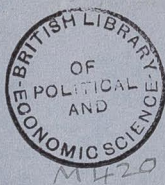


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A 33



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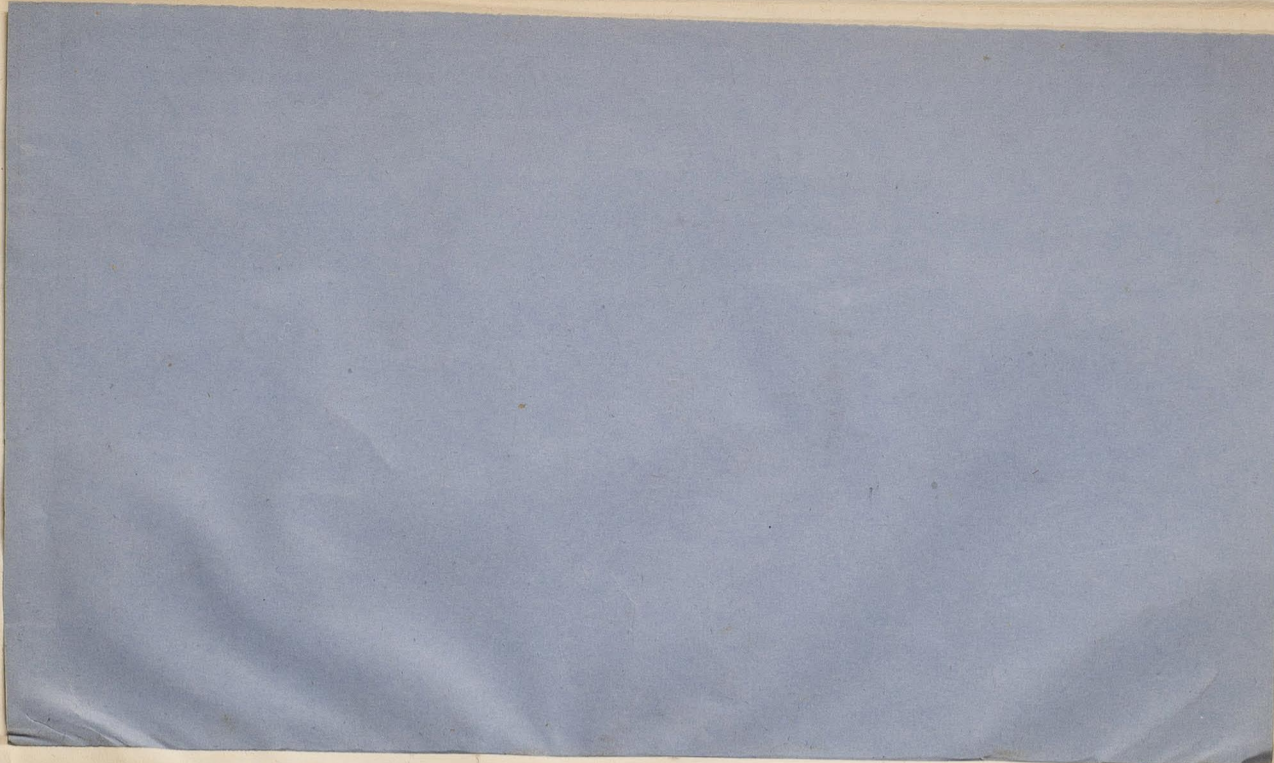
Third Series

Vol. 1. Chap. I. contd.

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

[chapter continues  
in A 34 below]

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33



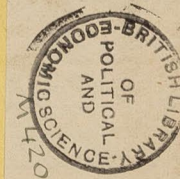
Repat. on District 10.

Mile End Old Town

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

[Reports by Booth's "secretaries": Report  
on District 10 (Mile End Old Town).  
fols. i, 38.]

(9)



ONOMICS

District 10.

District 10 comprises the sub-registration districts of Bethnal Green East and Mile End Old Town East.

Analyzing the District as in previous Reports parish by parish we begin with that of St. John. As to the condition of the people in this parish our information seems to be <sup>is</sup> rather scanty; ~~but~~ according to our map a large proportion of them are very poor; there seems no reason to believe that there has been any great change in the last ten years, though the dark line patch immediately to the west of Globe road seems distinctly to have improved in

character. The only spot in the parish which has a thoroughly bad reputation is Green's Buildings in Ruse's Lane, a miserable block of dwellings little if at all better than that block of the same name and belonging to the same owner in Islington.

The Vicar of this parish is Mr Hollings, apparently a hard and conscientious worker, but with no great influence or attractive power.

The only non-con. of whom we have any information in this parish <sup>is Mr Miller</sup> who carries on a mission, mainly among children, in Peel Street: but a far more important influence is exercised by the Wesleyan and Congregational churches to which we shall come in the next parish.

Next page

> This is St. James the Less, a parish which, with

It is too is the Permit to Study School and Mission <sup>20</sup>  
remarkable chiefly as being an unattached Mission run on  
distinctly church rather than so-called un denominational  
lines. It appears to be a quiet unobtrusive little work.

the exception of a few streets in the north, was poor when our map was made, but is now a good deal poorer, a large number of the ~~purple~~ purple streets having become dark ~~blue~~ blue. The decay is attributed partly to the disappearance of the respectable working element, partly to charaxes charaxes. It may be noted too that here the Church has for many years been utterly inactive. The old Vicar has however recently retired and his place has been taken by a remarkable man in the West - Ditchfield. Mr Ditchfield has <sup>only</sup> been here a few months but during that time he has <sup>collected</sup> raised and spent £3200 on the church, has raised an evening congregation of 30 to 500, has a Sunday afternoon service for men with over 400 in attendance, has well filled rooms for women and children, has started numerous social affairs, and has Thrift and Kick Clubs with 600



members paying in £17 a week, and has sent his visitors<sup>4</sup>  
from house to house and room to room throughout the  
parish. Though he must presumably have gifts of  
eloquence Mr Ditchfield has no personal attraction: it is  
clear that a ~~good~~ popular preacher ~~is~~ who is  
energetic and admiring freely. Mr Ditchfield's bills are  
scattered broadcast - can in a very short time make  
the wilderness blossom as the rose. The question of course  
arises as to how far the roses have been stolen from  
other gardens, how far they are a genuine growth from  
virgin soil: on this point there is the usual difficulty  
of getting reliable evidence, but it seems probable that  
Mr Ditchfield, whatever may be the case with his ordinary  
congregations, has ~~some~~ <sup>a real</sup> power of attracting men,  
and that he draws to his house some many who  
have hitherto refrained from churchgoing. Whether the  
influence goes deep and leads to any ~~retard~~ spiritual



Note.

50a

Mr Ditchfield himself claims that the effects of his  
Papers' series and allied work are as follows :-

(1) On drinking habits. His own visitors and the  
opinion of publicans (with whom he was very friendly in  
Holloway) agreed that Sunday drinking had gone down  
one third.

(2) Made homes assailable and broke down prejudice  
against the church.

(3) Increased thrift and prudence; during four years  
at Holloway, £3300 was put into sick and thrift  
clubs.

(4) Affected homes: increased tidiness and often led  
to an extra room being taken

(5) Led to the Women's Service on Tuesday from 3 to

4, which gave those who came time to get home <sup>st</sup>  
without interfering with comfort of husband.

(6). Pastors' Communications increased  $2\frac{1}{2}$  times during 5-  
years.

(7). Provided a machinery by which much other work  
could be undertaken in the parish.

and solid. Among the Wesleyans Dr. Stephenson is the  
most prominent personality, but his work in connection with  
the Boys' Home and the Deafness Institute is national  
rather than local or metropolitan; ~~still~~ <sup>but</sup> though he  
takes <sup>comparatively</sup> a little part in the actual work of the church  
he is a man of such mark in the Wesleyan body  
that his presence in the District would tend to  
strengthen their position. For the work of the church  
Mr. Jorgon is chiefly responsible. Mr. Arkell says  
that he is an earnest Christian with heart and  
soul in his work and has a band of earnest  
workers round him who have some of the same  
enthusiasm. Altogether this is evidently one of the  
most able organisations in West London.

Close to the Wesleyan Church is the large and  
important block of buildings of the Congregationalists.

This church has been for more than a year without a pastor, and our information as to the spiritual side of the work is rather scanty. Perhaps more interesting is "The Christian Instruction and Bereavement Society" in connection with the church, in which the force is the moving spirit. "The prime object of the Society" we are told "is to bring the Gospel to the homes of those who never enter the House of God, and this is done by means of tracts and heart-to-heart conversation, and by practical Christ-like sympathy with distress in whatever form it is found." The methods by which the Society carries out these objects seem to me so typical of a certain side of religious philanthropy, and ~~as~~ we have so suggestive an account of

them in the pamphlet entitled "The Bible of Lazarus" <sup>8</sup> that at a later stage of this Report I propose to quote largely from the pamphlet.

In Norton St., in the center of the dark blue patch, to the north of Green St., there is a Baptist Chapel of which Mr. Clark is the Pastor: in spite of its locality Mr. Clark says that most of their people are "lower middle class and nearly all come from a distance": those in the neighborhood seem to have no thought or care for their eternal interests. Mr. Clark is described as "not a strong character but a good man."

There is a Decadent Congregational Chapel in Sidney St. which from want of funds is without a pastor.

The parish of St. Lucia <sup>Zelotes</sup> contains a population of almost exactly the same character as that south of Old Ford Road in St. James the less, a mixture of purple and dark blue, the blue in Collins' Place and the adjoining streets being of a shade lighter if at all removed from black. The Vicar of this parish is Mr. Green: he is old and slightly paralysed, with the result that the parish is dead. The Don. Con. are not represented in this parish.

The parish of St. Barnabas lies to the east across the canal. Here we find a rather better class of people, but they are still poor, <sup>with</sup> a few tradespeople. The Vicar Mr. Barnes is ~~of~~ one of those sad cases of a good man, ~~of~~ naturally unskilled by his age and retiring nature for the work of such a parish, and with his natural difficulties increased by age



and poverty.

The poor- laws here are represented by a Baptist-chapel of which Mr Thomas is the Pastor: they appear to be active.

The parish of Holy Trinity is marked by migration, the efflux of the better class, and the influx of the Jews to the better houses. The poorer parts of the district around Drantford ~~is~~ seem to have improved in character in recent years. Mr Evans, the Vicar is described by Mr Dore as "indolent" while Mr Rowton speaks of him as "a regular old woman" and Miss Lilly as "one of the persons who brings the church into contempt."

In this district and indeed over a much wider area a far more important influence has been exercised for many years by the great Baptist church of the

1  
last end, the last Lorda Tekurich, is Pandett Row.  
There can be little doubt indeed that Mr Archibald  
Brown, the late Pastor, was the greatest spiritual force  
in the last end; ~~and~~ ~~as~~ ever since his departure his  
teaching and the organization he started are probably  
exercising a wider if not a deeper effect than ~~that of~~  
any other church east of Heligete. The religious work  
of the church ~~seems to have~~ <sup>has</sup> suffered less than might  
have been expected by Mr Brown's departure: there is  
still a congregation of about 2500: but the  
large charitable work carried on by Mr Brown has  
had to be considerably curtailed. In various forms  
of relief and mission ~~work~~ work some £2000 a year  
was spent.

The parish of St. Paul's, with the possible exception<sup>12</sup> of a bit south of Mile End Road, is solid working class with little or no poverty; it appears in fact to be the most respectable parish in the East-End west of the canal. The Vicar is Mr. Richardson, as to whose personal character and influence opinions are rather conflicting. The most interesting feature in Mr. Richardson's work is his perfectly organized system of trade-distribution.

In this parish is situated Latimer Chapel, the centre of the operations of the Rotarians Mr. Atkinson, who spends in relief between £3000 and £4000 a year. There seems no reason to suppose that apart from his relief Mr. Atkinson is a person of any importance.

13  
The parish of St. Peter is dominated by  
Chamington's Brewery, the Phoenix Distillery and  
Judaism. A very large proportion of the population  
are connected with the drink interest, and though  
they are capable of taking enormous quantities without  
getting drunk they are said to be so sodden with  
liquor as to suffer from "fatty degeneration of the  
soul". The Vicar Mr. Dennis is a pleasant-spirited  
man of the inactive type, who has given the thing  
up as a bad job.

The parish of St. Anthony is decent working class  
in character with one splendid little sham in Cornhill  
Place. The Vicar Mr. Gode appears to be a hard  
worker. The most interesting feature in his work is  
the prominence which he gives to the Dupesloop system  
in his Sunday schools.

11  
We now pass south of Milk and Road to the parish  
of St. Dunstan, Stepney, the mother church of East  
London. In this large parish every stratum of the  
working class is represented, with a sprinkling of the  
lower middle class. But here as elsewhere the general  
complaint is of increasing poverty, and there seems  
no doubt that the straits between White Horse Lane  
and Hanford St. have deteriorated greatly in ten years  
with the exception of the few which were ever there  
dark lace. The whole of this district is now more  
akin to the neighbouring slums surrounding Lamb Lane  
Limehouse.

The ~~the~~ ~~now~~ ~~pass~~ ~~east~~ ~~of~~ ~~Mill~~ ~~and~~ ~~Road~~ ~~to~~ ~~the~~<sup>15</sup>  
parish of St. Dunstan, Stepney, is probably the most  
efficiently organized and worked parish in South London.  
To give some idea of the extent of its operations I  
may mention that there are 15 paid workers and 6  
voluntary who devote their whole time to the parish  
while the other voluntary workers number 140.  
The Buildings, including two churches, number 12,  
and the calendar of the work's work enumerates  
132 services and meetings of clubs etc. But all  
this activity would be of little worth without a  
good man at the head of affairs. Mr. Dalton,  
who is <sup>now</sup> ~~not~~ responsible for the organization of this  
great machine, is luckily a man of the highest  
type, calm, strong, full of common sense.

16  
The non-locals in this district are so much more than local in their influence that I propose to leave them for separate treatment.

The parishes remain, those of St. Luke and St. Paul, covering roughly so much of District 10 as lies ~~the~~ immediately east and west of Dundott Road. Here our information is very scanty, but there seems no reason to suppose that there has been any material change in the character of the population since our map was made. Except in Dundott Road and a few streets north east of St. Paul's church the prevailing tone is that of a poor working class.

The Vicar of St. Luke's has been seen, but as his brother clergy say "very eccentric" so eccentric indeed as to be incapable of coherent or

comprehensible speech; he has Roman as a native and <sup>his</sup> wife, and ~~she~~ is probably responsible for any active work in the parish.

The Vicar of St. Paul's, Mr. Plummer, is ill and refuses to see us, but outside opinion gives the poorest account of his work.

In St. Luke's there is a Congregational Church, of which Mr. Fisher is the Minister; he is said to be "a fast, manly, earnest fellow."

In this parochial survey I have omitted all mention of the three great Whigian agencies which though situated in this district extend their operations and draw their adherents from the whole of East London: these are the Great Assembly Hall, Edwington Church, and the Wesleyan East End Mission.



Of these the Great Assembly Hall (Tommy Hamilton<sup>6d</sup> Mission) is the largest. Though calling itself a Mission it is in fact nothing more than a huge, so-called un denominational, but really non-conformist church, gathering together an immense number to hear the word who come more or less regularly but are not known. "The sermons" he said "are conducted from month to month by a highly chosen evangelist, selected from men noted for their sound doctrine and their piety. The Hall, which seats 5000 is thronged on Sunday nights, and indeed well attended ~~on~~ every week evening. It is wonderful how many hundreds of working people manage to come in night after night straight from their various avocations, to listen to the grand old Gospel". How far the congregation is

19  
really of the working class it is difficult to estimate: a visit on Sunday morning showed "a genuine congregation of the poor". but on Sunday evening the report says that "there may have been poor and working class people there, perhaps in considerable numbers, but if so they were swamped by the middle or lower middle class people." In addition to the ordinary services there is a 'Men's Own' - looked on the place of attendance tends to be noisy and a distribution of books - drawing an audience of from 400 to 500. The social and charitable work connected with the Mission is of the local character, but on a larger scale than at most churches.

The methods at Edinburgh lecture church resemble those at the Great Assembly Hall. We are told in the

[ A note may be made of an offshoot from the frat-  
Haven Hall in the Irish and Russian J. M. C. A., an  
unusually vigorous and aggressive branch of this well known  
Association. The whole Report is of great interest but  
perhaps the most striking feature in the work is the  
Armenian Mission Board, consisting of a small inner  
circle formed of Armenians, formed to reach the lowest  
ranks of society "as it would be no good for a  
person in a good position of life to go to them." ]

Report that " For a quarter of a century the gospel <sup>21</sup>  
in all its simplicity and power has been preached here  
in the face of an audience ~~which~~ which each Sunday  
evening quite fills the hall. ... There is a well-trained  
adult-mixed choir and a good organ, besides an  
orchestra consisting of ~~over~~ over 30 performers on stringed  
and brass instruments. ... In the evening we are  
always ~~the~~ sure of the attendance of a very large  
congregation and this fact alone will serve as a  
sufficient answer to the familiar sophism that  
"Christianity fails to attract the working classes"

The Report then gives a year's statistics as follows:-

Number of religious meetings held	866
Aggregate attendance at same	369,320
Number of temperance, social, and educational meetings	298

Aggregate attendance	81,160.
Total number of meetings	1104
Total attendance	450,480.

Here too there is the large P. S. A. or Men's Own, from which "standard books of biography, history, travel, and religion are obtained by the members on exceptionally favorable terms" (i.e. in plain English 'at a loss to the Mission')

Such is the rose colored & wording of the Report but an interview with Mr. Tomson, the Secretary, leads to the conclusion that in this Report as in many others there is a great deal of *suppression veritatis* not accompanied by *suggestio falsi*. So remarkably frank was Mr. Tomson in his statement that it may be well to quote from his evidence at some

length. The people who come he says, are drawn from a very wide area, practically the whole of East-London and Stock-ford. They are exclusively middle class and the upper stratum of the working class; probably all of them if not at the Lecture would be at some church or chapel. "People" he said "come from other parts of London to see our services expecting to find the poor in rags and tatters, and are astonished to find themselves among a congregation such as they might almost find in the West-End". As to the really poor - the people of Lamb H. and Denmark Fields, for whom the Lecture and the Missions connected with it were intended, they go nowhere; not even with a few happen attend them except in the most insignificant numbers, so great is their aversion to be preached at."

It is worthy of further note that many of those who habitually attend at Wingham Castle - and no doubt this would apply equally to the Great Assembly Hall - are said to be members of the Church of England who can find no church in the Par. Cd sufficiently evangelized to suit their taste.

The Wesleyan Par. Cd Mission has at least three large centers in the Par. Cd: of these two are situated in District 10. The district, under the control of Mr. Potts, seems to be the best vigorous of these centers. The Stepmoyn Tabernacle in Commercial Road, with Mr. Howard at its head, is full of activity: on Mr. Howard's evidence it really seems to touch the working class: he has given us an analysis of those who are in membership, showing that for the

25  
largest proportion <sup>being</sup> ~~and~~ generally to that class: on the  
other hand a visit to the chapel on Sunday night  
showed one of the most aristocratic looking congregations  
in the East-End. Over all the work connected with  
this Mission there is a suspicion of rather more being  
than seems to be considered legitimate work of the  
Churches.



26

In considering the district as a whole one is driven  
to the conclusion that it is poorer than was the case  
two years ago. The pink parts, with ~~the~~ the possible  
exception of a few streets, still remain pink, but  
there is evidence that they are more crowded and  
approaching more closely to purple than they were.  
Of the purple streets on the other hand it is obvious  
that a large number, both in the neighbourhood of  
Green St. and White Horse Lane have changed to  
light and dark blue, while ~~the~~ the blue parts  
on our map seem to have remained about the same.  
This district then seems to confirm what our  
inquiring had led one to suspect - ~~that~~ not that  
the workers in London are poorer, but that  
the ~~number~~ of them who live in London proper is more

and now becoming the dwelling place of only the  
poorest of the workers, all those who can afford  
to do so being beyond its borders; do we not thus  
find ourselves faced by the very real danger that  
all the working class districts of London are tending  
to become cities of paupers and crime?

As to the religious agencies at work among  
this increasing poor population there are <sup>two</sup> points  
that at once attract attention. The first is  
the exceeding ~~poor~~ weakness of the Church  
of England: until quite recently the only parish  
where the church could be described as strong was  
that of St. Dunstan, Stepney; to this must now  
possibly be added that of St. James the Less when I

28

Ditchfield is at head as the Bishop of Stepney says, "making a splash": in the other parishes the church is a cipher, when indeed it is not; owing to the character of the incumbent, an active influence for harm. and in this district there are at head two of the clergy who are ~~not~~ likely to bring their church into contempt. ~~In this district~~ <sup>more</sup> plainly than in any other <sup>district</sup> that we have touched one ~~we~~ realizes the weakest point in the church - its ~~is~~ <sup>inadequacy</sup> ~~apparent~~ inability to deal with the cases of the old, the incapable, and the insane among the clergy.

The second point that arises is that this district is as we have seen the great centre of Non-conformist mission work. What is the effect

of these huge Mission centers? In the first place <sup>29</sup>  
it is certain that they do what the ordinary churches  
and chapels for the most part fail to do - they  
attract large numbers of labor and dwellers to their  
services and meetings. What is the source of their  
attraction is not so clear: it seems to be ~~the~~  
one partly to lavish advertisement and the love of  
crowds, partly to orchestras and brass bands, and largely  
to the style of preaching adopted: the sort of preaching  
which the working and lower middle classes enjoy is  
seen raised to its highest point in Mr. John  
McNeill with his rugged power, his <sup>his homely pathos, his simplicity,</sup> earnestness, his  
vulgarity, his want of manner, his absolute assurance  
of knowledge of the Almighty and his ways.  
But who are the people who go to hear this preaching?

As we have seen the evidence goes to show that<sup>30</sup>  
with few exceptions they would, but for the attractions  
of these missions, be found in other churches or chapels:  
and if it be true, as is ~~largely~~ held by non-ans  
as well as churchmen, that the ~~work~~ work of the  
large mission is largely 'froth', that it leads to  
a religion which 'makes no demand on life', then  
it is ~~clear~~ clear that even on the spiritual side  
the work is not justified: even if it leads to  
the conversion or salvation of a drunkard or a  
reprobate heathen and there is not this good more  
than counterbalanced by the lowering of the spiritual  
tone of those who are drawn away from churches  
and ~~other~~ chapels which refuse to play down quite  
so ~~openly~~ openly to the lower side of spiritual life, and

which are <sup>more easily</sup> to demand from their members some  
more positive service and proof of right living; than is  
~~the~~ involved in a mere church attendance? 31

The third point to be noticed is the perfect  
deluge of charitable relief which ~~is~~ flows from District  
to, and which no doubt overflows in no small measure  
into the surrounding districts. First and foremost comes  
Mr. Atkinson, but only a short way behind him are  
The great Assembly Hall, and the East London Tabernacle,  
while Edinburgh Castle, the Wesleyan East End Mission  
the Congregational Church in Approach Road, and their  
Wesleyan Wesleyan neighbours are lavish in their distribution  
of relief, or if not of actual relief, then of tea,  
dinners, treats and ~~and~~ allied forms of living.  
In this hateful competition the Church of England is

32  
this district. Takes comparatively but little part: in many districts no doubt there is not much to choose between the two, but I suppose it will I think be found that the Soc. con. and the R. C.'s are more harsh and indiscriminate in their policy than the church: this fact may probably be traced to the much closer cooperation ~~with~~ with the C. O. S. of the church than other religious bodies: the church being the most prominent religious agency in each district. The C. O. S. has made its first efforts at converting the clergy, and has to some extent wished them to join the committees and attend meetings with the result of driving still further away the representatives of other religious agencies. It is not necessary to labour any further the evil effects on the people of all this

indiscriminate relief: that point has been sufficiently<sup>33</sup>  
emphasized in previous reports. But it may be not  
uninteresting to notice how debasing to the administrators  
of this relief must be the writing of the reports  
which it seems necessary to issue in order to bring in  
the money of the charitable public: everything has to  
be pitched in the highest possible key; the truth must  
be suppressed and falsehood suggested not consciously  
so doubt, but from an instinctive feeling that only by  
exaggeration can the purse of the benevolent be forced  
open. I had intended to quote at ~~some~~ some length from  
some of these reports but on reading them through I  
~~now~~ realize that to produce the requisite effect it  
would be necessary to quote at greater length than



1  
this interim report would justify, and I can only <sup>34</sup>  
emphasize the importance of reading such documents as  
the Record of the Town Harbottle Mission or 'The  
Sinner of Lagunas.'

As to the attitude of the people to the Churches  
and to religion there is little to be added to what I have  
said in previous reports on similar districts such as  
Dronky or ~~Sont~~ Hackney: there are the same complaints  
of non-attendance at worship and of utter apathy and  
indifference, for which the same causes are assigned.  
The only point on which the evidence suggests any  
new thoughts is the often repeated remark that there  
is no hostility to religion: in a broad sense this is  
probably true, but ~~but~~ it may be well to remember that  
nearly all our testimony on this point comes from ministers.

35-  
of religion, and the growing politeness and urbanity produced  
by education would make such hostility less patent to them  
even if it existed. but even from the clergy (e.g. Mr  
Delta) ~~we~~ one hears that the general opinion of the  
working man is that the clergy are either braves or fools,  
while Mr Bray, a schoolmaster of unusual culture,  
emphasizes this point and seems rather to <sup>approve</sup> ~~share~~ the  
verdict which he quotes that ministers of religion are  
"rather a poor lot," worse rather than better than their  
fellow men. There is no doubt that this feeling is  
widespread, and if it does not constitute hostility to  
religion it does at least show a very considerable  
prejudice against the churches, a prejudice which even  
men of the undeniable goodness and strength of Delta  
or Howard have the greatest difficulty in breaking down.

And is not this attitude to some extent justified? <sup>36</sup>  
It is not ~~largely~~ the result of no doubt it is due in no  
small measure to the fact that the churches, ~~are bound~~ into  
their restrictive doctrines, <sup>bound</sup> and when represented by saints,  
to be regarded with dislike by the mass of ordinary men.  
But is it not also largely the result of the sin  
of the churches? <sup>Has</sup> Is not the average man who stands  
outside the churches some reason for thinking that the  
intemperance, the infamy, and the gambling, a period which  
~~these~~ ministers of religion are always transacting are no  
more than the fighting, the lying, and the uncharitableness  
which fill so large a place in the daily lives of so many  
of these good people? The waking man may perhaps  
scarcely have reached the point of putting his feelings  
into words; but at the back of his mind may still  
be the <sup>thought</sup> "Oh religion what has been and still

are committed in the same! Because evil actions are  
done with a good motive they do not cease to be sin,  
and the good people will no doubt be punished as  
having by the Higher powers for all the evil things which  
they are doing with such admirable intentions as the bad  
people for their drunkenness and fornication. ~~which~~ ~~lots~~  
~~of these ministers of religion~~ "Bloody Mary" I imagine was  
typical of many a good man or woman of to-day  
and the crimes which she committed in obedience to  
the promptings of her conscience, were no more heinous  
~~than many of~~ allowing for the different standard  
of the ages, than many of the things which the "lookers  
for Christ" are now doing in Bethnal Green and Mile  
End.

It was not too on the part of our witnesses too great.

38  
a tendency to assume that - this indifference and apathy are the  
result of ignorance rather than of scepticism or infidelity?  
Then again no doubt the working man has not thought  
the matter out very deeply, but the thoughtful scepticism of  
those who are better educated has ~~been~~ penetrated and  
permeated all classes of society, and ~~is~~ the rather blatant  
atheism of the school of Broadbent, which was looked upon  
by the churches as hostility, has very probably given place  
to a more tolerant agnosticism which will be sure soon to  
win its effect.

Report on Poplar & Limehouse  
District II.

THE LONDON SCHOOL OF ECONOMICS  
AND POLITICAL SCIENCE,  
HOUGHTON ST., ALDWYCH,  
LONDON, W.C.2

10  
see Booth, Life and Labour... 1902-3.  
Third Series, Vol. 1. Chap. I.

[Reports by Booth's "Secretaries": Report on District  
" (Poplar and Limehouse). fols. i, 59.]

Poplar & Limehouse.

Poplar & Limehouse together are bounded on the South by the Thames, on the East by Bow creek, on the North by a line running almost due North-West from Bow Creek across Orchard Street through the middle of the East India Dock & up as far as the corner formed by Bow Common Lane and St Pauls Road, a line which there turns West down the St Pauls Road & across the Blackwall extension railway and does not turn south until it reaches White Horse street, on the West by Whitehorse Street, Salmon's Lane, and, at the junction of Salmon's Lane and York Road by a line running due South through the Limehouse basin of the Regents Canal & so out into the River Thames.

The Boundaries of the District.

Broadly speaking, there are within this area four great districts each of which has a distinctive character. In the first place there is the Isle of Dogs on a tongue of land, formed by one of the great S bends of the River

Four distinctive areas within these boundaries.

2

River Thames, where the population is one almost exclusively composed of labourers employed in the Island itself. In the second place there is Blackwall forming the eastern portion of our district with an Isle of Dogs in miniature in the shape of the 'Orchard House'. Then there is Poplar proper which lies between Blackwall & Limehouse and is a district of skilled artisans & seafaring men. And lastly there is Limehouse with the Limehouse cut & the Regents canal running through its midst which is perhaps the poorest of all and contains a greater number of black spots than all the other districts put together. We will begin with the Isle of Dogs and then work round from East to West through Blackwall Poplar & Limehouse respectively.

### The Isle of Dogs.

The Isle of Dogs is an island of Docks. Practically the whole of the centre of it is occupied by dock basins. In the Northern half there are the West India Docks where trading ships and steamboats of all kinds load & unload, & in the Southern half are the Millwall Docks which are

et.



3.  
almost entirely given over to <sup>the</sup> grain & timber trade. But, in addition to its Docks the Island has an immense river frontage which is lined with factories throughout its length, of which the most important are oil works, iron foundries, shipbuilding yards and provision factories. There is in consequence a great demand for labour of every sort from that of the skilled mechanic to that of the humblest Dock labourer. But, although there is this demand for labour of every grade, the source of supply is not by any means confined to the Island itself. Every morning there is a vast immigration of outlanders from Poplar on the north, from Forest Gate by train on the East and from Greenwich across the river, on the south. Those who come in are for the most part the more highly skilled. The Island is not a fashionable dwelling place and those who can afford to live away from it, do so.

The real inhabitants of the Island therefore are first class and second class labourers and dock workers. There is in fact no large district in London which is so entirely inhabited by the labouring class and by the labouring class alone as is the Island. (When this is taken <sub>into</sub>

Many are country men.  
Men who have come from  
Sunderland to take the  
place of stokers. This  
city compares the I. to a  
large country village  
to p. 3.

The character of  
the streets.

4  
into account with the fact of the isolated position of the Island we can grasp the two main reasons for the peculiar character usually given to its inhabitants. They are rough, they are stay-at-home, they have few interests outside the public house, but without they are not vicious in the same sense as those who live more in the centre of London. In the whole of the island there is not one recognized house of ill-fame.

As regards the character of the streets themselves, there is, with perhaps two exceptions, no great variation. The general tone of the Island is violet. If we enter ~~the~~ Island on the western side crossing over the Limehouse entrance to the West India Docks we find ourselves between high walls which echo with the noise of heavy carts and heavy horses. This is the West Ferry road and is the only entrance to the Island on the western side. It is not until Cuba street is reached that there is any sign of tributary streets & dwelling houses. Shops and dwelling houses then make their appearance in the main road and take the place of the dock & factory walls. On the East side  
is

5.  
is a block of streets between Alpha Road & the West ferry  
road inhabited by labourers <sup>& a considerable number of dockmen & permanent hands</sup> who though poor are respectable.  
This block is improving in character as the inhabitants feel  
the benefit of more regular work at the docks. The small  
streets on the West or river side are in general poorer than  
those on the East and conform with the dictum 'the nearer  
the water, the poorer the street'. This is true generally of the  
streets all round the Island. The district is known as Millwall  
and forms the Rev. J. Hewlett's parish.

Further South and across the 'Second Bridge' or entrance to the  
Millwall Docks is a small group of very poor streets by name  
Coverick, Crowe & Claude streets, forming one of the two exceptions  
mentioned above. These streets are inhabited by casual labour-  
ers many of whom are Irish. To a certain extent their  
condition is due to the same cause which led to the improve-  
ment of the streets further north. There has been less casual  
work to be had <sup>at the docks</sup> & as they depend entirely upon it for their  
subsistence, they are worse off than they used to be. This dist-  
-rict is under the care of the Rev. R. Free the curate-in-  
-charge.

6

Passing along the South of the island and turning northwards up the Manchester Road we find ourselves in Cabitt town and in the Rev. C. S. Coldwell's parish. The East side of the island is new and has always been rather more prosperous than the western side but it is not without its rough & poor streets. Stebmdale street has a reputation for roughness but is improving; and further north there is a very poor block lying between Stewart street & the Manchester road. Apart from these there is a comfortable air about the houses in the Glengall Road district and some allotments on a piece of waste <sup>south of the road</sup> land have been very successful and led to a greater respect for order on the part of their possessors. A great blow was struck to the prosperity of this area by the closing of Lanadas ship building yards in consequence of a strike & for some years there was great suffering: now there is some recovery owing to the growth of Garrow's torpedo boat works. The County Council pumping works have also done much for the better drainage of the houses. Stebmdale St is 9 ft below high tide and before the works were started the drains used to run backwards and flood

7  
flood the basements of the houses in this end and the surrounding streets. Now they are comparatively dry. Once past the Glengall Road we are in the Rev. G. Cowan's parish which reaches up as far as the Blackwall entrance to the West India Docks. At this point the 'Island' properly speaking comes to an end & merges in Blackwall and the mainland again.

With regard to religious influences, the island is not without them but it must be confessed that have little or no apparent effect. The representatives of the Established Church on the western half are - the Rev. J. Hewlett at St. Luke's in the Alpha Road, & the Rev. R. Free at St. Cathbert's (not yet built) <sup>while</sup> On the Eastern half are - the Rev. C. S. Coldwell at Christchurch in Cubitt Town, & the Rev. G. Cowan at St. John's Church which is situated at the corner of the Manchester Road and Galbraith Street.

Hewlett is an old man and past his work; Free is a bearded and pleasant <sup>man</sup>, somewhat emotional perhaps but sensible with an earnest & energetic wife to help him; <sup>Colt</sup> <sub>will</sub>

The clergy on the island

8

Coldwell is rather shifty an unreliable and has been inhibited for drink but he has a vigorous wife; & lastly, there is Cowan who is badly, healthy, active ~~and~~, unmarried and rather High-Church. During the period of Coldwell's inhibition (seven years) his parish was worked by the Revs E. C. Mackenzie or the Rev. Kite, two enthusiastic and energetic young curates who only left about two years ago upon Coldwell's return. Since then Coldwell's Parish has been subdivided and a district with a church to be named St. Cathbert's carved out of it. Thus we see there are only two really vigorous Church workers in the island - Free and Cowan.

But whether active or inactive their accounts of their congregations do not greatly differ. The people, they say, are entirely working class; they are genial and friendly but do not care about church going. They are indifferent as to religion. This is again confirmed by the Roman Catholic Father Egglemeers whose church and schools are in the West Ferry road in the S.W. corner of the island and by the Nonconformists. Father Egglemeers goes so far as to say that even when parents do send their children to church the

9  
they do so only because they think that the effect of Religion is to 'make their children more obedient and easier to live with at home.' Mr. Nicholson <sup>(in Cowan's parish)</sup>, a Wesleyan, states that 'the people are not reached by any church' & Mr. White another Wesleyan working in Hewlett's parish says that 'Religion is at a very low ebb.'

The chief reason for this lies in the nature of the week-day lives of the inhabitants. There is very little thinking on the island. The men <sup>are</sup> for the most part manual workers and employed out-of-doors. They are dockers rolling trolleys and lifting heavy weights, or grain and timber men balancing heavy sacks or long planks of deal on the 'hammocks' at the back of their necks and working at high pressure at piece rates. When Sunday comes they are tired, they sleep long in the morning and the mental effort of prayer or listening to sermons is too much for them. The result is that they do not go to church. But if they will not come to the Church the Church must come to them and Free and Cowan have started out-door lantern services which meet with much appreciation. The wall of a factory

is used as a lantern screen and each picture is explained by the preacher as it is thrown upon it - It is more easy to stir the understanding of these men through their eyes than through their ears. Something may be done in this way but the work of the church among the adults of this generation is not one of great promise - Cowan, who has better congregations than any other man and is an amusing preacher, frankly recognizes this fact and is paying particular attention to the spiritual training of the children - especially the boys.

#### Church Services.

The actual number of services which the people might attend if they would varies enormously with the personal predilections of the rector. Morning prayer, or, as many prefer to call it, matins, at 11 am, & evening prayer or vespers at 7 PM are the staple Sunday services. Morning prayer may be preceded or followed by Holy Communion, or both. Cowan, for example has three celebrations every Sunday, two before and one after morning service - he has also one every weekday morning and two on saints days. But this is an abnormal number, ~~and~~ one on Sunday, one during the week & one on saints days would seem to be more usual. Sun-



11  
Sunday afternoons are taken up with Catechizings, Sunday school teaching, Baptisms and Churchings, which occupy the time of the clergy between lunch and tea time. At 7<sup>o</sup> we have said, there is Evensong which ends the services of the day. Evensong is the most popular service, many are not up <sup>regularly</sup> at 11 in the morning and therefore come to the evening service only. Those who go to church in the morning generally go in the evening as well.

The Roman Catholics

The Roman Catholic flock in the Island consists almost entirely of poor Irish; men & women who are very poor and very rough, suffers most of them from the effects of greater regularity at the Docks. Their pastor is the Rev. Father Eglemeers who is an old man & past his work. He is anxious to leave and only remains there at the express wish of Cardinal Vaughan. He says himself that he exercises no influence over his people.

The Nonconformists

The Nonconformists, though there are several small mission halls, cannot be said to be making any head way. The people have not sufficient leisure nor is the leisure that they have sufficiently moneyed and comfortable to enable them

to enjoy doctrinal religion -  
It would seem then that the working man of the Isle of Dogs  
are more likely to come under the influence of the High  
Church party than under that of the Roman Catholics  
or the Nonconformists: as being the only body which without  
the stigma attaching to the name of 'foreigner and papist',  
can present to him religion in a form in which it is both in-  
telligible and acceptable to him. (pages 12 a. b. c to come in here)

Amusements

(Belongs to p. 13)

The Island is entirely without <sup>places of indoor</sup> amusements. There is  
not ~~even~~ a music hall in the place, much less a theatre.  
Sing songs and friendly leads in public houses and Church  
entertainments in schools or mission halls do what they  
can to cater for an undoubted demand but are in no  
way sufficient. There is no place where a man is received without  
an ulterior motive - in the first case of selling more beer, in  
the second of bringing more people to church. This is one of  
the wants of the district.

But there is one winter game in which the island is  
preeminent, that is football. The name of the Millwall athletic  
Club

Other Philanthropic work

With regard to other religious & philanthropic <sup>effort</sup> These are the monks of Cubitt Town consisting of two young men who have adopted monastic ways and dress, and who work with Cowan. They pay special attention to the boys of the district. They are ritualists and have been the cause of some bitter feeling on the part of Mr. Chorley a retired butcher and earnest worker for the North East London Gospel Mission. Chorley and the monks represent the extremes of Low & High Church doctrine & practice. Chorley <sup>himself</sup> the author of a very violent pamphlet against them & declares they have chopped on their block all the principles for which the Protestant reformers died. There is no love lost between the sects for Cowan speaking of <sup>one</sup> of the City missionaries calls the one in his district (Mr. Drowel) a 'snake in the grass'. The neutral ground on which they meet is in the cause of Temperance and in organizing the proper apportionment of the Country Holiday Fund.

Then there is Mr. Bullivant in Hewlett's parish who organizes free breakfasts <sup>dinner</sup> for the school children <sup>but</sup>

During the winter months, but <sup>with the best intentions</sup> probably does very little good. 126

The best charitable work on the Island is perhaps that undertaken by Miss Price, in Coldwell's parish, among the factory girls. Miss Price herself is a keen high Churchwoman, cheery and sensible who, in all her clubs, allows none of the work to be entirely secular in character. She has herself started 3 girls clubs, a mothers' meeting, a provident Bank & a Coffee Tavern. All of them are succeeding. This is most important work, for the number of girls <sup>employed in the Island</sup> increases year by year. These are <sup>in particular</sup> Motons & Macmochie's jam and provision factories which employ a very large number between them. The work for women indeed shows a tendency to increase in a far greater proportion than that for men. This year (1897) and the preceding have been prosperous years for men's work, but on the whole men's industries show a tendency to leave the island just as those for women give signs of greater development. In the future it is quite possible that the men may begin to depend on the power of the woman to be the bread winner of the household & grow lazy in consequence. Hence lies the importance of Miss Price's work. She is teaching the factory girls self-respect. She is also warning them of their

Womens work

extraordinary love for unwholesome food and further, showing<sup>12.5</sup>  
them the practical value of plain sewing.

See back to page 12

13

? other afternoons

Club is one of the best known in England and many thousands crowd to their matches on Saturday afternoons. In spite of the fact that they are made the occasion of much betting yet they have certainly been of benefit to the people in rousing their interests in matters outside themselves; and now that an occasional license is refused for the sale of beer or spirits on the ground itself the complaints made of a direct increase of drinking habits due to the matches have ceased. Some say that the men are even too much interested in them matches. We were told for instance that 'Milverhill is foot ball mad' & that boys neglected their work & 'were even proud to get the sack on the ground of having been at a foot ball match.' But is probably not a harmful madness. Cricket, to use an American expression has not yet, caught on.

? South east

On the North East side of the island there is a public garden and a branch of the Poplar free library. Both are a success but the garden more so than the library. The natives are only just beginning to read but they like the open air, especially on a Sunday evening when the County Council band is performing. Then they go in crowds much to the disgust of the people.

persons who complain of a diminished attendance at evening-

Vices.

The chief vices of the island are drinking, gambling and thieving - The hard manual work of its inhabitants and the absence of adequate counter attractions account to some extent for the first two. <sup>As for the third</sup> Thieving seems particularly confined to boys and is regarded by themselves as a sign of prowess. One way and another plenty of things get left about - bits of old iron, goods from leaky sacks, loose stores from ships that are being loaded or unloaded etc etc; "once anything portable is found lying about there is not a boy who would not try to remove it" so one informant told us. Perhaps this is going a little too far, but certain it is that the Island provides more juvenile thieves than any other portion of the K police Division. A love of mischief would probably more accurately <sup>describe</sup> the spirit that prompts these thefts than any inherent viciousness of character.

With regard to drink there is said to be some improvement /

a successful theft /



Health

With regard to health that of the island is good. The climate is damp & foggy and every new-comer suffers from his throat and it is not the best place for those afflicted with Rheumatism, but apart from these evils which are pro-

15  
practically common to all London the Isle of Dogs has a very  
fair name. There is no overcrowding; the smell of chemical &  
manure works, though unpleasant, acts as a corrective to  
more malignant odors; and above all the County Council  
pumping works have practically stopped the sewage back-  
flow of which there was formerly so much complaint.

The question of ~~sanitation~~ education, and local  
Government will be spoken of later in connection with  
the district of Poplar generally.



Blackwall.

(Gablesy St. ③)

16.

Turning into Blackwall over the Blackwall entrance to the West India Docks we find ourselves at once in the Rev. Cherdler's parish. There is a poor block of streets lying between Brunswick street on the east and Preston's Road on the west. But there is not so much poverty now as formerly. There have been great changes owing to the Blackwall tunnel works. Instead of the very poor Leicester street there is a great block of County Council dwellings. Norfolk street has been opened up & of Gaslee street only the east side remains. Then round by the South Quay, past Blackwall station, & across the dock into Orchard street. The back of the station fronts on the river and is known as 'East-end by the sea'. There is always a fresh breeze here and in consequence crowds come here on Sunday evenings during the summer. It is even said that local doctors recommend this spot to patients in an incipient state of consumption. The whole neighbourhood is one of docks, warehouses and iron works. The streets run between high dock walls & there are no dwelling houses until  
or.

The Orchard Ho

Orchard place is reached. Orchard Place is the main street of a little tongue of land surrounded by Bow creek which is known as the 'Orchard Home'. In shape it is the Isle of Dogs in miniature, in character it is very much worse. Formerly it was a quiet country place where some of the smaller ship-builders lived. After that the whole of the Northern end was taken up by the Thames plate glass works which failed owing to the stress of foreign competition. The glass works were superseded by oil works & galvanized iron works and by a Board school all of which still hold the field. The dwelling houses are ~~at~~ at the Southern end and accommodate 50 families, of whom only 10 are said to be respectable. The members of the remaining 40 are rough, poor, piratical and predatory. Their weakness is drink. There is a great deal of overcrowding - 5 houses alone send 57 children to school. Rents vary from 4/- to 4/6 for two rooms and the ground. Landlords are the Ecclesiastical Commissioners. Marriages are very early - often at 16 or 17 - and 'generally for pressing reasons'.

Here then is an Alsatia which would seem to be a rich man's opportunity. The area is necessarily limited and <sup>any</sup> <sub>man</sub>

man who turned his attention towards it would have the satisfaction of seeing it improve under his own eyes. The first and most obvious means of relief to ~~the district~~ would be to throw a foot bridge over the sea to Canning Town -

It must not however be supposed that nothing is now being done for the district. There is Mrs Brown the Board school mistress a sweet & motherly woman who exercises a great influence for good. Her complaint is that so few of her pupils reach the higher standards and all of them leave the very moment they are 13. The religious work is undertaken by a Mr Campbell who has a mission under Chandler & he is helped by his sister Mrs Ricardo. The result of their efforts has been to make the people rather more human but they are still so rough ~~work~~ that neither the Thames iron works nor the oil works will consent to employ them. The chief ways in which they earn a living is by dock work & unloading barges, while the boys get odd jobs in cleaning the boilers of small steamboats -

There are 4 public houses and no <sup>other</sup> means of entertainment than

than drink in which the women as well as the men indulge. The Thames galvanized iron works (her leach-manager) have started some successful football <sup>cricket</sup> clubs and speak of their value in 'giving the men an excuse to pass the public houses without tucking in'. The law as ordinarily understood hardly runs in the Orchard House & a policeman is very rarely seen.

On leaving the Orchard House the road runs between the Bow creek and Dock walls until it reaches the main East India Dock Road. There is a roughish block of streets enclosed by Robin Hood lane on the east end Cotton street on the West of which Aston Street & Wells street bear the worst characters & just behind the Board School in Providence Place which is also very turbulent. There are good many Irish in this neighbourhood. Wells street on the North side looks very poor <sup>while the</sup> Grosvenor Buildings which make its south side have taken the place of a very bad slum but do not themselves bear a very enviable reputation. They are the dwelling place of many of the loose women who ply for hire in the East India Dock Road. Moving westwards there is a respectable group of streets between Cotton street and the railway-  
Here

20

Here is the westerly limit of Chandlee parish which includes part of Poplar as well as the whole of Blackwall. Speaking generally of its inhabitants it may be said they are almost entirely of the working-class; born Londoners the majority of them and employed as dock or riverside labourers, as railway men or carmen. In character they are migratory, invertebrate and apathetic, epithets which are often applied to the East enders but <sup>are</sup> perhaps especially applicable to the inhabitants of riverside and dock districts owing to the uncertain conditions under which they live. The Parish though poor is not very poor. The Rev. A. Chandlee who has charge of the district is Rector of Poplar and has his head quarters at <sup>the</sup> All Saints Church whose large burial ground fronts on the E. India Dock road. He is an active Oxford man, a broad ritualist of the new school who is anxious to be friendly with the working man. He has 3 curates to help him, all first-class Oxford men. ("It is nearly always easy to get good men as curates in the East End as all the keen men wish to come there.") Of all the clergy in Poplar district he is the one who is most talked about. His services are popular and he is one of the very few ~~in the district~~ who appeal to the adult working man successfully. In cooperation with W. Crooks LCC he started the Sunday afternoon <sup>at</sup>

lectures in the Town Hall which are largely attended. These lectures except in Lent are usually secular in character and are generally given by some man who is prominent in religious or social life such as Gore, Scott-Holland, Dickinson, Fletcher etc. about 600 persons come to them.

In religious work Chandler aims especially at the maintenance of a steady church nucleus. He has missions at stated seasons in order to stir up the consciences of the neighbourhood but his main work outside the kernel is social rather than religious.

At the children's service in the afternoon he has started the 'Duple loop' system to take the place of Sunday School. On the new plan the children assemble in three centres, the elder ones in the church and the younger ones in two school-rooms. The teaching is given in a definite course by the clergy themselves & order & discipline are maintained partly by monitors selected from the children and partly by former Sunday school teachers. The children have fixed places assigned to them; they are questioned separately and marked for their answers. Further they are encouraged to write compositions each week on the subjects of

vid. notebook. 1-p13.

the last Sunday's instruction - Infants under 8 are still taught in classes in the old way. The new system has met with great success & the numbers attending has gone up from 600 to 1000. Since Chandler's arrival the number of Easter communicants has risen from 235 to <sup>500</sup>~~468~~.

\* Nonconformists.

The Nonconformists are not making much way in the district. They have to live on the offerings of their congregations & the working class of the neighbourhood are not well enough off to afford any regular contributions. The Rev. W. Joyner the Baptist minister at the Cotton street Chapel does good work in a small way and the United Methodists & Wesleyan Methodists also visit. But their work does not compare in extent with Chandler's. The Salvation Army also has little real influence. The Catholics in the district are under Father Lawless of whom we shall speak later.

among the lower middle class/

Poplar.

The next portion of our district is that which includes Poplar proper & such of Limehouse as lies to the East of the Limehouse cut & North of the West India Dock Road. It is bounded on the South by the Black-wall

well Railway, on the East by the North London Railway, on the North by a straight line drawn between the E Corner of Southall St and the Limehouse cut, and on the W by the Limehouse cut itself, the Burdett Road & the West India Dock Road.

Character of Poplar.

The Character given to the inhabitants of Poplar is that of being intelligent but not intellectual. No one is very rich but there are a great many who are not very poor. There is a sailor-like breeze about the district and a friendliness about its people that is contrasted with the quiet exclusiveness of the inhabitants of such a middle class District as North Row. Nearly every one is connected with the sea. Many are petty officers on board ships but a still greater number are skilled mechanics and <sup>employed on iron ships</sup> engineers. Formerly the captains of big sailing ships might be counted among its inhabitants <sup>Some of</sup> the great wooden shipbuilders. Now the captain of a modern 'liner' is far too great a personage to live in the East and the shipbuilders with the exception of Green & Yarwood have left the Thames <sup>with</sup>



With the disappearance of wooden ships may be reck-  
 -ed also that of those especially connected with their  
 manufacture, shipwrights, caulkers, mast & block &  
 sail makers. <sup>etc</sup> The master men in these trades have gone  
 and with them a well to do ~~upper~~ middle class has  
 departed from the district. Nevertheless there are many  
 left who are well to do, and the Nonconformists have  
 a fairly large following in the district. /

The roughest and poorest spots in Poplar are  
 1) The Bath Place district which lies between the N.  
 London Railway and Cotton Street 2) The Sophia street  
 district lying between Hale street & Wade Place & 3)  
 The South side of the Poplar High Street & Pennyfields.  
 Further, some of the streets on the northern boundaries  
 near the Limehouse cut though not nearly so poor as  
 the foregoing bear rather a disreputable character.  
 Although Bath place & the surrounding streets still have  
 a bad name there is some improvement, chiefly in the  
 form of demolition, (to be noticed). The North side of Colledge  
 Street is all down and Colledge Row the worst street <sup>in</sup> the

With regard to women's industries  
 there is a marked increase in  
 the number employed in ship-  
 tailoring in shops painting etc  
 only to a normal expansion  
 of trade but also to a gradual  
 change in status of the  
 Poplar people /

in the block exists no more except as a waste place. The notorious Finch court which contained a common lodging house, <sup>known as the Hell</sup> where the rejections of the other common lodging houses of the neighbourhood were received, has also been closed. <sup>of the above</sup> the Sophia street area is a noted dwelling place of very rough cockney Irishmen, so is Single lane on the south side of Poplar High Street. No English men or Scotchmen will live in the same street as these Irishmen who monopolise the rough spots of Poplar. They quarrel & fight, they have no respect for any authority except that of the priest & their habits and homes are filthy. When they fight they have a way of biting not only one another but also those who interfere with them which makes them especially disliked by the police. For the most part they are employed at the Docks as casual labourers & many of them work for stevedores who recognize them as men who have a knack of close stowage. But much as these areas are they are not so rough or so lawless as the district known

Known as the Fenian Barracks in Bromley.

The south side of Poplar High Street also has several houses of ill-fame frequented by common sea men, so has Pennyfields. The north side of the street in both these cases is better than the south side. Northern Poplar comprising Cotall Street Clifton St, Labbston St, Bygrove & Giraud Street has a shady character because of the number of loose women who inhabit these. They are not of the lowest class of harlots but that is all that can be said of them. They are the women who aim at the petty officers of ships lying in the Docks just as the prey of the women in the high street are the common seamen.

The most respectable parts of Poplar are the streets on the north side of the E. India Dock road, with the exception always of Clifton St and the others just mentioned: there are also some well-to-do streets on either side of St Matthias church.

The clergy of the established Church who minister to the

27  
to the needs of the District are 3 in number. The Rev. J. Neil vicar of St Matthias on the east, the Rev. R.T. Elliott vicar of St Stephens in the East India Dock Road in the centre and the Rev. J. Beardall, vicar of St Saviour's on the west. These are all men belonging to rather the old school of Churchmen. Neil is a scholar, who, though he recognizes the necessity of binding those connected with religious work by social activities says that the first duty of the parson is to teach. His Church was formerly the Chapel of the old East India Company: it is very old, and tradition has it that the wooden pillars & seats on the inside were made from the masts & spars of ships belonging to the ships captured from the Spanish Armada. His relations with the Roman Catholics are inactive but friendly but active as well as friendly with the Dissenters. He has a reputation for forming true Churchmen.

Elliott has been for 31 years a vicar at St Stephens, & is therefore an old man. In character he is genial and has a great love for the very young & the very old. He is more like the typical country clergyman than <sup>one</sup> who

who has to live among the hazy and fervent of an East End parish. His church is his idol & much of the beautiful carving & work that is in it, has been constructed under his own supervision & even put up by his own hands. His aim is 'to beautify the place of God's sanctuary and to let his people see the beauty of holiness.' He is especially anxious that people should come to church, and, to make his services attractive, has a good choir and often a preacher from the West End. He is not without his prejudices and speaks in strong disapproval of the School Board which he regards both as unscrupulous and extravagant.

Beardall is a mild-mannered man who exercises a gentle influence but is without any fervour. His congregation is drawn entirely from the neighbourhood and consists chiefly of mechanics and clerks whose work lies outside the district. His aim is "to do good and if possible what we regard as the highest good."

Roman Catholics

The Rev. Father Lawless who has his church at the corner of Upper North Street and Carter Street, is the strongest <sup>parish</sup>

29

power among the Roman Catholics. His 'Mission' embraces the parishes supervised by the Revs Chandler, Neil, Elliott, Beardsell, Gordon and Olpe in Limehouse & Poplar, and those of the Revs Bedford, Carroll, Bennett and Jackson in Bromley. Altogether he has a Catholic congregation of two or three thousand persons, the majority of whom are Irish though there are a few Polish tailors in the west corner of the mission as well as some German bakers. The Irish Roman Catholics are not only the roughest & poorest of Father Lawless' congregation, they are <sup>as a body</sup> the roughest and poorest inhabitants of both Poplar and Limehouse. Father Lawless himself is a short, sturdy man of great physical strength. He is the only man in the district who is capable of restraining the Irish cockneys. Even the police admit their inability to do so but allow that "once Father Lawless is there the people seem to be ashamed and slip away one by one until all is quiet: they do not even start fighting again as soon as his back is turned." Father Lawless has a fine church and a very good choir. More poor people attend his church than go to

to Anglican Churches but he himself can hardly be spoken of as a permanently humanizing influence and his effect on the character of his congregation has not been a marked one. Unlike the established Church the greatest number attend the morning services. Attendance at Mass is compulsory in the Catholic Church & this is certainly the reason of it; the poorest come at the earliest mass at 7<sup>30</sup> am because then their shabby clothes are not so much in evidence.

Father Lawless has one paid curate, and, in addition to the stipend allowed them from headquarters, receives from \$100 to \$150 a year as the result of collections made every Sunday on behalf of the church by outdoor collectors in the neighborhood. There is also a sisterhood in the E. India. & there are schools with <sup>200</sup> rooms for children, attached to the church. Dock Road who work exclusively for him. In spite of the personal power of Father Lawless the Romans are not making any ~~great~~ advance in the district, if any thing they are decreasing in number. In all probability they are leaving for Canning Town & now that the Black-well tunnel is open there will be a tendency to emigrate from this side of the water to the other.

The Dissenters still have a strong hold in Poplar though they have been hardly hit by the gradual change in character of its inhabitants. The Primitive Methodists are the most active and the nature of their success at their various chapels is instructive as throwing a light upon the comparative well-being or poverty of the areas in which they are situated. The Rev. W. Lee is the superintendent of the Poplar circuit and has his headquarters in Christ Street which is practically the centre of well-to-do Poplar. He is a paid minister. There is only one other who receives a salary namely the Rev. J. Walton at Cubitt Town. In addition to these there are 18 local preachers and 9 'Praying bands'. Altogether the membership of the circuit numbers 358 persons. In Poplar they have one chapel and a mission hall, Cubitt Town & Millwall each have a chapel and so has Bromley-by-Bow. At the Christ Street chapel the people are hearty and enthusiastic and £330 is raised yearly from their voluntary subscriptions. In the Manchester road (Cubitt Town) & Bowlers Street (S. Bromley) chapels the work is progressive. These are both districts that



A great help to the Dissenters have been the George Green schools in the E. J. Dock Road. These schools and chapel were founded by the rich ship builder Mr George Green. He had originally intended that the chapel should be a church but changed his mind when he discovered that he would not be allowed to make the presentations to the living.

32  
are improving in character and are feeling the effect of more regular work at the Docks. In Power Road which is a poor street in a very poor district in North Bromley they are hardly holding their own; the same is the case with the Maria street chapel where although the district is improving there is not much comfort in the neighbourhood. Maria street is not altogether a case in point because formerly, when the district was even poorer than it is, there are said to have been good congregations. Mr Robert Brown the Wesleyan Methodist poor steward of Poplar complains that their Chapels are too respectable and do not touch the working classes. The Salvation Army works hard and perhaps is more successful with the lower classes than the Methodists but it has not any real hold and its street meetings are very poorly attended.

In Poplar as in so many other districts neither Church nor Chapel goes for a large proportion of the population. The aristocracy of the neighbourhood attend the established Church. The middle-classes go to chapel.

53  
There are two or three strange sects such as Swedenborgians  
& Conditional immortality Christadelphians <sup>of the Peculiar people</sup> that have a small  
following; <sup>Lower down</sup> the Salvation Army affects a few belonging to  
the lower middle classes and the Roman Catholic Church  
reaches the cockney Irishman - But the bulk of the pop-  
ulation is indifferent to religion - It is merely indifferent  
and not in the least hostile or antagonistic. There are no  
Secularists in the district but if there were they would  
probably be viewed with distinct disapproval. Speaking  
generally with regard to influence of the Church as it  
exists, there is reason to think ~~that~~ that the people  
have more effect on the Church than the Church on the people.  
& this being so it is probable that the High Anglican  
element which is so successful further east in Chandle's  
parish, would not meet with the same approval here.  
Poplar throws off not only the cream of her population but  
the dregs as well. The middle & lower middle classes remain.  
The cream is drawn westwards while the dregs flow east  
across the iron bridge to Canning Town. For some time  
the toll kept the poorest back but when that was  
taken

34  
taken off an exodus at once began and still continues,  
an exodus which will receive still further encouragement  
now that the Blackwall tunnel is open. The remaining  
middle and lower middle classes are not those who  
look with favour upon <sup>either</sup> the doctrine or practice of the  
High Church party. It is probable therefore that those of  
the population who care about dogmatic religion <sup>at all</sup> will incline  
towards Methodism or a distinctly moderate form of Anglican-

-ism.

### Charity

With regard to the administration of charitable <sup>relief</sup> there  
is a good deal given both by Church and Chapel. Chapels  
give less in amount than the church but, as far as it is  
possible to judge, they give it less wisely. However, they  
are not of that opinion themselves. The Rev. W. Jones  
minister at the Cotton street Baptist Church says that  
'If the people want pea-soup they go to the church but  
if they want the Gospel they come to Chapel'; Chandler  
retorts by complaining of the indiscriminate relief given  
by Dissenters. They both profess to work on C.O.S. lines.  
The

The C.O.S have an able secretary in Poplar in the person of Mr Mastey. There are a good many complaints of their want of sympathy with cases of distress but perhaps that is not their business. Chandler complains of it though he adopts their principles. Dr. Cooney a 40 yrs resident, says that they are hard 'but are doing a grand work'. Others such as the Rev D. McQueen think their Committee is too much dominated by Church influences. The Rev W. Joyce was formerly prejudiced against them but has had his prejudices removed by experience. Mr Galt the city missionary is the only witness who speaks strongly against them. 'The C.O.S,' he says, 'are hated with a bitter hatred' & he complains of the 'brutal impudence of their visitors'. Mr Galt gives away hospital letters in great numbers & probably has found that his practise has failed to meet with their approval.

Poor-law.

Relief under the Poor-law is given fairly easily. There is a single board of Guardians for <sup>Poplar</sup> Bow & Bromley with 2 committees working under it for the purpose of administering relief. W. Crooks L.C.C. member of the <sup>meeting</sup>

a Guardian & a trustee for Poplar is the ruling spirit of the Poplar Committee just as Lansbury is for Bow. Crooks himself is a cooper by trade and a Labour member of the County Council. Of very few men is it possible to hear so much good spoken. Mr. Butler the clerk to the Guardians speaks of him as 'one of those rare characters a thoroughly honest & trustworthy man'. A Dissenter calls him 'the protest of Poplar'. Dr. Cornet too, praises him, while admitting that formerly his views were rather too progressive; & says that he has learnt wisdom with years & with the advantage of consorting with men cleverer than himself in Spring Gardens. Crooks is in favour of granting 'judicious out-relief' and takes pains to ensure that the investigations made shall be thorough. Every case that comes up has to be examined by the Board & by the Medical Officers before a grant is made. Then relief is allowed for two weeks during which time the case is watched carefully and reported upon by the relieving officers. The result has been successful. Out-relief is never given to able bodied persons unless they are sick. Want of work is never relieved. When relief is given, as it is mainly to

37.  
to people it is enough to enable them to live decently. No part of it may go into  
Crooks has also been the means of bringing two county  
council bands to Poplar, one of which performs in the  
public garden attached to St. Matthias, Neil's church, <sup>which</sup>  
the other plays on Sunday evenings in the public garden  
in Culitt Town.

x  
The Poplar Board of Works covers the 7 districts of  
It has done good work in pulling down Cottage  
row and the streets are very fairly swept and kept in  
order. The largest block of Buildings constructed under  
its supervision are the Grosvenor Buildings in Manisty  
street. These take the place, as we have said above, of a  
very bad slum. They are now let out in 535 occupied  
tenements. In the London County Council Buildings there  
are 48 occupied tenements with 175 inhabitants and  
in the Henbury Buildings at the corner of King street  
+ Single lane, 33 tenements with 140 inhabitants.

North of the East India Dock Road there are no slums  
and little if any overcrowding. It is only when you come  
south into the Irish quarter that the overcrowding and dirt

(NB. We don't know  
enough yet about  
Public work in Poplar)  
S.H.D.

38  
dirt is a serious matter - Even here where the unspeakable  
"cockney" Irish man & woman abound there has been some  
improvement. In Sophia Street & Rook street which  
are really the poorest there are now clean blinds in  
the windows. Crooks remembers the time when they were  
only changed once a year at Christmas-time.

leading  
with a branch in Calcutta Down

Poplar also boasts a free Public library which  
was adopted by 3300 votes to 1000. It is especially strong  
in technical manuals relating to the iron & ship building  
trades and is fairly patronised. It is not open on Sunday.  
Sunday opening was tried during the 3 winter months of  
last year but was found to be a failure. Those who read  
like to stay at home on Sunday. Besides, Poplar is not  
intellectual; there is only one bookshop in the place  
& it draws its customers from the sailors rather than from  
the residents. The Rev. D. McQueen says there is only one  
question that you can discuss in Poplar and that is the  
Labour question. But undoubtedly the existence of a  
free library has encouraged the reading of books & the  
solitary bookseller who at the outset opposed its construction  
now

now admits that the effect of it has been rather to increase than to diminish the number of book buyers at his store. In the homes of the <sup>local</sup> working classes books are an unusual sight unless they be the Bible or some prize that the children have gained at school. Horner's penny stories in which a moral is wrapped up in a love tale are distributed freely by the Dissenters and read. Penny novelettes have some vogue among factory girls: 'Rasclets', 'Tittlets' & 'Scraps' are also occasionally seen about in poor homes. The Daily newspaper is rarely bought except for the betting news and never reaches home. A curious fact is that the Irish are greater readers than the English in this district. But on the whole, as we have said, Poplar is not intellectual.

#### Amusements.

The Queen's Music Hall is the only place of entertainment in <sup>other</sup> Poplar, Blackwall, the Isle of Dogs or Limehouse. <sup>of amusement</sup> there is no provision except that provided by the various religious bodies, by the Public Houses or by the bands in the Public Gardens. There is not even a working men's club.



In this respect Poplar is very deficient. The sailors<sup>40</sup> have nowhere to spend their evenings with the result that they pass them either in the public-house or in company with loose women. The provision of a theatre in Poplar or at least a Music Hall in the Isle of Dogs would surely be a profitable investment.

### Prostitution

Loose women are in particular a source of trouble. There are several brothels in the Poplar High street and a still great number in Beccles Street on the south side of the West India Dock Road (a district of which we will say more when we come to consider Limehouse). Sailors it seems will have somewhere to go to. The common seaman frequents the houses in the High Street and Beccles street while the petty officer goes further north to Chifin Street, <sup>Sabbaton</sup> Bygrove + Grand streets. The regular meeting places for the first are in the two beer houses at the corners of Beccles St and Gill St, while the second go to the Public House (the Duke of Suffolk) that runs between Northumberland St

41  
Street and Suffolk Street. Vigilance Committees have  
been started and the Church and Vestry have cooperated in  
procuring evidence against these houses. Convictions have  
resulted and for the moment a house of ill-fame has been  
closed and its occupants scattered. But the women have  
only gone elsewhere and the evil has broken out again  
in places which were free before. Church & Vestry alike  
recognized the futility of these efforts and desisted.  
The only possible method of effective intervention would  
seem to be in arranging to secure the girls in a home  
at the time they are scattered. For a day or two after  
a conviction they are homeless & if they were taken in  
hand at once some good might result. There are already  
two rescue homes in Poplar. Otherwise the only result of  
dispersion is the sowing of the seeds of vice anew.  
At best an abatement of the evil is all that can  
be hoped for: There are too many sailors of all nations  
coming and going to expect a cure. Perhaps the enforce-  
ment of the contagious diseases act as at Portsmouth might  
act as a deterrent influence. The greatest indirect  
prevention

has been the custom of boarding ships both by H<sup>1</sup> 42  
of Trade officers & by missionaries as they arrive in dock  
& by their presence with special facilities for sending  
money by post as the men are paid off - much money  
has been directed in this way to the families of seamen,  
which would otherwise have been spent on riotous excess.

### Drink

Nevertheless working men  
still took on drinkiness  
with a lenient eye/

Drink is the cause, but with improved education there  
has been a gradual improvement. Beer is the labourers  
tipple and whiskey that of the man just above him.  
Of the two the fiery stuff called whiskey that is sold  
in East End houses is that which causes the greatest  
harm. 'Loaking' produces an enlarged liver and finally  
liver disease but not the alcoholism & madness that  
results from spirit drinking. This year there has been  
some increase, owing to greater prosperity, in the amount  
spent in alcohol. The temperance movement in spite of  
the fact that every church has its Bands of Hope,  
'Children of the Cross' etc seems to make but little way.  
It is probably a mistake to connect it so closely with  
Religion

Religion - Widespread interests and greater mobility are <sup>43</sup>  
the two surest enemies to drink. The introduction of the  
bicycle has already had some effect & both parson and  
publican are complaining of decreased attendances in  
direct consequence of its use. Dr. Corner would have  
all licensed houses closed at 10 PM as his experience  
has shown him that it is between 10 & 12.30  
that excessive drinking takes place.

### Nursing

St. Fridsonides & St. Leonards  
have nurses of their own so  
that they are not so active  
in these two parishes as in  
the others.

The Nursing Sisters of St. John the Divine are  
the most important body of nurses in the district.  
They are all trained nurses, they work in the following  
seven parishes. St. Gabriel, St. Stephens, St. Michaels, All Saints  
all hallows, St. Fridsonides & St. Leonards. Altogether there are 5 of them  
in the Poplar branch. They nurse the poor in their own  
homes free of charge. For confinements they charge 5/-  
which includes nursing for 9 days after. One or two  
of the Churches have a nurse attached to them; & the  
dissenters sometimes have an untrained Bible woman; but  
the main work of nursing the poor is done by these  
sisters.

They are all paid workers and are directed by the 44  
Mother Superior at the central home in Drayton Gardens  
South Kensington - Everyone speaks well of their work.  
Except on exceptional occasions they do not sit up at  
night with their patients: what is still needed in the  
East End, so they say, are night nurses because it is  
at night that a patient is most apt to be at his  
worst. In addition the Salvation Army have just started some  
nurses - The Island has only one resident nurse.

With regard to education: the work of the Board Schools  
is admirable. The Ferrance Street School under Mr  
Madock is known throughout the country as having  
the highest number of attendances of any Board School  
in the Kingdom. There is but one disappointment - that is  
they have never had a perfect week.

The complaint made of the decreased respectfulness of  
children to parents that is so commonly ascribed to Board  
school teaching has probably some foundation. But the  
remedy to this is more teaching rather than less.

The other schools in Poplar are - British Street, Cullett  
Jonn

(When ?)  
v. 47

Education.

45  
church-schools in the Isle of Dogs. and 3 in Poplar. /

Glengall Road, Board schools in the Isle of Dogs: the Orchard Place, Woodmore Street, Ricardo St, Upper North St schools in Blackwall & Poplar. There are also 3 church schools; he is Father Lawless who boldly declares that 'all education outside religion is damnable.'

### Marriage.

Early marriages are not a feature in Poplar. The usual age is between 20 & 21 for both sexes. The people of the Orchard House where the marriage of persons only 16 or 17 years has been referred to, are an exception. Connexion before marriage is not at all uncommon but marriage when there is prospect of the birth of a child is customary.

### Mixed marriages.

With regard to mixed marriages there are some Roman Catholics who regard them with dislike such as Father Lawless, others do not: it is probable that the gain to the Church is as great as any leakage that may come from the parent being a Protestant. The best chance of the children of such a marriage being brought up as Catholics seems to lie in the mother being a Catholic. Here is the

the home influence and a child is more likely to follow<sup>46</sup>  
its Mother than its Father.

Volunteering

Swimming

Thrift

There are two or three points which we can only touch on  
very shortly. First - there are no games in Poplar  
proper. Volunteering is not much indulged in; perhaps  
it may become more popular after the Jubilee procession.  
Thanks to the efforts of Dr. Coomes swimming, especially for  
girls has become rather popular. Scarcely, there is not  
much thrift except in the form of burial clubs some  
of which most working men belong. Collecting Banks  
started by the C.O.S., and by Chandler & by Coomes are  
a new form of thrift which so far have had very  
promising results. A great many boys subscribe to them  
& so do Mothers of Families; girls curiously enough will  
not pay into anything that is not a feather club.  
The Poplar Benevolent Society is an old fashioned ticket  
Society and dis tributes about £170 per annum in 1/6 tickets.  
It has been founded 50 years.

*[Faint, mostly illegible handwriting on the top page of the notebook, possibly bleed-through from the reverse side.]*

Limchouse.

The remaining district is that of Limchouse. It is bounded on the South by the Thames and Gosford Street; On the East by the West India Dock Road and the Limchouse cut; on the North by St Paul's Road & Ben Jonson's Road; & on the West by White Horse Street, Salmon Lane & a <sup>straight</sup> line running from Salmon Lane through the middle of the Limchouse Basin into the Thames.

Limchouse has two very poor and disreputable districts and one respectable one. The first of the bad areas is that lying between the West India Dock Road and the Thames & is known as Limchouse proper; the second is the East Street area which lies between Stepney Parish Church and the Regents Canal. The Respectable area is that lying between the Limchouse cut and the Regents canal.

Character of Limchouse

The Character of Limchouse proper is and always has been the same and "probably always will be." Worsement is more noticeable than betterment & the worsement is probably due to betterment in other places. Those who have been too poor as well as from Chasen Street to go over the bridge into Canning Town but have been dis- and King John's Court / - placed from such places as Cottage street and Manisty Street have



Japanese & Chinamen

have settled into these quarters. In addition there is a large foreign element. On the northern side of the West India Dock Road there is the Asiatic Home which houses between 700 & 800 coloured men in the course of the year and on the other side of the road there is Linchouse Causeway which is the Japanese and Chinese quarter. The Japanese and Chinamen are as a rule quiet and easy to deal with. Of the two the Japs are the noisier. The Chinaman is tame and quiet though tricky in his ways and a slippery customer; still he has a great respect for authority and once you have made his dollars right you have no more trouble with him. The Jap is more like an Englishman, he is a good sailor & is being more & more employed on English ships. When he comes ashore he drinks beer, gets drunk & runs after women.

Between the Linchouse Causeway and St Ann's Church (quarries) there is a very bad block of streets of which Rich Street, Beecher Street & Gill Street are the worst. Up to two years ago 20 out of the 24 houses in Beecher St were brothels ~~brothels~~. The same was the case in Rich Street. Ten houses in each street were prosecuted at the instance of the Vigilance

vigilance committee to which reference has already been made. One  
 of two were closed in consequence but their inhabitants only  
 went elsewhere & became new centres of demoralisation. If there  
 must be such places it is probably better to have them where  
 you know you can put your fingers on them. The charges made  
 by these low women vary between 5/- & 10/- & the hire of a bed  
 costs between 6/- & 1/-. The business is a profitable one and  
 much money is made besides by robbing the sailors. A  
 man very seldom comes out of their clutches with anything  
 in the shape of money or valuables upon him.

Beech's St is the changed name of Jamaica place. It was hoped  
 that a new name might help it to a new character but  
 no one in the district recognizes the name Beech's Street:  
 to the <sup>inhabitants</sup> it is still Jamaica place.

In King's House Causeway are the last remaining of the opium  
 dens in London: Cascos, Indians, Japs & Chinamen frequent  
 them - As far as one can see it is a very lawless vice for  
 Asiatics & their existence is winked at by the police -  
 At the end of King's House Causeway was formerly a very  
 black spot known as King's Johns Court. This has been

demolished but its inhabitants have not left the district. In the same district are Gun Lane & Three Colt Street which have more booths. Farther west in a broad court called Nightingale Place which is a noted thieves resort. Church Row, is really the only respectable street in this neighbourhood.

Leaving Limehouse proper & crossing the East India Dock Road there is a black spot on the North side of the road called Chusker Place. It is entered by a very narrow passage past a factory and is a thieves resort. It is better than it was because there is less of it: formerly there were two rows of houses, now there is only one: but the character of what remains has not changed.

Each house has a way through into the other & after a robbery in the East India Dock road, it is to this spot that the <sup>thief</sup> makes his way. There are two channels of escape for those who know their way about. The first is into one of the houses & the second is over the blank wall in front which separates Chusker Place from the towing path of the Limehouse cut.

In order to reach the Carr Street district it is necessary to return to the main road & after crossing the

Chusker Place

Carr St. Dist.

the Linchouse cut at the Britannia Bridge to turn N.W. up Salmon's Lane. Salmon's Lane is the market street of the neighbourhood and is crowded with booths on either side ~~of the road~~ - at the northern end is Fencham street and at this point there is a foot bridge which leads across the Regents canal directly into Carr street.

The Carr Street district is one of the poorest in London. Poverty here has been crowded against the sides of the canal and against the Commercial gas works: it is as if caught in a trap from which there is no escape. The streets without exception are dark blue in character. None in the East end knows it as Carr street, to its inhabitants as well as to most other people its name is Donkey Row. The industries of the place are haddock curing <sup>stockwork</sup> and there is some employment at the gas works.

The respectable part of Linchouse lies to the East side of the Regents canal and includes part of the Biddell road. at its eastern extremity namely at the junction of Bow Common lane with the Linchouse cut the baleful influence of the Gaslight & Coke companies works and of the chemical works is felt. But as

a whole the District is respectable.

Gordon

The Rev. F. Gordon at St. Ann's Church is the rector of Limehouse and has charge of this district. He is an energetic man without nonsense of any kind & his energy & definite purpose is evident throughout his work. His aim is to organize a force from the material that offers and to keep this force at work amongst what is largely an alien population. To a great extent what can be done (outside the band of helpers themselves) is confined to the children. Gordon has 1000 children in his Sunday schools and 700 in the Church schools. Many of those who come to school are unconnected with the Church of England; some of them are Dissenters. The choice of school is largely determined in most people's minds by personal questions - such as nearness & convenience of sending children (crossing etc) or by the popularity of the teachers. There is also a Sunday night school which was taken on from the ragged school union and is attended by a rough class of boys. His church is  $\frac{1}{3}$  full in the morning and  $\frac{2}{5}$  full in the evening.

have an earnest minister  
in the Rev. W. Daniel at  
the Coverdale congregational  
chapel close to the home  
house church but they

wearing. Of the other religious influences in the Parish Father  
Higley is doing a good work among the Roman Catholics. The  
Nonconformists are suffering from the gradual departure of the  
transmission class - St. Bernard's Edinburgh Castle being their  
stronghold; while the Salvation Army has no real power.

Haden

the Unitarian minister  
in Ula Street

Alpe

In the Breckon Street district the Rev. P. Alpe is  
vicar at St. Peter's Church in Gosford Street. He is a  
great contrast to Gordon being limited <sup>in intellect</sup> and lazz in character.  
He has been 16 yrs in the parish and seems to have expended  
all his energy in procuring the recognition of his mission  
as an ecclesiastical parish; it was only a mission when he  
first came there. His parish contains a very poor population -  
Alpe calls them a decent poor but we have seen that they  
are not so. They are chiefly Dock & riverside labourers who  
find employment during the day in Midwell. His aim is to  
'promote spiritual life by means of Church services and  
pastoral intercourse'. He is not successful in doing so.

Non-Cons

The other religious influences in his district are a Danish  
Church in King Street. A semi-religious Scandinavian home  
for Danish sailors & a small school conducted by  
Ply.

Plymouth brethren - The Scandinavian home is not altogether<sup>54</sup>  
an influence for the good of the district. Alpe says that it  
attracts loose women like flies to a honey-pot.

Haden

About Haden who has charge of the Carr Street dist-  
-rict we have no information. Radford Sharpe of the Stepney  
C.O.S. speaks of him as hard-working but Mr. J. Wilson North  
at the Salmon's Lane congregational mission says that St.  
John's (Haden's Church) is never heard of & so does the Rev. J. Joyce.  
The district is rough, very rough, and the people are indifferent  
to anything except drink and gambling. They are for the  
most part casual labourers and are probably incapable of  
anything like regular work. Both Booth & Joyce work  
chiefly among the young, they admit that it is impossible to  
get hold of the men. Fowler of the Salvation Army  
finds that his people are always pelted with rubbish  
when they have a meeting in the Limehouse Fields  
which is the name for this set of streets.

the Unitarian minister  
in Elsa Street)

Non-Cons

Joyce<sup>who</sup> is in charge of the Unitarian mission at Darning  
Hall in Elsa Street, ~~he~~ works with his family to  
help him and confines his efforts to Elsa Street only.  
Elsa

Elsa street is the new name of North Street.

55

It is probable that nothing can be done towards the improvement of this district until it is opened up. The people will not leave of their own accord they remain from generation to generation & have gradually come to consider themselves as owners of the whole district with the right of doing what they like in it. There is one family of Derbys who form quite a clan and have been there for nearly a 100 years. Another bridge across the canal either at the eastern end of Mearns street or Repton street would relieve some of the congestion though it might very possibly be strongly opposed by the respectable inhabitants on the other side.

Father Higley.

Father Higley the Roman Catholic priest who has charge of the district bounded by the West India Dock Road & Burdett Road on the East and by White Horse street and London Street on the West counts the very poorest among his congregation. He speaks of his people as migratory which the other evidence we have hardly endorses. He is a strong man like Jordan and there



He is of humble origin and proud of the fact. 56  
who looks things in the face. He gets many of the poorest  
to mass & partly explains it by saying that the require-  
ments as to dress are less exacting among Catholics  
than amongst Anglicans. He himself is supported by  
an allowance (?) supplemented by organized collections of  
of money from house to house every Sunday. His district  
is poor and he allows no luxury in his own house. Housekeep-  
ing expenses are limited to 10/- for each person per week.  
Here again it is difficult to say how much good the  
Roman Catholics are doing. They may perhaps secure a  
larger attendance <sup>of the very poor</sup> at mass than either the churches or  
chapels but when you turn to the character of their  
people you find they are not only the poorest but the  
worst as well. Father Higley's aim is to lead people into the  
ways of virtue & decency of life through the organization of the Cath. Ch.

Poor Law.

For the purposes of the administration of the Poor  
Law, Limehouse is joined to Stepney. Out-relief was  
formerly refused now it is 'judicious'. Radford Sharpe  
is the Secretary of the C.O.S of the district and works  
in

Public work.

cordially both with Gordon and Higley. J. A. Lewis clerk to the Stepney Guardians says that they are less in touch with outside charities since out-relief has been allowed.

Of public work in Limehouse we have a partial account from Mr. Thos. Jefferson, a mild mannered affable man without any deep knowledge of the people. He has been for 12 years a member of the vestry and is now Chairman of the Limehouse District Board of Works. Limehouse is very progressive in spirit and sends 18 members to the Board. In spite of this there are no Public Baths Washhouses or library in the District & Mr. Jefferson's <sup>only</sup> boast is of a fine new mortuary and coroners court in the Horse ferry branch road. Radford Sharpe says there is much log-rolling & that the moral tone of local Government is low.

Charity

Most of the clergy as we have said work in with the C.O.S for the purposes of charitable relief. Complaint is made by Gordon of the harm done by the flood of charity that sometimes flows in from <sup>the West</sup> which the Church is

expected to distribute at once - What is wanted as E.C.<sup>SP</sup>  
Mills a member of the Lincoln Board of Works and  
a guardian for Stepney, is a reserve fund. Sporadic  
charity may do much harm & special gifts generally  
come too late - Mills suggests that East End parishes  
should combine in prosperous times like the present to build  
up a reserve fund which could be drawn upon when  
there was real distress.

Morality

Drink, casual labour & prostitution are the three  
causes of Lincoln. In the matter of drink there is  
no improvement, for, in a district like this, drink is the  
test of prosperity. Of prostitution we have already spoken  
at some length. Dr Sturken medical officer of health to  
the Stepney Guardians speaks of much sexual immorality  
and some incest. The people generally look with an in-  
dulgent eye upon immoral relations <sup>both</sup> Mr Bolton Smart  
of the Wesleyan Mission & Dr Sturken mentioning it, not  
~~being~~ uncommon to baptise the child and marry the  
parents on the same day.

The hope of the future lies in the children, and it

59  
it is somewhat remarkable how all the religious workers  
seen to have come to this same conclusion. Whether  
Churchmen, Chapel goes or Roman Catholic - Sweden,  
Jozef & Booth, & Father Higley in particular; all  
seem to recognize the hopelessness of doing anything for  
the present generation of adults.

Report on

Bow

District 12

[i]

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

[Reports by Booth's "secretaries": Report on District  
12 (Bow). fol. i, 62.]

(11)

Bar.

The district generally.

Bar is the Clapham of the Lower Hamlets. It is, it is true, becoming poorer, but a traditional respectability lingers in it. Its vegetation has been pronounced for 150 years, this has been a stronghold of nonconformity in the past. Its name as a postal address is still preferred to that of less respectable (and more ambiguous) Bowley.

Its modern character.

Bar, the district as we know it is 50 years old a wash-room quarter: it is mainly the product of the last 50 years. The view of Mr. Stephens was a photograph of 38 years taken with the camera vintage looking toward London over green fields, + Mr. Schradlock is interviewed on a spot, surrounded by many poor + crowded streets, where a water cess bed was planted 48 years ago. In 1844 Bar was little more than a large village with less than 5000 inhabitants; +

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Since 1861 the population has increased from 11577 to 41892 in 1896  
 or was the 350 %.

Geography.

The district forms part of the Eastern wing of Greater London.  
 The Bow Road, skirting its Eastern border, and drinking in from  
 Bowley, is its great artery; Victoria Park to the North is lung; while  
 to the N.E. lie the Hackney Marshes & after them or rather miles  
 to the East, although ~~the~~ London Woods much further, are  
 felt that it is being gradually left behind. So a few  
 miles away lies Epping Forest, to the South, hardly a mile  
 off, flows the Thames.

Healthiness.

Partly because it is ~~open~~; partly because much of it is  
 built on open ground, and good broad streets; ~~and~~ partly  
 because many fine houses are <sup>still</sup> reasonably located, &  
 partly because of its heavy <sup>aggravated soil,</sup> ~~surroundings~~ <sup>bow is a healthy</sup>  
 air. Its death rate is the same as that for the whole

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of London.

Housing

\*? V. 14 p. 101

It is a neighbourhood of small houses & converted  
 vicarages and a village which is being converted into a  
 tenement of great work-dwellings. In fact there is only  
 one real house this is a bit of a house, the housing on the whole  
 is good, the Victoria Cottage in Fenchurch Street are retained  
 as an exception - being built from brick. The opinion  
 of the managing director of the Council <sup>may be optimistic</sup> that there is  
 nothing to complain of <sup>here</sup> is probably indicated the fact that  
 there is <sup>very</sup> close the character of the industrial districts of London  
 in spite of the prevalence of shabby building in the Fenchurch Street district  
 of the rest we have no information at present.

Common Lodging Houses.

There are 4 Common Lodging Houses in the district <sup>and these</sup>  
 are said to be useful places. They are daily kept - are for the  
 sick, & are suspected of being used for immoral purposes.



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Slum.

Poor Streets.

There is a close to the parish garden, not far from the one mentioned  
above the main passage. This led just to the front of the church, con-  
sists of a small place, covered away etc, is clearly an irregular  
area for general land rights, & is probably the suitable place for a  
clearance. Spring & Summer sheets to the North Gate are to a  
great extent occupied by cottages and bits of other  
poor streets are given by Dr. Lulliva No 11 p. 27; Mr. Worsley, No 10 p. 8,  
Mr. Haggard No 8 p. 21 and others. The "Blow" or the  
Haver Road district is the poorest man asked, but the largest  
area of poverty lies in the blow. East of four feet North Gate  
Rosa Road. This road is maintained by Lambury &  
seems to divide the work from the last well-to-do part  
of the district. ~~Most of the poor people is situated in the~~  
~~part.~~

Government:

The Vestry

Government: Now form part of the administrative area of the  
Papier District, for the purposes of local administration and the  
Poor Law. For general purposes therefore the Board is  
locally governed by the Papier Board of Works, the Board  
Vestry being under Foreman B of the  
Ad- + Corp- in regard to matters which have to do with  
Liquor being non-administrative. Its main function is  
advisory, and is in relation to the question of whether to  
serve on the administrative Board, this is the vestry  
authority. Having the latter function into the Board  
of Guardians, it acts as a kind of Council House, all  
being the funds that are registered by the local  
Spending Departments - the Board of Works and the Guardians  
tenders.

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Guardians:

For purpose of Poor Law Order is also a single unit, Poor  
 Law being no separate authority, the so-called  
 Poor Relief Committee being a Working-Committee of the  
 rate board; <sup>technically</sup> subject to it in all matters; and being  
 to it also not only Poor but part of Bradley.

Area. Rateable value.

The size of the Poor is 163 acres, and the rateable  
 value in 1896 was £160,422. This was I believe the  
 year of the quinquennial valuation, & a rise of about  
 £5000 is shown. But for 1897 & 1898 the change  
 in value had been slight, & the years are not shown  
 a continuous expansion.

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Statistics of the Popula-  
tion.

Migrations, + changing  
character of inhabitants.

The People. The population has been already mentioned, & it is interesting that it is almost stationary. Since 1881 it has only increased by about 4000, and since 1891 only by about 1200. As there have been no big changes the industrial change leading to a substitution of residences for business premises is a little difficult to understand. The very wide-spread opinion that the district is becoming more crowded. There is a almost universal opinion that a change is going on that would lead in the natural course of events to the, namely, by the constant tendency for the better of the lower the district for this place to be taken by a poorer class. Mr. Barchard is the only one who says that the district as a whole is a very fit as well as was

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8  
+ the Sullivan side stating that the better of go. says  
that is "conceal how they strike in a whole". With these  
the exception there is a consensus of opinion that the  
population is a very high one, that it tends steadily  
to become a power one. This is emphasized as  
well by Mr. Hanson in the very first article of the  
Trove as by Mr. Mason in comparatively opposite to  
Dykes, + Lansing has as little doubt that it is  
Mr. Roe of the Wesleyan Union at the Rectory, in Hove.

The change has undoubtedly taken place: Treasurers  
Square gate is no longer kept <sup>in order</sup> by a "liveried  
servant"; + the parsonages no longer drive in  
their carriages to the parish church. The unsatisfactory  
financial position of the Rev. Stanley White has been

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Effect on prevailing standard.

to the same angle the westward position of non-  
conforming beds the same side. Measured from the  
top therefore there is no doubt that the distance has  
decreased. Measured from the bottom however the  
answer is not more uncertain. The strata that  
have passed at what is called is in the past, but  
there is no evidence to show that the aggregate  
standard is lower. It certainly shows large  
miles in its population among whom the standard  
has gone up in recent decades, and there is no  
reason to think that the process of power is a very wide.  
It is in this sense probably that in Battaliole with  
his favorable standard, his road appearing the opinion  
not that was a much comfort to get in the district  
although it was not widely-spread. Taking the  
district as a whole this is probably true, there is the

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From there is no down-grade tendency and justifies the  
opinion that "purity" is more preserved than it was ten years  
ago + the fact that in his point there is "little or no" purity  
with it + that such a state is mostly due to "drift".

The movement east. The general movement <sup>of the population</sup> is similar to that which is taking  
place in the part of more central London - the presence  
more by and the can afford to do so with what is possible,  
for more suburban houses. From there there is a tendency  
for a great many to live still further east + doubtless many  
of the better-off ~~have population~~ who ten or twenty years ago  
would have chosen to live in, or near to, the city + pass  
on to Kentish or other similar places.

The movement west. As regards those who come to live in the west - the opinions  
are here. It is now, for instance, being held that the old

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Responsibility of those who attend to is a class who have more  
than average strength & to have they have live & this although  
they are poorer according to the district a ~~class~~ class  
and class is "intelligently". Looking on the other hand,  
think that those who have are rather "squeezed out"  
from the market <sup>only</sup> by the pressure of <sup>the</sup> accommodation  
required for business offices, workshops &c. ~~By~~ this same  
cost by the changing standards ~~and~~ forms the demands  
are expected. In the fact, in this looking back, it is  
probable that a certain number have come here in consequence  
from re-housing of White Chapel the Downey Street district,  
R. W. <sup>Oldford</sup> ~~the district~~ is somewhat - Geoplineid: it is more of an  
Hudson than any other part of town, & is known as <sup>one of the</sup> ~~the~~ <sup>most</sup> ~~the~~ <sup>valuable</sup>  
of "fairly" those who have "broken down", as well as of those



12  
As we start first with the appearance of the horsebreaker. The  
reputation of Stephens on the other hand the 'intriguer' of the  
city - there of that a decent class of migrants from New York  
is much more likely to be ~~found~~ a fact.

The invasion of  
the fair.

The other feature of the angle is the population is found  
in the invasion of the fair. The entire line of his advance is  
clearly leading to the Bar. Treacher's name is largely recognized  
by him; ~~the loss of a horse in the main road is said by him to be~~  
~~the loss of a horse in the main road. To some extent he comes simply~~  
to live, but he is taking his name in bringing about the  
industrial angle in the street. Ashington Road, for instance,  
once simply a residential street is being taken up by workshops

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of these steel ~~are~~ being ~~to~~ flow.

Largely a residen-  
tial district:
Temporarily:
 To a great extent Bow is a residential  
 district in the same way that Walthamstow and other parts are,  
 a very large number working elsewhere, + the ~~city~~ ~~importation~~  
 moving goods to the City + other parts is exceptionally large.  
 As compared with Poplar, Bowley + the Isle of Dogs for instance it  
 is not a locality that provides employment for its own inhabi-  
 tants. The parish of St. Stephen's ~~for instance~~, is almost deserted  
 in the any time, + there is practically no important centre of  
 employment in the whole of that particular area. The density of  
 local factories + workshops is less marked in the ~~of~~ ~~than~~ other  
 parishes but taken as a whole Bow is not an important centre of

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Local industries. Productive industry. The great-exception is Thyris-Thyris  
Mater Factory, situated in Fairfield Road, but those who find  
employment there come from over a wide area, a minority is said  
to be living in Warrington. Great-cities & employment are like  
unorganized masses in being free from any recognition of provincial  
boundaries. A large new factory employing some 200 or  
300 persons, with long work, seen to be the new work in  
Warrington large cities & employment, and among them new  
spreading local industrial competition, waterproof making, box-  
making, paper making, stamping are mentioned. It is said  
by the little lists that from the provincial find employment

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in watch-making, tailoring, & rope-making, and among the men, 15  
 on the docks, but it is probable that some of the new industries, such  
 as carpentry & wheelwright-making, are about a certain proportion of  
 the same class - the expansion of industries among low-class  
 labour in districts such as probably being to a greater extent occupied  
 by low-class labour is worth noting. ~~In the case of~~ probably  
 this is partly cause & partly effect, & banking has, and expansion  
 on the wide face that the neighbourhood presents for semi-skilled  
 young labour as a hot-bed for the multiplication of the "Lancashire"  
 and the idler. On the other hand he says that the presence  
 of the semi-skilled workers leads to the local establishment of  
 those who need them. In the fact Mr. Adamson comments  
 on the fact pointed by his position, without expressing the probability  
 importance of any one of them in his district's parish as are

Low-class  
 Labour, + long  
 skilled trades



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then that the prevailing occupations are water-making, jeans +  
competitiveness, water-pumping, paper-making, chemical + other works,  
+ also that there are "a great many belt-makers, shoemakers +  
candle makers"; also in that says that the first half of  
his people are "artisans, mechanics + small clerks," a general  
description that is probably equivalent to that given by his brother  
of his parish as one composed mainly of "the working-class +  
lower middle class."

a danger.

This town may be said to have no distinctive industry,  
except that of water, + although a certain number of  
miscellaneous occupations flourish, it is a distinct and more

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than any other in the lower grades and it is workers early.  
The absence of any satisfactory local field for these  
if it adult male workers who do not find employment  
elsewhere, accompanied by an expansion of ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> requiring  
further labour + semi-skilled male labour, makes perhaps  
the greater danger in the future of its industrial development.

The chief  
retail market.

The change in the general character of the market has  
been accompanied by a change in its habit of marketing. A  
few actual markets have - a few markets, this is now provided  
for now in the Roman Road. Rapidly changed or  
modernized now would never have ~~been~~ brought a  
cheap level its existence, but this is being rapidly provided  
by the Roman Road of today. As a street-market it is  
said to be the grave of the horse 10 or 15 years, but at the  
present time it is <sup>it by the horse</sup> said to be one of the cheapest sources of  
supply in the whole of London. There are not many to be

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any other important shopping center in the state of the island  
by enclosing this receipt?



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Habits of the people.

drinking. accompanied by a very good opinion that there is  
 less drunkenness than in the past, it is almost universally held that  
 "drinking" is the great cause of the distress. But there is not  
 any worse in this respect than the rest of the East-Lothian; on the  
 whole it is probably better, as suggested perhaps by the little Siles of the  
 Poor who say, "my real drinking is 'the one cause of the East-Lothian  
 not worse in this'. The increased amount of drinking in proportion  
 here is what by some witnesses, but a large number of the  
 to the drinking habit of the women. Dr. Fullerton says they are "a bad  
 as the men", the spread of the habit of drinking among them is noticed  
 by Mr. Cochrane, in *Parliamentary Papers*. It is not more clear to

drinking by  
 women.

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21  
was that it is thought that the habit leads to excess, but apart  
from this the practice of drinking in public-houses would be ~~the~~  
depreciated by practically all who have been interviewed, & it is probably  
this rather than drunkenness that is in the mind of the witnesses.

Private drinking. His remark, viz a well-to-do parish, draws attention to the in-  
crease of the practice of private drinking, a practice that is  
more possible if your purse is large enough to buy in large quantities, as  
in the case of spirits, by the bottle. No importance seems to be

Grocery-houses:  
attached to the grocery business as facilitating the purchase of drink by  
the well-to-do man: the district is probably quite wealthy

enough for to become a point of importance -

[Note:  $\frac{1}{2}$  the  $\frac{1}{2}$   $\frac{1}{2}$  positive to  $\frac{1}{2}$  return of goods licenses, a view of public-houses.

Police-const- return of charges value perhaps the light on the drinking-habit + the readiness of supply-disturb]

Drinking at  
Funerals.

The decrease in the amount of drinking at funerals is mentioned by Mr. W. G. It is due apparently partly to a general change in habit, but is kept on a great deal by the outspread of the habit country of our Sunday funerals.

23

Early Marriages: While regarded by nearly all the Wicks as  
provident and as a rule, one (as Mr. Bartolomeo of Tragal & Step  
St. Wicks, now captain of the Canter), considers that early marriages  
are not so common as in the past. Mr. Cairnie of the Colt House  
Nursing Fund across the sea looks on "the cause of the poor"; Dr.  
Sullivan thinks them "a fearful evil"; while Langley is ~~not~~ puzzled  
to understand how the young couples get on. He looks first to  
the employment of women, & the idea is that young fellows can even  
get wages for the first few years of an untamed working life and then  
accustom to the sea, a greater measure of what can be obtained

by ~~Mr. ...~~ across to the return of the Local Registrar.

24

Prostitution: Everybody seems to agree that while the Poor Road, especially on the North side from the Church to the Railway Arch, is a recognized road, it is visited by several with any assurance, that there are no disorderly houses in Poor. One the women who live in Spring & Summer Streets take their men in to board, to houses on the South side of the Road, & in Poor itself the only places that are suspected of being used for immoral purposes are two common lodging-houses\*. If therefore there are any recognized houses in the district they would seem to be unknown. It is said by Mr. Roe however that a certain number of kept women are living in the district.

\* Here.



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26  
irregularly. Mr. Webb, for instance, has baptized 100 children  
in 18 months in the Christ Church Mission + more at Meqtrandi,  
in spite of the "rough" lives that he <sup>maintains</sup> <sup>especially the father's</sup> <sup>side,</sup> his people  
live. So convinced is he that the lives give no measure  
of the extent of irregularity that he suggests that  
aliquid presents are used. We have a 21-20 figure  
of irregularity for 1896, but in 1896 for the whole of Papua  
& New Guinea only 129 are so returned out of a total of 4046  
baptisms.



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Gambling Motives: Several witnesses say that drinking has diminished.  
None say so of gambling betting, the very general opinion being  
that they have increased. Dr. Dallas, the Chairman of the Board of Health, on  
the Temperance subject states an actual temperance man, thinks that  
gambling betting are now the greater evil than drink, + foresees  
very serious possibilities of harm. Looking says that the practice  
have increased enormously, that "you can't keep watching it".  
For gambling cards are the chief means; for betting, mainly horse-  
racing, but prize-fight, football + the rest. There is a little  
whisper-racing on the tracks. As an indicator of local

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holds, perhaps the attachment on the programme of the Eastern Empire Trade Hall of three top commission agents (with their address in Havana) may be mentioned. As local hobbis + their agents (with their recognized status as pub. or outside work) are apparently the usual intermediaries.

Conclusion: There is not a critical situation. In Harris' opinion - "nothing special" is probably adequate, in spite of a certain noteworthy note on force has acquired as a result for house-breakers.

Victoria Park. Amusements: The Victoria Park is the great playground of the neighborhood, & promontory in the district is probably the most well-known form of recreation. Thursday is an Early Closing Day, & the prospect of getting right away for the district other on Saturday & Sunday, & for longer periods during the holiday weeks: being more well known: we are becoming more mobile for pleasure as well as for work. In season, entirely appropriate, draws special attention.

Piney fields. There is an open space west of Manor Road where piney fields, which are present, but in addition to the Park, it is the only open bit of ground. The Deer Country, ~~is~~ the nucleus of which are "one of the sights" for many, is outside the district.

Breaks. Birds, & other locations of any kind, Gains, Gains, etc, are

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Bow Bowles by 2<sup>nd</sup> rd  
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 to the  
 hand  
 crowd  
 then  
 the h  
 400<sup>th</sup>  
 between

Eastern Empire  
Music Hall.

People's Palace.

the only way of getting on the first district, but the Anderson  
 notes especially the parts that ~~are~~ least in books. He  
 decides the lower interval sympathy, as being to making +  
 small - breaking.

~~The Music Hall is the district, and The Musical~~  
 already mentioned, the only one in the district. The  
 price range for 3<sup>rd</sup> is the gallery to 26 for a seat in  
 box that hold 4, the performers see to be a little  
 crude. - little vulgar, a little dull, but good on  
 the whole. The audience well-conducted.

The People's Palace is new & an important attraction  
 for now, this is a decent-looking place, as well as  
 one that gives new interests in life, is especially retained

# private.

Bar & Brakes  
Institute.

by 12<sup>th</sup> May. The new strongly hostile is in the district  
his importance is a little historic, as well as a little  
wider-class. It is being hard-hit by the double fact that  
other local compete were heavily than in the past, that way of  
the class so much have joined is, have moved to that part.  
It is the nature however by the local clergy as the place  
into which they cannot compete as alternatives, this presence  
is another nature as a reason for not giving prominence  
to the respective side of provincial work. On the other  
hand the constant - variation has retained the nature of the  
crosses & temples is getting up there are alternatives to that  
there are social societies & clubs, as among the influences  
that have weakened the Institute's way. The relationship is not  
450<sup>th</sup>, he has been 1040 in past years. Many crosses (mostly of a quasi  
technical kind) are here there, & that year there were 1196 articles, in

\* private.

cluding two women. A scheme is being drafted by which  
the place will be affiliated to the People's Palace.

Clubs. The Bow Social Library Club is really a social centre. It is  
in a way the only one for the "working" of the  
district. The Bow Constitution & the North Bow Progressives (?)  
clubs complete the club-provision for the neighborhood.

Absence of intellectual  
stimulus. Apart from the Bow Working Institute, which is mainly devoted  
to commercial & technical instruction, the Church of England,  
as far as they can contribute, Victoria Park with its Sunday  
Controversial speaking & the East London Ethical Society, Bow  
has no clubs that can be said to stimulate intellectual  
curiosity or interest of any kind. There are several news-stands  
but no bookshops, & the press that circulates is not widely

Reading habits.

is second-rate or worse. Malans, by St. Sullivan,  
may have been daily chronic, but in the hands of the poor he  
was not a daily paper, & rarely a book. The Irish, Amy Soper,  
& the many newspapers are said to be in the greatest demand, &  
probably include even such scraps, the vulgar, & the  
dignified stimulus that large numbers of men a list of  
their work demand, if they are to read at all.

Absence of civic  
& religious spirit.

More mediocrity & interested indifference or resignation are  
perhaps reflected in the sluggishness of the civic life of  
the neighborhood & in its somewhat neutral attitude  
regard religion. It has little vitality in any form that  
shows itself at all publicly. ~~The~~ The most active  
forms of association of any kind would probably be found to

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be those connected with friendly societies by the red interests <sup>34</sup>  
The personal <sup>center</sup>  
stimulus. of life, rather in personal considerations - work, the career of work  
the career of play, the home, & very often the likelihood of being  
able to accomplish this to some more desired locality. Laodicean in  
Laodicean. almost every respect, as regard poverty, crime, drink, vice & religion the  
the leading characteristic is probably summed up in D.T. Allen's  
statement that "the people generally live decent industrious lives".

\*. "The boys in the district are numerous, the fagles  
being most prominent". Collyer. 10 p. 10.



Jan  
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Influences: -

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Influences

The Police. No one speaks seriously against the police, + not speak well of them without any qualifications. The charge against them are that they can be squared too easily + induced to overlook minor offences, such as the playing of his trade by the boot's agent in the public way; or the night's working outside a public-house at closing time; <sup>(1)</sup> ~~and~~ <sup>(2)</sup> and <sup>(3)</sup> ~~and~~ <sup>(4)</sup> ~~and~~ <sup>(5)</sup> ~~and~~ <sup>(6)</sup> ~~and~~ <sup>(7)</sup> ~~and~~ <sup>(8)</sup> ~~and~~ <sup>(9)</sup> ~~and~~ <sup>(10)</sup> ~~and~~ <sup>(11)</sup> ~~and~~ <sup>(12)</sup> ~~and~~ <sup>(13)</sup> ~~and~~ <sup>(14)</sup> ~~and~~ <sup>(15)</sup> ~~and~~ <sup>(16)</sup> ~~and~~ <sup>(17)</sup> ~~and~~ <sup>(18)</sup> ~~and~~ <sup>(19)</sup> ~~and~~ <sup>(20)</sup> ~~and~~ <sup>(21)</sup> ~~and~~ <sup>(22)</sup> ~~and~~ <sup>(23)</sup> ~~and~~ <sup>(24)</sup> ~~and~~ <sup>(25)</sup> ~~and~~ <sup>(26)</sup> ~~and~~ <sup>(27)</sup> ~~and~~ <sup>(28)</sup> ~~and~~ <sup>(29)</sup> ~~and~~ <sup>(30)</sup> ~~and~~ <sup>(31)</sup> ~~and~~ <sup>(32)</sup> ~~and~~ <sup>(33)</sup> ~~and~~ <sup>(34)</sup> ~~and~~ <sup>(35)</sup> ~~and~~ <sup>(36)</sup> ~~and~~ <sup>(37)</sup> ~~and~~ <sup>(38)</sup> ~~and~~ <sup>(39)</sup> ~~and~~ <sup>(40)</sup> ~~and~~ <sup>(41)</sup> ~~and~~ <sup>(42)</sup> ~~and~~ <sup>(43)</sup> ~~and~~ <sup>(44)</sup> ~~and~~ <sup>(45)</sup> ~~and~~ <sup>(46)</sup> ~~and~~ <sup>(47)</sup> ~~and~~ <sup>(48)</sup> ~~and~~ <sup>(49)</sup> ~~and~~ <sup>(50)</sup> ~~and~~ <sup>(51)</sup> ~~and~~ <sup>(52)</sup> ~~and~~ <sup>(53)</sup> ~~and~~ <sup>(54)</sup> ~~and~~ <sup>(55)</sup> ~~and~~ <sup>(56)</sup> ~~and~~ <sup>(57)</sup> ~~and~~ <sup>(58)</sup> ~~and~~ <sup>(59)</sup> ~~and~~ <sup>(60)</sup> ~~and~~ <sup>(61)</sup> ~~and~~ <sup>(62)</sup> ~~and~~ <sup>(63)</sup> ~~and~~ <sup>(64)</sup> ~~and~~ <sup>(65)</sup> ~~and~~ <sup>(66)</sup> ~~and~~ <sup>(67)</sup> ~~and~~ <sup>(68)</sup> ~~and~~ <sup>(69)</sup> ~~and~~ <sup>(70)</sup> ~~and~~ <sup>(71)</sup> ~~and~~ <sup>(72)</sup> ~~and~~ <sup>(73)</sup> ~~and~~ <sup>(74)</sup> ~~and~~ <sup>(75)</sup> ~~and~~ <sup>(76)</sup> ~~and~~ <sup>(77)</sup> ~~and~~ <sup>(78)</sup> ~~and~~ <sup>(79)</sup> ~~and~~ <sup>(80)</sup> ~~and~~ <sup>(81)</sup> ~~and~~ <sup>(82)</sup> ~~and~~ <sup>(83)</sup> ~~and~~ <sup>(84)</sup> ~~and~~ <sup>(85)</sup> ~~and~~ <sup>(86)</sup> ~~and~~ <sup>(87)</sup> ~~and~~ <sup>(88)</sup> ~~and~~ <sup>(89)</sup> ~~and~~ <sup>(90)</sup> ~~and~~ <sup>(91)</sup> ~~and~~ <sup>(92)</sup> ~~and~~ <sup>(93)</sup> ~~and~~ <sup>(94)</sup> ~~and~~ <sup>(95)</sup> ~~and~~ <sup>(96)</sup> ~~and~~ <sup>(97)</sup> ~~and~~ <sup>(98)</sup> ~~and~~ <sup>(99)</sup> ~~and~~ <sup>(100)</sup> ~~and~~

(1) Lashby;  
 general charge, which is not against the force as such as against those who are in authority, but which in the streets is not endorsed. But it would appear that on the whole they are opposed, there is no doubt but that their relations with the people for the most part generally are friendly. His little foster, <sup>(1)</sup> ~~and~~ <sup>(2)</sup> ~~and~~ <sup>(3)</sup> ~~and~~ <sup>(4)</sup> ~~and~~ <sup>(5)</sup> ~~and~~ <sup>(6)</sup> ~~and~~ <sup>(7)</sup> ~~and~~ <sup>(8)</sup> ~~and~~ <sup>(9)</sup> ~~and~~ <sup>(10)</sup> ~~and~~ <sup>(11)</sup> ~~and~~ <sup>(12)</sup> ~~and~~ <sup>(13)</sup> ~~and~~ <sup>(14)</sup> ~~and~~ <sup>(15)</sup> ~~and~~ <sup>(16)</sup> ~~and~~ <sup>(17)</sup> ~~and~~ <sup>(18)</sup> ~~and~~ <sup>(19)</sup> ~~and~~ <sup>(20)</sup> ~~and~~ <sup>(21)</sup> ~~and~~ <sup>(22)</sup> ~~and~~ <sup>(23)</sup> ~~and~~ <sup>(24)</sup> ~~and~~ <sup>(25)</sup> ~~and~~ <sup>(26)</sup> ~~and~~ <sup>(27)</sup> ~~and~~ <sup>(28)</sup> ~~and~~ <sup>(29)</sup> ~~and~~ <sup>(30)</sup> ~~and~~ <sup>(31)</sup> ~~and~~ <sup>(32)</sup> ~~and~~ <sup>(33)</sup> ~~and~~ <sup>(34)</sup> ~~and~~ <sup>(35)</sup> ~~and~~ <sup>(36)</sup> ~~and~~ <sup>(37)</sup> ~~and~~ <sup>(38)</sup> ~~and~~ <sup>(39)</sup> ~~and~~ <sup>(40)</sup> ~~and~~ <sup>(41)</sup> ~~and~~ <sup>(42)</sup> ~~and~~ <sup>(43)</sup> ~~and~~ <sup>(44)</sup> ~~and~~ <sup>(45)</sup> ~~and~~ <sup>(46)</sup> ~~and~~ <sup>(47)</sup> ~~and~~ <sup>(48)</sup> ~~and~~ <sup>(49)</sup> ~~and~~ <sup>(50)</sup> ~~and~~ <sup>(51)</sup> ~~and~~ <sup>(52)</sup> ~~and~~ <sup>(53)</sup> ~~and~~ <sup>(54)</sup> ~~and~~ <sup>(55)</sup> ~~and~~ <sup>(56)</sup> ~~and~~ <sup>(57)</sup> ~~and~~ <sup>(58)</sup> ~~and~~ <sup>(59)</sup> ~~and~~ <sup>(60)</sup> ~~and~~ <sup>(61)</sup> ~~and~~ <sup>(62)</sup> ~~and~~ <sup>(63)</sup> ~~and~~ <sup>(64)</sup> ~~and~~ <sup>(65)</sup> ~~and~~ <sup>(66)</sup> ~~and~~ <sup>(67)</sup> ~~and~~ <sup>(68)</sup> ~~and~~ <sup>(69)</sup> ~~and~~ <sup>(70)</sup> ~~and~~ <sup>(71)</sup> ~~and~~ <sup>(72)</sup> ~~and~~ <sup>(73)</sup> ~~and~~ <sup>(74)</sup> ~~and~~ <sup>(75)</sup> ~~and~~ <sup>(76)</sup> ~~and~~ <sup>(77)</sup> ~~and~~ <sup>(78)</sup> ~~and~~ <sup>(79)</sup> ~~and~~ <sup>(80)</sup> ~~and~~ <sup>(81)</sup> ~~and~~ <sup>(82)</sup> ~~and~~ <sup>(83)</sup> ~~and~~ <sup>(84)</sup> ~~and~~ <sup>(85)</sup> ~~and~~ <sup>(86)</sup> ~~and~~ <sup>(87)</sup> ~~and~~ <sup>(88)</sup> ~~and~~ <sup>(89)</sup> ~~and~~ <sup>(90)</sup> ~~and~~ <sup>(91)</sup> ~~and~~ <sup>(92)</sup> ~~and~~ <sup>(93)</sup> ~~and~~ <sup>(94)</sup> ~~and~~ <sup>(95)</sup> ~~and~~ <sup>(96)</sup> ~~and~~ <sup>(97)</sup> ~~and~~ <sup>(98)</sup> ~~and~~ <sup>(99)</sup> ~~and~~ <sup>(100)</sup> ~~and~~

(1) e.g. Lashby.  
 delisting some small things among them, say they are 'a very

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Healy 2-1; Dr. Sullivan says "the work is very good", the  
Rector of St. Anne, with the Rector also the religious, Catholics.

Local Government. The general administration is in the hands of the

Police District Board & we have little information of an independent  
committee in special reference to them. Dr. Tallot is the <sup>local</sup> medical  
Officer ~~for~~ this ~~the~~ district - but the sanitary condition of  
the district "is well looked after" is necessarily true of a  
provincial town. The healthiness of the district however & the absence  
of any conflicting evidence may be taken as confirmation of the  
opinion. There are two sanitary inspectors for Bow & another  
is another on Long Island to look after, in view of the <sup>large</sup> population  
of the increasing number of workshops, the staff seems small.

We have no information with regard to the work of the Home  
Office inspectors in the district.

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Baths & Wash  
House.

The Bath Valley has accepted the Baths & Wash House Act, <sup>38</sup> ~~the~~ ~~provisions~~  
are adequate & well-used. Their net cost to the rate-payers is £500  
a year, but the Chairman of the Valley considers that this money is  
excessively spent. The Free Library Act has also been accepted  
but the library has not yet been erected. Bradley is in the same  
position & a proposal is under consideration by which a ~~single~~ <sup>single</sup> building  
for both objects would be well to apply. In this case the library  
would have to be in the Bath Road, & the regulations of said Act to  
be running smoothly owing mainly to considerations as to the side of the  
road on which the building should be placed. A common  
library would be desirable on general grounds, since the playing rate  
in Bath only yields £582 net, hardly sufficient to maintain & provide for  
the expenses of a good library. The Baths & Wash House are in the  
centre of the village in the Roman Road, ~~the~~ ~~site~~ ~~is~~ ~~not~~ ~~ideal~~, ~~and~~ ~~it~~ ~~is~~ ~~indeed~~,  
should have been a fair undertaking into Bradley.

Free Library  
Acting.

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The character  
of the valley:

The Corporation of the Valley has considerably altered since the  
passing of the Parish Council Act, is being much more democratic, and  
according to Mr Logan, much ~~less~~ more warmly. Mr. Logan says  
that it is less equally corrupt, but the corruption has not been  
to be of a more serious type than the one which has previously or  
local people were afraid to elect the appointed or ordered men  
going. The Valley is probably ~~not~~ going through the same phase  
that so many more parish Councils have gone through. Considerable  
keenness + activity, largely the result of suggested ideas as to  
what could be done under the new Act, are being followed by  
a reaction that is probably calculated to leave the Valley less  
fussy + fussy + noisy than it has been ~~in the~~ lately, but more efficient.  
+ active than in the past. The main test of the worth of a  
Parish B. Valley is the spirit in which it deals up its quota

to serve on the District Board, but of this we have no information, except the fact that it is a general election, & that it is one of the central members. He has lately, I believe, been elected Chairman of the Board -

Direct-Indirect voting.

The difficulty of securing permanent interest in local affairs is always increased when membership of the administrative Board is secured by the indirect method of election, & we find the opinion was expressed that had not a health campaign been done by the abolition of the local votes, the paper district would have a large vote of 4000. In any case, the direct election to the Central Board.

Executive efficiency.

But when a direct-elected constituted the administrative offices under the Board seem to carry on the local business well, & there are no complaints as regards lighting, cleansing & the administration of the building act. In any case they are very rare. If this be the case, the work of the active influence is holding up the town

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of the detail work be found in its local administration. The 41  
policy and how well it is keeping order, but about his office  
work how well it is running smoothly.

[ How public conveniences? Not a case of congested street traffic, so perhaps not  
any great need ]



42

Board of Guardians: The interest of Gov in connection with  
the administration of the Poor Law centres in the work of the Poor  
Relief Committee, <sup>in the person</sup> of its chairman George Lambton.  
The Institution. All the institutions controlled <sup>or partly controlled</sup> by the Guardians - the Sick Asylum, the  
Workhouse, the Council House, & the Schools are outside of Gov itself. In  
connection with them almost everyone agrees that the demerits of the  
Board has had a beneficial effect, & more especially that the changes are  
mainly due to Lambton's initiative. In the workhouse the most  
specific improvements that have been introduced are in dieting, & a  
more thoughtful disposition by which many comforts can be secured to the  
old & infirm inmates. Side by side with this it is claimed that a  
stricter policy with the able-bodied is being enforced, & that the budget  
is being diminished. The main change however, seen on the side of the

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aged, is the aspect "opinion" that is said to prevail, + his matter, hardly less than Lambing, reveals the more human features of those who have to accept public relief. A few may think that improvement has been carried too far, ~~but~~ and the suffering of the workhouse on the "Poplar Hill" is the critical point of view. But approval rather than his approval is the dominant note.

Out-door Relief: As regards the administration of out-door Relief in Bow (opposite of Bowley) by Lambing Committee the attitude is very different. It is clear that his view of the out-door Workhouse Mission is the only which she entirely approves. On the whole, these criticisms are very decided, + strong epithets (such as "dominate" by his reason) are used. The fact seems to be that:  
(1) inquiry is lax, but that the Committee is served by somewhat of the highest Relief Officers;

(2) the risk is being run of supplementing them of lowering the  
cost of their work, and the real position the  
Committee has been made to get at;

(3) a certain number are being attracted to the district by the comparative  
low rate since they can be obtained.

Lansbury  
1884-908

Lansbury himself admits only a occasional mistake, & challenges his  
critics to prove their charges. The figures for the last year are however  
striking & show a steady but considerable increase in all the 3 districts  
dealt with by Lansbury's Committee accompanied by a steady fall in all  
the other districts. This fact has not in any way proved a serious administration  
since it might be held that the other committees were too stringent. On the other  
hand any one who says that the fall of numbers is due just for the  
conducting Lansbury. On the other hand it is impossible that there is any  
very general levity, as the whole Board would resist power of raising  
the decisions of its standing committee. Further there is evidence that at-

(3) 908-743

45  
temp. are being made to make inquiry complete; Lousky  
is almost universally believed in as a bold man, not incapable  
& good hearted; & some see signs that he, like other reformers  
is leaving the burden of expense & responsibility his leading &  
responsible action as a Guardian of the Poor.

Charities: The Guardians are somewhat laise in Bar, but  
the district has few charities. The following seem to complete the

list:-

St. Paul's Charity: Income £300. Administered by  
14 Trustees, £140 by own property; £160 by grants to local  
institutions. Clergy list kept by clerk.

St. John's Charity: £20. "To assist poor widows".

~~St. John's~~  
St. John's Charity: £90. Cont. By Rectory & Churchwardens.

mainly through grants.

46

There is also a BREAD Charity for distribution on 2<sup>nd</sup> Sundays to 40 applicants who come regularly to church. Administered from parish funds - often with difficulty. An unsatisfactory situation - attempt being made to combine it with the Educational one.

[N.B. A report on the BREAD Charities has been published by Charity Commissioners.]

Charitable effort: Apart from the care of the poor specially taken by church or chapel bodies is no centre of charitable work in the district except the Charity Org. Committee. This is directed by Mr. Worsley, one of the local Gens. from Central Council, who has been many years in the district. He knows it well;

C.O.S.

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is a thorough worker; he is a little tied up: his insistence on the necessity of "adequate things" at the meeting of the Bow Relief Committee probably reflects the thought and wishes of the man. The Committee itself is of moderate strength. It is fairly divided, ~~and~~ and the Non-cons hardly ever cooperate, but Mr. Schwadlow is one of the most valuable members. No working-men

C.O.S. + Clergy

are on it. The following is the attitude of the Bow Clergy towards it:

- Hare: In sympathy, but said to be weak in practice by Wesley.
- Mason: In sympathy + a worker, + cooperation fairly complete.
- Swetnam: Some sympathy, but in practice weak in many ways.

428  
Cooking to Godey, & the influence of the Highway Mission makes that  
keep him.

Wells: Uses is comb-ally, + prais to "Godey-work."

Adams: Belts is. "for plaid" that I shall send any good  
case to is.

Thacker (R.C.) "Gives information for work-composite".

[ Gen. Report of Committee for protection of students  
work done. ]

Mowing. Most of the mowing the work in the district is done by the work of the E. L. N. F. & by the Little Sisters of the Assumption. Both of these are nominally unsectarian in their work, but in practice the former works <sup>through the parishes</sup> closely with the Church of England, & the latter Protestants. Both are excellent.

The mowing in the different parishes is as follows:

- Sweetham: One paid and two voluntary mowers.
- Wells: Church Army Mower. (very handy & strong)
- Moore: E. L. N. F. mower.
- Hare: E. L. N. F. mower.
- Adams: One mower.

Although a subsidy for an additional mower is sometimes applied, there is no serious complaint of inadequate provision, the cost of mowing



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The E. L. N. F. is able to make members of its staff according to need.

The Little Sisters make throughout the whole district.

The Holy Street chapel has a lady missionary who is also a nurse & for whom one is wanted. (S. p. 117). No other chapel has a nurse, the

visitors of the Wesleyan circuit are acting "as a rule" in that capacity (S. p. 91).

They would like a nurse of their own in St. John, but see Mr. Anderson's,

who does them well.

57

Temperance: We have no information as regards of the local lodges  
of the Temperance friendly societies. Apart from these societies and what  
seem to be connected with one or another of the sects of religious  
activity. The temperance societies think that the Temperance movement is  
active in our, but the only organization that stands out into any  
prominence is the Inebriates Band of Hope, with 2000 members. This is the  
largest in London. Inquiry however for work of the societies with  
regard to "drinks" is well apparent that the temperance question is not  
~~the~~ the mind of any religious workers.

Elementary Education. There is a list of Board funds, then day +  
Schools, &

Evening classes. Evening classes provide about the side of the working for education.

The Walsley have a primary school for "more rapid" children  
These provide also like to see the free Board schools, but the same  
the only elementary school besides the public one. On the side the  
local mag. are also piece of corporate in the management of being, I  
believe in every case, accepting in Harrow, on the Committee of Managers.

B.B. Institute.

The B.B. Institute has been already mentioned. ~~Except~~ all  
other important educational spots are directly connected with religious  
work, or, as in the case of the Adult School, have primarily a religious

purpose.

Influence gets  
records.

Lashin's opinion that the rising generation of young men & young women are better than their predecessors is based on his belief that "the records are beginning to tell." As a penetrating influence, working hard for a more orderly & more intelligent life, there is probably nothing else in the world to compare with the records.

Note. Dr. Thomas R.C. Smith is in Bradley, he is probably attended by 4 sons & the Ben R.C. children -

Religion: In endeavoring to estimate the influence of religion in the district we are tempted to come to the personal conclusions of our kind or rather that we see offered. Measured in this way we are led to think that the influence will be small, for there is no striking personality in the whole district, exercising any great influence + drawing people to a religious life. With the possible exception of Mr. Swedman, <sup>Wells</sup> ~~the~~ we are inclined to accept Mr. Westwood's statement that the clergy ministers of the district are "rather a poor lot".

On the whole Religion is such a district as Bow into a lot

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a call to  
intellectual freedom and standard is worship. The reverse  
approach to acceptance are seen in the well-known congregation of Helen  
Street Chapel in the suburbs, with more conventional attendance, & is  
falling a well-known "Catholic" club on Sunday evenings, as St. Stephen's  
and the quarterly ministrations of the Rector. The religion as  
interpreted = Rome = <sup>either</sup> ~~usually~~ expression ~~as~~ with the Lutheran, who  
seems set to win souls for Christ, <sup>with</sup> ~~as~~ the Pope, who is distinctly  
missionary in his procedure; or independence, as with the Anglican, or  
as autonomy, as with St. Thomas, the Roman Catholic.  
The ~~with~~ the ~~Schmiedeknecht~~. And the  
<sup>more also active</sup>  
religion propaganda is generally accompanied by more or less

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active forms of practical effort - charitable, social, educational, or recreative.  
The result is a jumble, difficult to analyze. Motives are necessarily mixed, and must often  
be corrupted by the selfish. But on the whole the varied activities probably make for the bettering  
of life, and often ameliorate, in any case for the moment, its material conditions.

Quite apart from results as measured by numbers of any kind, he is

Congregation, Sunday School, or Mothers' Meetings, there is probably a

useful suggestion + reminder of the aims of right conduct found in

the religious ceremony, and in the help, + occasionally another in

individual lots. He is true for instance, that his conduct has no

Congregation to speak of; is a weak man; his only "bettered", but the

fact that he has lived through for 48 years as a voluntary worker, does

the indignity of all.

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56(a)

- But probably more important than any legacy of the movement is the traditional instinct of the people. On the whole the atmosphere of the place - what Lansing called its Nonconformist conscience - seems to keep people pretty straight. You cannot, for instance, measure the influence of religion in old <sup>times</sup> ~~times~~ by the comparative success of the Wesleyans <sup>or</sup> the failure of such a man as H. Adams on.



86(1)

~~But apart from Temperance work~~, when the real  
problems of Bar are considered - the necessity for better domestic  
management, cleaner houses, a greater sense of personal responsibility,  
more rational amusements, more interest in life, greater neigh-  
borliness, a higher morality, better general industrial training,  
the maintenance of rising the standard of life generally,  
& a greater spirit of thrift - it is difficult to  
believe that the bulk of the effort of the church & temperance  
work, <sup>apart from Temperance work</sup> is best adapted to secure these ends. Those which are  
kept in view are too exclusively remedial. The individual  
may be barked at, or prevented at, or helped, but in the  
practical work, save temperance agencies & work with the  
evils, hardly any seem to have preventive efforts primarily

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in view, that man make it possible for men & women to  
live their lives, independently as good citizens, in the best way  
possible. "Enabling" <sup>social</sup> ~~political~~ and religious

work is as essential as "enabling" legislation, but the temptation is  
constantly richer to of making some particular connection or member-  
ship an object, as though it were something good in itself, and  
of making social & philanthropic activity whole up to church or chapel.

Being, as in what says, takes many forms, religious observances

are almost certain to cease to be pure unadorned if they  
are ~~connected~~ <sup>in any way connected with either</sup> ~~the membership of some club or~~

given that gives pleasure, or the receipt of goods in any form  
- be it a ticket for food or the chance of buying materials

cheaply through a mother's meeting - It requires a strong man rigidly to separate  
the two forms of effort - that of the religious leader himself, seeking to make men profess and adhere to  
a faith, and that of the helper of the poor & the sick, or the centre of social activity, especially when one  
is evidence on the other hand of an almost complete absence of spiritual life, as manifesting itself in any associated form.

the Parish:

(For details see letters.)

The Parish and.

Mr Hart is Chairman of the Board of Guardians. For the rest he is a man of unswerving opinion, who very pronounced, & being likely open to the charge of vanity. As a person he is ~~an excellent~~ moderate law guardian, doing the conventional thing in a conventional way. He is a pleasant man, but leaves no room for the expression of any practical objection or anomaly.

Henry N. Chapel:

This is the most well-to-do congregation in town, he is a practical lawyer by profession. Mr. Hartwell's successor, Mr. Riley, has recently broken holy orders. The chapel is the centre of religious & philanthropic activities, the most conspicuous of which is the "Mass' Own", a well-attended service, on P.S.C. held on the New & Broadway Institute on Sunday ~~at~~ afterwards. The charitable work is carried on independently, & is well done, with independent wisdom. The Mass' Own is a great deal for it.

Roman Catholic Church: The church is in the town parish. It is situated  
 but there are 2000 R.C. in town & I believe the par. of  
 Monday served by St. Thomas. Men are mostly found  
 along the river, and well-ignorant, but numbers are increasing,  
 according to St. Julian, through the little sister the activity of the  
 priests. During the last 2 years there have been 2 or 300  
 conversions. We know little of St. Thomas's character.  
 He is about 70 years old, & seems to be a frank person.  
 His 2 curates are still more unknown quantities.

- Baptist Chapel (in secret)
- Methodists (---)
- Other agencies etc.

Men & Women Institute.

Cliffside House: an Institute & Restaurant for Working  
 Girls, mainly used by those working for Royal Navy. A  
 lodging house for it is attached. In location is the original  
 but for the rest the place is an attractive & useful centre of

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1888  
1889  
1890

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avoid educational work. Mr. Wash the Superintendent is desired  
as a body in a strong + pleasant face, + Capable. He has 4 or 5  
helpers, he is responsible. From 3 to 400 girls attend the Institute.

St. Marks: The Vicar, Mr. Swedman, is probably the strongest person in Bar. He is  
is severe in his methods, and although liberating some social activities, at-  
tends little importance to it. It is an actively worked parish + much  
visiting is done. The Vicar - "a hard worker, into plenty of common sense". But  
he has no personal attractions except for the serious minded. From his  
point of view, as a genuine Congregationalist, his stringency of method +  
doctrinal zeal, ~~is~~ <sup>is</sup> admirably followed. He may repeat some Scriptural  
verses, but can hardly do more, since he is somewhat reserved, + of a  
type not in a liberal-minded world "excellent". But he seems to  
be the antithesis of his own name.

St. Marks Mission Church: The course in change work seem to be a  
longer in Swedman, with the redeeming quality of a greater flexibility +  
moderation.

Railway Mission. (1888 and)

General History

Notes

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Mr. Chapman: Mr. Chapman: a second-rate moderate Poor Churchman. He is somewhat like Mr. Kay, but less so in most respects. There is no marked activity of any kind in his ~~own~~ parish, and marked neglect. His services are unattended, he is a plodder but he would feel if he had to work in a very poor parish. There is no suggestion about him, probably his greatest strength lies in his persistency. Give that quality, some feel that about anyone else would do his work as well, though better. I have nothing of his own.

Conscience: his conscience. As a minister, his S. Court for very little; as a social philanthropist rather, he is better in the present emergency. His wife is better in the present emergency. His position as a helper for L.S.B. by his steadfastness.

Half a dozen people has a Group from Kansas in Trueman Road, and a School in Usher Road, + the Old Four Mission (Mr. Farwin) is also in Trueman Road. The latter is run by voluntary workers; aims at the poorer of the poor; average prayer meetings, religious services, the Sunday school, + carries on a considerable amount of charitable work. There is a dearth of good money.

rather freely, but it is claimed, only to those who are poor. It  
is probable however that no great discernment is shown. There is also  
a coffee shop. The mission seems to be a mixture of philanthropy of the weak  
kind and religion of the narrow kind, but our information is not very complete.

St Pauls. Mr. Hanson is probably a knave, raising the maximum of funds by the most  
desperate appeal, & giving the minimum return. There is evidently an element of  
conscientiousness in his soul as an ethical Protestant, but as a clergyman he  
seems utterly ineffective, & the only part of his work that appears commendable is that  
of his little-house.

Walsley Chapel Mission. A very active centre under the direction of Mr.  
Rev. Sister Hester & Nellie. There are a large number of agencies of one kind  
or another; visiting is actively carried on; & much good work is done among  
the girls & women of the district. Much philanthropy & religion seem to be mixed  
up in rather an unfortunate and dangerous way. The appeals are rather sense-  
less & it is unfortunate that the sisters can take so easily how many visits  
they pay in the year. But they are clearly very active workers, & their  
work seems to be a good specimen of the strictly vigorous category. It is  
noted that they are probably those on whom Hurdall acted. 2 for the people in  
what would have.

Mr. Pennington has a mission in the Horse Road.

*[Faint, illegible handwriting on the top page of the notebook, possibly bleed-through from the reverse side.]*

Box 1. Sec's kept on Bow.

Hand - house: Over the Park Road. A small house on the Birmingham road, with a little primary education station in, but mainly with a religious office. The house in the front is a small one with only 80 seats. There is also a side room for children with 60 seats. In widening the perspective, is a water well now.

"Two more chapels"

East - London Ethical Society: in the Lina Road. 80 seats, the lot over a wide area. He considered Sunday School rather than the Society itself would be drawn from the food. The Society is unsectarian, but is mostly composed of those who are suspicious of teaching their faith without the right ground - on other than a human basis. The Society is not at present in contact, but forms a little group of thoughtful men and women who are assiduous alike with indifference to controversy. It is valuable, the H. C. is a lady of keen, although probably not very effective, because she very prepossessing, healthy.



*[Faint, mostly illegible handwritten text in cursive script, covering the majority of the left page. The text is written in dark ink on aged, yellowish paper.]*

*[A vertical line of handwritten text, possibly a signature or a specific entry, located in the right margin of the left page. It includes some characters that appear to be 'L' and 'R' with decorative flourishes.]*

*[A blank page with a light beige or cream color, showing signs of aging and a small tear near the top edge. The page is otherwise empty of text or markings.]*

5 MAY '63

