Bow & Bromley. B (178) 10

Miscellaneous.

District
No. 12

From Charles Booth,
9, Adelphi Terrace,
Strand, London, W.C.

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Local government.

Miscell.
10.11.12
19.

(2)

May 8th. 1897.

Interview with Mr Rudleigh, Sec. of the Bow and North Bromley C.O.S.

There was a lady in the room during my interview with Mr Rudleigh, and he told me that he could only speak now as an official of the C.O.S, but that if I saw him privately some time he might be prepared to give more confidential opinions from a wider point of view. It must be understood therefore that his opinion expressed this ~~a~~ morning of clergy, ministers etc. are not intended to apply to their religious work, but mainly to their attitude towards the administration of relief.

The change in the law which admits of the election of working men has greatly changed the character of those elected to local bodies: but though these are now comparatively few of the ~~of~~ old shopkeeping, and builder retired men, there is probably

Police

just as much jobbery and nepotism of a rather different character. The working man frequently manages to secure jobs which are purely for the benefit of his class, and not unfrequently gets his own friends or relations into good berths. There is, too, much more washing of dirty linen in public than there used to be. It is always assumed ~~too~~ that the lower a man is in the social scale the more likely he is to be right: the word of the workman is accepted before that of the foreman that of the foreman before that of the employer. This tendency frequently places officials in a very awkward position.

At the same time a number of good and straight men have got on who would not formerly have been eligible, and the influence of these men tends to increase. Good men too whose opinion was formerly cramped (e.g. radical shopkeepers) are now able to make their influence felt.

Mr. S. knows little about the police, but has

Drink

Influence of Church.

Church times had to report them for accepting drink from publicans. Their general relations with the people in the district are friendly.

On the whole there is a decrease of drink but it goes up and down. They notice however a great increase among women. Mr E. lives opposite a public house, and notices a great increase in the number of apparently respectable women who frequent it. Temperance work is very active among the churches and chapels in the neighbourhood.

Mr E. was not prepared to give any general views on the influence of religion but as a C.O.S. official he gave frankly his opinion of each of the clergy of the district.

Rev. M. Sheehan, St Marks; does very good work, but would do better if he insisted on having his own way; he works through a charitable committee formed of his leaders, workers, and members of the Mildway Mission, and often allows the committee to overrule his better opinion.

The Bulldog mission, who send him annual helpers, do much harm: they deal with almost any case that asks for help, but seem helps any adequately. Though they seem ready any to attend their services, it is well understood that to do so is the best road to assistance.

Rev. W. Adamson, St. Paul's: has a standing quarrel with all his brother clergy. In his charitable work is a despot: is willing to give information to the C.O.S., and occasionally works with them. He is better than some but not good. He is a great beggar, and issues exaggerated appeals: there is no suspicion that he gives moneys obtained for his purpose or private purposes but he certainly does not always use it for the specific purpose for which it was asked. ~~He will send an appeal for a school treat or event~~

Rev. H. H. Mason, St. Stephen's. A very active man. Has some idea of adequate enquiry, and does not give mere doles, but liberal help. Has worked more with C.O.S. lately, but also carries out much charity on principles they do not approve. Raises a good deal

of money by begging outside his district.

Rev. M. Hare, Rom. A very neat man: made Chairman of Board of Guardians because both sides think they can persuade him to do what they like. Agrees with C.O.S. in principle and nominally works with them, but has not strength of mind to carry his principles into practice.

Rev. J. Parry, Bromley St. Leonards. Very active: much more business like and sensible than most clergy. Appeals a good deal for outside help. Don't altogether like his charitable work: leans his workers too much to their own devices: but only helps sick cases and does little harm.

Rev. J. P. Rogers, The Hallows: Vice-chairman of Committee, but does much bad work. With him Destitution is in itself always a claim to assistance; but helps C.O.S. liberally in cases they are prepared to assist. Probably has private means, and has rich friends.

Rev. Evans Hurndall: is dead, but no permanent man has taken his place, and his work continues on same lines at Hardy St. Chapel.

Runs annual working men's club, and helps members fairly well; but General charity very sporadic and irregular. Went in for giving pensions some years ago, and was proud of the constantly increasing number. But now beginning to doubt the success.

Rev. E. Schnadhorst: has been in district 30 years. Has only small congregation, but he and his wife both have great influence in wider circle: everybody knows them. Their charitable work is very good.

Baptist Chapel in Bow Road: very respected and picture of any influence.

Catholics: – Dr Deacon the priest has much influence: work hand with C.O.S., but is always ready to give information, and does not keep back the bad side, but tells the truth. Many Catholic institutions in the neighbourhood: two convents, and one church in Bow Road: nursing sisters in Wellington Road, do excellent nursing work. Mission in Bow Common Lane: also Catholic Schools which tempt the children to attend by food and clothing: many parents who are not Catholics send their children to the School, "because the ladies are

Thrift

Housing.

Relief of Distress

so kind."

Encouragement to thrift is admirably ~~[illegible]~~ fostered by the Churches and Chapels, which nearly all have good banks, and a large amount is saved. Even through the bad years people in this neighbourhood, even the very poor, have paid in full to the Banks. The lodges in the neighbourhood are numerous, the Foresters being most prominent.

The Medical Officers are very efficient, and would come down at once on any unsanitary area. There are known sewer spots where the inhabitants are very poor or even criminal: the price bounded by Gale St, Hawgood St and Fairfax St off Devon's Road has always been bad, and the streets on the opposite side of Devon's Road, especially Blackthorn St are deteriorating. There is a black little bit with sewer bottoms just at the back of Bromley High St.

Though far from perfect the administration of

Poor Law Administration.

which compares favourably with many districts. Most people have some idea of the right way: and the vestries and local officials set their faces against Mansion House Funds and other similar follies. Newspaper Funds for dinners etc. are a great curse: the newspapers practically give to any parson, or minister, or to any local committee organised for the purpose that asks: the better clergy will usually have nothing to do with these funds: the result is that they get into the hands of those who are most certain to do harm with them.

The Local C.O.S. Committee is composed almost entirely of clergy. There have been working men members: there is often evening meeting, which the clergy could not attend. Mr E. would like working men but some of the committee are strong Tories and dead against Unionism, and probably would not get on with them.

The guardians are balanced pretty evenly between the old school and working men, but the latter

are at present the more powerful, partly owing to the weakness of the chairman. However they have made many great alterations for the better in the workhouse, though they have gone too far in the line of luxuries; making small charges just because two or three asked for them; buying pianos etc. The outside administration is very lax: out relief is given freely: the present board wished on the eve of fire and abolished out relief: they soon found known that this policy was impossible, and what has happened is that when the old board would have given 2/ or 3/ the new gives 2/6 or 3/6: the relief is really almost as inadequate as formerly. It is an axiom with the new guardian that a person requiring relief (the new pauper is banished) is more to be trusted to tell the truth than the relieving officer. It is normal also to address the pauper as 'Sir'! They are much too lenient too to offenders on the part of recipients of relief: if detected in dishonesty they seldom get anything more than a caution.

Miscell 10.11.12 20

CD (2)

Interview with Mr M. Dalton at private residence 340 Old Ford Road.

Mr Dalton is a master printer (of 320 Old Ford Road). A man of about 50. A Liberal in politics. Has a quiet-tongued face, & in his time has been an active temperance worker. He is Chairman of the Bow Vestry, and a member of the Board of Works for the whole district (i.e. Bow, Bromley, & Poplar).

The Bow Vestry of which Mr Dalton is chairman is mainly the rating authority. But it administers

I The Bow Baths & Washhouses.

well used. The washhouses a great deal used by professional laundresses but no steps have been taken to prevent this. If they adopted a progressive & prohibitive fee†, for a great part of the week the washhouses would be empty, & the district would simply lose a certain amount of takings. But it is the well-loss is about £100 a year on both Baths &

† In some districts 1d is charged for first hour, 2d for second, & 3d for third.

Housing.

Washhouses, together. But this amount Mr Dalton considers to be well-spent. A uniform charge of 1½d per hour is made.

II. The Vestry will have a Library. The Act has been adopted, as in Bromley, & they are trying to arrange a combination by which a large central library for both districts with branch branches may be more possible. The rate will be a penny, & in Bow this will only bring in £582 net per annum, "which does not give very much to deal with".

A district of small houses. Only one block of model dwellings.

The only real slum is an area South of Bow Parish Church (Waller Court, Albert Place, Brewers' Alley &c). This is thoroughly bad & should be cleared. Mr Mead, Vestry Clerk in Bromley, feels very strongly about it, & would condemn one of his own.

The poorer part of the district of Bow Mr Dalton divides:-

(1) Monier Road & "the Island" (a part lying between Bow Creek Canal & the Lea)

Employment & Health.

Drink.

Gambling & Betting.

(3) The Hackney Wick Corner.

Many unpleasant occupations but none especially unhealthy. He has known only one case of "phossy jaw" in the whole of his experience. On the whole Bow is a very healthy district, a marked contrast in this respect to Bromley.

There seem to be several "piggeries" in Bow, but the action of the L.C.C. has cleared one out but one. This, although well-managed, seems to be very closely kept, rather too. It is in the Old Ford Road (Keeper by Mr. Mitchell), about Victoria Park; in the busy season as many as 300 or 400 pigs are killed there in one week.

"Used to work at Temperance, but gave it up when I became engaged in the public work of the district. Perhaps I should not have more urged, if I had kept to it." But though Mr Dalton considers drinking a great evil, he not thinks that gambling & betting are greater ones. Moreover they are increasing, & the possibilities of them are, he thinks, more serious.

Every day in going home to dinner he passes some

Religion -

Charities.

Large works where 200 or 300 are employed, mostly young fellows. Four or five days a week outside he sees a bookmaker, with these young chaps crowding round, & money & "slips of paper" passing. He can't understand why more activity is not shown by the police in combating what is he thinks illegal, & is yet done so publicly -

Mr Dalton thinks there is a certain amount of spinnel racing on Hackney Marshes, & that there is a good deal of betting on the events, but horse-racing formed the great source of the evil.

Scarcely any go to church or chapel, especially on Sunday mornings. "I go myself", & can see that other people don't.

Thinks that the most successful religious meeting is the "Men's Own" at the Bow Mission Institute on Sunday afternoon. 600 or 700 men come. It was started by Louis Hundell, & is still run from Hackney (Street House) Chapel -

Bow Consolidated Charities: Mr Dalton is one of 14

trustees. Income £300. £140 is administered personally (£10 by one trustee); a clearing list is kept by the clerk to avoid overlapping. £160 is spent in grants to local institutions.

Colson Charity: Income £30.

Objns - "To assist poor children".

Bell's Charity: Administered by Rector & Churchwardens distributes coal tickets. Mr Bellew (a non-conformist) has about 20 tickets for a cwt. each. Dist. him.

Temperance.

Mrs Cell
10.11.12
20

(2)

Interview with Mr Oxley Mayf.

The White House
Tredegar Road.

Introduced by J. M. Macdonald, late M.P. for Bow. Mr Oxley claims to have special knowledge of temperance question. Mr Oxley is a clothing contractor &c. & the White House is partly used as an office &c. for business purposes. They have been in the district for about 12 years.

Mr Oxley said that the had formerly been much more intimately connected with the Temperance movement, but, partly I gathered from certain differences as to principle & procedure, had drifted out a little. It does not appear, however, that temperance work is very actively carried on in the district.

There is a home for female inebriates at 16 Tredegar Square. Women are taken, independently of where they are living. Applications nearly always come through the friends of the patients. Payment is made according to ability. There are seven women there now. Matron, Mrs ~~Fulton~~ Poulton. Hon. Sec. Mrs Paddon, 42 Tredegar Square.

Morality.

Religion & Morals.

Mr Oxley

Not same disposition of the better class & more well-to-do class (& Legislature &c) noticed by Mr Oxley as by others.

Mr Oxley thinks that religion has not the same influence as of old. This perhaps not altogether regrettable, though it has its evils. It is a sign that men are changing their point of view; that old restraining influences have been thrown off. At present, new ones have not yet begun to operate.

Thinks that the People's Palace has had an excellent influence. It has provided new interests & a new centre. Among other uses is that of being a place where young people of both sexes can meet together. One of the great needs of the district is a greater number of places where young men & women can meet satisfactorily.

[A person, then working as a curate in East-London, once said much the same thing to me, or, as he put it, "places for flirting under good auspices".]

May 12th.

Interview with Mr R. Logan

Mr Logan was introduced by Mr Murray Macdonald as being connected with a Social and Literary Club in the Bow Road. I imagined that he was in some subordinate position on the Bow Vestry but found that he was a man over 50 who had been Vestry Clerk for 24 years (Bow is a small local Vestry under the Poplar District Board of Works)

Though he describes himself as "more English than Scotch as far as beef and bread can make him" Mr Logan's speech betrays him as a most pronounced Scotchman: he has much of the shrewdness and little of the reticence or reserve supposed to be characteristic of his race. He is a fluent and ready talker with a good opinion of his own abilities.

Mr Logan was one of those to whom I had not sent one of our forms. He said that though he had an intimate acquaintance with the district he ~~too~~ did not care to pose as an authority and would

proper not to be interviewed. However he had a drawling conversation considerably on as Town dealing almost entirely with the question of local government. In view of his expressed wish I did not venture to take out a note book and the conversation was of a nature rather difficult to report.

Until the passing of the recent local government Act the Poor Vestry was so harmonious that it was known as the Dovecot. it consisted of 18 members (8 would be ample to do the work, and would do it better) who knew the work and did it well. When the new Act was passed Mr L. ~~prophesied~~ prophesied that the Vestry Clerk would have a bad five years of it: his prophecy has been amply fulfilled. the new men (of whom there are 8) are a "most contentious set of cussers": all the old men have been turned off but one. The new men belong almost exclusively to the working class; they are very illiterate: "I doubt if eight of them could string together two consecutive sentences". ~~The old men~~ Their manners are abominable. The old ~~gent~~ men were not gentlemen, but at least

they made ~~every~~ effort to behave as such. Business has conducted with decorum, and except in moments of great excitement bad language has been heard. The new man on the other hand proves is not being a gentleman: he is always and obtrusively the working man: 'bloody rot' and 'damned lie' is the sort of language which is not unfrequently heard in the board room. The business often gets in the most hopeless muddle, from which all the Lord's experience is unable to extricate it. The only good man is Dalton, the chairman, who is very moderate and sensible, and under the circumstances conducts the business well: but he would be stronger if his financial position were stronger. If he is ejected from the chair, which will possibly happen, chaos must come.

The new men are firmly convinced that the old men have not only paid exorbitant of surveys etc, but that they pocketed considerable sums out of the rates, which was a gross libel. Many tradesmen are constantly trying to execute jobs not only for their class but even for their friends and relatives. Many of them have sought

election with the express purpose of guiding their own axe. Everything is done for the working man; he is erected into a little god. The vestry has not much influence on wages which are nearly all in the province of the District Board, but they have raised the wages, and shortened the hours of the Bath employees, increasing the staff. They consider £180 a year as the utmost that should be paid to a Vestry Clerk, and look upon £400 as sinful. When the Baths were started Mr Logan had a great fight to get any increase of salary with the increase of duties, in spite of the fact that he was legally entitled to it.

Though radicals few of the Vestrymen call themselves Socialist or followers of Lassalle.

(This led to some talk about Lassalle who is too interesting. Though Mr Logan of course distrusts him politically he has the highest opinion of him as a man; he is absolutely straight and honest; a splendid and most unselfish husband and father. He is ahead of his age, and the world is not ripe for him and his ideas. At ~~pres~~ present there is a rift in the lute in the relations

of Lansbury and Crooks and the other Labour leaders of the district.).

Mr Logan explained the division of the Poplar District Board into the three wards. The duties of the ~~&~~ main wards are very small (see Dalton) but at Bow they insist on a meeting once a fortnight though four a year would be sufficient.

The policy of the board of Guardians is largely dictated by Lansbury: the assumption is that everyone has a right to out relief. Unlimited out relief is already having an effect on wages: Mr Logan knows several cases where men with out relief have accepted lower wages than they otherwise would have done. Further the responsibility of children for their parents is ceasing to be recognised. Many labourers who have scarcely ever done a day's work are helped by the Guardians: they say "never mind what the man is, he can't allow his wife and children to starve"

Mr Logan told me something of the Club in the Bow Road: this is not for the poor, but for the middle class; it was started not in opposition

to the Poor and Bromley Institute, but on the same lines with facilities for drink added. Originally it was called Social and Literary Club, but the literary side has almost entirely dropped out.

May 17th.

Interview with Mr J. Whitworth.

Mr Whitworth is Head Master of the South Side P.S. which though actually in Mile End, is quite on the border of Bromley, and draws a certain number of children from that district, though the majority come from Naylor St. and other poor streets in Mile End.

Mr W. is a man of quite volcanic energy, with a bright, pleasant sparkling face, and dancing eyes; he is full of enthusiasm for his work, with a tremendous idea of the importance of the schoolmaster's mission. He is of strongly magnetic temperament, and his influence over his assistant teachers and the children under his care must be very great. The dullest the idiots, and the most apathetic must be stirred to some extent by contact with a spirit so true and vivacious. In his presence one feels what a tremendous influence the school, coming as it does at the most plastic age, must be in the lives of the

people

Mr W. was educated in a voluntary school at Hungerford and came to London as an assistant teacher 18 years ago. (As a pupil teacher at Hungerford he used often to give the scripture lesson) At first he found London a damnable place, and determined that nothing should induce him to stop here more than a year or two; but he was soon gripped and fascinated by the place. At first he was at Cayley St in Lambeth; about 8 years ago he became Head Master of Gile St School in Bromley, and four years since moved to South Grove. He is justly proud of the way he has worked up these two schools, which before his time were miserably inefficient; in both cases he has brought the attendances up from about 65 p.c. to about 95 p.c.

Mr W's faults are that his limited education ~~and~~ inclines him perhaps to be rather superficial, and that he is too fluent a talker. His temper runs away with him; his mind is very quick; one subject suggests another, or some

Poverty.

remark brings a good story into his mind and he is off and away miles from the subject in hand. His actual words too are really less interesting than his manner: this combined with his tendency to wander (he apologized more than once for being gassy) makes him exceedingly difficult to report and I despair of reproducing much that he said. To realize the man at all he must be seen.

The Bromley children are for the most part well to do, but those from Mile End are very poor, the fathers generally casual workers, or in many cases lecturers, the wife ~~&~~ charring etc. Many of the children quite evidently suffer for insufficient food: it is by no means uncommon for children not to go home to dinner, but to stay about the playground, saying that they will get no food at home: this is often the result of a drunken mother.

Graphic St. is a very bad street and contains several brothels.

Drink

Housing, Sanitation, and Health.

Marriage

In Drink there is little or no improvement, nor will there be until the homes are better. With homes such as they have now men must go out at night. In this matter we go round in a vicious circle for if they get more money they are so accustomed to bad homes that the extra money goes to the Pub. instead of the home.

Housing and sanitation pretty good: these matters now well attended to by local authorities.

The great hindrance to health apart from crowding is the folly and ignorance of parents. Their hatred of fresh air, their ignorance as to dietetics etc. Children suffer much in health from want of sufficient ~~sleep~~ sleep: in summer especially they are allowed to run about the streets till perhaps 11 or 12. Another cause of ill health is excessive gluttony on Sundays

Marriage is very early only about entirely to the frequent ~~out~~ unmarried intercourse. If the man is a decent fellow he accepts his duty of his

Religion

our accord, and if he is unwilling he is often forced into marriage by his or the girl's parents. When there has been seduction it is certainly better for the girl's point of view that marriage should follow even though her life may in many cases be very wretched and many a man makes the best of a bad job and settles down to the life and makes a decent husband. The relations of the sexes before marriage are conspicuous for their utter absence of delicacy, which is impossible when people herd together as they do.

Religion does not touch the lowest: the depraved do not and will not come into the light: sin to get them to come to a Board School to see the matter is a difficult job of all visitors leaving their own dens and alleys: they will make 1000 excuses rather than go into a decent street in the daytime. These people therefore can never be brought to any place of worship: still ~~the~~ even in their lives the clergy and ministers are certainly a good influence; they do at least sometimes get into their homes, and

may here and there drag one out of the mire. Those the very poor and depraved in good many women, even if they can only muster a shawl to put over their heads, go to places of worship for the beaux and fishes; but in any case women come more under the influence of religion; they are more religious by sentiment. With some exceptions those who go in for religion in the East End are generally the 'softies'. The strong characters for the most part keep aloof from it.

Comparing the various religious bodies there is much more genuine religion and many more decent people among the Dissenters than among the churchmen (Mr W. calls himself a churchman and his wife is an ardent churchwoman). There is much less to gain from dissent, and the church is still more respectable. Mr W. has a very high opinion of Gordon his rector, but denounces the Church generally in Kensington as a fraud; the church officers, wardens, sidesmen &c are men without a scrap of religion, who swindle their neighbours on week days.

Education

Mr. B. referred to the tremendous influence of Archibald Brown.

Mr B. while admitting that he may be biased naturally looks upon education as the great lever for good in the lives of the people; then in the 18 years he has been in London he has seen a great change for the better; "the people are less savage, less irresponsible; education gives an appreciation of something better; hence there is aspiration, and the son wants to improve on the position of his father". If it does nothing else education teaches regularity and punctuality, and brings something like order into the lives of the most savage; this at all events in properly managed schools; many schools are managed by old women ("God forgive me for calling them schools"); the very worst men are usually made head masters, while the best are left to languish as assistants.

The discipline in schools has greatly improved; in the old days it was a constant fight for

Charitable Relief

authority: now not so. The education has generally improved discipline and attendance. The old system of remission was utterly demoralising both to children and parents.

There was a general tending (illustrated by many anecdotes of pupils) to dwell on the Gospel of getting on, being successful from the material point of view.

Even if the influence of teachers is not always religious in the dogmatic sense it is in the higher sense: they are with few exceptions a great moral influence: as a matter of fact the majority attend some place of worship. (N.B. The immorality of trying to force attendance which leads to the promotion of the hypocrite over the honest man. The temptation placed in the way of men on this matter is awful).

We did not discuss the general question of relief, but he told me something of what he does in the school. There are free dinners during the winter, about 40 a day; a few

Old boots and clothes are given away. Prizes come from Christmas Tea.

During the summer Mr. W. takes about 40 boys to the Forest every Saturday, and they ramble right into the woods, picking flowers, catching butterflies etc. This is partly pleasure too, is only given to the deserving: the excursions indeed are entirely a prize for regularity and punctuality. It is of the utmost importance not to let the seniors feel that they are ~~not~~ treated as little as the workhouse; to give charity only to the deserving creates effort & amendment among all.

May 16th

Interview with Miss Rash, Lifden House, Fairfield Road.

Miss Rash is the resident superintendent of an Institute and Restaurant for factory girls, nearly all of whom work at Bryant and May's. This Institute was started seven years ago: it was an outcome of the strike. At first it was regarded by the firm with indifference, if not with hostility, but now "they cannot do enough for us"; when the work first began the relations between the girls and the firm were as bad as possible; none of the girls would even say a good word for their employers, and small strikes on the most trivial matters were a constant occurrence. The girls were a terribly rough lot, and decent people scarcely dared to go down the street when they were coming out of work. Now this is all altered: the girls have become tractable, decent, and quiet in their dress and behaviour: their relations with the firm are excellent, and the

firm recognise that the influence of the girls who attend the Institute, from 300 to 400 in number, has permeated throughout the whole of their ~~the~~ female employés. Of these girls far the larger ~~a~~ number do not live in the immediate neighbourhood, but use the building chiefly as a restaurant; about 1200 meals are served every week. But besides the restaurant there is an excellent Chat Room for girls, attended on an average by 50 girls a night, there being entirely local girls. There is further a lodging house holding 12 girls who pay 6/ a week for board and lodging.

All the further particulars which Miss Nash gave me will be found in the report:-

CLIFDEN HOUSE
INSTITUTE AND RESTAURANT FOR WORKING GIRLS,
FAIRFIELD ROAD, BOW, LONDON, E.

Committee of Management.

LADY SARAH SPENCER, Northampton, *President.*
MISS MORLEY, 47, Grosvenor Street, W., *Vice-President.*
MISS L. M. FOWLER, Glebelands, South Woodford, Essex, *Honorary Secretary.*
MISS A. M. PACE, 19, Warwick Road, Upper Clapton, N.E.
MRS. BARTHOLOMEW, 30, Fitzjohn's Avenue, Hampstead, N.W.
THE HONORARY SECRETARY of the F.H.U.
THE DISTRICT SECRETARY of the F.H.U. for the East End of London.
THE HONORARY SECRETARY, F.H.U. Evening Homes.
SIR GEORGE STIRLING, BART., Burrs Wood, Groombridge, Tunbridge Wells, Kent.
WM. WATTS, Stuartdene, Bromley, Kent.
GILBERT BARTHOLOMEW, Fairfield Works, Bow, E., *Honorary Treasurer.*

Resident Superintendent.

MISS A. NASH.

REPORT AND STATEMENT OF ACCOUNTS
FOR THE YEAR 1896.

The Committee of Management, in presenting their Report and Accounts for the year which has just ended, have, first of all, to express their deep sense of the serious loss they and the Institute have sustained by the death, in April, 1896, of the much-esteemed President, the Viscountess Clifden. It will be remembered that the late Lady Clifden founded the Institute in 1889, and from that time up to the hour of her death the welfare of those for whom the Institute was provided was ever her first and most anxious care. All through a long and wearisome illness, the Founder of the Institute was ever busily engaged in all matters concerning the best interests of the Institute and the girls who use it. Such a loss cannot fail to be very severely felt by all who had the happiness to come into contact with, or under the influence of, this true philanthropist.

The Committee have prevailed upon Lady Sarah Spencer, who has been closely associated with the late Viscountess Clifden in the work of the Institute from its foundation, to accept the office of President, and they

CLIFDEN HOUSE
INSTITUTE AND RESTAURANT FOR WORKING GIRLS,
FAIRFIELD ROAD, BOW, LONDON, E.

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FOR THE YEAR 1896.

The Committee of Management, in presenting their Report and Accounts for the year which has just ended, have, first of all, to express their deep sense of the serious loss they and the Institute have sustained by the death, in April, 1896, of the much-esteemed President, the Viscountess Clifden. It will be remembered that the late Lady Clifden founded the Institute in 1889, and from that time up to the hour of her death the welfare of those for whom the Institute was provided was ever her first and most anxious care. All through a long and wearisome illness, the Founder of the Institute was ever busily engaged in all matters concerning the best interests of the Institute and the girls who use it. Such a loss cannot fail to be very severely felt by all who had the happiness to come into contact with, or under the influence of, this true philanthropist.

The Committee have prevailed upon Lady Sarah Spencer, who has been closely associated with the late Viscountess Clifden in the work of the Institute from its foundation, to accept the office of President, and they have already to acknowledge much kindness and generous support at her hands.

The Committee have appointed Mr. Gilbert Bartholomew as Honorary Treasurer.

The Committee report with the greatest pleasure that all the good works carried on at and around the Institute have continued to prosper. The Restaurant has been busier than ever, and during the year 1896 no less than 52,208 meals have been served, comprising 29,361 dinners, 13,788 breakfasts, and 9,059 teas. These figures will show very clearly the large amount of work which is done in this very useful and much-appreciated

branch of the Institute. The Evening Classes have been very well attended, and much success in singing, drilling, and needlework has been achieved. The Singing Class has made so much progress that several evening entertainments (services of song, &c.) have been given by the Class at the various Church and Chapel Schoolrooms in the neighbourhood. These entertainments have been much appreciated. Temperance has also made good progress, and eighty pledges were taken during the year, nearly all of which have been faithfully kept.

At the Factory Helpers' Union Competition, at Stafford House, in April, 1896, Clifden House Girls sent up a good deal of needlework, and carried off no less than eighteen first, nineteen second, and five third prizes, a total of forty-two, which far exceeded the total gained by any other Working Girls' Club.

The Committee gratefully acknowledge their indebtedness to many kind friends who have invited parties of the Club Members on holiday excursions and tea parties. These kind friends include Mrs. Harrison, Miss Pollock, Miss Cowper Coles, and Mrs. Reid. These outings are much appreciated and thoroughly enjoyed by the girls, and the kind friends who have entertained them have been good enough to speak in high terms of praise of the good conduct and excellent behaviour of the girls. At Easter, 1896, through the kindness of one of the large employers of labour near the Institute, twenty-four girls were taken down to Southend for five days. This was a change which was very thoroughly appreciated and of much benefit to the girls. The Committee also desire to record their best thanks to Lady Annaly, Lady Sarah Spencer, and others for gifts of various kinds during the year, and to Miss Morley, the Vice-President, for her gift of a Piano, which the Institute was very badly wanting.

Miss Nash, the Superintendent, reports: "Not only have attendances increased, but a steadier, quieter, "deeper spirit has pervaded all the work; and, as regards the Restaurant women, these have behaved splendidly, "attended much more regularly, and are more grateful and appreciative than ever. They are always "responsive to any effort made on their behalf, whether for their spiritual or temporal good. Eight girls were "confirmed during the year, after preparation by the Vicar of St. Mark's, Victoria Park, Rev. M. Sweetnam, "who is ever most kind in connection with the work of the Institute, and, now some of these eight girls are "teaching in the Sunday Schools. The Bible Class at the Institute has increased in numbers and strength, "and the Members have just decided to undertake the support of an orphan child in Hong Kong, thus "evincing their thoughtful interest in the welfare of others less well provided for."

From the accompanying Statement of Accounts it will be seen that the supporters of the Institute have been extremely kind and generous during the year. The deficit with which the year opened was promptly provided by several friends, and the Committee report with much satisfaction that the year has ended without a deficit; at the same time, they wish to impress upon all their supporters, donors, and subscribers, that their constant and increasing generosity is absolutely necessary for the continued successful working of the Institute. It will be remembered that the freehold property is vested in the Young Women's Christian Association Trust Corporation on behalf of the Factory Helpers' Union, and the original cost has not yet been collected, a mortgage of £600 still remaining on the property. One of the Employers has kindly offered to contribute one-third of this amount if the remaining £400 can be collected within a short time.

The Committee feel that the present premises are inadequate to the work which is carried on, but they will not admit of any extension, although extension is much desired. There are still hundreds of girls in the immediate neighbourhood who cannot be received because of this want of accommodation. The Committee would be glad if they could see their way to build, on the site of the present Institute, a larger and more substantial building; but this is a serious matter and cannot be undertaken at the moment.

In conclusion, the Committee gratefully acknowledge the ever-ready help of the subscribers and donors, and earnestly urge them to keep the Clifden House Institute well before their friends, so that additional subscribers and donors may be found, and the work carried on and developed.

All friends of working girls will be cordially welcomed at the Institute at any time. Full particulars and details of the various agencies promoted will be gladly furnished by the Hon. Secretary, or by Miss Nash, the Superintendent.

The Honorary Treasurer, or the Bankers, The London and South Western Bank, Limited, Bow Branch, will be pleased to receive and acknowledge subscriptions and donations.

14*th January*, 1897.

N.B.—While passing through the press the amount of Mortgage has been reduced to £400—the Employers contributing £100, and the Factory Helpers' Union and their friends £100.

CLIFDEN HOUSE INSTITUTE & RESTAURANT FOR WORKING GIRLS,

FAIRFIELD ROAD, BOW, E.

BALANCE SHEET *for the Year ending 31st December, 1896.*

RECEIPTS.

	£	s.	d.
To Grant by F.H.U.	70	0	0
,, Subscriptions and Donations... ...	455	6	5
,, Restaurant	455	1	6
,, Rent of Lodgings	58	2	6
,, Clothing Club	41	1	10
,, Members' Subscriptions	4	16	0
,, Proceeds of Jumble Sale	8	16	10
,, Sale of Old Piano	4	10	0
	£1,097	15	1

EXPENDITURE.

		£	s.	d.
By Balance due to Treasurer 31st December, 1895		63	19	1
,, Provisions—				
For Staff		121	7	0
For Sundry and Special Teas, &c.		17	17	3
For Restaurant		401	0	10
,, Salaries and Wages, including Teachers		152	7	2
,, Maintenance and Repairs of Premises		95	7	9
,, Rent of Lodge		32	0	0
,, Rates, Taxes, and Insurance ...		31	6	4
,, Gas		22	13	9
,, Water		7	13	0
,, Coal		19	3	0
,, Laundry		37	13	5
,, Clothing Club, including value of Stock in hand (£16 14s.) ...		39	18	7
,, Printing, Postage, and Stationery...		5	8	4
,, Household and Sundry Expenses ...		7	16	1
,, Furnishing		9	19	1
,, Interest on Mortgage—£600 at 3½ %		21	0	0
,, Hire of Piano		4	4	0
,, Annual Excursion ...	£16 14 9			
Less Donations ...	10 3 6			
		6	11	3
,, Cash at Bank and in hand	78 13 7			
Less Liabilities to 31st December, 1896, as estimated	78 4 5			
,, Balance in hands of Treasurer		0	9	2
		£1,097	15	1

Audited and found correct,

GEORGE LEWIS,
Accountant,
46, Fish Street Hill, London, E.C.

6*th January*, 1897.

Miss Nash tells me that she has four or five helpers, but she has been there from the start, and is evidently entirely responsible for the management.

Miss Nash is dressed like a hospital nurse, and is not a lady in the conventional sense of the word; she belongs to the class from whom come matrons and housekeepers. She has a strong, calm, pleasant face and is evidently a person of much common sense, and I imagine of great ability as a manager. She spoke in strong terms of the love and devotion of the girls, and of their many fine qualities in spite of their roughness. She gave me the idea of one who is doing very excellent work.

Miss Nash showed me over the building: everything very bright, clean, and cheerful: but she says they are much cramped for space.

Union of Ethical Societies.

Interview with Miss Vallance
The Deanery
Stratford E.

Miscell
10.11.12
24

May 20. 99.

CP (2)

Miss Vallance is the daughter of Dr Vallance of Stratford, & lives at home. She is a lady of perhaps 35-40, & is the Hon. Sec. not only of the East London Ethical Soc., but also of the Union of Ethical Societies

Lists of Ethical Societies.

I.—FEDERATED UNDER THE UNION.

Society.	Place of Meeting.	Hon. Secretary.
The North London Ethical Society.	The Athenæum, Camden Road, N.	Mr. G. A. Smith, Dartmouth Park Lodge, N.W.
The South London Ethical Society.	Surrey Masonic Hall, Camberwell New Road, S.E.	Miss F. A. Law, 7, Victoria Road, Peckham, S.E.
The East London Ethical Society.	The Ethical Hall, 78, Libra Road, Old Ford, E.	Miss Z. Vallance, The Deanery, Stratford, E.
The West London Ethical Society.	Kensington Town Hall, High Street, Kensington, W.	Mr. J. Calvert Spensley, 9, Leighton Crescent, Kentish Town, N.W.

II.—NON-FEDERATED SOCIETIES.

The London Ethical Society.	Essex Hall, Essex Street, Strand, W.C.	Mr. J. H. Muirhead, M.A. 30, Aynhoe Road, Brook Green, W.
The South Place Ethical Society.	South Place Chapel, Finsbury, E.C.	Mrs. C. Fletcher Smith, 38, Manor Road, Stamford Hill, N.
The Battersea Ethical Society.	Central Library, LavenderHill, S.W.	Mr. James Gilbert, 4, Carlton Grove, Battersea Park Road, S.W.
The Portsmouth Ethical Society.	Albert Hall, Commercial Road, Southsea.	Mr. W. Jannaway, 37, Great Southsea St., Southsea.
The Belfast Ethical Society.	Rosemary Street School, Rosemary Street, Belfast.	Mr. James H. Gilliland, 66, Belmont Avenue. Strandtown, Belfast.
The Cambridge Ethical Society.		

The East-London Ethic.

THE Union consists of the North, South, East, and West London Ethical Societies, and has power to admit other Ethical Societies.

The general aims of the Ethical Movement, as represented by this federation, are:

(1). By purely natural and human means to assist individual and social efforts after right living.

(2). To free the current ideal of what is right from all that is merely traditional or self-contradictory, and thus to widen and perfect it.

(3). To assist in constructing a theory or science of Right, which, starting with the reality and validity of moral distinctions, shall explain their mental and social origin, and connect them in a logical system of thought.

The special objects of the federation are:

(1). To bring into closer connection the federated Societies.

(2). To provide for the special training of ethical teachers and lecturers.

(3). To start, take over, and to control ethical classes for children, with or without the assistance of local committees.

(4). To provide for the payment of teachers and lecturers.

(5.) To choose and dismiss teachers and lecturers, whether paid or voluntary.

(6). To publish and spread suitable literature.

(7). And to further such other objects as may commend themselves from time to time to the Union.

The East-London Ethic was founded by 12 members connected with South Place in 1889 who happened to be living East — mainly clerks & men & women. It was formed to influence the working-classes, & to bring them into touch with the ethical movement, & held its first meeting in a book-kitchen. It began operations in the usual way by arranging for the delivery

Membership.

Its Sunday School & Club.

of lectures. (See leaflet appended at end of interview.)

It was started in the Hackney Road, near Tredegar Square, & after 12 months in some temporary quarters, moved in 1894 to its present quarters at Cubitt Hall, 78 Latona Rd. The present is an iron building, & was, I believe, built for the Foc.

Membership (1896) 80. It has always varied from 70-90 but increase has not been constant. It is mainly composed of the better class of working-men, women, clerks, teachers &c., there are also about 15 outside keepers, who are mixed among the members – people like Cole or Bosanquet.

A special feature of the work of the East London Foc. is its Sunday School. [This was emphasized also by Lansbury who described it as "the best thing they did."] There are 60 on the register, with an average attendance of about 40. They meet on Sundays at 3. There is a great difficulty in getting teachers. They would welcome visitors. Mr Gould, a Board School teacher, one of the very few who offer to be relieved

Children not those of workers:

The main Objects of the Ethical Society.

for the Migration to give religious instruction, is the superintendent.

Parents are always told when a child applies, so far only one parent has raised any objection to their children attending.

There is also a Club for children from 12–17. This meets on Saturday evening. Miss Vallance manages it. The membership is about 20. There is drill followed by a class in moral instruction.

The children both in the school & the Club are not those of the workers of the district, but this is explained by the facts (1) that the workers are scattered over a wide area (2) that many of them are young & (3) that membership of the Soc. is rarely embraced of a whole family, but generally of some single member. Miss Vallance mentioned the hamburgs as exceptional in the fact that they had children who came to the school.

I saw that one of the leaflets that Miss Vallance gave

Joining a serious step.

Their service.

he is referred to Rationalists in Country towns & villages but ~~they~~ he emphasized the fact that they welcomed all to their meetings & membership. Their objects are Constructive not destructive. Their non-general principle is that matters of religious concern should be free from other-worldliness. Ethical teaching must rest for its validity on a human basis. "What we have in building up the moral life on a theological foundation".

Most of the members have come by non-orthodox channels, after arriving at manhood or womanhood.

Membership implies a certain earnestness because it tends to involve ~~[illegible]~~ some unpopularity. As a society they have suffered minor persecutions. Could not get a habitation etc. In the street subjected to a little roughing etc. & for a time were known as the "atheistical" rather than the ethical society. The Salvation Army came & established itself opposite their hall, & described them as the hell, to the heaven of their own place. But all this sort of vexation has passed by.

At their meetings they have a service; sing hymns; & in

Social life.

Moral tone of the members.

On the influence of religious teaching.

from simple prescribed forms of reading.

In addition to the service, school, & club, the members meet for social purposes, this the summer take expeditions together like the cycling; rambling; camping thro' our land; & "sitting about in the field".

The tone of the members is distinctly high. As an indication of this Miss Vallance mentioned the fact that when the once proposed having some dances it was vetoed by the men, who told Miss V. that "the girls who have so much as they did", & other unpleasant pictures of the places to which those who developed a liking for the amusement would be tempted to go.

On her opinion as to the effect of religious teaching in the district, Miss Vallance said that "the thought-that religion or religion has no influence at all – certainly not on the men". And the women generally go for bread & butter. The indifference they found as to whether or not their children were taught in the Sunday School on a strictly ethical basis, implied Miss Vallance thought, an indifference to religion [i.e.] insofar as theological or doctrinal teaching]

Miss Vallance thinks that the chief benefit of Guards tenants are

Prospects of the Ethical movement.

Ethical movement non-political.

Personal

found in their social influences. These help to break down the ultra-exclusiveness of East-London life.

As regards the Ethical movement generally Mr Wallace is hopeful. Especially has she been so lately, & always as regards the children. It has been the adult work that has been most unsatisfactory. And "the thing that distresses me is the impossibility of getting at the women". "They have no amusement". "The life of the women as I see it in Latona Road, for instance, is terrible. It is an work or dull monotony. As one of them once said to me "Latona Road is hell".

The Ethical movement has no connection with politics. Think the Soc. would have been more successful if it had been made avowedly Socialistic. But this will not be done. The ethical society is free from any hostility, avowed & active, to any recognized political or religious school. Its aim is to build up; not to destroy.

Mr Wallace joined the Ethical movement under the influence of Dr. Coit. "I heard him; took a seat at Sunet Place; & felt a

help; & joined the East-London Ethical Soc. "I have been a free-thinker all my life"; but, until learning Ethics, had had no inclination to join any practical movement. She joined, I think, about 1891.

Mrs Vallance has taken to the Ethical movement seriously. She is a Socialist, & a moderate type in politics. She is of more than average intelligence; & has not a very happy face.

"Give your Life a Moral Purpose."

EAST LONDON ETHICAL SOCIETY.

78 LIBRA ROAD, ROMAN ROAD, E.

(Near Old Ford Station, N.L.R., and Coborn Road, or Bow Road, G.E.R.)

MAY AND JUNE, 1897.

The following ADDRESSES will be delivered free on SUNDAY EVENINGS at 7.30: doors open at 7. The proceedings include Readings and Songs of the Moral Life, and a Short Discussion.

May 2nd.—*Members' General and Social Meeting.*
The Policy of Ethical Societies *re* Moral Instruction in Board Schools, and the Agenda for

THE ETHICAL SUNDAY SCHOOL

For Children of members and friends of the Society is held at 78 LIBRA ROAD, every Sunday Afternoon at 3 p.m.

LIBRA ROAD NEIGHBOURHOOD GUILD.

BOYS and GIRLS, aged from twelve to seventeen, meet on SATURDAYS at 7 p.m., for Physical Exercise and Moral Instruction; and fortnightly on TUESDAYS at 8.15, for Business Meetings, Recreation, etc.

Further information from Z. VALLANCE, *Hon. Sec.*,
The Deanery, Stratford, E.

[P.T.O.

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May 2nd.—*Members' General and Social Meeting.*
The Policy of Ethical Societies *re* Moral Instruction in Board Schools, and the Agenda for the Meetings of the Congress on May 15th and 17th.

,, 9th.—Discussion opened by G. SPILLER.
"Responsibility," Chap. VII. in "The Study of Ethics," adapted by STANTON COIT, Ph.D., from the German.

,, 16th.—*No Meeting.*

,, 23rd.—F. J. GOULD.
"Labour: What it is."

,, 30th.—Z. VALLANCE.
"Woman's Responsibilities: I. Her influence on the Character of the Social Organism."

June 6th.—*No Meeting.*

,, 13th.—Z. VALLANCE.
"Woman's Responsibilities: II. Her Immediate Part in Social Progress."

,, 20th.—F. J. GOULD.
"The Secret of True Criticism."

,, 27th.—*Members' General and Social Meeting.*
"The Society's Autumn Programme."

FREE LIBRARY.

Members of eight weeks' standing can have books on application to the Hon. Librarian, Mr. G. SPILLER.

"Wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own."—*Channing.*

[P. T. O.

Mrs Wallace

83

"Give your Life a Moral Purpose."

EAST LONDON ETHICAL SOCIETY.

78 LIBRA ROAD, ROMAN ROAD, E.

(Near Old Ford Station, N.L.R., and Coborn Road, or Bow Road, G.E.R.)

FIFTH SUMMER SEASON, 1895.

THREE ADDRESSES on each of the following subjects will be delivered on SUNDAY MORNINGS, at 11.30; doors open at 11. The proceedings include Readings and Songs of the Moral Life. Questions are invited.

June 9th.—"Christ."

,, 16th.—"Woman's Share in Social Progress."

,, 23rd.—"Happiness."

,, 30th.—"Death."

IN VICTORIA PARK.

(NEAR THE FOUNTAIN.)

The following ADDRESSES will be given at 11.30:

July 28th.—F. HAMMOND, G. C. CARTER, and others.
"The Good of joining an Ethical Society."

Aug. 11th.—G. SPILLER.
"Christ on the Cross."

,, 25th.—G. SPILLER.
"Christ and his Cause."

The Sunday Evening Meetings will be resumed at the Hall in Libra Road, in September.

He that has dedicated his mind to virtue and to the good of human society, whereof he is a member, has consummated all that is either profitable or necessary for him to know or to do towards the establishment of his peace.—*Seneca.*

The distinguishing mark of the moral law is that a man imposes it on himself.—*G. von Gizycki.*

[P. T. O.

N.W. DISTRICT.

Hon. Secretary—J. LUNNON, 71, Minet Avenue, Willesden, N.W.

ACTON... ...	... Central Hall, Priory Schools, Acton.
BRONDESBURY	... Vestry Rooms, Brondesbury Chapel, High Rd., Brondesbury, N.W.
CAMDEN TOWN	... Lecture Hall, Hawley Road, Kentish Town, N.W.
*COLLEGE PARK	... Presbyterian Church, Kenmont Gardens, College Park, N.W.
CRICKLEWOOD	... Co-operative Hall, Cricklewood.
*EAST FINCHLEY	... Board School, Long Lane, East Finchley, N.
*HAMPSTEAD ...	... Club Room, Wells Buildings, High Street, Hampstead, N.W.
*HOLLOWAY ...	... Friends' Meeting House, Mercer's Road, Holloway, N.
*KENTISH TOWN	... Lyndhurst Hall, Warden Road, Kentish Town, N.W.
*NORTH FINCHLEY	... Board School, Albert Street, North Finchley, N.
*WESTMINSTER	... Hop Gardens, 52, St. Martin's Lane, W.C.
*WILLESDEN ...	... High School, Craven Park, N.W.

S. DISTRICT.

Hon. Secretary—J. PIKE, 8, Gray's Place, Hutton Road, Lambeth, S.E.

*BECKENHAM ...	... Mission Hall, Arthur Road, Beckenham.
*CROYDON ...	... Friends' Meeting House, Park Lane, Croydon.
	263, Brighton Road, Croydon.
	Woodside Board School, Croydon.
	158, Cherry Orchard Road, Addiscombe.
DEPTFORD ...	... Friends' Meeting House, High Street, Deptford.
LAMBETH ...	... 95, Kennington Road, Lambeth, S.E.
LOWER SYDENHAM	... Mission Hall, Bell Green, Lower Sydenham.
MERTON ...	... The Hope Mission Hall, High Street, Merton.
PECKHAM ...	... Friends' Meeting House, Hanover Street, Peckham, S.E.
*PENGE ...	... Alexandra Hall, Parish Lane, Penge, S.E.
*PUTNEY ...	... Assembly Rooms, High Street, Putney, S.W.
WANDSWORTH	... Down Lodge Hall, Wandsworth, S.W.

Most of the London Schools commence at 9 o'clock on Sunday mornings.

* Those marked with an asterisk have Women's Classes, generally in the Afternoon.

Copies of this leaflet (2/9 per 1,000) and any information may be obtained from the Hon. Secretary, Chalfont House, 20, Queen Square, W.C.

[P.T.O.

May 25th

Minutes 10.11.12 25

CD (2)

Dalmeny hit the F. & Building, Hyde-Park Road, Lon:-

The Sy. is to be an Hall-School

Mem. Lect. of the Hall-School, 7.45 p.m. Lib. 7 John the Ex. opse. Ch. as Mt. "Lit-Sk. is a Mode Sunday of Meeting.

89

May 29th

89

Miscell 10.11.12 25

CP (2)

Interview with Mr J. H. Wilding, Aspenhale, Parnell Road, Bow :-

Mr W. is Sec. of the Old Ford Adult School

I had never heard of the Adult School movement but I gather from the open "One and All" that it is a modern development of Quakerism.

LONDON ADULT SCHOOL UNION.

THE London Adult School Union is an Association of the members of the various Adult Schools in London and its neighbourhood. There are in London thirty of these Schools, as shown on the other side of this pamphlet, some larger, some smaller. They have a total membership of about 2,500. Each of them consists, at any rate, of a Men's School, and others have in addition a Women's School and a Junior Section.

The object of the Adult School Union is to bind these Schools together, to keep them in touch one with the other, and to give help wherever it is needed.

This, too, is exactly what each School aims at doing for its individual members. It recognises that many live as units in this great city, and endeavours to bind them together by the powerful tie of friendship. The only qualification for membership is a wish to belong. The members of a School belong to all kinds of denominations; the School itself belongs to none.

The basis of an Adult School is the practical teaching of Jesus Christ. It does not concern itself with the spreading of any special theories, but aims at helping the members in their actual lives. These principles underlie every School, but the methods by which they are carried out naturally vary in each locality. The study of the Bible, however, is a feature common to them all. Associated with each School will be found some or all of the following :—Library and Savings Bank, Night School, Lectures and Social Evenings, Sick Benefit, Coal, Book, and Athletic Clubs.

Each School is managed by Business Meetings, held at regular intervals, and is governed by the members themselves. The success of a School depends on each member taking his share of the management.

Experience has shown that Adult Schools work admirably. They do not interfere with other institutions, while, at the same time, no other agency can exactly fill their place or do their work. They were first started in the Birmingham district fifty years ago, where the membership is now counted by thousands, and large Schools exist in the great manufacturing towns of the North. They are found, too, in many of our smaller towns and villages, and are spreading throughout the country.

Their extension in all parts of London is very much needed, and the Hon. Secretary of the Union, or any of the District Hon. Secretaries, will be very glad to give further information and to help in the arrangements for starting new Schools.

WILLIAM CHARLES BRAITHWAITE, *President.*
GEORGE NEWMAN, *Hon. Secretary.*

JOIN THE

ADULT SCHOOL IN YOUR DISTRICT.

[P.T.O.

Hon. Assistant Secretary: J. CLARK EDDINGTON, 20, Queen Square, W.C.

(This Space is for Notices of the Local School.)

OLD FORD ADULT SCHOOL.

OPEN EVERY SUNDAY MORNING, 9 to 10.30.

SOCIAL ROOMS EVERY WEEK EVENING, 6 to 10.30.

ARGENT HALL, PARNELL ROAD, OLD FORD.

LIST OF EXISTING SCHOOLS:—

N.E. DISTRICT.

Hon. Secretary—H. H. CATFORD, 17, Victoria Grove, Stoke Newington, N.

SCHOOL.	ADDRESS.
BETHNAL GREEN ...	Friends' Hall, Hart's Lane, Bethnal Green, E.
*BUNHILL	Memorial Buildings, Roscoe Street, Bunhill Row, E.C.
BUSHWOOD	Friends' Meeting House, Wanstead.
*OLD FORD	Argent Hall, Parnell Road, Old Ford, E.
SMITHFIELD	Peel Court, John Street, Clerkenwell.
*STOKE NEWINGTON ...	Park Street, Church Street, Stoke Newington, N.
STRATFORD	Mission Room, Windmill Lane, Stratford.
TOTTENHAM	Friends' Schoolroom, High Road, Tottenham.

N.W. DISTRICT.

Hon. Secretary—J. LUNNON, 71, Minet Avenue, Willesden, N.W.

ACTON...	Central Hall, Priory Schools, Acton.
BRONDESBURY ...	Vestry Rooms, Brondesbury Chapel, High Rd., Brondesbury, N.W.
CAMDEN TOWN ...	Lecture Hall, Hawley Road, Kentish Town, N.W.
*COLLEGE PARK ...	Presbyterian Church, Kenmont Gardens, College Park, N.W.
CRICKLEWOOD ...	Co-operative Hall, Cricklewood.
*EAST FINCHLEY ...	Board School, Long Lane, East Finchley, N.
*HAMPSTEAD	Club Room, Wells Buildings, High Street, Hampstead, N.W.
*HOLLOWAY	Friends' Meeting House, Mercer's Road, Holloway, N.
*KENTISH TOWN ...	Lyndhurst Hall, Warden Road, Kentish Town, N.W.
*NORTH FINCHLEY ...	Board School, Albert Street, North Finchley, N.
*WESTMINSTER ...	Hop Gardens, 52, St. Martin's Lane, W.C.
*WILLESDEN	High School, Craven Park, N.W.

S. DISTRICT.

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MERTON	The Hope Mission Hall, High Street, Merton.
PECKHAM	Friends' Meeting House, Hanover Street, Peckham, S.E.
*PENGE	Alexandra Hall, Parish Lane, Penge, S.E.
*PUTNEY	Assembly Rooms, High Street, Putney, S.W.
WANDSWORTH ...	Down Lodge Hall, Wandsworth, S.W.

Most of the London Schools commence at 9 o'clock on Sunday mornings.

* Those marked with an asterisk have Women's Classes, generally in the Afternoon.

Copies of this leaflet (2/9 per 1,000) and any information may be obtained from the Hon. Secretary, Chalfont House, 20, Queen Square, W.C.

[P.T.O.

with working men. They know the futility of all attempts which pauperize or patronize, and are beginning to find that an Adult School is a platform upon which the principles of Christ can bind together men of all classes and circumstances into a living brotherhood.

The present paper is an attempt to give in a concise form the leading principles and methods which underlie these Schools, so that their importance may be grasped by those who are likely to organize them, and methods may be followed which experience has shown to be attended with success.

A pamphlet on the movement describes Adult Schools as "Cooperative & religious societies carried on and controlled by their own members. ... The men who crowd the classes spend their lives in toil and daily care. They come because they love the School: because it gives them a lift up for the week: because they want to help each other on. The School has been the making of them, and they feel that on them depends its success. The warm hand shake, the hearty sympathy, the willingness to visit and to help one another are the best proofs that the meaning of brotherly love is understood."

ADULT SCHOOLS,

THE ESSENTIAL PRINCIPLES OF SUCCESS.

What then are the essential principles of success? They may be shortly stated as follows :—

1. A spirit of mutual love and sympathy.
2. The School must be an independent institution. Its basis must be unsectarian and it should not be carried on as the branch of any Sect or Society. Unsectarian premises are preferable but not indispensable, and provided this basis is strictly adhered to there can be little objection to the premises of some particular sect or society being made use of.
3. All sorts and conditions of men should be equally welcome to join the School, without any profession of religious belief being required.
4. The School should be based upon individual responsibility. Every member should have a voice in its management, and should thus feel that he has a part in promoting its welfare.
5. The various branches of the School work should be kept subordinate to its central point—the reverent study of the Bible in a class where every member is free to take part.

received as a living influence that produces the active energy of loving work for Him. Each one feels his share of responsibility, his share in the work. There is no place for spiritual paupers. The School appeals to the independent minds of our artizans because they feel that it will be what they and their mates make it.

So grand an instrument for social and religious progress and for breaking down the barrier between rich and poor and between class and class needs only to be known in order to be made use of. Earnest minds in all our Churches are longing to find a means for bringing themselves into touch with working men. They know the futility of all attempts which pauperize or patronize, and are beginning to find that an Adult School is a platform upon which the principles of Christ can bind together men of all classes and circumstances into a living brotherhood.

The present paper is an attempt to give in a concise form the leading principles and methods which underlie these Schools, so that their importance may be grasped by those who are likely to organize them, and methods may be followed which experience has shown to be attended with success.

6. A portion of the time should be given to writing, &c. See the section entitled, The Writing Period.
7. The School should meet on Sunday at an hour which will not interfere with the services in the neighbouring churches or chapels, opening and closing punctually.
8. The Adult Classes should be confined to members above a certain age. 17 or 18 is a suitable limit to fix. For youths, see the paragraph entitled, "Junior Sections."

SUCCESSFUL METHODS

The Old Ford School has been founded for four years and is one of the smallest in London. I gather from what Mrs W. tells me that it is not at present in a very flourishing condition. There has been some financial difficulty with the Treasurer which for the time being has injured the school.

The house is a double fronted one of one story: on the ~~ge~~ ground floor are several small rooms for classes, recreation etc and a refreshment bar (temperance only). On the upper floor is a good sized meeting room which was largely made and entirely furnished by the members of the school.

The Old Jew School has been founded for four years and is one of the smallest in London. I gather from what the M. tells me that it is not at present in a very flourishing condition. There has been some financial difficulty with the Treasurer which for the time being has injured the School.

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There is a good deal of [illegible] school :—

TIME OF HOLDING AND DURATION.

For Men's Schools the early morning is probably the best time—the hour of starting varying in different schools from 7.30 a.m. to 9 a.m. Women's Schools are usually held in the afternoon. The duration of the School should not be less than an hour and a half, of which at least half should be given to the Bible study, the remainder of the time being spent in the opening and closing of the School, and in the varied occupations of the

The School meets on Sunday morning at 9 o'clock. The first half hour consists of "social personal talk or instruction, also a writing class which has once been well attended but has to some extent fallen off." From 9.30 to 10.30 Bible classes are held: there is no direct instruction; "each member takes an equal share in discussion."

There is a Slate Club with 183 members, a Loan and Investment Society, a Coal Club, and a Penny Bank. The Social Rooms are open every evening to all who like to come in but only those who attend Bible classes at least three times a quarter (about 50 now) are considered members of the School.

There are also Cricket and Football Clubs. During the last six months a Bible class for children has been started and is attended by about 60.

The aims of this movement are evidently admirable; how far they are successfully carried out in Old Ford it is difficult to say without a larger

acquaintance that I was able to acquire on Saturday night. The building, which appears to be mainly responsible for running this ~~at~~ school is a very shy, nervous, gauche and apparently rather stupid young man of not more than 25. He asked me to call on Saturday as, the last night, to see the ~~club~~ School, but I was busy then, and those mostly to pay money into the bank.

The Benefit societies appear to be fairly prosperous. The Slate Club took last year £238 and paid out in sick pay, ~~£14~~ £66. Mr W. could not give me the exact figures as to the Penny Bank, but promised to send them:- £125.

Entertainments are held weekly during the winter, and Mr W. showed me a number of programmes. They seem to be a ~~x~~ rather higher class than is usual in many working men's clubs.

Though Mr. W. claims that "the work is first of all religious" I am inclined to think that it is the social activities which keep the school going. How it may be in other parts of London

I do not know but this school is interesting as apparently run by genuine working men without any outside assistance financial or otherwise. I should doubt whether it is likely to be very successful without a more vigorous head than Mr Wilding.

Personal

Miscell.
10. 11. 12
25

(2)

Interview with Mr G. Lansbury
St Stephen's Road.

Mr Lansbury is a veneer-cutter by trade, & is at present acting as a co-manager in the firm of Messrs Brine. Mr L. married a daughter of his employer, who had 8 children, & is now dead. The business belongs to the family, & L. with one of the sons manage it. There is no veneer-cutting done out of London (except abroad) & Brine's is one of three firms, & is the smallest. L. has been with the Brines for 12 years, having been away once for about a year. This was just before the Sa mais death & was due to his disliking of his Tonic-land religious & political opinions. Mr L. is a member of the East London Ethical Society & of the S.D.F. & a member of the Poplar District B. of Guardians, & is Chairman of the Boys Committee of this Board. He is an active politician, & a well-known speaker. At the last general election he stood as a Socialist candidate for, I believe, Walworth, & is expected to stand for Bow in the same cause at the next opportunity.

I found Lansbury in the yard, & we began to talk in his office. But, for greater quiet, he soon took me to his house, which is close to the business & we spent the rest of our time in his parlour.

He visited.

Stories for work

Migration.

The outer belt of slums.

His was a very pleasant front-floor room, with piano, & plenty of furniture, wall-papered & c. &c.

Asked about the general character of the district, L. said that it was on the whole poor, but differed considerably. In his own neighbourhood the Roman Road seemed to be a dividing line, all to the North being much poorer than to the South.

There is a considerable daily stories for work, but more employment in the district than formerly. A great many are kept at spinning, while others, but as competitors, paper-staining, waterproof-making, & box-making have been more recently introduced.

Says that there is a considerable movement among the population, the better tending to go & the worse to come. On the whole thinks that those who come are simply squeezed out from inner circles, & does not think that there is much "intelligent drift", as Mr Mason put it, to Bow nowadays. This might have been true 15 years or so ago. Thinks that Bow, & other districts even further out, are on the way to becoming an outer line of slums. There may be structural advantages over the old slums of central London, but the

Employment & Poverty. No Training.

Influence of Education.

worst features of crowding, poverty &c. are being repeated in this new belt. "From my point of view" this is the normal effect of the present "system". It's bound to come & to invite "anything fault-in particular".

This is true perhaps to a certain extent the ~~the~~ spread of some of the local trades & the drift of new men may be connected with the changing character of the population. This is becoming poorer & better able to supply the kind of labour required.

I say that a very close connection can often be established between the system of employment & poverty. There are so many trades that require boys & youths & women. The work can be done by the younger hands, & they consequently get turned off on about 18. The local gum makers and confectionery works for instance are turning out a crop of "barrowboys" every year, who have made a life by carrying fairly good wages; who have no trade; & a large proportion of whom are bound to become loafers, tools, street corner-men &c.

But things are not getting worse in this respect. The boys & girls of 17 & 18 now are a better lot. They have a

Hissing Heart.

Lansbury.

higher standard. This is my "very strong impression" & "I don't think there is any doubt about it." The Boards are beginning to tell; the district visitor is due to work mainly to them. Asked if the influence was resting beneficially on the homes, he thought not yet to any extent: the children are rather better "in spite of their homes". The Boards are working many push their way out in a very remarkable fashion. Lansbury gave instances that he had noticed, the manifestation generally being, however, a desire to be off rates, as by joining the S.D.F. than an ordinary improvement in material position. But the conviction that this improvement is a real thing is very strong, & on my suggesting that the symptoms he noticed were so much to the good he agreed, & perhaps being conscious of a certain inconsistency with his rather gloomy political forecast, since "I am not a pessimist by any manner of means", he added "one does sit down & weep all the way".

Poor is on the whole healthy. Very little broncho-bronchitis. Here are some bad spots e.g. Ford St area (Victoria Cottages &c); Devons Rd (blown opposite church)

Early Marriage.

Morality.

Prostitution.

Gambling St.

& some parts of the Bow Road upon Old Ford Road — In Hackney Wick too there you get new & open building, but of the very character of Clapton.

Early marriages common here as elsewhere. Although the women work, yet, with many of these young Cockney husbands, the principle is how the couple get on.

The district is liberally moral. The Nonconformist conscience is rather strong, & "exists" a little of Mr Grundy's opinion here among these people".

There is however a good deal of prostitution. For the last few years the Bow Road from down Bow to St Stephen's — Bow Church has been a recognized resort, especially on the North side. ~~Perhaps~~ The growth here is probably connected with Charrington's action some years ago in closing in the Hare Court St. He expected a movement & many came further East.

There is a "frightful lot" of gambling & betting, the former mainly with cards, the latter with horses, prize-fights,

Police.

Religion.

if any act on, fortune to. He has "increased enormously". "You can't help noticing it".

Now & the police are "bought", both by politicians & book-makers. "Take my own case". I can hold a meeting & do almost anything I like in that way here, because I live on the spot & am known, & because of my connexion with our firm. Prince always takes tickets for the Police orphanage; something we give 1/- for. The place especially looked after wh. have store-burning occurred. He gives "a very little" "does the whole thing". And so wit the bookies & the politicians; a little money at a little wink will go a long way. "In the house at the corner" (pointing a little way down the street), is a constant thing for a row to happen at closing time; the police come up when it's about over, but no one is ever run in.

Asked his opinion as to the influence of religion, he said that he thought he had none. There is no one with any influence worth speaking of in the whole of Bow. And as for Bromley! There is certainly no one there. Mr Adamson has no one at his church except those who get-

also. Hart, the Rector, has no power although he means well; the same is true of Mr Thomson. He is active, but he is making a serious mistake in mixing up loyalty to the Jubilee with his other efforts; as for Mr Parry, he has recently accepted the Chaplaincy to the Union [?] "I don't say he won't get another cheque with his £100", but the people don't know so, even if he does. When notice a thing of this kind, he has done himself a great deal of harm by being gone on the Board which being taken the Chaplaincy. Now-a-days it is rather a case of Victoria Park against the Church & the Park has the advantage. Of course people have a lot of loyalty: they think it a good, but it doesn't mean anything in their lives. A friend of mine was canvassing for Annie Johnson the Presidential Nationalist candidate for the L. School Board & in Hawthorn Wards & a poor woman was looking the horses on by me. On leaving one door, where the canvasser had had been very ill received & knocking on the next-door, a head appeared at a window of the public house & shouted for the benefit of the neighbours, pointing at the canvasser, "That's the party that wants to take away our bloody religion

Personal: Opinions

*: "The most hopeful thing about it is the Sunday School"

from us". "I have often told this story", he seems to me about to hint of ~~[illegible]~~ what these people really think about religion.

Lambeth kindly generously spends his Sunday lecturing for the S.D.F. They pay his fare + give him hospitality, but there are no fees. He goes to various places in the provinces. Originally he was a member of the Church of England. His opinions had been gradually changing, this was especially influenced for him as he was superintendent of a Sunday School. He had his own ideas, for instance about the Resurrection, this was especially in speaking to the children, to "arrange about it", that Offend either his own or other people's feelings. Then he read "Robert Elsmere", which settled him + made him formally leave the Church. Later he read Tolstoi's "What do I believe?" but it was under the influence of Robert Elsmere that he took the definite step.

His wife agrees with him both on religious questions. On the former she had been unsettled before he had, so it was easy for her to come with him. She, like him, is a member of the Ethical Society*, + if it were not for this body would go much more often to the meetings.

Poor Law Administration

* Lansbury's views to a great extent controlled by Poth Asylum. Mattey.

for one is greatly interested in their lectures. But the members are a little too respectable; you know what I mean. They are clean shaven & make you feel that the place is middle-class. It is not like Toynbee Hall in this way. Toynbee Hall is respectable but it is not middle-class." "I fear the wife doesn't like to take the baby with her to the meeting; so she very often has to stay away".

She has also joined the S.D.F. "Having perhaps the strongest mind I did not like to influence her. But she might she walked in of her own accord".

Mr Lansbury had talked very freely on all the subjects raised but when we came to that of Poor Law Administration we felt that he rather took the gloves off, & was not only willing but anxious to talk. He is very keen about this part of his work, & has a well-defined policy.

As regards the institutions* managed by the Guardians*:-

Poor Asylums: Much improved but much still to be done.

Improvement as regards doctors, nurses, food &c.

but there is as regards the doctors, need for more of them.

Nursing.

Food

Discharge

Workhouse: Inc aged Infirm.

the present staff cannot do the work properly.

As regards nursing: here also a larger staff is required, & they ought to work shorter hours. There ought to be fewer probationers. No inmate nurse now but a certain number are kept on a very long time after they ought to be discharged because they can give & are allowed to give an hours of irregular help in the wards.

As regards food: there is need for better preparation & for better serving, the requirements here again would meet a larger staff.

Lastly, while a few, as mentioned above, are kept on too long, a great many more are discharged too soon. Of course the beds are wanted, but it ought not to be necessary to turn inmates out until they are really fit to leave. They ought to be looked up, & for this he would like to have a Convalescent Home connected with the administration.

Workhouse: Have more comfort of aged infirm as comfortable as possible. Denies that the place is fairly called "The Poplar Hotel", as some of his

The able bodied.

The spirit of Administration

A Reform: alms-houses.

Critics have dubbed it, but it is infinitely better than is said to be. The old people are no longer in uniform; they have better clothing; a decent library; papers; games; a dinner-house in the yard; tobacco tuppence; & a varied dietary. Those who have the privilege are all over 60 and are infirm. The result is they have more old people than ever before.

But in dealing with the able-bodied a finer policy than before is adopted, for since they have a smaller number. In the old days this kind of inmate was heartily dealt with, but the new officials are trained, especially the Master of the Workhouse. If the able-bodied work at the ordinary work (painting, bootmaking, tailoring etc) they are put on outdoor-parking or stone-breaking, & this policy keeps out the tramps.

But the whole spirit of the administration is different & better.

One reform that he is keen to introduce here is "a kind of alms-house" at Woodford for the married people. This would be better for them, & would relieve the pressure on the space in the workhouse itself. The present-

Out door Relief.

The Poor Committee

Policy.

time, if this were done, about 25 couples would be removable.

Would be glad to go when the House is in any time. Would propose to go unexpectedly. Has great faith in the Officers.

Out door Relief.

There are four relief Committees for the Poplar District. Two of which L. is chairman of for Bow & part of Bromley. There are 8 members, & an average attendance of about 5. L. admitted that he practically ran it. The general Board has the power of revision but the practice of trusting the relief Committee is rarely departed from.

The duties of the Committees is almost exclusively that of administering out-relief. Orders for the house are given by the R.O. & ~~[illegible]~~ these are reported to the Committee, but this is rather a matter of form & practically the only business of the Committee is to give or refuse out-relief.

Policy. If persons applying are over 60, without anything against them up to the time, & if they have a reasonable

prospect of keeping a decent home." I always go for relieving them." "Conscionably I have never voted for giving relief to a person known at the time to be of bad character, & who would not be able to live honestly."

~~[illegible] I mean, of satisfactory, or~~ "Character" that is satisfactory from the point of view of a member of the Committee is one that is not known as drunken, or perhaps L. would put it positively that boy is known as sober, & the person must have a reasonable chance of being able to keep his home." I never consider things or post-offences. Now do I think that there is any moral obligation on the part of children to help to maintain their parents. If however it can be proved that they can, without destroying themselves, support or help to support, then, I prosecute. [illegible] Rejected by the man earning 30/- a week with 4 or 5 children having to pay 1/- a week. There was a time when I only had 30/- a week & a house, & with my family to maintain properly, I had nothing over. Am I an a life-long abstainer. I think that a man's standard for his family should be high. You have, of course, to

Investigation

Criticism

judge every case on its merits, & in doing so, compare notes with my own experience, with the result that I adopt the policy expressed above". (It is only within the last two years that B. has been better off & had any larger margin).

Asked as to the method of inquiry into Cases Lansbury admitted that it was not satisfactory. But this is not the fault of the Committee. The R.Os are old, not very observant, & "according to their ability they inform us". But we are putting up the standard of investigation & reporting & for one thing are insisting on written reports being presented. Although however we are improving & have improved, our practice is unaltered, & I think that in the main, save in the past, the inquiry has been superficial.

Mistakes have of course been made, & the people are sometimes coming more than they say.

Pressed on cases they said that we are attracting applicants to the district. Which we do as we can't discourage them. & I don't believe that one in a hundred are applicants in this way.

Those eligible for out-relief.

The Boards.

Friendly v. Opportunism.

Many again criticise us because we fix the age at 60, & say that we ought to raise the age future when we are eligible for out-door relief. But the main criticism is summed up in the charge against our investigation that they say is superficial & that. The C.O.S. are our main critics & reply produces our figures, our Minutes; & in these we have been misleading".

The only people who can get out-door relief are
Men over 60
Men who are infirm (who generally go into the Infirmary)
Women without children over 60
Widows with children.

The last figure above can only go in for a period of 6 months. Our Boards of Guardians are "not so blind as they are painted, & often advocate adding the children there". (L. is not on the Poor-Law Committee & said that he did not know very much about the children).

Although Lansbury feels that a good deal has been done, & with reference to many of the reforms he has been

Workshops & Colonies.

Personal

instrumental in introducing ideas that his position has been more than justified, though that is apparent now by many who began by shaking their heads. Lansbury wants to go a good deal further.

On a broadish. He often criticises the Progressives, they are opposed often to the logic of their own position. They carry their opportunism too far. "I am an opportunist - namely when it is not with sharpen with principle". As a socialist we are prepared to go forward consistently. Asked where he would go, he said that in many directions he wanted to advance, but "especially as regards the all-India". "I would have non-competitive workshops & colonies". "Are these the leading ideas of your radical measures?" "Yes".

Lansbury, like all of his class has many enemies, but the balance of opinion is I think, in favour of his integrity of purpose, however much they may disagree with him. I have known him for some years, & never liked him so well as after the long talks on behalf of this inquiry.

June 8th.

Miscell: 10.11.12 27

(2)

Interview with Mr Gilbert Bartholomew, Fairfield Works, Bow.

Mr Bartholomew is Managing Director of Bryant and May's, and has already been seen more than once during the trade inquiry. I interviewed him with the idea that in this district at all events it was desirable to see a few representative employers, but not with the idea that he would be able to give much information that would be relevant to the ~~pr~~ present inquiry. Mr B. said however that he had been working for 20 years in Bow and knew the district well. As I anticipated however he was much more ready to talk on matters from the trade side, and the greater part of the hour and half I spent with him it was impossible to keep off trade questions.

Mr B. is a short, plain, rather coarse looking man; probably a keen man of

Poverty

Drink.

business, but I should say not unkindly and evidently taking a genuine interest in the moral welfare of his employees.

There is little real poverty in Bow: nearly everyone is in work & very large number of them at Bryant and May's where they earn good wages. The clergy with little one that the district is going down that the better class are moving out and being replaced by a poorer class, but this is not true; the district as a whole is as well off as it ever was.

There was a distinct improvement in drink, but lately and last Christmas especially there was a considerable increase. They found that a number of their boys had been saving up on purpose to buy drink at Christmas and smuggle it into the factory.

There are several very low public houses in the neighbourhood which the men frequent

Housing and Health.

a great deal.

There has been very active temperance work among the girls, conducted mainly at Clifden House: Confidently one too sips the pledge each year.

[Mr B. spoke in the highest terms of Miss Nash and her work. Her influence over the girls is marvellous; and those who have once really got under the influence of Fairfield House form quite a distinct set among the workers]

The houses in Bow are mostly fairly old and pretty well built. There is nothing to complain of.

Bow is exceedingly healthy. It is on gravel and open. Poverty and they have there as from hospital kids but they are seldom ale full and this though they are hard also by the "sisters, the cousins and the aunts" as well as by those who actually work here

Marriage

Religion

"Rosy Jaw" is now almost unknown, and altogether a healthier lot than those looking at B. and M. do not exist.

Marriage is not so early as it was.

The influence of religion is very slight almost non-existent. The clergy and ministers in the neighbourhood are rather a poor lot. Shuttleworth is a good man, and gets a fair congregation, but his sermon is so dull and unattractive.

Adamson is an imposter. He is always begging from the West End on the ground that he is doing a great work in the East End, but he does nothing. He frequently begs from Bartholomew on the ground that so many of his work people attend his church and come under his influence, but Bartholomew has ~~never~~ never been able to find one who attends the church or for whom anything is done by the church. He went to morning

service once and found a congregation of 17 (he also by itself).

Harris is a very pleasant fellow, but does nothing for the poor.

Rogers is a good fellow and really has tried to get the people to church, but with very poor success.

[Of the Dissenters Archibald Brown did far the most: the Hardy St. Chapel congregation takes most of the aristocracy of Bow]

Parry is very active and seems to get hold of people. One of his curates Rev Vere Barly does a lot of good work especially on the temperance line.

All these churches Ryan and May help with money, but with the exception of Scutman who conducts a service at Clifden House they really do little or nothing to get hold of the workpeople.

Mr Bartholomew has never had occasion

to complain about gambling among his people, and has no reason to suppose it is excessive.

The remainder of our conversation was mainly on the difficulties of the work at Boycott and Mayo and the calumnious attacks to which they have been subjected from time to time.

Being the day after Bank Holiday the works were closed. Mr D. said it was quite useless to think of opening that day, and the chances were that on the following day they would find that an insufficient number came in to enable them to keep the works open. Their great difficulty is and always has been to get people to work with any regularity, and any holidays disorganise things for a week. At present there is the greatest difficulty in getting enough workers; the Irish have circulated this year over 20000 handbills asking for girls to do the work, and seem now are short with their deliveries.

The relations with the workpeople are much better

then they have, but still there are not infrequent strikes on the most petty matters. Recently the works were stopped for four days because some lads made a proportionate demand for an extra 6d a week.

Mr B. told me many stories of the injustice of the attacks that have been made on them. In without exception they have been purely ex parte. Their assailants have never been inside the works, and those who have been invited to do so after the attacks have always been convinced.

A Monday afternoon at Bow Cemetery.

Probably he waited for No 2 to come?

CP (2)

Interview with the Rev. J. T. Wyatt — Inscribed 10.11.12 — June 97.
8 Mornington Road
Bow.

Mr Wyatt is Chaplain to the Bow Cemetery, & has been so since 1890. Previously he had the Emmanuel Mission Church in Stepney.

I made the appointment with Mr Wyatt on the afternoon of Monday, June 1, calling at his house first, & being told there that I should find him at the Cemetery. At the Chapel I found a funeral, the hearse & 2 coaches having just taken round to the neighbourhood the grave; the bearers sitting chatting at the side of the building; the coffin, with its flowers, in position in the chapel; the 8 or 10 mourners ranged in seats on one side of the aisle in a single depressing row, with the coffin just in front of them; and no chaplain arrived. I made inquiries of one of the undertakers men, who said the funeral was down for 3.30 (it was now about 3.40) and "he had never known the chaplain so late". While we

were walking another funeral drove up, friendly salutations being exchanged between the different groups of undertakers' men; the coffin bearers disappearing into the chapel. At about 3.50 Mr Wyatt appeared, walking in from some part of the cemetery, wearing a surplice, & although hurrying a little, looking very genial & business-like. A tough being somewhat late was on in the day's work. The two ~~funerals were~~ funerals were of course dealt with in a single service. As it close the verger appeared at the door, & with a "Mr Edwards, please" the bearers for the first funeral stepped forward. The procession of coffin bearers moved slowly away to the grave, & was immediately followed by the second funeral.

The graves were side by side & round each the particular mourners grouped closely, the Chaplain reading somewhat in the middle place, the small crowd collecting near by to the outskirts. The service did not last more than ten or three minutes & did not require that it was over until our Mr Wyatt having quite unobserved, & nothing his wrong, like a large white rabbit, bore to the chapel. He

seemed to me that the mourners realized later than I did that the body had been prepared. They looked rather at a loss, & very miserable & awkward, & perhaps the only person who seemed quite master of the situation was a burly grave-digger who clearly had an eye to a tip, & got out. The footmen & the very impressive undertaker filled the procession was its most marked feature, and beside the comfortable hearse a long way off.

The only women mourners from the funeral had been driving briskly, one from the waist-up, the chief-mourner, & she the time came to leave the grave-side. She broke out into violent hysterical grief. Three men dealt with her, & bore practically from after down off.

A little later, when I left the cemetery, I found one of the funeral coaches drawn up in a public-house at the corner of Mapleton Street, with the mourners still inside the building, & the coachman with visions of the hysterical mourner.

I found Mr Wyatt in the chapel with a spare five minutes before his next funeral. He has delayed to me

Personal.

to be pretty kinds occupied. We ~~[illegible]~~ return is on a very quiet day. There are only first funerals, which as a rule he has 14 or 16 on a Monday. Saturday & Monday are their busy days as a rule; on these days there is generally a queue of women waiting about & looking on: "it is one of their sights". To-day there were not more than two or 3 people - mostly women. Just before I left the chapel, a boy began to toll the bell, a sign, as Mr Wyatt said, that the mortuary was at the gate or "in sight". We waited for a minute or so longer & about as I took hold the hearse was driven up. As I walked down the drive I met two or - ordinary onlookers — young fellows arm in arm and both drunk. They took up their position against the railings near the chapel door and, ~~[illegible]~~ with the well-mannered manners as they stepped from their coaches, & passed out of sight.

A few days later I had a talk with Mr Wyatt on his own home. He is a man of something over fifty; not very well educated (can be occasionally slips away);

The Cemetery Co.

Who are buried there.

Extravagance in funerals.

Wyatt.

married; anxious to help; of a somewhat robust geniality.

Your Cemetery belongs to a company which is paying moderate well — 15%. But that was before the present-day strict regulations were in force; now they order the coffin or coffins, sometimes six in a grave, so that it is now a profit of cent. between cost & sale. The Wyatt bones are from 1 to 5, people on Monday. If a funeral is wanted earlier 5/- extra has to be paid.

An early of people are buried there, there being a considerable number of graves owned & bodies then being sent for burial from all parts of the country. Though legally, it is thus not exclusively a place of burial for East Londoners.

Funerals are still very extravagant, this being especially marked in the case of very poor people. He mentioned flowers as being one of the only items of extravagance. Plumes on the hearses are still very general, but "the feathers" (a large proportion of these ostrich feathers carried in funer-

Drinking at funerals.

Early marriages.

of the funeral procession) only occasionally seen. The cost is £1.10 to hire, & is said to be worth some £10 or £80.

The singers at "fish & cake-meat people" & coffees are those most associated to strong friends. There is a half-feeling that a man dies "rich" if he has saved money, ~~[illegible]~~ it is his: "he made the money, poor fellow, he should have it." & how wasteful the way in which he has it may be does not seem very much to matter. A large proportion of the somewhat-elaborate tombstones on the main drive on entering the cemetery belong to "fish-meat people".

A good deal of drinking goes on in connexion with funerals but things are improving. Some societies forbid their men to drink. No funeral feasts now, & this has diminished drinking. It used to be a general practice to rest, at the Napier Arms public-house the hearse & the men-bearers blocked with coaches. (cf p.151).

Think that there are fewer early marriages than ~~[illegible]~~ there used to be.

Illegitimacy.

Religion at the grave-side & in the chapel.

Demonstrative grief.

Would not know if children buried were illegitimate or not, but think that he fears, that most of these are buried in the East London Cemetery at Plaistow, which is cheaper.

Asked as to the signs of the influence of religion that he attributes at funeral ceremonies he replied that there was not very much to be seen. People are quite noisy, but it is often thought by the poor that "grief involves noise". Their behaviour is often due to a "kind of sentimentality", & quite has no basis of "reality". He has lately become so callous in face of demonstative grief that when a woman is more than ordinarily uncontrolled he is inclined to ask "for some cold water for her". The following incident seemed to him to illustrate the mechanical nature of noisy grief. A woman, from the door of the chapel to the edge of the grave, had repeated, in perfectly unbroken sequence, the words "Ay! But what shall I do without my poor Mike – God rest his soul"! But the grave was a very deep one, & working in her lamentation was suddenly varied "Ay! But what shall I do without my poor Mike! Good God

Religion in East London.

Revivalism.

Charrington: opposed to chapels & churches.

what a hole!" Her mind was not really on her grief, her attention was easily diverted.

On the more general question of the influence of religion in Wyatt was inclined to "rather a gloomy view". He thinks that during the last 20 years we have been too much "flooded with revivals". We have Moody & Sankey & worse still many lay young fellows go out to think they are a Moody & Sankey. Against the sensational forms of religion that is sure to be a reaction, the results that we are suffering from it now that religious feeling is not so deep as it was 20 years ago. For this reason did not approve of Barnardo & Charrington religious work. Very many Charrington has brought people to his place, but in our view is that 99% not of them would have been taken away from some chapel or church, mostly the former. Converted coal-heavers & porters are not really as good as regular ministers & clergy. Their influence does not last. And meanwhile the chapels are injured HC, for his part, would suppress Charringtons.

So also as regards the Salvation Army: it makes a

The Church of England.

The High Church movement.

from the wind, but only for a time. And it would seem he regards as a complete failure.

The influence of the Church of England as a whole worker in East London is he thinks growing, ~~[illegible]~~ he could say that its religious influence there is as great as elsewhere. In the West-End there is a "tendency to break away from the old moorings" and a greater laxity in religious observances, and so there is in the East End, but perhaps not to so great an extent. On the other hand the Church is more active, & is thus able to work from within her own.

But if he were the Bishop, he would not encourage the High Church movement in East London. The tendency of the people is not that way. The minimum ritual of services is best liked. He does not think that there is much chance for any ritualistic church in East London unless they have wealthy friends or wealthy workers, & are able to buy their people, that is always demoralizing, & this can be done in so many ways. & he has

Poor Law.

Poor Relief Committee: Lansbury.

Evelyn: Criticism of the C.O.S. policy.

He said "I will get you a congregation of 500 Mahommedans ... if you give me money enough."

Mr Wyatt is a member of the Poplar Board of Guardians, & of two of the Poor Relief Committees, one of which is that of Bow, of which Lansbury is Chairman. Lansbury runs the Committee to a great extent, but, although he likes to have his own way he likes opposition. The Committee is also attended by Scrutchley (C.O.S.) who is allowed to speak & deliberate but has no vote, as he is not a paid or elected Guardian. Mr Wyatt thinks that Scrutchley often advocates an impossible policy, his constant plea being for adequate treatment of the cases dealt with at all. Discriminating treatment of this kind involves an amount of discrimination between cases which is inappropriate to the administration of the Poor Law. Our rights are so much more equal than are those ~~of the applicants to~~ of the applicants to a C.O.S. Committee. He therefore thinks Scrutchley advocates help Wyatt which he gets too far & not enough supports him; but when he opposes giving relief at all Wyatt

Lansbury's position: Particular.

Responsibility of Society.

is generally with him. For Lansbury ~~[illegible]~~ those who are on his side are much too lenient. Their policy is based on a general feeling of kindness that leads to imposition: "Wrong to think to one person with impunity, but whole others will take advantage of him"; (2) ~~so~~ for as Lansbury is concerned, on a theory that the "Poor" & "Society" are ~~responsible~~ responsible for the position of those who are down, which therefore ought to be helped. Wyatt denied the accuracy of Lansbury's own statement of what his policy was (cf. p. 125), & said that the idea of social responsibility was always uppermost in his mind. As Lansbury has often said he "is tired of on the basis of genuine cases". Lansbury has become a recognized court of refuge for applicants & "I must go & see my friend George Lansbury" is a phrase constantly heard. This is bad on round, but although very much opposed to Lansbury in many ways, Wyatt thought that he was learning his lesson, "becoming more reasonable" and indeed "wonderfully improved".

Instance of extravagance.

Investigation.

Nuisance in the parish.

A special instance of extravagance in Wyatt mentioned was a resolution of the Board sanctioning the calling in of any doctor in case of urgency. He gave instance of the abuse of the practice.

On the Board Relief Committee they are getting fewer relations about the cases, but policy is not being altered by the complete investigation, & the outcry is indeed often more against Lansbury than he gives in spite of the report". They are handicapped in their work by having the Relieving Officer, one doctor & the clerk over 70. But still, though old, they are doing their work very fairly well.

Says that there is no doubt but that there has been a considerable increase in the parish in order to qualify. Mr Acloe cut up the usual questions as about inquiring "How long have you been living in the Parish" & the inferential answer was "I've been here such an one as a year & three weeks". Then said Mr Wyatt I used to make rather a point of saying "I suppose you came to live

visit your daughter (or whoever it may have been) in order to qualify"!! But this mischief is being to some extent checked. Mr Wyatt would like to check it still further by a rule requiring 3 or even 5 years residence.

Mr Wyatt gave us the following to illustrate how things were going, even in this year of great improvement:-

Poor Law Statistics -

with your daughter (or whoever it may have been) in order to qualify"!! But this movement is being to some extent checked. Mr Wyatt would like to check it still further by a rule requiring 3 or even 5 years residence.

Mr Wyatt gave me the following to illustrate how things were going, even in this year of good employment:-

POPLAR UNION.

Fortnightly Return of the number of Paupers in receipt of relief on Saturday, the 24th April, 1897.

Workhouse or other Institution.	Adults. Not Able-bodied. (1)	Adults. Able-bodied. (2)	Children (of all classes). (3)	TOTAL.	Corresponding week last year.
Union Workhouse	919	387	39	1345	*1390*
Poplar and Stepney Sick Asylum	423	—	41	464	*559*
Forest Gate District School	—	—	499	499	*527*
Central London „	—	—	40	40	*40*
Leavesden Asylum	92	—	—	92	*92*
Caterham Asylum	51	—	—	51	*47*
Darenth Asylum	43	—	40	83	*84*
Fever Hospitals	—	—	111	111	*137*
Small Pox Hospitals	—	—	1	1	—
Certified Schools (under 25 & 26 Vict. c. 43)	—	—	108	108	*118*
Institutions (under 31 & 32 Vict. c. 122) ...	—	—	—	—	—
Training Ship "Exmouth"	—	—	20	20	*31*
Metropolitan Infirmary, Margate	—	—	37		
Sanatorium, Wilderness Hill, Margate ...	18	—	—		
Rottingdean Convalescent Home	—	—	34	105	*61*
Other Institutions	—	—	16		
TOTAL NUMBER OF INDOOR PAUPERS ...	1546	387	986	2919	*3086*
Out-Door Districts.					
No. 1	211	31	89	331	*307*
No. 2	189	24	72	285	*244*
No. 3	231	19	42	292	*288*
No. 4	105	15	33	153	*214*
No. 5	155	5	15	175	*228*
No. 6	128	3	8	139	*170*
No. 7	114	8	8	130	*135*
No. 8	131	2	13	146	*161*
NUMBER OF OUTDOOR PAUPERS ON THE RELIEF LISTS	1264	107	280	1651	*1747*
Non-Resident Paupers				49	*26*
Children Boarded-out beyond the Union, and subject to the inspection of a Committee				80	*80*
Lunatics				451	*466*
Vagrants in Casual Wards (average per night)				14	*5*
TOTAL NUMBER IN AND OUTDOOR PAUPERS				5164	*5410*

Bay Area of Brentwood: Lans-bury, chairman.

GEA
25/6/97