A 34

Booth
Third Series

Vol. 1. Chap. I. contd.

[for list of contents of whole chapter see guide-sheet at beginning of chapter in A 32 above]

A
34

[i]

Report on Bromley

District 12.

12

see Booth, Life and labour.... 1902-3.
Third Series. Vol. 1. Chap. I.

[Reports by Booth's "secretaries": Report on District 12 (Bromley). fols. i, 107.]

LIFE AND LABOUR OF THE PEOPLE IN LONDON [Mr Charles Booth's inquiry]

9, ADELPHI TERRACE, STRAND, W.C.

189

Mr Booth & Mr Hall come as near behind a table together, with the Rev. Mr Tyrrell, Mr Mears, Mr Hancock & a small group of Mr Hall's friends, all of the Mission, as the Rev. Mr Tyrrell is in the pulpit. The church is quite crowded. Mr Booth is just about to start. Hall & Mr Mears then hand to East End Mission Map, on the pretext of showing Mr Tyrrell is a little district of the parish.

LIFE AND LABOUR OF THE PEOPLE
IN LONDON [Mr Charles Booth's inquiry]

9, ADELPHI TERRACE, STRAND, W.C.

in character to Bow. South Bromley is in not very different to the northern portion of Poplar. There remains the part between the Tilbury R.R. and the Lea; ~~and~~ this has a very distinctive character of its own; or perhaps we should rather say characters, for the parts lying respectively east and west of the R.R. though both wretchedly poor, differ greatly as ~~they~~ to the nature of their poverty.

Bromley is divided into six ecclesiastical districts, and for the purpose of this report it will be more convenient to take each ~~of this district~~ in turn, dealing in each case with those questions which seem to require a local treatment, and reserving for

a more general survey of such matters as lend themselves readily to broader handling.

To begin with St Mary's (? St Leonard's), the mother parish of Bromley, and the seat of the parish Church. This covers R1, W, and X1 in the School Board map, but for the present we will exclude X1 as this is a Mission district worked entirely apart from the rest of the parish, and requiring separate treatment. Excluding this the parish falls naturally into two divisions: the part west of the L.C.R and north of the Tilbury L.T.&.R. is chiefly a well-to-do middle class residential district, while the eastern part is almost entirely working class, most of the streets being inhabited by fairly prosperous artisans, though the streets to the east of St Leonard's Road,

(especially Brantyn St.), and the streets and courts in the immediate neighbourhood of Love Lane (especially Eggleton St.) are occupied by a much poorer class and vary on our map from light to dark blue. Mr Parry, the Rector, describes the bulk of his parishioners as "poorer artisans". There are 30 'boxes' in the parish and in them no doubt a large proportion of the population find their lairage; of these the most important are the boxes of the N. L. R. In the 8 blue streets are a considerable number of casual labourers, and in Eggleton St. a sprinkling of criminals.

Of the religious influences in this district undoubtedly the most ~~influential~~ important is the Church of England. Mr Parry is a man of great activity; he is described by Mr Sulleigh of the C. O. S. as "far more textile and business-like than most of the clergy", and as far as organisation goes this is one of ~~probably~~ the most successful parishes in Bromley. In addition to his powers as an administrator Mr Parry is gifted with all the fluency of his race, and if not a good preacher is almost sure to be a popular one. These gifts have evidently enabled Mr Parry to impart a good deal of outward life at least

to the religious work of the parish. He estimates that about 2500 adults attend the various services which are held on Sunday; (Mr Parry I think is one of those whose statistics, as his friend Mr Rosby warns us, must be taken "cum grano salis.") but whatever the number who attend services he has certainly been successful in largely increasing the number of communicants: on Easter Sunday he had the unusually large number of 495. Both administrative capacity and successful preaching are not everything, and apart from these gifts Mr Parry is not altogether a pleasing

personality; he is intensely self-satisfied both with himself and his work; he feels that whatever may be the case with others he at least has a real grip of his people; his fluency frequently degenerates into garrulous; and one feels that he is almost totally lacking in spirituality. His religious ~~infl~~ influence therefore from the highest standpoint is not great. And influence as he had acquired has according to Mr S. Lansbury been greatly damaged by his acceptance of the post of Chaplain to the Stepney Guardians.

~~Of~~ Other religious influences in this district appear to be weak. Of the Non-Conformists we know nothing directly, but according to Mr Perry they

are suffering from the activity of the church, and are almost on the point of collapse: "they all feel you can't go on preaching to a hard land".

The R. C's of the district and as far as Dickinson Cat. are under the charge of Dr Packer, who has been settled here for 27 years. He is an old man and apparently inclined to take things quietly, but he is described by Mr Welsh as having much influence.

We pass now to that part of the parish which forms the Mission district of St Andrews, X1 on the School Board map; here the streets are nearly all dark blue, but Mr Bardy, who knows the district as well as anyone, doubts if the bulk of the inhabitants are very poor; certainly a large number of them are in regular work on the railway, the entrance to which is in one of the streets. There are known a good many doctors, and among the women a large number of Bryants and May's and Pell's match girls. In Donald St, and Dean St there is a sprinkling of thieves,

prostitutes and loafers. The houses are all old and small, containing for the most part four rooms besides a kitchen; they are nearly all occupied by two or more families, and a good many take in lodgers, so that excessive crowding is not uncommon. Mr Bosley describes the morals of the people as unspeakable, referring especially to their sexual morality: boys and girls of all ages sleep in the same room, and under such conditions decency is necessarily at a discount. The neighbourhood has too an evil reputation for drink and gambling; the number of drunken people in the streets is not large, but there is an immense amount of "quiet sotting". Here the Church of England is represented ~~chiefly~~ by Mr Bosley, who though nominally one

of Mr Parry's curates, appears to be solely responsible for the charge of this district. Mr Barby has only been here for eighteen months, but it has already made his influence felt: he is a remarkable man, and admirably suited to such a district as this. He has lately come from Rotherham where he has evidently been on the best of terms with a rough mining population. He is quite devoid of "clerical stamp": his language is simple, direct, and forcible; and he has I imagine a real power of making friends with the working man. "My aim" he says, "is to form character; when you do that the rest will follow under direction". Though he has inherited the working

of the congregation and the communicants there are in no way remarkable, but he considers that "most of the work of the Church is done outside the church among the people." "To influence these people you must live among them, go in and out of their homes without any clerical stiffness, and it is a good thing if you can knock a man down on an emergency." I rather doubt Mr Darby's ability to fulfil the last qualification, but in other respects I should say that he fully rises to his ideal of a clergyman. He evidently visits his people very thoroughly on the most friendly terms; and his influence on the character of those who are most intimately associated with him must be very great, and

able for good. His most intimate friends are among the working men and lads who belong to his Club, many of whom frequently go to his rooms, and some of whom are now reading with him Carlyle and Browning. He looks upon a Club as a "great civilizing influence" but after all "nothing is so civilizing as religious convictions", which affect not only a man's character and conduct but even the cut of his clothes. In dealing with such questions as the general influence of religion, writing, drink etc, I shall have frequent occasion to quote Mr Darby, and it will be recognized that he is a real force which is likely in time to mould to a better shape much of the

unpromising material with which he has to work.

In addition to Mr Bardy the non-conformists are doing very active work in this district at Bergen Hall, which is an off-shoot of Dr Grattan Guiness' College in Bow Road. Here the responsible manager is Mr Hayward, described by Mr Hale as "evidently in touch with all phases of the work, and thoroughly earnest in all his work"

Mr Hayward is certainly successful in getting good (about 700 on Sunday) congregations. There is a suspicion that some part of them are attracted by the loaves and fishes; Mr Bardy affirms, and it is evident from the report, that a good deal is done

in the way of very cheap feeding and medical relief, and then is a disposition that those only are relieved who attend worship. But Mr Darby who reputes the employment of these methods is yet of opinion that Bergen Hall is on the whole a "beneficent influence"; he bases this opinion on the fact that more than once he has seen young men, whom he has known as drullers in the neighbouring streets, preaching at open air meetings: and he thinks that those who can inspire young men of the poorest class with the tremendous moral courage required for this task, must be doing a good work. Mr Kirkell says that "the general impression left by the

interior was that Burgess Hall was a centre of continuous and strenuous activity, actually in touch with and influencing the life in the adjacent streets"

We now leave the parish of Bromley and pass to the district of All Hallows, Devons Road, S 2 on the School Board map. This is by far the poorest and most degraded district in the whole of Bromley. To the North there are a few respectable streets off Campbell Road, but the remainder of the district is almost entirely dark & blue, and if the police report is reliable there are parts of it which should be black. The worst part is that known as "The Fenian Barracks" inhabited almost entirely by Irish R.C.s; this comprises the block bounded by Devons Road, St. Hargood St., ~~and~~ Gale St., & the police describe this as one of the worst areas in

REFORM CLUB,
PALL MALL S.W.

London, 22nd December 1844 & Walter
Lofft, Esq. Barrister-at-Law, Commissioner for
Affidavits to the Court of Queen's Bench,
Westminster & Middlesex, Attorney-at-
Law, &c. &c. &c. &c. &c. &c. &c.

"It gives a stranger, a
Mr Tom, "It gives a stranger, a
day, an Act. Left in the "Litch-" of
the Law, Here also took on the Hard-
pard- Lessee Ejectment. Ejd.
Else on a Ejectment in the Litch-"

Sir Roger Casement

In human life an utility. Rather such
does interfering otherwise to be. Mr.
"The future is a dark mist.
Sir Roger Casement's letter is
of England is a charming & the Foreign
the Board a talk - meaning politeness,
is totally unfitted to take his place.
Irishman charming & such a fearful
illusion. Irish of people
It is very young. Otherwise
Sir Roger Casement or Irishmanly.
& dark intellectual ability. He is Irishman
a very poor practical. He is
a trade have until a civil servant - who is
so far as he is rather of the politely
illustration the Pure Civilization & little his
parliament his & all - Ireland Irish-land
of nobody. He fellows Irishmen & Irish

appears to have completely neglected the parish, so that I feel justified in saying in my report that here "the work of the Church of England has been laid a spark of vitality".

The Non-Conformists have at least one agency in the district which is a centre of considerable activity. The Lighthouse, conducted by Mr Haggard, of whom Mr Mitchell reports that "he is a hard-working man very closely in touch with the people in the immediate neighbourhood of his chapel." From another source we learn that Mr Haggard gets hold of a very poor class.

In addition there are two non-conformist missions, Tryphena Hall and Somerset Hall. Tryphena Hall is conducted by Miss Baylis, who was a Bible Teacher at the East London Tabernacle, (Archibald Brown); with the help of some of the members of her class she started in 1891 meetings for rough girls, and classes for boys have since been started. The boys and girls, who attend to the number of about 50, are of the roughest class. Miss Baylis reports that "with both sexes they have had some success, but do not retain them permanently"

Somerset Hall is a branch of the North East London Gospel Mission, of which Mr Chorley is the controlling spirit. Mr Chorley comes here only once a week to conduct a prayer meeting for factory girls, but he I think is entirely responsible for the way in which the Mission is conducted. He is a man with a fearfully coarse and brutal face, and a most unprepossessing appearance. However I have said in my interview with him that I see no reason to doubt that he is a genuine man; but the more I think of him the more I incline to the opinion that their estimate is hardly favourable.

though he spoke solemnly and gently his writings savour strongly of cant. There is no question that he lives on the mission, and as he only owns in the Report to an income of about £100 one's suspicions are aroused when one finds him living in a large ~~well~~ luxuriously furnished detached house in the most aristocratic part of Camberwell. On reflection I therefore incline strongly to the opinion that he is something of a "Chadband"; if he is not he is a marvellous instance of what the saving power of grace can do for an essentially brutal nature. At any rate I see no sign that his work here, or ~~and~~ that of the resident superintendent Mrs Davis, is in any way successful. Father Jordan Thompson complains, I imagine with justice, of "the catering for an audience at Somerset Hall". The report of Mrs Davis certainly shows that there is a great deal of relief, feeding and treating, and as Mr Choley admits that the girls who attend his meeting "leave their respectability on the doormat" one may infer that they ~~need~~ go merely to qualify for some sort of charity.

Of the ministers of religion in this district far the most interesting is Father

Gordon Thompson the R.C. priest. He is a man who has planted himself in this terrible spot simply "for the love of God", and has inspired all his helpers with the same spirit. So far then is no evidence that his devotion and that of his seven Sisters have worked any great change in the lives of the adult members of his flock: they seem to drink, fight, gamble, destroy property, and ~~[illegible]~~ "rack" the police much as they have always done. (Father Gordon Thompson himself says: "The Irish are very good; they fight! they get drunk but they will seem do anything worse") — but their work among the children is evidently a real success; they have at their school an average attendance of 350 children, who according to Father G.T. seem come to school liffen. His sisters go out each morning to dress and collect the children most of whom lounge, but when dressed are toothless. [In no part of London have I seen so many ~~[illegible]~~ naked footed children as in this. H.M.] Father Thompson affirms that there are no Protestant children in his schools, but it is perhaps right to notice that Mr Lubeck states that the Sisters tempt Protestant children to attend by food and clothing, and that their parents send them "because the ladies are so

good and kind". Whatever the truth of this charge, there can be little doubt that the self-sacrifice, the devotion, and the high character of Father Dempsey and his workers are a marketable and visible influence in the lives ~~of~~ even of the drillers in the Irish Barracks; though no doubt there is some justification - both among ~~Protestants and~~ Nonconformists and Catholics - for Mr Bennett's remark "I always suspect Sisters and their methods".

We now pass to Block Z on the map, the district of St Gabriel (Mr Bennett). Here we are across the Limehouse Cut among a population who differ little if at all from those who live in the neighbouring districts in Poplar. The bulk of the inhabitants are dockers, labourers, and in the streets off ~~the~~ ~~St~~ Christ St a certain number of costers; the women paid employment in match works, the Jangtanpa Cake Co etc. With the exception of ~~Bloomfield~~ Broomfield St there are no dark blue streets. With the exception of one small chapel and Father Lankes, who covers a much wider area, the only religious influence here is the Church of England. Mr Bennett and his work I have summed up in the word

insignificant. He is a well meaning little man who works hard and conscientiously; ~~but with very slight result~~ there is a considerable show of activity, and a number of organisations, but the net result is small, for Mr Bennett has little ability, no force, a bad manner, and no power of attraction. Probably the most successful work in the parish is done in the Schools, in which the children certainly look admirably cared for. Mr Bennett says his great aim is "to get people to lead the church life, but they don't take easily to it."

~~Mr~~ From St Gabriel's we cross the R.L.R. to St Michael's, X^n (Dr Nelson). This district with those of Mr Carroll and Mr Bedford – from which it cannot be separated for purposes of description – forms ~~the Dr~~ on the whole the most respectable portion of Somers Town, the inhabitants are generally ~~clerks~~ regular doctors, engineers and other artisans earning good wages; there is however a good deal of sporadic poverty and moral very poor & cul-de-sac, to the west of St Richard's Road, which lower Road in Mr Bedford's parish, when there are a number of gas works, is coloured dark blue,

though now apparently of a better colour. Such poverty as exists in the district is due mainly to drink and improvidence. Mr Carroll says that his people, owing largely to their improvidence live very close to the edge of poverty." On the whole Mr Bedford's portion of the district — the Holst and Mackintosh estate with its 88 Scotch streets — is the best off, and is one of the most prosperous purely artisan ~~colony~~ colonies in the East End.

Here Dr Nelson represents the Church of England in the northern portion. ~~His~~ He is ~~proud~~ justly described by Mr Mastley as among the comparatively inactive clergy of the Poplar ~~di~~ and South Bromley district. Though a pleasant, genial man, he is more of a student than a man of affairs: he is absent-minded, dreamy, unpractical: with many admirable qualities, and probably no vices, he is not a man who is likely to understand or be understood by the working man, and though he has ~~of~~ a considerable band of voluntary workers, good very fair congregations they are drawn ~~of~~ their chiefly from the well-to-do members of his flock who have always been churchgoers, and who after all form but

a very small proportion of a large parish.

The Non-Conformists are represented in this district by Mr Knight-Chaplin, the Baptist minister of the Bow and Bromley Tabernacle, who also covers the parishes of Mr Bedford and Mr Carroll. Mr Chaplin though complaining of the constant migration of his best people states large congregations: about 600 attend in the evening. They are drawn I think exclusively from the well-to-do.

In the southern portion of this district X 3, we come to the two strongest and most attractive personalities among the Church of England clergy in Bromley. Mr Carroll of the Christ Church (Oxford) Mission is a ~~the~~ type of the best sort of young Oxford parson. One of the well made good looking young men upon Scott-Holland has inspired with enthusiasm for the work of "the Church"; cheery, genial, enthusiastic, and practical he is sure to be popular with men, women, and young people. He is a good organizer and administrator and ~~gifted~~ with a great gift of common sense. Of the numerous workers who assist him two old hands – Miss Cockburn and Harry Rodney – are ~~people of~~ akin to himself in character. ~~and~~ There is no other parish in Bromley where both religious and social activity is more active.

Mr Bedford has only been for a few months in Bromley, and though he is evidently a first rate man, the active organization visible in his parish is due to his predecessor Mr Dalton now vicar of Stepney. Mr Mills describes Mr Bedford as "of the finest type of Anglican. -- He is keen capable and enthusiastic. He is personally attractive, and

may be said to be of the Gordon type of men with probably a somewhat greater efficient of nature".

The R.C's in this district and in that of Mr Bennet are represented by Father Lawless, who also covers a large part of Poplar; altogether he has between 2000 and 3000 under his charge; nearly all of them are Irish, but a few Germans and Poles. Father Lawless is described as "a strong man"; and both from his own account and from information from other sources he is evidently a great power among his own people; he is especially famous for his unequalled power of quelling rows among the rough Irish of whom his flock mainly consists: his methods are evidently violent and summary.

It may be noticed that Dr Kenna says that "Father Lawless is given up to comfortable living and self indulgence; you can see it in his face. But he has a great power of quelling ~~&~~ rows: all priests have: but it begins again as soon as he is gone".

The general verdict known seems to be in favour of Father Lawless.

~~We~~ Up to this point we have passed in rapid review the forces at work in Bromley so far as they are dependent on the character of those who are doing the work. We will be noticed that these forces ~~are entirely~~ spring entirely from the Churches: outside the Churches Bromley appears to be devoid of philanthropic effort, with the exception of the C.O.S. with which we shall deal under Charitable Relief.

We pass now to the consideration of certain specific questions.

Persons employed, buildings used, and Services:-

These matters are very ~~largely~~ largely a question of statistics, and I leave them ~~mainly~~ to Mr Birkett's tabular statement.

Social Agencies:-

Among ~~the~~ the Churches with few exceptions the number of Social agencies at work is very large. Of these the most important perhaps are the Clubs for Men, Boys and Girls. Of these few appear to ~~be~~ be of an extensive character: they are generally small and confined as far as possible to those who are or are supposed to be members of the Church to which they are attached. There are no large clubs open to all comers such as those at-

Oxford House; ~~the~~ Mr Barly points out that even where the clergy wishing to run clubs of that character, they seldom have the funds or the workers to enable them to do so. They are thus driven to work their clubs on a small scale. How far they are successful depends obviously on the character of those who are responsible for their management; they are very like a Public School: strength of character and a personal knowledge of each member on the part of the managers are an essential of success. In Bermondsey there is at least one admirably managed Club for Boys, the Miller St. Club, connected with St. Bridestide. This is managed by Mr Harly Rodney, who in the following words sums up the aim of such a Club:- "We are trying to make (the boy) his happiness, to get him to realise the brotherhood of man in Christ. So we run a Club for him to come to in his spare time; warm comfortable rooms instead of the damp, dreary street, plenty of games to amuse him; newspapers and books, boxing gloves and a lavatory. In summer we get him access to a good swimming bath. We try to teach him to be unselfish, to give up quarrelling over games, to keep himself clean and tidy, to take a pride in his Club and exert himself for its glory".

Report on Bromley

District 12

Continued.

Another successful work among boys is the Boys' Brigade of which there are branches in several districts. Mr Barley reports that the boys get tremendously keen about this, but that to keep up the interest "you must always keep (dangling something) before their eyes".

Among women the most universal and perhaps the most important work is done in the Mothers' Meetings of which every church has one or more. These though conducted generally by Mission Ladies are usually visited by the Clergy, and Mr Barley reports that he talks to the ~~mo~~ mothers on vaccination, microbes, sanitation etc, and gets ladies to try and induce them to adopt more decent sleeping arrangements among their children. Mothers' meetings are apparently the most easily managed and the most

successful of all the social agencies, though no doubt they are largely kept together by the universal treat, and by the sale of clothing material at cheap rates.

We the non active Churches of the Anglican persuasion have frequent entertainments especially in the winter, but Mr Carroll reports that entertainments have been rather overdone, and that the people are getting bored by theatricals; and from many sources we hear that the most popular entertainments are those provided by the people themselves. Here again the ~~Clergy~~ Churches find the competition of large institutions such as the People's Palace and the Bow and Bromley Institute

Educational Work:-

The R.C's of course have their own schools, and in the case of Father Gordon Thompson at all events are evidently doing excellent work. Besides the R.C.'s two of the Clergy, Mr Parry and Mr Bennett, and the Wesleyans in Devons Road, have voluntary schools. But the main educational work of the Churches is confined to their Sunday Schools, which are attended in the aggregate by an enormous number of children. Here & indeed ~~as far~~ if nowhere else, as far as numbers go the Churches are really successful, but there is a suspicion that the children are sent by the parents largely to get them out of the way, and that they themselves are spurred to attendance by fears and treats. At the same time there is little doubt that the children generally enjoy school, and that even if

that has been universally abolished most of them would still attend. But though the Schools are well attended there is great reason to doubt if their influence is very deep or lasting; whatever the effects they are certainly not such as to produce any great attention to religious ~~xx~~ observances among the adult population. The children usually leave at an age when they most require religious training and moral restraint, and unless the Churches can then draft them into clubs or other social agencies ~~they~~ it is obvious that generally they drift away altogether. Under any system of teaching this would no doubt happen to a great degree, but the evidence seems to show that the system generally in use is ~~diphtheria~~ weak. Mr Bedford reports that "in his parish they are practically driven to the Dispensaries

system by the want of teachers, which would otherwise paralyse them. But if he were in a district in which volunteers were abundant, and he could <u>teach his teachers</u> he would revert, in any case partially to the old system. He secures advantages of individual teaching, of control, and of personal influence that the Dupanloup system to a great extent necessarily loses. But it is no use attempting the class system in such a parish as All Hallows." In view of the fact that All Hallows is the most prosperous parish in Bromley this opinion, if correct, is a remarkable condemnation of Mr Bousfield's neighbours, all of whom follow the old method. As a rule ~~apparently~~ they have a good supply of volunteer teachers, but it does not appear that they are very efficient, or that

they display any great willingness to attend teachers' classes. With all their faults the Sunday schools as far as they go are no doubt an influence for good.

Visiting :-

Most of the clergy claim that every house in their district is visited ~~at~~ once or much more frequently in the year. The only two who do not make this claim are Mr Rogers and Mr Pennell. In many cases however the visiting & evidently amounts to very little. The Parsy for instance says "we are in touch with quite 3/4 of the parish generally through our visitors"; but the Report adds that "a certain amount of the visiting by which this large proportion is touched consists in the delivery of the parish magazine by the voluntary men visitors, or by their deputies."

But even when every house is visited it does not follow that every family is visited; both Miss Bodie and Mrs Darby report that it is exceedingly difficult to see the upstairs people; the downstairs people are usually the ~~best~~ tenants of the house and more often than not raise objections to visitors calling on their lodgers. In any case as Dr Nelson says "casual visiting is very little good: there is no time to follow it up, and the indifferent and the apathetic can only be influenced by constant solicitation". ~~As~~ Mrs Darby says visiting is of little avail as long as they take you into the parlour and dust a chair: you must be on such terms that you can walk into the kitchen and sit down on a tub." Another point worth notice is that the ~~x~~ men are seldom if

her sex; the visiting is nearly always done in the afternoon, and even if the man is at home he always (the Party Politics) retreats to the back-yard on the advent of the clergyman. But though the effects of much of the visiting are clearly very slight it is not altogether futile; there is a general agreement that the people like to be visited, and to feel that the church does not forget them; a refusal to receive a visitor seems to be a rare occurrence.

The non-conformists and the R.C's have a much easier ~~the Rubrics:~~ test in visiting; they only attempt to see their own people, and these, with the exception of Dr Rackow, they seem to do very thoroughly. Dr Rackow "does not hold with too much visiting: people expect relief: you lower yourself instead of elevating them: familiarity breeds contempt, and you

I am not sure of the Non-Cons.

should not make yourself too well known to your parishioners."

Nursing.

On this point alone does it seem possible to frame a wholly favourable report. Some of the Churches have nurses of their own, but those which have not seem to have no difficulty in getting an adequate supply of nurses from the Nursing Sisters of St. John the Divine or the East London Nursing Association. In addition to these bodies the R.C. Little Sisters of the Assumption, Nursing Sisters of the Poor, are reported by Mr Lulleph to do excellent work; they are evidently more thorough than the nurses of the other bodies who seldom devote a long

time to any one visit. The little sisters "devote themselves exclusively and gratuitously to nursing the sick Poor in their own homes both day and night. They take charge of the home and of the children, and make themselves practically the servants of the poor and of their families. They will not receive any payment from their patients, not even their food; and the poorer the cases appealing to their charity the more certain are they to have immediate attention whatever their religion". As to the latter point the sisters assure that there is no attempt to proselytise: "they only answer questions asked".

Charitable Relief.

Bromley, partly perhaps because it is so far east, is reported by Mr Welsh "to compare favorably with many districts in the administration of relief. Most people have some idea of the right way, and the vestries and local officials set their faces against Massive Home Funds and other similar follies." Still it is clear that some of the clergy and even more some of the non-Conformists are quite indiscriminate in their methods. Among the clergy Mr Hoges is the principal offender; he evidently works totally without system, heavily and inefficiently. Of the non-Conformists Somerset Hall evidently goes in largely for relief, and Bryan Hall is not free from suspicion. But the ~~Church~~ clergy of the Church

of England generally, even if they do not work entirely on C.O.S. lines, cooperate cordially with the Society, and devote their funds almost entirely to sick and convalescent cases. It is on the question of assistance to the sick that many of the Clergy differ from the policy of the Society; Mr Perry says "when a man is sick he is down, and should be helped irrespective of his past"; this opinion, together with the further feeling that the methods of the Society are rather too strict, is evidently common. Mr Lanch says he works on C.O.S. lines "as far as the dictates of charity will permit"; Mr Bennett says that the Society "dont quite understand theological charity: it is impossible to be so strict as they desire". Relief is evidently most carefully

administered ~~are~~ in the parishes of Mr Bedford and Mr Carroll (for in spite of Mr Carroll's opinion Lister Constance, who is very strict, has the control of the alms bag); and it is a fact worthy of notice that these two churches apparently give a much larger amount in relief than any of the other ~~churches~~: this is no doubt due to the fact that they work on the principle of helping adequately if at all. Mr Bedford's remarks on the question of relief perhaps deserve mention:-

"Charitable relief is very cautiously administered. Every case is discussed at our monthly meeting of workers, and usually the help and advice of C.O.S. is sought" He thinks that the C.O.S. might become a still completer & focussing point for all charitable work.

Before coming to Bromley he had a good deal of experience in Clapham of "the scamps who do a brisk trade in gratifying for both church and chapel"; very much in the same way that children try to gratify for different treats by joining more than one Band of Hope. He would have all the treats on the same day, and would like the names of all persons who are helped to be reported to the C.O.S. who would then keep a clearing list, and the case of overlapping would be detected.

The R. C's and the Non-Conformists do not as a rule work with the C. O. S, and as to their methods of which we know little. ~~Father Gordon Thompson Bowman seems~~ Most of them report that they give little, and what is given is usually in the form of tickets. Father Gordon Thompson Bowman seems to be an exception to the general rule: he reports that "he always has a 5/- or 1/- to give; 90 per cent of his funds go in relief of distress ---- ~~At~~ where you have a house to house knowledge you may give in safety. but charities are ~~xxx~~ unrestricted, they have only to make a show." ~~As~~ to the work of the Churches then the conclusion seems

to be that, with a few exceptions, not much is done towards pauperising, and that in two instances at least the work is admirable. As to outside bodies the C.O.S. is of course the most important: the committee is composed almost exclusively of religious ministers and their wives, and does not appear to be a very strong one. Mr Sedgwick the Secretary is a pleasant and sympathetic but not I think a very energetic man. Probably the strongest member of the Committee is Mrs Schnadhorst, the wife of one of the Bow ministers. There are no working men members.

Both Mr Sedgwick and Father Gordon Thompson

(5-2

complain of newspaper and other West-End funds for dinners, treats etc. Mr Balogh says that these funds are given to about any that ask, and that the better ministers of religion will have nothing to do with them. Father Gordon Thompson says that brakes come down and collect the children, and take all the naked-est and dirtiest out; "it makes religion stink in the nose of the people". Children are linked to go in the same way with clothing. "All these societies have to do is to make a show for their contributors. They are uncontrolled".

Thrift.

Mr Welsh reports that "thrift is admirably fostered by the Churches and Chapels, which nearly all have good banks, and a large amount is saved". Our reports from the Churches I think confirm this.

Temperance

Temperance work among the young is tremendously active; attached to almost every church there is a Band of Hope, and the total number of children enrolled is clearly very large. ~~It does not appear~~ The work is made attractive to the children by tears, entertainments, excursions etc. It does not appear however that the doctrines inculcated take any very deep root. The clergy almost without exception complain of the awful prevalence of drink, and deplore the ill success of the adult temperance societies. For this failure there are no doubt two causes besides a lapsing from temperance; one is that comparatively little ~~or nothing~~ is done to make the adult

societies attractive on the social side; the other that those who retain their enthusiasm for the cause in later life usually join the Phoenix or ~~some~~ some other Temperance Friendly Society. But still allowing for these facts there can be little doubt that a large number of those who join Bands of Hope break their pledge in later life.

Who attend places of worship and what is their motive?

Of the number who attend places of worship I do not propose to form an estimate. This I leave to the tabular statement. After administering the necessary grain of salt they will no doubt be found but a small proportion of the adult population. As to who they are - there is almost a consensus of opinion on two points, that women are largely in the majority, and that none will attend unless well dressed. Excluding the R.C's who are on rather a different footing, this further statement seems to be undisputed - that church goers are ~~confined~~ drawn almost exclusively from the comparative

aristocracy of the district, - artisans and ~~not~~ shopkeepers.
The ~~ord~~ poor and the very poor are seldom seen.
Those who are most successful in getting these classes
in are, I think, Mr Carroll, Mr Darby, and Brazier
Hall. But Mr Carroll admits that even the
most regular will fall away if their best clothes
are in pawn. Mr Darby says "the well-disposed
will always come if they can understand" that is, if
the sermon is not above their heads and the preaching
direct, forcible and simple. In so far as the
poorest do attend at all they appear to go to
Mission Halls.

and possibly Mr Hayward.

Mr Darby adds an interesting fact or theory to
our information on this point; in his district he

notices, - and he inclines to think it is true of all the last land - that the main church-goers are almost exclusively countrymen born and ~~bred~~ bred; sometimes men who have always kept up church-going habits, but more often those who on coming to the great city have been led away by its counter attractions ~~and by the feeling~~ and have been brought back by the clergy.

As to the motives for attendance - there does not seem any reason to suppose that in this district there is any large amount of hiding; (Somerset and Bergen Halls are the only likely exceptions.) though probably in every church there are a few, especially old women, who go for what they get or hope to get. With the general no doubt the motives

are ~~not~~ as excited as they are in a higher class; few go solely to worship; some (especially among the classes that are not off) go because it is still respectable to do so; others because they find the scene bright and attractive; others to show off their new clothes; ~~and yet~~ others to do a bit of courting; and yet others from a liking for sermons; (both Mr Rogers and Mr Lancole report a great craving for sermons, and this no doubt is the strength of the Nonconformists.) Still though these motives are largely operative many no doubt are brought in, even when there is no laxity, by a good deal of persistent moral pressure on the

the part of visitors. As Mr Everleigh phrased it in the district of Bow they are visited so much and so often that "they feel they must go".

(I may notice here that with the exception of Mr Parry ~~the~~ and Mr Darby the Church of England Clergy are High but not ultra-ritualistic. Most of them I think have confession, but ~~few~~ none vestments or incense).

On this point the R.C's obviously require separate treatment. The Bulk of them are very poor and very degraded, and yet a large proportion of them go to Mass. With them it is a tradition to do so; and the great clothes difficulty

is not felt to anything like the same ~~degree~~ degree. Father Thompson says "People don't come bootless to mass, but they have to make shifts to get them"; the same pair of boots will do duty for several persons at different masses.

The motives which bring R. C.s to mass are much less difficult to divine: awe and fear of the priest no doubt count for something, but much more strong is the fear of God or the Devil, the hope of heaven or (still more) the dread of hell: they alone among the poor, says Father Thompson, possess "a religious conscience", and even if their conscience is not in

the highest state of the word 'religion' it is at least superstition

What proportion are touched by religious influences or by religion in any form?

To this question I feel inclined to reply in Ares' favourite formula "Ask me another." It is indeed a terribly difficult problem, but some attempt may be made at a very tentative reply.

To give any estimate of the exact proportion seems impossible, but one may surmise that of those who call themselves non-conformists a very large proportion are directly touched; with few exceptions they & ~~probably~~ attend some place of worship connected with the body to which they belong; the same is true in a lesser degree of the

R. C's; but of those who from want of a better name would call themselves 'Church of England' (and most of whom have no doubt been baptised) only a very small proportion attend the services of the Church, while a still smaller number ever take the Communion. The bulk of these people, with the equally large number who would not label themselves at all, are utterly indifferent to all the religious ministrations of the church yet even among these a large number of ~~adults and~~ women, a small number of men, and the children of nearly all except the lowest, are in some way brought if not under religious influences, yet at least under the influence of

religious persons – the women through visiting and mothers' meetings, the men through clubs, and the children through schools and clubs. It is certain however that they are drawn to them not as religious but as social agencies; religion qua religion has no attraction for them. But it does not follow that they are utterly irreligious; aggressive atheism seems to be unknown; apostasy is not based upon any real knowledge or thought. is reported as almost equally rare; the clergy are well received in almost every house; and there appears to be a wide spread feeling among the masses that what the ministers of religion teach is

true; no doubt this feeling is often little better than a superstition, but there are few who are not influenced by it, and who ~~&~~ ~~fe~~ fail to send for a minister of religion on their death bed, under the impression "that he can pray them into heaven".

Of those who would definitely be classed as 'religious people' no doubt a very large proportion are, as Mr Whitworth says, women. Their emotions are more easily touched, and religion has been defined by a great man as "morality touched by ~~&~~ emotion". How far Mr Whitworth's further opinion is true is a more difficult question –

he affirms that of the religious men whom he meets in the district most are 'softies', that is womanish men: the strongest ~~men~~ all stand aloof. Among the non-conformists at all events I think there is much truth in this; though on the other hand to comply with religious observances when the poor no doubt requires a great deal of moral courage. The only ministers of religion who exercise a wide spread influence over "the average sensual man", whom I take to be the authorities of 'the softy', are those who are not too clerical, not too goody-goody, men that is of the Carroll and (I imagine) the Bedford type.

Cooperation between the churches:-

There is little or none; ~~indeed~~ indeed one of the strongest impressions I have derived from this Diocese - (here more in the other dioceses, but in Bromley too) - is "How these Christians hate one another." The Churches are divided into two camps, the High (including the Ritualists and the R. C.'s), and the Low (including the Evangelicals and the Non-Cons) and the antagonism between the two is as a rule very keen and very bitter. Exceptions of course there are, but even when they bring themselves to speak kindly of one another there appears to be no attempt at

cooperation. Each side goes its own way, knowing little or nothing of what the other is doing, believing any bit of gossip that is told against their opponents, and being no opportunity to make nasty remarks as to their motives and their methods. It is only right to say that though in this matter there are faults on both sides the home-Cons appear to be the greatest offenders, though no doubt they also have most excuse. The only occasions when there ever appears to be any attempt at cooperation is in the administration of great relief funds,

but even then it nearly beats down.

<u>What is the aim of the Churches and How far are they successful in carrying it out?</u>

Without exception the answer seems to be "Our ultimate aim is a spiritual one." The answer is given in different forms, but it simply amounts to this. "We are here to look after the people's souls: to bring them to Christ: to make Churchmen of them: to bring them into the fold of the Holy Church: this is our first and in truth our only real duty:

Nature else he do is a work of supererogation, entirely subsidiary to our ultimate ~~object~~ end, and done only as a means to that end". Such seems to me the substance of the sermon in every case. Some it is true lay more stress than others on social activities, but in no case I think do they regard them as an end in themselves; they are to be used simply to enable the clergy to meet the lost sheep and ~~influence~~ shepherd them, or to keep within the fold those who have been gathered in. (It may be noticed here that the High party ~~do~~ go in much more for social activity than the Low. I am inclined

to think that this is due not to any real difference in aim but to the fact that they are less bilious and melancholy in temperament, more full of the "joie de vivre", more in sympathy with the average natural man, and therefore grasp more clearly the necessity of using other than spiritual means to win him to the Church). If their measure of success is to be judged by the extent to which their ultimate aim is achieved then the verdict must obviously be that on the whole they have failed; but ~~in their~~ by the ~~x~~ irony of fate in their lesser aim, — to civilize and humanize the people as

a preparation for the seed; their success, on that of the injurious among them, has been considerable.

(It may be noticed here that the Churches complain, probably with justice, of the difficulty of carrying on their work owing to the shifting nature of the population. "As soon as people come under our influence", they say, "they improve materially as well as morally, then they move off to Forest-gate or some other suburb; and they are always replaced by a poorer and lower class: the district is steadily going down."/.

Local Government and Poor Law

There is nothing to be said under Local Gov. in Bromley which will not be better said in dealing with Poplar of which for this purpose it is practically a part. It is true Bromley has a rate of its own, but it has little or nothing to do, and in so far as it influences the lives of the people does so ~~partly~~ chiefly to their detriment by keeping a larger rate (and therefore raising rents) than would be required if Bromley had amalgamated with St Bow, or if the two had completely instead of partially united with Poplar.

There is one point known in connection with this district which will not be mentioned under Poplar or Bow. As will be seen by a reference to the map the bad spots in Bromley, as so often elsewhere, are shut in by canals and railways, and the police evidence shows that the local authorities might do much to improve these areas by cutting roads through. Especially is this true of "The Dials" Barnetts' from which a road into Bow Common Lane could easily be made.

As to Poor Law it is largely summed up in the name of Geo. Lansbury. His influence of course extends over the whole union, but

It is extremely edifying to Mr. and Mrs. Le
Baron, Mr. Humphreys there has remained fast to
quarters. Adieu to Miss Lee Ellen.

96

Police

Our information as to the Police in the district is rather scanty. Their general demeanour is praised but it is frequently alleged that there are not enough of them especially in the Devons Road district. Mr Father Thompson says "Except in the main thoroughfares you never see a policeman. They can prevent anything serious occurring, but are useless as regards stopping fights and tossing, fights etc. But they could not do more unless they went about in large bodies".

Though there is no direct proof there is a widespread impression that the police are in the pay of the publicans and the bookmakers.

Drink

The general report from the Clergy is that there is little improvement in the drinking habit, and many of them add that with the late prosperity there has been an actual increase. The Inclesh Lowman is of opinion that "on the whole there is a decrease of drink; but it goes up and down". The Lowman believes that among women, especially of the respectable class, it is actually increasing. I have noticed above some of the efforts that are being made to improve matters.

Prostitution.

There are no prostitutes plying for hire in Bromley, but there are a considerable number living in the district, nearly all in Back Alley behind Bow Road, and especially in Stewart's Buildings. These women use the north side of Bow Road between the railway and the Church as their promenade. As to rescue work we have nothing. [Will it not be necessary to impute a lady to interview those who are engaged in this work?]

Crime.

Bromly as a whole is reported almost free from crime; but in the Devons Road district there are evidently a good many crimes of violence, especially on the police. Wanton destruction of property is also rife in this district; Mr Hoyes complains that all his windows are smashed; in no other part of London have I seen so many broken windows. In Dorset St, Devons St and Eggleston St again there are reported to be some criminals.

Marriage.

The reports as to the age at marriage are very indefinite; [This I think is a matter for some definite figures which I could probably be obtained from the Registrars.] but the general impression left is that except among the factory girls it is not very early and is tending to get later.

As to the chief causes of early ~~marriage~~ marriage those most likely to know ~~affirm~~ affirm that it is the pregnancy of the woman. Dr Sullivan, one of the most representative doctors of the district, says: "Parties always cohabit before marriage: it is the rule, the other is the exception." It should be noted however that others, and especially Mr Wm. Crooks,

deny this.

As to whether early marriages are an evil there is an equal variance of opinion. Dr Sullivan thinks "they are a fearful evil: they lead to crowds of children; and the man starves after a time and leaves the woman". Mr Kirkwatts on the other hand thinks that "when there has been seduction marriage for the woman at all events is the lesser of two evils; even though her life may in many cases be very wretched, it would probably be even more so as a spinster with a child; for from the man's point of view ~~but~~ many a man makes the best of a bad job, ~~and~~ settles down to the life, and makes a decent husband

Charitable Rel. is by Cautious aids.

Health and Housing.

Bromley has a ~~death~~ Death Rate rather above the average, in 1896, 20.3. Dr Sullivan reports that ~~typ~~ typhoid, scarlatina, measles, ~~measles~~, bronchitis, and pneumonia are the chief diseases. There is also a great deal of stomach, liver, and kidney disease, ~~of which bad is~~ chiefly due to drink. Among children Mr Whitmarsh reports that many of those who have Board pensions are insufficiently fed. But the great hindrance to health apart from crowding, he thinks, is the folly and ignorance of parents, their hatred of fresh air, their ignorance as to the elements of sanitation and dietetics; he adds that children often suffer in health from insufficient sleep: in Bromley

especially they are allowed to play in the streets till perhaps 11 or 12. Excessive shutting on Sunday is also a cause of much irregularity in attendance on Mondays.

There is no complaint that the houses are in themselves badly built or that there are any insanitary areas: ~~the~~ but in both the dark blue districts there is a good deal of overcrowding. Father Thompson he has been refused to let in one room, while there are few houses in Devons Road district (mostly of six rooms) with fewer than four families.

The influence of Education.

On this the reports of two men seem worth mentioning from different points of view. Mr Whitwell looks upon education as the great influence for good in the lives of the people: since 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. Owing to improved education the son constantly aspires to improve on the position of his father: even where it has no higher effect education teaches regularity and punctuality, and brings something like order into the lives of the most savage: (this is so at all events in properly managed schools: "many schools are managed by old women", the very worst men being often chosen as head masters.) the discipline in schools has greatly

improved: at one time there was a constant fight for authority; but this state of things has passed away. New education has generally improved discipline; the old system of remission of fees was utterly demoralizing. Father Lashes on the other side thinks "that all education outside religion is damnable". Board Schools have led to a total loss of family respect. The general opinion no doubt coincides with mine herewith. Mr Mead reports a great improvement in the character of the people of late years, and particularly among the work girls. There is not the roughness and boisterousness in the streets there used to be: the Bow Road crowds are better behaved and more rational. This he attributes principally to educational influences and to the provision of more varied and healthy amusements.

Notes and Appendices.

General Character of population:

1. "The chief characteristic of the people is apathy; they are glad to see you, but quite indifferent to anything which is done for them, and to all efforts to raise them". Rogers, Devas Road.

2. "These people have no moral backbone. A Yorkshireman will fight the Devil himself if he once takes to religion, but here you have to keep prodding them up". Barley, Devas Road.

3. "A great simplicity: more like village people. Look upon a Pastor here as a lord of the Manor". Carroll, X. 3.

4. "Apart from drink the people are a very decent lot, religious free from vicious habits." Nelson.

5. Devas Road. 'Irish Barracks' :- "This block sends more police to hospital than any other in London. Men are not known, they are wild beasts". Police.

6. "The very worst people who come here are the Irish Catholics and their families. Police do much good among them. Those who go to Mass and Confession are all right but those who do not are far worse than protestants who don't attend to their religious duties". Dr Sullivan (a R.C.).

7. "Cheapness of living and cheapness of food mean the permanent condition of the poorest, i.e. they remain the poorest". Gordon Thompson.

Influence of religious bodies.

1. Archibald & Brown's influence extended over the whole of this district, and in the Northern part Evan Thomas of Hanley Chapel did something.

2. "About one fourth under the influence of various dissenting bodies." Parry. Bromly Parish Church.

3. Outdoor Services: "Have often marked down hearers as subsequently coming to church. Such services are useful as keeping up the religious tone in a parish." Carode.

4. "The Salvation Army makes a good deal of noise but has no influence." Carode.

5. "A good many people attend Edinburgh Castle or the "men's Own" at Bow and Bromly District." Bennett.

6. "We are not so successful, and not getting such a grip as some people try to make out: we are only just scratching the surface". Bennett and Bagby

7. "Great many Catholics in Bow: great many Catholics among the poor people". Sisters of Assumption

8. "Catholicism on the increase. R.C. priests far more energetic among the poor than the protestants" Dr Sullivan (a R.C.)

9. "Neighbourhood is too poor for the Salvation Army. Protestants don't touch the very poor". Gordon Thompson.

10. "The eastern Mussulman is looked on as one from whom you can get something material, the Catholic as the fountain head of religion". Proctor

11. "There is much more genuine religion and many more devout people among the Dissenters than among the Churchmen". Mr Winkworth (an Agnostic).

12. I have made no reference to the ~~Corps~~ Convent and Factory Acts of Mani Auxiliatrice among the R.C.'s, but their influence appears to be small.

who goes to church etc.

1. "On Easter Sunday there was more men than women at Communion." Carroll.

2. "Alone the very poor and depraved (who don't go at all) a good many women, even if they can only muster a shawl to put on their heads, go to places of worship for the loaves and fishes." Winkworth.

Influence of Religion generally.

1. "Great friendliness to Church, but complete indifference to religion, due not to vice, but to the hard conditions of their life". Nelson.

2. "The self sacrifice and devotion of their people when they are touched by the Christian spirit is marvellous". Darby.

3. "Religion does not touch the lowest -- but even in their lives the clergy and ministers are a good influence; they at least sometimes get into their homes, and here and there may drag one out of the mire". Wickwarth.

Marriage, etc.

1. "Couples who come to be married are frequently living in the same house". Rogers.

2. "Marriages of girls generally below 20 and of men girls over 20". Gordon Thompson.

3. "At the Red Church and the Pharmacies on certain days they marry for nothing". Gordon Thompson.

4. "The lives of our working girls are most virtuous. Their gregarious nature prevents them from harm". Gordon Thompson.

5. "Mixed marriages a great curse: children grow up with no religion. 2/3 of the marriages here are mixed". Tracker.

Charitable Relief.

1. "The C.O.S. has done a great work in educating the Church to be stricter in their methods." Bennett.

Aim of Clergy.

1. "Regrets that the Clergy should have to do so much which is really lay work, and which is done badly by the Clergy just because they are parsons and have not time to do it properly." Lawson.

Education.

1. "At lectures military objects drawn out; immense crowds to hear lectures on Battle of Waterloo!" Carroll.

2. "Not safe to leave Sunday School teachers alone: apt to teach the Arian heresy." Carroll.

Local Government.

1. "Interest dead as a doornail" "killed by fact that election to the ~~Board of~~ Board of Works is individ. ~~Party~~ Abolish Schedule B. notices." Party.

Feeling between Churches

"The suspicion of the non-Conns, when it shows itself, is a suspicion of the Church's energy: our activity is their base." Parry.

Lansing

1. "That the poor want when he is to have the Zoom made clear." Gordon Thompson.

Health.

1. Exceedingly healthy appearance of children in the St. Gabriel's schools, Mr Bennett.

2. "Overcrowding the worst evil with which we have to contend". ~~Dr Ord~~ Alexander

3. "Practice of accumulating vegetable refuse in back gardens common and very dangerous". ~~Dr Ord~~ Alexander

4. "Children healthy. Infant mortality enormous. Half of those born ~~to~~ before die". Gordon Thompson.

Amusements.

1. "Whippet-racing a favourite sport for Sundays on the Bow Recreation ground". Police.

2. "There is need of more open space, particularly for Poorly. There has been talk about getting the Abbot Road site (adjoining the Lea) since 1870". Butler.

Police.

1. "The police work is very good. Don't stop and reason with fighters; warn them shortly and run them in immediately afterwards." Dr Sullivan.

2. "The police are much more popular than they were and are an efficient body." Mead.

Housing.

1. "A great deal of old property has been done away with of late years and model buildings erected." Mead

Drift.

1. "Few of the poor Men can except for Burial Clubs; not do that". Letters of Assumption.

Drink.

1. "We can make nothing of temperance." Nelson.

2. "Monday is recognised as ladies' day: in Carr St it is known as "Coushed" day; probably here also; poor women bring known to their husbands and make neighbours as "cows". Monday is their drinking day because they still have a little pocket money left". Police.

3. "Have lived in the neighbourhood 14 years and think on the whole it is on the increase". Dr Sullivan.

4. "Homes uncomfortable. 'Slummock' of a life: man likes to go out". Sanders

5. "There is little or no improvement, nor will there be until the homes are better. With homes such as they have men must go out at night. In this matter we go round in a vicious circle, for if men get

more money they are so accustomed to bad homes that the money goes to the Pub. instead of the home." Witchcraft.

(1)

by Jesse Argyle

Local Government

Poplar.

(13)

see Booth, Life and labour .... 1902-3, Third Series, Vol. 1. Chap. I.

[Reports by Booth's "secretaries": Local govt., Poplar (District 11). Job. 32.]

Poplar

Local Government in the Poplar district is nominally in the hands of 4 representative authorities, but in reality at least nine-tenths of the duties devolve upon one of these. The parishes of Bow, Bromley & Poplar each elect a Vestry consisting of from 60 to 108 members, and these in turn select a certain proportion of their number to represent them on the ~~Limehouse~~ Poplar Board of Works, which is the sanitary authority for the combined parishes. This, and the choosing of overseers and churchwardens, occupies the first meeting after each annual election, and ~~where~~ in the ordinary course, the duties of the Vestry would end. But the Legislature, owing to one of those apparently unintentional loopholes which are characteristic of Acts of Parliament, has made it possible for the minor Vestries to retain in their own hands the power to erect and maintain public baths and libraries. Bow has its baths and washhouses and Poplar its library and baths, whilst Bromley and Bow, having each adopted the Act, have libraries in (more or less remote) contemplation. Each Vestry

has elected Committees to manage these actual or prospective institutions and in order to consider the reports of these Committees, has a perfectly legitimate excuse for continuing its meetings at regular intervals. It is complained, however, that the meetings are quite unnecessarily frequent and prolonged. In the old days it was sufficient for the dozen men or so of which the Vestry consisted to come together once a quarter to transact any necessary business. With the passing of the 1894 Act, an entirely new and very much larger body of men came in filled with doubtless earnest and genuine notions of reform but with greatly exaggerated views as to the powers wh. they possessed. They have insisted on monthly + even

Mead XIV 81 fortnightly meetings, and have spent a large part of their time in discussing, or appointing committees to inquire into, matters which may be of public interest but over which they have no control: varying this, it is alleged, with personal squabbles and the badgering of officials - all an evidence, possibly, of good intentions but certainly of misplaced energy. This multiplex

Butler XIV system of Local Government, involving as it does the keeping up of 4 halls, and offices, the payment of 4 separate staffs of clerks, and the holding of 3 distinct public elections, is undoubtedly an extravagant one. Nor is it easy to discover any compensating advantage. The whole of the work could be as well performed by one central body and the men selected by the Vestries to do it are those who, with very few exceptions, would in all probability be chosen by the direct popular vote, of which the Vestry is but ~~the~~ a reflex. Poplar is one of several districts of the metropolis in which this system – surely an unnecessarily cumbersome and anomalous one – prevails. The abolition of Schedule B Vestries and a consolidation of the parishes which possess them, would seem to form a necessary part of any practical measure of reform.

Parry VII 65
Butler X

Personnel of Vestries

Our evidence as to the composition of the 3 Vestries is not favorable. Indeed, very hard things are

Logan X

Gordon Thompson XII. 21

said of some of the new men - "most cantankerous" "manners abominable" "the working man elevated into a little god" "try to execute jobs for own class" etc., etc.. But these views must be largely discounted, because they come from those who dislike the new order of things, whilst allowance must also be made for the fact that the charges refer to a time when those against whom they are directed were very new to the work. Limited in knowledge and experience, intensely earnest and narrow in view, they have come in with the fixed idea that matters were all wrong under the old regime and that they had a mission to set them aright. Given time, these men usually find their level, and errors are rectified.

Personnel of Sanitary Authority.

Chandler I. 37
Eveleigh X 1 etc
Beardall I. 241 etc.
Williams X
Leslie XIV. 162

Of the personnel of the Board of Works, opinion is more satisfactory. Here we have the cream of the Vestries, including men of experience and ability in local affairs. Administration is generally considered to have improved and straightforward even-handed dealing to have increased, with the advent of working men, but

they are accused of extravagance and of thought only for their own class, for whom they are said to "engineer work". Owing perhaps to the popular liking for the modern democratic axiom, "One man, one job" neither Brooks nor Lansbury are on the Board, but it includes the adherents and admirers of both men. Brooks, in particular, is an undoubted force, as he is ~~interested~~ indeed in most of the Poplar institutions and his influence is on all hands said to be good. "He is handicapped by his fellows, but is slowly educating them." "We regard him as a very efficient sanitary officer, and refer things and persons to him." "An excellent fellow." etc.

Neill II. 41
Beardall I. 241-5

Composition & Powers.

The Board of Works consists of 60 members, with Mr. Joseph Cabill (an inspector of dock police, I believe, with whom I was not able to get an interview) as Chairman. The area over which it has jurisdiction, comprising 2335 acres, contains a population of 170,000 living in 22,000 dwellings, whilst another 1,000 houses are empty. Consisting mainly of small property, the total rateable value (£740,000) is rather low for

so large a district, and consequently rates are abnormally high, averaging about 8/- in the £, even after allowing for the Equalization Act, and Common Poor Fund, from both of which Poplar benefits considerably. The Board has control of all sanitary matters, care of the streets and open spaces, public lighting and mortuary, the administration of the Food and Drugs Act, and the suppression of brothels. To the work of this Board, I shall now direct my remarks.

Public Health

Dr Talbot XII. 97

Dealing first with the Public Health as the most important charge committed to the Board, one is pleased to note the generally favourable reports. Bow is described as the healthiest East End parish, its general death rate being 19·7 and zymotic death rate 2·8 as against 22·6 & 4·0 for the whole Poplar district and still higher rates for neighbouring parishes. It is open and breezy, with an average of less than 8 persons to a house, and in spite of the fact that some of its houses are jerry built on Thames mud, has little infection.

11 Bromley is not quite so fortunate, the line of the Mile End Road seeming to make a real, as well as apparent, difference, but the "Devons Road Area" as it is termed, is probably responsible for the higher rate of illness & death. Bromley has a death rate of 20·3 and Poplar one of 21·6 (1896) the latter still higher, it will be noted, although the parish is generally spoken of as healthy. The nature of the Poplar industries, however, engenders special liability to accidents as well as to consumption and bronchitis. It is to these, rather than to any fault of housing or sanitation, that the larger figures are due.

Chandler I 42-3

Housing and Sanitation

Regarding housing and sanitation, we have the testimony of more than 30 witnesses, besides those who speak in an official capacity. The ~~mg~~ majority report the condition of houses and drains as distinctly good, and even those whose report is most unfavourable, usually speak well of the administration. There are 2 medical officers, Dr Talbot in Bow, who, retaining his position under the old system, combines public work with a large private practice: and Dr Alexander, much more recently

appointed, who devotes his whole time to the work of Bromley and Poplar, and has his regular hours of duty at the Board of Work's offices. Dr. T. whom I interviewed appears to be a very capable man, and although not ~~greatly~~ directly mentioned by any of those whom we have seen, may be taken to look satisfactorily after a district which is the easiest of the three to work. From a report of moderate length, written in what I should call a sound, sensible fashion, the following sentences may be culled:-

"It must be remembered that the population of Bow is "mainly composed of the working classes, and the conditions "of their lives are not favourable to the rapid extinction "of disease. To obtain a correct impression as to the value "of sanitary work, it is necessary to imagine what "disease might have been in our crowded district without "such sanitary work"

"The population is only just beginning to feel the first "effects of sanitary administration. Educating influences are "at work in all directions, and as the poorer classes come

I

"to realise the dangers and the results of careless treatment
"of any disease, and are aided by local authorities with
"preventive and remedial measures, so then the justifi-
"-cation of modern sanitary administration, which is not
"now so apparent, will be read by those who run. An
"expert in sanitary science would scarcely hesitate to
"pronounce the sanitary condition of Bow as excellent,
"although that ideal state which sanitarians have set
"before them as the goal to be reached is as yet far off"

"If disappointment should be felt at the mere
"comparative results attained by the expenditure of so
"much labour and money, that disappointment may be
"mitigated by the knowledge that the community is on
"the high road, if not to perfect, at least to wholesome
"conditions of life."

The doctor deplores the terribly high rate of
infantile mortality - 179 per 1000 in Bow - remarking that
"In going among the houses of the poor, conditions are
"found which if they were fully detailed would shock

"the susceptibilities of people who know little beyond the
"circle of their own happy homes. Ignorance leads
"parents to endanger their children's lives by improper
"treatment and direct neglect: poverty prevents parents
"from providing the necessaries of infant life, suitable
"food and warm clothing: while in many cases the
"children are not wanted, and if there is no actual or
"direct pecuniary interest in their death, their loss is
"much gain where many mouths have to be fed. It
"is an evil which cries loudly, yet in vain, for attention
"The ~~medical profession~~ true remedy will be found in
"education, not legislation. The medical profession has
"done what it could by giving publicity to the facts,
"and it may be expected that as the laws of health
"make their way amongst the labouring classes, they
"will become happier, more prosperous and more
"humane."

Dr T. is assisted by 2 sanitary inspectors, of whom he speaks highly, one of them being specially commended for

1

his efforts in discovering the vendors of bad meat, 2 flagrant cases being prosecuted and exemplary punishment inflicted. The position in regard to Bow may be summarised as:- "Housing fair, little crowding or 'back to back' buildings: sanitation well attended to: only slum an area south of Bow church (Baker's Alley etc.) which should be cleared."

Hare VII. 219
Lansbury X
Mason VII 41-5
Dalton X
Winckworth X. 51

To Dr Alexander and his 4 assistants there are several allusions in our note books, and with one exception (Neill, St Matthias, who wants a court of Appeal against sanitary orders) all are favourable. In a fairly exhaustive report, Dr A. shows that much effective work has been done in improving sanitary conditions: advocates the paving of the sites of houses with concrete and of market streets with asphalte: expresses doubts as to the sanitary efficacy of wood pavement: has a good deal to say on the effects of atmospheric changes on disease: has special and interesting reports on the vexed question of combined drainage: and seems to have exercised considerable ingenuity in getting the dock directors to try the experiment of planting willows on their 50 acres of mudfields off East Ferry Road

Mead XIV. 81
Bullidant V. 1
Eveleigh X. 1
Neill II. 41
Mortley V. 15
Cowan I 87-9
Chandler I 42-3
Barge V. 93
Williams V
Butler XIV

thus, it is believed, offering to the owners a source of revenue whilst obviating a possible danger to health. Turning to our evidence, we are told of South Bromley, and Poplar generally that the people are usually well-housed and have sufficient dwellings; that there is little jerry building - that the slums have been cleared and that administration is 'active' 'effective' 'vigorous, capable and vigilant' whilst Dr A. himself bears particular testimony to the help he has received from the labor members of the Board. He believes there is now very little illegal, though still a good deal of legal crowding; in one way or another they quickly get to hear of any breach of the Law; any difficulty he puts down to landlord greed, and the desire of people to live near their work. The reverse of

Mackenzie I. 139
McCoun V
Oakley VI 12
Mrs Brown VI. 5

the ~~former~~ picture is portrayed in the Isle of Dogs, where we hear of houses in bad repair, jerry building & flooding; in its miniature counterpart Orchard House Place, of which we are told that the houses are like pigstyes, thro' the fault of the tenants and there is terrible crowding, but that the sanitary condition has improved; and in the

Gordon Thompson XII. 21
Little Sisters of Poor XI 15 & 41
Eveleigh XI
Mrs Davies IX. 20

Devons Road district, the "ultima thule", under a system of publicans and pawnbroker landlords, of poverty & crowding, but in which, nevertheless, the sanitary officers, by constant watchfulness, have effected a perceptible improve^t. "The people can't pig in as they used" From the parish of St Saviours Poplar, we have complaint of flooding through low lying houses and difficulty with drains and from All Saints, Bromley, there are reports of much crowding,

Hazzard VIII. 17
Noyes VII. 15

Furze, Gale, Eastwood & Box Streets being mentioned. "Any insanitation is the fault of the tenants" says the vicar, but another witness attributes the deterioration to the

Galt IV

leasehold system. "The landlords will do nothing when leases are expiring" but, he add "there is war to the "knife between landlords and sanitary officers and the

XIV 35

"latter are winning". Speaking of these bad areas in Bromley the medical officer states that as a result of the enforcement of proper sanitation, the landlords have raised rents, so causing the poorest families to leave. Thus crowding has been reduced; but what, it may be asked, of the districts to which they have removed? We shall

probably find, as we proceed, - if indeed it has not already been sufficiently proved elsewhere - that the evil moves only in a vicious circle - that poverty and dirt are but swept out of one part to congregate, tho' may be with less intensity, somewhere else, and are no more cured than are loafing and begging by the "move on, there" of the policeman. None the less is it work in the right direction, for good and effective sanitary laws make for that gradual raising of the standard of life wherein would seem to lie our only solid hope for the future.

Cors of the Streets.

Poplar has an efficient system of dust removal, pails being supplied to each householder, and cleared twice a week: and a dust destructor being in course of erection. It has also a good reputation for the condition in which it keeps its 62 miles of streets, the main roads courts and alleys being swept or cleansed daily and the side streets at least twice a week. No attempt has yet been made to lay asphalte in the poor or market streets and wood is not much used, but a considerable extension in this direction

is talked of. The lighting of the public thoroughfares can hardly be deemed sufficient, and may be expected to improve much when the Board actually gets to work with its electric lighting scheme, which is estimated to cost £79,000.

Improvements.

Since our map was prepared in 1889, public improvements have gone steadily forward, some of the worst streets having been cleared, partly with the aid of the L.C.C, which has also erected a block of model dwellings in the district. The only work now in progress is the clearance of the Ann Street area covering nearly an acre of ground off the East India Dock Road and including old and unsavoury houses in Ann St. Tavern Court, Brunswick Place and Prospect Place. The owners received, under arbitration, about half the amount demanded by them, and the total cost of the improvement is to be £8,800, shared equally by the L.C.C and the Poplar Board. 261 persons have been displaced and 180 are to be rehoused.

The opening of the Blackwall tunnel is expected to have an important effect on this district, making Kent easily accessible.

Water Supply

Poplar has nominally a "constant supply" of water but, in reality, it has, in common with all East London parishes, suffered a good deal, in the last few years, through scarcity of water during the hot weather. For many weeks together, the scarcity has been so great that the watering of streets, flushing of sewers etc. has had to be discontinued and the supply for domestic purposes greatly restricted, the difficulty being much aggravated by the fact that, following the establishment of the constant service, house cisterns have been almost entirely abolished. The East London Waterworks Company has endeavoured to atone for what is pretty generally held to be great want of foresight by the erection of stand-pipes in the streets and the supply of large jars to the poorer class of householders, but at the end of all there can be no doubt that very grave inconvenience

Martley V
Alexander XIV
Talbot XIV 103

has been caused to the locality, not unaccompanied by danger to health, though doctors differ materially as to the extent of this, as they do also on the question of re-introducing storage cisterns into the houses. Unquestionably, the dissatisfaction felt with the present state of things has had the effect of strengthening the demand for a municipal water service and the tapping of new sources of supply, and much may be expected to be heard of the matter when the water bills of the L.C.C come up for discussion in the next session of Parliament.

Open Spaces.

Bow, apart from the general breeziness of its streets, has a fringe of Victoria Park within its borders, whilst Poplar's many docks and its island recreation ground afford wholesome breathing space: but Bromley is congested and could do well with an open space. There has been a good deal of talk of securing a site adjoining Abbotts Rd. and the river, but the Board seems unable to come to terms with the owner, and meanwhile, as an informant queerly puts it, "children are tumbling into the water there."

Butler XIV

As might be expected in so essentially a working class district, the Board's labour policy is most advanced. The work of sweeping and watering the streets, cleansing the sewers, removing the dust, refuse and street sweepings: repairing the carriage ~~and~~ footways etc. is all performed by men directly employed, and trades union conditions of work with holidays and sick pay, are strictly insisted on. There is some complaint that the system is extravagant & leads to the friends of members being put into berths, but those who have most direct dealing with the men give preference to it over that of employing contractors.

Williams

Winter (Surveyor) XIV. 237

Municipal Enterprise

The only municipal institution (if such it can be called) managed by the Board of Works is the mortuary, which is well adapted to all modern requirements. Baths & libraries are controlled by Commissioners appointed by the Vestries. Poplar was probably the first parish in London to erect public baths, for its building dates back to 1852, though since greatly enlarged. It has 42 mens & 10 womens private baths and 2 swimming baths, and accomodates

about 150,000 bathers a year, at prices varying from a penny to a shilling. The laundry, which has 31 tubs, is used by about 10,000 persons in the course of 12 months, who pay 1½d per hour each, and have everything provided except soap. The washhouses are considered antiquated and inefficient, and alterations are contemplated. Without going so far as to say that the laundry is largely used by professional laundresses, Mr Newman, the chairman admits that many of the women do washing for neighbours. There are not half the number of bathers in winter that there are in summer, but double the amount of washing is done. The employees, who are comfortably situated in the matter of wages, holidays and sick pay, fill up time in painting, cleaning etc. The baths pay their way, but the laundry shows a loss of £300 a year.

Bow has a fine set of baths and washhouses in Roman Road; but though used by some 125,000 bathers and 20,000 washers, they involve a loss of £500 a year, -"money well spent" says the chairman of Bow Vestry

Mead XIV 87. who conceded that the washhouses are largely used by professional laundresses. The people of Bromley point out that, had the baths been built in the Bow Road, where they could have been used by them as well as by the Bow folk, they would probably have paid their way, but the latter retort that they are placed where most convenient for the poor of Bow, which has to pay for them.

A similar jealousy is evinced between Bow and Bromley in regard to public libraries. Both Parishes adopted the Act at about the same time and an attempt was made to join forces in order to erect a large central building in Bow Road (which is the dividing line between the two districts) with branch libraries in North Bow and South Bromley. Negotiations went on for many months, but without favourable result,
Mead XIV. 89 difficulties arising as to exact site, representation etc. Bow is said to be jealous because a site was chosen on the Bromley side of the road, whilst according to Mr. J. Butler, as regards representation on the managing committee

Butler XIV. 133 "the social importance of Bow is set against the ratability of Bromley" the justice of which the latter fails to see. The outcome of these little disputes is almost funny. Bromley in 1894 returned a huge majority to its Vestry pledged to the erection of public baths, but the Vestry, aghast at the experience of Bow, has "sat on the fence" ever since, and done nothing. Unable, however, to agree with its neighbour as to libraries, it has opened a small branch establishment of its own, and according to latest information, is now going to sell the site in Bow Road which it, years ago procured for this purpose. Bow, on the other hand, saddled with its baths, seems to have put off the library question to a more convenient season. There is here a curious contrast between East and North London. Bow, Bromley and Mile End Vestries long since got a mandate from the ratepayers, but have done practically nothing to fulfil it. Islington and Saint Pancras Vestries, on the other hand, are both anxious for libraries, but quite fail to get sanction of their constituents. It may be noted too, that in Poplar, Whitechapel and St. George's East,

where Commissioners have charge, good libraries exist, whilst Bow, Bromley and Mile End, under Vestries, have none.

Poplar adopted the Libraries Act some years ago by a
Newman XIV. 159 record majority (3301 - 314) and has both central and branch libraries. About 80,000 volumes are issued annually to more than 3,000 borrowers, and 1200 people are said to use the reading rooms daily. Dr Leslie
Leslie XIV. 180 speaks of the libraries as a great boon: says that the people read well and intelligently and that he constantly sees the library books in their homes. The cost is some £1400 a year, defrayed by a penny rate

Poplar Board of Guardians

Out Relief
brooks v. Lansbury

As with the working of Local Government in Poplar, so also with the Poor Law, the Act of 1894 effected great changes. The labour men, full of enthusiasm and sympathy for the poor, came in and practically captured the Board of Guardians, and had it not been for the steadying influence of brooks and one or two more with the drastic regulations of the Local Government Board there is no knowing to what lengths they would have gone in the distribution of relief. As it is, there is a distinct line of cleavage in the policy of the Board, Lansbury and his Socialistic followers giving out-relief on an almost lavish scale in Bow and North Bromley (Bromley is divided into North and South by the Canal), whilst the South Bromley and Poplar Committees, guided by brooks, though also willing to give out-relief, do so only after careful inquiry and with due regard to the circumstances of the case and the obligations of near relatives. Our study of Poplar followed rather too closely on these changes to enable us to fully appreciate their consequences, but even thus early the effect

on numbers relieved was apparent enough, showing a distinct decrease in Poplar in 1894 as compared with 1895 and an even more distinct increase in Bow, although we are told that relief in Bow has always been given on a liberal scale and on less strict lines than in Poplar.* Taking the figures for the whole union, over a series of years, the jump in 1894, and the subsequent steadying influence, show pretty clearly, but it must be remembered that the latter years have been those of good trade and mild weather. Mr Lough (the Clerk) says they are almost as liberal as ever in Bow and no change was effected by the election of a new Board in 1894. The extraordinary figure for the first quarter of 1895 was caused by opening the stone yard during the hard frost.

Poplar Paupers relieved on last day in each quarter 1892 to 1897 (Lunatics excluded

	1892	1893	1894	1895	1896	1897
Lady Day Quarter	3886	4006	4728	8812	4795	4663
Midsummer	3673	4168	4374	4654	4591	4391
Michaelmas	3792	4518	4421	4695	4494	4470
Christmas	4115	4849	4754	4881	4683	4715

Mean of Year (all classes) to Lady Day of each Year

Indoor	2442	2623	2809	2966	2883
Out	2144	2735	2517	2659	2624

*. See note on next page

on numbers relieved was apparent enough, showing a distinct decrease in Poplar in 1897 as compared with 1895, and an even more distinct increase in Bow, ~~which we are told that relief in Bow has always been given on a liberal scale, & at less strict terms than in Poplar~~ ※

Lansbury (clerk)

Lansbury V. 125

Mr Lansbury, describing the system adopted in Bow, says that out-relief is given to all over 60 who apply, if there is nothing against them at the time and there is reasonable prospect of their keeping a home together. Neither thrift nor past offences are considered, but applicants must not be drunkards. He contends that there is no moral obligation on the part of children to maintain their parents and the Guardians do not enforce it ~~unless~~ unless there is clear proof that they can do so without distressing themselves.

Brooks dubs the Bow method wasteful, and says that in Poplar they insist on strict investigation and

※ The figures for the 10th week of the Midsummer quarter (the week in which our interview with the clerk took place) are as under:

	Numbers		Cost	
	1895	1897	1895	1897
Bow (3 districts)	565	642	£102	£110
Poplar (5 —)	692	625	£108	£94

and that the relief given shall enable the recipient to live decently.

Turning to our other witnesses, the weight of evidence certainly favours Poplar, and is dead against the Bow policy. The Little Sisters of the Poor support Lansbury's methods and 2 or 3 Nonconformist ministers give a halting approval but for the rest there is more or less condemnation. "Lax" "very lax" "lavish" "too lavish" are phrases used, and thence it rises to such severe expressions as "abominable" "perfectly dreadful" "heartrending" and the charges are made that wages are being affected and that people are attracted from outside, Mr Wyatt, who is himself a member of the Bow Relief Committee, being one of those who say this. There are, however, signs that the system will "harden", ~~considerably~~ even if it has not already done so. Mr Eveleigh (C.O.S) who sits by courtesy on the Bow Committee, but without power to vote, says the Guardians who were elected on the "free and unlimited out relief" ticket are finding their programme an impossible one, and Mr Wyatt describes Lansbury's attitude as becoming

XI. 15
Hazzard VIII. 12
Schnadhurst VIII
Roe VIII
Eveleigh X. 1
Harrington VI. 25
Williams V
Mortley
Butler XIV
Mason VII
Parry VII. 65
Hare VIII 219
Logan X
Wyatt X 165

"more reasonable." There is also complaint about the relieving officers here - they are old and anything but sharp - and it is felt there will be improvement when younger and brisker men succeed them. As to Poplar, there are one or two little grumbles about the system being rather hard on the old, but approbation is the general feeling. Even the L.C.S. representatives give a qualified support, Mr Martley saying that if one must have out-relief, there is no serious fault to be found: the new men are learning, improvement is noticeable, and there are good hopes for the future. No one here seems to regard the entire abolition of out relief as either practicable or desirable. Level headed, unsentimental men like Butler
XIV 127 (assistant clerk to Guardians) and Dr Leslie both approve of it as given in Poplar proper, and vote the late Stepney system an evasion by the Guardians of their legitimate duty. Mr Butler frankly acknowledges that there is imposition, but says the Guardians learn by experience to guage and allow for this.

Indoor Poor

The position of old people in the workhouse has been much improved of late years: they have many privileges and little comforts which were once unknown. Mr. Baxter, who went over the workhouse, reports that he could see nothing to complain of save the loss of ~~literature~~ liberty which is evidently felt by the old men, but very little by the women. Lansbury, who speaks with some pride of the place as the "Poplar Hotel" is said to be largely responsible for this and his action is generally approved, though Eveleigh thinks they have "gone too far with luxuries", as also does Mr. Elliot, the chaplain, who although not regretting this for the aged, thinks it is extending to all classes, and is so breaking down the old fashioned repugnance to entering the house. Here undoubtedly lies danger. Respectable old people who have come into the married couples quarters find the accomodation "much more comfortable than they could have believed possible" which testimony would, of course, be repeated outside.

XIV. 143

X. 1

XIV. 137

XIV 141

Able Bodied

Regarding the treatment of the able bodied, we have not much evidence. Lansbury says there is greater firmness in dealing with them, but, on the other hand, we are told that "the able-bodied are not supposed to get out relief" in a tone which seems to suggest that they sometimes do receive it, doubtless in Bow. The stone yard and oakum picking have been abolished, as demoralising "Not 3% of those who used to go into it (the stoneyard) were right 'uns"

brooks V

The official figures show that the numbers in the 'house' classed as able-bodied have remained for years at about 400, but there has, of late, been some decrease of men and increase of women. Very few of the men, says Mr Lough (the Clerk) but have some physical defect. They are classed as 'ab' because under 60. They are employed in washing, scrubbing, and general labour work in the house - to a large extent they may be said to wait upon the officials and the 1100 old and infirm who are also in the House. Poplar has tried labour colonies in a few cases and with a certain modicum of success, tho' not sufficient to warrant any large experiment. The dietary is pretty liberal for all alike and on the whole the ab's are better off than in most places, but the effect has not been to increase the numbers.

The Sick

For the care of the sick poor, Poplar and Stepney have a joint asylum at Devon's Road, Bromley. Thus the old fashioned connection of workhouse and infirmary is abolished and nursing and medical treatment in accord with strictly modern ideas are secured. Lansbury thinks there are not enough doctors and nurses and that patients are discharged too soon, but if this be true here, it is true also of such institutions generally. Poplar is ahead, rather than behind, in its consideration for the sick poor. The people come easily for outdoor medical relief and get it as easily, character or conduct being apparently but little considered, where illness is concerned.

Leslie XIV 187

The Children

The Union Schools are at West Ham, where 600 children are accomodated. Boarding out is tried in the case of about 70 children, and though, restricted as it is, uniform success is not secured, the general results are pretty good. Mr Butler is of opinion

that the "barrack" system has been quite undeservedly condemned, and says that those at Forest Gate are thoroughly well looked after, and are as healthy and happy a lot of children as one could wish to see. They are comfortably dressed in non-distinctive clothing, are well fed, properly educated, taught trades and placed in situations, outfits being provided. The "pauper taint" he thinks counts for very little with London children, and such as it is, is not lost by the boarding-out system. The "Poplar child" is known by the villagers amongst whom it lives.

Recently the Forest Gate schools were pronounced by the Local Govt. Bd. to be in an unsatisfactory condition, & the Guardians, in view of the large amount of alterations required & of the value of land at Forest Gate, has decided to dispose of the present site & buildings, & to erect new schools at Sheenfield.

Booth

(114)

Two maps, to come at end of Third Series. Vol. I. Chap. I.

SKETCH MAP OF DISTRICT.

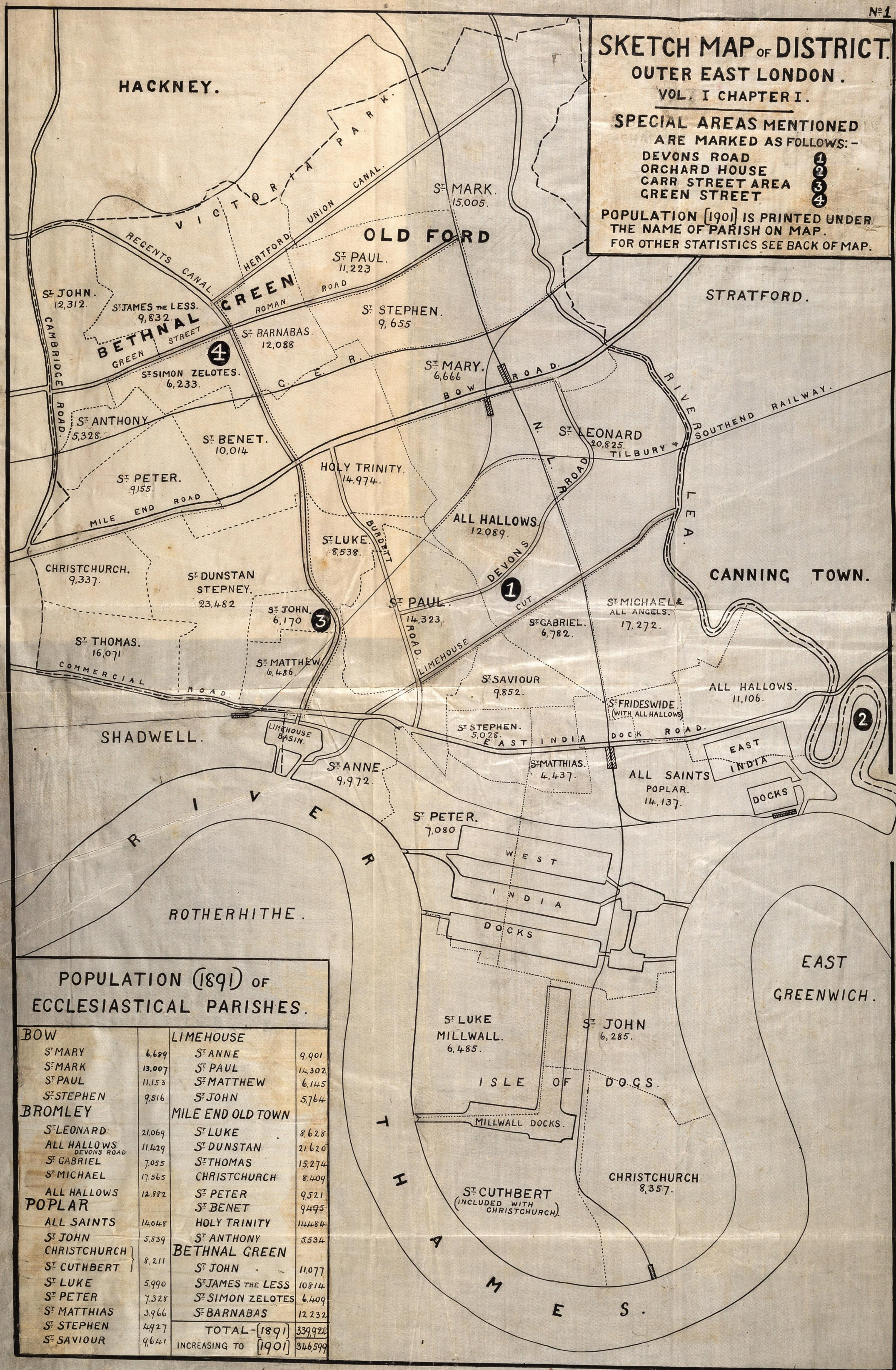
OUTER EAST LONDON.

VOL. I CHAPTER I.

SPECIAL AREAS MENTIONED ARE MARKED AS FOLLOWS:-

- DEVONS ROAD (1)
- ORCHARD HOUSE (2)
- CARR STREET AREA (3)
- GREEN STREET (4)

POPULATION (1901) IS PRINTED UNDER THE NAME OF PARISH ON MAP.
FOR OTHER STATISTICS SEE BACK OF MAP.



POPULATION (1891) OF ECCLESIASTICAL PARISHES.

BOW		**LIMEHOUSE**	
St MARY	6,689	St ANNE	9,901
St MARK	13,007	St PAUL	14,302
St PAUL	11,153	St MATTHEW	6,145
St STEPHEN	9,516	St JOHN	5,764
BROMLEY		**MILE END OLD TOWN**	
St LEONARD	21,069	St LUKE	8,628
ALL HALLOWS DEVONS ROAD	11,429	St DUNSTAN	21,620
St GABRIEL	7,055	St THOMAS	15,274
St MICHAEL	17,565	CHRISTCHURCH	8,409
ALL HALLOWS	12,882	St PETER	9,521
POPLAR		St BENET	9,495
ALL SAINTS	14,048	HOLY TRINITY	14,484
St JOHN	5,839	St ANTHONY	5,534
CHRISTCHURCH / St CUTHBERT	8,211	**BETHNAL GREEN**	
		St JOHN	11,077
St LUKE	5,990	St JAMES THE LESS	10,814
St PETER	7,328	St SIMON ZELOTES	6,409
St MATTHIAS	3,966	St BARNABAS	12,232
St STEPHEN	4,927	TOTAL - (1891)	339,924
St SAVIOUR	9,641	INCREASING TO (1901)	346,599

Map to be 4¼ inches by 6½ inches

MAP DESCRIPTIVE OF LONDON POVERTY, 1898-9.

(IN 12 SHEETS)

SHEET 1.
EASTERN DISTRICT

THE STREETS ARE COLOURED ACCORDING TO THE GENERAL CONDITION OF THE INHABITANTS, AS UNDER:—

- Lowest class. Vicious, semi-criminal.
- Very poor, casual. Chronic want.
- Poor. 18s. to 21s. a week for a moderate family.
- Mixed. Some comfortable, others poor.
- Fairly comfortable. Good ordinary earnings.
- Middle class. Well-to-do.
- NIL.
- Upper-middle and Upper classes. Wealthy.

A combination of colours—as dark blue and black, or pink and red—indicates that the street contains a fair proportion of each of the classes represented by the respective colours.

Stanford's Geogl. Estabt. London

Map descriptive of London poverty, 1898-9
(in 12 sheets)

Sheet 1