B 176

Non-conformist Churches.

8

District 12. Bow & Bromley.

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

Name	Denomination	Address	Page.
Chapels & Missions – List of, with names of ministers &c			1
Hazzard. Rev J.T.	Baptist.	The Lighthouse, Devons Rd & 52 Addington Rd	5
Hayward. W	"	Berger Hall, Emperor St. & Harley House, Bow Rd	25.
Chaplin. Rev. W. Knight	"	Poplar & Bromley Tabernacle Brunswick Road.	49.
Schnadhorst. Rev E & Mrs	Congregationalist	34 St Stephen's Road North Bow	63 + 105.
Roe. Revd. David	Wesleyan Methodist	14 Molineyton Road.	79
Dean. Mr Samuel	Harley St. Congregational Church.	320 Roman Road	109
Lee. Rev W. BA.	Devons Rd & Benledi St. Primitive Methodist	5 Oriental St. Poplar	127
Cheap Food Kitchen	A Visit to.	Branch of Harley St. Congl. Chapel Work	131
Phillips. Mr Geo S.	Bow Baptist Church	120 St Leonard Street.	137-145
Booker. Rev J.H.	United Methodist Bromley	34 Addington Rd	147
Sister Jennie	Wesleyan. Devons Rd		161
" Nellie	" Old Ford		179
	Bow Road Presbyterian Ch.	(Note from Official Year-book)	197
Lee. Mr W.H.	Botolph Road Strict Baptist.	65 Romford Rd. Stratford	199
Sanders Mr C.O.	Wesleyan. Devons Rd	~~65 Romford Rd Stratford~~	203
Coad. Rev J.W.	North Bow. Prim. Methodist	135 Antill Road Bow	213
Porter. Rev J.T.	Hackney. " "	46 Darnley Road	231

[i]

p.69. Schnadhorst – get Sunday School from SSU Report. p.69

Non-Conformist Chapels.

Bow & Bromley District 12

	Denomination	Address of Chapel	Accommodation	Name of Minister, etc	Address.
	Baptist.	Bow Road (by No 225)	✓	Rev F. H. King	10 Harley Street. Bow E.
	"	Berger Hall, Empson St.	✓	Rev W. Hayward	Harley House, Bow Road. E
	"	The Lighthouse, Devons Rd	✓	Rev. Thos J. Hazzard	52 Addington Road, Bow.
	" "Mozion"	Botolph Rd & Devons Rd	✓	Rev. W. H. Lee (Sunday School Baptist)	65 Romford Road, Stratford.
	"	Poplar & Bromley Tabernacle Brunswick Road.	✓	Rev. W. Knight Chaplin	16 New Fillebrook Road Leytonstone. E.
Poplar Circuit	Primitive Methodist	Benledi St, E. India Dk Rd	✓		
	" "	Powis Rd, Bruce Rd Bromley	✓		
	" "	Linnead Rd North Bow	✓	Rev J. W. Coad 135 Antill Rd Bow.	
	" "	Driffield Rd " "	✓		
	Wesleyan Methodist	Bow Road, Corner of Merchant St.	✓	Rev J. Cornelius Wright	27 Tredegar Sq, Bow. E.
	" "	Devons Road, Bromley	✓		
	" "	Old Ford Road (by Corner of Parnell Rd	✓	Rev. David Roe,	14 Molmington Rd Bow E.
2nd Circuit	United Methodist Free Church	Bruce Rd, Devons Rd	✓	" J. H. Bowker	34 Addington Rd Bow. E.
"	———	Roselbank Rd, Roman Rd	Now a Mission Hall of St Stephens.		
	Presbyterian	Bow Road, corner of Molmington Road		Rev John Grierson B.D.	22 Harley Street, Bow E.
	Congregational	~~Schnadhorst Rd~~ Roman Road.	✓	Rev. E. Schnadhorst	34 St Stephen's Road, North Bow E
	"	Bruce Rd Bromley	✓	Rev. Ambrose Veevers	
	"	Harley St, Bow Road	✓	Mr S. Dean (Deacon) (Pastorate Vacant)	320 Roman Road. E
	Salvation Army	The Fort, Libra Road West Ham Ethical Society's Hall 78 Libra Road.	✓		

Missions

Name of Hall or Denomination.	Address of Mission	Accommodation	Name	Address
Bromley		seats.		
Shaftesbury Mission Congl.	542 Arch, Arnold Rd.	150	In connection with	Hanley St. Chapel.
Bow				
Salisbury Hall & Mission	400 Old Ford Rd.			

Revd J. T. Hazzard
Baptist Minister

(a) General Character of Population.

By Districts I

12/6 (2)

Interview with Rev. J. T. Hazzard, Baptist Minister, of "The Lighthouse" and Blackthorn Street Chapel, Devon's Road.

Mr Hazzard has been in the district for eight years. He is a middle-aged man, tall and spare and evidently a man of energy, familiar with his district. Work is concentrated within a quarter of a mile of the chapel, the region being divided into three districts, bounded north & east by the railway & south by the Limehouse Cut.

The general character of the people within this area is extremely poor and degraded. Described in detail it is as follows:

District I. includes Fairfoot, Swaton, Rounton, Chiltern Spanby & Knapp Roads. The people are fairly respectable and not very poor. Mostly two or three families in a house.

District II. includes ~~Furze~~ Furze, Hawgood, Box, Eastward and Gale Streets. People are the lowest of the low, dock labourers, casual ~~dor~~ coolers, a good many thieves; women make matchboxes.

District III. Streets on ~~either~~ both side of Devon's Road; Fern, Sherwood, Whitethorn, Blackthorn, Tideg, Weston, River, & Glaucus Streets. This district is intermediate in

character

District is becoming poorer.

c Persons employed

Buildings used

character to the other two. Mostly three or four families or rather sets of people in the houses.

The tendency in the whole district is to get poorer: 20 years ago the first district was occupied by clerks and others in good employment at the docks or city; the adjoining district (3) being somewhat similar to Fairfoot Road now. The better class people have gone out to Leyton and other places beyond the border. Great Eastern Ry cheap fares aide this movement.

Two Bible women and a missionary, each of whom has ~~a~~ charge of a district. District 3 is worked by one of the bible woman, an energetic woman who formerly belonged to the Salvation Army.

In addition there is a band of 40 or 50 workers (unpaid). Of these some are engaged in the Sunday school; about 20 visit in the district distributing 2000 copies of their local magazine "Lighthouse Rays" in the homes, monthly. This magazine is all printed locally. They also distribute 1000 tracts every week.

Have recently opened a new chapel (seating 750 persons) which they call the Lighthouse; ~~the~~ new

Opened July 1st 1897.

Services

vestiges are being added to it now. The old chapel in Blackthorn Street is being transformed into schools, a floor being put in so as to ~~have~~ make a two storied building. When completed accommodation will be provided for over 1000 scholars. At present they are very cramped & have to hold some meetings at another hall.

The following list is taken from front page of Magazine for March 1897. (April copies all gone)

LIST OF SERVICES.

The Lighthouse, Devon's Rd.		Blackthorn St. Chapel, Devon's Rd.	
SUNDAY.		**SUNDAY.**	
Public Service	11 a.m.	Sunday School	10 a.m.
"Our Own," (for Men only)	3	" ,	...2.30 p.m.
Public Service	7 p.m.	Bible Classes Young Men and Women	3 p.m.
OPEN AIR,:		Young Men's Devotional Class ...	6.15
Knapp Road	8-30 p.m.	Children's Service	6.30
THURSDAY.		**MONDAY.**	
Prayer Meeting	7.30 p.m.	Mothers' Meeting	2 p.m.
Open Air	8 p.m.	Clothing Club ...	2 p.m.
Choir Practice	9 p.m.	Coal Club	2 p.m.
		Prayer Meeting ...	8 p.m.
		TUESDAY	
		Band of Hope ...	7 p.m.
SATURDAY.		**WEDNESDAY.**	
Prayer Meeting	8 p.m.	Y.W.C.A. ...	8.15 p.m.
		Y.M.C.S. ...	8.15 p.m.

M. DALTON, (Trade Union) Printer, 520, Old Ford Road, E.

The Sunday school has about 270 scholars without infants, together over 300 in morning. Afternoon, nearly 700 children attending. Over 800 on books and 70 teachers.

Sunday morning service, about 100 adults & 200 children. Evening service about 500 attendance; if any special subject, the chapel is filled.

Men's meeting 3 P.M. Has a membership of 100 & attendance is from 70 to 80.

In connection with the Sunday School, there is a Bible Reading Ass^n with 178 members.

over

Services (continued)

The Mothers' Meeting has about 200 on books, 110 attending on average. Coal & Clothing clubs are in connection with this meeting. During 1896, over £100 was paid into the clothing club. Believes in teaching them thrift. The mothers pay in what they like and instead of drawing the money have orders given on any draper they prefer. Fear that money should go in drink or other ways led to adoption of this course.

Prayer meeting (Monday) has an attendance of 70 to 80.

Band of Hope, about 110 attendance.

Young Women's Christian Ass^n (Wed (8.15) has about 60 young women; mostly factory girls, in attendance. Most of these would work at Burger's Starch Works; none of Bryant & Mays girls.

The Young Men's Christian Society contains about 25 young fellows. It is difficult to hold them and get them. So many join classes (educational) and others work late. One result of this is that the attendance is greater in summer than winter months.

Have occasionally concerts ~~but~~ all of a Sacred character. Thus a short time ago they gave the 'Creation' and the place was practically full altho'

avoi

(g) Educational Work.

(h) Visitation

(i) Nursing the Sick.

~~k~~ j. Charitable Relief.

a wet night. Don't go in for entertainments. If the people want them, they can get them much better than Mr H. could do it at the People's Palace." Ours is a spiritual work."

Have not done any simply because they have not had the chance. When the schools are ready they intend to have industrial classes for the working lads and sewing classes for the girls.

Within their district, every house is visited & gets a Magazine. Mr Hazzard also visits special ~~cs~~ cases and they visit their own members outside the district. Some live at considerable distance: Mr H. had just visited one at South Bromley.

The East London Nursing Assoc^n (Commercial Rd) ~~work~~ has one or two nurses working in the district. Their work is unsectarian and quite secular. They are not supposed to attend to the spiritual needs of the people.

Give relief to a number in want but only where we cannot help it. Sick and out of work cases. The amount is small: does not exceed 30/- a week

See Mr Dean, Chemist re Harley St Chapel. (320 Roman Road). The Senior deacon.

(k) Other Religious Influences.

in the winter. Given in the form of tickets; never money. Does not relieve outside his district. When Rev Evans Hurndall was at Harley St Chapel and Revd Archibald Brown at Burdett Road, the entire neighbourhood was mapped out & each only relieved cases in his own district, referring residents in other districts to the chapel in that neighbourhood. Since these ministers left the scheme has been in abeyance, altho' Mr H. still adheres to his part of the pact, only relieving in immediate neighbourhood of Devon's Road.

Roman catholics work very hard in the poorest part of the district. Give away a good deal. Just a question of bribing the people. ~~to come~~. Came to Bow Common about 6 years ago. Believe the degradation of the people is more pronounced since. The R.C's have a day school (it is almost opposite the poorest Board school in the district (of which Mr H. is a manager) and they have taken some of the children from them.

Also Mr Chorley's Mission in Devon's Road (Matron Mrs Davis); the Tryphena Mission, Bow Common Lane has a good many agencies at work. The Mission in Fern Street he hoped was better now than formerly

I Poor law.

II. Police

III Drink.

IV. Prostitution

Crime

formerly. Had done harm in years past.

~~Lopsi~~ Policy of being very generous to the poor is adopted. Has a number of old people who are just depending on their relief.

Nothing to say.

This is the terrible thing: within a quarter of a mile of the chapel there are 16 licenced houses. He should like to have a census of the attendance on Saturday night taken.

None practically speaking in the immediate neighbourhood (~~Near we~~ of Devon's Road). Near where here lives e.g. the Bow Road district, there is a good deal and it is carried on unblushingly. When they lived in Cottage Grove they were frequently disturbed in the night by the noise from outside. The streets being comparatively secluded were used for this purpose.

Drinking and quarrelling proceed constantly in the neighbourhood (Devon's Road) but the people are not criminal although of course there are some criminals amongst them.

over

VI. Marriage

VII Thrift.

Many couples were living together without having been married. One man told Mr H. "If I married my woman I should never ~~betn~~ be sure of my tea. Now she knows if she don't do it she would go out of doors in two minutes" In a similar ~~way~~ spirit, men live with women but will not marry them, believing they have more power over them than when married.

Early marriages are very, very rife. Often it is to cover previous misconduct. Don't also know that they are married – only that two young people are living together. ~~Some~~ Mentioned a case: He visited a ~~poor couple~~ home: the woman was in bed with a child & the man had died, somewhat suddenly by her side. The first thing the woman told him, after the nurse had withdrawn, was that the man was not her husband. Don't have many early marriages amongst their own people; the chapel is licenced for marriage (e.g. the old chapel).

Have a provident club. Members pay in whatever sum they like. Also clothing club (see p 11). Money is paid in for 6 months, at the end of which a warrant on any draper or bookmaker is given for the

money

VIII Health.

IX Housing.

money deposited plus a bonus of 1d in the 1/-.

Condition of many of the young people is sad; they are white & anæmic, ~~easill~~ easily take diseases. Due to bringing up of the mothers, insufficient food and the girls having to look after the children. General condition is much below par.

Referred to the overcrowding in general terms, Furse, Gale, Eastwood & Box Streets being specially mentioned – Little 6 roomed houses with four families in a house.

Of the district as a whole, Mr H. is not very hopeful. He believes the tendency is still downward socially and economically and that the only hope for the people is the Gospel, which can and is the only thing that can, raise the people. If he did not believe this he would not stay in the district another week.

As an instance of the change in this part of East London, he said that 20 years ago the garden

in Tredegar Square was kept by a ~~livery~~ liveried servant.

Mrs Hazzard gives the impression that he is a hardworking man, very closely in touch with the people in the immediate neighbourhood of his chapel.

Mr W. Hayward
Berger Hall

General Character of Population

Mr W. Hayward of Harley House, Bow Road and Berger Hall, Empson St, Bromley.

The community at Berger Hall is really a ~~Mis~~ Baptist Church. It is connected with the London Baptist Association and has all the organizations connected with a church. It is largely worked by the students of Harley House and Doric Lodge, these houses being ~~the~~ Dr Grattan Guinness's training homes for men and women respectively. Mr Hayward, a comparatively young man was trained at Harley House and is now resident there (or at all events dines there & has his correspondence addressed there)

Burger Hall is situated in a group of poor streets, of which, Devas, Marner, Donald, Empson, Colin and Lintos Streets may be specially mentioned. It is from these streets that most of the people come, altho' others come from South Bromley & the Devons Road neighbourhood as well.

Essentially labouring class: dock labourers, North London Rly men (entrance to works at end of Empson St), brick-layers, ~~etc.~~ gas workers. and others employed in the immediate neighbourhood

Persons employed.

Buildings used

neighbourhood, in the Three Mills distillery; in iron and tank works as Lancasters, Hunter & English's. Then there are match makers (Bryant & May's and Bells); a great many of the factory girls live in the neighbourhood; they have some of them in their Sunday school and also church members. A good many of the people are out of work in winter.

"Only paid agent for the spiritual work is myself; call me pastor, evangelist or superintendent as you like" Only other paid is the hall-keeper. Have also 60 Sunday school teachers, deacons & other officers of the church and also largely helped by the students and deaconesses from Harley House and Doric Lodge.

Berger Hall seats about 850, two other small halls at the back seating 200 & 150 person respectively and 2 small room and a classroom used for Sunday school. The lower floor of an house at the back has been made into a soup kitchen with all appliances for preparing large quantities of soup etc. Adjacent to this a new hall (to seat 200) with consulting room, dispensary etc is being built for the Medical Mission work and will be opened about September next.

Services & religious meetings.

Commence with a prayer meeting on Sunday morning at 7 am. At 10 am, open air meeting, and 11 am ~~do~~ service, about 200 adults beside children present. At 5.45 short prayer meeting and then "March out". At 6 pm. Go round the district with a brass band and invite the people to Hall. 7 PM. Service, get about 700 people regularly. At 8.30 another prayer meeting during winter months; during summer two open air meetings instead.

Sunday school. morning 9.45 am about 300; afternoon 2.45 about 800 average. On books 1150. Four bible classes meet at 3 pm viz Young peoples class (age 18 to 25) average attendance about 28; Young women's class av. 25; Young men's average at 60; Men's class, av. about 24.

Drift children's meeting 4 PM.

~~Tuesday~~ Infants Sunday school (about 300) is held in the Board School, High Street. Accommodation in their own buildings being insufficient.

Tuesday. 6.30. Christian Band Meeting. Young people.

Wednesday. 8 – Public Services in Board school, High St(?)

Saturday 8 – prayer meeting. Well attended 150 to 200.

Social Agencies, Societies etc

Soup Kitchen

Monday. Mothers' meeting 3 pm. About 200 members, with average attendance of 130.

" 8 PM. "Friends & Neighbours". Mainly gospel and temperance meeting. Programme is varied, never two successive meetings alike; generally get the hall crowded.

Tuesday. 11 am & 2.30. Medical Mission (see page 33)

7 PM. Classes for factory girls. (in winter).

" " Men's night school.

8 " Choir practice.

Wednesday - 8 PM. Brass band practice.

Band of Hope. about 200 attend.

Thursday. 11 am & 2.30. Medical Mission as on Tuesday.

7 pm. Factory girls class & Men's night school as Tuesday.

8 pm Young men's christian Society

8 pm. Young peoples " " (~~women~~ girls)

Friday 7 pm Lads night school (also on Wednesday)

8 pm. Orchestral Band practice.

8 pm. Young women's christian society.

The Soup Kitchen is open during the winter months. Sell soup at 1d per quart. Also make meat pies & sell at 1d, cook potatoes etc. Factory girls come there and have their dinners, & part of which they

Medical Mission

they bring with them. This kitchen pays all its expenses including labour.

The Medical Mission is held on Tuesday & Thursday but the patients attending are two distinct sets. Each applicant comes at 11 am. to obtain a letter, which is issued by Mr Hapward, who sees each applicant. These letters are of two kinds: blue for which One Penny is charged and the patient "expected to make a small contribution at each visit" and white, the recipients of which pay 3d a week. The letter lasts two months in each case.

THE BERGER HALL MEDICAL MISSION

IN CONNECTION WITH THE

EAST LONDON INSTITUTE, HARLEY HOUSE, BOW.

Hon. Director - H. GRATTAN GUINNESS, M.D.

Medical Officer—DONALD McRAE, M.B., C.M.

The MEDICAL MISSION is intended for the relief only of persons WHO ARE TOO POOR TO PAY for suitable Medical or Surgical aid.

THREEPENCE PER WEEK

is charged for Advice and Medicine, which must be paid on entering the Hall.

Patients must attend on THURSDAYS at HALF-PAST TWO O'CLOCK, AND BRING A PINT BOTTLE AND GALLIPOT.

PATIENTS CANNOT BE ADMITTED AFTER 2.45.

THIS LETTER LASTS FOR TWO MONTHS FROM DATE OF ISSUE.

"THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST."

Name_____ Age_____ Address_____

DATE.	SIGNATURE.	PRESCRIPTION.

Medical Mission

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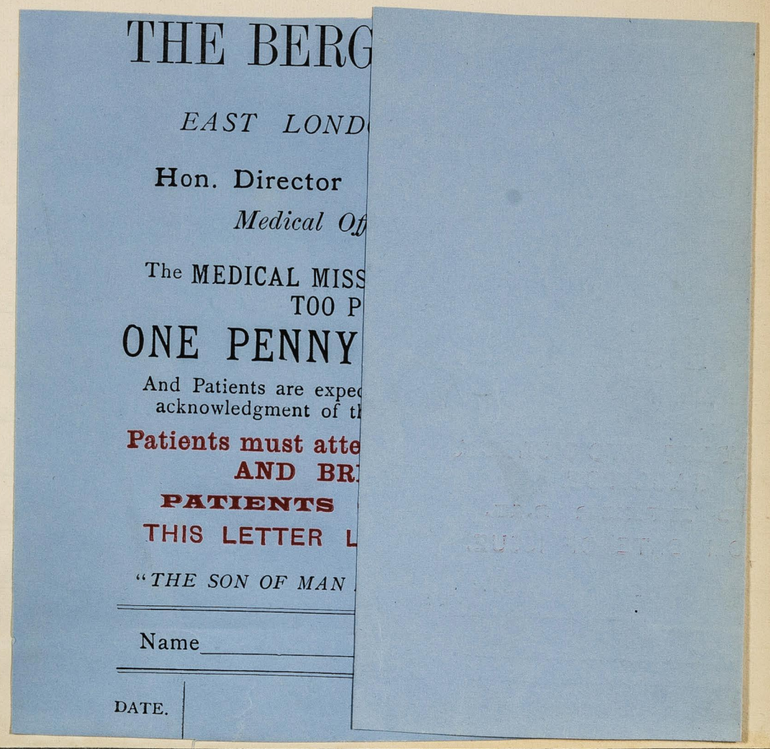
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The MEDICAL MISSION is intended for the gratuitous relief only of persons WHO ARE TOO POOR TO PAY for suitable Medical or Surgical aid.

ONE PENNY IS CHARGED FOR THIS LETTER,

And Patients are expected to make a small contribution at each visit, if able to do so, in acknowledgment of the aid received, and so help to meet the expenses of the Mission.

Patients must attend on THURSDAYS AT HALF-PAST TWO O'CLOCK, AND BRING A PINT BOTTLE AND GALLIPOT.

PATIENTS CANNOT BE ADMITTED AFTER 2.45.

THIS LETTER LASTS FOR TWO MONTHS FROM DATE OF ISSUE.

"THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST."

Name_____ Age_____ Address_____

DATE.	PRESCRIPTION.

Medical Mission (cont^d)

Night Schools

Having obtained the letter, the patient can attend once a week ~~for~~ in the afternoon to see the doctor for two month. Usually about 130 present in the afternoon, mostly women; with a few children. As they enter bottles & letters of ~~old~~ patients are placed on the dispensers' table. He makes up the prescription in a small room adjoining, whilst the patients are attending a gospel service conducted by Harley House students in the Hall. Men rarely come; when they do, they only attend the first time, the women obtaining their medicines subsequently. To a man, attendance means the loss of half a day. Most of the men are "chronics", suffering with rheumatism &c. When the new building is opened they are going to have an evening meeting for men.

[I called to see the Mission at work one afternoon. The patients were all poor working women; a few were neatly clad but these were conspicuous exceptions in a dingy crowd of middle-aged & elderly women dressed in blacks, browns & other sombre hued garments much the worse for wear. I followed some of them as they left the Hall as far as Devon's Road.]

The Night School curriculum includes the ordinary subjects

Night schools (continued)

Results of Work

subjects: reading writing, geography, shorthand and they have classes for greek, latin and french. Last winter they had 153 lads on the books of whom about 90 to 100 attended; the attendance drops in the spring: Of the men 155 were on the books, attendance about 80. The school is free but they have to promise to come regularly. Those who fall out do so soon after joining. The classes are taken by the students + deaconesses. They get the roughest of the rough and find that the ladies can manage them best. Occasionally have to turn one out or debar them attending for a time.

Most of the lads work in the neighbourhood; at the manure works, soap works and gas works; some belong to the militia, go for training ~~This~~ in the summer.

This work is a means of bringing the people in. As examples Mrs H. mentioned that one man, a burglar, who came under the influence of drink is now a member of the church. Four of the lads have been trained in Hartley college, 3 of whom became missionaries + one a pastor of a church. Two factory girls, who became good workers here, are now trained nurses.

Spiritual work first

Visitation

They regard the work as a spiritual one; the other activities being subservient to that end. There are no clubs e.g. cricket, ~~etc~~ "Only a christian society".

Some clothing clubs are established in connection with the work amongst the girls.

A summer excursion to the seaside is arranged every year. Last year ~~the~~ 1700 went to Dovercourt. The children pay 9d this includes tea; adults pay 2/9. Some are taken free.

Drift children are also taken away. These children will not attend Sunday school. They do not care to mix with the other children, who are better dressed.

The Students and deaconesses visit the neighbourhood systematically, as far as High Street & the courts out of it, Devons Road to the Board School & St Leonards Road to the bridge. The Tract Society also visits and distributes tracts. ~~The~~ A special visitation is also made in connection with the Monday evening meeting, for which 3000 cards of invitation are sent out. These are distributed as far as

Church Membership

(i) Nursing the Sick

(k) Charitable Relief

as South Bromley. Special cases Mr H. visits himself as also cases of sickness of the Church members.

The Church now numbers 260 members.

They have no district nurse. Maternity cases are attended by the nurses from Bromley Hall, an Institute in connection with Harley House. As to this, see the Supt & Head Nurse:-

Miss Smith, Bromley Hall, Brunswick Rd.

The poor of the Church are relieved from the Communion Fund. Relief is also given in connection with the Institute by means of tickets for coals and groceries and in cases of sickness meat. This is paid from the Home Mission Fund. but does not know amount. There was not much distress this winter. Once a year have a school tea in the grounds of Harley College and at Christmas give the scholars dissolving view entertainment etc. Used to give about 2000 dinners at Christmas but found it

was

Other Religious Influences.

No co-operation of Churches.

Police

was rather overdone.

Bromley Parish church is doing an aggressive work. The R. Catholics work amongst a little nest in Donald Street. They tried to get the factory girls but don't do so much harm. There is no open aggressive work. Have protestant lectures at the Hall but are not interfered with. Should not think they are so aggressive as represented [The Rev H. Grattan Guinness D.D. is a well-known Protestant lecturer & author]

There is no co-operation between the Churches. An attempt was made to form a Nonconformist Council but it fell through. Each church likes to know what is being done for its own people. When Rev E. Hurndall was at Harley Street there was an arrangement as to relief between him, Archibald G. Brown, Mr Hazzard & Berges Hall. Each would refer applicants living out of their district to the one in whose district he was resident. It has fallen thro' now.

Police are very friendly to them. If any disturbance at open air meeting, simply call a policeman.

Drink.

Prostitution

Early Marriage &c

As in other cases, drink is the cause of most of the peoples difficulties. The public houses are full. Thinks it is as bad as ever. Said that the foreman on the works of the new medical hall is an abstainer and that having got Mr Hayward to say that he objected to drink on the job, he stopped the entrance of the beer can. Some of the men then got a woman living in an adjacent house to get the drink for them. Then they had a total abstainer (a labourer) on the job and he was so badgered by the other men that he gave up the job although the foreman wished him to stay.

Prostitution practically does not exist in the immediate neighbourhood. Bow Road as far as Addington Road is the usual place. The women can be seen standing about in groups. Most of them live in Back Alley e.g. a passage from High St Bromley to Campbell Road behind the Bow Rd containing several little groups of houses, Stewarts Cottages &c.

There are a number of early marriages amongst the young people. Some of them have been in the schools or the factory girls classes. After marriage they drift away. "Early marriage is a curse to the woman & a blessing to the man, who has nothing to lose"

By early marriage, Mr H understands 18 to 21 years age.

Thrift

Independent Order of Rechabites

Health.

Christian men never have to be relieved. They keep their distress to themselves and usually make provision by joining clubs etc. Large number of Rechabites amongst the people here. It is a Society of christian young men.

On a card in one of the halls particulars of the order were given. It is called the Independent Order of Rechabites. Lodge London District No 30 meets here. Secretary Mr G. Marshall 44 Devonshire Rd. Hackney.

Benefits: ~~age~~ 5/- to 15/- a week in sickness or accident; £5 to £30 at death; medical attendance, advice & medicine free.

As to health, can only say that they have had a good deal of scarlet fever and diphtheria. L.C.C. has improved matters; after fever takes places the drains are tested.

Mr Hayward is very quiet in his manner and dress and spoke quietly of the work that is being done. He was evidently in touch with all phases of the work and thoroughly earnest in all his work. The general impression left by the interview, which occupied about 2½ hours, was that Berger hall was a centre of continuous and strenuous activity, actually in touch with and influence the life in the adjacent streets.

Rev. W. Knight Chaplin.

A Baptist Minister.

Church membership
1897 On Roll – about 330.

Population. Character of

12/3 ~~OD~~ 29 (2)

Revd W Knight Chaplin of the Poplar & Bromley Tabernacle, Brunswick Road, and 16 New Tillebrook Road Leytonstone. E.

May 31/97 GA

Mr Chaplin is the Hon. Secretary of the British National Council of the Young People's Society of Christian Endeavour. and Editor of its organ "Christian Endeavour." He has been the pastor of the P & B. Tabernacle for 10 years. A middle aged man of medium height, rather stout ~~and~~ with a full face and a merry twinkle in his eye, he is a man who would impress one favorably and probably be popular.

He was formerly pastor of a church at Berger Hall & at that time (1887) resided at Harley House. This church was prosperous & was seeking a site to build a new chapel, whilst the church worshipping at P & B. Tab (built in 1881) was declining. By arrangement the two churches amalgamated in July 1887, Mr Chaplin becoming pastor of the united church at the P & B Tab. the membership of the church being then 233 persons. Subsequently Dr Gurnness re-opened Berger Hall and 31 members were transferred there, about 100 going eventually, mainly people resident on the north side of Four Mills Bridge.

Does not regard the people as particularly poor.

Population Character of. (Contd)

Occupations

Persons Employed

poor. The immediate district is one of the best parts of East London, e.g the Abbott & Macintosh estates. The bad spots are Chadbourn St, Wellington St, Prospect Place and the other small streets between St Leonard's Road & the East London Rly. The people are respectable artisans, railway men, dock labourers – not the worst class but stevedores etc: a good many seamen, especially Donald Currie's men, who are away two or three months at a time. The people are poorer than they were. When he first came, there was only one family in a house, now not one with less than two, some three. The congregation consists now mostly of working men, with a sprinkling of shopkeepers; generally people earning from 25/- to 35/-. Collections are generally coppers and small silver. If they get half a crown they do not count it, someone is sure to come & claim it on Monday. This has happened repeatedly.

Pastor (Rev W Knight Chaplin) unpaid and an assistant pastor (paid) ~~—~~. The latter the only paid worker. Besides have about 35 Sunday school teachers and about 20 men who carry on the open air meetings and other mission work.

Buildings used

Services held.

The chapel a large building with gallery round, seats about 1400 people; a schoolroom, at the back, seats about 450 persons and there are 5 class rooms & vestries.

Sunday 7 am Prayer meeting, a very select gathering about 10 average attendance

" 11 am. Morning service About 300, includes senior scholars.

" 11 " Children's service held in the school.

" 6·30 pm. Evening service. About 800 attend. Number has declined. "Partly because I am away".

" School. 9.45 am & 2·30. Attendance about 150 in morning and 400 in afternoon.

" 6·30. Children's church held in school. About 100 attend.

Monday. 8 – Fellowship meeting for prayer, praise & testimony. About 50.

Wednesday 8. Preaching service. About 50.

Saturday 8 – Prayer meeting. About 25. "Only one prayer meeting in East London." A.J. Brown. They all go.

Two open-air meetings are held on Sunday evenings: One at the Dock Gates, near the Tram terminus (Poplar Hospital are objecting to this now say staying disturbs nurses); the other in the St Leonard's Rd at open space by the Prendergast Road (No 305)

Christian Endeavour Society meets on Friday. Juniors at 7; seniors at 8 pm. ~~Attendance~~ Membership about 50 in Junior and nearer 60 in Senior.

Band of Hope. Tuesday 7 PM. About 70 attend.

Visitation

District worked

Nursing

Charitable Relief

Singing classes on Tuesday. 7 to 8 pm.
Slate club on Saturday evening about 20 members.

Only by the young people. The Christian Endeavourers leave a leaflet with gospel teaching & an invitation to the services at all the houses in the district, thus distributing 3000 to 4000. Alway done on one date at intervals of 4 to 6 weeks. Every Sunday about 500 tracts are left at houses by the Tract Society, which has about 16 distributors.

The district they reckon as theirs & in which they work is well-defined. Bounded by Abbott's Road, East India Dock Road, the East London Rly, Limehouse Cut & the Lea.

Sick persons are visited if they desire it; all sick of their own people are visited by the pastor & officers.

No arrangements for nursing. The nurses from Bromley Hall attend midwifry cases. People pay 5/- for attendance. A very good work.

No relief given except spasmodically. At Christmas a meals is given. When the winters were bad

No co-operation between Churches

Other Religious Influences

Marriage

bad they gave breakfasts. The last two winters have not been severe, consequently none were given.

The money collected at the communion service is given to their own poor. About £12 a year.

No co-operation amongst the churches. Has sent some cases to the C.O.S. when permanent help, such as a sewing machine or a mangle was needed. Then the usual question "How much will you give". Chapel is in Dr Nelson's parish but althi 10 years in district, Mr C. has not spoken to him.

Except the Church of England practically none. Does not know what they are doing but St Frideswide is more vigorous than St Michael's. The Primitive Methodists have a Mission Room in Benledi Street and a chapel in Chrisp Street but it is too far away to affect them. The Railway a barrier; few cross of in either direction; seems more natural to go on the side they live

Marriages are mostly those of their own people; occasionally a few outsiders. Thinks the 5/- fee for the Registrar is prohibitory and leads the

young

Housing & Sanitary Arrangements

young people to go to church. In that district must go to Old Bromley church: there is a feeling that it is the correct thing to do, even amongst people who do not go to the Church. When the young people marry, they almost invariably go away. Get a small house "and I don't blame them" "Go to the Gate" - Forest Gate, Green Gate.

On the Abbott & Macintosh estates, the housing and sanitary arrangements are good. Thinks it is much than surrounding district.

Mr C. thinks that whilst opportunities for religious work are increasing in the district, the difficulties of the Churches are increasing by the withdrawal of the better classes, which still continues so that the neighbourhood is growing poorer. It is increasingly difficult for the people to support the Church. They raise about £400 a year or including subsidiary societies. £500 a year. Out of this the interest upon a debt of £1000 and a ground-rent of £32 has to be paid.

There is a procession. The church when it gets hold of the people, elevates them. Then when their material condition has improved they leave the neighbourhood.

This

This goes on continuously. He has admitted 900 members to the Church in 10 years and now the Roll has only 330 names. There were 233 in July 1887.

Thinks we should see Mr Barge, Headmaster of St Leonards Road Board School, the poorest in the district. ~~There of~~ Three schools in this district were 6d., 3d & 1d a week before fees were abolished. St Leonards was the 1d school. Mr B. has taken a great interest in the children's dinners.

Revd. E. Schnadhorst &
Mrs Schnadhorst
Congregational.

Geo. E. Arkell.
May 25th & 27th

12/16 CP (2) 63

Revd E. Schnadhorst and Mrs Schnadhorst of 314 St Stephen's Road, North Bow & the Congregational Church, Roman Road. E.

I had two interviews with Mr Schnadhorst. At the first I found him ready to give all information but constantly digressing from the subject in hand so that ~~altho'~~ in a hour ~~and a half~~ we had not completed the first five questions, altho' I had repeatedly recalled him to the point. Having heard that Mrs S. was most active in the charitable work, I suggested that Mrs S. would be a valuable witness on those points and to this he agreed most readily. and the second interview was arranged with Mrs S. .. – The following particulars are derived from the two interviews and practically represent the views of both. Mr & Mrs S. They are very different in character and methods of work. Mr S. gave me the impression of a man of pleasant manners, a ready talker but without very decided views. Mrs S. on the other hand has a clear vigorous mind and evidently holds decided

North Bow. Growth & Character of District

opinions. In the second interview, Mrs S. did most of the talking, Mrs S. watching the conversation narrowly and when any thing was said which did not accord with her views, she would interpose with "That is hardly right, my dear, is it" etc or "You ought to have added" etc. Mrs S. invariably ~~acquiescing~~ agreeing ~~and~~ then Mrs S. would state the case. Occasionally I addressed the questions directly to Mrs S & then Mr S. watched & occasionally added some note.

Walking to the Railway Station after the first interview Mr S. said it was an happy idea to ask Mrs S. but there is ~~only~~ one thing, you ~~must~~ must add a little to everything she tells you for she always understates her case.

Mrs S has been 48 years in the district & has watched its growth "Where you are now sitting was a watercress bed" The neighbourhood began to increase about 1860. His work was commenced in a mission in the Alma Road. He bought the freehold and has since rebuilt the premises. At that time the people were mainly well-to-do clerks and resident tradespeople – all comfortable folk. The tide began to turn about 1873-4. During this early ~~interviewing~~

Persons Employed

Buildings Employed

period he had a congregation of intelligent, well read and cultured people. The change since 1873 had been continuous and is more rapid now than ever, the better class leaving and being replaced by poorer folk. The tradesmen have gone to Woodford to live; very few in the Roman Road live on their business premises.

Many of the people now are third class clerks & warehousemen; a great number work at paper staining, printing, and the gun factory. They are much more crowded than formerly: 25 years ago the houses were occupied by one family; now most contain several. As a body they are non-church goers; "they won't come and don't come"

Mr & Mrs S. and Miss S's companion are all engaged in the work. During the whole period of his ministry Mr S. has been a voluntary worker. Does not think he would do it again if he could re-live his life. Now thinks it would have been better to train the people to give. Have a missionary also working – supported by Mr S – Six deacons also aid & a number of young men.

Congregational Church (seats 560) in Roman Road: has vestries at back; Mission at corner of Alma Road & Old Ford Road – contains 2 halls each seating about 250 persons.

Services held.

At the Church:

Sunday – 11 am. Divine Service and again at 6·30 pm.

Mr S. does not believe in attendance as a fair test of a church's work and altho' I tried I could not bring him to state an average number for Sunday morning. At the evening service – "About half full"

Tuesday. 8 PM. Prayer meeting & Gospel service.

At the Mission at Old Ford Road.

Sunday. Sunday School at 2·45 pm and 3 PM. Does not know the number on book, but see next Report of Sunday School Union – East London Auxiliary, which contains the statistics.

At the Mission in Old Ford Road the services held are:

Sunday. 8·15. PM. Mission services. Mr & Mrs S. go after the Church service.

~~Wednesday~~ Sunday School. Morning & afternoon.

Young Men's Bible class. 3 PM. A very flourishing class. Subject opened by members & others in turn. Has a large board at Chapel giving 3 months' engagement.

Tuesday. Band of Hope. Over 250 members. Average attendance about 200. Temperance Society meets afterwards

Social Agencies

Wednesday evening . Young Peoples Guild.
Thursday . Concert or Temperance Meeting.
Saturday . Prayer Meeting.

Mothers Meeting & Clothing club. Tuesday afternoon. About 150 mothers on the books. Average attendance 50 to 60. Have an occasional tea for them.

North Bow Congregational Penny Bank. Meets on Monday nights. Has about 500 members. Prints 500 card & these are always used. About half the members are his own people & half ~~to~~ outsiders. Amounts deposited are small. Last year £200. The people do not make accumulations: draw out for clothes and holidays. Last week they drew £6 & this week will draw £5.15 for Whitsuntide holidays. Mostly draw out at Christmas & begin again in the New Year. Allow 5% on deposits.

Invalid Children's Aid Society. Mrs S. is the local secretary for Bow & has charge of all the cases. The central society sending her any cases they may have in the district. She has to provide a visitor for each. Now 44 cases, all chronic, and a lady

visitor

visitor is appointed for each. Has four ladies helping her in this work. A Secretary is appointed for each parish: a another lady has charge of the work in Bromley.

Mission Society with about 80 members, each of whom pay 1d. per week. They have quarterly social gatherings. These are held at the Hall, when tea, refreshment & a coffee supper are provided. The fourth, held in August, is usually a visit to the "Forest". Mothers' Meeting has a separate outing of its own. Went to Clacton on Sea last year.

Mr S. is the School board member in charge of the Bow & Bromley Schools. He is enthusiastic on education & has all the details at his fingers end. The six schools in Bow have 50 or 60 defective children connected with them. These are to be trained in a special school & Mr S. has offered his Mission hall for this purpose free & the offer is accepted.

Educational Work.

Have splendid evening classes in connection with the School board. Attendance is much better than formerly and the schools are growing. All are within 3 minutes of St Stephens Road. Students go in for shorthand, typewriting and French. Manual training also.

Evening classes

Nursing the Sick etc

Charitable Relief

Christmas Dinner Fund. Gives about 150 dinners to poor families. A good piece of beef, materials for puddings, bread tea & sugar. Mission woman selects cases.

Charity Organization Society

St Stephens

St Pauls – Mr Adamson

Have one of the Queen's Nurses in the district. Mrs Mason of St Stephens is the Superintendent. The work is quite unsectarian. In cases of sickness, should send to the Matron. Very nice nurses. Really take a larger area ~~more~~ than St Stephens parish. No others in district.

They give what they can but do not make appeals. Only once made an appeal, which was sent to the daily papers and appeared in three of them. 5 did not insert it. That brought in a large number of replies and money. Mr S. thinks more than it would have done if he had been a regular beggar. All they give comes from private sources. Give the communion collections to poor. Send about 250 children to Holiday homes (See page 107)

Mrs S. is on the C.O.S. Committee. Mr S. said she made more attendances than the secretary, a laudatory remark that was deprecated by Mrs S. They work in conjunction with the C.O.S. & the Churches as a rule. St Stephens has always worked with them. Mr Adamson is practically dead now. Gives no relief. Wonder where the money goes. Mr & Mrs S. evidently regarded Mr A as a great beggar & themselves as particularly virtuous in this respect by contrast. Cannot work with Mr A.

Other Religious Influences

Poor Law.

Police.

Drink

St Stephen's Church works very well. The Wesleyan Mission are sensational but very vigorous. Mr Boyer & his cripples band are rather unsatisfactory. Salvation Army is doing as well as could be expected of them. Mrs S. is friendly with them. Lends them the Chapel for meetings occasionally. They hold their meeting in the Libra Road — place was a matchbox factory.

The Guardians give more out-relief than they should like. The Old people are well-cared for. Mrs S. attends the Relief Committee regularly. Cases that are likely to be good are remitted to the C.O.S.

The Ladies' Visiting Committee visits the Workhouse and Sick Asylum. Consists of 12 ladies; 4 belonging to Bow, 4 to Bromley + 4 to Poplar

Police serve the neighbourhood well.

Drink is the failing of the neighbourhood, and as a consequence of this the pawn shops flourish. Don't think there is any falling off in the temperance movement. ~~They~~ "We stand in the front" Mrs S. Preach temperance sermons. Temperance work amongst the young is greatly increasing. The East London Women's Christian Temperance Union has opened a Home for Inebriates in Tredegar Square. Grocer's licences have not so much influence upon the drinking as in other districts.

(Continued on page 105)

Rev David Roe — Glo. E. Arkell, May 28/97

Wesleyan Methodist (Bow Circuit)

The Bow Circuit

Bow Road Chapel.

Buildings used.

Services & Meetings held.

Rev. David Roe. Wesleyan Minister.
14 Mornington Road, Bow Road. E.

The Bow Circuit consists of the Chapel at Bow Road, & another in Devon's Road, both of these being in Bromley and the Old Ford Chapel, in Old Ford Road in Bow. Attached to the circuit are two ministers – the Rev J. C. Wright, the Superintendent who is mostly at Bow Road & Mr Roe, who was appointed specially for the Mission work at Old Ford & Bow Common. The other paid workers connected with the circuit are three "Sisters of the People". Sisters Hettie & Nellie, attached to Old Ford Chapel & Sister Jennie to Bow Common Mission. In addition there are a number of lay preachers & helpers. Other ministers also help. Twenty nine names appear on the list of preachers.

Bow Road (Corner of Merchant St.) Chapel seats about 1000, and has a school behind it & several classrooms. It is registered for marriages.

Services held here are:

Sunday 11 am. Service – Attendance 400 to 500.
6.30 pm " " 600.
~~Tue~~ 8 am. Prayer meeting.
Wednesday 8 pm. Gospel service – 30 to 40 attend.
Saturday 8 PM. Prayer meeting

Meetings held at Bow Rd (cont d)

Society Classes
& Membership.

Bow Common Mission
Buildings used

Services & Meetings held

Sister Jen

hard pressed will bring a pair of
time and enjoyment of the wee
the dim life of many of these won
On Saturday evenings Sister
young people, members of Societ
visitation.
It will be seen from this that
the result of careful and patient c
and skilful hand is on all the wor
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with so many Christian workers,
thankful that in many ways we
reaper. The church membershi
mencement, and this in spite of
Sunday nights, have much impro
people has been a continual so
much has been done by this hou
individuals. All that has been a
persistent, plodding effort, ofte
enlivened with the certainty of ul

"Though the
Seem here
Far back thr
Comes, sil

"It only remains to be said
ways, but extended operations m
carrying on the present work i

Open Air Meeting are also held at the corner of Market Street on Sunday evening before & after the Service.
Sunday School. Morning 10 am Afternoon 2.45 pm.
Band of Hope Tuesday evening.
There are also a number of Society Classes held at various times as under.

BOW ROAD.

LEADER.	DAT.	Time	MINISTER	No.
Mr. Hicks	Sunday, May 23	10.0	Wright	26
Mr. Lamb	,, ,, 23	3.0	,,	13
Mrs. Lamb	,, ,, 16	3.30	,,	20
Mr. Creaser	Monday, ,, 24	7.30	,,	8
Mrs. Sawden.....	,, ,, 24	8.15	,,	22
Mrs. Godwin	,, ,, 31	8.0	,,	27
Miss Read	Tuesday, ,, 25	8.30	,,	12
Mr. Beecher	,, June 1	8.30	,,	12
Mr. Maslin	,, ,, 1	8.30	,,	11
Miss Paffey	,, May 25	8.30	,,	8
Rev. J. C. Wright	Wednes., ,, 26	3.0	,,	26
Mr. Short	Thursday, ,, 27	8.0	,,	10
Mr. Godwin	Friday, ,, 28	8.30	,,	11
Junior—Miss Holmes	Wednes., ,, 19	7.30	,,	9
Miss Mountjoy	Friday, ,, 28	7.0	,,	12

Total Membership.
Adult - 206
Juniors - 21
227

At Bow Common (Devons Road). the chapel seats about 450 people. It is provided with vestries and class-rooms and there is a school which is used on Sundays and week-days.
Meetings held here are as under:
Sunday 11 am - Divine service
7 PM " "
Monday. 8 PM Prayer meeting
Thursday 8 PM Gospel service.
Sunday school. Morning 10. and afternoon. 2.45
" Bible class for young women. . Lead by Sister Jennet.

Meetings held at Bow Rd. (cont^d)

Open Air Meeting are also held at the corner of Market Street on Sunday evening before & after the Service.

Sunday School. Morning 10 am Afternoon 2.45 PM.

Band of Hope Tuesday evening.

There are also a number of Society Classes held at various times as under.

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Total Membership.

Adults – 206
Juniors – 21
227

Society Classes & Membership.

Bow Common Mission Buildings used

Services & Meetings held

Sister Jennie

Schools

Mission Hall

BOW COMMON MISSION HALL.

Mr. C. J. O. Sanders.

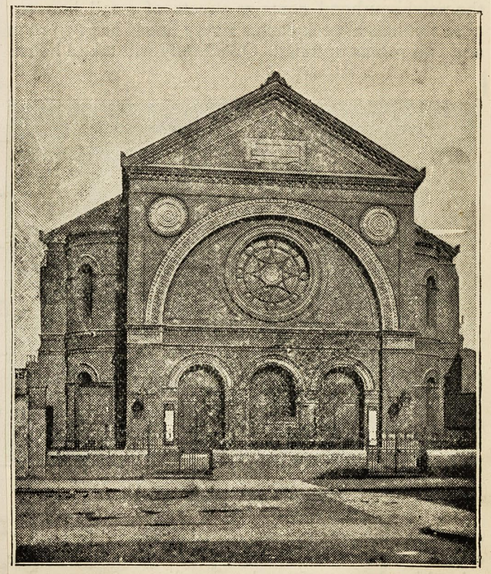
ommon (Devons Road). the chapel seats
kle. It is provided with vestries and class-
d there is a school which is used on
week-days.
here are as under:
– Divine service
" "
Prayer meeting
n Gospel service.
ol. Morning 10. and afternoon. 2.45
le class for young women. Lead by Sister Jennie.

Services (Bow Common) Contd.

Old Ford Chapel

Buildings Used.

Services & Meetings held



OLD FORD WESLEYAN CHAPEL.

Tuesday evening. Bible class for mothers. Conducted by Sr. Jennie

Wednesday " " for lads. " "

Monday afternoon Mothers Meeting " connected with this meeting there are clothing clubs, & others to supply dresses and boots.

Saturday. Missionary Band Meeting Leader. Sister Jennie.

There are 8 Society classes for adults and 2 for the juniors. They meet as under:

Leader	BOW COMMON.			Time		Number
Sister Jennie	Sunday,	June	1	10.0	Roe	6
Mr. Mechlenburg...	,,	,,	1	3.0	,,	4
Sister Jennie	Tuesday,	,,	3	3.0	,,	15
Mr. Andrews.....	,,	,,	1	7.30	,,	8
Mr. Andrews.....	,,	,,	1	8.30	,,	6
Mr. Sanders	Wednes.,	,,	2	8.0	,,	21
Miss White	,,	,,	2	8.45	,,	15
Sister Jennie	Thursday.	,,	3	3.0	,,	11
Junr., Mr. Goodwin	Monday	,,	2	7.0	,,	17
Miss Berry..	,,	,,	2	7.0	,,	13
Miss Stephens...	Thursday	,,	2	7.0	,,	12

Membership.
Adult 103
Juniors 25
128

Old Ford Road Chapel (seat 1000 people) is a fine building with a large organ & two vestries. Behind is a range of new buildings containing 3 large class rooms and a church parlour. Each would hold 50 to 80 people. Schoolroom at side holds about 300 people. There is also a large house adjacent & some open ground available for extension.

Services held are:

Sunday. 11 am. Divine service – About 150 adults & 250 children.
6.30 PM. " " 600 to 700 count – not many men.

Services & Meetings at Old Ford Chapel (cont^d)

Also a Boot Club. see interview with Sister Nellie p183.

Members of Society at Old Ford

Sunday evening services are made bright & attractive, thus one evening this month Miss Mary Davies sang solos.

Sunday School. Morning 10 am Afternoon 2.45. About 600 scholars. & 30 teachers.

Tuesday. Preaching service. Attendance 40 to 50

Friday Prayer meeting.

Band of Hope.

Monday 2.30 Mothers Meeting. Over 200 women belong to this. It is known as the "Womens' Provident & Clothing Ass^n." It is highly organized with a two fold object "To make the women know the love of the Great Master & to help them to help themselves." There are five clubs connected with it – A Blanket Club – last year 66 pairs were distributed; Coal Club, Grocery club; Excursion club. to enable the folk to go away for a days excursion. Christmas club. for obtaining provisions at times. On the money deposited they allow 2^d in the 1/- bonus.

The Society classes are 11 adult & 2 junior & they meet as under:

OLD FORD.

Mr. Stephens	Sunday,	May 23	10.15	Roe	4
Mr. Gaskin	,,	,, 30	3.0	,,	6
Miss Parker	Monday,	,, 24	7.0	,,	10
Rev. D. Roe	,,	,, 24	8.30	,,	40
Sister Hettie.....	,,	,, 31	7.0	,,	35
Mrs. Hunter	Wednes.,	,, 26	3.0	,,	40
Mr. Yatman	,,	,, 26	8.0	,,	4
Miss Husson.....	Thursday,	,, 27	8.0	,,	24
Sister Nellie.....	,,	June 3	8.30	,,	30
Sister Hettie	,,	,, 3	7.30	,,	12
Mr. Bacon ..... } Mr. Herod..... }	,,	May 27	8.30	,,	6
Junior—Miss Parker	Monday,	May 24	6.15	,,	90
Miss Woodmas	Tuesday,	,, 25	7.0	,,	90

Membership April 1897
Adult – 221
Junior 120
331

Social Agencies

Educational Work

Beside their distinctly religious character, the class meetings, which are held every week are of a social ~~ch~~ nature also. In addition to these Entertainments, Lantern services etc. are held at intervals, Mr Roe being a strong believer in cultivating the social ~~side~~ life as well as the religious. Occasionally the lantern is used to illustrate the Sunday evening service. A

The Young Women's Guild conducted by Sister Nellie for girls of 15 to 20 is held on Thursday evenings.

~~Ch~~ Cricket Club for the young men but this Mr R. does not think ~~to~~ effect much good ~~so~~ far as the Church is concerned.

For all these meetings, they have one difficulty: their people do not get back from work until late; frequently too late for meetings.

Have three Schools connected with the Circuit, Tredegar Road; Stafford Road & Devon's Road. The latter is a free school. The infant school at Stafford Road has had the

highest

Educational Work (Cont^d)

See Reports for details

Visitation

See also interviews with Sisters Jennie and Nellie pages 161 seq.

highest possible number of marks for many years. The bill for aiding voluntary schools will be a great help to them. They will obtain a large grant. Does not think the schools help the churches much. Have all classes of children come & occasionally parents ask whether they must be Wesleyans. The people that send their children are those who think themselves a little respectable and prefer to pay a small fee rather than send the children to the Board Schools.

The visitation is very thorough. The Sisters visit from Grove Road to Hackney Wick. Go over the streets and get all the particulars they can. If people go to a place of worship, they do not try to get them to the chapel but seek to win the non-church goers. Visit the parents of the ~~people~~ children attending the schools. As a rule they are led from one family to another. Persons who have been helped, sending them or asking them to visit others. These are the most profitable visits. Every Tuesday morning the

Visitation (contd)

Nursing etc.

the Sisters meet at Mrs Roe's and give a Report of their work. Mrs Roe visits any special cases.

The amount of work these sisters do is amazing. Some particulars ~~of it~~ are given in the two Reports entitled "An Inner Mission" – which see (marked 12/a 12/B.) The first giving a record for the 18 months ending 1895 and the second continuing the story for 1896. In 1896 the three sisters made 5000 visits from house to house. Sister Hettie's record at Old Ford for that time being stated thus: Visits to sick & dying 1332; house-to house visitation 1399; beside which she attended or conducted 614 meetings. In 1895 Sister Nellie paid 1421 visits and Sister Jennie at Bow Common 1729.

The Sisters do not ~~nurse~~ nurse the people as a rule, except Sister Jennie at Devons Road. Generally arrange for the Jubilee nurses or in other ways as seems best. Would like to have a nurse at Old Ford but cannot afford it. Sisters at Old Ford would send cases to Mrs Adamson's nurses. They do their duty very well.

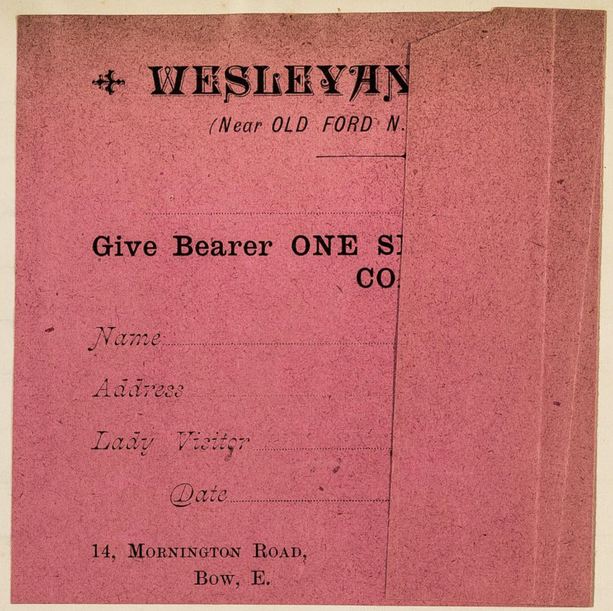
Over

Charitable Relief

No cooperation in charitable work

Others relieving in District

Jubilee Dinners


✠ WESLEYAN
(Near OLD FORD N.
Give Bearer ONE S
CO
Name
Address
Lady Visitor
Date
14, Mornington Road,
Bow, E.

Give as much as they can although it is not much. Grocery, bread & coal tickets. Mainly given through the Sisters. Would amount to about £120 for the three sisters. Some friends also give. Also give some clothing & have sales of second hand clothing. (See page 101)

As a rule they work independently. There is no co-operation in charitable work. Harley Street Chapel used to give a good deal. Rev J. Atkinson of Latimer Chapel gives away a good deal. Rev Sweetman give hospital letters, tickets. Mrs Schnadhorst does a good deal in the district. Mr McCullum is Mrs Schnadhorst's man & he gives a good deal. Farman Hall. (Mr A Farman) also gives and there are a number of other charitable people

Mr Roe was very indignant about the Jubilee dinners and asserted that the clergy were using them for their own purposes. He is on the Committee & at the meeting held before the interview it was agreed that no canvassing should be done. A day or two after he met Mr Sweetman, who, lifting up his hands, declared he had had a 1000 people applying at his Mission Hall.

Charitable Relief

No cooperation in charitable work

Others relieving in District

Jubilee Dinners

WESLEYAN CHURCH,

(Near OLD FORD N.L. Railway Station.)

.....Coal Merchant.

Give Bearer ONE SHILLING'S worth of COAL.

Name .....

Address .....

Lady Visitor .....

Date .....

DAVID ROE,
Wesleyan Minister.

14, Mornington Road,
Bow, E.

Give as much as they can although it is not much. Grocery, bread & coal tickets. Mainly given through the Sisters. Would amount to about £120 for the three sisters. Some friends also give. Also give some clothing & have sales of second hand clothing. (See page 101)

As a rule they work independently. There is no co-operation in charitable work. Harley Street Chapel used to give a good deal. Rev J. Atkinson of Latimer Chapel gives away a good deal. Rev Sweetman give hospital letters, tickets. Mrs Schnadhorst does a good deal in the district. Mr Mc Cullum is Mrs Schnadhorst's man & he gives a good deal. Farman Hall. (Mr A Farman) also gives and there are a number of other charitable people

Mr Roe was very indignant about the Jubilee dinners and asserted that the clergy were using them for their own purposes. He is on the Committee & at the meeting held before the interview it was agreed that no canvassing should be done. A day or two after he met Mr Sweetman, who, lifting up his hands, declared he had had a 1000 people applying at his Mission Hall.

Charity Organization Society

Other Religious Influences

Poor Law

Police

Drink.

Mr Roe discovered that his ladies had been visiting the houses and asking the people. He knew it was so when he met Mr S. & confirmed it afterward.

Has one person in their church, who has received benefits. Was on the Committee for two years.

St Marks is the most aggressive church. St Stephens & St Pauls are not doing much. Mr Adamson is an out & out gospell preacher. Roman Catholics gives a great deal of relief but does not get many to his church.

Poor law is generously administered. About 1000 in the Bow district receiving help. Is in favour of it being so administered.

Police are very good. They will say to the sisters "you should not go down that street."

"The great curse of the neighbourhood". Applies to Old Ford & Devons Road. Mentioned specially in Old Ford the Lady Franklin (opposite Parnell Road), Old Ford Road, Lord Cornwallis

Drunk (contd)

Clubs.

Prostitution

Marriage

Cornwallis and a house at the corner of Parnell Road & Roman Road. Another house (quiet looking) in Old Ford Road just by the railway station, which does a big trade. In this connection, he regards the club system as very serious. There is a house in the Parnell Road, which has all its windows broken. It was first a creche in connection with Evan Hurndall's Church (Harley chapel) & then a Progressive Club. On Sunday morning it used to be filled with men drinking. Glad it is closed now. There was also one in the Old Ford Rd.

There are several references to the drink traffic in the two Reports (12 a p.10, 12 b p.22). One house in Devons Road is referred to as "the Cow house". Mr R. says it is the house facing the Lighthouse ( ).

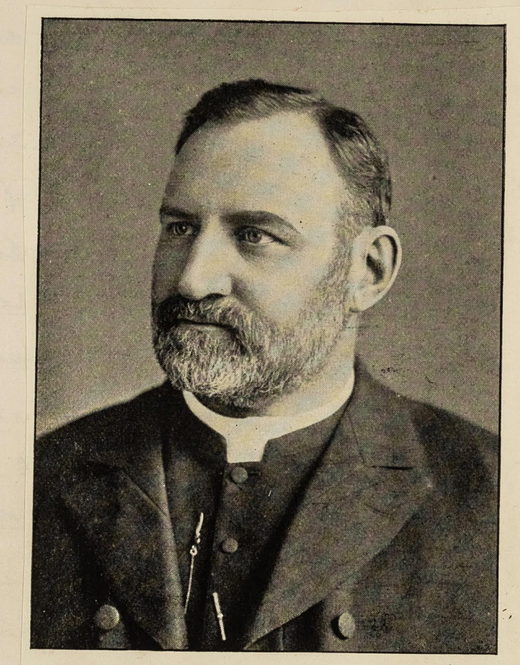
Not much in the Old Ford district. There are a number of kept women. Live alone in a fairly comfortable condition and have gentlemen visit them occasionally.

Early marriage a great difficulty. The girls go into the factories. Get married at 17 or 18 & then their misery begins. Get married at the Churches or Registry Offices.

Thrift

Health is

Old Ford a refuge for failures



Yours very Sincerely
David Roe

Many of the people are thrifty and if they can, will save.

Health is good in Old Ford as a rule. The sanitary arrangements fair. Children are young

Before he came to Old Ford, Mr Roe had spent 9 years in the East End. He lived in Harley Street & built the Lycett Chapel Mile End Road. He was 3 years at Lycett Chapel; then 3 years at St Georgis East & 3 years at Poplar. (1879 - 87) In 1887 went to Kilburn, thence to Newcastle on Tyne (1891) & Hastings 1894 & then here. The change during his absence was very great. The respectable people all gone, leaving the poor.

Old Ford is a place where the country failures come and hide themselves. A number of ~~people~~ the aristocracy living there who have come down. He know two sets. The district is becoming more crowded every day. Used not to be more than two families in a house. Now some let out in rooms. The curse of indifference upon all. Looks upon the

working man

Clothing Sales

Prospects of Future. - Bright

working man as an essentially selfish man.

At their sales of second hand clothing, the prices are ridiculously low and then they have taken £4.. Very respectable people come to buy.

Mr Roe has very high hopes of the work which is growing steadily at Old Ford & Bow Common. The great difficulty is the steady migration from the district. The result of this in the case of the Bow Road chapel is that the numbers are decreasing slowly & Mr R anticipates that they will have to adopt mission lines there.. As an example of this the figures for Old Ford may be quoted: Two & half years ago the members of society numbered 123. In that time 427 persons were received on trial. The number at the end of the 2½ years was 247, showing a loss of 307. Of these 69 were persons who, as religion had helped their progress temporally & given them higher ideals, have removed to better neighbourhoods

Bow Common.

Drift Children

NAMES AND RESIDENCES.

Rev. J. C. Wright, 27, Tredegar Square, Bow, E.
Rev. D. Roe, 14, Mornington Road, Bow, E.
Rev. T. B. Nicholson, LL.D., 273, Burdett Rd., E
Rev. G. W. Olver, B.A., Mission House.
Rev. T. B. Angold, 63, Capel Road, Forest Gate.
Rev. N. Curnock, Southend.
Rev. T. Cook.
Rev. W. W. Treleaven, Greenwich.
Rev. A. Martyn, Chelsea.
Rev. W. H. Parkin, East Finchley.
Rev. A. C. Strutt, Barking.
Rev. M. G. Pearse, West End Mission.
Rev. J. Hector.
Moses Webley, Rochdale.
J. Beecher, 11, Vernon Road, Tredegar Road.
J. Clews, 61, Tredegar Road.
J. Hicks, 239, Mile End Road.
J. H. Godwin, 3, Mornington Road.
H. Beecher, 11, Vernon Road, Tredegar Road.
G. Sorrell, 14, Violet Road.
J. H. Burnham, 50, Lyall Road.
A. W. Andrews, 20, Tomlin's Grove.
C. J. Sanders, 60, St. George's Road, Leyton.
T. Hicks, 188, Burdett Road.
H. Holmes, 21, Guerin Street.
W. H. Back, 24, Mornington Road.
W. J. Quick, 6, Station Road, Anerley.
H. Godwin, 3, Mornington Road.
G. B. Redfern, 12, Cadogan Terrace, Victoria Park

NOTICES.

SPECIAL CHILDREN'S SERVICES at Old Ford and at Bow Common on Sunday evenings at 6.30.

A BAZAAR will be held at Bow Common, on Monday, Tuesday, and Wednesday in Easter Week.

and away from conditions that tend to drag them down. Others have died and some been "lost from a different cause". The migration takes from them the ones, who under other conditions would form the backbone of the ~~work~~ work.

At Bow Common (Devon's Road) there is also a steady growth. Mr C. J. Q. Sanders, the hon. supt. there reports that the church membership is increasing and that the congregations "especially Sunday nights" have much improved.

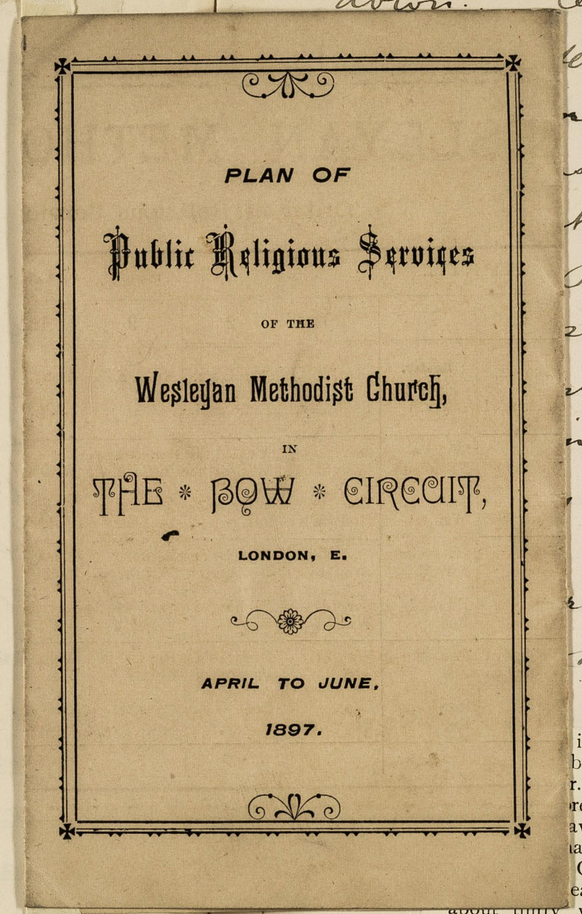
Mr Boyer used to carry on this Mission at Old Ford & Bow Common as shown in Report below:

> One most interesting aspect of the Mission deserves to be referred to more fully than is possible here—the work among the rougher and lower class of East End children. Mr. Boyer, of the Drift Children's Mission, carries on much of his work on the Mission premises at Bow Common and Old Ford, and the Methodist workers at both places have taken up the work with hearty sympathy. It is wonderful to see the control they have over the wild spirits of these East End children, and a great deal of most effective Christian doctrine is taught, while the boys and girls do not feel they are being "preached at." A Choir of Cripple children has been formed, numbering about thirty, who sing very sweetly and correctly. Mr. Sanders reports that the number of drift children who regularly attend is about 200 at Bow Common; at Old Ford it is over 300.

He has now left the district & gone to America. The Ragged School Union has taken up the work. Mr B. seems to have got into somewhat bad odour by his methods. He used the Cripple Choir to collect money for the Mission and this was opposed as detrimental to the children.

Bow Common. Steady growth.

Drift Children's Mission



PLAN OF

Public Religious Services

OF THE

Wesleyan Methodist Church,

IN

THE * BOW * CIRCUIT,

LONDON, E.

APRIL TO JUNE,

1897.

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THE WESLEYAN METHODIST CHURCH, BOW

The Order of Religious Services from April to June, 1897.

Places and Hours of Worship.	TIMES.	APRIL. 4	11	18	25	MAY. 2	9	16	23	30	JUNE. 6	13	20	27
MORNING LESSONS. ...		Exo. iii. Luke vii.	Exo. ix. Matt. xxvi.	Easter. Exo. xii. Rev. i.	Isa. lxii. 1 Cor. xv.	Num. xx. Luke xxii.	Num. xxii. John i.	Deut. iv. John v.	Deut. vi. John viii.	Deut. xxx. John xi.	Whit Sunday Duet. xvi. Rom. viii.	Isa. vi. Rev. i.	Josh. iii. Acts iv.	Judges Acts vi
BOW ROAD Sunday	11.0	Olver CA	Roe	Wright	Roe	Angold FM	Curnock SSA	Roe	Wright	Treleaven	Wright	Nicholson	Wright H	Strutt
,, ,,	6.30	Olver CA	Wright S	Nicholson	Wright	Wright SFM	Curnock SSA	Wright	Roe	Treleaven	Roe S	Wright	Roe H	Wright
MONDAY														
WEDNESDAY	8.0	Banham CA	Wright GF	Wright	Roe	Wright	Wright SSA	Wright LM	Roe	Wright	Roe	Wright	Roe LM	Wright
SATURDAY .. .. .. P.M.	8.0	Wright MP	Lamb SS	Wright	Godwin MP	Wright SS	Beecher	Wright	Short	Wright MP	Creaser	Wright SS	H. Godwin	Wright
BOW COMMON Sunday	11.0	Andrews	Wright	H. Godwin	Godwin	Wright FM	Redfern	Quick	H. Beecher	Holmes	Sorrell	Martyn SSA	Sanders H	Quick
,, .. ,,	7.0	Redfern	Roe S	Sorrell	Sanders	Beecher FM	Wright S	Back	Sanders	Clews	H. Godwin	Martyn SSA	Wright H	Andrews
MONDAY .. .. .. P.M.	8.0	Andrews MP	Rogers	Edwards SS	Sorrell	Elphic MP	Sanders	Sorrell SS	Andrews	Emms	Edwards MP	Wright SSA	Sanders SS	Andrew
THURSDAY	8.0	Roe	Wright	Roe	Wright	Roe	Sorrell	Roe	Sanders	Andrews	Wright	Roe	Wright LM	Roe
OLD FORD ROAD, Sunday	11.0	Roe	Webley CA	Roe	Wright	Parkin FM	Roe	Wright	Roe	Roe	Roe	Redfern H	Hector	Wright
,,	6.30	Roe S	Webley CA	Roe	Roe	Parkin FM	Roe S	Roe	Wright	Roe SM	Wright S	Godwin H	Hector	Strutt
MONDAY														
TUESDAY	8.0	Roe	Roe	Roe	Roe	Roe	Cook	Roe LM	Roe	Roe	Roe	Roe	Hector	Roe
FRIDAY .. .. .. P.M.	8.0	Roe MP	Roe GF	Roe SS	Roe MP	Roe	Roe	Pearse	Roe	Roe MP	Roe	Roe SS	Roe LM	Roe
DAY SCHOOLS	9.30			Tredegar Road R				Stafford Road R				Devons Road W		

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Revd & Mrs Schnadhorst
(continued from page 77)

Drink & Temperance Work (contd)

Thrift

~~(10)~~ (2)

Revd & Mrs Schnadhorst, North Bow
(continued from page 77)

There is much drinking amongst women. One house in the Roman Road (The John Bull), into which men cannot get, nor will they go, in the morning. (Tuesday especially). Women go. Mrs S. has seen quite respectable poor women come out wiping their mouths; women she would not have expected to see.

Much more thrift than there used to be. Enormous sums are saved in the Post Office Bank. See also Penny Bank (p 71). On the other hand a good many many when things are good without any adequate preparation and then when the troubles of life come their poverty increases. About 20 or more years ago the East End Relief fund was instituted. They had 100 of women 3 times a week. Since that time have never had the people providing for the winter during the summer. They think "Somebody will take care of us during the winter".

over

Marriage.

General Remarks

A large number of couples are living unmarried. Curate told Mr S. that they won't marry. The women wont marry because if they are not married they can leave the men if they do not beat them properly. Mr & Mrs S. think it is so.

Many of the girls marry before reaching 20 years of age, especially if they are earning money.

Mr & Mrs S. take a great interest in social & local work that is not particularly identified with the church work, and appear to take a very active part in ~~the~~ such work. Both are connected with the Children's Country Holiday Fund. They send about 250 children away for 2 or 3 weeks holiday. Of these about 150 come from the Roman Road Board School & 100 from other sources. The Committee of this work for Bow & Bromley meets at the Bromley Vestry Hall, every school having one visitor. Children are boarded out in villages & have some respectable person in district to take charge of them & pay villagers.

Mr S. said that he never issued bills or had special services. He ~~appears~~ avoids all that might savour of sensationalism. On the other hand he appeared to hold very decided view as to some of his clerical brethren. Rev. A. G. Brown & Evans Herrndell He termed "the lost degree" "sheep stealers to

Harley St. Congregational Church

Mr Samuel Dean

Geo E. Atkill
June 2/97

12/13. 109 (2)

Mr Samuel Dean, Post Office, 320 Roman Rd E.
Senior Deacon of Harley Street Congregational Church.

The Congregational Church at Harley Street was formed in 1836 and had 4 ministers before the Rev W. Evans Hurndall M.A succeeded to the pastorate in 1876. He occupied the pulpit for 16 years resigning in 1892. He was a very energetic man, enthusiastic about mission work amongst the people & he organised a very extensive work in the poorer parts of North Bow, using the Church at Harley Street as headquarters from whence workers and money might be obtained for this purpose, indeed he (Mr Dean intimated) placed the mission work before the ordinary pastoral duties connected with Harley St.

To him succeeded the Rev G. Buchanan Ripley appointed in 1893, who early this year seceded from the Congregational body and joined the Church of England. This was a rather unexpected blow to the Church, which has not yet filled the vacancy. The management of the Church

and

Buildings Used

Also has a Mission Room in a Railway Arch in Arnold Road, Bromley seats 150. people

and the Mission work has thus fallen much more completely into the hand of Mr Dean than would otherwise have been the case. He is Supt of Sunday School, Treasurer of the Mission work & edites the magazine - Shield & Star)

Mr Dean is an old man with a long grey beard and a kindly face. He is still very active in body, ~~with~~ and his mental faculties are very keen and alert. He has a large chemist' business, occupying two houses in the Roman Road, where the postal business is also carried. The business combined with the postal work make it difficult to obtain any long period for an interview. When I first met him he gave me the (Year Book of the Church for 1896 ($\frac{12}{c}$)) and a Report of the Mission Work for 1896 ($\frac{12}{a}$).

From these and an interview the following particulars are culled.

The Chapel in Hartley Street, seating 900 people; has also a School hall (seating 500 adults) and 11 classrooms. The Bow & Bromley Institute is also hired for meetings on Sundays. ~~and~~ There is a ~~Che~~ house in the Tredegar Road (No 173) occupied as a "Cheap Food Kitchen" and another house in Usher Road "No 71") used as a ~~Cr~~ Crèche.

Services Held

Sunday. Service 11 am. Attendance 400 to 500.
" 7 PM. " 600 to 700.

Sunday School. morning ~~and~~ afternoon. 803 scholars on the books and 48 teachers.
Attendance Mon^g Afternoon

Bible Reading Association in connection with school has 150 members.

Mens Own 3.30 PM at Bow & Bromley Institute.

Commenced in 1890. Membership of just upon 700. A real membership, 400 names are removed every year from removals & other causes. Has a Band. Is managed by the men themselves, who now pay all the expenses. Formerly dependant on the Mission Relief Fund & part of its work.

People's Service 8.30 to 9.30. Bow & Bromley Institute

Has a good choir. Service made bright and hearty. Attendance 300 to 400. Especially try to get those who do not attend a place of worship.

Monday. Band of Hope 7. PM. 138 members. Average attendance in winter months 95. Less during summer.

Phœnix Lodge. Junior & Senior branches. Has about 200 members.

over

Social Meetings, Agencies etc.

Monday cont^d

Young Men's Gymnasium. 8:30 PM to 10 PM 36 on Book. Average attendance 18. Also on Saturday afternoons 3:30 to 5:30.

Mothers Meeting 2.15 PM Has 170 members. Is now self supporting. Members subscriptions amounted to £33.9 in 1895 out of total income of £44.

Tuesday. 8.15 PM. Christian Endeavour Society. Formed in Nov 1895. Now numbers 45 members.

Wednesday. 8 PM. Public Worship 40 to 50 Attendance.

Saturday 8 PM Prayer meeting. About 40 "

Friday. Girls' Gymnasium 8 PM. Has a membership of 22. Meets in the School Hall.

Young Men's Gymnasium – see above.

Cricket club. established 4 years. [illegible] two playing eleven.

Rambling Society. Excursions attended saturd aft. throughout the summer.

In connection with the Mission work there are a number of societies, mostly centering around the Mothers' Meeting.

The Dorcas Society. 22 subscribers. Make garments for distribution amongst the "needy poor" during the winter.

The Maternity Society helps poor women at times

HARLEY STREET

CONGREGATIONAL CHURCH,

BOW.

BLANKET, COAL

AND

BOOT CLUB.

Will RE-COMMENCE

ON MONDAY, MAY 3rd,

"Pay what you like"
"Have what you like"

MONDAY EVENING
7 till 9.

Join at once.

SAMUEL DEAN, Treasurer.

M. DALTON, Printer, 520, Old Ford Road, Bow.

Visitation

Nursing the sick

Charitable Relief

of childbirth by loans of clothing and gifts.

Home Missionary Working Society makes clothing for children in poor homes.

Blanket Coal & Boot Club. Monday 7 to 9.

Receipts £21.14. Mostly expended in Blankets & Coals.

Loan Blanket Club. Lends blankets to the poor at the beginning of the winter to be returned in the spring.

Friendly Benefit Society. This society has 237 members and its receipts from Contributions alone was £304 in 1895. Paid a dividend of 16/- at Christmas thus £159 balance on its Contingent Fund.

Not much except by the Missionaries. These however visit systematically in the district.

The lady missionary is a nurse and goes wherever she is wanted.

The Mission and Relief fund gives away a considerable amount of relief in kind. The income of this

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BOW.

BLANKET, COAL

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MISSION AND RELIEF FUND.

Cash Account for Year ending December 31st, 1896.

RECEIPTS.	£	s.	d.
To Balance in Treasurer's hands, Jan. 1st, 1896	109	5	1
„ Donations	503	16	0
„ Receipts Cheap Food Kitchen account	126	9	1¾
„ .. Crèche Mothers' Pence ...	40	18	10
„ Weekly Collection for Crèche per Mrs. Nelson	56	0	0
„ Part Collection Harley St. for London City Mission	2	10	0
„ Proceeds of Sale of Remaining Consols...	4	14	5
„ Part Collection Harley St. for Christmas Dinners	5	0	0
„ Men's Own Collecting Cards for Christmas Dinners	25	8	2
„ Christmas Dinner Collecting Cards	23	8	5
„ Loans returned	0	5	0
„ Offerings at People's Services ...	16	1	10
	£913	16	10¾
To Balance in Treasurer's hands Dec. 21st, 1896....	127	11	4½

PAYMENTS.	£	s.	d.
By Grocery, Meat, Bread, Coals, &c. ...	120	8	10
„ Gifts in Money, Special Cases and Loans	27	18	6
„ Country Holidays and Convalescent Homes	10	1	9
„ Cheap Food Kitchen Expenses ...	210	16	7
„ Crèche Expenses	147	3	1¼
„ People's Service Bow & Bromley Institute	75	9	0
„ Missionaries Salaries	146	7	6
„ Postage and Sundries	17	17	4
„ Printing, Stationery, &c.	22	15	11
„ Audit Fee	7	7	0
„ Balance in Treasurer's hands Dec. 31st, 1896	127	11	4½
	£913	16	10¾

This fund during 1896 amounted to £809 - see Report 12/d
This however includes the amount received at the Crèche & the Cheap Food Kitchen, whilst from this fund, the expenses of these Institutions are paid & also the Missionaries salaries. Details are given at side.

The missionaries visit daily. Report says "No indiscriminate relief is given, and none goes to the loafer or lounger" and "the greatest care is taken not to overlap or clash with any other Church or organization". The relief ~~taken~~ is of three kinds:

Distribution of Food
" of Clothing
Provision for Country Holidays & Convalescent Homes and the Crèche.

In 1896, the amount paid for Grocery, Meat, Bread Coals etc as given by tickets was £120. Food is also sold very cheaply at the Cheap Food Kitchen (See p. 131.

Christmas Dinners are also given in 1896, 450 were given to the poor. They consist of a joint of beef, suet, Bread, flour and groceries including tea & sugar and the ingredients for a Xmas pudding. They are distributed on Christmas Eve at Harley Street Chapel, when a short service is held.

Persons Employed.

Other Religious Influences

For Country Holidays & Convalescent Homes — over £10 was spent

The Crêche 71 Ashley Road is an ordinary 6 roomed house which has been fitted up for this purpose. The children are taken from one month old & upwards & the mothers pay 3d a day which includes food. During 1896, 3321 children were received or a daily average of about 11. Crêches is closed on Sundays & Bank holidays. Pence received from mothers amounted to £40.18.10 during the year so that a few much have been taken free or at a reduced rate.

The pastorate is at present vacant. Three missionaries are employed. One man's district is between Morville Street & Bridell Road; the second, a London City Missionary, works between Lefevre Road and Cardigan Road, the another has no particular district but is sent wherever he is wanted.

Mr Roe (Wesleyan) is very active. Don't know what St Stephen's church is doing. There is no co-operation between the Churches. As regards the

Local Govt

Police

Drink

the distribution of Christmas dinners there was, and each had a district.

Mr Dean was on the Board of Guardians for 11 years; chairman for 3 years. He thinks the labour men have ~~gone a little too~~ gone a little too far – ran willd over out-relief but are drawing in a little now. The prospect is not bright – population increasing and rateable value diminishing. If it were the other way would not matter so much –

Do their duty fairly well. Is however quite sure they are bribed by the publicans. Has seen the men whistling by the publichouse and a pot of beer come out. Thinks it was a mistake to have placed the control of the publichouses in the hands of the police. A few inspectors, who could not be bribed would do it much better.

Has complained about one or two houses. On the whole they cause no special inconvenience.

Over

The district is inhabited by a fairly respectable poor working class. The change since 1866 (31 years) have been enormous – people poorer now. Lot of railway men. Several of the old ones living in their own houses. Rents of the small houses are fair – 10/- to 10/6 a week six rooms. The Creche, an exceptionally good house is rented at 14/- a week. It is fitted for 2 families.

The Church at Hanley Sheet seems still to be the centre of a vigorous work, altho' not so flourishing as in Rev. Evan Hurndall's days. During the year £ 1896, it raised £1456 for various purposes. It also issues a monthly magazine "Shield & Spear" formerly edited by the Pastor. (Copies

Revd W. Lee. B.A.

Primitive Methodist.

Powis Road Chapel

Buildings used

Services held

Opinion

Revd W. Lee. B.A Primitive Methodist

Superintendent of Poplar Circuit.

For particulars of Poplar chapels see Book 3. pages 36-43.

General details respecting the work connected with the circuit are given in the ~~other~~ interview in Book 3 p. 36 - Poplar. Here only particulars of the 2 ~~chaps~~ chapels in Bromley are given. Christ St Chapel is really in Bromley but is described in Poplar as the centre of the work there.

Powis Road Chapel holds about 400 persons A schoolroom at the side and vestries behind. Was formerly a Baptist chapel.

Sunday 11 am. Service about 20. attend
6. 30 " " 40 "

Sunday school. Morning & afternoon, fairly flourishing
Average attendance about 80.

Wednesday. 8 pm. Preaching service.
Class meeting.

Band of hope. Small. Only meets during the winter months.

Mr Lee regards Powis Road as the most difficult part

Benledi Street Mission

Building Used

Services

Apincon

part of the circuits work and he cannot speak hopefully about it. The services are largely conducted by the christian workers and the Band (Praying) works rather spasmodically. The Wednesday evening class-meeting is the best week night meeting. The membership is only 34, yet they get as many as 30 present.

At Benledi Street, only have one Mission Room, holding about 150 people.

Sunday 11 am Service - Attendance about 20
6·30 " " 75
5·30 Prayer meeting "
Sunday school. Morning & afternoon About 100 attend.
Thursday - Class meeting
" 7·30 Preaching Service.
8·30. Christian Endeavour Society. Newly formed. 20 members.
Friday - Band of Hope.

Benledi Street is but a small mission but it is very promising & the people work hard. The membership of the class here is 26.

Cheap Food Kitchen.
in connection with
Hardley Street Chapel

~~CPS~~ (2)

Cheap Food Kitchen 163 Tredegar Road. Bow.

In connection with Harley St. Congregational Chapel.

This is a branch of Harley Street Mission work. ~~It occup~~ A house with small shop has been taken & the ground floor is devoted to the work, the caretaker-cook living upstairs. The front shop & passage is fitted up with rough narrow benches. every corner being utilised while at the back & in the yard are the cooking apparatus.

The Kitchen is open from 11.30 to 1.30 and from 7 to 8.30 pm.

It supplies meats puddings at 1d each. potatoes 1d & ½; currant pudding 1d & 2d and "first rate" soup at 1d per quart. Also jam roly-poly puddings at 1d a slice.

Does not make it pay now. In 1896, the receipts were £126.9.1¾ & the expenditure £210.16.7. The man in charge of said that if they sold a large quantity it would pay. When they sold 1600 quarts of soup and 400 puddings (a week?) it paid. Have not done that for 3 winters.

Customers

They used to sell a ~~f~~ large quantities by means of street sellers; men who went round the streets with churns ~~filled~~ with soup & also meat puddings. These men were supplied with the soup at 3/4d a quart. and sold it at 1¼d, thus making 1/2d a quart. Puddings sold at 2nd each. When busy some of these men (6 were employed) earned £2 10s to £3 a week. Would sell 60 barrs gallons of soup and 60 puddings. Sold it to the people in their homes and also to schools. In the latter cases the teachers paid. This trade was spoiled by one Brown, a milkman who commenced the same thing with a view to profit. He sold bad stuff & the people, who bought it (in the evenings) thought the men came from this Kitchen & used to abuse them for it. Thus the sale dropped and the men do not make much now.

The customers coming to the Kitchen are all factory workers. Get a number of Bryant & May's lads. Used to have some of the girls but the boys being able to run fastest filled the

the place before the girls got there. The latter then had to stand or wait & this they did not like & gradually dropped off. A place has been opened in Fairfield Road for the girls – (Clifton House See Book 10. p 63) and now they do not come. The Kitchen does not affect the ordinary commercial ventures. Has asked Mr Atkins of the Coffee Tavern) if he had lost anything by it. His reply was "Not one penny. Never know when it is open or closed".

As a rule the Kitchen is closed during the summer months. They stop making soup about Easter.

Mr G.S. Phillips

Deacon. Bow Baptist Church.

G H Atkins
June 25/97

Congregation -

Persons Employed

Buildings used

Services held

137

CS (2)

Mr Geo. S. Phillips. Deacon of Bow Baptist Church and Postmaster. Bromley by Bow. 120 St Leonards Street. E.

People forming congregation - mechanics and shopkeepers.

Pastor, only one paid. Six deacons, six elders, and six lady visitors.

Chapel seats 1000 persons, with school below holding 400 to 500. Several class rooms and infant school room aside all part of one block of building. Hire St Marys schools, corner of Old Ford Road.

Sunday ~~mo~~ 11 am. Service. 300 - "not more"
6·30 PM " 600 about.
Sunday school. 9·30 AM. Attendance 140.
2·30 P.M. " About 400.
547 on the books. 36 Teachers
Bibleclasses for young men & young women. Attendance included above.

Open Air Service 8·30 PM. by Bow Church. Rector (Rev M. Hare) has stopped the Church bells for this service.

Services held (cont^d)

Visitation.

Monday - 3 PM Mothers meeting. 40 to 50 attend. Have more on the books.

Clothing club. Collected £20 during past year.

6 PM. Junior Christian Endeavour. About 30 members. Have a fairly good attendance.

7.30 PM Prayer meeting. Attendance 18 on this Monday evening. 40 to 50 in the winter.

Tuesday 6 PM Dorcas Meeting. Work for the poor. Not a large number attend.

8 PM Christian Endeavour Mtg. 50 members.

Wednesday 7.30 Preaching service. About 30.

Thursday Band of Hope. About 50 member. Is suspended during the summer months.

Saturday 8 - Prayer Meeting. Small.

Also hold ~~a~~ Drift Children's Services on Sunday afternoon in the Chapel (attendance about 90) and Sunday evening in St Mary's Hall (about 90).

The five lady visitors visit the church and congregation. Go wherever wanted. Pastors also visits. Paid 150 visits during first six months of his pastorate. Do not visit from house to house. Not sufficient people to do it

Nursing the Sick

Charitable Relief

Other Religious Influences

Co-operation

Drink

Prostitution

Have not arrangements for nursing the sick. Would not send for the Church nurses. Help where they can.

Communion collections, amounting to about £20 a year, are given to the poor. Also give various treats – tea to the drift children etc. No christmas dinners. Do not wish to pauperize the people.

Roman Catholics (Dr Thacker) are fairly active; have a good number attending. Baptists at Berger Hall very active. Have plenty of money behind them. East London Tabernacle (Rev A.G. Brown) influence reaches here.

No co-operation between the churches.

Drink a great evil.

People come to our gates e.g. Chapel gates. There are some houses in the immediate neighbourhood that require to be looked after. Women stand outside the Catholic Church and walk along the road here, as well as beyond Bow Road Station.

Number on Church Roll

Migration of People

Jews.

Sunday Trading

Character of Mr P.

Have 245 Members on the Church Roll. Very little variation. Add 30 or 40 each year but lose as many by removals etc.

Young people as they marry move away. They can get suitable houses across the border. No houses to be had here and ~~on~~ Bromley is rough. Families also go away as rents are cheaper.

Jews are flooding the district. This makes a difficulty for the business men as the Jews always deal with their own people.

Mr P. spoke very strongly about the Sunday trading, which appears to be growing. He counted 31 shops open at 12.30 on Sunday morning between Bow Bridge and the Police Station, and on another occasion 33 in Devons Road between Bruces Road & Bow Road. In these figures the public houses which open at 1 PM are included.

Mr Phillips is a quiet well spoken man, neatly and gentlemanly dressed. Much above the ordinary type of tradesman. Speaks slowly but is evidently thoroughly familiar with the church work. He ~~deliberation he~~ probably holds office in the Sunday school

of which he had the particulars at his finger ends.
His calm and genial face would undoubtedly
make him a favorite with children.

Rev.d J. H. Bowker. GA July 1/47

United Methodist Free Church Bruce Road.

Persons Employed

Buildings Used

Services held

GA (2)

Rev.d J. H. Bowker. 34 Addington Road Bow.

United Methodist Free Church, 2nd London Circuit.

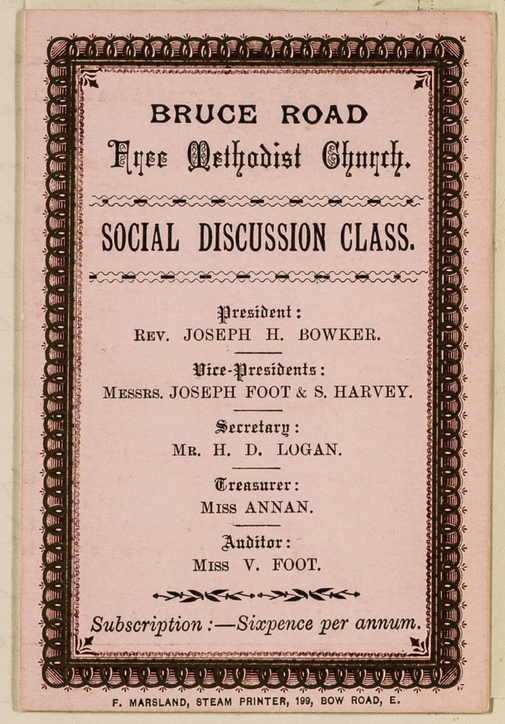
Mr Bowker has been 3 years connected with the Church at Bruce Road, which is the 2nd church in the Circuit. the principal church being that at Bath St, Poplar. Mr B. is a young man. Before he came to Bromley he was stationed at Leeds ~~& the~~ & previously at Lincoln. A quiet and not particularly strong man, he did not seem to me to be likely to be successful in such a district as Bruce Road.

Mr B. is the only paid worker. Possibly about 50 others assist in the church work of whom 25 would be Sunday School teachers.

Church holding 650 to 700 persons. A school underneath (about 400) and several class rooms.

Sunday 11 am Services – About 120 of whom some are children.
6.30 " 130 to 140. Very few children.
~~Tuesday~~. Sunday School. 9.30 am. Very small about 50.
2.30 pm. Attendance 250. & about 25 teachers

Social Agencies & Methods.



BRUCE ROAD
Free Methodist Church.

SOCIAL DISCUSSION CLASS.

President:
REV. JOSEPH H. BOWKER.

Vice-Presidents:
MESSRS. JOSEPH FOOT & S. HARVEY.

Secretary:
MR. H. D. LOGAN.

Treasurer:
MISS ANNAN.

Auditor:
MISS V. FOOT.

Subscription:—Sixpence per annum.

F. MARSLAND, STEAM PRINTER, 199, BOW ROAD, E.

Membership of Church

Tuesday 8 PM. Preaching Service About 30 attend.
Thursday. 8.15. Christian Endeavour Society. 25 members
Monday 6.45. Band of Hope. Between 200 & 300 on Books. Attendance about 180.
Wednesday 8.15 PM Social Discussion Class. Held during Winter (November to March). Mainly the young people 16 to 30. Attendance average 30. See printed programme.
Friday – Choir practice.
Saturday 7.30 Slate Club. 420 members – See page
There is also the Bruce Football club. worked by the young men. Temperance and other meetings are held at intervals. Always one in the temperance week (November)

No class meetings are held in connection with the Church. altho' there are 120 members, who have their quarterly tickets issued in the usual way. Class meeting appears to have been discontinued before Mr Bowker came. It is very difficult to get the people together on a week night. They work so late.

Over

Social Agencies & Methods

Programme—Session 1895-6.

Nov. 6.—Literary and Musical Evening.
,, 13.—Lantern Lecture { History of the Struggle for Religious Liberty. } Rev. JOSEPH H. BOWKER.
,, 20.—Self-Improvement and Self-Help ... ... Mr. WALTER MASON.
,, 27.—Slate Club Concert.
Dec. 4.—An Evening with Adelaide Procter's Songs and Poems ... Mrs. BOWKER.
,, 11.—Reading by the Class. "The Merchant of Venice." { Arranged by Mr. ASLINE J. FOOT.
,, 18.—Earthworms and their service to Man ... ... Mr. H. D. LOGAN.
1896.
Jan. 8.—The English Poor Law ... ... Mr. J. E. D. DAY.
,, 15.—Lantern Lecture "From Freedom to Bondage." Rev. JOSEPH H. BOWKER.
,, 22.—A Short History of the English Parliament ... Mr. STANLEY MEYRICK.
,, 29.—Readings in Prose and Poetry, with Criticism ... ... MEMBERS.
Feb. 5.—The Era of the Reformation in England ... ... Miss V. FOOT.
,, 12.—Shakespeare's "Richard II" ... ... Mr. ASLINE J. FOOT.
,, 19.—WOMAN—Her Place in Modern Society .. .. Miss ANNAN.
,, 26.—Ought Denominational Schools to be Supported by the State? ... ... Mr. JOSEPH HARVEY.
Mar. 4.—George Eliot as Author ... ... Mr. MYNOTT NEVILLE.
,, 11.—Literary and Musical Evening.

Tuesday 8 PM. Preaching Service About 30 attend.
Thursday. 8.15. Christian Endeavour Society. 25 members
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Over

Visitation

Charitable Relief

Little or no Co-operation

Mr B visits their own people. They have a visitation secretary, whose duty it is to find cases, sick etc. who need visiting and to arrange for a member of the church to visit. Also had a magazine which was distributed in the district by a band of workers — between St Leonards St and Campbell Road. This has been stopped recently and it is doubtful whether it will be re-commenced.

Monthly communion collection distributed amongst their own poor — About £12 to £13 a year. Would look after any special case amongst their own people needing help.

Very little co-operation amongst the churches, but rather rivalry. Mr B. mentioned the case of one of their own people, whom one of Mr Parry's curates visited repeated endeavouring to get him to be confirmed and finally succeeded. Mr B was surprised as he knew the curate & thought he was rather broad. Describes him as a fine fellow — who has recently gone to another church at Clerkenwell.

Poor Law

Police and Prostitution

Drink

Housing.

Thinks the poor have been pretty well looked after since the labour members were elected on the Board.

Police do their work tolerably well. ~~some~~ Sometimes wonders they do not take steps to stop the solicitation which goes on along the Road between Bow Road Station and Bow Church. Between these points & within a stones throw of the Police station he could pick out 30 women, who are there night after night. Sees them constantly ~~pas~~ as he passes between his house and the Chapel. A connection between drink, the publichouses & prostitution. Women follow men into the publichouses & pick them up there.

Drink traffic very strong here. Coming from Leeds the number of drunken women shock him. At Leeds it would be strange to see a woman go into a publichouse but nothing thought of it here.

Houses seem very badly built after experience of Lancashire and the north. Walls thinner. Then the

people

people are always at least 2 families in a house, even very respectable people. In Leeds they family has a four or six roomed house, whilst here they pay as much rent for 3 rooms as for a house there. Very uncommon to find 2 family in a house in the North.

Regards the district as a very difficult one to work. The removal of the people to the suburbs is the greatest difficulty – by this they lose their best workers and those best able to support the cause. The majority of their congregation comes from a short radius of the chapel – about half a dozen come from other side of the Bridge. Working people, clerks etc.

The people here compare unfavourably with those at Leeds. Not so independent. Could easily get a congregation by bribing them but only come for what they can get. No self reliance. will not or cannot work out their own salvation.

Mr B. is leaving here for Derby in about a month and personally is not sorry to go. Think the removal is a loss from the Church point of view as new comers have to obtain their local knowledge. Of the work at Bromley he is not very hopeful. Although they

they get a certain number of the outsiders into the chapel and gain new members, there is always the consciousness of the loss that is going on by removals and ~~wch~~ neutralising whatever gain is made. This depresses the local workers.

With regard to the work at Poplar he could not speak. Wondered why Mr Austin had not replied. Gave me Circuit plan, which gives particulars of services at both places. (answered).

Bruce Slate Club

The "Bruce Slate Club" is by far the most vigorous institution connected with the Church. It was established in 1891 and registered in 1896. It is a sick and death insurance society and has a membership of 420. Members must be between 17 & 45 when joining. Subscription 7d per week & 6d per quarter. Benefits 15/- a week for 8 weeks & 5/- a week for 8 weeks. At death of member £10. Member's wife £5. Bulk of funds is shared out at Christmas. Thus

£323

United Methodist Free Churches.—London Second Circuit.

PLAN OF SERVICES—APRIL 25th, TO JULY 18th, 1897.

Praise waiteth for Thee, O God, in Zion.—Psalm 65, v. 1.

PLACES. "He shall baptise you with the Holy Ghost and with fire."—*Matt. iii. 11.*	HOURS.	APRIL.	MAY.					JUNE.				JULY.		
		25	2	9	16	23	30	6	13	20	27	4	11	18
Bath St. Chapel, Poplar	11.0	Wright	Austin	Austin	Austin	Austin	Bowker	Austin	Austin	Austin	Bowker	Austin	Austin	Bowker
	6.30	Balmer	Austin	Bowker	Austin	Austin	Austin	Austin	Bowker	Austin	Noble	Austin	Bowker	Custard
Tuesday	7.30	Austin	Austin	Custard	Austin	Austin	Bowker	Myers	Austin	Bowker	Austin	Austin	Bowker	Supply
Saturday Prayer Meeting	7.30	Austin	Austin	Austin	Austin	Austin	Austin	Austin	Austin	Austin	Austin	Austin	Lear	Austin
Bruce Rd. Chapel, Bow	11.0	Balmer	Bowker	Bowker	Bowker	Custard	Austin	Bowker	Bowker	Bowker	Noble	Bowker	Bowker	Foot
	6.30	Wright	Bowker	Austin	Sheppard	Supply	Bowker	Bowker	Austin	Bowker	Bowker	Bowker	Austin	Bowker
Tuesday	8.0	Bowker	Bowker	Myers	Bowker	Custard	Austin	Bowker	Bowker	Austin	Bowker	Bowker	Myers	Bowker

BRUCE ROAD NOTICES.

Church Stewards.

Mr. S. HARVEY, 23, Fairfield Road, Bow, E.

Mr. JOSEPH HARVEY, 53, Bruce Road, Bromley-by-Bow.

Church Secretary

Mr. J. B. DAY, 119 St Leonard Street, Bromley.

MEETINGS.

Monday ..	6.45 p.m.	Band of Hope
" ..	~~7.30 p.m. Class Meeting. Mr. Gibbons~~	
Tuesday ..	8.0 p.m.	Service
Wednesday	8.15 p.m. ..	Social Discussion Class
Thursday ..	8.15 p.m	Christian Endeavour Society
Friday ..	8.30 p.m.	Choir Practice
Saturday ..	7.30 p.m.	Slate Club.

Officers' Meetings, Tuesdays, June 8th, and July 20th.

Church Meeting, June 15th.

CHAPEL KEEPER.

Mr: Whittingham, 47, Bruce Road, Bow.

GENERAL NOTICES.

The Circuit Committee Meeting will be held at Bruce Road Chapel, on June 18th at 7.30 p.m.

The Circuit Quarterly Meeting will be held at Bath Street Chapel, June 21st at 8 p.m.

CIRCUIT OFFICERS.

STEWARDS:
Mr. C. G. Randall, 109 Upper North Street, Poplar.
Mr. Robert Logan, 3, Addington Road, Bow, E.

SECRETARY:
Mr. J. Harvey, 53, Bruce Road, Bromley-by-Bow, E.

MISSIONARY TREASURER & SECRETARY:
Mr. R. Rogers, 14 Leopold Street, St. Paul's Road, E.

PLAN SECRETARY:
Rev. J. Austin, 19 Woodstock Road, Poplar, E.

YOUNG PEOPLE'S SECRETARY:
Mr. B. Myers, 18, Leopold Street, St. Paul's Road, E.

Hymn Books and Connexional Publications can be had of the Ministers.

NOTICES.

BRUCE ROAD Sunday School Festival will be held on May 18th.

The Annual Assembly will be held in Shakespeare Street Chapel, Nottingham, Commencing July 13th.

BATH STREET NOTICES.

CHURCH STEWARDS.
Mr. C. G. Randall, 109 Upper North Street, Poplar.
Mr. John Gausden, 231 East India Dock Road, E.

CHURCH SECRETARY.
Mr. R. Clarke. 191 East India Dock Road, Poplar, E.

CLASS MEETINGS.

HOURS OF MEETING.	LEADER.	RENEWAL OF TICKETS.
Sunday....2.30 p.m	Mr. Newling ..	May 23
Monday ..7.30 p.m	Mrs. Brabham..	" 24
Wednesday 7.0 p.m	Mrs. Woodfield	" 26
" 7.30 p.m	Mr. Lear.....	Juue 2
" 7.30 p.m	Mr Rogers	" 9
" 7.45 p.m	Mr. Austin	May 26
" 7.0 p.m	Mr. W. Nicholls	June 9
Thursday 8.0 p.m	Mr. Randall....	" 3
	Mr. Mead	
	Mr. Myers	
	Mr. C. Reeder..	
	Mrs. Roberts...	

Service—Tuesday 7.30 p.m.
Band of Hope Meeting—Thursday 7 p.m.
Prayer Meeting—Saturday 7.30 p.m.

CHAPEL KEEPER.
Mr. Goldsmith, 24, Susannah Street, Poplar.

NAMES OF PREACHERS.

JOHN AUSTIN, 19, Woodstock Road, Poplar, E,
J. H. BOWKER, 34, Addington Road, Bow, E.
W. B. CUSTARD, 323 East India Road
F. J. STANSFIELD, Harley College, Bow Road, E.
ASLINE J. FOOT, 45, Bruce Road, Bromley-by-Bow, E.
BENJAMIN MYERS, 18, Leopold Street, St. Paul's Road, E.

AUXILIARIES.

IRA MILLER, Grove House, Grove Road, Woodford.
M. L. CLAPHAM, 13, Queen's Road, Bayswater, W.
R. B. SALISBURY, 10 Ferndale Road, Leytonstone.
E. S. SNELL, Treverbyn, Cambridge Park, Wanstead, E.
A. CROMBIE, 119, Salisbury Square, Fleet Street, E.C.
E. WIDDOWSON, 37, Brownswood Road, Green Lanes, N.

BATH STREET AND BRUCE ROAD CHAPELS ARE LICENSED FOR MARRIAGES.

Dished 12 Book 8 · page 158

Dished 12 Book 8 page 158

CUI BONO?—SUMMUM BONUM—
TUUM EST!

Bruce Slate Club

Registered Friendly Society No. 5664 Middlesex.

MEETING AT

FREE METHODIST SCHOOLROOM

BRUCE ROAD,

BROMLEY BY BOW, LONDON, E.

Balance Sheet and Report

YEAR ENDING DECEMBER 31st, 1896.

:o:

London:
M. DALTON, T. U. Printer, 520, Old Ford Road, Bow, E.

E CLUB

HOOLROOM,

LONDON.

Societies Acts.

AD. LONDON.

£323 were distributed at Christmas 1896. A reserve fund is however maintained, which now amounts to £65.

Balance sheet for 1896 and Rules are given -

Dated 12 Book 8 · page 158

LIST OF OFFICERS.

1897.

President:
BRO. JAMES HILLOCK.

Trustees:
BROS. C. NEVILLE, J. J. HARVEY, AND J. G. STOKES.

Treasurer:
BRO. JOHN BIRKITT.

Other Members of Committee of Management:
BROS. J. F. KING, W. NEWTON, S. R. STUBBINGS, JOHN DISS, AND R. BLANCHARD.

Auditors:
BROS. T. J. FITCH, AND A. J. FOOT.

Secretary:
BRO. J. E. D. DAY.

Registered Office:
119, St. Leonards Street, Bromley-by-Bow, E.

Bruce Slate Club.

Established March 1891. *Registered July 2nd, 1896.*

Number of benefit members Jan. 1st, 1896 ...		191
Number admitted during the Year		161
		352
Died	1	
Lapsed	43	44
Total Members Dec. 31st, 1896 ...		308
Average Age 1896		$32\frac{1}{2}$ years

Average amount of Funds per Member, Dec. 31st, 1896, 2s. $8\frac{38}{77}$d.

The Audit for the year has been conducted by BRO. THOMAS J. FITCH, Warehouseman, and by BRO. SYDNEY D. A. MEYRICK, Clerk.

Appointed by General Meeting of members under authority of Rule 6.

E CLUB

CHOOLROOM,

LONDON.

y Societies Acts.

OAD, LONDON.

Dated 12 Book 8 · page 158

BRUCE SLATE CLUB, 1896.

BENEFIT FUND.

INCOME.	£ s. d.
By Contributions	488 13 7
„ Interest on Investment of funds during the year	3 19 2
	492 12 9
„ Amount of Benefit Fund at beginning of year	4 2 1
	£496 14 10

EXPENDITURE.		£ s. d.
To Sick Pay—		
$222\frac{5}{6}$ weeks full pay to 83 Members	111 9 2	
16 weeks half pay to 2 Members...	4 0 2	
		115 9 4
To Sums at death—		
Payment at death of one Member	10 0 0	
Payment at death of one Member's Wife	5 0 0	
		15 0 0
„ Share out to 308 members		323 5 4
„ Management Fund overspent		1 6 2
		455 0 10
„ Amount of Benefit Fund at end of year		41 14 0
		£496 14 10

MANAGEMENT FUND.

	£ s. d.
By Contributions of members for management	35 8 2
„ Fines appropriated to this fund (as per rules)	9 13 1
„ Proceeds of Concert	1 3 7
„ Contributions for medical aid	43 18 0
	£90 2 10

		£ s. d.
To Salaries—		
Secretary	16 5 3	
Eight Stewards...	4 0 0	
Two Auditors	1 1 0	
To Rent—Three Quarters ...	4 10 0	
„ Secretary's Bag	1 1 0	
„ Printing, Stationary, Postage, etc.	23 13 9	
		50 11 0
„ Cost of Medical Aid		40 18 0
		91 9 0
Overspent		1 6 2
		£90 2 10

BALANCE SHEET OF FUNDS AND EFFECTS.

		£ s. d.
By Reserve Fund	34 3 0	
„ Benefit Fund	7 11 0	
		41 14 0
„ Cash due to Treasurer (deposited as guarantee)		25 0 0
		£66 14 0

		£ s. d.
To Cash in Post Office Savings Bank		63 2 2
„ Cash in hands of Treasurer		3 11 10
		£66 14 0

February 25th, 1897. Audited and found correct, T. [illegible] FITCH, S. [illegible] A. MEYRICK, } Auditors.

JOHN BIRKITT, Treasurer.
J. E. D. DAY, Secretary.

E CLUB

CHOOLROOM,

LONDON.

ly Societies Acts.

ROAD, LONDON.

List of Members who have received Sick Pay during the Year.

	£	s.	d.		£	s.	d.
Harmer, H.	6	0	10	Bridgman, W. ...	1	10	0
Sharp, C. J.	1	1	8	Macdonald, R. ...	2	10	0
Shead, A. J.	0	18	4	Phipp, C.	2	0	0
Nicholas, G.	1	8	4	Greaves, Alfred ...	1	5	0
Dodd, J.	1	1	8	Clear, J.	0	18	4
Smith, W. J.	1	0	0	Lanham, A.	0	6	8
Petty, H. R.	1	3	4	Tye, H.	0	16	8
Jones, F.	2	6	8	Nevard, S.	0	8	4
Meyrick, S.	0	10	0	Mason, J.	1	15	0
Hall, J.	1	3	4	Maybury, G.	0	11	8
Penny, R.	0	8	4	Boyton, A.	0	18	4
Diss, W.	0	10	0	Apps, G.	0	15	0
Godfrey, R.	0	5	0	Benning, D.	0	13	4
Charlton, J.	0	10	0	Smith, J. W.	1	3	4
Stock, S.	0	11	8	Nash, J.	1	0	0
Cleverly, T.	0	6	8	Parkin, J.	0	13	4
Rands, J, ...	0	18	4	Lucas, J. T.	0	6	8
Orriss, T. J.	1	11	8	Orriss, J. W.	2	0	0
Chapman, H.	0	10	0	Peters, J. C.	1	0	0
Holland, T. J., Jun. ...	3	8	4	Dobson, J.	0	6	8
Weal, H.	6	0	0	Parsons, J. F.	0	13	4
Hillock, Jas.	3	8	4	Allso, W.	1	15	0
Turner, J.	0	10	0	Wakeling, H.	0	8	4
Martin, J.	1	5	0	Wiseman, W.	3	18	4
Rodgers, R.	3	11	8	Creek, W.	1	0	0
Holland, T. J., Sen. ...	0	10	0	King, L.	1	0	0
May, C. G.	1	0	0	Kennedy, J.	1	10	0
Macridge, W.	2	3	4	Hawthorn, T. J. ...	0	10	0
Mansfield, A. J. ...	0	10	0	Bayley, J.	0	13	4
Brown, J. J.	1	10	0	Smith, H. J.	1	10	0
Radley, T.	4	0	0	Mason, J.	0	16	8
Curwood, R. H. ...	3	11	8	Jefferson, W.	0	13	4
Wright, W.	1	10	0	Donovan, J.	0	18	4
Long, G.	1	11	8	Jones, W.	0	15	0
Healey, F.	1	11	8	Ward, A. W.	0	8	4
Heard, G.	4	17	6	King, J. F.	0	5	0
Jones, G.	0	8	4	Coe, G.	0	16	8
Davis, H.	1	0	0	Shemming, R. J. ...	0	18	4
Ribbans, W.	1	6	8	Excess Contributions—Refunded to Bro. A. Armer	0	1	2
Greaves, Austin ...	4	11	10				
Buckle, J.	0	10	0				
Bond, G.	2	8	4				
Biscoe, J.	2	8	4				

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DEATH CLAIMS PAID.

Bro. William Bridgeman	10	0	0
Wife of Bro. C. G. May...	5	0	0

E CLUB

CHOOLROOM,

LONDON.

ly Societies Acts.

ROAD, LONDON.

Dated 12 Book 8 · page 158

. . . RULES . . .

OF THE

BRUCE SLATE CLUB

HELD AT

FREE METHODIST SCHOOLROOM,

BRUCE ROAD,

BROMLEY-BY-BOW, LONDON.

—: 1896 :—

Registered under the Friendly Societies Acts.

No......

DUDFIELD, PRINTER, 182, BOW ROAD, LONDON.

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Certificate of Membership.

—0—

This is to Certify that.....

.....

of .....

was initiated a member of this Society, on the

.....day of.....189.....

.....

Secretary.

NOTICE.

It is respectfully requested that when a Member receives a Copy of these Rules, he will read them attentively, as he will not be allowed to plead ignorance should he act contrary to them. The whole of which will be strictly enforced.

An Abstract from the Act of Parliament relative to Friendly Societies.

"If any person obtains possession by false representation or imposition of any property of a Society, or having the same in his possession, withholds or misapplies the same, or wilfully applies any part thereof to purposes other than those expressed or directed in the Rules of the Society, and authorised by this Act, he shall, on the complaint of the Society, or of any member authorised by the Society, or the Trustees or Committee of Management of the same or by the Central Office or of the Chief Registrar, or any Assistant Registrar by his authority, be liable on summary conviction to a penalty not exceeding twenty pounds and costs, and be ordered to deliver up all such property, or to repay all moneys applied improperly, and in default of such delivery or repayment, or of the payment of such penalty and costs aforesaid, to be imprisoned, with or without hard labour, for any time not exceeding three months; but nothing herein contained prevents any such person from being proceeded against by way of indictment, if not previously convicted of the same offence under the provisions of this Act."

Friendly Societies' Act. 38 and 39 Vict., cap. 60, sec. 16, sub-sec. 9.

. . . RULES . . .

1.—Name of Society and Place of Registered Office.

This Society shall be called the "Bruce Slate Club," and is composed of persons over the age of 17 years.

2.—Its registered office shall be 119, St. Leonards Street, Bromley-by-Bow, London; or at such other place as the Members may from time to time determine. Any alteration in the place of registered office shall be notified by the Secretary to the Registrar within 14 days, in the form provided by the Treasury regulations.

3.—Objects, Benefits, Conditions of Membership, &c.

Objects.

This Society is established to provide for the sickness of its members in such manner as hereafter stated, and to pay a sum at the death of a member and for the funeral expenses of the wife of a member.

Conditions of Membership.

Any male person between the ages of 17 and 45 years at the time of entry, and not suffering from any constitutional disease or infirmity shall be eligible for membership, no age limit to be placed upon such membership after once joining the Society. The proposed member will have to sign the following declaration.

> "I.....residing at.....do hereby declare that I am above the age of 17, and not over the age of 45, and that I and (if married) my wife are of sound healthy constitutions, and not subject to Fits, Hernia, Gout, Dropsy, Rheumatism in a severe form, or any other constitutional disease or infirmity. Also that I and (if married) my wife are of sober temperate habits, and should it be proved at any time that I have made a false statement to gain admission, I hereby agree to be excluded and forfeit all claims."

In all cases the proposed member shall produce a certificate of fitness from the medical officer of the Society. The Members or committee of management, shall have the power to admit or reject on proper grounds any candidate for admission into the Society. Any proposed member can appeal from the decision of the Committee to the general meeting of Members; in all cases of rejection of such proposed members it shall be deemed sufficient for the members to state that they decline to accept such rejected person.

Every proposed member, over the age of 40 years, shall upon joining, produce a birth certificate or other satisfactory evidence of age.

New Members shall not be entitled to receive benefit as per rules until after 13 weeks from date of entry or payment of 13 weeks subscriptions.

Should any member enlist into any regular regiment he shall be deprived of all the benefits of this Society.

4.—Sick Benefits.

The Sick benefit of the Society shall be the sum of 10/- per week for 8 weeks and a sum of 5/- per week for a further period of 8 weeks, always provided there are sufficient funds in hand; if not, the amount in hand shall be equally divided among the sick members.

No member shall receive as sick pay more than £6 during one year.

No member shall receive sick pay for less than 3 consecutive days' illness.

No member suffering from venereal disease or any complaint or disease brought on by his own misconduct shall receive any benefits from the funds of the Society.

5.—Death Benefit.

The death benefit of the Society shall be the sum of £10 for a free member, and the sum of £5 for a free member's wife.

No benefit shall be paid in any case of suicide except under special circumstances to be considered and decided upon at a special meeting of members.

No benefit shall be paid on account of the death of a member by public justice, by duelling, by justifiable homicide or should such death occur out of Europe.

6.—Management.

This Society shall have a Committee of Management who shall be responsible, report to, and be controlled and elected by the general meeting of members as per rules.

The Committee shall consist of one President, three Trustees, one Treasurer, and five other members.

The Committee shall meet fortnightly, any five of such Committee duly assembled at any regular or summoned meeting shall form a quorum and shall have full power to superintend and conduct the business of this Society according to the rules provided for the Government thereof, and shall in all things act for and in the name of the Society, and all acts and orders under the powers delegated to them shall have the like force and effect as the acts and orders of the Society at any general meeting. Every question at such meeting shall be decided by a majority of votes, and if the votes are equal, the chairman shall have a casting vote. Any two of the Committee may call a special meeting thereof by giving the Secretary 7 clear days notice in writing, but at such special meeting no other business than that specified in the notice shall be taken into consideration. The Committee of Management shall convene all meetings of the Society, upon such requisitions as are herein mentioned.

It shall be the duty of the Committee of Management to provide the Secretary with a sufficient number of copies of the rules, to enable him to deliver to any person on demand, a copy of such rules on payment of 1/- for non-members and 3d. for members, and it shall be the Secretary's duty to deliver such rules accordingly.

President.

The Chairman of all meetings, both of the Committee of Management and members, shall be the President of the Society, who shall be elected annually at the last general meeting of the year.

TRUSTEES.

Three Trustees shall be elected annually at the last general meeting of the year.

They shall be admitted to all meetings of the Committee of Management and shall be at liberty to take part in the proceedings thereof, and vote on any question under discussion.

In case of any Trustee on being removed from Office refusing or neglecting to assign or transfer any property of the Society as the Committee of Management or members may direct, he shall be expelled from the Society, and shall cease to have any claim on the Society on account of any contributions paid by him, without prejudice to any liability to prosecution which he may have incurred.

Notice shall be sent to the Registrar of the election of any new Trustee within 14 days of such election in the form provided by the Treasury regulations.

TREASURER.

The Treasurer of the Society shall be elected annually at the last general meeting of the year.

He shall attend on each meeting night by the end of the time for receiving subscriptions, to receive the proceeds from the Secretary, to whom he shall give a receipt for same.

He shall keep the sum of £10 in hand for payment of sick monies due from the Society.

He shall balance his account weekly or when required by the Committee of Management, and shall render a just and true account of all monies received and paid by him on account of the Society at each meeting of the Committee of Management. He shall when required by the Committee of Management or Trustees or a General meeting deliver all monies or properties in his hands as Treasurer of the Society to the custody of such person as the Committee of Management or Trustees or members may direct. He shall be responsible for all monies which may be paid into his hands by the Secretary or Trustees on account of the Society.

He shall, before taking upon himself the execution of his office give security pursuant to the Friendly Societies Act, 1875, Sec. 20 (1).

MEMBERS OF COMMITTEE.

Five Members shall be elected annually at the last general meeting of the year, to form with the foregoing Officers the Committee of Management; they shall attend all meetings of the Committee and shall have an equal voice in the conduct of the business.

AUDITORS.

Two Auditors shall be elected annually at the last general meeting of the year.

They shall audit the books and accounts of the Society once in each quarter, and check same with the Balance Sheet prepared by the Secretary

They shall examine the Annual Balance Sheet before being issued to the members and shall affix their signatures to same when found correct.

They shall receive the sum of 1/- each per 100 members for each audit.

SECRETARY.

The Secretary shall give his attendance at all meetings of the Society; he shall record correctly all the names of the members of the Committee of Management present, and the minutes of their proceedings which he shall transcribe into a book to be authenticated by the signature of the chairman as the proceedings of the meeting.

He shall receive proposals for membership and demands for allowances of every description granted by the rules, he shall keep the accounts, documents and papers of the Society in such manner and for such purposes as the Committee may appoint, and shall prepare and send all returns and other documents required by the F.S. Acts and the Treasury regulations, to be sent to the Registrar. The Secretary shall on every occasion act under the superintendance, control and directions of the Committee of Management. He shall place, or cause to be placed the names of the Sick members upon the slate on each meeting night.

He shall receive the sum of one shilling per annum per Member for conducting the ordinary routine business of the Society. For any extra work, he shall receive such other sum as the Committee of Management, or Members may direct.

STEWARDS.

Two or more Stewards shall be elected at the general meeting of members held on the last Saturday evening in each quarter, and it shall be the duty of such stewards to pay occasional visits to sick members, to pay sick money, and to attend on each Saturday evening at the commencement of the time for receiving payments. If unable to be present a substitute must be appointed. For any failure in the performance of these duties a fine of 6d. shall be imposed by the Committee of Management.

They shall receive the sum of 10/- each, per quarter, for their services.

GENERAL MEETINGS.

A General meeting of members shall be held on the last Saturday evening in each quarter except in the last quarter of year when the Meeting shall be called by the Committee of Management.

Every Member shall attend such meeting or tender a written apology, or pay a Fine of 3d.

In the event of a dispute between any members, or past members, or person claiming through a member or past member, or under the rules of the Society, and the Committee of Management such person shall have the right of appeal to the general meeting of members. It shall be the right of any such member on receiving the support of one third of the members to call a special meeting of members at which the matter in dispute shall be discussed.

No person shall be nominated for the office of President, Trustee, Treasurer, Committee Member, or Auditor, who is not a benefit or financial member of this Society, or who is a minor.

7.—SUBSCRIPTIONS.

The subscriptions of members shall be 7d. per week and 6d. per quarter.

A Subscription card and rules shall be supplied to each Member. 3d. shall be paid for each copy of rules and 1d. for each subscription card.

Any Member neglecting to pay his subscription for 2 weeks shall be fined 2d., and 1d. for each succeeding week until the fines amount to 6d. when the Secretary shall send such Member a special notice, for which the defaulter shall pay 2d., calling upon such member to pay the whole or reduce the arrears by at least one half on the next meeting night. Failing to do so such member may be expelled and forfeit all monies paid to the Society. The application of this rule shall be left with the Committee of Management.

Any Member four weeks in arrear shall not be eligible for any benefit from the Society until one week after the arrears have been paid.

The secretary shall not be bound to accept a less sum than that due.

Any member neglecting to clear his book by the last meeting night in each quarter shall be fined 2d., except on the last meeting night of the year when the fine shall be 6d.

Any member allowing his contributions to lapse for any period exceeding 13 weeks shall not be allowed to renew same, unless he obtain a certificate of health from the Society's medical officer. And he shall then undergo a period of suspension from all benefits, not exceeding 13 weeks.

The charge for renewing subscription book in case of loss is 6d.

LEVY.

On receipt of a certificate of death of Member or Member's wife, the Secretary shall, if found necessary, and with the approval of the Committee of Management, impose a death levy. The maximum amount of such death levy shall be as follows:

	Member's death.	*Member's Wife's death.*
Up to 240 Members	1/- each	6d. each
240 to 300 „	10d. „	5d. „
300 „ 400 „	8d. „	4d. „
above 400 „	6d. „	3d. „

In the event of more than the death benefit being raised by such special levy the whole of the amount in excess shall be credited to the reserve or contingency fund.

8.—Sick Members.

Every member falling sick and wishing to declare on the funds must send a written notice to the Secretary (stating the number on his subscription book) accompanied by a medical certificate before 2 p.m. of the day on which such member declares on the funds, or shall not receive that day's pay. The Medical certificate must be renewed every 7 days while such member is on the funds, if not renewed, pay will be stopped until it is received.

If a sick member is advised by his medical attendant to go into the country, this must be stated on a certificate.

In all cases the nature of the illness must be fully stated by the medical attendant.

If foregoing conditions are not complied with, no payment will be made.

On recovery a declaration off the funds must be sent to the Secretary, stating the date on which such Member declared off.

Any member found at work while on the funds shall be immediately expelled, and forfeit all monies paid to the Society.

No member while on the funds shall be allowed out of doors before 9 a.m. or after 6 p.m. from October 1st to March 31st, or before 8 a.m. or after 8 p.m. from April 1st to September 30th. For any breach of this rule a fine of 1/- shall be imposed.

Any member found frequenting public houses while on the funds shall forfeit the current week's sick pay. Members while on the funds (unless hospital in-patients) must leave word when going from home, where going, and when returning.

In the event of a member becoming insane or being removed to an asylum he shall not be eligible to receive sick benefit after once receiving the full allowance of £6 for 16 weeks, as per rules, until he has recovered from such affliction and remained clear upon the books of the Society for 12 calendar months, such suspension to be reckoned from the date of the medical certificate of recovery.

Any member declaring off the funds after 3 days' illness shall not be required to furnish medical officer's signature to declaration off.

Hospital In-Patients.

Should any sick member be an in-patient of any hospital, asylum, infirmary, or convalescent home, the certificate of his admission, and the certificate of his discharge therefrom shall be deemed satisfactory evidence that such sick member has received proper medical attendance during his connection therewith; provided that the Secretary shall always be at liberty from time to time to require certificates should it be deemed necessary, to prove that he remains an in-patient. Each certificate shall be sent by such sick member to the Secretary at the Registered Office, within twenty-four hours from the date thereof, or he shall be fined 6d. for each neglect, and a like fine of a further sum of 6d. shall be incurred for every day until such certificate shall have been duly received by the Secretary. Any sick member being an in-patient of any of the aforesaid institutions, shall not be subject to visitation whilst he shall remain therein, but should he be discharged as an in-patient before declaring off the fund of the Society he shall send a certificate of his discharge to the Secretary within twenty-four hours of the day of such discharge or

be fined 6d. for each day's neglect; the said sick member shall, after his discharge, be visited according to Rules. When a member is ordered into an hospital, after having been visited at his own residence, he shall send his Sick List to the Secretary, accompanied by a certificate of his admission to the Hospital; the sick list to be retained by the Secretary until the sick member has obtained his discharge, or become an out-patient of the said hospital.

OUT-PATIENTS.

Should any sick member be an out-patient of any hospital, infirmary or dispensary, he shall be required to obtain, if possible, and forward to the Secretary within three days, the Certificate of the Medical Officer, setting forth the nature of his complaint, and stating that it prevents his following his ordinary occupation. Such Certificate shall be renewed every 14 days while the member is on the Sick Fund; and in case the Medical Officer declines to sign such Certificate, the sick member must procure a like certificate from a duly qualified Medical practitioner, and be governed entirely by the Rules.

No allowance shall be paid to any sick member according to Rules until such Medical Certificate shall have been received. He shall also send with his Declaration off the Funds, a Certificate of his discharge from such hospital, or dispensary, and the residue of his sick pay shall not be paid until such Certificate shall have been produced. If he should not have been discharged at the time of his Declaration off the Fund, he shall send satisfactory proof that he has received proper Medical Attendance up to the date of such Declaration Off.

VISITATION.

On receipt of a declaration on the funds the Secretary shall issue requests for visitation to the two members residing nearest to such sick member, and it shall be the duty of members receiving requests to visit such sick member and sign the sheet, at least once a week each.

In the event of a Member remaining on the funds the visitors shall be relieved every four weeks.

For any failure in the performance of above duties a fine of 6d. shall be imposed by the Committee of Management.

9.—DEATH.

On the death of a member or member's wife, notice in writing must be sent to the Secretary at the Registered Office, accompanied by the Certificate of the Registrar of Deaths required by the Friendly Societies Act, and in the case of a member's wife's death by a legal marriage Certificate.

On receipt of the above documents, the death benefit of £10 or £5 as per rule shall be paid within 14 days after death.

No member shall be allowed to register a second wife in the books of the Society or receive the death benefit for a second wife until 12 clear calendar months from the death of first wife. Every member registering a second wife as per above rule shall pay a fee of 5/- to the death funds, before such wife be eligible for benefit.

Every member joining the society as a single man must upon his marriage, register his wife in the books of the Society within 3 calendar months, and must make the same declaration as to wife's health, age, &c., as a new member upon joining.

Any member being unable to comply with the above rule, or failing to make the necessary declaration shall forfeit all claim to the death benefit for such wife.

NOMINATION.

The Secretary shall keep a book in which he shall register or record all nominations made and signed by members of the Society, of any person or persons not being officers or servants of the Society, unless such officer or servant be the father, child, brother, or nephew of the nominator; to whom any monies payable by the Society on the death of such members shall be paid.

The Secretary shall in like manner record or register all revocations or variations of such nomination made in writing, by the nominator. The nominator shall pay 3d. to the management fund for the recording or registering of every such revocation or variation.

The Secretary, neglecting to ask a new member to nominate within 3 calendar months of his admission shall pay a fine of 3d.

All nominations, revocations, or variations to be in the following form, as provided by Friendly Societies' Acts:

(1) *Nomination.*

Bruce Slate Club, Registered pursuant to the Friendly Societies Acts,

I hereby nominate , in the County of , to receive the money payable at my death under the rules of the Society above named.

Signature,
Witness,

(2) *Revocation.*

I hereby revoke the above nomination.

Signature,
Witness, 18

(3) *Variation.*

I hereby vary the above nominations as follows:

I nominate , of , in the County of , to receive the money payable at my death as aforesaid in lieu of the above named.

Signature,
Witness, 18

Friendly Societies Act, 1875, s. 15 (3).

10.—Each Member shall contribute a sum of 6d per quarter towards the management fund of the Society.

Except where otherwise stated all fines shall be credited to the management fund of the Society.

DEATH FUND.

One penny per week, per member, or one seventh of the weekly subscription shall be credited to the death funds.

SICK FUND.

Sixpence per week, per member, or six-sevenths of the weekly subscription shall be credited to the sick funds of the Society.

RESERVE OR CONTINGENCY FUND.

A sum of not less than 6d. per quarter, per member, shall be transferred from the general benefit funds of the Society to a Reserve or Contingency Fund. The contributions to which shall remain intact from quarter to quarter, and from year to year for at least 7 years, in order to meet future claims for death benefit as per rules.

11.—INVESTMENT OF FUNDS, &c.

So much of the funds of the Society as may not be wanted for immediate use, or to meet the usual accruing liabilities, shall, with the consent of the Committee of Management or of a majority of the members present and entitled to vote at the general meeting, be invested by the Trustees in such of the following ways as such committee or general meeting may direct, namely, in the Post Office Savings Bank, in the public Funds, or with the Commissioners for the reduction of the national debt or upon Government or Real Securities in Great Britain or Ireland. or in the purchase of land, or in the erection or alteration of offices or other buildings thereon as after mentioned. (Friendly Societies Act, 1875, Sec. 16) (1)

The Committee of Management with the consent of a special Meeting of the Society called for the purpose may purchase or take on lease in the names of the Trustees, any land, and may sell, exchange, mortgage, lease, or build upon the same (with power to alter and pull down buildings and again rebuild) and no purchaser, assignee, mortgagee or tenant shall be bound to enquire as to the authority for any sale, exchange, or mortgage, or lease by the trustees, and a receipt of the trustees shall be a discharge for all monies arising, or in connection with such sale, exchange, mortgage or lease. (Friendly Societies Act 1875 Sec. 16 (2).

Mortgages or other Assurances for securing money to the Society may be vacated by a receipt endorsed, signed by the trustees, and countersigned by the Secretary, in the form contained in the third schedule to the Friendly Societies Act, 1875.

12.—Distribution of Funds.

The funds of the Society available for distribution after all claims existing on the Society have been met shall be shared equitably on the most convenient day within the week before Christmas, of which due notice must be given.

Any Member who may continue sick after the sharing night is still entitled to receive benefits, provided such member continues to pay the subscription.

13.—Valuations.

Once at least in every five years the assets and liabilities of the Society (including the estimated risks and contributions) shall be valued in the manner provided by the Friendly Societies Acts, 1875 Sec. 14 (l. f.) unless the Chief Registrar with the assent of the Treasury shall have dispensed therewith.

14.—Annual Returns.

Every year before the 1st June the Committee of Management shall cause the Secretary to send to the Registrar as required by the Friendly Societies Act, 1875, the annual return, in the form prescribed by the Chief Registrar of Friendly Societies, of the receipts and expenditure, funds and effects of the Society, and of the number of members of the same, up to the 31st December then last inclusively, as audited and laid before a general meeting, showing separately the expenditure in respect of the several objects of the Society, together with a copy of the auditors' report, if any.

Such return shall state whether the audit has been conducted by a public auditor appointed under the Friendly Societies Act, 1875, and by whom. And if such audit has been conducted by any persons other than a public auditor, shall contain the name, address and calling or profession of each of such persons, and the manner in which they were respectively appointed. Friendly Societies Act, 1875. S. 14 (1. d) It shall be the duty of the Committee of Management to provide the Secretary with a sufficient number of copies of the

annual returns, or of some balance sheet or other document duly audited, containing the same particulars as in the annual return as to the receipts and expenditure, funds and effects of the society, for supplying gratuitously every member or person interested in the funds of the Society, on his application with a copy of such annual return of the Society, or of such balance sheet, and it shall be the duty of the Secretary to supply such gratuitous copies on application accordingly. Friendly Societies Act, 1875, S. 14 (1. h.)

It shall be the duty of the Committee of Management to keep a copy of the last annual balance sheet of the Society for the time being together with the report of the auditors, if any, and of the last quinquennial valuation, always hung up in a conspicuous place at the registered office of the Society.

15.—Inspection of Books, &c.

The books and accounts of the Society shall be open for the inspection of any member or person having an interest in the funds of the Society at all reasonable hours, at the registered office of the Society, or at any place where the same are kept, and it shall be the duty of the Secretary to produce the same.

16.—Applications for Inspection, Special Meetings, or Dissolution

It shall be the right of one fifth of the total number of Members or if the number of Members shall at any time amount to 1,000 and shall not exceed 10,000 it shall be the right of 500 members, by an application in writing to the Chief Registrar, signed by them in the forms respectively provided by the Treasury Regulations in that behalf:—

(*a*) To apply for the appointment of one or more inspectors to examine into the affairs of the Society, and to report thereon, (Friendly Societies Act, 1875 S. 23 (1).

(*b*) To apply for the calling of a special meeting of the Society. (Friendly Societies Act, 1875, S 23., (2).

Either such application to be made upon such notice to the Society, and to be supported by such evidence for

the purpose of showing that the applicants have good reason for requiring such inspection to be made or meeting to be called, and that they are not actuated by malicious motives in their application, as the Chief Registrar shall direct.

(*c*) Or to apply for an investigation into the affairs of the Society with a view to the dissolution thereof.

Such application as last aforesaid to set forth that the funds of the Society are insufficient to meet the existing claims thereon, or that the rates of contribution fixed in the rules of the Society are insufficient to cover the benefits assured, and the grounds upon which such insufficiency is alleged (Friendly Societies Act, 1875, S. 25 (8)

17.—Voluntary Dissolution.

The Society may at any time be dissolved by the consent of five-sixths in value of the Members testified by their signatures to some instrument of dissolution in the form provided by the Treasury Regulations in their behalf, and also by the written consent of every person for the time being receiving or entitled to receive any relief or benefit from the funds of the Society, unless the claim of such person be first duly satisfied or adequate provision made for satisfying such claim the value of members to be ascertained by giving one vote to every member and an additional vote for every five years that he has been a member, but to no one member more than five votes in the whole. Friendly Societies Act, 1875, S. 25 (1. 3. 7)

18.—Medal.

A silver medal of the value of 10/6 shall be presented by the Society to each Member introducing 25 new and approved members to the Society within any period.

19.—New Rules and Alteration of Rules.

No New Rules shall be made, nor any of the rules herein contained or hereafter made shall be amended, altered or rescinded unless with the consent of a majority of the members present at a general meeting of the Society called for that purpose.

No amendment of rules is valid until registered.

J. F. KING,
W. H. HUNT,
C. W. JOHNSON,
J. G. STOKES,
E. S. SMITH,
J. J. HARVEY,
A. J. FOOT,
} *Members.*

J. E. D. DAY, *Secretary*,
119, St. Leonard Street,
Bromley-by-Bow, E.

Register No. 5664. Middlesex.

Acknowledgment of Registry of Society.

The Bruce Slate Club is registered as a Friendly Society, under the Friendly Societies Act, 1875, this 2nd day of July, 1896.

Copy kept,
E.W.B.

1896.

. . . LIST OF OFFICERS . . .

President:

BRO. JOHN F. KING.

—:—

Trustees:

BROS. CHARLES NEVILLE, JOSEPH J. HARVEY AND JOHN G. STOKES.

—:—

Treasurer:

BRO. JOHN BIRKITT.

—:—

. . . AND . . .

BROS. J. BISCOE, R. BLANCHARD, R. WILSON, J. DISS, G. HATT.

COMMITTEE OF MANAGEMENT.

—:—

Auditors:

BROS THOS. J. FITCH & SYDNEY D. MEYRICK.

—:—

Secretary:

BRO. JOSEPH E. D. DAY.

June 28th.

12/12

CB (2)

Interview with Sister Jennie :-

SISTER JENNIE.

Sister Jennie is one of three sisters attached ~~attached~~ to the Wesleyan Chapel in Old Ford (Mr Roe). She is responsible for the mission carried on at Bow Common. For three years she was with Miss Nash at Chifden House, and has now been for four years at Bow Common. I remember that Miss Nash referred to her, and spoke I thought a little bitterly of her having suddenly blossomed from Miss So and So and a Churchwoman into Sister Jennie and a non-conformist.

Over page I insert some matter from the reports :-

A Patch in Slumdom.

Those who have seen Mr. Charles Booth's descriptive map, published in connection with his "Life and Labour of the People," will remember the streets distinguished by dark blue colour. The whole of the Bow Common district is not contained in the principal map, but enough is figured to serve as a sample. There are whole quarters the dinginess of which is unrelieved, or but slightly relieved, by bright colour. In the deepest blue of this region Sister Jennie labours—where the people are described as "very poor, casual . . . those who fall below the standard 'poor' and are in chronic want." It is not a "vicious, semi-criminal" district, though it is to be feared that many verge upon the class for which Mr. Booth has selected black as the appropriate colour.

The boundaries of the district, roughly, are Limehouse and Poplar, Bow Road and Burdett Road.

In the centre of the lowest patch of this chronic slum, there is a large Methodist property, consisting of a mission hall and day schools. The buildings were erected by the late Henry Reed and presented to the Wesleyan Methodist Church without debt or encumbrance. This was in the days long ago, when the late Alexander McAulay and the present Dr. Henry Pope were laying the foundation of a new Methodism in East London. At that time the neighbourhood was quite respectable. There are many people still living who can remember the hall with a large and fairly prosperous congregation.

A sorry and heartbreaking change has swept, like a blight, over the once fair scene. There are few localities—if we may except the criminal quarters of London—more drearily poor, dirty, and hopelessly gone to the bad than a considerable portion of the streets around the mission hall. I was walking along one of these same streets only a few hours ago in company with Sister Jennie. The police would never dream of marching singly along *that* pavement. But this Sister of the People is absolutely safe. For my own part, experience teaches me that a doctor or sister is an incomparably surer safeguard for a timid man than any number of policemen. I sauntered, therefore, without thought for limb or purse, past the open doors and the brown-paper patched windows. As we strolled along, the Sister told me a vile tale. One night, in the stifling heat of summer, she had occasion to pass down this street. The hour was late and on the pavement, under the windows, lay filthy mattresses with the bairns sleeping upon them. Their mothers, with one consent, had brought the poor grimy little creatures out into God's fresh air to escape the swarms of vermin that would give them no rest.

Sister Jennie graduated for this strange neighbourhood in a school of matchful and matchless experience. Under Lady Clifton a mission for the girls employed in Bryant and May's factory is conducted nearly opposite the great gates. Sister Jennie for some time was connected with this mission. She understands the East-End girl thoroughly, and the East-End boy too.

Her work now is manifold. Last year, for instance, she paid 1,729 visits, each involving a certain amount of work and prayer, and very often heart-breaking sympathy. In her little parish, during that year of service, four young women and one man committed suicide. Five of her patients died in consumption; one is dying now from the same disease, whilst the wife stitches at her trouser-finishing at twopence-halfpenny a pair that she may live and feed her four little children and minister to her dying husband.

At a merely nominal salary (£40) Sister Jennie leads a band of faithful volunteers

workers in a long series of classes and services. She conducts three bible classes - for young women on Sunday afternoons, for mothers on Tuesday evenings, for lads on Wednesday nights. She has also three

Society classes. The first is for senior lads connected with the Sunday-schools. This meets every Sunday morning. The other two are for women; one on Tuesday afternoons for women who are so excessively poor and ill-clad that they could not meet with any comfort to themselves with their sisters in better circumstances who meet on Thursday afternoons.

Sister Jennie is a practical and matter-of-fact woman, knowing her way about the world, and understanding perfectly how many elements must enter into Christian training if rough boys and girls are to be saved body and soul from the devil and all his works. She has, therefore, two curious classes, in which musical drill forms the chief feature. One night in the week she meets the boys and girls of the Band of Hope; the same night, at a later hour, she takes the elder girls who are in situations, giving them lessons in musical drill. She stipulates that every girl must be a member of her Sunday afternoon Bible class. A fee of one penny a week pays the cost of appliances. Last year these girls, who are well trained, raised £10 2s. for purposes of the Mission by their displays of beautiful drill. They are nearly all in the choir. Sister Jennie at first attempted a Girls' Parlour. But the girls, after sitting or standing all day long at their employments, did not take kindly to the sewing and reading and so forth of the conventional "Parlour." The musical drill was found to be an effective substitute. It gives that touch of refinement which girls of this class so greatly need. Moreover, it teaches cleanliness, order, self-control; and it introduces what we may call rhythm into their daily life.

Sister Jennie has also a Mothers' Meeting, which is really a Gospel meeting with singing, prayer, Scripture reading, and an address. A young lady comes every other week to give the address, and Sister Jennie alternates with her in this not very easy duty. Since the beginning of this year fifty-three mothers, who pay regularly every week, have joined the meeting, and there are a number of unattached mothers who come and go. Connected with the meeting there are clubs for clothing, dresses, and boots. The women often bring their babies with them. ~~Sometimes a woman who is~~

I did not get from Sister Jennie number attending her classes as I thought we had got these from the Roe.

Character of population.

Religion.

Sister Jennie of course describes the Irish Barracks as far the worst part of the district; as however the bulk of the people here are R.C's. she does not have to go to these streets so often as others in the neighbourhood. Blackthorn, Whitethorn, Iona St. etc. are painfully poor but not criminal. Western St. River St. Perrin St. are better than the barracks and worse than those north of Devons Road.

Throughout these streets the life is almost entirely one roomed-life: very few have two rooms; those who have most sense of decency hang up a curtain in the centre at night.

Details as to employment, drink etc. are only a repetition of the large mass of information we have as to this district, i.e. absence of work for men, excessive drink both among men and women etc.

Though she does a great deal of harrying Sister Jennie looks upon her work as chiefly spiritual in character. With the exception of

Other religious influences.

Musical drill for the girls all her classes and meetings are religious in character. I was not altogether successful in finding out what class attend them, but am rather inclined to think that most of them do not come from the very poor streets, but from the better roads to the north. This is certainly so with the girls who are milliners, shop girls etc. Nothing is done among the factory girls. A lib-class was started for rough boys, but has been dropped from want of time.

Phillips Rogers is doing little: he has a mission lady whom sister "Jennie often meets: she does not look like a "Christian woman".

Haggard seems to get good congregations but they none of them come from the surrounding streets.

Knows little of what is done at Somerset Hall. Miss Davis is strange and very reticent.

The R. C.'s are very active: the Sisters are constantly about. They certainly

Marriage.

Education.

succeed in getting the people to mass and the children to school. Has heard stories that the sisters hide Protestant children but only knows of one case, when the sister gave a child if to go to school: the child's mother who was a Christian woman was much grieved.

Very early marriages are exceedingly common: but they never take place till the girl's condition requires it. The immorality among the boys and girls is fearful.

In the worst states a very large proportion of the couples are not married: in fact marriage is rather the exception than otherwise. Sister Jennie often speaks to the women about it, but the universal reply is "It avail no good; he won't marry me".

There is not much truancy; most of the children attend somewhere. Among the adults there are many who can scarcely read, but few who cannot write their name.

Charity.

Nursing.

Thrift.

With the very rare exception of a case of sickness Sister Jennie gives nothing at all: she has nothing to give: and the people pay for everything: at the mothers' meeting the ~~women~~ women pay the full cost of material: at the mothers' and the band of hope excursions they pay every penny of the cost. Her such old clothes as they have are sold not given away. Sister Jennie sent one case to the C.O.S. which they helped largely but has since sent two which they refused; since which she has sent no more.

Sister Jennie spends a large part of her time in nursing visits, but she does not set up with people unless their spiritual condition requires it. There is never any difficulty in getting sufficient nurses in the district.

Takes a fair amount in the penny bank but most of it goes out at holiday times. The only form of thrift which

Police.

Amusement.

is largely practised is burial insurance: any child is insured directly it is born: insurance money is a first charge on the income: bury before rent.

The police are admirable: they do all they can to stop vice and gambling, and frequently get most fearfully mal-treated. Lilian Jennie does not believe they are in the pay of publicans: she has seen no sign of it, and living in the street as she almost does, must have seen something of it if it went on.

The time to see these people amusing themselves is on Sunday morning at the Bow Running Ground when races of various sorts go on and there is a lot of gambling. One of the favourite sports is whippet-racing, and numbers of men take dogs which are kept in the lap of luxury while their families are almost starving. At one o'clock, when

Sister Jennie.

the sports are over, they all come out and adjourn to the Public House.

Sister Jennie I should say is doing really good work, and I see no reason to suppose that she is doing any harm. She evidently leads a life of great self-denial and hardship.

Sister Nellie

Old Ford Wesleyan Church

GBA.
June 28/97

Poor Streets in Old Ford

12/1 179 ~~(1)~~ (2)

Interview with Sister Nellie at Rev D. Rose's 14 Mornington Road.

Sister Nellie has lived in Bow from her childhood and has been working as a Sister of the People in connection with the Wesleyan Church in Old Ford Road since January 1895. Her duties are mainly visitation in the wide area of Bow north of the G. E. Rly, she seldom passes south of this line which is a very distinct barrier. She also keeps the books of the large mothers meeting and its subsidiary clubs. and carries on a special work amongst young women.

The poorest parts of the district are: Ramwell Street – two of the cases mention in the Report are from this street – family with child dead in living room & another with measles – See pages attached. Campbell Street is the worst e.f for dirt and poverty combined; especially the block of buildings in the street. Mentioned as other poor streets – Parnell Road (North part),

Poor Streets (cont^d)

Beale Road, Milton Road, Chad Street, & Wyke Road. Much poverty in all the roads: even in the large respectable looking houses in Parnell Road find very poor folk in the back rooms, widows etc. Similar cases in Usher Road and even in the more respectable streets on the south – Morville Rd etc.

From Sister Nellie's Note-Book.

We were talking about the poverty of the people. "I will just tell you one case that came under my notice," said Sister Nellie. And she gave, from her note-book, the particulars set down here.

During a mission a year ago, Mrs. V—— was converted, and joined the Old Ford Society. Her husband has been ill for five years with rheumatism, and quite unable to work. Her three boys earn between them twenty-two shillings a week. The rent is eight shillings. If the lads were in regular work, and she could get a little match-box making to do, she would, to use her own phrase, be "quite a lady." During the terribly cold weather she parted with all her belongings, one by one, to get food and fire for her family of ten children. Yet she never complained. At last one day she sold the boots from her feet to get bread, and then she told her tale to her class-leader, Mrs. John Hunter. Happily, help was at hand to tide her over her difficulties until better days came.

SISTER NELLIE.

With many others who know the East-Enders and their ways, Sister Nellie puts down a great deal of the chronic want—apart, of course, from the great poverty-bringing curse of drink—to early marriages. Girls receive absolutely no domestic training. As soon as they are old enough they do their part in earning the family income either at home or out-of-doors. Some girls become factory-hands; others pick up a living in casual ways. A common East End type is depicted here. You may see the like any morning

Many of the cases are the result of misfortune & not drink. People come here to hide themselves.

Poor Streets (cont^d)

Beale Road, Milton Road, Chad Street, & Wyke Road. Much poverty in all the roads: even in the large respectable looking houses in Parnell Road find very poor folk in the back rooms, widows etc. Similar cases in Usher Road and even in the more respectable streets in the south – Mowville Rd etc.

A STEP-WASHER.

Ramoll Shot

in almost any of the better-class streets. For two or three coppers this girl will scrub or whiten the stone steps of your front door, and the flags leading down to your gate. On a Saturday she will earn several shillings in this way. In a year or two she will perhaps meet a young man with no regular employment, and the two will agree to get married, neither having much more idea of the duties and responsibilities of married life than a child of ten. The result is seen in chronic poverty and a constant struggle against starvation.

As illustrating this, as well as the terrible havoc sickness works in these ill-fed and ill-clothed families, Sister Nellie took the following from her note-book.

A message came to her after her mothers' meeting asking her to call on a young woman of twenty-two. On the way she visited the room of the young woman's mother. The elder woman had many other children, the two youngest being five and two-and-a-half respectively. Her daughter had two children of exactly the same age as these, besides a baby a few months old. In the elder woman's house the grandfather, bent double with rheumatism, sat smoking over a handful of fire. He is, when in work, an "odd man" at the meat market; but for thirty-six weeks during the past year he has done nothing. In a corner lay the child of two-and-a-half, ill with "black" or German measles, and nearly blind. A girl of five was recovering from the same complaint, which was epidemic in the locality. To care for the two children and their helpless father was a deaf and dumb daughter of sixteen. The woman was out trying to get match-boxes. There was no food or medicine in the room. The

Sister left tickets for bread and grocery, and crossed the road to where the married daughter lived. The woman opened the door with the baby in her arms. Instead of inviting her visitor into the living room, she took her into the bedroom. There lay a little girl of five—I have said the mother's age was twenty-two—suffering from measles. Sister Nellie wondered why she had been shown into the bedroom, and the woman, as if guessing her thoughts, said:

"Come into the other room, Sister."

There, on the rickety table, and covered with a sheet, lay the body of the boy of two-and-a-half, with terribly discoloured skin. He had died of measles that morning.

The Sister made regular visits to both homes during the days that followed, bringing nourishment for the little patients. The younger woman's little girl gradually sank, and on arriving at the door one morning Sister Nellie learned that she was dying. She stayed to the end and helped to prepare the tiny body for its coffin, and when it

Ramoll Shot

Many of the cases are the result of misfortune + not drink. People come here to hide themselves.

Poor Streets (cont^d)

Beale Road, Milton Road, Chad Street, & Wyke Road. Much poverty in all the roads: even in the large respectable looking houses in Parnell Road find very poor folk in the back rooms, widows etc. Similar cases in Usher Road and even in the more respectable streets on the south – Morville Rd etc.

was ready they laid it on the table, for want of a better resting-place. There lay brother and sister side by side for two days, when they were buried in the same grave.

Sister Nellie told me this, but she did not tell me anything about what those who read this may dimly realise—the terrible mental strain which events like this must produce upon a loving, feeling woman. In the midst of this sorrow and death she must put her own weakness aside, for the sake of the bereaved mother, who turns to her as to her natural comforter. And all the while her ordinary work must not be neglected. There are scores of families who look forward to her coming once a week. There are classes to be led, and a mothers' meeting where she acts as secretary, and other services to take charge of, and many sick parishioners who wait eagerly for Sister's flying visit, and the only bit of real nursing they ever get. Sometimes she must even visit the police courts. The sad incidents just told can be paralleled by many others. All this and more—for there are darker stories that cannot be written here—do these Sisters of the People undertake for Christ's sake.

The Pledge and the Atonement.

"Sister Hettie: visits to sick and dying, 1,332; house-to-house visitations, 1,399; meetings which she has attended or conducted, 614."

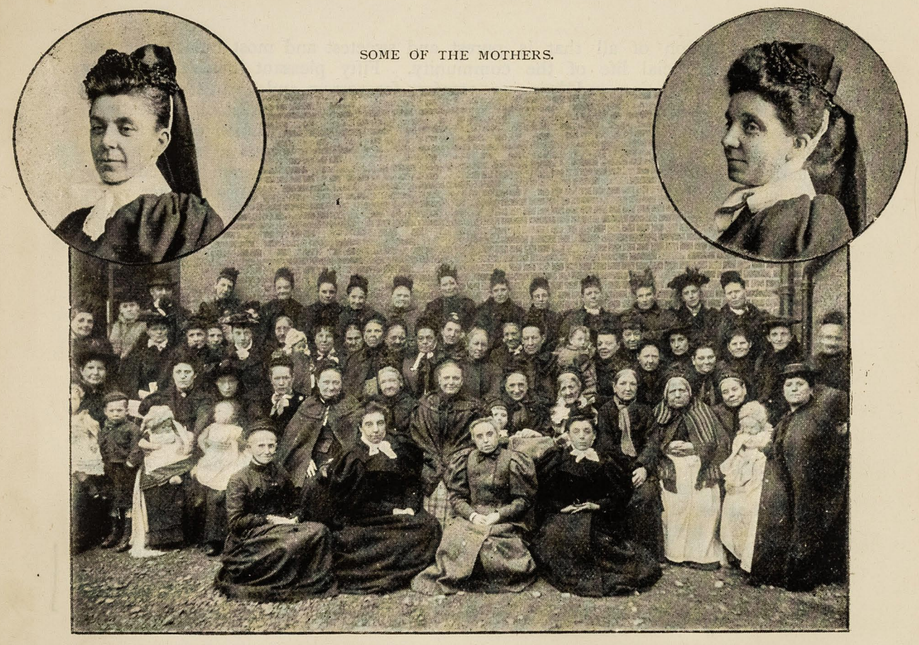
This is the simple record, so far as figures are concerned, of a year's work. Sister Hettie, who is a talented musician, has besides a great evangelistic gift. Her Sunday afternoon Bible-class for married women has become a power in the neighbourhood of Old Ford Chapel. Most of those who attend it have been gathered in from outside, and Sister Hettie believes that it pays the Church financially to do work of this kind. One Society Class has been entirely formed out of it, and another has been

Many of the cases are the result of misfortune & not drink. People come here to hide themselves.

Mothers Meeting

Sister Hettie. Sister Nellie.

SOME OF THE MOTHERS.



Mrs. Hunter, Sen. Mrs. John Hunter.

All the members of the Mothers meeting (about 200) come from the north side of the G. E. Rly. The majority from the streets between the ~~Great~~ North London Rly. and ~~St.~~ Stephens Road. Others from the two detached blocks across Wick Lane – these travel via Jodrell Road. A few come for the east of the N. L Rly. Atley Road etc

Of the half dozen clubs connected with this meeting, the Clothing Club and the Saving Bank are the most popular. Some of the women belong to 4 of these organizations and most would belong to two. Other clubs are Boot, Coal, Blanket + Excursion.

~~For~~ In the clothing clubs they do not give the women the money. Sister R. on Monday takes down what the women want and on Tuesday morning they go to the shop with Mrs Hunter the president of the meeting to make their purchases. They have a monthly account with the shops, + are allowed a discount. This discount helps to make up the bonus of ½d for every attendance on the clothing card e.g. every ~~pa~~ date on which a payment is

Late Sunday dinners

Work amongst Young Women.

made into the club. ~~Some~~

Some of the women are christian women. and some have been brought in whilst attending the mothers meeting. They always have a gospel service at the meeting and this is the only service some of these women get. It is impossible for some of them to get out on Sunday. Most of them get the Sunday dinner – sometimes the only dinner they get in the week. It is usually late before it is cooked 3pm. and then may have to wait for the man to come home.

Some of the girls in her class are unable to come on Sunday afternoon for this reason and others have come without their dinner.

Sister Nellie has a Bible class for young women on Sunday afternoon and a Class for Meeting on Thursday evening at 8.30.

These young women, she has gathered in by various means – speaking to ~~them with~~ one at an entertainment, to another at the service, ~~or~~ by visitation & by speaking to them in the street. They do not come from the Sunday school. "I have picked them up."

Girls living in Old Ford
do not work there + vice versa

Many of these girls are fatherless.
– the majority.

in ~~Thes class~~ on Thursday numbers 30 or more now. They seldom ~~sta~~ commence before 8.45 as the girls work late & even there some come in after the commencements. She instituted a social hour before the class 7.30 to 8.30 PM and helps the girls cut out garments etc. This however is not very successful as so few can get there in time.

Most of the girls work in the City or elsewhere away from the district. Very few indeed work at the local factories although they could get work. Thinks the ~~is becau~~ reason is that they prefer to be away so that ~~it~~ what they are doing may not be known to neighbours etc. Same thing applies to girls working in district who come from Stratford + other places. Has spoken to many of the~~m~~ ~~local~~ girls working ~~+~~ in the factories here but they all come from outside. The following note from Report refers to this :—

pondered concerning these boots. So she prayed very earnestly one day that the Lord would help her to get a pair of boots for her lame parishioner. And when she went home, there was a parcel of clothing, sent by friends, awaiting her arrival and the first thing she found on opening the parcel was a pair of boots. And strange to say, the man, after fair trial, declared that the boots fitted his wooden legs so well that they might have been made for them. Look around the room in which he lives. Is it not a pattern of cleanliness and order? The man is washing. He goes about the room on his stumps—to save the legs—and stands at his wash-tub scrubbing away vigorously, faithfully sticking to the bit of work which his poor dear wife left him as her last legacy. When the Master comes He will not be ashamed to find this brave man with his bare arms deep in the honest soapsuds.

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Young Women.

Sister Nellie is specially commissioned to work for the young women of the neighbourhood, of whom there are large numbers. They are of various ranks. Some work in factories not far from home; but a large number find their way every morning into the City, where they are employed in dressmaking, or in producing the extraordinary collection of bodices you see in the shop windows radiant with all the colours of the rainbow; or they work in the indiarubber line, or in making neckties.

Their wages are often scanty—eight shillings, nine shillings, ten shillings, a week. Yet they have to dress nicely, and how they do it, and live respectable lives, as thousands of them do, is a mystery. If you go to their homes you will find that they are very, very poor, and that it is a continual struggle how to keep the wolf from the door, and worse still, sometimes, how to beat back the devil.

Many of them walk the whole distance from Old Ford to the City, or beyond the City, into the northern or southern or western business wildernesses of the metropolitan area. Here is one girl, for instance, whose father Mr. Roe first knew at the Lycett Memorial Chapel years ago. The family now live at Old Ford. This girl is a member of Sister Nellie's class. Every day she walks backwards and forwards to Tidman's Sea Salt works, far away over the water, where she packs the boxes of salt so familiar to us. I had the curiosity to ask how long it took her to make the journey. Sister Nellie replied, "About an hour and a half." Three hours a day this girl spends on the road! The question of boots in the economy of her home must be very serious. Many of the girls leave the City at eight o'clock; they walk home, and, on the night of its meeting, march straight into their Society class.

Lived in Lefevre Road.

Amusements.

Drink.

Visitation

The young women appreciate entertainments. Some of them used to go to Music halls etc but when they come to classes they drop it. Told me of one girl, who belonged to a postcard club. ~~Much~~ It was usual to have your photo taken on Sunday so as not to lose time. This girl was troubled about the matter; spoke to Sister N & told her that she would not go on the Sunday even if she did not have a photo.

Families have to suffer through the men's fault. Some of the women drink but those she knows are ashamed of it.

In visiting a street Sister N. would ask ~~if~~ at the houses whether the people ~~went~~ attended any place of worship & if not invite them to Old Ford Chapel. In some cases should invite the women to the mothers meeting – use her discretion. If, as usual a second family in the house, would ask to see them. When they promise to attend, she would look out for them; if they did not come would call again. If she found they

people

Other Religious Influences

Nursing.

Thrift

Charitable Relief

were attending elsewhere, would not invite them. merely invited.

As to Church attendance – with the majority it was "nowhere". Great indifference amongst the people. If a person visited went anywhere it would be one of the churches according to the district – St Marks, St Stephens or St Pauls; in the Hackney Wick part it would be Jubilee Hall. "It is the Church or nowhere".

Sister R. does any little thing that is wanted. Has sent cases to St Pauls' nurses.. St Marks have the Medical Mission at Park Hall. Our women will go there and pay their pennies and then the nurses (Mildmay) come to them when wanted. These Mildmay nurses Sister Nellie says try to get the people to the Church. St Stephens also has a nurse. Does not think they try to proselytize. Work amicably with them.

People appreciate the clubs.. An improvement in this respect. Some pay in very regularly. & if they do not pay, know that they are short – want of work etc. Others pay a penny now and then.

When necessary give tickets but would not give unless ~~they~~ she had investigated the cases.

Charitable Relief (cont^d)

Women's Home work.

Roman Road Street Market

First go to the house and then make enquiries in the neighbourhood. Goes at unexpected times so that the people may not prepare for a visit. Don't think they have much chance of deceiving them.

Talking about the work of the married women. Sister Nellie said that matchbox making and trouser & shirt finishing were the chief occupation. Work is given out by a local man, who in the trouser ~~work~~ & shirt work cases would get work from the City. Many of the women belonging to the meeting work; mostly widows and women with families and an invalid husband. Following is an example: Woman has husband who has been ill 5 yrs. 8 children of whom 3 are earning 22/- a week. Pay 8/- a week rent & have to keep the 3 that are earning respectable. Got into such a state that length she pawned her beds. They got her husband into the Sick Asylum; then the woman sought work and got matchboxes.

Several of the stall holders live in the immediate neighbourhood – Appian Road & district.

Sister Nellie

District growing poorer.

Rents

Sister Nellie is evidently a hard worker. Besides her visitation she has 15 services or meetings to attend each week. A bright, merry faced woman, she undoubtedly weilds considerable influence over the young women attending her classes.

Thinks district is becoming poorer and poorer. People have to work so hard to pay rents. Cannot get a room under 2/-. Ruston Street houses 4 rooms and a scullery 7/- & 8/- a week. Lockton & Candy Streets 8/- a week.

Bow Road Presbyterian Church

12/17

Bow Road Presbyterian Church.

Revd John Grierson M.A.
22 Harley Street.

The following particulars of this Church are taken from the Official Handbook of the Presbyterian Church of England 1896-97.

Church founded 1869. Built 1874. Sittings 400
Communicants 115. Sabbath school scholars 273
Services. Sunday 11am and 7pm. Wed. 8pm.
Sat 8pm.
Local Mission Shaftesbury Hall, Arnold Road.
Session Clerk. Mr R. Wales 28 Fenchurch Street. EC
Sunday School Supt. Mr J Greig 4 College St. Bow.
Local Missionary – Mr H. Heard.

Mr W. H. Lee.
Strict Baptist

GLA
July 5/97

Mr Lee

Do not attempt to
touch outside people

Agents

Building used

Social Agencies

Mr W. H Lee. Pastor of the Strict & Particular Baptist Church, Botolph Road. Bromley.

Mr Lee is a tall spare man of about 50 or thereabouts. He has a somewhat forbidding aspect, due in part to his bushy eyebrows and beard. He did not impress me favourably; his only care being with regard to those who attend or are members of his church.

Looking at the question as to the portion touched by the ministration of the Church, he said: "We have no mothers meetings or other agencies; we only look after our own people.

Have no paid agents. Mr Lee is the pastor. Few sunday school teachers.

Have the Chapel which holds about 230 persons and 2 vestries at the back.

"Nothing" Also had distribution or anything. If the Lord wants to save the people he will bring them".

Services held

Visitation

Charitable Relief

Sunday School

Feel the effects of the
Outward Exodus.

Opinion

Sunday. Divine service 11 am. About 50.
6.30 pm. About 80.

The British Weekly gave them 120 but think it was an over estimate.

Wednesday. 7.30. Monday 7.30. Two Mondays that I called the attendance was 17 and 13 respectively

Church membership – 60.

Visit the members of the church and congregation.

Look after our own people only and perhaps look after them better than other people do their own.

Have a small Sunday School. Only about 20 children – their own peoples.

Says their friends are moving out, whilst those that come are not of the same social position so that they lose financially.

A little cause that is dying owing to the selfishness of its adherents. I noted that at the prayer meeting there were only 2 or 3 that could be called young women and at the evening there were 2 others + one girl of about 13 with her mother presumably.

Mr C. J. O. Sanders
Wesleyan Mission, Devon's Road

Mr Sanders

Historical

17/17

Mr C. J. O Sanders.
Hon Supt. of Wesleyan Mission, Devon's Road.

Mr Sanders came to Bow Road Wesleyan Church some 10 years ago. and was a worker in the Sunday School. At that time they started a Mission at Albert Terrace at a Hall now occupied by a missionary connected with Mr Parry's Church. They were very successful there both with children and adults. Used to get 190 children in the little hall. Attributed success to visitation. They visited constantly. This work went on but at the same time the church at Devon's Road was going down and it got to such a low ebb that ~~it~~ something had to be done. This was just before Mr Roe came to the circuit. It was then suggested that they (the workers at Albert Street) should give up their hall & take the people to Devon's Road, Mr S. to act as superintendent. To this Mr S. consented on condition that a sister was appointed at ~~Bow~~ the same time

Growth - Steady but
slower than expectations

Attendance at Services

This was agreed and Mr S. asked Sister Jennie, who was then working at the Clifton Mission ~~& who he knew was~~ but had also been helping them at Albert Terrace for some years. She consented - hence present staff.

The transfer was made in July. & they brought practically the whole of their congregation and children but they gradually fell off as the winter came on, so that not many of the Albert Terrace people are amongst their present congregation & workers.

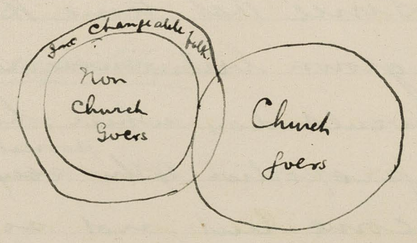
Since that time the work at Devon's Road has grown but more slowly than Mr S. hoped it would do, while he is also disappointed that the proportion of the ~~very~~ poorest of the poor is small. "They do come but not so many as I expected". At the mother's meeting they get them but at the service they get more of the superior people.

Sunday morning 11 am. Congregation 100 but principally workers and elder children. About 30 or 40 would be adults. Evening 100 to 200 but about 150 average

Attendance

Note. It seems that there are two populations living side by side. Church goers and non-church goers, and also a fringe that may belong to either. If this be so any increase at one place must be accompanied by a decrease at others, tho' this decrease may not be equal to the increase elsewhere.

Sunday School



Says that the evening congregation varies greatly. If there is anything special at another chapel the people go —: Charles Spurgeon (C.H.S's own) was preaching at ~~Blackheath~~ the East London Tabernacle last Sunday. He ~~then~~ noticed that the congregation was much smaller than usual & asked one of workers the reason "Well I supposed they have gone where I went this morning" was the reply. So when they have special gatherings the congregation is increased, the increase consisting of a few of the outsiders and a number from other places.

Sunday School. Average attendance in afternoon about 200. Also good attendance in morning as they use the Star Marking system. Nearly all the Sunday school teachers were trained in the Sunday School; indeed most of their workers have been reared on the spot.

At their open-air meetings, he always gets the workers to sing the old hymns. Finds that these reach

Police

Thrift

Prejudice against Parsons

reach the people's hearts. Has seen the people visibly moved – by such hymns as "Rock of Ages".

The conversation ~~the~~ became somewhat casual toward the end of the interview and below are a few notes ~~respecting~~ of observations ~~taken by~~ made by Mr S.

Police – scarcely ever found when wanted. Last evening policeman stabbed on chapel door step.

People are perfectly thriftless. Have no forethought. As example he mentioned a man who was out of work. They kept him for a few weeks and then he had several weeks at 3/. They visited him on Sunday & found him having a fine carousal: grapes, oranges, a big piece of beef. and yet he had not work on Monday to go to.

People have a prejudice against parsons. Finds it an advantage to be an honorary worker. On one occasion he was in a row and some man was threatening to strike him, when some other man

intervened

report, have been tastefully furnished, and the School-room has been re-decorated. A house which adjoins the chapel has been purchased, and in the future will serve as the Minister's House. By this extension the site has been made one of the finest in the East End. All expenses incurred on the new Class-rooms and the renovation of the school have been paid except £200. If this debt could be cleared a heavy load would be removed.

MR. C. J. O. SANDERS.

Mr. C. J. O. Sanders has remained faithful to his post at Bow Common. Though his residence is several miles away he gives up the whole of his Sundays to the work, as well as many of his week evenings. Though a young man, he possesses a good practical acquaintance with mission work for the masses, and last year read an admirable paper on the subject before the London Wesleyan Methodist Council, at the request of that body. His annual review of the year's work is as follows :—

EAST END CRIPPLES.

"Speaking briefly I should say that the past year has been one of stubborn fight against ever-increasing difficulty and most pronounced discouragement. In spite, however, of every drawback all the work has been sustained, and although we cannot record the full success we anticipated, yet we are thankful that in many ways we have been blessed with gracious results.

"As in former years the work amongst the children has been a continual source of encouragement, the de-

intervened with " " No. you don't touch him; he's no parson".

Saw Mr S at Devons Road about 9 pm. The choir was in the chapel practicing. There were 5 violins and about 16 singers present, half being males. The chapel when lighted up is a bright building & the singing would be hearty, judging from what I heard.

The premises are very roomy. They have accommodation for 1000 children & 2 good playgrounds.

Get the chapel full for musical entertainments (charge 1d). "I with the right sort". The mothers sell the tickets amongst their friends. "You will be surprised to hear that they appreciate the best music you can give them".

Mr Sanders seems a capable ready witted bright christian man. Very fond of children he does a good work amongst the lads & may be expected to do much

DRIFT CHILDREN.

partment showing most enterprise and progress during the year being the Band of Hope. Members have been continually added to the Church by ones and twos, but in common with other churches in this part of London we have to regret a very large number of removals from our midst. It has been the most successful year we have had in our Open-air work, and again we have to rejoice in the blessed work done in the homes of the people by the Sister. The poor have been helped, the sick have been nursed, the dying have been comforted, and whole families have been cheered and uplifted. We cannot say how much has been done by this house-to-house distribution of the bread of life, and indeed some of the best results are only seen 'after many days,' but we know enough to wish with all our hearts that another sister could join Sister Jennie in this devoted work.

"The experience of the past year has taught us many lessons, and we feel more intensely than ever that the solution of the social problem that faces us day by day is only to be found in the thorough application of the Gospel of our Lord and

Revd J.W. Coad
Primitive Methodist.

Gt. & Estes
July 8/97

Character of Population.

Smeed Road

Driffield Road

Persons Employed

12/18

Revd Jas. W. Coad. 135 Antill Road Bow
Supt Minister of the Primitive Methodist.
North Bow Circuit.

The Circuit includes 3 chapels – Driffield Road and Smeed Road in Bow and Brookfield Road in South Hackney. For particulars of the latter see Book 17. page. 3.

~~At~~ In Smeed Road district the people are the "poorest of the poor" and are the most dependent. Have not much self respect. Not a person but is living from hand to mouth

Near Driffield Road the people are also working class but more self reliant. A few better off come from the neighbourhood of Grove Road.

At both chapels the congregation is drawn from the immediate neighbourhood.

The only paid agents are Mr Coad and a sister (Sister Mary). There are also 14 local preachers and 18 prayer leaders, the latter being men who conduct meetings but not the

preaching

Buildings Used.

Services

preaching service. They have also 20 Sunday school teachers at Driffield Road and 10 at Smeed Road. Sister Mary is leaving the circuit & a Missionary is to be employed instead as they need more help with the preaching. & Mr C. find that altho' the Sister does take preaching engagements, women are not so acceptable as men as preachers.

Particulars of the Chapels extracted from the Circuit plan are given below:—

Chapels.	Erected.	Accommodation.	Total Cost. £ s. d.	Amount Contributed. £ s. d.	Amount still needed. £ s. d.
Driffield Road, E.	1877	750	3116 11 7	1916 11 7	1210 0 0
Smeed Road, E.	1883	350	898 13 9	898 13 9	0 0 0
Brookfield Rd, N.E.	1888	500	1826 14 4½	776 14 4½	1050 0 0

Note the above debts are less than they were twelvemonths ago by £410.

At Driffield Road they have a schoolroom seating 500 (below the chapel) also class rooms & vestries. Smeed Road is a Mission church & has no other accommodation but there is ground for future extensions.

At Driffield Road Sunday 11 A.M. Divine Service. About 130 to 140 including elder children. Adults 60 to 70. The young children are not brought into the chapel. ~~6.30 PM.~~ 6.30 PM Evening Service – 200 to 220 people. Few children. and a larger.

Services (cont.d)

Driffield Road Chapel

Smeed Road Chapel.

and a larger proportion of men than in the morning.

Sunday School. About 160 scholars on the books. Average attendance in morning 60 to 70; in afternoon 130 to 140. Children are well dressed. School affiliated to S.S.U.

Prayer meeting 8 PM

Monday 7 PM. Catechumen class. For girls between the ages of 11 and 18. About 30 in this class. Another class meeting.

Tuesday. Band of Hope. 160 to 170 members. "A strong feature of their childrens' work". This society has taken the prize offered by the Band of Hope Union for regular attendance.

8 PM Class meeting. Another at the same hours on Wednesday.

Thursday 8 PM Preaching service. Congregation ab. 50.

9 PM. 3 class meetings.

Saturday 7.30 PM. S.S. Teachers' preparation class. Nearly all the teachers attend.

8.30. Prayer meeting.

At Smeed Road

Sunday. School at 11 am and 3 PM. On Roll 170 scholars. Attendance – morning 40 to 50 and ~~evening~~ afternoon 120.

Divine Service

Services (cont^a)

Sneed Road Chapel

Social Agencies

Visitation

6.30 PM. Divine Service. About 50 come; principally adults.
8 PM. Prayer Meeting.

Tuesday. Band of Hope. 60 to 70 members.

Wednesday 3 PM. Mothers Meeting. Over 60 women on the list. Number increased when they have excursion and at Christmas

" 8 PM. Preaching service. 30 to 40 attend. All members of society.

Friday 7 PM. Temperance Society. About 50 or 60 members. Vigorous: tries all sorts of ways to get drunkers in. H

Beside the meetings already mentioned they have a "Help One Another Club with 700 members, and a Druids Lodge meeting at Driffield Road. Also a Building Society. Free breakfasts are given at Sneed Road in the winter.

Sister Gray visits from house to house working in connection with the three chapels. Mrs Coad also visits systematical, giving a day to each chapel in turn. They also have a lady who spend much of her time visiting.

Membership

Church Statistics

visiting. Does as much as the Sister. Mr Cowd visits the anxious + members of the church. Does not think that any body in the district visits regularly from house to house.

They have 186 members of Society in the Circuit: of these 85 are connected with Driffield Road Church + form 6 classes and 41 with Sneed Road + form 2 classes.

The following statistics as to the Church work in the Circuit and the financial condition of the Church are taken from the "Plan":-

Summary of Returns for Our Circuit.

Driffield Rd 186
Driffield Rd 85
Sneed Rd 41

Members of Society ...	186.	Increase for the year ...	4
School Teachers ...	41.	" " ...	7
Scholars	438.	" " ...	44
Scholars who have become members of the Church this year			17

The total income of the Circuit from all sources during the year amounted to £1006 2s. 5d.

Paid off Chapel debts during the year ... ... £410 0s. 0d.

Income and Out-go for the Year.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
For Circuit and Connexional Objects ...	223	19	10	For Circuit and Connexional Objects ...	238	12	10
" Sabbath Schools ...	61	15	1	" Sabbath Schools ...	65	4	2
" Chapel purposes ...	690	17	6	" Chapels	677	17	5
" Benevolent Society	29	10	0	" Benevolent Society	30	14	0

The £410 paid off the Chapel debt was ~~for~~ mainly

Other Religious Influences

contributed by the Clapton Park Congregational Church which also assists the Primitives in other ways as is shown by following cutting from an Appeal issued on behalf of the building fund:

> In winter when occasion requires it we provide free breakfasts for poor children before they go to school, and through the kindness of Ladies, especially those connected with the Clapton Park Congregational Church, each Xmas we give warm garments to those who are considered most in need. All these agencies are vigorously carried on by the Minister, Missionary, and various Local Helpers. The expense of keeping all these irons in the fire however, is great, especially as apart from what is given for the support of the Ministry, we have to raise large sums of money for interest, gas, coal, cleaning, repairs, &c.
>
> The aggregate cost of the three buildings was £5841 19s. 8½d. Our people, generously assisted by kind friends, have raised at different times towards this amount the sum of £3191 19s. 8½d. So that we still require £2650 to clear the three freehold buildings from debt. This year we hope to raise £650 towards this object, and on condition that the £400 on Smeed Road is cleared off, Josiah Goodman, Esq. who has from the first taken a practical interest in our work, has generously promised £200. Two of our Connexional Institutions have made similar offers of £50 each. W. Palmer, Esq. has kindly promised £10, and many others have promised sums varying from £5 to 5/-.

Mr Goodman is a deacon of the Clapton Church.

In Hackney Wick (Smeed Hall district) St Marks has a Mission (Park Hall) and Mr Sweetman is doing very well there on his own lines. Near Driffield Road, they have the Grove Road Baptist, the Wesleyans (Mr Roe) and the Congregationalists (Mr Lehmadhorst). Don't come across their work so they are not in the immediate neighbourhood. Spoke very highly of Mr Adamson (St Pauls).

Nursing etc

Charitable Relief.

Drink

Have no special arrangements for nursing. If people are sick and in distress they help them or if the man is out of work. Must help them: what could you do? Give a large number of Hospital Letters. Began in a small way – a person asked for one & Mrs. C. obtained it & others. Now people needing letters come to him & he always carries some letters when visiting. Mrs C. has a box (larger than a cigar box) full of these letters – 40 or 50 at least which he showed us. Beside the letters they give about £30 a year in relief as well as garments etc distributed in Hackney Wick

A great deal. Has particularly noticed young fellows taking their girls into public houses. Regards this as one of the first steps in women's drinking. It breaks down their modesty and familiarises them with the public house. It touches all classes. Have had two cases in their own church since Mr C. had come. Men have lapsed. One man asked to sign the pledge

Prostitution

Marriage

Prospects of Work.

pledge said: "What is the good of my name? It is in all the pledge books in S.E. London."

Good deal in Bow Road but not in the northern ghetto

A good number of people living together without being married. Marriages take place in their chapels; mainly their own people. Young couples of 20 or thereabouts.

Mr C. has been here two years. He does not think the prospects of religious work here are very bright. As a church they are making head way but relatively to population, they are not doing what they ought. They ~~the~~ also lose by the drift from Poplar & Bow ~~the~~; ~~how also they do get a migration in that we from the their neigh~~ to the outlying district. When outside folk are brought in, sign the pledge and become christians: their circumstances improve and then they migrate as soon as they can. Felt this loss especially at Limeed Road & Driffield Road.

Mr Load is a middle-aged man. Plain, somewhat slow and homely yet when speaking on any subject which interests him his face lights up and he acquires a pleasing expression. A man whose character impresses you more favorably as you talk with him and gradually recognise the self denial and resoluteness of the man. Mrs Load, who also takes part in the work, her name appearing on the 'Plan' is much like her husband. Both are country people and probably Yorkshire folk.

Before coming to Bow. Mr Load was stationed at Peckham. He thinks the people here are poorer and more drunken than in South London.

Revd J. F. Porter.
Primitive Methodist

GEA.
July 22/97

How Sneed Road Chapel
was built

Sneed Road district

Driffield Road

Revd John F. Porter. Primitive Methodist Minister.
46 Darnley Road, Hackney. E.

~~When~~ When interviewing Mr Porter respecting the Church he now serves in Hackney Field the affairs of the Bow Circuit were introduced as I understood that Mr P. had spent 13 years there and knew the district well.

He said the Clapton Park Congregational Church had practically built the Sneed Road Chapel. Wishing some years ago to engage in Mission work that Church invited Mrs Booth and Mr Porter to address their people. As a result, he received £262 towards the building and the builders gave £50. Since that time they have given more & practically paid off the debt.

Mr Porter thinks the people at Hackney Wick are very accessible to religious effort but the work there is not aggressive enough. They need more workers especially two men workers but unfortunately cannot pay them.

The Driffield Road has changed but not for the worse so far as money is concerned. Should not regard it as particularly drunken. Much like the adjoining district.