



**Preserving the old traditions
Pearlies collecting for charity, Stratford, 2005**

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Editorial Note:

The Newsletter is edited, typeset and produced by Rosemary Taylor with the assistance of an editorial team comprising Philip Mernick, Doreen Kendall, David Behr, and Doreen Osborne.

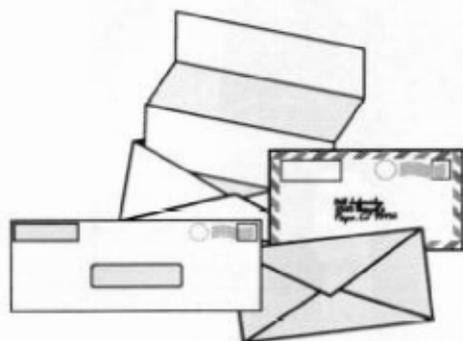
Letters and articles on East End history and reminiscences are always welcome and we make every effort to publish suitable material. Whilst hand-written articles are acceptable, items of interest that are typewritten or even better still, on disk will get priority!!

Enquiries to Doreen Kendall, 20 Puteaux House, Cranbrook Estate, Bethnal Green, London E2 0RF, Tel: 0208 981 7680, or Philip Mernick, email: phil@mernicks.com

All queries regarding membership should be addressed to Harold Mernick, 42 Campbell Road, Bow, London E3 4DT

Check out the History Society's website at www.eastlondonhistory.org.uk.

The present committee are: Philip Mernick, Chairman, Doreen Kendall, Secretary, Harold Mernick, Membership, David Behr, Programme, Ann Sansom, Doreen Osborne, Bob Dunn, and Rosemary Taylor.



Editor's Note:

This newsletter contains a wide range of topics and articles from as far afield as New Zealand, the United States and Canada, all with an East End connection as well as Isobel Watson's write up of her recent lecture on the Davis Brothers of Whitechapel, and Colm Kerrigan's article on Epping Forest. Philip Mernick has had some very interesting correspondence via email, which I have done my best to summarise. With several book reviews, as well, I'm sure you will agree that there is something for everyone in this edition.

Notes and News:

Cyril Demarne OBE, former Chief Office of West Ham Fire Brigade, who served with distinction during the Blitz celebrated his 100th Birthday on 7th February 2005.

Joan Harding has informed us of the sad news that one of our long-standing members, **Joyce Searle** died on Thursday 3 February 2005. We offer our condolences to her family.

St Clements Hospital is in the process of being shut down, and the site will be redeveloped to contain a doctor's surgery, flats (affordable housing?) and special housing for those with disabilities. The hospital, formerly the Workhouse, has had a long and varied history, and we hope to publish a short history in the next newsletter.

The Virginia Settlers: Know Your Roots Project.

SPLASH, a Poplar based community group are currently working towards organising a series of workshops and Road Shows leading up to the celebration of the 400th anniversary of the departure from Blackwall of the three ships carrying the first permanent English settlers to Virginia, USA. For further information, or if you would like to get involved in this project, contact Sr Christine Frost at St Matthias Old Church, 113 Poplar High Street, Poplar.

EAST LONDON HISTORY SOCIETY PROGRAMME 2005

Thursday 14th April 2005

The Life and Legacy of George Peabody

Speaker: Christine Wagg

Sunday 24th April 2005

**Coach Trip to Red House and Hall Place
Bexley**

Contact Ann Sansom for details
Tel: 020 8524 4506

Thursday 12th May 2005

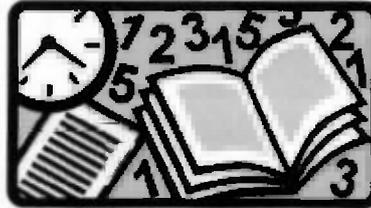
**Open Evening – Where we went for days
out and holidays**

The lectures are held on Thursday evenings at 7.30 pm in the Latimer Congregational Church Hall, Ernest Street, E1. Ernest Street is between Harford Street and Whitehorse Lane, off Mile End Road (Opposite Queen Mary and Westfield College). The nearest Underground Stations are Mile End and Stepney Green. Bus No. 25.

The Programme

Suggestions and ideas for future topics and/or speakers for our Lecture Programme are always welcomed. If you can suggest someone or indeed if you would like to give a talk yourself, please do come along to the Open Evening in May, and meet David Behr, our Programme co-ordinator.

Alternatively, email our Chairman Philip Mernick at phil@mernicks.com with your comments and suggestions.



The East of London Family History Society hosted a successful History Fair at Queen Mary College, Bancroft Road, Mile End on Saturday 22nd January 2005. Doreen and Diane Kendall and their team of dedicated researchers were on hand to offer advice and information on the Tower Hamlets Cemetery records and memorial inscriptions, and along with Philip Mernick and Doreen Osborne, dealt with enquiries about the East London History Society. Rosemary Taylor, on a brief visit from Spain, was delighted to meet up with old friends and acquaintances on the History front. The theme of the day was 'Trafalgar', this being the 200th anniversary of the battle when the British Navy led by Lord Nelson defeated the French and Spanish Fleet off Cape Trafalgar, Spain. The Fair was a grand success, with a large and varied selection of stalls offering all kinds of goodies on the Family History and Ancestry trail.



Doreen Kendall at the Fair.

Correspondence

Anthony N Smith, of Hounslow, Middlesex writes:

The editor's note at the beginning of the latest Newsletter asks for feedback regarding the article relating to Jack the Ripper.

The article was in my opinion excellent and bearing in mind that it has been some years since the last East London Record appeared, I would very much appreciate an article with this amount of 'meat' in each edition of the Newsletter. Congratulations to the editorial team for including it.

(ED: Thank you, we hope to print similar articles as and when we receive them.)

The following has been compiled from emails between Jeff Levis and Philip Mernick:

Don't know whether you can help. Did Quicket Street in Bow (E3) exist please? I'm convinced my grandmother lived there! But it seems to have disappeared from maps. If you have any information I'd appreciate it.

Jeff

Oh Yes Quickett (note 2 Ts) Street definitely existed. I went past it every time I went to primary school in the 1950s, but there is no trace of it now. It ran between Archibald Street and Tidworth Street immediately to the east of Wellington Way. It was only created in 1874 and the little triangle of streets was hemmed in to the east and south by railways to the north by Wellington School and to the west by Tower Hamlets Cemetery. The streets comprised little workers type terraces and were demolished soon after the war. The area was derelict for many years but now has a fairly modern low-rise development of private (I think) houses. It is marked on the 1950s period map from our web site

<http://www.mernick.co.uk/elhs/maps/bp1952.htm>

Find the cemetery just south of Bow Road, roughly in the middle of the map, and it is the second street to the right. Note they seem to call it Quickett Rd - it definitely was Street - it shows how out of the way it was that even the Poplar Borough Council whose map this was got it wrong!

Let me know if you need any more info.

Regards

Philip Mernick, ELHS

I cannot tell you how much I appreciate your trouble. I remember the street so clearly. My grandmother had a terraced house there, which had an Andersen shelter in the back garden. For some reason I was wondering about it today and went to look at the a-z and of course it wasn't there. I remember the railway lines running at the end of the street with a sort of viaduct. In fact I always thought that the film of the Krays was filmed partly in Quickett Street but I guess I must have been imagining. Funnily enough, when I did my first google I spelt it with the two "t"s but thought it looked wrong. I think I can recall the terrace houses up to around 1955 or so? For some reason I have a hazy recollection of there being a police car park in Wellington Road on the right hand side as you walk with Bow Road behind you. Is that correct? Thanks very much again.

Jeff

Doris Gates Thorpe, 18 Mic Mac Drive, Dartmouth, N.S., Canada B2X 2H2:

Recently I have been doing some family history work on my husband's paternal grandmother's family, surname **Gardner**. I have been able to find a marriage record for her grandparents in the LDS Church site, www.familysearch.org, which lists them as having married in Whitechapel.

The records state that James Gardner married Amelia Pavitt on 29 May 1837, St. Mary, Whitechapel, London, England. She was born about 1816 but what appears to be her

christening record (same source) says she was christened 18 May 1817 at Ayot Saint Lawrence, Hertford, England. Their first child, George, was christened 8 April 1838 in Saint Mary, Luton, Bedford, England. Our family oral tradition was that the whole family was born at Luton, where the Gardners had owned a cordage business. James and Amelia (Pavitt) Gardner came to Newfoundland around 1856, as mission teachers first at St. John's, then at Harbour Grace. Son George Gardner started the Society of United Fishermen at Heart's Content, on Trinity Bay, which was a benevolent society dedicated to supporting widows, children and orphans of fishermen. It spread all over Newfoundland, and even into Nova Scotia. A museum on Fogo Island (off the North coast of Newfoundland) has a room dedicated to this society.

I have seen some information on St Mary's Church in Whitechapel, mostly from your website, including a photo of it, which shows it's high steeple. Is it possible you might be able to answer these questions for me?

1. Would the marriage of James Gardner have been recorded in this church, even if it took place in another part of the Parish of St. Mary's, or can I assume that the marriage took place in this church?
2. Would Ayot Saint Lawrence and Luton have been considered a part of this Parish in 1837?
3. Is the church in the photo (St. Mary's) the one that would have existed in 1837?
4. Is this same building still in use? If so, is it still an Anglican church?

If you could answer these questions, I would be much obliged.

(Philip Mernick replied):

I will take your questions in order

- 1) I think you can assume that the marriage took place in St Mary Whitechapel
- 2) No, there would be no connection between Whitechapel and Luton or Ayot Saint Lawrence

3) The church with the tall spire on the THHOL site was the fourth on the site. It was built in 1882 after fire destroyed the previous one built only seven years earlier. The church in 1837 would have been the second building. See attachment for a print showing the different buildings

4) The last church was Anglican but was set on fire during the blitz, on December 29 1940, and finally demolished in 1952 There is now a small public park covering the site of the church and its graveyard.

(Doris Gates Thorpe responded):

Thank you so much for your response to my queries. Rev. George Gardner (eldest son of James and Amelia) was ordained in the Cathedral of St. John the Baptist in St. John's, Newfoundland in 1864. However, he started his work in Heart's Content, in 1861, when he was a Deacon. The exact date the Gardner family came to Newfoundland is not known, but records of St. Paul's Church in Harbour Grace, Newfoundland, show that James Gardner was there as early as 1854. George Gardner was the first of five children, the others being: John George b. 1854, died at Harbour Grace 1867. James (Jr.) b. ~1850 d. 1912 -this was my husband's great grandfather. May b. 1848. Emma b. 1849. All were said to have been born in Luton (or Islington) England. At the time of Emma's birth, they were living at 18 Albert Terrace, Bales Pond, Islington, near Luton.

The reason I began looking at the family was because of a group in Newfoundland, who currently are trying to locate the resting place of Rev. George Gardner, so they can mark it, in honour of his work with the Society of United Fishermen. Rev. George Gardner left Heart's Content, Newfoundland around 1877 (note: Newfoundland was still a colony of Britain then, as it did not join Canada until 1949), and served in parishes in Morris, Manitoba (South of Winnipeg), and Port Colbourne, Ontario (Near the Niagara canal, on Lake Erie). However, after leaving Port Colbourne, we are not sure where he went.

His wife wrote the S.U.F. in 1891, stating that he had been paralysed, but the letters do not survive, so the only clue we have is that one of the family cousins had heard that he died and was buried in Los Angeles, California. If this proves to be true, he certainly travelled a long way from his birthplace!

The big historic event of Rev. George Gardner's rectorate at Heart's Content was the landing by the "Great Eastern" of the Trans-Atlantic Cable of July 27th, 1866. He organized the Thanksgiving service, in the open on the road at the point where the cable had been triumphantly carried ashore. One of our Gardner cousins, Arthur Johnson, wrote about Rev. Gardner: "a most proper gentleman of the old Victorian School. He was never seen in public - even in his garden - without his silk-hat, frock-coat, and gloves."

(From Philip): The Great Eastern.....was built in East London, on the Isle of Dogs.

**Mrs Ann Mansell-Ward:
Re Terror at Wenlock Brewery**

(1st email) Through my research on the net I have been led to your site. There is an article or photograph called "Terror at Wenlock Brewery" by Stephen Sadler. The only other information I have doesn't make much sense to me, but here it is. - East London Record, is this the name of the paper? Issue or page 19 (1998). And ISSN 0141-6286. My grandfather died as a result of this bombing protecting my mother, who was 4 at the time, they were in the building when it was bombed. I would like to get hold of the item or picture. I would be pleased to pay for this if it was necessary. Could you please possibly help me.

(2nd email) Got the article, thank you. My mum is here now and has just read the piece. She was very interested in the article, she found out a lot of things that she did not remember. Thank you, once again for your time. Kind regards **Ann**

Dr Robin Woolven, Top House, Campden Lane, Willersey, Broadway, Worcs WR12 7PG wrote to Doreen Kendall:

Thank you so much for remembering my interest in the Agate Street School tragedy of September 1940 - it was me that you spoke to at the London Maze and our Treasurer, Bill Hickin, has forwarded your letter together with the papers you copied for me.

My interest in the Agate Street School tragedy flows from the fact that losses were reported in the press as being about 450 deaths although the official figure, confirmed after in-depth enquiries by the regional authorities, put the death toll at 73. Both figures continue to be quoted in books and, at a lecture at the Public record Office on 7th September 2000 (i.e. 60 years on from the start of the Blitz), a lady from East London mention the 450 deaths figure which, I feel, is now firmly part of the local folk memory. If you are interested in my researches, do let me know and I will copy to you a piece which draws on the relevant papers from the War Cabinet, West Ham Council, the London Regional Authorities and the books that have mentioned the various figures over the last 60 years. I spent an hour walking the neighbourhood in the sunshine a couple of years ago and was most impressed by the new London Transport station just up the road.

Do keep an eye on your local reference library shelves later this year as the London Topographical Society are to publish a book, probably by the early summer, which reproduces the 110 bomb damage maps drawn up by the LCC, hand coloured to show the degree of damage suffered across the LCC area. I am sure that this will be of interest to some of your ELHS members as it explains why there are gaps of more modern buildings in some of the older terraces across the metropolis. Unfortunately the are covered is the old LCC area and West Ham was, of course, outside of the Administrative County but inside the London Civil Defence Region.

I enjoyed talking about some of these matters when I spoke to a branch of your Society at the Bishopsgate Institute in late March 2003.

**Mrs P G Preece, 99 Woodcote Way,
Caversham, Reading, RG4 7HL:**

Looking through the Local Historian I came across your society. My natural bent is landscape history, but I thought you might be interested in a piece of oral history about your area. As a family we moved out of Ilford in 1928 into the country, although an uncle of mine lived in East Ham until the 1960s.

Reading about all the immigrants coming to this country reminded me of my mother at the beginning of the 20th century. Before the first world war the teachers training was equivalent of an apprenticeship; they started at 14 years of age and became pupil teachers, taking their certificate at 21. My mother must have started her training in 1902; unfortunately, I do not have specific dates, as I never asked. At the age of 15 or 16 she started teaching practice at a Jewish school in Whitechapel. It was situated in Bucks Row, where Jack the Ripper murdered one of the prostitutes. One of mother's tasks was to teach English to some of the Jewish immigrants who were entering this country at that time. She said that they learnt remarkably quickly, particularly as she could not speak their languages. One of the strange occurrences she described, was being in a class of about 50 with the teacher when one of the children had an epileptic fit. While she and the teacher were looking after the child a cry came 'she is possessed of the devil' and the class ran out – the cry continued throughout the school and it emptied into the playground. Shadows of the Old Testament!

Twenty years ago a friend and I were at a seminar at the London Hospital and we went to find the school. Bucks Row was a very gloomy alley almost opposite the hospital and near the end we found a derelict building that looked as if it might have been a school in the

past – was this where mother worked? Incidentally she finally got her certificate, which I have, in 1909. As her father had died when she was 18, instead of going to college she worked as an uncertificated teacher and studied in her spare time, getting her certificate when she was 21. When she was qualified she worked in the East End of London. In the 1914-18 war she taught boys in the dock area of London in a school in North Woolwich, the previous male teacher having been stoned by the boys! She was proud of the fact that she never used the cane and relied on getting the pupils interest. What may have helped, at a time when most women were small, she was nearly 6 foot! She was a suffragist and believed strongly in rights for women and used to attend meetings in the East End. She married in 1915 and carried on teaching until I was born in 1924. My brother and I had to behave – she must have been a good disciplinarian!

If anybody has any information about the school in Bucks Row, I would be very interested to hear from them.

BOOK SHELF

The Poplars by Ron Wilcox, published by the East London History Society, pb 187 pages ISBN 0 9506258 5X Price £7.50+p&p(?)

The Poplars describes what life was like on the Western Front in the First World War as experienced by the 1/17th London (Poplar and Stepney) Battalion, the East End Regiment. The inscription on the back cover reads: This book is dedicated to the memories of all the members of the 'Poplars', all now passed away either in war or in peacetime and in particular to my father, Charles Percy Wilcox 1889-1965.

The author drew his inspiration for the book from a batch of postcards and photographs that had been tucked away for many years, and only recently came to light. Postcards sent from the Western Front in France during World War One and photographs of some of the men from the East End of London who fought and died there. Together with a diary kept by Rifleman Smith, and records kept by the author's father, they tell the story of a group of ordinary men from the East End who belonged to the local territorial unit, the 17th (County of London) Battalion, The London Regiment (Poplar and Stepney Rifles). Ordinary men whose lives were forever changed on that fateful summer of 1914, as they were swept up into the heady excitement of combat, the terrifying reality of the battlefield and traumatic experiences from which not all would return.

The author drew on the battalion war diary in the PRO to flesh out his story of the lives of the men of the Poplars in the trenches in France, but the postcards and photographs illustrating the book are marvellous, and one can understand why he felt compelled to write this narrative. Well written, and extensively researched, this book is a must for collectors of East End memorabilia, and family

historians might find something to relate to as well.

London. Life in the Post war Years – The photographs of Douglas Whitworth
Tempus Publishing Ltd, 96pp 10"x 9"
£16.99. ISBN 0 7524 2816 0.

Although this book is not specifically about East London, here is a truly evocative collection of London photographs taken in the immediate post war years between 1945 and 1953. The pictures capture the atmosphere of the capital when it began to recover from those desperate war years. It was a time of stagnation, before reconstruction began, perhaps of bewilderment that the deprivations of war time conditions had finally come to an end? It was if the six years of war was a temporary interruption, and time simply returned to 1939.

The taxi cabs were curiously old fashioned, the cars were Morris Minors, Austins and Humbers, the advertisements at Piccadilly Circus were nostalgically familiar, policemen wore proper helmets. Men wore hats and ties, the South Bank Festival of Britain was brave new architecture, the 1948 Olympics were called the austerity Olympics. And London was peppered with bomb sites. I can still recall the Rosebay Willowherb that sprung up in profusion, and just occasionally after the rain, that smell of damp soot and rubble - a potent reminder of the blitz.

Douglas Whitworth's pictures are straightforward, without any attempt to make them photographic masterpieces. And therein lies their charm and accuracy. I can remember most of the views in this book, from riding my bike around London, or from the top of a bus. I was a twenty year old at the time. We should not disregard fifty year old local history; certainly for our generation it is perhaps more meaningful than earlier records, because we were there – we knew what it was like, and we can relate to the changes more directly. This

book really does succeed in recording the atmosphere of those sombre days. I recommend it to all members.

Allan Young

LONDON STORIES: Personal Lives, Public Histories by Hilda Keen. Published by Rivers Oram Press, 144, Hemingford Rd., London N1 1DE (Tel: 0207 607 0823. Price £12.95 paperback, £30 cloth.

This book is fascinating and would appeal equally to dedicated family historians and also to those who love social history.

It is illustrated and contains much helpful information regarding sources for research but, unlike many family history publications, it draws the reader into a relevant period of history, outlining former conditions and practices, giving a sense of time and place and really putting "meat on the bone".

In the exploration of her own family's history and the characters it reveals, the author has also given her readers a wider understanding of the lives that may have been led by their own forebears, suggesting reasons for many of the dimly-remembered events and possible contexts for stories passed down the generations.

Doreen Osborne

LEARNING ABOUT COMMUNITY, OXFORD HOUSE IN BETHNAL GREEN 1940-48, by Peter Kuenstler. Published by History & Social Action Publications for Oxford House and the Settlements & Social Action Research Group. A5, card covers, 44 pages, £5.00, ISBN 0-9548943-0-8

The author first came to Oxford House while a student at Oxford. Later, in 1940 excused military service as a conscientious objector he

worked at Oxford House while continuing his studies. He started as a cleaner but later became manager of the Webbe Boys Club and became involved in all the wartime activities of the settlement. After the war, he had a career in youth and community work at the international level.

This little book packs a lot of interest into its 44 pages. Starting with a short history of Oxford House, the main body of the work describes how the settlement carried on in spite of evacuations, bombing and the general problems of the area. Largely staffed by academics who were conscientious objectors the settlement adapted to the immediate needs of Bethnal Green area, including acting as an air raid shelter.

It is very interesting and informative and can be recommended to anyone interested in learning more about how Bethnal Green coped with World War Two.

SALAAM BRICK LANE, A Year in the New East End by Tarquin Hall. Published by John Murray. Cloth £16.99. Tel: Nikki Barrow 020 7873 6440 for details.

The advance publicity states: A gritty, hilarious and often touching memoir of a year spent living in the immigrant melting pot of London's East End. After living abroad for ten years, Tarquin Hall returned to his native London with his Indian born, American fiancée. Priced out of the housing market, their only option was to rent a squalid attic above a Bangladeshi sweatshop in Brick Lane. Here they came face to face with the harsh reality of life at its seamiest, in London's most infamous quarter, the refuge of immigrants for centuries, and the real-life world of Monica Ali's bestselling novel. Hopefully, in the next newsletter we will be able to publish an in depth review of the book.

P.S. If you haven't read Monica Ali's book *Brick Lane*, get hold of a copy *now!*

Bishop Grimes, and the building of Christchurch Cathedral, New Zealand, 1905-2005

No doubt many children born in London's East End during the early Victorian era would have achieved more had their opportunities for education been greater. Many, of course, did better themselves, with or without further education. This is the story of one such. Son of a widowed mother, he obtained an education at an early age against all odds, eventually becoming a leader in his chosen vocation and a prominent citizen of his adopted country. In the process he left some enduring legacies. It is the centennial of one of these that has brought him back into the spotlight this year and caused a flurry of research into his background.

The story begins in 1837, on September 5, when a 21-year-old mariner, Richard Grimes from Bromley by Bow, married Elizabeth Calnan, daughter of Morris and Elizabeth Calnan, at St Dunstan's Church in Stepney. The fathers of both bride and groom, Morris Calnan and Richard Grimes, were also mariners. Elizabeth had been living at Silver Street in Stepney before her marriage. A year after the marriage the family was living in Bromley, in Mans Rents, possibly with Elizabeth's parents, when their first child, also Richard, was born on September 21, 1838. He lived only 10 months, dying from measles on July 18, 1839 at 18 Labour in Vain Street, Shadwell. Their daughter Catherine came next, born on June 2, 1840. By this time the family was living at 6 Dunk Street, Mile End New Town, about as far as they ever moved from their Bromley base.

On census day, June 6, 1841 the family was again back at Mans Rents, with Elizabeth's mother as head of the house, and it was there that their third child, John, the one who was to escape the clutches of poverty, was born on February 11, 1842. As the family moved about the East End of London Richard's occupation

changed. He was variously described as a mariner or sailor, but in 1839, when baby Richard died, he was a labourer. He was described again as a sailor when John was born. Three years later, in 1845, he was again a labourer, working for Samuda Brothers at their engineering yard near the mouth of the River Lea.

In March that year Joseph Samuda authorised his engineer, George Lowe, to buy and install a second-hand steam boiler to operate the steam engine powering the yard's machinery. From the start the boiler gave trouble, supplying insufficient steam to operate the engine, which was situated some distance from the boiler. After several days trying to make it work the boiler was again steamed on the morning of March 5, 1845. Richard Grimes was ordered by George Lowe to climb atop the boiler to lag the steam outlet pipe in the hope of preventing condensation in the pipe, which was thought to be stopping steam reaching the engine.

A few minutes later the boiler exploded violently, killing two men, Thomas Wright and George Chapman, instantly and fatally injuring three others. Richard Grimes was thrown 200 to 300 yards to the other side of Bow Creek. He was almost dead when he was picked up and brought back by boat to Samudas' yard where he died in the boat alongside the wharf, although his death certificate records him as having died in nearby Orchard House. The discrepancy may have been caused by a desire to have the death recorded as definitely having taken place in Middlesex. When the two other seriously injured men, Jonathan Smith and William Neale, died aboard the Dreadnought Hospital Ship after the Middlesex inquest had commenced the Kent coroner declined jurisdiction and the bodies were returned to the bone-house in Poplar.

The inquest lasted for several days. It appeared the boiler had been built to operate at a pressure of 20 pounds to the square inch but

experts testified it was capable of standing 50 pounds and was probably operating at 100 pounds when it exploded. It appeared George Lowe had jammed the safety valve with a stick to increase the pressure, although some experts felt Richard Grimes may have held it while working atop the boiler. The reason steam was not reaching the engine appeared to be condensed steam from the previous day's operation having turned to ice in the cold weather, plugging the pipe.

The coroner returned five manslaughter verdicts against George Lowe, but when he appeared in the Old Bailey to answer the charges he was found not guilty. It was the second major boiler explosion to affect Samuda Brothers in four months. In 1843 the brothers, Jacob and Joseph d'Aguiar Samuda, had opened a second yard on Blackwall Reach and obtained a contract to build an iron ship, the *Gypsy Queen*. On a trial trip on November 12, 1844 its boiler exploded killing seven people, including Jacob Samuda. Yet, only four months later the remaining brother allowed a low-pressure boiler to be operated at high pressure. The incident caused the coroner, on the jury's suggestion, to recommend to the Government that legislation be enacted to prevent low-pressure boilers being used for high-pressure purposes.

Tragic though the incident was, the true tragedy was the effect it had on the families. In the case of the Grimes family their source of income was cut off instantly. The family continued to live with Elizabeth's mother in Mans Rents, Bromley. The younger Elizabeth took in washing, her mother supplementing the family income by selling apples on the streets.

The family was Roman Catholic, the elder Elizabeth having originated from Roscommon in Ireland. There are several possible reasons why Richard and Elizabeth married in the Anglican parish church at Stepney in 1837. It may have been Richard was Anglican, or it may have been a hangover from Lord Hardwicke's Marriage act, repealed in 1836,

that required almost all marriages to take place in the Anglican parish church. It could also have been simply a sailor marrying in the sailors' church. In any case the Papal decree *Ne Temere*, which required Catholic marriages to be contracted before a priest, was not issued until 1907. The Roman Catholic Relief Act, restoring rights lost to Catholics in the reformation, had been passed as recently as 1829. When the 19th Century dawned there were no places of Catholic worship publicly open in London, the only three permanent chapels having been destroyed in the Gordon riots a few years earlier. The following years saw a small, proud, rich and unpopular church transformed by an influx of Irish immigrants to become a prudent, poorer and still unpopular body. The Church grew rapidly and by 1848 Bishop Wiseman was able to open the country's first cathedral, Southwark's St George's. The hierarchy was restored in 1850, with dioceses with territorial titles, but it was not until 1918 that a system of parishes was established in London.

Where did the Grimes family fit into this? The simple answer is that we do not know. Their closest church was in Poplar, St Mary and St Joseph in Canton Street (now Pekin Street) but no record has been found there. What we do know is that in the 1840s the French Government was making it difficult for Catholic Religious Orders to operate and many established themselves in Britain. One such was the Society of Mary, known as the Marists. The Marist Fathers opened a house and church, St Anne's, in Spitalfields in 1850 and early in 1853 the Marist Brothers arrived there to establish St Anne's primary school. In 1857 they opened in Spitalfields the first post-reformation Catholic day secondary school for boys in Britain. In 1853 one Marist priest at Spitalfields commented that the seven or eight thousand Catholics in the area were devoid of all religious instruction, living and dying without the Sacraments.

It is known John Grimes was educated by the Marist Brothers at Spitalfields, but a mystery

arises about his education prior to St Anne's opening in 1853, for in the March 1851 census, still living at Mans Rents and at the age of nine, he is described as a scholar. It is possible the Marist Fathers saw some promise in this son of a devout Catholic mother and equally devout grandmother and gave him some private tuition, or he may have studied at one of the government schools in the Bromley-Bow area.

Whatever, we do know he eventually attended school in Spitalfields and later furthered his education in north-east France, at St Joseph's College, Bar-le-Duc. Shortly afterwards the Marists established a seminary for the training of students for the priesthood at Dundalk, Ireland. English speaking tutors were needed urgently and John Grimes was sent there, both to teach and to further his own studies. In 1861 he was professed as a member of the Society of Mary and in 1869 was ordained a priest in the church of the Catholic University of Ireland by Archbishop Whelan of Bombay. He continued to teach at Dundalk before being transferred to the staff of Jefferson College in Louisiana in 1874. He became college president in 1879 but shortly afterwards contracted yellow fever while caring for the sick during one of the many epidemics that swept New Orleans at that time.

The state of his health caused him to ask for a transfer, and he returned to Ireland before being appointed to the staff of the Marist Scholasticate in Paignton, Devon. The house had been established in the wake of an 1880 French Republic decree against religious orders that resulted in the Marists being expelled from France.

John Grimes was superior of the house, novice master and also first parish priest of the newly established Paignton parish. He established a Mass centre in Brixham and baptized the first Catholic child baptized in that area since the reformation. Those were the duties he was carrying out when, in August 1885, he received a letter from a friend, Francis Redwood, who had been appointed Bishop of

the diocese of Wellington, New Zealand. The decision had been made to create a new diocese from the southern portion of the Wellington diocese, and Bishop Redwood was writing to his friend about "the heavy burden shortly — we feel certain — to be put upon your shoulders".

Sure enough the following year John Grimes was appointed by the Vatican as the first Bishop of the new Diocese of Christchurch. He returned to St Anne's in Spitalfields for his consecration as Bishop in July 1887, and arrived in New Zealand in February 1888.

Bishop Grimes took over a territory that was divided in many ways. The colony of Canterbury, with Christchurch as its capital, was itself divided as far as the background of its citizens went. It had been established in 1850 as a settlement for Anglicans. The intention had been that it would be exclusively Anglican, but a number of factors worked against that ideal. The company that established the colony failed and the central New Zealand government established in its place a separate provincial government with more egalitarian views than those of the colony's founders. There was a reluctance on the part of many of the original settlers, sons and daughters of England's gentry, to become involved with the more menial physical tasks that life in a raw new land demanded. As a result large numbers of Scots and predominately Catholic Irish arrived, the Scots mainly to work with stock on farms and the Irish mainly to work on the large public works, such as roads, railways, bridges and tunnels, that were necessary to establish a new colony.

In Westland, on the other side of the mountain range that physically divided his diocese in two, there were large numbers of Irish gold miners. They saw their religion and the Fenian politics of their homeland as almost synonymous, possibly more so than their fellow countrymen did on the Canterbury side of the Southern Alps. Within the Catholic community divisions existed. The Irish laity

wanted an Irish Bishop and a secular Bishop rather than a member of a religious order. The clergy were also divided. Marist priests, many of whom were French, had established the Catholic Church in Canterbury, but by the time the new diocese was established there were a number of secular priests, mostly Irish. One group favoured a Marist, the other a secular. While none realistically expected the new Bishop to be a Frenchman, a number did not want an Irishman.

Into this mix arrived John Grimes from the East End of London, with experience from an early age of church life in Ireland, France, America and England and an affinity with working class people and Irish immigrants. The reception he received was cool, but he energetically threw himself into getting to know his flock, visiting far-flung parts of his diocese, often in difficult conditions. Within three years his health, which was never good, had deteriorated. He left the diocese for 12 months to recuperate, visiting France and Italy. The reception he received on his return in 1891 contrasted markedly to that of three years earlier. Memories of his hard work and pastoral visitations resulted in a warm welcome home from all parts of his diocese. Over the following 10 years he formulated a plan to replace the huge wooden pro-Cathedral that had existed when he arrived with a magnificent new Cathedral worthy of the name. Whether he saw it as something that would further unify the disparate parts and factions of his diocese is not known, but that was one of the effects the project had. He left the diocese again in 1897, this time for an ad limina visit to Rome, and took the opportunity to canvass in England, Ireland, France, Belgium, Italy, Canada and America for funds for his new Cathedral. He returned to Christchurch in 1899 with £3000 for a Cathedral project which his own flock and clergy knew little of and for which no plans had been prepared. The following two years were spent raising money, appointing an architect, approving plans, calling tenders and, in February 1901, laying the foundation stone

of the new Cathedral of the Blessed Sacrament. In the process the huge wooden pro-Cathedral was moved 400 yards to clear the site, at that time the largest building removal undertaken in the whole of New Zealand.

On the recommendation of his chosen architect Francis Petre (who, incidentally, had also worked for Samuda Brothers and who had gained experience in concrete construction working on extensions to the West India Docks) the chosen style was that of a neo-classic basilica, rather than the more common gothic. The building was to be of concrete, faced inside and out with limestone. Within four years the Cathedral was complete, but not without a huge number of problems, centred mainly on money, or rather a lack of it. The contract price was £43,000. Bishop Grimes started building work with less than a quarter of that on hand or promised. This highlights the fact that while he was well trained in church affairs and matters of theology, he was woefully lacking in business acumen. Nothing illustrates this better than his reaction when banks he approached for loans asked for guarantors.

He replied to one manager "I was under the impression that the name of the Bishop alone would have amply sufficed".

The manager indicated politely that a Bishop in New Zealand did not have the same exalted status as in England, France or Ireland. It finally took the personal intervention of the Prime Minister and a special Act of Parliament allowing church property to be mortgaged to help Bishop Grimes out of his financial morass. The saga ended with litigation threatened by the architect and a costly arbitration process with the builders.

However, on February 12, 1905 the new Cathedral was opened, amid ceremonies attended by the Governor of New Zealand, the Prime Minister and cabinet ministers, the

Mayor and Bishops and Archbishops from throughout Australia and New Zealand. It was in many ways the pinnacle of John Grimes' time as Bishop of Christchurch. It was understandably an exciting time for him.

One clergyman, present at the opening, told of the Bishop, while attempting to express his feelings at the close of the dedication Mass, lapsing into the dialect of his childhood while quoting from the Psalms. "Not hunto hus, O Lord, not hunto hus, but to Thy Name give glory for Thy mercy, and for Thy truth's sake."

Normally a well-spoken, cultured cosmopolitan man, Bishop Grimes' humble origins may have been the very thing that helped him, whether he was aware of it or not, deal successfully with the cross section of people who formed the local church in Canterbury and Westland. He came from a working class part of London where many Irish, including his own grandmother, had settled and he was dealing with a similar mix of people in New Zealand. His belief about the significance of the office of Bishop in the wider community was in some ways almost medieval, harking back to a time when bishops wielded temporal power as well as spiritual. He believed Catholics would support his project financially simply because it was the Bishop who was asking. He seemed not to realise that the significance of the office had eroded somewhat outside of church circles, especially in a community where all denominations were treated equally. Catholics who had made the break to move to a new land were often of a more independent nature than those who remained behind. While generous when appeals were made, they also recognised they had competing priorities. When the Bishop's requests were not met to the full he sometimes showed he was capable of being vindictive and even imprudent.

Building the Cathedral did much to unify the diocese. As well as a continuing emphasis on fundraising the Bishop's frequent communications to the clergy and the faithful

continually emphasised the place of a Cathedral as the focus of diocesan life.

For the 10 or so years after the opening the Bishop spent much time embellishing his beautiful Cathedral, although not always in a style appropriate to that of the building itself. He also continued to devote considerable energy to developing the diocese itself, opening schools, hospitals and new parishes. He was a man who found it easy to move in civic and government circles, ease no doubt gained from his broad experience in France, America and England. In some ways he was an ecumenist before his time, enjoying good relations with the Anglican Bishop of Christchurch, not necessarily as theological brothers but as equal citizens of the City of Christchurch.

On March 15, 1915 Bishop Grimes died in a Sydney hospital where he had gone to be treated for heart problems. While in hospital he developed appendicitis, was operated on, but died of complications. His body was brought back to New Zealand for burial in the Cathedral he created. In the procession from the railway station to the Cathedral was Bishop Grimes' car, its curtains drawn and, on its doors, his coat of arms. It was a far cry from Mans Rents in Bromley by Bow to a magnificent Cathedral on the other side of the world.

During his public life he made only the most veiled references to his childhood and none that have survived about his family except for one — in his will he said "I thank God from my inmost soul for having given me a most devoted and saintly Mother and the inestimable privilege of the Faith." Was he ashamed of his upbringing? I think not. It is more likely he considered such matters personal and nothing to do with the church community, where his life began with ordination in Ireland.

The information we have found about his early life answers many questions but, as often

happens, it raises others: What happened to the two Elizabeth's and Catherine? (They seem to have disappeared from the area by the 1861 census and there is no record of death entries in the 10 years between 1851 and 1861). Where did John acquire his early education before going to the Marist Brothers? Where was he baptized – a Catholic Church somewhere in the East End, or possibly in France? Where did he acquire his second name of Joseph from? It is not on the civil registration of his birth, yet he always used it. What was Man's Rents like?

We are indebted to a number of individuals in London and in Christchurch who have assisted with research as it is extremely difficult to do detailed work from a distance of 12,000 miles. We would be thrilled to hear from anyone who might be in a position to add to our store of knowledge about this remarkable man.

Michael Hanrahan

MEMORIAL RESEARCH

Doreen and Diane Kendall, with Doreen Osborne and a dedicated group of volunteers are in the Tower Hamlets Cemetery Park on the second Sunday of every month at 2 pm, meticulously researching graves and recording memorial inscriptions. They have been doing this work with great perseverance and enthusiasm for several years now, and have assisted scores of people with their family records, whilst adding to our store of knowledge of local events and family histories.

A date for your Diary: Monday 30th May is the Tower Hamlets Cemetery Park Open Day, from 11 am to 4 pm.

Epping Forest

In 1974 or 1975 I went to a small exhibition about Epping Forest in the Passmore Edwards Museum in Stratford and wrote a tiny piece about it in the East London History Society's *Newsletter*, at that time edited by Alfred French, who, sadly, died last year. I do not have a copy of the article, but I recall writing how surprised I was to learn that Epping Forest once came down as far as Bow Bridge. I should not have been surprised, of course, as Epping Forest still comes down as far as Wanstead Flats, which can not be more than a couple of miles from Bow Bridge. When it was pointed out to me that it was possible to walk among trees all the way from Wanstead to Epping, I resolved to do so at the earliest possible opportunity.

I don't like to rush things and it was to be thirty years before I got around to putting my resolution into effect. On Sunday the 19 September 2004, the day the first new areas were opened up to ramblers under the 'right to roam' legislation, the Friends of Epping Forest and the West Essex Ramblers made their contribution to the historic day in the form of arranging a conducted walk through Epping Forest from Wanstead to Epping. Not that the 'right to roam' had any implications for walkers through Epping Forest. As Harry Bitten, who led the walk, said in his words of welcome, Epping Forest was 'a long way ahead of the field'. The right to roam through Epping Forest had been established when it was acquired by the City of London Corporation in 1878. In fact, the annual walk from Wanstead to Epping had been inaugurated in 1978 to celebrate the centenary of the City's acquisition of the Forest and the right of Londoners to enjoy it for ever.

At 9.00 a.m. about 70 of us met at the Manor Park end of Capel Road, a number that more than doubled in the course of the day, with people dropping off and joining in at various points along the way. A number, like your intrepid correspondent, braved the full sixteen

miles. We set off behind Harry to walk through Wanstead Flats as the first footballers were emerging from the changing rooms opposite Tylney Road. The preponderance of grey hairs amongst us ensured we were not mistaken for the visiting under-10s team, although I noticed that several players interrupted their warm-up to watch us pass. We could have been no more curious a sight than the equally numerous flock of Canada geese that have inhabited the renovated Jubilee Pond. The Epping Forest Superintendent, Jeremy Wisenfeld, explained that there were in fact too many of them there (geese, that is, not rambblers), with a potential for environmental damage, hence the introduction of railings in some sections. Still, it has to be seen as a big improvement on the eyesore it had become since the concrete base of the old pond had failed to retain the water some years ago.

The next stop was Wanstead Park, where Epping Forest Verderer Peter Adams drew attention to the limes that led to the great house, long demolished, and remarked on the extraordinary quietness that prevailed, given that we were only a stone's throw away from busy roads and a major centre of population. We continued through the Leytonstone and Walthamstow sections of the Forest, had morning tea at the County Hotel, Woodford Green, courtesy of the proprietors, skirted the lake in Highams Park and by 12.30 had reached Butler's Retreat, near Queen Elizabeth's Hunting Lodge in Chingford.

Reinvigorated after half an hour's rest, we pressed on towards Fairmead Bottom, where another Verderer, Richard Morris, treated us to a brief but interesting talk on the house of the Southerby family that once stood there. This family's 'retreat' went back to the 19th century and was the oldest building in the Forest. It was demolished by the City of London in 1898. An hour's stop at the Robin Hood Public House permitted us to quench our thirsts, demolish our sandwiches and prepare ourselves psychologically to enter the final straight. This was soon enlivened by another

brief talk at nearby Loughton Camp by Peter Adams, who explained the archaeological significance of the site. The next stop was at Debden House Camp site, well known to East Londoners. In such a large group it was impossible to meet everybody in person, but I was fortunate at this point to stand alongside some men who had been camping here in their distant youth and entertained each other (and me) with stories of their escapades there.

The next stop of any duration was to view the protected herd of black fallow deer at Theydon Bois, a viewing that was illuminated by another short talk from the Park Superintendent. The end was in sight and shortly after five we reached Epping and disbanded and made our way, with Harry's good wishes, to cars or to the nearby Epping Station. The walk would be held again in September 2005, we were assured before departing, and would take a different route through the Forest. I highly recommend it to members. Sixteen miles may seem a long way, but remember we have the whole day to do it, with lots of rests. Whatever its benefits to poorly functioning hearts or arthritic knees, there can be no doubt about the value of the walk in increasing our knowledge and appreciation of this unique feature of our local environment. On the train back, I could not make up my mind whether to be enraged that so much of this ancient forest had been lost - it would be nice if it still came down to Bow Bridge - or to rejoice that, given the environmental depredations elsewhere, so much of Epping Forest has been preserved.

Colm Kerrigan

Colm Kerrigan is a member of the Havering and East London Ramblers Association

Work, Wait, Win: The Davis brothers of Whitechapel and their London buildings

(Summary of a talk given to the Society on 2 December 2004)

A single group of speculative builders, in the years between 1880 and 1905, left a distinctive mark on the East End. Though they worked independently or in partnerships of two, all belonged to the same family. The most interesting of them is Abraham Davis (1857-1924). But he had several brothers. There were Israel and Hyman Davis, trading as Davis Brothers; Maurice Davis, the eldest, known formally as Moses; N & R Davis, otherwise Nathaniel and Raphael (Ralph) Davis, and David Davis.

Their father, Wolf Davis, had come to London about 1846, aged 12, from a village near Cracow. He followed his father's trade – making cloth caps – and married Rachel Magnus, whose family were in the same business. By the 1880s Wolf is described as 'furrier', and the eldest sons followed him into this line; the family moved from Aldgate to Spitalfields, then to Hackney and beyond. The three youngest brothers went to the Jews' Free School, more or less at the same time, in 1879. Only the youngest, Nathaniel and Ralph, are known to have received, somehow and somewhere, practical training in architectural draughtsmanship.

The earliest surviving building by any of the brothers is by Israel and Hyman: Davis's Terrace (the name, and the date 1890, are visible on a wall tablet at 40-72 Settles Street). It is also the least architecturally presented, though demonstrating exactly what the brothers were about – workmanlike, sound, no nonsense buildings. Unlike many builders, all the brothers built mainly for investment, not selling on for quick cash but retaining for income.

It's when the younger brothers, Nathaniel and Ralph, start work as developers, about 1893, that Davis buildings start to look a bit more interesting. Their first known building was in Lemn Street – Wolfray House, a block of flats on the east side, now gone. 76-8 Whitehorse Lane, on the Mercers' Company estate, which are still there, are a scaled down version of same design. Much larger is 52-8 Lemn Street (with 20-30 Tenter Street behind), on the site of a sugar bakery. Red brick terraces such as at 26-8 Cambridge Heath Road, 39ff. Fashion Street and 43-7 Brick Lane, by N & R Davis, still carry signature features – hard red bricks, window details – also adopted by the other brothers. Israel and Hyman's later building on the Hospital estate (10-28 Settles Street, and in Ashfield Street) is a great improvement on Davis's Terrace.

Maurice built Davis Avenue (described in the *Survey of London*) and crowstep-gabled shops at 40-68 Hanbury Street. Something of a dandy, he was rumoured locally to be an illegitimate son of Lord Rothschild. David Davis was the least prolific Davis builder in the area, building a single terrace in Fordham Street.

Abraham was the most versatile and innovative of the brothers, or at least the one best able to recognise and develop a good idea when he saw one. His first major solo development was Davis Mansions, a large block of tenements on Goulston Street. No satisfactory photograph of this is available, but clearly it was not a thing of beauty. A more architectural treatment (also little photographed) was given to several blocks around Lolesworth/Flower and Dean Street, named after his wife, Helena, and their children Ruth, Irene, Winifred, and the twins Josephine and Godfrey.

Most Davis dwellings were one or two rooms in a multi-occupied tenement—larger self-contained flats didn't let well in this area. But some developments were on a more ambitious

scale – such as Langdale Mansions, and blocks in Brady Street (both designed by H H Collins for N & R Davis); Maurice's block between Chicksand Street, Casson Street and Spelman Street; and Fieldgate Mansions – a major reconstruction on London Hospital estate from 1902 – designed by the Hospital surveyor, Rowland Plumbe, which proved to be the last major work of Israel and Hyman.

The family followed a pattern established by successful Jewish business families – by the 1880s, before the brothers married, they moved to Hackney (Navarino Road). Several then set up in separate establishments in Grosvenor Road, Canonbury. By 1900 Israel and Hyman had large villas opposite each other in Hove, and Abraham had settled near Maurice in Kilburn before moving to a development of his own in West Hampstead.

The early years of the 20th century were very difficult ones in the building trade generally. To this was added, for Jewish builders in the East End, the particularly unpleasant political climate which generated the work of the Royal Commission on Alien Immigration, which sat to examine the perceived problems of mass immigration from Eastern Europe. The brothers (it is not absolutely certain which is meant) came under fire for advertising their property as available only to Jewish tenants. The charge is probably made out, though the evidence is that the indigenous and immigrant communities preferred to separate themselves voluntarily. This advertising was however bad public relations, and the notices disappeared. At the same time, the standard of their building, especially of workshops, brought forth praise from the factory inspectorate. 'Jewish builders' generally were also attacked for building higher and larger (and charging high rents). The evident hostility to the improvement of housing conditions seems preposterous today.

In 1902 Hyman died, and Israel's subsequent career took a different turn: he founded the Davis chain of cinemas. Maurice's health was

in serious decline. In 1909 Nathaniel and Ralph wound up their partnership, Nathaniel becoming a country gent in Bucks, whereas Ralph's projects included estate agency in Hampstead.

Meanwhile Abraham was making a serious error of judgment. Behind small flats he built in Hessel Street, on land which he hadn't been able to use for its original purpose, he had established a successful market, which allowed special provision to be made for Jewish dietary requirements. He intended another, in Fashion Street, to draw traders away from the street market in Wentworth Street. This created the structure now known, from the architectural features of its facade, as the 'Moorish Market'. It failed; Wentworth Street cost traders nothing. This enterprise led Abraham several times to the door of the bankruptcy court, and close to committal to prison for non-payment of rates, as well as losing substantial swathes of his property portfolio to his mortgage lenders. Now the family stepped in. He avoided formal bankruptcy, but his business was restructured, and the younger brothers bailed him out with loans (cannily secured), so in effect property changed hands between brothers. Very little of Abraham's East End property survives; exceptions – apart from the Moorish market – are 28 Nelson Street, 11-13 New Road and some altered property in Cannon Street Road.

One project frustrated by this financial debacle was in the Commercial Road and was to have included a 'theatre' (almost certainly a cinema). Much at the same time as Israel was building what is now the Ritzy in Brixton, Abraham went on to develop at least three cinemas – The Angel Picture House, Islington; the King's Cross Cinema; and the Tower Cinema, Peckham. His 'Social Service Educative Entertainment Company' had its mission statement in its title: entertain, and educate at the same time.

The final phase of Abraham Davis's career was in social housing. From about 1909,

starting in St Pancras with several red brick blocks of flats in and around Judd Street, he developed a system of companies. Some took a form close to that of a present-day housing association and so were eligible for cheap government loans. One of these, the London Housing Society, which Abraham masterminded, employed his company, the Central London Building Company, to do the construction work. The LHS and CLBC later built in Maida Vale, and his company Service Flats Ltd built privately financed flats in St Johns Wood. Abraham's daughter Ruth inspired his foundation of Lady Workers' Homes Ltd, which created flatlets for single professional women in Abbey Road and Grove End Road, St Johns Wood.

He was a leading member of the St Pancras Borough Council, and central to its response to the 'Homes for Heroes' campaign of 1919. However his health was failing, and almost his last professional project was to design a parade of shops in Swains Lane, Highgate, the first building on the Holly Lodge Estate which he had bought from the widower of the Baroness Burdett Coutts, and which after his death afforded the site for a large expansion of the Lady Workers' Homes. He is commemorated in an inscription on a memorial fountain there, in the garden between groups of the Lady Workers' flats.

The motto 'Work wait win' was espoused by Abraham Davis, and was formerly found on buildings of his in Chicksand Street, Batty Street and Plumbers' Row. If anyone recalls seeing this inscription on any other site, I should be glad to know of it.

Isobel Watson

An article about the Davis brothers appears in the latest edition of the 'London Journal', and a list of their identified East London developments is deposited with the Tower Hamlets Archives and Local History Library in Bancroft Road.



An East End Market
Hosel Street Market c1905

Better Late than Never!

In August 26, 2002 **Andrea U'Ren** wrote:

Is there any way I can order a copy of your Newsletter, issue #18 from 2000? I'm desperate for the article by Doreen Osborne about Mary Smith, Knocker-up, of Limehouse Fields. I have a children's book about the same Mary Smith coming out (here in USA) in Fall 2003 - called "MARY SMITH". I have looked everywhere (I thought) for information about her - and now to find an article ACTUALLY exists! Please let me know what I need to pay to get a hold of this - IF there is a way to see it or, could this email please be forwarded to Doreen Osborne?

(March 2005) You were kind enough to send me a copy of an article about Mary Smith - a few years ago! I had written the children's book (aptly titled MARY SMITH) by then, but was very interested to learn some facts about Mary Smith herself. I've become acquainted with Joe Moore (her Grandson) since then. He is a very lovely human to know -and it is because of your sending the article on that I have had the good luck to learn his name and get to know him. I've been meaning to thank you for a very long time. This thank you is most belated.

Thank you, thank you.



WEB SITE

<http://www.eastlondonhistory.org.uk>

We have tried to make the web site interesting and varied but would welcome all suggestions on how it could be improved.

This is what you will currently find;

Our Publications

Index to articles in East London Record 1978 to 1998

Index to articles in East London History Society Newsletter 1992 to 2005

Details of books published by ELHS

Victoria Park

Mile End Old Town 1740 -1780

The East End I Knew

The Poplars

Books published by our members – we could do with more entries here!

Programme of meetings.

Virtual tours.

Take a virtual walk along Bow Road from Bow Bridge to the Peoples Palace and compare what was there a hundred years ago with now.

Have a look around Victoria Park or in The London Hospital.

Picture Galleries.

Comic postcards and greeting cards – you don't just find them at the seaside, here is a selection from East London.

Featured image – a selection of interesting images relating to our area.

Street markets – a selection of images from markets in Tower Hamlets.

Meet the Ancestors – Photographs of Victorian East Enders

Map Gallery.

This is the latest addition to the web site. A selection of maps covering Tower Hamlets from the 18th century to modern times. Look at one in detail or compare two side by side to follow how the area was developed or street names changed.

Tower Hamlets History On Line.

A wealth of information taken from historical reference works about the area. Painstakingly assembled by David Rich when he was Librarian at Bancroft Road, we have safeguarded his work by incorporating it into our web site.