

'Runs up agenst a drunk an' nicks 'im fer a bob.'

And so the talk goes on until a bell rings out for silence. Very little heed is taken of it.

'Order!' cries one; his friend curses him.

'What yer pulling that face for, black-mug?'

'Go it, De Wet!'

'Hallelujah. Go to blazes!'

This directed to the Salvationist who conducts a short service every night in the place.

'Bring out the hymn-books!' yells another; but there are none, so the hymn draggles on to the end, and with another prayer the red-tuniced captain disappears.

Then preparations are made for bed. I climbed up to my bunk, which fortunately was a top one, and watched the scene. It was like one of Dante's Infernos. The lights had been lowered, and most of the 'dossers' stripped to the 'buff'—that is, they took off all their clothes and lay down naked.

I could not sleep. Throughout the night the heat and stench were choking.

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Some snored, others groaned in anguish of mind. Some babbled of bygone days, and others cursed their birth. Never did daylight come more welcome to me. I rose, and washed in the lavatory, and after exchanging the other portion of my ticket for a pint of tea, I emerged into the streets; and seldom before had the air seemed sweeter to me than that morning when I came out of a Salvation Army Shelter.

§ 6

'UNITY SUNDAY' ON PECKHAM RYE

'Unity Sunday' is celebrated annually on the first Sunday in July, and the meeting in 1901 was the fourth occasion of the kind. On this day all, or nearly all, the religious bodies that carry on open-air work in this part of London combine to show that, although they may differ in some matters of opinion or of method, they are working in the same cause and are all good friends. It was with this demonstration in view that the visit was especially paid, but it proved to be but one point of interest among many, and not the greatest.

The day was superb, perfectly fine, and not too hot, just the day for successful open-air demonstrations. I got to the north end of the Rye at about 3.30 p.m., and at first thought I must have mistaken the day, or time, for there was nothing to be seen but the open stretch of grass with a few people dotted here and there, and no sign of a crowd or banners or bands. Walking on further, the points of meeting came in view, but in the distance they merely formed little clusters of people in a great expanse of green. It is only an exaggerated view that suggests that the Rye as a whole is noisy and crowded. Over by far the greater part lovers could spoon or philosophers meditate undisturbed. In only one corner, near the band-stand, is the Common strident.

Nearing this corner, a loud voice reached the ear, and I joined the crowd it had attracted. The speaker was

plainly recognisable as one of those of whom we had heard, but a query made sure that it was indeed the redoubtable preaching bookseller of Paternoster Row. A couple of hundred yards further on was the audience that the demonstration of the Christian Union had attracted, differentiated even in the distance by its colours, not of banners, but of the sunshades and dresses of the women, of whom it was mostly composed. In this respect it differed from almost every other group on the Rye. The bookseller had practically none but men around him, some of them being working men, but hardly any rough, and most seemingly of the lower middle class. I went back to him several times, and, in the whole course of the afternoon, only noticed one woman really in the ring and listening, although at times there were a few standing on the outskirts. It was clear that the speaker, whatever else he might be, was a man's man. Round the Unity Sunday platform, not only was the female element large, but it was clearly a much more religious crowd. In the other groups there was no singing; here, when hymns were sung, many joined in; they had brought hymn-books with them. The people gave one the impression of being what, if members of the Union they would be, a selection from all the Non-conformist churches of the neighbourhood, and that this was so was borne out towards the end by an urgent request from the chairman that the regular services should not be allowed to suffer because of this demonstration, but that all should make a point of being in their own places at chapel or hall in the evening.

There may have been an attendance of a thousand or so. The platform was formed of two vans placed together; at each end was a flag, in the middle a harmonium, and near by a band. On the platform were some twenty-five people, including a well-known South London L. C. C. member and several mission preachers and local ministers, the best known of whom was chairman. A lady in the dress of a Sister of the People sang, and there were several speakers. The last of these, an Evangelist of some kind, wound up by asking all who felt that they had had a message from Christ that day to hold up the right hand. A considerable number did

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so, and to these he returned his thanks, much as an auctioneer does for a bid, and then thanked God in a sentence or two of prayer. Next he asked all who had some unsaved friend for whom they desired prayer to be offered to hold up their hands, and fifteen or twenty hands went up. Lastly, he asked the unsaved and backsliders to hold up the right hand in token of their new sense of sin and their desire to lead a new life, and one hand went up. Then the speaker angled for others, but no fish rose. So after a minute or so of not very impressive invitation, he gave it up, and sat down, leaving an impression that neither he himself nor those around him on the platform thought he had done very well. Soon after five the meeting came to an end, and the people drifted away. At no time did the meeting seem a success as an expression of religious feeling. Its significance lies in the proof it affords to the public that the different denominations are in sympathy with one another.

There were several other centres of interest: secularists and spiritualists, temperance advocates and a political partisan, and a strange creature, locally well known, whom, towards the end of the afternoon, I found sitting on the ground, chanting hymns and rhapsodizing incoherently in the intervals. Twenty years ago he was a 'sound Gospel preacher,' but now on matters of religion he is a little off his head. He turned up again later.

The secularist was a very fair speaker, with perhaps as good a brain as any of the Rye orators. He was speaking of evidence and belief, and it was noticeable that nearly all who were listening to him were men. He was often smart, and some of his points the orthodox people at other circles would have found it difficult to deal with; but he was not impressive, because he tended constantly to become either shallow, profane or vulgar. Referring to the incredulity of Thomas, and quoting the sentence, "Unless I put my finger," &c., he exclaimed, 'That was all very well for Thomas, but it won't do for me.' And then, after a moment's pause, and apparently yielding to a low inspiration of the moment, added, 'It's all Thomas-rot.' The speaker lacked all reverence. It was a narrow Christianity that he attacked, and his criticisms

of the Bible were of the old-fashioned type, for which the doctrine of literal inspiration alone affords any excuse. But round him on neighbouring platforms were plenty of speakers whose views are sure to be met in this way, one, for example, on the Unity platform, who, holding up the Bible, said, 'I believe every word in this book; I believe in the cover too, for it keeps all the rest together.'

The spiritualists were not uninteresting. The keynote of their gospel seemed to be individualism. Spiritualism, said a Welsh coal miner (who had gone down the pit to work at eight years of age), had taught him that what a man meant to be he would have to become by his own efforts and by the working of his own spirit. It was useless, he said, to think that this or that outside agency could relieve him of his own responsibility. In politics this belief led him to give up looking to Parliament for help; and in religion it had undermined the doctrine of the vicarious sacrifice of Christ.

There is little that need be said about the temperance speakers or the political partisan. The opening speaker on temperance, who had to create his circle of listeners, began in a voice of extraordinary animation, betraying intense excitement; shouting as it were to the Rye at large, for he had no group round him. I was attracted by the noise, and asked a police inspector who he was. 'Another lunatic,' was the laconic answer, reflecting, perhaps, the police point of view on the local proceedings. The spiritualists, I was informed by the same man, had appeared that day for the first time.

The political orator had a fair number round him the whole time, but his audience was divided in opinion and the balance appeared to be against the speaker. There was a good deal of interruption, but no excitement and no rough play. The ball was taken up by a local man on what one might call the Government side, again with some interruptions, but with the majority, as it seemed, backing him. In this circle again nearly all were men. The numbers varied from about eighty to one hundred and fifty.

After all, the bookseller was perhaps the most interesting person on the ground. He is a man of about

fifty, dark, robust in build and in manner. He was speaking when I arrived at 3.30, and he went on till about a quarter past five, with no break, save from the interruptions of his hearers. These interruptions are clearly a recognised part of the proceedings and do much to make the success of the meetings, for this man is a master of rough repartee. This gift, honesty of tone, a good temper and a strong voice seem to be the secrets of the success he secures.

I joined his group several times in the course of the afternoon (there were always one hundred and fifty to two hundred round him) and never without being interested and entertained. The interruptions, generally inaudible to the crowd at large, were frequent, but the speaker was always ready with a swift retort and remained easily master of the situation. Sometimes he professed to be wearied with the persistent stupidity of the people, but he never lost his temper and was practically always able to turn the laugh against the person who ventured to interpose. Such repartee affords much of the amusement of these talks, but the interest comes in mainly when the orator is allowed to get on with his discourse, for which he had prepared notes and in which he was apparently working through some definite theme. There was a good deal of broad liberality in his teaching, and it is noteworthy that he had not joined in the Unity Sunday demonstration, but whatever his doctrinal position may be, he is a very practical Christian. All I heard him say was very sagacious and wholesome, and for all his roughness and uncouthness he must exercise a really good influence. He spoke of the envious man who can never look on the best side of other people. 'Yes,' says such a one, 'Yes, Dr. * * * * *, a very clever man; I dare say he is all right, but he makes a rare good living out of it, eh?' Or of Dr. * * * * *, 'Oh, yes, * * * * *, he's a good preacher, but he has gone dotty on the South African war.'

Yet more striking and significant were his remarks about attendance at church or chapel. He did not know, he said, what those around him might be going to do that evening, but don't let them make the mistake of thinking that they could get to heaven by going to a prayer

meeting with a Bible under their arm. Then he broke out (he had a huge voice at times): 'Go to the friend you've played false to, and ask his forgiveness,' and then, in subdued accents, 'It'll be better than going to church or chapel.' Again, with a roar, 'Go and take back that hammer you've sneaked': (and quietly) 'It will be better than going to church or chapel.' (Another roar): 'Go to the woman you've deceived or been hard on, and tell her you've been a miserable cur, and ask her to give you another chance:' (once more) 'It will be better than going to church or chapel.' At such moments there were no interruptions. There was stuff in the words and a man behind them, and the people felt it.

Towards 5.30, when I left, the secularist was still answering a critic, one or two small groups were still discussing the South African war, and a knot of little children surrounded the poor eccentric. But there were not two hundred people left on the ground; all had gone home to tea, and comparative quiet reigned. One small group, that had formed on the outskirts of the secularist crowd, had its centre in two men, one of thirty-five or so, and the other some ten years younger. They were a striking contrast: the former thin and tall, with the far away look of a religious enthusiast, somewhat shaken and troubled by the shock of opinion vented on the Rye; the younger man, who looked like a German, short and broad shouldered, very quiet, but also in dead earnest. As I came up the young fellow was saying: 'You have just mentioned Strauss. Well, I have some quotations from Strauss, if you would like to have them.' With the word he took a paper out of his pocket and unfolded two or three pages of type-written matter. Looking over his shoulder I could read the headings. I think the extracts were from the *Leben Jesu*. Then, as I went away, I wondered how many other people on the Rye had come with their pockets full of arguments in favour of this or that religious position. The indifference of which we have been told so often is clearly far from universal.

My intention in the evening had been to find out what kind of a crowd the band drew and then go, but there was much more to see, and I stayed on. There was now a really great concourse of people, and up to half-

past eight, when I left, the numbers were still increasing, streams of people still making their way towards the music. But even so, with perhaps ten thousand people present, the Rye itself is only crowded in one corner, the same corner where I had found the people in the afternoon, with the addition, of course, of the great throng round the band-stand. The stand is on some rising ground about three hundred yards or more from the roadway, and it is still nearer this road that the various meetings take place. When I arrived in the evening some five or six meetings were in progress—mostly for some form of Christian propaganda, held by mission-bands from this or that religious centre. Neither the bookseller, nor the spiritualists, nor the temperance advocate were there. One of the missionaries, who had been present also in the afternoon, was the well-known 'converted sweep' referred to in a previous chapter, and of all the men I came across during the day I should be ready to give the palm to him for simplicity of faith and honesty of purpose. In the evening he was conducting a very lively meeting with, apparently, much more music and singing than speaking. As I came near, a tall Irishman dressed in a frock coat and wearing a tall hat, was singing a solo with chorus about 'Taking off the old coat and putting on the new,' and he complimented the audience on joining in so well. It showed that they had a good ear for music, and that was well, for when we 'get up there' singing will be our chief occupation: what a good thing, therefore, to begin down below. 'That's true,' said the sweep, 'now chorus again, "Take off the old coat, put on the new." Thank God for it. Yes, yes. Mine was all in tatters, and now, "Take off the old coat, put on the new,"' and so on, with great fervour. Here, at any rate, was a man who was not only sincere, but perfectly self-forgetful, and, for the time at least, perfectly happy.

The Irishman followed with an address. He did not seem to have contemplated speaking, but, although apparently called upon quite unexpectedly, in thirty seconds he was raging in a torrent of words. Two things, above all others, seemed to stir him; firstly, the 'deliberate lies' that were uttered Sunday after Sunday from the

secularist platform; and, secondly, the apathy of the people, whom he charged with coming week after week, just as idle listeners, and responding not at all. 'The fact is,' he shouted, 'you don't want Christ,' and he repeated the terrible indictment, 'you don't want Christ.' 'But,' he added in a threatening undertone, 'you need Him, you need Him.' The sweep lost his look of happiness, and the contrast of the furious energy and terrible voice with the pleasant hymn tune that the speaker had been singing a few minutes before drove me away. I came back, however, more than once, always to find the Irishman there, six feet two of fierce Ulster Protestantism—even when silent the most conspicuous figure in the ring and a stand-by whenever they sang.

The general behaviour of the crowd was quiet and orderly, perhaps the chief exception finding its centre in the poor eccentric whom I had seen first in the afternoon. I came across him in the evening, not with little children or well-disposed people round him, as before, but pursued by a crowd of mischievous urchins to whom he was just a source of amusement and of baiting. At times he would take up some position of vantage, often standing on a bench, with his enormous Bible slung round his shoulders. But he was never in one place for long. The boys would get bolder, and often a push would bring things to a crisis. The poor fellow's patience would give way, and, with a rush and an objurgation, he would chase the offender, and there would be a stampede, the element of disorder spreading through the general crowd in the immediate neighbourhood. But after a minute or two, he could be again heard incoherently addressing the people from a bench. Sometimes he was more patient than at others, and I came across him once being hustled along unresistingly by a throng of youngsters. As he passed close by he was saying, half in speech to his tormentors, half in soliloquy, 'What do I care for you pack of boys! My God is stronger than the whole of you put together; you are only a lot of little specks of clay.' But he was for the moment helpless. Probably he ought not to be allowed to come on the Rye at all, and perhaps before long the police will think so too, and prevent him. A lady begged him to go home, but

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he paid no attention, and a gentleman did the same, with the like result.

But, after all, the eccentric, the sweep, and the rest are only minor attractions in the evening; the band's the thing; it is the music that has attracted the vast majority of the people. Not that all who are not listening to one or another of the various speakers are paying any attention to the music: hundreds, perhaps thousands, are listening to nothing at all, unless it be the voices of the friends with whom they are chatting. The spot is a pleasant lounge, not simply in the more immediate neighbourhood of the band-stand, but all around.

The Peckham Rye Band has a long record, and, as a steward informed me, was the first to give Sunday music in a public open space in London. It started in the days of the Metropolitan Board of Works, getting the necessary permission from that body, and making a beginning 'with four performers, who played standing on four pieces of wood.' Now, the band consists of forty performers. All wear black coats and tall hats, and make an imposing show, the array, forty strong, seeming to set a seal of respectability on the whole proceedings.

When the County Council took up the question of music in the parks, the Peckham Rye Band was unwilling to give up the Sunday playing, and now, with the sanction of the L. C. C., uses the excellent stand that the Council has built. This is the explanation of the words on the penny programmes: "By authority of the London County Council."

Immediately round the band-stand is the customary enclosure, asphalted and filled with chairs, with room for one thousand five hundred people. Admission here, including the use of a chair, costs a penny, and practically every seat was taken. The crowd is estimated to reach a maximum of about twenty thousand persons, and it is noticed that the greatest numbers come each year at about the third Sunday in the season. Many of those who come are young people, and the general behaviour is very good.

When the music stopped at nine o'clock the great mass

of the people drifted slowly away, but for a quarter of an hour or so a certain amount of noisy play was noticeable in the immediate vicinity of the stand, the noise invariably coming from young men and young women or boys and girls. The proceedings were very juvenile: there was a good deal of running and squealing; some embracing and kissing; but not very much excitement, and the girls who were run after seemed to have come for the purpose. Some were too young, both boys and girls, to be allowed to go loose in this way. Others were 'grown-up.' One of the latter, a girl of perhaps twenty, was caught in a momentary whirl of the crowd, and seized by a man to be embraced roughly and kissed. No sooner was she released, than another man, apparently thinking that she was fair game, repeated the process, and then, hot, flushed, but hardly disconcerted, the girl rejoined her proper companions, consisting of a second girl and two young men. She had, apparently, some words of protest on her lips, but all the consolation she received from her swain, who seemed to have accepted the proceedings with a kind of grumpy calmness, was the remark: 'You shouldn't be so d——d saucy.' He seemed to have hit off the situation, not only as it affected his own companion, but a good many others round about: on the one side, d——d sauciness; on the other, responsive rudeness.

The more serious question was as to the real character of the Rye in the growing darkness. People were dotted about everywhere, occasionally in little groups of friends of both sexes, sometimes two or three boys or young men together, but in the great majority of cases couples. For some the conditions were probably dangerously risky, but there appeared to be no grounds for thinking that the Rye on a band night, at any rate up to half-past ten, is a centre of vicious resort. For this, there are, for one thing, too many people moving about, often roughish boys, the *débris* of the band crowd, and the fact that the band has collected thousands of people, many of whom linger in the neighbourhood, in itself does much to protect the place from becoming, in any case up to the time mentioned, a place of evil resort. There were no signs of professionalism: there were no women walking

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about alone on the outskirts of the Rye, nor, so far as I could observe, on the adjacent roads.

The experiences of the afternoon and evening, taken as a whole, were full of interest, and are made more so by the reflection that they are typical of what occurs in several other similar centres in the Metropolis, notably in Victoria Park in East London (with the important difference, however, that the parks are closed at nightfall, whereas the Rye is not). Thus, the medley of interests that the Rye presents on these occasions, although, perhaps, unequalled in variety, is by no means unique: the propaganda carried on by enthusiasts or charlatans on behalf of temperance or spiritualism, political reform, secularism, or some other cause, may be found on all sides of London; open-air evangelistic effort is almost ubiquitous, and other instances are not wanting of the attempt to secure at least a momentary union of divided sects; music is provided now in many parts, and with it is sure to come the concourse of people, the quiet enjoyment, and the meeting of friends. Add to the picture presented some glimpses of the Sunday life of most of the people seen—their later rising in the morning, the doing little things about the house, the Sunday newspaper, the important midday meal, perhaps a visit to the public-house; and, for a much smaller number, their attendance at some church or chapel; and the Rye will then, except for those who do not stay in London on fine summer days, be found to suggest fairly completely the ways in which Sunday is spent by scores, perhaps by hundreds of thousands of Londoners—the things they do, the interests that can rouse them, and the pleasures they enjoy. On the whole, the impression left is a favourable one. Not wholly bright, for what picture of the multitude ever can be? but the prevailing tones are those of the quiet orderliness and increasing capacity for rational enjoyment that are characteristic of what appears to be a steadily-increasing section of the people.

§ 7

A TYPICAL SUNDAY PROGRAMME

The following list of fixtures for the day, compiled from the Sunday newspapers of July 21st, 1901, may be given as a suggestive addition to the last section, and as a sample of what goes on in London on any Sunday in summer :—

PREACHERS FOR TO-DAY.

- St. Paul's Cathedral—10.30, Rev. R. Digby Ram; 3.15, Archdeacon nclair; 7, Rev. A. R. Buckland.
 Westminster Abbey—10, Rev. J. H. Cheadle; 3, Canon Wilberforce; 7, Canon Page Roberts.
 Chapel Royal, St. James's—12, Archdeacon Wilkinson.
 Chapel Royal, Savoy—11.30, Rev. P. W. Wyatt.
 St. Saviour's, Southwark—11, Rev. A. S. Blunt; 7, Canon Allen Edwards.
 St. George's, Bloomsbury—11, Rev. A. B. Boyd-Carpenter; Rev. J. E. M. R. Gladstone.
 Temple Church—11, Canon Ainger; 3, Rev. S. A. Alexander.
 St. Mary-at-Hill, Monument—9 and 6.30, "The King's Prizeman," electrophotos; 6, Band.
 St. Bride's, Fleet Street—11, Rev. G. E. Mackie; 7, Rev. E. C Hawkins.
 St. Nicholas Cole-Abbey, Queen Victoria Street—11.15 and 7, Rev. C. Napier Kelly.
 Lambeth Palace Church Brotherhood—3.30 (men only), the Archbishop of Canterbury.
 The City Temple—11 and 7, Dr. Parker.
 Brixton Independent Church—11 and 6.45, Rev. Charles Clark, Bristol.
 Metropolitan Tabernacle, Newington—11 and 6.30, Pastor Thos. Spurgeon.
 Wesley's Chapel, City Road—11 and 6.30, Rev. T. F. Hulme.
 St. James's Hall, Piccadilly—11, Rev. Mark Guy Pearse; 6.30, Orchestral Band; 7, Mr. J. Bamford Slack.
 Westbourne Park Chapel—11 and 7, Dr. Clifford.
 Little Portland Street Unitarian Chapel—11.15 and 7, Rev. W. Wilson.
 West London Ethical Society, Kensington Town Hall, High Street—11, Mr. G. Spiller, "Self-Consecration."
 South Place Ethical Society, South Place, Finsbury, E.C.—11.15, Mr. H. Burrows.
 London Tolstoyan Society, Hyde Park, 3, and 78 and 80, Edgware Road, W. (corner of Stourcliffe Street), 7, Mr. E. Ames, "War."
 Universal Brotherhood and Theosophical Society, Earlam Hall, Forest Gate, 7.
 Spiritualism—3, Wells Street, Stratford, 7, Mr. Walker. Battersea Spiritualist Church, 3.30, Battersea Park and Clapham Common; 7, Henley Street, Rev. Mr. Samson, South Africa; 36, Vicarage Road, Camberwell, 7, Mr. Adams. South London Spiritualist Mission, Queen's Hall, Queen's Road, Peckham, 7, "Spiritualism and the Bible;" 8, Public Circle. E.L.S.A., Forest Gate Centre, 19, Oakhurst Road, Mr. and Mrs. Barrell, clairvoyance.

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Temperance—Battersea United Temperance Council (near Christ Church), 8, Messrs. Lefever and Rutland. Central Temperance Association, Youen's Assembly Rooms, Lyme Grove, Mare Street, Hackney, 8, Mr. N. W. Smee. St. John's Temperance Society, 41, Exmouth Street, Clerkenwell, 8.15, Mr. Tatchell. London Temperance Association and Open-Air Mission, Kingsland Green, 11, Messrs. W. B. Whitaker, and J. H. Leadbeater; Tottenham, near Seven Sisters' Corner, 11, Messrs. Chisham and A. J. Young; 7, Messrs. A. J. Young, Voste, and Councillor Hazel; Golden Lane, E.C., 11.30, Messrs. C. Aslett and Simpson Edmonton Green, 11.30, Messrs. Croft and Knight; Victoria Park, 6, Messrs. Papendick and Marten; Clerkenwell Green, 6.30, Messrs. Watson, J. Leadbeater, and Bayne.

New Lansdowne L. and R. Club, London Fields, N.E.—Morning, New Lansdowne Military Band; Evening, Vaudeville Co. in *Hook and Eye*.

Brixton Discussion Forum, Raleigh College Hall—11.15, Dr. Barker Smith.

Newington Reform Club, S.E.—Morning, Dramatic and Humorous Recitals; Evening, Orchestral Band.

Bradlaugh Club, Newington Green Road, N.—8.30, A Social Gathering.

Considerers' Meetings, 278, Old Street, E.C.—8.30, Miss Irene M. Ashby.

S. D. F. (Social Democratic Federation) Lectures.—Battersea Park 11.30, Mary Gray, W. Culham; 6.30, C. F. Davies, W. Gray.—Walworth, East Lane, 11.30, J. Allen.—Clerkenwell Green, 11.30, H. Hewitt.—Newington Green, 7.30, W. J. Reeves.—Finsbury Park, 6.30, A. W. Arnold.—Harrow Road, 7.30, T. Moore.—Becton Road, 11.30, J. Lane.—Caledonian Road, Market Street, 11.30, W. Cluse, G. Hewitt.—Brixton, Ardville Road, 7, H. Dalchow.—Hoxton Church, 11.30, F. Newell.—Jolly Butchers' Hill, 11.30, W. Grafton.—Walham Green, North End Road, 7.30, J. Andrews.—Peckham Rye, meetings at 11, 3, and 6.30, H. Quelch, J. Macdonald, M. Judge, C. Terry, George Hewitt, &c., "Social Democracy and War."—Stratford Grove, 7.30, Alderman Knee.—Walthamstow, Leutha Road, 7, R. Rossetti.

I. L. P. (Independent Labour Party) Lecture.—Clapham, Morris Hall, 8.15, W. Sanders, "Social Democracy in Germany."

Anarchist Lectures.—Finsbury Park, 4.30, E. Leggatt, "The Capitalists' War in South Africa and in England."—Stratford Grove, 11.30, E. Leggatt, "The Right of Free Speech."

Trade Unions.—Gas Workers, Sneinton, Market Place, 11, John Thorneloe, W. Thorne, P. Curran, &c.; Ilford Broadway, 11.30, A. Hayday.—Builders' Labourers, Watford Market Place, 7, J. Hilsden, C. Ince; Croydon, Duppas Hill, 5, W. Stevenson (chair), Alderman Dew, W. C. Steadman, L.C.C., Councillor Hennessey, F. Kennedy, D. Haggerty.—Carmen, Hoxton Church, 11.30, S. March, W. Godfrey.—Stepney Labour League, Horseferry Branch Road, 11.30, T. E. Williams, &c.—Brixton Trades Council, Brockwell Park, 11.30, M. Walsh.—Farriers, Prince of Wales, Harrow Road, 11, G. W. Baker, G. Holleyman, W. J. Hillyer, W. H. Cooper, J. J. McSheedy, W. Stone, A. Sumner.—Croydon Labour League, Red Deer, S. Croydon, 7.30, Councillor Jas. Chapman.

Shop Assistants.—Demonstration in Hyde Park, 3, Messrs. J. H. Yoxall, M.P., M. Flavin, M.P., "Death to the Living-in System."

N. S. S. (National Secular Society) Lectures.—Stratford Grove, 7, S. E. Easton, "Can Man by Searching find out God?"—Camberwell, Station Road, 11.30, R. P. Edwards.—Peckham Rye, 3.15, J. W. Cox.—Kingsland Road, 11.30, S. E. Easton, "The Scheme of Christianity."—Battersea Park Gates, 11.30, A. B. Moss, "Wandering Jews."—Edmonton, Angel Road, 7,

F. Davies, "Creed and Conduct."—Finsbury Park, 3.30, F. Davies, "Thomas Paine."—Hammersmith Broadway, 7.30, R. P. Edwards, "Is the Bible Inspired?"—Marble Arch, 11.30, W. Heaford, "The Christian System;" 3.30, C. Cohen, "Follow Jesus;" 7. W. J. Ramsey.—Mile End Waste, 11.30, C. Cohen, "This World and the Next;" 7.15, A. B. Moss, "The Bible as a Guide."—Victoria Park, 3.15, W. Heaford, "Salvation."—Clerkenwell Green, 11.30, F. A. Davies, "Christianity and Common Sense."—Brockwell Park, 3.15, R. P. Edwards; 6.30, J. W. Cox.

National Sunday League Bands play in Regent's, Greenwich, Battersea, Brockwell, Southwark, and Victoria Parks, and Parliament Fields, 5.30 to 8.30 p.m.

L. C. C. (London County Council) Bands play 5.30 to 8.30 p.m. in Bishop's Park (Fulham), Bostall Woods, Clapham Common, Finsbury Park, Island Gardens (Iale of Dogs), Kennington Park, Lincoln's Inn Fields, Maryon Park (Charlton), Peckham Rye (6.30. to 9 p.m.); Ravenscourt Park, Royal Victoria Gardens (North Woolwich), South Mill Field (Hackney), Victoria Embankment Gardens (6 to 9 p.m.).

By order of Major-General Trotter the band of the 2nd Life Guards will play selections of music in Green Park this evening between 6 and 8. The Grenadiers band will play in Hyde Park.

Museums and Picture Galleries, open free—Alexandra Palace and Park, open from 11 a.m. to 7 p.m. (Organ Recital, 4 p.m., Band, 5 p.m.); Kensington Palace, 2 to 6 p.m.; National Gallery, 2.30 to 5.30 p.m.; National Portrait Gallery, 2.30 to 5.30 p.m.; "Tate" Gallery (National Gallery of British Art), 2.30 to 5.30 p.m.; Hertford House (Wallace Collection), Manchester Square, 2.30 to 5.30 p.m.; British Museum, Bloomsbury, W.C., 2 to 6 p.m.; Natural History Museum, Cromwell Road, South Kensington, 2 to 6 p.m.; South Kensington Museum, including the Indian and Patent Museums, 2 to 6 p.m.; Bethnal Green Museum, 2 to 6 p.m.; Museum of Practical Geology, Jermyn Street, W., 2 to 6 p.m.; Painted Hall, Greenwich Hospital, S.E., 2 to 4 p.m.; Loan Exhibition of Spanish Art at the Guildhall Art Galleries, 3 to 6 p.m.; Horniman Museum, Forest Hill, S.E., 2 to 9 p.m.

National Sunday League—Excursions to Southend, 2s, from Liverpool Street, 8.30 and 9.45 a.m. To Guildford, Godalming, Witley, Liphook, and Petersfield, 2s 6d, from Waterloo, 9.50 a.m. To Nottingham and Loughborough, 4s 3d; Leicester, Lutterworth, and Rugby, 3s 9d; Hinton, Woodford, Brackley, and Finmere, 3s 3d, by G.C.R. from Marylebone, 11.30 a.m. To Hastings, 3s 6d; Tunbridge Wells and Tonbridge, 3s 6d, from Charing Cross, 12; London Bridge, 12.5; New Cross, 12.10. To Arundel and Littlehampton, 2s 6d, from Victoria, 12; Clapham Junction, 12.5. To Lewes, Newhaven, and Seaford, 2s 6d, from London Bridge, 12.30; New Cross, 12.35; Croydon, 12.50. To Brighton, 2s 6d, from London Bridge, 12.45; New Cross, 12.50. To Epsom, Leatherhead, 1s 6d; Box Hill and Dorking, 1s 9d, from London Bridge and Victoria, 2 p.m., calling New Cross, Norwood, Battersea Park, Clapham Junction, Balham.

Great Western—Day trip to Purton and Minety.

Palace Steamers—Excursions to Margate, &c.

Belle Steamers—Excursions to Southend, &c.

APPENDIX

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APPENDIX

Special Enumeration of the Population (1891) by Families and Social Condition.

Arranged in Groups corresponding to the Summary Tables in earlier volumes.

TABLE I. Showing SEX, BIRTHPLACE, and INDUSTRIAL STATUS OF HEADS OF FAMILIES.

Reference to Descriptive Chapter.	Registration District or Sub-District.	HEADS OF FAMILIES.							TOTAL HEADS OF FAMILIES.
		SEX.		BIRTHPLACE.		INDUSTRIAL STATUS.			
		Male.	Female.	In London.	Out of London.	Employer.	Employed.	Neither.	
Vol. I. Ch. 1.	Poplar	10,093	2,019	5,672	6,440	723	9,273	2,116	12,112
	Bromley	12,486	2,291	7,753	6,974	599	11,675	2,453	14,727
	Bow	7,112	1,338	5,198	3,252	590	6,190	1,670	8,460
	Limehouse	5,980	1,087	4,864	2,653	439	5,336	1,242	7,017
	Bethnal Green East... ..	7,486	1,581	6,791	2,276	788	6,567	1,717	9,067
	Mile End Old Town	19,825	4,645	14,770	9,700	1,844	17,784	4,892	24,470
	TOTALS ...	62,882	12,961	44,548	31,295	4,978	56,775	14,090	75,843
Vol. I. Ch. 2.	Hackney	16,332	3,942	11,844	8,430	1,998	13,457	4,819	20,274
	South Hackney	7,359	1,517	5,745	3,131	959	5,875	2,042	8,876
	West Hackney	7,471	1,886	5,328	4,029	1,197	5,990	2,170	9,857
	Stamford Hill	2,773	595	1,640	1,728	637	1,908	828	3,868
		TOTALS ...	33,935	7,940	24,557	17,318	4,791	27,225	9,859
Vol. I. Ch. 3.	Upper Holloway	15,320	3,690	9,030	9,980	2,069	12,166	4,775	19,010
	Highbury	10,189	2,805	6,638	6,356	1,738	7,764	3,492	12,994
	South-East Islington	12,294	3,299	9,326	6,267	1,449	10,886	3,258	15,598
	South-West Islington	19,815	4,381	12,618	11,578	1,722	17,767	4,717	24,196
	Stoke Newington	5,218	1,864	3,480	3,147	874	3,940	1,763	6,577
		TOTALS ...	62,831	15,539	41,042	37,328	7,852	52,513	13,005
Vol. I. Ch. 4.	Somers Town	6,446	1,638	4,601	3,478	557	5,868	1,654	8,079
	Camden Town	2,911	659	1,796	1,774	284	2,595	691	3,570
	Regent's Park	7,243	2,084	4,234	5,093	905	6,187	2,235	9,327
	Kentish Town	17,907	4,058	10,187	11,828	1,824	15,221	4,920	21,965
	Hampstead	10,096	2,821	4,971	7,946	2,721	6,474	3,722	12,917
	St. John, Marylebone	5,693	1,864	3,761	3,796	1,087	4,313	2,207	7,557
	Christ Church, ,,	6,159	1,985	4,201	3,943	830	5,880	1,934	8,144
	TOTALS ...	56,455	15,104	33,701	37,858	8,158	46,038	17,363	71,559

APPENDIX

Reference to Descriptive Chapter.	Registration District or Sub-District.	HEADS OF FAMILIES.							TOTAL HEADS OF FAMILIES.
		SEX.		BIRTHPLACE.		INDUSTRIAL STATUS.			
		Male.	Female.	In London.	Out of London.	Employer.	Employed.	Neither.	
Vol. II. Ch. 1.	Spitalfields	3,410	670	1,737	2,343	480	2,673	927	4,080
	Mile End New Town	2,856	463	1,046	2,273	355	2,255	709	3,319
	Whitechapel Church	3,238	543	1,418	2,363	513	2,448	820	3,781
	Goodman's Fields and Aldgate	2,257	553	1,171	1,639	327	1,950	533	2,810
	St. George, North	7,158	1,589	4,399	4,348	665	6,559	1,523	8,747
	St. John	1,287	270	918	639	28	1,301	228	1,557
	Shadwell	1,810	421	1,341	890	179	1,722	330	2,231
	Ratcliff	2,586	582	1,910	1,258	237	2,311	620	3,168
TOTALS	24,602	5,091	13,940	15,753	2,784	21,219	5,690	29,693	
Vol. II. Ch. 2.	Bethnal Green, North	9,668	1,803	9,013	2,458	894	8,052	2,525	11,471
	Bethnal Green, South	6,231	1,275	5,518	1,988	526	5,544	1,436	7,506
	Haggerston	8,506	1,780	7,402	2,884	781	7,572	1,933	10,286
TOTALS	24,405	4,858	21,933	7,330	2,201	21,168	5,894	29,263	
Vol. II. Ch. 3.	South Shoreditch	3,628	785	2,651	1,762	562	3,033	818	4,413
	Hoxton New Town	5,565	1,334	4,634	2,265	490	5,266	1,153	6,899
	Hoxton Old Town	5,618	1,419	4,973	2,064	532	5,281	1,234	7,037
	St. James, Clerkenwell	3,183	777	2,460	1,500	327	2,959	674	3,960
	Amwell	3,435	939	2,525	1,849	309	3,202	863	4,374
	Pentonville	3,161	637	2,177	1,621	236	2,846	716	3,798
	Goswell Street	3,228	822	2,590	1,460	437	2,792	831	4,050
	City Road	5,477	1,390	4,709	2,158	510	5,200	1,157	6,867
Finsbury	2,226	661	1,859	1,028	229	2,090	568	2,887	
TOTALS	35,521	8,764	28,578	15,707	3,622	32,649	8,014	44,285	
Vol. II. Ch. 4.	Gray's Inn Lane	5,586	1,671	3,612	3,645	593	5,046	1,618	7,257
	Tottenham Court	4,698	1,508	2,995	3,211	750	4,132	1,324	6,206
	All Souls	4,664	1,858	2,663	3,859	737	4,393	1,492	6,522
	Cavendish Square	1,737	710	877	1,570	453	1,304	690	2,447
	St. James, Westminster	4,608	1,143	2,086	3,665	889	3,866	996	5,751
	St. Anne, Soho	2,463	533	1,223	1,767	378	2,144	473	2,995
	St. Martin's-in-the-Fields	2,198	667	1,381	1,484	397	1,910	558	2,865
	Strand, St. George Bloomsbury and St. Giles	8,951	2,665	6,008	5,608	1,559	7,427	2,630	11,616
	St. George Martyr	3,465	1,001	2,362	2,194	492	3,029	1,035	4,556
	St. Andrew Eastern and Saffron Hill	2,566	697	1,707	1,556	262	2,364	637	3,268
TOTALS	40,935	12,543	24,919	28,559	6,510	35,515	11,453	53,478	

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Reference to Descriptive Chapter	Registration District or Sub-District.	HEADS OF FAMILIES.							TOTAL HEADS OF FAMILIES.
		SEX.		BIRTHPLACE.		INDUSTRIAL STATUS.			
		Male.	Female.	In London.	Out of London.	Employer.	Employed.	Neither.	
Vol. III. Pt. I.	City of London ...	5,556	2,294	3,868	3,982	982	5,372	1,496	7,850
Vol. III. Pt. II. Ch. I.	St. John, Westminster	6,821	1,955	4,308	4,468	510	6,810	1,956	8,776
	St. Margaret, ..	3,123	1,211	1,499	2,835	518	2,690	1,181	4,334
	TOTALS ...	9,944	3,166	5,807	7,303	1,023	9,000	3,087	13,110
Vol. III. Pt. II. Ch. 2.	St. Mary, Paddington	14,820	5,181	7,784	12,217	1,983	12,269	5,749	20,001
	St. John, ..	4,494	2,185	2,188	4,541	1,858	3,265	2,056	6,679
	St. Mary, Marylebone	3,893	1,729	1,959	3,163	599	3,229	1,854	5,122
	Rectory ...	2,840	1,256	1,787	2,359	644	2,423	1,029	4,096
	Mayfair ...	2,724	1,187	1,168	2,698	781	2,177	903	3,861
	Belgrave ...	9,865	3,780	4,449	8,646	1,241	8,479	3,875	13,095
	Chelsea, South ...	5,541	1,865	3,356	4,050	605	4,896	1,905	7,406
	Chelsea, North ...	6,993	2,687	3,960	5,720	933	6,142	2,605	9,680
	Brompton ...	8,361	2,975	2,699	6,687	1,717	4,532	3,087	9,336
	TOTALS ...	56,531	22,745	29,245	50,031	9,801	47,412	22,063	79,276
Vol. III. Pt. II. Ch. 3.	{ Kensington Town ...	18,798	6,918	9,967	15,744	3,547	14,466	7,698	25,711
	{ Chelsea Detached...	3,956	778	1,832	2,997	815	3,677	737	4,729
Vol. III. Pt. II. Ch. 4.	{ Hammersmith ...	16,622	4,608	8,864	12,366	2,196	13,106	5,928	21,230
	{ Fulham ...	16,772	3,754	8,284	12,242	1,598	14,215	4,713	20,526
	TOTALS ...	56,148	16,048	28,947	43,249	7,656	45,464	19,076	72,196
Vol. IV. Ch. I.	Christ Church ...	2,478	658	1,771	1,865	208	2,384	544	3,186
	St. Saviour ...	2,499	575	1,755	1,319	233	2,412	429	3,074
	Borough Road ...	2,981	685	2,213	1,853	214	2,772	580	3,566
	Waterloo Road ...	6,170	1,288	3,875	3,583	468	5,779	1,211	7,458
	Lambeth Church, 1st	3,581	792	2,295	2,028	246	3,815	762	4,323
	Lambeth Church, 2nd	7,138	1,526	5,105	3,559	446	6,644	1,574	8,664
	TOTALS ...	24,747	5,474	17,014	13,207	1,815	23,306	5,100	30,221
Vol. IV. Ch. 2.	Kent Road ...	4,188	781	3,168	1,751	361	3,660	898	4,919
	London Road ...	4,180	1,055	2,951	2,234	285	3,867	1,033	5,185
	Trinity, Newington ...	5,104	981	3,805	2,780	448	4,570	1,067	6,085
	St. Peter, Walworth	11,417	2,487	8,799	5,105	784	10,178	2,942	18,904
	St. Mary, Newington	5,667	1,287	3,790	3,164	487	6,177	1,340	6,954
	TOTALS ...	30,456	6,591	22,013	15,034	2,315	27,452	7,280	37,047

APPENDIX

Reference to Descriptive Chapter.	Registration District or Sub-District.	HEADS OF FAMILIES.							TOTAL HEADS OF FAMILIES.
		SEX.		BIRTHPLACE.		INDUSTRIAL STATUS.			
		Male.	Female.	In London.	Out of London.	Employer.	Employed.	Neither.	
Vol. IV. Ch. 3.	St. Olave	2,081	471	1,824	1,228	125	2,079	848	2,552
	Leather Market ...	2,723	555	2,025	1,253	227	2,526	525	3,278
	St. Mary Magdalene	2,916	547	2,026	1,487	197	2,778	488	3,463
	St. James, Bermondsey	10,196	2,076	7,896	4,876	598	9,735	1,944	12,272
	TOTALS ...	17,916	3,649	12,771	8,794	1,142	17,118	3,305	21,565
Vol. IV. Ch. 4.	Rotherhithe	6,954	1,268	4,995	3,227	502	6,301	1,419	8,222
Vol. V. Pt. I. Ch. 1.	Deptford	19,480	3,739	11,787	11,432	1,793	16,725	4,701	23,219
Vol. V. Pt. I. Ch. 2.	East Greenwich ...	5,887	1,166	3,002	4,001	551	4,918	1,534	7,003
	West Greenwich ...	4,055	1,066	2,769	2,352	433	3,864	1,324	5,121
	TOTALS ...	9,892	2,232	5,771	6,353	984	8,282	2,858	12,124
Vol. V. Pt. I. Ch. 3.	Charlton	2,135	448	704	1,879	254	1,709	620	2,563
	Woolwich Dockyard	3,012	685	1,862	2,285	186	2,718	743	3,647
	Woolwich Arsenal ...	5,583	622	1,493	2,707	368	3,089	748	4,205
	Plumstead, East ...	6,990	716	2,994	4,712	263	6,393	1,060	7,706
	Plumstead, West ...	3,197	589	1,833	2,408	196	2,713	827	3,736
	TOTALS ..	18,917	2,960	7,891	13,986	1,267	16,622	3,988	21,877
Vol. V. Pt. II. Ch. 1. Ch. 2. Ch. 3.	{ Battersea, East ...	12,798	2,044	6,018	8,819	684	11,810	2,393	14,837
	{ Battersea, West ...	15,300	2,823	7,706	10,318	1,487	12,844	3,692	18,023
	Clapham	7,405	1,862	3,988	5,387	1,186	5,751	2,320	9,267
	{ Putney	2,851	752	1,459	2,144	624	1,984	995	3,603
	{ Wandsworth	7,600	1,383	3,702	5,371	904	6,189	1,980	9,073
	TOTALS ...	45,939	8,864	22,764	32,039	4,845	38,578	11,380	54,803
Vol. VI. Chs. 1-3.	Kennington, 1st ...	9,873	2,066	5,451	6,488	907	8,556	2,476	11,939
	Kennington, 2nd ...	7,148	2,166	4,723	4,591	932	5,677	2,705	9,314
	Brixton	12,845	3,562	7,014	9,393	1,933	9,875	4,599	16,407
	St. George, Cam-berwell ...	11,865	2,171	8,181	5,355	770	10,267	2,499	13,536
	Camberwell	13,663	3,162	8,383	8,437	1,761	10,732	4,332	16,825
Peckham	14,762	3,260	9,201	8,821	1,489	12,092	4,441	18,022	
	TOTALS ...	69,656	16,397	42,953	43,085	7,792	57,199	21,052	86,043

SPECIAL ENUMERATION OF POPULATION

Reference to Descriptive Chapter.	Registration District or Sub-District.	HEADS OF FAMILIES.							TOTAL HEADS OF FAMILIES.
		SEX.		BIRTHPLACE.		INDUSTRIAL STATUS.			
		Male.	Female.	In London.	Out of London.	Employer.	Employed.	Neither.	
Vol. VI. Ch. 4.	Dulwich	910	259	407	762	269	521	879	1,169
	Streatham	7,718	1,865	3,787	5,836	1,661	5,421	2,491	9,578
	Norwood	4,060	1,149	1,848	3,361	766	2,865	1,578	5,209
	TOTALS	12,688	3,263	5,992	9,959	2,696	8,807	4,448	15,951
Vol. VI. Ch. 5.	Sydenham	5,474	1,874	2,478	4,875	1,175	3,844	1,829	6,848
	Lewisham	5,279	1,185	2,926	3,538	841	3,878	1,745	6,464
	Eltham	910	169	240	839	223	815	241	1,079
	Lee	3,892	1,118	1,678	2,827	868	2,210	1,427	4,505
	TOTALS	15,055	3,841	7,317	11,579	3,107	10,547	5,242	18,896

Notes.—There is some discrepancy (due to transpositions) between the totals of the figures given in this Table and those published in the earlier series of volumes. Greatest under the sub-heads of 'Employed' and 'Neither,' it is nowhere large enough to affect at all materially the proportions under any head.

TABLE II. Total population (1891) showing HEADS OF FAMILIES, others OCCUPIED, UNOCCUPIED, and SERVANTS in families, together with the AVERAGE NUMBER of each class PER FAMILY :—

Reference to Descriptive Chapter.	Registration District or Sub-District.	HEADS OF FAMILIES.		OTHERS OCCUPIED.		UNOCCUPIED.		SERVANTS IN FAMILIES.		TOTAL FAMILY POPULATION.	AVERAGE PER-SONS IN FAMILY.	INMATES OF INSTITUTIONS WITH THEIR SERVANTS.	TOTAL POPULATION.
		Heads of Families.	PER FAMILY.	Others Occupied.	PER FAMILY.	Unoccupied.	PER FAMILY.	Servants in Families.	PER FAMILY.				
Vol. I. Ch. 1.	Poplar	12,112	1·0	10,420	·86	30,833	2·55	602	·05	58,967	4·46	2,416	56,883
	Bromley	14,727	1·0	12,814	·87	39,856	2·71	504	·03	67,901	4·61	2,099	70,000
	Bow	8,450	1·0	8,987	1·05	21,732	2·57	553	·07	39,602	4·69	763	40,865
	Limehouse	7,017	1·0	6,693	·96	17,396	2·48	329	·04	31,435	4·48	767	32,202
	Bethnal Green, E.	9,067	1·0	10,042	1·10	21,869	2·41	460	·05	41,438	4·56	2,685	44,123
	MileEndOld Town	24,470	1·0	23,432	·95	55,479	2·2	1,430	·05	104,811	4·20	2,781	107,592
	TOTALS	75,843	1·0	72,263	·95	187,165	2·47	3,878	·05	339,154	4·47	11,511	350,665
Vol. I. Ch. 2.	Hackney	20,274	1·0	21,009	1·04	48,260	2·88	2,895	·14	92,434	4·56	4,052	96,486
	South Hackney	8,876	1·0	9,432	1·06	21,900	2·46	970	·11	41,088	4·63	671	41,759
	West Hackney	9,357	1·0	9,785	1·05	21,521	2·29	1,556	·18	42,819	4·52	288	42,602
	Stamford Hill	8,868	1·0	8,282	·98	8,841	2·62	2,057	·61	17,548	5·21	211	17,759
	TOTALS	41,875	1·0	43,508	1·04	100,428	2·40	7,578	·18	193,389	4·62	5,217	198,606

Reference to Descriptive Chapter.	Registration District or Sub-District.	Heads of Families.	PER FAMILY.	Others Occupied.	PER FAMILY.	Unoccupied.	PER FAMILY.	Servants in Families.	PER FAMILY.	Total Family Population.	AVERAGE PER-SONS IN FAMILY.	Inmates of Institutions with their Servants.	TOTAL POPULATION.
Vol. I. Ch. 3.	Upper Holloway...	19,010	1·0	17,740	·98	44,668	2·85	8,846	·20	85,259	4·48	4,976	90,235
	Highbury...	12,994	1·0	13,882	1·08	28,565	2·19	3,712	·29	58,653	4·51	540	59,193
	S.-East Islington	15,593	1·0	15,115	·96	31,752	2·04	1,562	·10	64,022	4·10	136	64,158
	S.-West Islington	24,196	1·0	23,673	·98	53,519	2·21	2,032	·08	108,420	4·27	2,137	105,557
	Stoke Newington	6,577	1·0	6,350	·96	15,376	2·34	2,203	·33	30,506	4·63	450	30,956
	TOTALS ...	78,370	1·0	76,260	·97	173,875	2·21	13,355	·17	341,860	4·35	8,219	350,079
Vol. I. Ch. 4.	Somers Town ...	8,079	1·0	7,326	·90	16,801	2·02	400	·05	32,106	3·97	723	32,829
	Camden Town ...	8,570	1·0	2,875	·81	6,925	1·94	26	·02	15,456	3·77	1,968	15,419
	Regent's Park ...	9,327	1·0	7,746	·83	16,622	1·78	1,878	·20	35,568	3·81	1,022	36,590
	Kentish Town ...	21,965	1·0	20,209	·92	48,769	2·22	2,938	·13	93,881	4·27	1,884	95,765
	Hampstead ...	12,917	1·0	12,195	·94	29,720	2·30	10,656	·83	65,488	5·07	2,928	68,416
	St. John, M'lebone	7,557	1·0	6,296	·83	14,844	1·90	3,188	·42	31,883	4·15	718	32,101
	Christ Church, ..	8,144	1·0	6,572	·81	15,290	1·88	1,819	·22	31,825	3·91	1,502	33,327
	TOTALS ...	71,559	1·0	63,219	·88	147,971	2·07	20,953	·29	303,707	4·24	10,740	314,447
Vol. II. Ch. 1.	Spitalfields ...	4,080	1·0	4,765	1·17	10,480	2·55	272	·07	19,547	4·79	2,909	22,456
	Mile End New Twn.	3,319	1·0	3,912	1·18	8,781	2·63	96	·03	16,058	4·84	1,850	17,908
	Whitechapel Ch. ...	3,781	1·0	4,890	1·29	9,018	2·38	368	·10	18,052	4·77	2,246	20,298
	Goodman's Fields	2,810	1·0	2,882	1·02	6,126	2·18	279	·10	12,097	4·30	1,703	13,800
	St. George's, North	8,747	1·0	8,619	·99	19,537	2·23	282	·03	37,185	4·25	553	37,738
	St. John ...	1,557	1·0	1,362	·87	3,888	2·50	81	·02	6,838	4·39	1,219	8,057
	Shadwell ...	2,231	1·0	1,978	·89	5,520	2·47	113	·05	9,847	4·41	399	10,246
	Ratcliff ...	3,168	1·0	2,962	·94	7,038	2·22	171	·05	13,339	4·21	1,589	14,928
	TOTALS ...	29,693	1·0	31,370	1·06	70,283	2·37	1,617	·05	132,963	4·48	12,468	145,431
Vol. II. Ch. 2.	Bethn'l Gr'n, North	11,471	1·0	12,478	1·09	26,858	2·34	230	·02	51,037	4·45	483	51,520
	Bethn'l Gr'n, South	7,506	1·0	7,982	1·06	17,905	2·39	165	·02	33,458	4·46	31	33,489
	Haggerston ...	10,286	1·0	10,845	1·05	23,467	2·28	290	·03	44,888	4·36	1,356	46,244
	TOTALS ...	29,263	1·0	31,305	1·07	68,130	2·33	685	·02	129,383	4·42	1,870	131,253
Vol. II. Ch. 3.	South Shoreditch.	4,418	1·0	5,313	1·20	9,291	2·11	271	·06	19,288	4·37	810	20,098
	Hoxton New Town	6,899	1·0	7,152	1·04	13,787	2·00	211	·03	29,049	4·07	1,264	29,313
	Hoxton Old Town	7,037	1·0	6,666	·95	14,311	2·03	172	·02	28,186	4·00	168	28,354
	St. James, Clerken-	3,960	1·0	4,357	1·10	8,114	2·05	135	·03	16,566	4·18	237	16,803
	Amwell ... [well	4,874	1·0	4,117	·84	7,972	1·82	245	·06	16,708	3·82	175	16,883
	Pentonville ...	3,798	1·0	3,934	1·04	8,989	2·36	178	·04	16,899	4·44	256	17,155
	Goswell Street ...	4,050	1·0	3,580	·88	7,375	1·82	260	·06	15,265	3·76	110	15,375
	City Road ...	6,867	1·0	7,184	1·05	14,204	2·07	229	·03	28,484	4·15	693	29,177
	Finsbury ...	2,887	1·0	3,040	1·05	6,072	2·10	271	·09	13,270	4·24	993	13,263
	TOTALS ...	44,285	1·0	45,343	1·02	90,115	2·04	1,972	·04	181,715	4·10	4,706	186,421

SPECIAL ENUMERATION OF POPULATION

Reference to Descriptive Chapter.	Registration District or Sub-District.	Heads of Families.	PER FAMILY.	Others Occupied.	PER FAMILY.	Unoccupied.	PER FAMILY.	Servants in Families.	PER FAMILY.	Total Family Population.	AVERAGE PER-SONS IN FAMILY.	Inmates of Institutions with their Servants.	TOTAL POPULATION.
Vol. II. Ch. 4.	Gray's Inn Lane...	7,257	1·0	6,335	·87	12,028	1·66	717	·10	26,337	3·63	1,118	27,455
	Tottenham Court...	6,206	1·0	5,864	·94	10,466	·69	1,114	·18	28,650	3·81	2,671	26,321
	All Souls ...	6,522	1·0	5,934	·91	9,304	1·43	1,125	·17	22,885	3·51	1,608	24,493
	Cavendish Square	2,447	1·0	2,872	1·09	8,844	1·57	2,754	1·12	11,717	4·78	1,503	13,220
	St. James, Westminster ...	5,751	1·0	6,901	1·20	8,249	1·48	1,642	·29	22,543	3·92	2,452	24,995
	St. Anne, Soho ...	2,995	1·0	3,180	1·04	5,151	1·72	818	·11	11,594	3·87	723	12,317
	St. Martin's-in-the-Fields ...	2,865	1·0	2,797	·98	4,620	1·61	779	·27	11,061	3·86	3,555	14,616
	Strand, S. George Bloomsbury & St. Giles ...	11,616	1·0	12,594	1·08	19,991	1·72	2,731	·24	46,932	4·04	5,750	52,682
	St. George Martyr St. Andrew Eastern and Saffron Hill...	4,556	1·0	4,188	·92	7,358	1·61	870	·08	16,472	3·61	1,449	17,921
		8,263	1·0	8,645	1·12	6,726	2·06	174	·05	13,808	4·23	1,535	15,343
	TOTALS ...	53,478	1·0	54,060	1·01	87,737	1·64	11,724	·22	206,999	3·87	22,364	229,363
Vol. III. Pt. I.	City of London ...	7,850	1·0	9,180	1·17	12,616	1·61	1,633	·21	31,279	3·99	7,041	38,320
Vol. III. Pt. II. Ch. I.	S. John, Westm' str.	8,776	1·0	6,951	·79	16,075	1·83	514	·06	32,816	3·68	1,790	34,106
	S. Margaret, ..	4,334	1·0	3,484	·80	6,934	1·60	3,633	·84	18,385	4·24	3,283	21,668
	TOTALS ...	13,110	1·0	10,435	·80	23,009	1·75	4,147	·32	50,701	3·87	5,073	55,774
Vol. III. Pt. II. Ch. 2.	St. Mary, Padd'ton	20,001	1·0	16,467	·82	39,441	1·97	6,188	·31	82,097	4·10	2,062	84,159
	St. John, Padd'ton	6,679	1·0	6,003	·90	10,970	1·64	9,053	1·36	32,705	4·90	982	33,687
	St. Mary, Mary-lebone ...	5,122	1·0	3,718	·73	7,517	1·47	2,061	·40	18,418	3·60	821	19,239
	Rectory ...	4,096	1·0	4,732	1·15	6,760	1·65	1,805	·44	17,893	4·24	2,631	20,024
	Mayfair ...	3,861	1·0	4,567	1·18	5,280	1·37	6,401	1·66	20,109	5·21	3,624	23,733
	Belgrave ...	13,095	1·0	10,332	·79	21,714	1·66	7,971	·61	53,112	4·06	1,519	54,631
	Chelsea, South ...	7,406	1·0	5,848	·79	14,430	1·95	1,596	·21	29,280	3·95	3,549	32,829
	Chelsea, North ..	9,680	1·0	7,959	·82	17,482	1·81	4,170	·43	39,291	4·06	2,346	41,637
	Brompton ...	9,336	1·0	7,474	·80	16,285	1·74	18,150	1·41	46,245	4·95	1,312	47,557
	TOTALS ...	79,276	1·0	67,100	·85	139,879	1·76	52,395	·66	338,650	4·27	18,846	357,496
Vol. III. Pt. II. Ch. 2.	Kensington Town	25,711	1·0	22,293	·87	51,536	2·01	14,472	·56	114,012	4·44	4,739	118,751
	Chelsea Detached	4,729	1·0	4,595	·97	12,145	2·57	87	·02	21,556	4·56	231	21,787
	Pt. Hammersmith ...	21,230	1·0	20,236	·95	43,480	2·28	4,589	·22	94,535	4·45	2,704	97,239
	Fulham ...	20,526	1·0	16,228	·79	49,827	2·42	3,891	·17	89,972	4·38	1,667	91,639
	TOTALS ...	72,196	1·0	63,352	·88	161,988	2·24	22,539	·31	320,075	4·43	9,341	329,416

Reference to Descriptive Chapter.	Registration District or Sub-District.	Heads of Families.	PER FAMILY.	Others Occupied.	PER FAMILY.	Unoccupied.	PER FAMILY.	Servants in Families.	PER FAMILY.	Total Family Population.	AVERAGE PER-SONS IN FAMILY.	Inmates of Institutions with their Servants.	TOTAL POPULATION.
Vol. IV. Ch. 1.	Christ Church ...	3,186	1·0	2,696	·85	5,672	1·81	143	·05	11,647	3·71	1,617	13,264
	St. Saviour ...	3,074	1·0	2,988	·97	6,946	2·26	176	·06	13,184	4·29	729	13,913
	Borough Road ...	3,566	1·0	3,406	·95	8,055	2·26	92	·03	15,119	4·24	1,505	16,624
	Waterloo Road ...	7,458	1·0	5,793	·78	14,584	1·94	292	·04	28,077	3·76	598	28,675
	Lambeth Ch., 1st	4,323	1·0	3,657	·85	9,166	2·12	169	·04	17,815	4·01	760	18,075
	Lambeth Ch., 2nd	8,664	1·0	8,014	·92	20,165	2·33	213	·02	37,056	4·28	2,041	39,097
	TOTALS ...	30,221	1·0	26,554	·88	64,538	2·13	1,085	·04	122,398	4·05	7,250	129,648
Vol. IV. Ch. 2.	Kent Road ...	4,919	1·0	4,855	·99	11,195	2·27	232	·05	21,901	4·31	666	21,867
	London Road ...	5,185	1·0	4,257	·82	10,260	1·98	206	·04	19,908	3·84	1,318	21,321
	Trinity, Newington	6,085	1·0	5,769	·95	13,488	2·21	262	·04	25,554	4·20	1,042	26,596
	S. Peter, Walworth	13,904	1·0	12,926	·93	32,362	2·33	515	·04	59,707	4·30	1,635	61,342
	S. Mary, Newington	6,954	1·0	5,692	·82	14,584	2·09	357	·05	27,537	3·96	329	27,866
	TOTALS ...	37,047	1·0	33,499	·90	81,789	2·21	1,572	·04	153,907	4·15	4,985	158,892
Vol. IV. Ch. 3.	St. Olave ...	2,552	1·0	2,528	·99	6,138	2·40	133	·05	11,851	4·44	1,372	12,723
	Leather Market ...	3,278	1·0	3,451	1·05	8,026	2·45	95	·03	14,850	4·53	102	14,952
	S. Mary Magdalene	3,463	1·0	3,368	·97	8,148	2·36	154	·04	15,133	4·37	527	15,660
	St. James, Bermondsey ...	12,272	1·0	11,557	·94	29,685	2·42	333	·03	53,847	4·39	223	54,070
		TOTALS ...	21,565	1·0	20,904	·97	51,997	2·41	715	·03	95,181	4·41	2,224
Vol. IV. Ch. 4.	Rotherhithe ...	8,222	1·0	7,571	·92	21,817	2·65	333	·04	37,943	4·61	1,312	39,255
Vol. V. Pt. I. Ch. I.	Deptford ...	23,219	1·0	20,506	·88	60,105	2·59	2,964	·13	106,794	4·60	1,379	108,173
Vol. V. Pt. I. Ch. 2.	East Greenwich ...	7,003	1·0	5,058	·72	18,304	2·61	1,512	·22	31,877	4·55	3,856	35,233
	West Greenwich ...	5,121	1·0	4,026	·79	11,760	2·29	670	·13	21,567	4·21	440	22,007
		TOTALS ...	12,124	1·0	9,084	·75	30,054	2·48	2,182	·18	53,444	4·41	3,796
Vol. V. Pt. I. Ch. 3.	Charlton ...	2,583	1·0	2,003	·78	6,562	2·54	1,329	·51	12,477	4·83	1,563	14,040
	Woolwich Docky'd	3,647	1·0	2,764	·76	8,791	2·41	206	·05	15,408	4·22	4,198	19,606
	Woolwich Arsenal	4,205	1·0	3,802	·91	9,733	2·33	479	·11	18,269	4·35	2,973	21,242
	Plumstead, East ...	7,706	1·0	5,688	·74	21,968	2·85	853	·05	35,715	4·64	852	36,567
	Plumstead, West	3,736	1·0	2,999	·80	8,578	2·29	489	·13	15,802	4·22	67	15,869
	TOTALS ...	21,877	1·0	17,256	·79	55,682	2·54	2,856	·13	97,671	4·46	9,653	107,324

SPECIAL ENUMERATION OF POPULATION

Reference to Descriptive Chapter.	Registration District or Sub-District.	Heads of Families.	PER FAMILY.	Others Occupied.	PER FAMILY.	Unoccupied.	PER FAMILY.	Servants in Families.	PER FAMILY.	Total Family Population.	AVERAGE PERSONS IN FAMILY.	Inmates of Institutions with their Servants.	TOTAL POPULATION.
VI.V.													
Pt. II													
Ch.1.	Battersea, East	14,887	1·0	12,887	·88	89,402	2·66	508	·03	67,134	4·52	110	67,244
	Battersea, West	18,023	1·0	15,391	·85	45,376	2·52	2,473	·14	81,268	4·61	2,051	83,314
Ch.2.	Clapham ...	9,267	1·0	8,556	·93	21,751	2·85	3,374	·36	48,048	4·64	650	48,698
Ch.	Putney ...	3,608	1·0	3,126	·87	8,279	2·80	2,020	·56	17,028	4·73	743	17,771
3.	Wandsworth ...	9,073	1·0	7,182	·79	24,045	2·65	2,356	·26	42,656	4·70	4,061	46,717
	TOTALS ...	54,803	1·0	46,742	·85	138,853	2·53	10,731	·20	251,129	4·58	7,615	258,744
Vol.	Kennington, 1st...	11,989	1·0	10,405	·87	25,949	2·17	1,298	·11	49,591	4·15	995	50,586
VI.	Kennington, 2nd...	9,314	1·0	8,357	·90	19,673	2·11	1,767	·19	39,111	4·20	597	39,708
	Brixton ...	16,407	1·0	14,810	·90	36,616	2·23	4,338	·27	72,171	4·40	1,234	73,405
Chs.	St. George, Cam-	13,586	1·0	13,544	1·00	35,502	2·62	560	·04	68,142	4·66	224	68,366
I-3.	berwell ...	16,825	1·0	15,702	·93	42,798	2·54	3,643	·22	78,968	4·69	2,718	81,686
	Peckham ...	18,023	1·0	17,084	·95	45,581	2·53	1,578	·09	82,265	4·57	1,218	83,483
	TOTALS ...	86,043	1·0	79,902	·93	206,119	2·40	13,184	·15	385,248	4·48	6,986	392,234
Vol.	Dulwich ...	1,169	1·0	1,108	·94	2,787	2·38	1,502	1·28	6,566	5·62	243	6,809
VI.	Streatham ...	9,573	1·0	8,365	·87	24,314	2·54	5,401	·57	47,653	4·98	1,108	48,761
Ch.4.	Norwood ...	5,209	1·0	4,551	·87	12,458	2·39	2,340	·45	24,558	4·71	1,099	25,657
	TOTALS ...	15,951	1·0	14,024	·88	39,559	2·48	9,243	·58	78,777	4·94	2,445	81,222
Vol.	Sydenham ...	6,848	1·0	6,374	·93	17,290	2·52	3,248	·47	33,760	4·93	402	34,162
VI.	Lewisham ...	6,464	1·0	5,408	·84	16,457	2·54	1,784	·28	30,113	4·66	337	30,450
Ch.5.	Eltham ...	1,079	1·0	1,025	·95	2,770	2·56	666	·62	5,540	5·13	142	5,682
	Lee ...	4,605	1·0	4,438	·98	10,435	2·32	3,181	·71	22,559	5·01	332	22,891
	TOTALS ...	18,996	1·0	17,245	·91	46,952	2·49	8,879	·47	91,972	4·87	2,363	94,335

Table III.—Classification of LONDON FAMILY POPULATION (1891) according to ROOMS OCCUPIED OR SERVANTS KEPT.

Reference to Descriptive Chapter.	Registration District or Sub-District.	Four or more persons to a room.	Three and under 4 persons to a room.	Two and under 3 persons to a room.	One and under 2 persons to a room.	Less than 1 person to a room.	Occupying more than 4 rooms.	Four or more persons to 1 servant.	Less than 4 persons to 1 servant, or 4-7 persons to 2 servants.	All others with 2 or more servants.	Servants in families.	TOTAL FAMILY POPULATION.
Vol. I.	Poplar ...	1,194	8,118	12,687	16,904	2,588	14,625	1,508	597	149	602	58,967
	Bromley ...	1,442	8,781	15,649	23,022	8,542	16,872	1,506	546	87	504	67,901
	Bow ...	890	1,992	7,584	10,865	1,727	13,801	1,480	650	110	558	39,602
	Limehouse	1,814	2,471	7,881	9,013	1,297	7,717	1,097	806	60	329	31,435
	Bethnal Green, E.	2,182	4,202	9,920	11,195	1,524	9,952	1,457	476	70	460	41,428
Ch. 1.	Mile End	5,044	8,184	24,322	30,206	4,150	25,688	4,193	1,413	231	1,430	104,811
	Old Town											
	TOTALS ...	12,066	23,698	78,943	101,205	14,828	88,605	11,236	3,988	707	3,878	339,154
Vol. I.	Hackney	1,080	3,194	13,521	23,084	4,417	33,286	7,811	3,033	618	2,895	92,434
	S. Hackney	1,288	2,772	7,841	9,225	1,564	13,980	2,613	1,149	186	970	41,088
	W. Hack'ny	699	1,514	6,173	8,909	1,663	14,949	4,616	1,859	281	1,656	42,319
	Stamford	81	213	1,262	2,288	488	4,605	3,368	2,243	943	2,057	17,548
	[Hill]											
Ch. 2.	TOTALS ...	3,148	7,693	26,297	43,506	8,132	66,820	17,908	8,284	2,023	7,578	193,389
Vol. I.	Upper Holloway	2,888	5,115	13,412	17,670	3,499	24,940	3,264	4,298	1,132	3,846	85,259
	Highbury	1,182	1,975	6,678	12,047	2,722	18,473	6,070	3,814	1,980	3,712	58,653
	South-E.	3,051	5,745	14,763	17,462	2,318	13,667	3,150	1,787	517	1,562	64,022
	Islington	6,601	11,162	26,007	26,838	3,148	20,077	4,630	2,317	608	2,032	103,420
	South-W.											
Ch. 3.	Islington	141	491	2,248	5,240	1,103	11,577	4,122	2,629	752	2,203	30,506
	Stoke Newing'n											
	TOTALS ...	13,853	24,488	63,108	79,457	12,799	88,734	26,236	14,847	4,929	13,355	341,860
Vol. I.	Somers Town	4,662	5,847	8,814	6,989	645	3,238	951	489	171	400	32,106
	Camden Town	540	1,316	4,063	4,390	515	2,049	835	144	28	86	13,456
	Regent's Park	2,406	3,566	7,518	8,986	1,436	5,520	1,953	1,335	1,025	1,873	35,563
	Kentish Town	4,290	8,671	20,355	23,782	3,516	20,517	5,761	3,077	1,024	2,938	93,681
	Hampstead	1,266	2,771	6,569	7,914	1,596	12,013	6,006	3,129	8,568	10,656	65,488
Ch. 4.	St. John, M'lebone	2,778	3,420	5,872	5,528	786	3,827	1,632	2,067	2,217	3,136	31,333
	ChristCh. M'lebone	3,881	4,534	7,876	6,732	866	3,305	954	792	1,065	1,819	31,825
	TOTALS ...	19,823	30,195	61,057	64,172	9,360	50,469	17,592	15,983	14,098	20,958	303,707

SPECIAL ENUMERATION OF POPULATION

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Reference to Descriptive Chapter.	Registration District or Sub-District.	Four or more persons to a room.	Three and under 4 persons to a room.	Two and under 3 persons to a room.	One and under 2 persons to a room.	Less than 1 person to a room.	Occupying more than 4 rooms.	Four or more persons to 1 servant.	Less than 4 persons to 1 servant, or 4-7 persons to 2 servants.	All others with 2 or more servants.	Servants in families.	TOTAL FAMILY POPULATION.
Vol. II. Ch. I.	Spitalfields	4,423	4,148	4,571	2,599	188	2,035	976	238	52	272	19,547
	Mile End	3,260	3,234	4,622	2,696	266	1,411	834	93	46	96	16,058
	NewTwn	2,120	3,107	4,671	3,344	299	2,465	1,130	448	100	368	18,052
	White-chapel Ch	1,227	1,584	3,030	2,446	191	1,880	934	424	102	279	12,097
	Good-man's F'ld	4,816	6,035	11,429	7,747	742	4,775	1,031	271	57	282	37,185
	S. George, North	784	990	2,205	1,721	175	826	74	80	2	31	6,838
	St. John	933	1,176	2,691	2,240	227	1,925	389	124	24	118	9,847
	Shadwell	1,058	1,570	3,124	3,354	507	2,845	485	200	25	171	13,339
Ratcliff	TOTALS ...	13,621	21,844	36,343	26,147	2,590	13,162	5,353	1,878	408	1,617	132,963
Vol. II. Ch. 2.	Bethnal Gr. North	5,788	6,994	15,273	13,004	1,407	7,411	658	217	55	230	51,087
	Bethnal Gr. South	3,165	4,493	10,731	9,284	920	3,966	491	197	41	165	33,458
	Haggerston	3,573	5,789	13,058	12,003	1,169	7,700	997	250	50	290	44,888
	TOTALS ...	12,526	17,281	39,062	34,291	3,496	19,036	2,146	664	146	685	129,383
Vol. II. Ch. 3.	South Shore-ditch	1,331	2,318	5,470	5,304	592	2,754	853	309	81	271	19,288
	Hoxton N. Town	2,525	3,739	8,432	6,984	652	4,430	767	223	27	211	23,049
	Hoxton Old Town	2,591	3,784	8,334	7,806	671	4,185	441	166	36	172	23,186
	St. James, Clerk'nwl	1,946	2,780	4,985	3,639	384	2,115	412	146	24	135	16,566
	Amwell	1,962	2,820	4,273	3,553	412	2,471	616	322	29	245	16,708
	Pentonville	1,606	3,354	5,510	3,362	234	1,873	445	227	50	178	16,899
	Goswell St.	836	1,917	3,550	4,040	432	3,245	653	220	82	260	15,265
	City Road	3,607	5,416	8,439	5,901	510	3,495	552	286	49	229	23,434
Finsbury	1,630	2,320	3,803	2,235	207	1,011	401	249	150	271	12,270	
TOTALS ...	13,024	23,443	52,301	42,324	4,184	25,638	5,143	2,148	528	1,972	131,715	

Reference to Descriptive Chapter.	Registration District or Sub-District.	Four or more persons to a room.	Three and under 4 persons to a room.	Two and under 3 persons to a room.	One and under 2 persons to a room.	Less than 1 person to a room.	Occupying more than 4 rooms.	Four or more persons to 1 servant.	Less than 4 persons to 1 servant, or 4-7 persons to 2 servants.	All others with 2 or more servants.	Servants in families.	TOTAL FAMILY POPULATION.
Vol. II. Ch. 4.	Gray's Inn Lane } Tottenham Ct. }	2,606	8,270	6,142	6,808	942	8,428	1,281	743	898	717	26,337
	All Souls } Cavendish Sq. }	8,245	2,952	5,417	4,764	672	2,945	1,006	755	780	1,114	23,650
	S. James, Westm'r } St. Anne, Soho }	2,488	2,971	5,304	5,672	878	2,019	1,098	692	643	1,125	22,885
	S. Martin's in-the-Fd. } Strand, S. George }	462	671	1,458	1,680	338	1,291	505	663	1,895	2,754	11,717
	Bloomsbury, and } St. Giles }	1,896	2,485	4,752	4,642	811	8,504	1,417	1,111	783	1,642	22,543
	S. George Martyr } S. Andrew Eastern & } Saffron H. }	880	1,359	2,975	3,324	416	1,248	553	317	204	818	11,594
	TOTALS ...	894	1,117	2,268	2,184	462	1,782	701	559	320	779	11,061
		6,193	5,950	9,895	8,489	1,438	5,840	2,660	2,159	2,277	2,731	46,932
		1,787	2,335	3,979	4,116	355	1,706	760	470	114	370	16,473
		2,274	2,707	3,941	2,427	311	1,842	375	153	104	174	13,808
	22,222	25,817	45,926	44,106	7,103	24,605	10,356	7,622	7,518	11,724	206,999	
Vol. III. Pt. I.	St. Botolph } Cripplegate }	1,122	1,422	1,975	1,445	186	1,079	552	252	72	206	8,811
	St. Sepulchre } St. Bride }	249	400	798	861	80	726	241	140	37	121	3,653
	All Hallows, } Barking }	282	332	563	617	58	696	169	142	59	131	3,049
	Broad St. }	326	403	949	1,176	314	1,070	386	207	107	212	5,150
	TOTALS ...	131	242	768	1,969	469	1,952	704	639	327	696	7,897
	13	91	285	983	304	562	333	257	124	267	3,219	
	2,123	2,890	5,338	7,051	1,411	6,085	2,385	1,637	726	1,633	31,279	
Vol. III. Pt. I. Ch. I.	St. John, Westm'r } S. Margaret, West- } minster }	3,126	4,409	9,388	8,373	971	4,023	874	496	192	514	32,816
	TOTALS ...	838	934	2,887	3,949	700	2,066	763	821	1,794	3,633	18,385
		3,964	5,343	12,225	12,322	1,671	6,089	1,637	1,317	1,986	4,147	50,701

SPECIAL ENUMERATION OF POPULATION

Reference to Descriptive Chapter.	Registration District or Sub-District.	Four or more persons to a room.	Three and under 4 persons to a room.	Two and under 3 persons to a room.	One and under 2 persons to a room.	Less than 1 person to a room.	Occupying more than 4 rooms.	Four or more persons to 1 servant.	Less than 4 persons to 1 servant, or 4-7 persons to 2 servants.	All others with 2 or more servants.	Servants in families.	TOTAL FAMILY POPULATION.
Vol. III. Pt. II. Ch. 2.	St. Mary, Padd'ton	4,235	7,175	15,706	20,241	8,856	10,428	5,150	4,652	4,466	6,188	82,097
	St. John, Padd'ton	553	807	2,922	4,092	928	8,900	2,079	1,827	6,535	9,053	82,705
	St. Mary, M'lebhone	1,230	2,050	4,278	4,280	537	1,623	653	509	1,197	2,061	18,418
	Rectory, M'lebhone	1,536	2,176	8,334	8,001	478	1,786	1,137	1,124	1,016	1,805	17,898
	Mayfair	225	446	1,614	2,633	635	2,086	1,043	1,280	8,096	6,401	20,109
	Belgrave Chelsea, South	1,424	2,955	8,969	13,276	2,412	7,832	2,498	1,859	8,916	7,971	53,112
	Chelsea, North	1,472	2,525	5,992	7,814	1,891	5,432	1,281	948	829	1,596	29,230
	Brompton	1,913	8,355	7,795	9,270	1,522	6,202	1,814	1,299	1,951	4,170	89,291
		627	1,245	3,816	5,511	1,122	4,234	3,084	3,447	10,009	18,150	46,245
	TOTALS ...	13,215	22,734	54,426	70,168	12,831	44,132	18,739	16,945	33,015	52,395	338,650
Vol. III. P. II. Ch. 3-4.	Kensington Town	6,702	10,565	20,202	20,264	8,221	14,155	6,643	6,886	10,902	14,472	114,012
	Chelsea, Detached	422	1,195	4,014	6,833	989	7,576	280	104	6	87	21,556
	Hammer-smith	1,995	4,648	15,181	20,924	4,104	27,998	8,657	5,090	1,399	4,589	94,535
	Fulham	1,872	4,546	17,593	26,689	4,499	21,590	4,931	3,411	1,450	3,391	89,972
	TOTALS ...	10,991	20,954	56,940	74,760	12,813	71,319	20,511	15,491	13,757	22,539	320,075
Vol. IV. Ch. 1.	Christ Ch.	1,188	1,523	3,645	2,929	321	1,327	357	162	52	143	11,647
	St. Saviour	1,187	1,898	4,057	3,190	801	1,770	372	227	56	176	13,184
	Borough R.	1,596	2,476	4,904	3,739	345	1,587	268	92	20	92	15,119
	Waterloo R.	2,631	5,765	8,495	7,465	696	3,709	586	301	137	292	28,077
	Lambeth Ch., 1st	1,547	2,374	4,826	4,520	428	2,864	347	185	55	169	17,315
	Lambeth Ch., 2nd	2,616	4,069	10,853	10,329	1,177	6,889	626	235	49	213	37,056
	TOTALS ...	10,715	16,105	36,780	32,172	3,268	18,146	2,556	1,202	369	1,085	122,398

Reference to Descriptive Chapter.	Registration District or Sub-District.	Four or more persons to a room.	Three and under 4 persons to a room.	Two and under 3 persons to a room.	One and under 2 persons to a room.	Less than 1 person to a room.	Occupying more than 4 rooms.	Four or more persons to 1 servant.	Less than 4 persons to 1 servant, or 4-7 persons to 2 servants.	All others with 2 or more servants.	Servants in families.	TOTAL FAMILY POPULATION.
Vol. IV. Ch. 2.	Kent Road	1,462	2,492	6,460	5,839	548	8,198	658	266	61	232	21,901
	London R.	1,781	2,604	5,977	5,448	442	2,674	458	281	87	206	19,908
	Trinity, New'gton	1,153	2,279	6,697	7,669	984	5,499	669	343	49	262	25,554
	St. Peter, Walw'rth	2,453	4,624	14,222	18,024	2,278	15,499	1,496	507	94	515	59,707
	St. Mary, New'gton	960	2,045	6,697	10,160	1,891	4,675	756	452	114	357	27,537
	TOTALS ...	7,809	14,044	39,083	47,130	5,583	31,545	4,037	1,849	355	1,572	153,907
Vol. IV. Ch. 3.	St. Olave Leather Market	645	1,418	8,884	2,934	823	2,036	272	144	68	133	11,351
	St. Mary Magdal'e	895	1,910	4,720	4,310	824	2,204	246	132	14	95	14,850
	St. James, Berm'dsy	576	1,225	3,940	4,404	546	8,552	496	102	48	154	15,133
	TOTALS ...	1,509	3,248	13,141	17,404	2,239	14,058	1,034	818	63	333	53,847
	TOTALS ...	3,625	8,296	25,185	29,142	3,431	21,850	2,048	696	193	715	95,181
Vol. IV. C. 4.	Rotherhithe	1,023	2,117	8,135	11,357	1,837	11,815	993	292	36	333	37,943
Vol. V. P. I. Ch. 1.	Deptford	2,314	4,036	15,410	26,442	4,913	39,582	7,010	3,395	728	2,964	106,794
Vol. V. P. I. Ch. 2.	East Greenwich	439	892	4,334	7,542	1,586	11,647	1,475	1,888	1,122	1,512	31,977
	West Gr'n-wich	264	601	3,268	6,139	1,884	6,989	1,234	737	226	670	21,567
	TOTALS ...	693	1,553	7,597	13,681	2,920	18,636	2,709	2,125	1,348	2,182	53,444
Vol. V. Pt. I. Ch. 3.	Charlton	49	230	1,187	2,015	404	4,369	967	920	998	1,329	12,477
	Woolwich	545	1,117	2,996	4,484	792	4,429	535	250	54	206	15,408
	Docky'd Arsenal	447	1,110	3,525	5,127	850	5,125	882	538	186	479	18,269
	Plumstd., East	187	785	5,761	11,847	1,887	13,568	1,035	296	96	353	35,715
	Plumstd., West	84	241	1,535	4,573	922	6,307	919	434	209	489	15,802
	TOTALS ...	1,312	3,433	15,004	28,046	4,805	33,888	4,337	2,447	1,543	2,856	97,671

SPECIAL ENUMERATION OF POPULATION

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Reference to Descriptive Chapter.	Registration District or Sub-District.	Four or more persons to a room.	Three and under 4 persons to a room.	Two and under 3 persons to a room.	One and under 2 persons to a room.	Less than 1 person to a room.	Occupying more than 4 rooms.	Four or more persons to 1 servant.	Less than 4 persons to 1 servant, or 4 1/2 persons to 2 servants.	All others with 2 or more servants.	Servants in families.	TOTAL FAMILY POPULATION.
Vol. V. Pt. II. C. 1. C. 2. C. 3.	Battersea, East	1,608	4,112	15,462	21,018	2,656	19,815	1,816	523	116	508	67,134
	Battersea, West	1,206	2,768	11,189	20,549	3,982	30,671	5,189	2,543	748	2,478	81,263
	Clapham	485	967	4,535	8,284	1,603	14,422	4,435	3,224	1,769	3,374	43,048
	Putney	77	254	1,336	3,072	762	4,961	1,500	1,663	1,383	2,020	17,028
	Wandsworth	222	785	4,509	9,274	1,072	17,087	3,214	2,166	1,121	2,856	42,656
	TOTALS ...	3,548	8,831	37,031	62,197	10,925	86,956	15,654	10,119	5,137	10,731	251,129
Vol. VI. Ch. 1-3.	Kennington, 1st	1,150	2,462	9,137	14,571	2,579	14,147	2,394	1,463	390	1,298	49,591
	Kennington, 2nd	887	1,039	4,651	8,938	1,992	14,417	3,645	1,801	474	1,767	89,111
	Brixton	495	1,810	6,732	14,258	3,708	27,168	8,029	4,517	1,616	4,838	72,171
	S. George, C'b'rwell	1,862	3,919	18,428	18,444	2,751	10,739	1,780	613	46	560	63,142
	Peckham	521	1,539	6,871	14,242	3,867	35,022	8,943	3,777	1,043	3,643	78,968
	TOTALS ...	5,759	13,115	51,905	83,733	13,357	147,223	29,343	13,776	3,843	13,134	385,243
Vol. VI. Ch. 4.	Dulwich	75	37	98	355	151	1,214	866	986	1,332	1,502	6,566
	Streatham	68	348	2,661	6,891	1,780	16,979	5,249	5,149	3,327	5,401	47,653
	Norwood	99	283	1,985	4,146	1,072	7,823	2,987	2,577	1,241	2,340	24,558
	TOTALS ...	242	668	4,744	11,192	3,003	26,021	9,102	8,662	5,900	9,243	78,777
Vol. VI. Ch. 5.	Sydenham	60	294	1,792	4,490	917	13,824	4,166	3,218	1,751	3,248	33,760
	Lewisham	133	364	1,989	4,555	1,202	13,901	3,774	1,981	490	1,784	80,118
	Eltham	25	9	370	786	223	2,115	360	392	594	666	5,540
	Lee	77	199	1,224	2,343	323	6,307	2,491	3,209	2,200	3,181	22,559
	TOTALS ...	295	866	5,375	12,674	3,170	36,147	10,791	8,750	5,025	8,879	91,972



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(Religious Influences)

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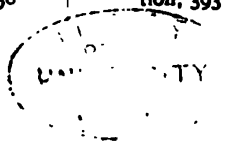
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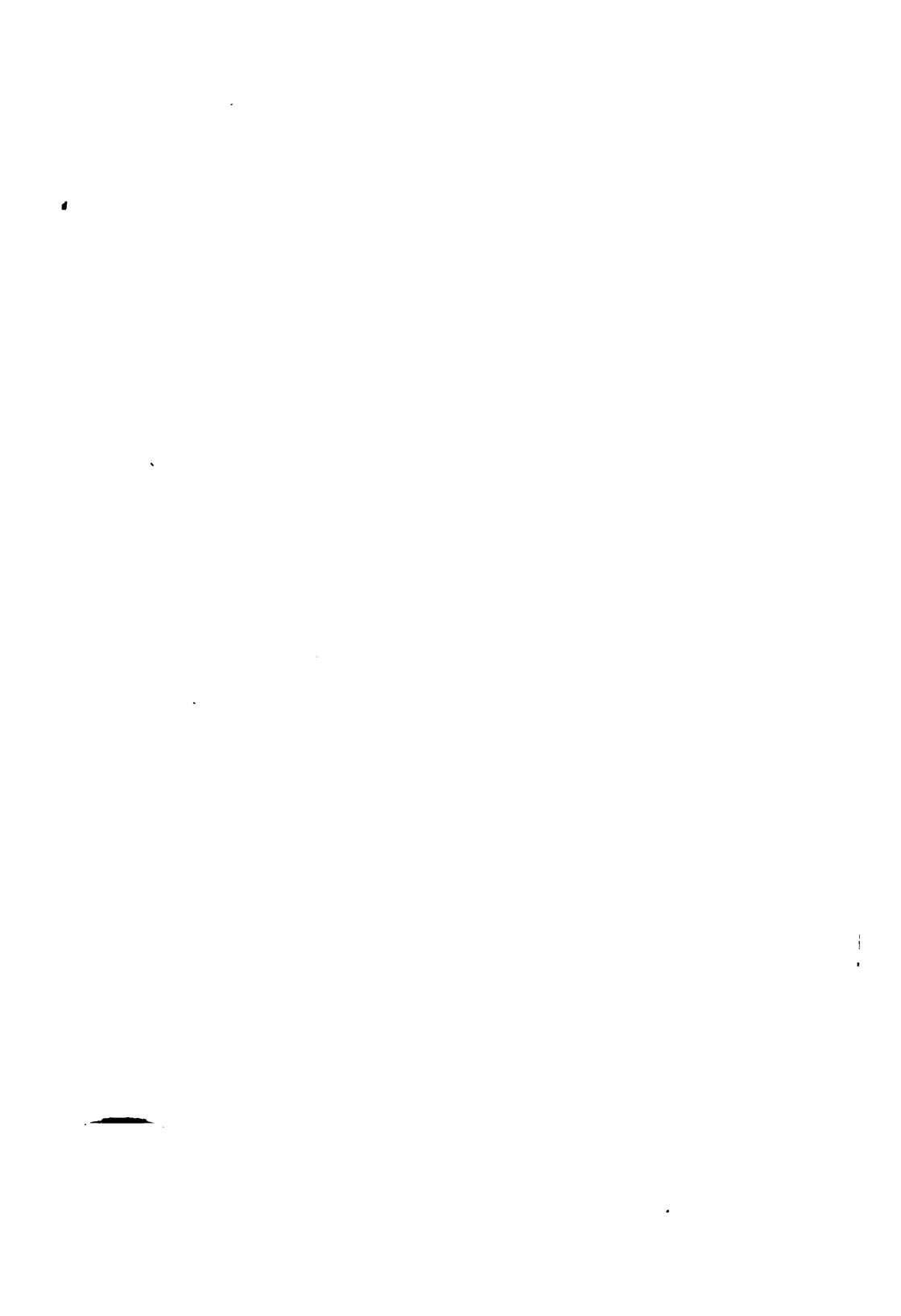
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