

B. 077  
Miscellaneous

Mission +  
Mission Workers.

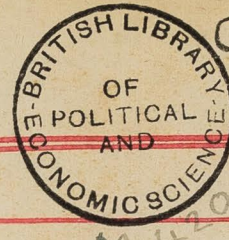
District Bow + Bromley 9  
No. 12.

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

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## Missions - Bow & Bromley

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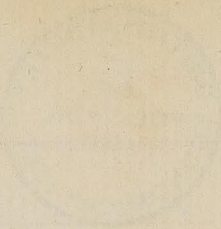


COLL U.

B 177

M 420

at end. 6/21



May 22<sup>nd</sup>.

11  
6

②

### Interview with Mr W. Chorley

Mr Chorley is the Secretary of the North London Gospel Mission who has a mission in Bromley and another in the Isle of Dogs at Cubitt Town.

Mr C. was formerly a butcher but since 1870 has given all his time to the Mission.

He is a man between 50 and 60 with a fearfully coarse and almost brutal face, altogether most unprepossessing in appearance.

I saw him chiefly with the object of getting the names of the persons responsible for the work in this district; and only had a very short conversation with him. I certainly found him a different man in conversation than his appearance would lead one to expect. He spoke in a quiet voice, there was nothing unmoderate in what he said, and no suggestion of cant.

He of course avowed himself a sincere Protestant.

3

and spoke rather warmly as to the doings  
of the ritualists in Cabitt Town: "they have  
chopped on their work all the principles for which  
the protestant reformers died". He no doubt is  
responsible for the "Cabitt Town Protestant Banner"  
and "The Monks of Cabitt Town" (see Poplar  
Lays Book) & but I doubt if he actually wrote  
it - as he spoke passionately and with a good  
choice of words.

Mr. C. kindly goes to the Snow Road  
Mission once a week, and to the Tent Mission  
in Cabitt Town once a week to conduct a service.  
He gave a very bad account of the Snow Road  
District, and especially of the awful impurity of  
the factory girls. There apparently are the chief  
frequents of his mission: they when decently  
in the building "but lean their respectability on  
the door mat." Cabitt Town is not nearly so  
bad, and the great object here is no doubt to  
fight against the influence of the ritualistic church.  
One of Lower's converts told a woman who  
attends the mission that - the death of one

4  
of her children was God's punishment to her  
for doing so.

In spite of his appearance I see no reason  
to doubt that Mr C. is a genuine man. He is  
probably a fluent speaker, and might quite possibly  
have an influence over an uncultured audience.

Mr. Arthur Farnan. Founder

Aim

Persons employed.

May 27<sup>th</sup>

Mr. A. Farnan.

Old Ford Mission. Tradegate Rd.  
G.E.A. F.G.H.D.

Founded 1870. out of Mr Farnan's own funds: when work grew too large he appealed. Has received much help from Mr Samuel Morley.

Have nearly £400 in the Farnan Money Club. See the yearly report of this loan club which is self-supporting. Aim to preach the Gospel only. Don't go in for extravagant notions. Some "go into feeding the poor" he does not. Let those come who feel moved but they shd not be bribed.

Poorest of the poor they aim at. Those who belong are helped. No casual feeding such as some missions go in for. Pays for most of it himself "Money will go, it slips away somehow or another."

Old Ford proper contains many respectable poor: These he seeks out & tries to help without attracting notice.

All voluntary work.  
One permanent missioner. } all women.  
two helpers  
City missionary - for the London City Mission in connection with the congregational church in Bow

works in with them sometimes; conducts a service or so.  
Mr. Sean - chemist in Roman Rd. w. put some in for-  
ation.

Ladies visit home to home occasionally. They are told  
of sickness then to look after them, get hospital  
letters etc.

Fernan money club divided every Christmas -  
No defaulting. Very successful. Money put back each  
year after an interval of several weeks.

Only one service is Sunday evening 6.30. Prayer meeting after  
the service.

Prayer meetings 

Wednesday	} about 12 persons attend the prayer meetings with fair regularity.
Monday	
Saturday	

Report says Wednesday  
is a preaching service

Sunday service 6.30 to 8. Prayer meeting till 8.45.  
Chiefly women. Congregation 50-70 of an evening  
of whom perhaps 6 are men. Fair no. of children  
who are not reckoned in the above number.  
No record of attendance kept.

Fernan Money Club.

Services attendances

many <sup>women.</sup> attendance



Sunday Schools.

Charity.

Out-door relief.

Character of District

7  
A mother's meeting on Sundays - about 80 on the books  
between 40 & 50 attend

Sunday Schools for children from 5 to 15 yrs. of age.  
Has had many trials: Found the young teachers came  
for what they could get out of ~~them~~ him. Not  
successful. Dismissed them. Has now taken over  
the school himself. School does much good.

He gives away coal & local tickets & maternity tickets  
as many as he can. But always to people whom  
he or his missives know. His object, to discover  
the respectable poor who will not come forward  
themselves. Has helped many in this way.

Out-door relief given very easily. 'Rather too easily'. Is not  
wholly against it but many impostors. Those who  
make a specialty of it make the most by it

District has changed a good deal in the last 20 years. He  
was a dyer formerly, retired. Business then taken  
over by his brother who failed in it. Water had

The Lady Missionaries

litigation expensive, so they gave it up. He now lives in Victoria Park. Walks over every Sunday to his mission. Without this walk he wd be a dead man. Formerly many well-to-do people: now, a new class. But the poor of the district now are better than the poor of the district formerly. The new class are many of them Jews whose daily work is in Petticoat Lane. Formerly you could raise £100 in no time now it wd be impossible. people are too poor.

The Permanent lady visitor, visits when she likes, she has no fixed round. One of her assistants attends especially to maternity cases. She is given £5 by him at Xmas; she nurses on her own account & takes in lodges - 'one thing & another gets her along'.

Mr. Farran is a man of over 60 yrs - near 70. He apparently gives away his own money freely & probably without seeing whether it is well spent or no.

The coffee house is managed by the Hon Secretary Mr. Atkins who is given rooms free & shop free & allowed £20 per year for keeping the church clean & any profits he may make on the sale in the Coffee House. Mr. Atkins wd

would be glad to give any further information.

Miss M. M. Bayless  
Tryphena Hall

Geo. E. A.  
May 12/97

Meeting held  
for Boys & Girls

12/9  
Miss M. M. Bayless, 118 Cadogan Terrace, Victoria Park.

Tryphena Hall, 31 Whitethorn Street.

Miss Bayless was a Bible class teacher at the East London Tabernacle and in January 1891, she with the aid of some of the members of her class started meetings for rough girls at Tryphena Hall, 31 Whitethorn Street, Devons Road. This commenced with about 70 girls, mostly young, 5 to 10. After a time the boys wanted a night and a meeting was started for them also.

They now hold a Boys' class on Monday evening from 7.30 to 9 P.M., which is conducted by young men belonging to the Bible class at St Mark's church, Victoria Park. They have 71 boys on the books and an average attendance of 44.

The girls class is held on Thursday from 7.30 to 8.30 by young women belonging to the Bible class at St Marks. They have 78 on the books and an average attendance of about 50.

The boys and girls come from the streets in the immediate neighbourhood, Whitethorn, Sherwood & Fern Street. The lads are a rough lot.

11  
lot; some have been turned out of other places. They work at factories, on the railways and as van boys. One used to go out with a blind man who had a monkey and an organ.

The girls, who appear to be older than those first obtained, work in factories. They are rough as the boys, but with both sexes they have had some success but yet do not retain them permanently. Have to be very firm and find that women can manage the lads better than the men.

Other meetings are held at the Hall by the Missionary in charge, Mr Adams, 39 Lichfield Road, Bow.

For the East London Tabernacle, we should see Mr F. Wickers, 3 Coburn Street, Bow Road or Mr W. T. Hossack, 164 Burdett Road, E. Look these names & addresses from Miss B. Commission card, the former is the senior deacon & the latter the Secretary of the Church.

St Marks, Victoria Park is an active and evangelical church. It has 4 missions. Miss B. has gone there since she came to Cadogan

Addresses of Persons }  
to be seen

Terrace and got the members of the bibleclasses to help at Gryphena, because everybody was so busy at Bendall Road & she could not get helpers to take the places of those who went away.

I might see a Mr Franks, 110 Cadogan Terrace. He used to work at Bow Common & now works in the open air at Victoria Park.

Mr Davis N.E. Gospel Mission  
Somerset Hall

S'

Persons Employed.

Services + Meetings held

12  
8  
13  
Mrs Davis. North East Gospel Mission.  
Somerset Hall, 204 + 206 Devon's Road. E

Somerset Hall is one of the branches of the N.E. Gospel Mission (W Chorley's). It occupied the site of two houses in the Devon's Road ~~and~~. The lower floor forms one hall holding 200 persons, the second floor a similar hall & the third floor contains 3 rooms on the front, occupied by Mrs D. the remainder of the floor being open and used for various purposes. There is also a kitchen fitted with coppers for soups etc.

Mrs D. is an elderly homely <sup>working class</sup> looking woman. She has lived here for 10 years, and has another woman living with her. Both visit in the district. The preachers, who take the services are not paid; she usually invites them. There are about 8 Sunday school teachers & in addition 8 of the ladies from Doric Lodge (Fattan Guinness's) take classes & assist. Several other people help in the meetings at intervals. The services held are:

Sunday - 7.30 PM. Gospel service - about 70 or 80  
Get many more women than men in the congregation. Have an open air meeting from 6.15 to 7.45 but cannot get a Sunday great number of men.

Services & Meetings held (cont<sup>d</sup>)

Soup Kitchen

Sunday school, on Sunday afternoon. About 400 on the books & 300 attend. Infants (about 130) in the lower hall.

Sunday 11 A.M. Children's service. about 100 attend.  
" 3 - Bible class for young people (girls 14-20). About 15.

Monday 2.30 P.M. Mothers' meeting. About 100 out of 130 <sup>on books</sup> attend in winter; less in summer, about 80.  
Some go to work, jam-making, washing, cleaning and in August - hop-picking. Close meeting in August.

Tuesday 6.30 P.M. Band of Hope. About 80 or 90 attend.

In addition there is the Factory Girls Institute which meets three nights a week (see p. 15.) and a Clothing Club in connection with the Mothers' Meeting & the Institute. Collect £4 to £6 a month in these clubs.

Give soup away in the winter - Christmas to Easter, twice a week. A copper-ful each time, 52 gallons. Also have children to dinner on Tuesdays & Thursdays - about 300. Soup Tickets are given for the soup & the people take it away.

None has been made at Tryphena Hall for 2 years, she knows - [Outside Tryphena Hall at the top of Tryphena Court is a notice board, stating that soup is sold at 1<sup>d</sup> per quart on certain days <sup>in the</sup> <sub>week</sub>]



## Factory Girls Institute

Attendance

Clothing club

The Factory Girls Institute meets 3 times a week, the meeting being held in the Hall on the first floor. Monday, Wednesday & Friday from 7.45 to 9.30 pm. At the entrance of the hall is a board with metal numbered tickets, like those used at factories. Each girl has a number & as she passes in, drops her ticket in a box. In this way attendance is recorded. On Wednesday & Monday the meetings commence with singing and prayer the girls then breaking up into classes. They play draughts, solitaire (Mr D. described it as a game of marbles) reading, writing in copybooks etc. At 9 o'clock an address (about 15 minutes) and singing, the meeting closing at 9.30 pm. On Friday, the meeting consists of singing, speaking & prayer - no games.

Number attending varies; sometimes 70; sometimes only 30. Average in winter about 60; 30 to 40 in summer. They join the clothing club in connection. By this they obtain goods cheaper. Thus for Calico Mr D. buys it about  $\frac{1}{4}^d$  a yard cheaper & then the Mission sells it at a  $\frac{1}{4}^d$  loss, thus they would get  $\frac{1}{2}^d$  advantage per yard.

With few exceptions the girls do not attend  
the

Character of Girls

services. We could not have them, they are rough; come without jackets and go singing up the stairs. We don't allow them to use bad language but sometimes they make a mistake and we have to turn them out. None are under 14 and few over 20 years of age. They come from all parts of the districts; altho' most from Devou's Road, Whitethorn Street, Blackthorn Street & Gale Street. As a rule they marry early.

Mr Davis regards the influence of the factories upon these girls as very bad. Lots of them have been in the Sunday school. Have had some nice girls but when they go to the factories and

then become  
the school  
have been  
described

Pity the Girls.

and hard living has sent into consumption. It is only one story of many—husband unable to earn but an odd shilling now and then for months together; most of the home was parted with, that is, as much as could be pledged or sold for a trifle; then a hollow cough, and, finally, the bed has to be taken to, and the doctor's verdict: "Consumption—too far gone." The poor weather having already set in, nevertheless there the poor woman lay, no blanket on her bed, and no nourishment or means of procuring any. Having given away our last parcel of blankets, we are lending one from another source for the present, and have sent a supply of beef-tea for the two past weeks; and there is a real measure of improvement, which gives hope that it may yet be possible to raise her up, for a time at least, to her poor, but nicely-behaved children.

One or two  
is Mrs Chorley's  
for 1896:

finally helped to get the poor lad liberated. Here, again, they come in good numbers, which we have to restrict from the fact

services. We could not have them; they are rough; come without jackets and go singing up the stairs. We don't allow them to use bad language but sometimes they make a mistake and we have to turn them out. None are under 14 and few over 20 years of age. They come from all parts of the districts, altho' most from Devou's Road, Whitethorn Street, Blackthorn Street & Gale Street. As a rule they marry early.

Mr Davis regards the influence of the factories upon these girls as very bad. Lots of them have been in the Sunday school. Have had some nice girls but when they grow up, <sup>they</sup> and go to the factories and then become shocking. Do not retain them in the school long after they go to work. One or two have become teachers. The following is Mr Chorley's description of this work in his Annual Report for 1896:

In reference to the work among the Match-Factory Girls, we should like to add a few words. These poor, hardly-beset girls spend their days and otherwise subsist amidst the most vicious and depraved surroundings, which, by long years of contact, ingrain their corruptions till human nature is verily seen at something like its worst in them. The other evening, in passing from our Institute into the street, as the clock was nearing ten, we noticed a knot of angry young fellows with whom were some of our factory girls, with bare heads and unkempt hair. Trying, as we passed, to restore order, I was soon rewarded by seeing one of our "girls" (a young woman in years) receive a terrible blow from a young fellow about twenty, who laid hold of her by her hair and commenced a terrific onslaught. With the quickest of moves I laid hold of the pair, blowing my police-



whistle the while, and struggled to separate them, though all three of us rolled into the gutter together; but I ceased not to defend as best I could this poor girl, till further efforts with the whistle brought some police upon the scene, who finally restored something like order, removing the transgressor for the time being out of the way; though the young woman, with wonderful "good heart," promptly said she would prefer no charge against him.

A crowd, a fight, and a police-whistle blowing may be said to be the daily—and on Saturday nights the continuous—accompaniments of this truly dreadful neighbourhood. A policeman murdered in this street, a woman nearly murdered by that door, such are the heart-sickening tales that a few months suffice to run up. But we will dwell no longer upon these harrowing details. However, we feel it right to mention them that our friends may not slacken in prayer and sympathy for these poor ill-fated girls and those who work amongst them. They are coming again this winter in good numbers, having about 150 on the books, whose aggregate attendance in the week amounts to about the same number—say, from 50 to 60 each evening open. Classes are held, addresses are given, clothing materials are sold, and garments are made up for them free of charge, and best of all, some are leading changed lives, which is the surest test of their conversion. Mrs. Davis and Miss Westwood remain

Visitation

Nursing and Treatment of Sick

SOMERSET HALL,  
205, DEVONS ROAD, BOW.

Dear Friend,  
We beg to commend to your kind notice  
and assistance

Mr. ....

who is to our knowledge under very straitened  
circumstances and unable to afford to pay for advice.

Trusting you may be able to render the help  
so much needed,

We would remain,

Yours gratefully,

To DR. McCRAE,  
BERGER HALL MEDICAL MISSION.

Charitable Relief

Mrs Davis and Miss Westwood visit in the  
neighbourhood and as far as Poplar. Mostly  
the mothers connected with the Hall. Used to  
visit generally in the neighbourhood but now find  
enough to do visiting the mothers and the sick.  
The deaconesses from Doric Lodge visit the parents  
of the Sunday school scholars.

A district nurse in the neighbourhood. If she  
had a case that needed nursing, she would send  
the name to the nurse. ~~In~~ Cases requiring medical  
attendance are sent to Berger Hall Medical Mission.  
Special <sup>Letters</sup> of recommendation, as at side. Send a  
good many of the mothers. Also give letters  
for the London and Victoria Park Hospitals.

During the summer some mothers and  
others are sent to Lancing where Mr Chorley has a 'Home  
of Rest' for Women & Children. Also send a great  
many children, usually for 14 days.

"Give a good bit" but does not know the  
actual amount as the tickets go to Mr Chorley.  
Mostly grocery tickets (6<sup>d</sup>); probably about 20 in a fortnight.  
Also give coats in the winter. Mostly given  
to their own people.

Other Religious Influences

Church of England

Wesleyans

Baptists

Roman Catholics

Don't think All Hallows is doing much or gets many people. Don't see them on the district. One or two that Mrs D. knew as attending there "have left since ritualism ~~is~~ <sup>came</sup> in." Did better when Mr Matthews was there: he was very nice.

Don't know what the Wesleyans are doing. There appears to have been a little difference between this mission & the Wesleyans, which arose out of their mothers' meetings. ~~So far as~~ <sup>It arose thus:</sup> When Sister Jennie came to work at Devon's Road, she started a mothers meeting on Tuesday afternoon. Some of the women attending at Somerset Hall began to attend that as well as their own, probably with the hope of a double advantage. It was settled by Sister Jennie changing to Monday.

Mr Hazzard (The Lighthouse) is doing most in this district. Knows and works with the Sister who is visiting here. Meeting badly attended on Thursday. <sup>don't get a good small congregation on Sunday morning. Never been in the evening.</sup>

The Roman Catholics are not heard of so much now. When they first came they were terrible. They were going to take our mothers away, they bribed them and tried to get the children also,

but "they only robbed us of our mother". Then they opened a factory girls Institute and tried to get our girls. Made a great stir then, but are not much heard of now. A good many of the very poor children go to the Catholic day school & come here on Sundays - "poor little mites".

Mr. Davis is quite horrified with the drinking that goes on here. "Saturday and Monday nights are terrible". When the houses ~~close~~ close, they cannot get any sleep until 2 am. The house at the corner of Furse Street (The Duke of Devon) is a terrible resort of women. Has a side entrance in Furse Street, which is much used by the women. "They are a terrible lot". The house is quite close to the Hall and Mr. D. says that they often have one or two drunken people sitting on the doorstep of the Hall whilst a prayer meeting is going on. She did not know anything about the house opposite Mr. Hazzard's Church ( ) mentioned by Rev. D. Roll ( ). To counteract this evil they only have an occasional temperance meeting

on

### Drinking Habits etc

e.g. the door that is closed. There are two doors, one at each end.

on Tuesday evenings. Some of the women attending the meetings are total abstainers.

Since the sanitary inspectors have been about the people are not allowed to live so crowded as they did. In the houses at the bottom of Paring Street one or two families had to "pig" in ~~one~~ one room. They are obliged to have two now. Don't know the rents, but think they are rather dear.

Police are afraid to go down these streets e.g. Gales St, etc. The female barracks. - There are such a lot of lads about 18 years of age, who are most mischievous and they go about in companies.

Very early. Factory girls, who were here a few years ago, have one or two children and a drunken husband now. They go to the Church to be married.

The Mission is quite distinct and there is no co-operation amongst the neighbouring Churches. They are very friendly with Mr Hazard's people.

### Housing & Sanitary Condition

### Police

### Marriage

### No. Co-operation in District

I find it difficult to get the people to attend the services. Do not get many of the mothers from the mothers' meeting to come or the mothers of the children. It depend much on what they have to wear. The same applied to the men. Some of the men (Roman Catholics) say they go to mass - one a shoemaker who ~~says~~ <sup>says that he goes</sup> Mrs D. always sees in his shop on Sunday mornings. If the men go at all, it is to they go to mass early in the morning.

Give a few treats in connection with the mission. The mothers meeting has one - going to Clacton in July next. Pay 4/6 each which includes tea. Costs 2/2 + 9<sup>d</sup> for tea each.

Treats



