

the people of the abyss illustrated with pictures of the period

[#People of the Abyss](#) [#Jack London](#) [#period illustrations](#) [#social commentary](#) [#Victorian London history](#)

Explore Jack London's powerful work, 'The People of the Abyss', brought to life with compelling period illustrations and authentic historical photographs. This poignant narrative offers an unflinching look into the social realities and profound poverty of Victorian London, enriched by visual documentation that deepens its impact as a vital piece of social commentary.

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The People of the Abyss

The experiences related in this volume fell to me in the summer of 1902. I went down into the under-world of London with an attitude of mind, which I may best liken to that of the explorer. I was open to be convinced by the evidence of my eyes, rather than by the teachings of those who had not seen, or by the words of those who had seen and gone before. Further, I took with me certain simple criteria with which to measure the life of the under-world. That which made for more life, for physical and spiritual health, was good; that which made for less life, which hurt, and dwarfed, and distorted life, was bad. It will be readily apparent to the reader that I saw much that was bad. Yet it must not be forgotten that the time of which I write was considered "good times" in England. The starvation and lack of shelter I encountered constituted a chronic condition of misery, which is never wiped out, even in the periods of greatest prosperity. Following the summer in question came a hard winter. Great numbers of the unemployed formed into processions, as many as a dozen at a time, and daily marched through the streets of London crying for bread. Mr. Justin McCarthy, writing in the month of January 1903, to the New York Independent, briefly epitomises the situation as follows: - "The workhouses have no space left in which to pack the starving crowds who are craving every day and night at their doors for food and shelter. All the charitable institutions have exhausted their means in trying to raise supplies of food for the famishing residents of the garrets and cellars of London lanes and alleys. The quarters of the Salvation Army in various parts of London are nightly besieged by hosts of the unemployed and the hungry for whom neither shelter nor the means of sustenance can be provided." This book is fully illustrated with many pictures of the period."

The People of the Abyss

"Then arises the third and inexorable question: If Civilisation has increased the producing power of the average man, why has it not bettered the lot of the average man? There can be one answer only-MISMANAGEMENT." - Jack London, The People of the Abyss (1903) The People of the Abyss (1903) documents Jack London's firsthand account of his time in London's East End living among the

poor working class in 1902. He spent time in the workhouses, on the streets, and with a poor family in their home to accurately depict the slum conditions. The term "the people of the abyss" was later used by authors H. G. Wells and George Orwell. This edition includes 80 original illustrations from photographs and is a must-read for lovers of Jack London as well as turn-of-the-century England.

The People of the Abyss

The People of the Abyss by Jack London The People of the Abyss Jack London (1876 - 1916) Jack London lived for a time within the grim and grimy world of the East End of London, where half a million people scraped together hardly enough on which to survive. Even if they were able to work, they were paid only enough to allow them a pitiful existence. When London wrote The People of the Abyss, the phrase "the Abyss," with its hellish connotation, was in wide use to refer to the life of the urban poor. H. G. Wells's popular 1901 book *Anticipations* uses the expression in this sense some twenty-five times, and uses the phrase "the People of the Abyss" eight times. One writer, analyzing *The Iron Heel*, refers to "the People of the Abyss" as "H. G. Wells' phrase." George Orwell was inspired by *The People of the Abyss*, which he had read in his teens. In the 1930s, he began disguising himself as a derelict and made tramping expeditions into the poor section of London. The influence of *The People of the Abyss* can be seen in *Down and Out in Paris and London* and *The Road to Wigan Pier*. The British newspaper journalist and editor Bertram Fletcher Robinson wrote a review of *The People of the Abyss* for the *London Daily Express* newspaper. In this piece, Fletcher Robinson states that it would be "difficult to find a more depressing volume."

The People of the Abyss

The People of the Abyss is a disturbing eye-opening book about life in the East End of London in 1902. Journalist Jack London wrote this first-hand account by living in the East End (including Whitechapel the infamous hunting ground of Jack the Ripper) for several months, sometimes staying in workhouses or sleeping on the streets. The conditions he experienced and wrote about are shocking but poignant as he demonstrates that despite the squalor and crime that the inhabitants of the 'Abyss' find themselves exposed to, the East-End Spirit of those caught in the grip of poverty and disease still manage to shine through. The JBJ Books Edition of *The People of the Abyss* is illustrated with stunning period photographs and etchings and is a book that will stay with you long after you finish reading it.

The People of the Abyss

80 ORIGINAL PHOTOGRAPHS: Different from most of his other works, *The People of the Abyss* chronicles Jack London's 3-month stay in the slums of East End London in 1902. To gather the information for the book, he lived undercover in some of the worst parts of London, staying in workhouses or sleeping on the streets. At a time when England was a powerful and rich nation, hundreds of thousands were living in abject poverty. Our version has: Complete all 80 original photographs. Don't be fooled by other versions with missing or made-up pictures. Jack London Biography Text that has been proofread to avoid errors common in other versions. A beautiful cover. The complete text in an easy-to-read font similar to the original. Properly formatted text complete with correct indenting, spacing, footnotes, italics, and tables. Black & white interior with cream paper

The People of the Abyss By Jack London

From an East London standpoint, the room I rented for six shillings, or a dollar and a half, per week, was a most comfortable affair. From the American standpoint, on the other hand, it was rudely furnished, uncomfortable, and small. By the time I had added an ordinary typewriter table to its scanty furnishing, I was hard put to turn around; at the best, I managed to navigate it by a sort of vermicular progression requiring great dexterity and presence of mind. Having settled myself, or my property rather, I put on my knockabout clothes and went out for a walk. Lodgings being fresh in my mind, I began to look them up, bearing in mind the hypothesis that I was a poor young man with a wife and large family. My first discovery was that empty houses were few and far between-so far between, in fact, that though I walked miles in irregular circles over a large area, I still remained between. Not one empty house could I find-a conclusive proof that the district was "saturated."

The People of the Abyss Jack London

The experiences related in this volume fell to me in the summer of 1902. I went down into the under-world of London with an attitude of mind which I may best liken to that of the explorer. I was open to be convinced by the evidence of my eyes, rather than by the teachings of those who had not seen, or by the words of those who had seen and gone before. Further, I took with me certain simple criteria with which to measure the life of the under-world. That which made for more life, for physical and spiritual health, was good; that which made for less life, which hurt, and dwarfed, and distorted life, was bad. It will be readily apparent to the reader that I saw much that was bad. Yet it must not be forgotten that the time of which I write was considered "good times" in England. The starvation and lack of shelter I encountered constituted a chronic condition of misery which is never wiped out, even in the periods of greatest prosperity. Following the summer in question came a hard winter. Great numbers of the unemployed formed into processions, as many as a dozen at a time, and daily marched through the streets of London crying for bread. Mr. Justin McCarthy, writing in the month of January 1903, to the New York Independent, briefly epitomises the situation as follows: -"The workhouses have no space left in which to pack the starving crowds who are craving every day and night at their doors for food and shelter. All the charitable institutions have exhausted their means in trying to raise supplies of food for the famishing residents of the garrets and cellars of London lanes and alleys. The quarters of the Salvation Army in various parts of London are nightly besieged by hosts of the unemployed and the hungry for whom neither shelter nor the means of sustenance can be provided." It has been urged that the criticism I have passed on things as they are in England is too pessimistic. I must say, in extenuation, that of optimists I am the most optimistic. But I measure manhood less by political aggregations than by individuals. Society grows, while political machines rack to pieces and become "scrap." For the English, so far as manhood and womanhood and health and happiness go, I see a broad and smiling future. But for a great deal of the political machinery, which at present mismanages for them, I see nothing else than the scrap heap. JACK LONDON. PIEDMONT, CALIFORNIA.

The People of the Abyss

This version: Detailed Biographies Original Illustrations included Thoroughly organized Keeping all the "original wording" The People of the Abyss; From the author's preface: "The experiences related in this volume fell to me in the summer of 1902. I went down into the underworld of London with an attitude of mind which I may best liken to that of the explorer. I was open to being convinced by the evidence of my eyes, rather than by the teachings of those who had not seen, or by the words of those who had seen and gone before. Further, I took with me certain simple criteria with which to measure the life of the underworld. That which made for more life, for physical and spiritual health, was good; that which made for less life, which hurt, and dwarfed, and distorted life, was bad." Jack London was a 19th-century American author and journalist, best known for the adventure novels 'White Fang' and 'The Call of the Wild.' After working in the Klondike, Jack London returned home and began publishing stories. His novels, including The Call of the Wild, White Fang, and Martin Eden, placed London among the most popular American authors of his time. London, who was also a journalist and an outspoken socialist, died in 1916. Truly a classic masterpiece.

The People of the Abyss (Annotated)

Differentiated book- It has a historical context with research of the time-The People of the Abyss in the original (1903) is a Jack London book about life in the East End of London in 1902. London wrote first-hand experiences of living in the East End (including the Whitechapel district) for several months, sometimes staying at work houses or even sleeping on the streets. The conditions he experienced and wrote would be the same as an estimated 500,000 poor people would have endured in London at the time. There have been numerous previous references to the conditions of the slums and slums in England, in particular The Condition of the Working Class in England in 1844 by Friedrich Engels. However, the sources were second-hand and not based on a first-hand study. Jack London was a very successful man, and his prestige made him even more popular. In 1890, Jacob Riis publishes How the Other Half Lives, causing a sensation and has been suggested as a source of inspiration for People of the Abyss. A contemporary warning from Jack London's book said it "jingles" with the "frankness that is only possible when a man knows London as much as Jacob Riis knows New York," suggesting that its publisher, at least, perceives a similarity.

The People of the Abyss

Elstead has invented an apparatus by which a person can travel to great depths and observe the life on the sea bed. It is a steel sphere, about nine feet in diameter, intended to withstand immense pressure. Weights attached to the sphere by a cable take it to the sea bed. The explorer makes observations through the window in the sphere, oxygen inside being replaced by a fictitious "Myers apparatus". A clockwork mechanism cuts the cable after a certain time, and the buoyancy of the sphere takes it back to the surface. The sphere is to be lowered into the water from the Ptarmigan, which has sailed to a region where the water is five miles deep. The organization behind the project (perhaps funded by a scientific body, or by Elstead) is not specified. The details of the sphere, and of Elstead's plan to use it to view the ocean floor, are made clear in the conversations of Elstead and the officers of the Ptarmigan; because of the immense pressure at the depth to be explored, the officers have their doubts about the apparatus working to plan, and about Elstead's likelihood of survival. The sphere does not return on schedule. While the ship's officers wait, "the December sun was now high in the sky, and the heat very considerable." By midnight, they are fearing the worst; then they spot the re-emergence of the sphere. It is eventually retrieved at dawn.

The People of the Abyss

The hansom pursued an aimless way for several minutes, then came to a puzzled stop. The aperture above my head was uncovered, and the cabman peered down perplexedly at me. "I say," he said, "wot pleyce yer wanten go?" "East End," I repeated. "Nowhere in particular. Just drive me around anywhere." "But wot's the haddress, sir?" "See here!" I thundered. "Drive me down to the East End, and at once!" It was evident that he did not understand, but he withdrew his head, and grumblingly started his horse. Nowhere in the streets of London may one escape the sight of abject poverty, while five minutes' walk from almost any point will bring one to a slum; but the region my hansom was now penetrating was one unending slum. The streets were filled with a new and different race of people, short of stature, and of wretched or beer-sodden appearance. We rolled along through miles of bricks and squalor, and from each cross street and alley flashed long vistas of bricks and misery. Here and there lurched a drunken man or woman, and the air was obscene with sounds of jangling and squabbling. At a market, tottery old men and women were searching in the garbage thrown in the mud for rotten potatoes, beans, and vegetables, while little children clustered like flies around a festering mass of fruit, thrusting their arms to the shoulders into the liquid corruption, and drawing forth morsels but partially decayed, which they devoured on the spot. Not a hansom did I meet with in all my drive, while mine was like an apparition from another and better world, the way the children ran after it and alongside. And as far as I could see were the solid walls of brick, the slimy pavements, and the screaming streets; and for the first time in my life the fear of the crowd smote me. It was like the fear of the sea; and the miserable multitudes, street upon street, seemed so many waves of a vast and malodorous sea, lapping about me and threatening to well up and over me. "Stepney, sir; Stepney Station," the cabby called down. I looked about. It was really a railroad station, and he had driven desperately to it as the one familiar spot he had ever heard of in all that wilderness. "Well," I said.

The People of the Abyss

Following the summer in question came a hard winter. Great numbers of the unemployed formed into processions, as many as a dozen at a time, and daily marched through the streets of London crying for bread. Mr. Justin McCarthy, writing in the month of January 1903, to the New York Independent, briefly epitomises the situation as follows: - "The workhouses have no space left in which to pack the starving crowds who are craving every day and night at their doors for food and shelter. All the charitable institutions have exhausted their means in trying to raise supplies of food for the famishing residents of the garrets and cellars of London lanes and alleys. The quarters of the Salvation Army in various parts of London are nightly besieged by hosts of the unemployed and the hungry for whom neither shelter nor the means of sustenance can be provided." It has been urged that the criticism I have passed on things as they are in England is too pessimistic. I must say, in extenuation, that of optimists I am the most optimistic. But I measure manhood less by political aggregations than by individuals. Society grows, while political machines rack to pieces and become "scrap." For the English, so far as manhood and womanhood and health and happiness go, I see a broad and smiling future. But for a great deal of the political machinery, which at present mismanages for them, I see nothing else than the scrap heap.

The Oxford Handbook of Jack London

"With his novels, journalism, short stories, political activism, and travel writing, Jack London established himself as one of the most prolific and diverse authors of the twentieth century. Covering London's biography, cultural context, and the various genres in which he wrote, *The Oxford Handbook of Jack London* is the definitive reference work on the author" --

The Antiquities of Free-masonry; Comprising Illustrations of the Five Grand Periods of Masonry ...

Many a nation has walked God's earth, has long enjoyed its good things, has come into being and passed away, without our knowing anything of its history, or even whether it had a history at all. For no nation has a history except one that makes history, that is to say, that influences the course of human development. It is with races as with individuals; none is kept in mind by posterity save those who have distinguished themselves by ideas that have modified the life of mankind, or (which comes to the same thing) have been pioneers in fresh fields of action. The greater the spiritual gain a nation has brought to the rest of the world, the longer and more steadily its life has flowed in the channels it was the first to make, the longer is its history told among them. The nations of history are those which have put forward, in one fashion or another, their claim to the dominion of the world. Thus we may fitly ask what claim it is that is made upon our interest by the history of the Jewish nation. And the answer will be, that nothing which excites our attention, or stirs us to admiration or imitation in the history of other nations, is here present in any large measure. Israel was always a small, nay, a petty nation, settled in a narrow space, never of any considerable importance in the political history of the East; it never brought forth a Ramses II, a Sargon, an Esarhaddon, an Assurbanapal, a Nebuchadrezzar, or a Cyrus to bear its banner into distant lands. Yet, for all this, the history of Israel has, for us, an interest quite different from that of those other nations of antiquity. And if, as we see, Israel is far surpassed in martial glory by the peoples of the great empires, and by the Romans in their influence on the development of law, there are yet other points in which it must yield unquestioned precedence to other nations of antiquity. We do not find in Israel the same feeling for beauty as among the Greeks, who, like no nation before them or after, showed forth the laws of beauty in every sphere of intellectual life, and to this day, in such matters, stand forth in a perfection which has never again been attained, far less excelled. Among the Hebrews there is nothing analogous, nothing comparable to what we admire in the Hellenic people. It has no epic, nothing that can be compared with the *Iliad* and the *Odyssey*, against which the Germans set the *Nibelungen Lied*, and the Finns the *Kalewala*; it has not the slightest rudiments of a drama—the *Song of Songs* and *Job* are not dramas. There is a school of lyrical poetry unsurpassed for all time, and the music that corresponds to it. But the bent towards science, which actuates the Greeks, is wholly lacking—wholly lacking the bent towards[2] philosophy. Nor was it ever eminent in ancient days, in the walks of commerce, enterprise and invention, by which, also, a nation may conquer the world; its intellectual life is absolutely one-sided, a one-sidedness that produces on us the effect of extreme singularity. But the attraction it has for us does not lie in this singularity. It is due, rather, to the circumstance that this small nation has exerted a far greater influence over the course of the history of the whole human race than the Greeks or Romans, that to us it has become typical in many more respects than they. Our present modes of thought and feeling, our lives and actions, are far more profoundly influenced by the world of thought and feeling which Israel brought to the birth, than by that of Greece or Rome. Our whole civilisation to-day is saturated with tendencies and impulses which have their origin in Israel. To be continue in this ebook...

The Historians' History of the World Vol.2 (of 25) (Illustrations)

THE EXPERIENCES RELATED in this volume fell to me in the summer of 1902. I went down into the under-world of London with an attitude of mind which I may best liken to that of the explorer. I was open to be convinced by the evidence of my eyes, rather than by the teachings of those who had not seen, or by the words of those who had seen and gone before. Further, I took with me certain simple criteria with which to measure the life of the under-world. That which made for more life, for physical and spiritual health, was good; that which made for less life, which hurt, and dwarfed, and distorted life, was bad. It will be readily apparent to the reader that I saw much that was bad. Yet it must not be forgotten that the time of which I write was considered 'good times' in England. The starvation and lack of shelter I encountered constituted a chronic condition of misery which is never wiped out, even in the periods of greatest prosperity.

THE PEOPLE OF THE ABYSS

A complete world history should, properly speaking, begin with the creation of the world as man's habitat, and should trace every step of human progress from the time when man first appeared on the globe. Unfortunately, the knowledge of to-day does not permit us to follow this theoretical obligation. We now know that the gaps in the history of human evolution as accessible to us to-day, vastly exceed the recorded chapters; that, in short, the period with which history proper has, at present, to content itself, is a mere moment in comparison with the vast reaches of time which, in recognition of our ignorance, we term "prehistoric." But this recognition of limitations of our knowledge is a quite recent growth—no older, indeed, than a half century. Prior to 1859 the people of Christendom rested secure in the supposition that the chronology of man's history was fully known, from the very year of his creation. One has but to turn to the first chapter of Genesis to find in the margin the date 4004 B.C., recorded with all confidence as the year of man's first appearance on the globe. One finds there, too, a brief but comprehensive account of the manner of his appearance, as well as of the creation of the earth itself, his abiding-place. Until about half a century ago, as has just been said, the peoples of our portion of the globe rested secure in the supposition that this record and this date were a part of our definite knowledge of man's history. Therefore, one finds the writers of general histories of the earlier days of the nineteenth century beginning their accounts with the creation of man, B.C. 4004, and coming on down to date with a full and seemingly secure chronology. Our knowledge of the world and of man's history has come on by leaps and bounds since then, with the curious result that to-day no one thinks of making any reference to the exact date of the beginnings of human history,—unless, indeed, it be to remark that it probably reaches back some hundreds of thousands of years. The historian can speak of dates anterior to 4004 B.C., to be sure. The Egyptologist is disposed to date the building of the Pyramids a full thousand years earlier than that. And the Assyriologist is learning to speak of the state of civilisation in Chaldea some 6000 or 7000 years B.C. with a certain measure of confidence. But he no longer thinks of these dates as standing anywhere near the beginning of history. He knows that man in that age, in the centres of progress, had attained a high stage of civilisation, and he feels sure that there were some thousands of centuries of earlier time, during which man was slowly climbing through savagery and barbarism, of which we have only the most fragmentary record. He does not pretend to know anything, except by inference, of the "dawnings of civilisation." Whichever way he turns in the centres of progress, such as China, Egypt, Chaldea, India, he finds the earliest accessible records, covering at best a period of only eight or ten thousand years, giving evidence of a civilisation already far advanced. Of the exact origin of any one of the civilisations with which he deals he knows absolutely nothing. "The Creation of Man," with its fixed chronology, is a chapter that has vanished from our modern histories. To be continue in this ebook...

The Complete Works of Lord Byron with Portrait and Illustrations Collected and Arranged with Notes by Sir Walter Scott ... [et Al.]

Joseph McAleer uses fresh archival material to explore Jack London's publishing career outside of North America. He illuminates the relationships with publishers and agents, principally in Britain, as a key to understanding the character, drive, and international success of this popular figure of 20th century American letters.

The People's illustrated journal

Tale of Two Cities is is a novel set in London and Paris before and during the French Revolution. The main characters — Doctor Alexandre Manette, Charles Darnay, and Sydney Carton — are all recalled to life, or resurrected, in different ways as turmoil erupts. Great Expectations centers around a poor young man by the name of Pip, who is given the chance to make himself a gentleman by a mysterious benefactor.

The Bible cyclopædia: or, Illustrations of the civil and natural history of the sacred writings [ed. by W. Goodhugh, completed by W.C. Taylor].

Reprint of the original, first published in 1883.

The Historians' History of the World Vol.1 (of 25) (Illustrations)

This carefully crafted ebook: "CHARLES DICKENS Ultimate Collection" is formatted for your eReader with a functional and detailed table of contents: Novels Oliver Twist The Pickwick Papers Nicholas Nickleby The Old Curiosity Shop Barnaby Rudge Martin Chuzzlewit Dombey and Son David Copperfield Bleak House Hard Times Little Dorrit A Tale of Two Cities Great Expectations Our Mutual Friend

The Mystery of Edwin Drood Christmas Novellas A Christmas Carol The Chimes The Cricket on the Hearth The Battle of Life The Haunted Man Short Story Collections Sketches by Boz Sketches of Young Gentlemen Sketches of Young Couples Master Humphrey's Clock Reprinted Pieces The Mudfog Papers Pearl-Fishing (First Series) Pearl-Fishing (Second Series) Christmas Stories Other Stories Children's Books Child's Dream of a Star Holiday Romance Stories About Children Every Child Can Read Dickens's Children Plays The Village Coquettes The Strange Gentleman The Lamplighter Is She His Wife Mr. Nightingale's Diary No Thoroughfare The Frozen Deep Poetry The Loving Ballad of Lord Bateman The Poems and Verses of Charles Dickens Travel Books American Notes Pictures From Italy The Lazy Tour of Two Idle Apprentices Other Works Sunday Under Three Heads A Child's History of England Memoirs of Joseph Grimaldi The Life of Our Lord The Uncommercial Traveller Contributions to "All The Year Round" Contributions to "The Examiner" Miscellaneous Papers Essays & Articles A Coal Miner's Evidence The Lost Arctic Voyagers Frauds on the Fairies Adelaide Anne Procter In Memoriam W. M. Thackeray Speeches of Charles Dickens: Literary and Social Letters of Charles Dickens Criticism CHARLES DICKENS by G. K. Chesterton DICKENS by Sir Adolphus W. Ward THE LIFE OF CHARLES DICKENS by John Forster MY FATHER AS I RECALL HIM by Mamie Dickens Charles Dickens (1812-1870), an English writer and social critic, created some of the world's best-known fictional characters and is regarded as the greatest novelist of the Victorian era.

The Bible Cyclopaedia: Or, Illustrations of the Civil and Natural History of the Sacred Writings, by Reference to the Manners, Customs, Rites, Traditions, Antiquities, and Literature of Eastern Nations,...

Between 1832 and 1834, Harriet Martineau published a series of 24 short stories meant to illustrate the social and political problems arising from England's free-market economy: overpopulation, strife between workers and factory owners, the hardships of working-class life, and more. Though considered politically extreme by some, the series was wildly successful with readers, and went on to inform the later fiction of socially conscious authors including Charles Dickens and Elizabeth Gaskell. It was, we see now, a banner moment in this history of Victorian literature, when politics began to inform fiction. Martineau's writings-often difficult to find in print and here presented in beautiful new editions-are essential reading for students of the 19th-century English novel. Volume IV of Illustrations of Political Economy features the tales: "Homes Abroad" "For Each and For All" "French Wines and Politics" Pioneering English writer and feminist HARRIET MARTINEAU (1802-1876) has been called the first female sociologist and the first female journalist in England. She is also the author of Society in America (1837) and How to Observe Morals and Manners (1838).

Call of the Atlantic

A Tale of Two Cities (Unabridged with the original illustrations by Phiz)