Sunday Breakfast Association

3-30-1897

Chas H. Howson
The Sunday Breakfast Association of Philadelphia was organized November 6, 1876, by twenty reformed men, for the purpose of rescuing others from wickedness and sin. The plan was simple: a free meal offered to all, on Sunday morning, followed by short services of sacred song and prayer. A charter was obtained, and the Association went immediately to work, to save and elevate mankind. The original founders have now passed away, but the work has gone steadily on for nineteen years, increasing each year in value, until now the results have passed beyond cal-
Elulation.Brasses have appeared in neighboring cities and thus the work from such small beginnings has widened out into a mighty movement.

The development of the organization has not been without obstacles. The neighboring residents have complained of large crowds of men loitering about waiting for meals. The complaint went so far as to be formally presented to the Mayor.

Articles have appeared in our newspapers, questioning the value of the work, and from our pulpits have come strong earnest protests against the
wholesale encouragement and aid.
Opinion, however, has been held
down, the true purpose and
value of the undertaking have
been recognized, and the As-
ociation now holds the esteem
of all who know it.

The Charter, granted Feb 23,
1884, in Court of Common Plea
No. 3, is as follows:

"Whereas we, the citizens of the
Commonwealth of Pennsylvania, whose
names are subscribed to this
charter or certificate of cor-
poration, have associated our-

selves together for the purpose
and upon the terms and by
the name herein stated, under
the provision of an Act of General Assembly of the Commonwealth of Pennsylvania, entitled an Act to provide for the incorporation and regulation of certain corporations, approved the 29th day of April 25, 1874, and the several supplements thereto, we do therefore set forth and declare that:

I. The name of this Corporation is the Sunday Breakfast Association of Philadelphia.

II. The purposes for which this Corporation is formed are the promotion of Christianity and Temperance, and the amelioration of the condition of the
poor and the fallen humanity, by giving a free breakfast on Sunday morning, the holding of religious services, and the use of such other means as from time to time it may be considered wise to adopt.

IV. The business of the Corporation is to be transacted in the City of Philadelphia.

V. Lewis W. Dean, 2030 Vine St.,
John D. Marshall, 39 N. 12th St., and
F. Deimon, 1613 Chestnut St.; J. Newton Pierce, 113 N. 12th Street, and A. H. Anderson, 1320 Vine St., and their successors, shall be a body politic in law and have perpetual succession under the above
corporate name, and shall have
the power to buy, receive, hold,
sell or mortgage real estate, pro-
vided that the clear yearly in-
come shall not exceed $20,000.

It persons of good moral char-
acter, of known and avowed
Christian and Temperance prin-
ciples and habits may become
members of this corporation
by complying with the provisions
in the By-laws as to dues
and mode of election.

The officers of this associa-
tion shall be a President, two
vice Presidents, Treasurers and Cor-
responding Secretary, who with
nine other members shall con-
institute a Board of fifteen Directors. They shall be elected by ballot at the Annual Meeting of the Association, and shall hold their offices for one year or until their successors are duly elected. The Board of Directors shall manage the affairs of the Association.

VII. There shall be a Board of Trustees, consisting of twelve persons, ten of whom shall be elected as equally as possible from the leading evangelical denominations of Philadelphia, together with the President and Treasurer of the Association. This Board shall be as
Follows:

William G. Warden
John Womack
George D. McCready
Thos. Map Pierce
John B. Heston
Lewis A. Redner

Daniel Baugh
Mrs. James Colby
Richard Wood
Wm. M. Shoemake
Dr. A. M. Anderson, Then
Lewis W. Beal, Pres.

Who shall act until death or resignation, with the exception of the President and Treasurer, who shall act until their successors are elected. All vacancies in the Board of Directors shall be filled by a majority vote if three present at a regular meeting. All the real estate and personal property of the Association, except the
furniture and working apparatus, shall be held by the Board of Trustees in trust for the use and purposes of the Association, and this shall not be sold or encumbered, either by the Association, or by the Trustees, unless resolution offered and passed at two regular or special consecutive meetings of the Association, and its approval by the Board of Trustees at a regular or called meeting; provided also that the resolution shall receive at each meeting of the Board and Association a clear two-thirds majority of those present.
and voting. Should the Association cease to occupy or use for its specific purposes, any of its property, the Board of Trustees may rent or dispose of the same and pay the net proceeds of rent to the Treasurer of the Association, or in case of sale, the Board of Trustees shall hold the proceeds for the use and benefit of the Association. Should the Association become void from non-use, surrender its Charter, or cease to exist, then the Board of Trustees may sell or dispose of its property and apply the proceeds to
such charitable purposes or institutions as their best judgement may select."

The object of the Association, then, was "to give some poor devil a breakfast on Sunday morning and to endeavor to rescue his appetite from the curse of liquor." There was to be no attempt at religious sectarianism, but simply to promote morality.

The first meetings were held in the old Stockton Methodist Church at Wood and Eleventh Streets. From these quarters, in 1870, the Association removed to St. Philip's Episcopal Church.
on Vine street above Seventh, only to return to the old quarters two years later. In May 1863, the Baptist Church on Twelfth above Race was purchased for $8000, and here the meetings are now held. This building can seat over 1500 people, which is the average attendance at Sunday meetings. In the body of the main hall, the benevolent are fed; those not finding room here are fed below in a smaller room. The capacity of these two rooms together is nine hundred, this number excluding the seats on the platform and gallery.
The platform and gallery are reserved for visitors and helpers and are nearly always well filled. The kitchen and offices of the association are on the lower floor, facing into the smaller assembly room. Let us look in at one of the.

SERVING THE SUPPER
7:30 p.m. every Sunday
meals. Supper begins at 7:30 but long before that time every seat is filled. We can hear the men singing as we approach the building, and when we have entered and have taken our places in the gallery we are surprised beyond expectation. Below us are five hundred social outcasts hungry for spiritual and bodily food. Each man holds his hymn-card, and the old familiar tunes are sung with remarkable enthusiasm. A notice is read from the platform asking for James Wood. In the back part of the room
a young boy rises and makes
his way forward. The boy
has not a bad face and
in spite of ragged and tal-
pered clothes, unkempt hair
and dirty face, we can tell
from his very bearing that he
has not long been a "tramp."
A message has come to this
lad from his parents, begging
him to return home and the
poor outcast, only to glad
to go back, but neither to afraid,
is sent, repentant, to his friends.
This, we are informed, is but
one of many such cases, the
Association reaching hundreds of
men to whose address there is no
At 7:30 grace is said, the men rising and bowing their heads with reverence. We see a few heads not bowed among the audience, a few faces so hardened that we wonder whether there is not a point beyond which men cannot go and be saved.

The meal is most interesting. The attendants, all formerly outcasts and now saved by the Association, bear in huge cans of coffee and baskets of bread. Each beneficiary is given a cup and the attendants pass from bench to bench filling each
cup with coffee and giving each
man four large rusk. If des-
sired, the cups are refilled.
The meal thus provided is
wholesome, plenty and free,
making a strong plea to the
hungry man. During the
supper the choir has been
rendering various hymns and
now the men are gradually
joining in the choruses. By
eight o'clock the meal is over
the cups are removed and
a short song service is held,
followed by stirring addresses
from friends of the Association.
All are requested to remain
until nine o'clock and not a
SERVING THE BREAKFAST
8.30 a.m. November to April

"SAYING GRACE"
single person leave the room until that time. We make our way to the platform in order to look into the faces of the men. What strange contrasts we see. Yonder in a corner sits an old white-bearded man, clad fairly well, his eyes fixed eagerly upon the speaker's face. We are told that he is an atheist and that he comes regularly every Sunday, merely for the company while his fellow unfortunate give him. Right in front of us sits a young man with a hard face, looking about him and shrugging his shoulders.
as if to express indifference. He cannot deceive us however, we know that he is thinking of home, father or mother. There is hope for him although he tries hard to hide it.

Yonder is a middle aged man with closed eyes and nodding head. He indeed is indifferent, one of the hardest cases to reach. There are many types before us and many different faces but here and there we can pick out a man who is going to be saved to-night. There is a look in the face which cannot be mistaken and when the others have al
nine o'clock these men remain. Soon they are asked to come forward for prayer, the Christian workers go down among them and may fall upon their knees. In one night as many as fifty men have expressed their desire to lead a new life. Names are taken and pledges signed and many leave with a new happiness in their hearts.

Among the testimonies offered from the platform many have found most surprising. It well dressed man with a prosperous air
about him till the men that two years ago he came into the meeting to get a meal. Out of work, separated through drink from wife and family, the poor unfortunate was desperate. During the meeting he was touched with a sense of happiness lost and the folly of his life. He came forward for prayer, signed the pledge, sought work and found it and is now living in a pleasant part of the city with his family. This worker is called Sunshine for the men like to hear him
say that their position is no worse than his was. Thus he brings sunshine into their hearts. Many other testimonies such as this we hear, and when we hear the meeting we cannot but feel that here is a great work indeed.
In order to get a thorough view of the work let us take up each department separately, beginning with the actual Sunday breakfasts. These services are held on every Sabbath morning from November to April inclusive, from 8:30 until 10 o'clock. There is an after-service lasting till noon, to which many stay. The services are always of the highest spiritual order and result in incalculable good. The Breakfasts do not really differ in particulars from the supper which has been described.

Last year at the twenty-six
Sunday breakfast, 22,345
men were fed, an average
primer 800 at each meal.
56,883 men were present at
the tea services held through-
out the year. The provision
consumed at all meals consisted
of:

Rusk, used at tea service — 167 300
Corned Beef Sandwitches — 76 400
Pressed Beef — 140 6 lbs.
Coffee — 1 378 lbs.
Tea — 186 lbs.
Sugar — 2 441 lbs.
Ice — 5 150 lbs.
Milk — 1,636 pts.

Food was served as follows:

Males (white) — 52 461
Males (colored) — 3 673
Females — 207
Total members served as follows 56 271
" " " in 18 yrs 572 261
During the year over 6,000 men came forward for prayer and most of them seemed anxious to get away from evil and to lead good lives.

On Sunday afternoons from November to April the Bible School holds regular sessions at 2.30 P.M. attended by an average of 400 men, and a total during the six months is 8744.

There is no meal at this session and the fact that it is as well attended speaks much for the influence of the work. The International Bible lessons are
taught by a corps of efficient teachers. The reports of these teachers are invariably to the effect that the men are courteous, pay close attention, and show an interest in their spiritual
welfare, some have been church members but have grown away and now have no church home except the Sunday Breakfast Association. Contributions received from the Bible Classes in 1896 amounted to $7. 28, which furnished lodging on cold nights for 435 men.

An important feature of these Sunday meetings are the pledges taken by the beneficiaries. During the past year 1273 promised to abstain from drink, and during the 18 years of the Society the list has grown to 32,601. Less stress is laid however on the actual
signing himself then on the accompanying change of heart.

In organization of redeemed men, banded together for spiritual help and encouragement, holds meetings every Monday evening during the year. This is called the Apollo's Union, its object being to water the good seed already sown. This branch of the work is of great value, for only a struggle can change the lives of those born with evil tendencies and brought up, if it may be called bringing up, in direct contact with sin. The Apollo's Union
serves to keep the struggle warm. Those who feel their sinful condition have taken a great step in the right direction and every encouragement should be given to them to break away from evil environment. The Monday night meetings represent those who have been redeemed, by them the seed is watered. Over forty men attended the fifty-two meetings held last year.

Some years ago a Culture League was started for street children, meeting on Tuesday evenings. This department has
proved very helpful, often as many as 200 children being present at the meetings. In due process it becomes quiet and respectful and the boys and girls are receiving their first lessons in good and useful citizenship. The meetings are made instructive and entertaining by means of music, readings, recitations, slights of hand, illustrated lectures, etc. The children commit verses of scripture to memory and are taught to pray and sing and to take part in the meetings. This branch of the work, through lack of
assistants, has not proved so successful as it might be made. Here is an opportunity open to Christian workers.

A Christian Endeavor Society, organized within the Association, is very active, the meetings falling on Tuesday night. Not only its own members attend, but many persons from other Endeavor Societies as well; and the visitors get a taste of true activity which brings good to their own societies. In this department there are eight different branches, represented by the following Committees: Temperance, Good Citizenship, Miss
sionary, Floating Society, Culture Extension, Local Relief, Flower and Public Press. The
names of these committees indicate the full nature of the undertaking. The Good
Citizenship Committee has a large field and is very active.
On Sunday Morning from May to November the Floating Society Committee holds prayer meet-
ings among the sailors at Point Breeze. As many as sixteen sailors have asked
for prayer at one meeting. Mag-
azines, tracts, and Testaments
are distributed here.
At the various meetings of the
Eccentric Society during 1876, 1,370 persons have been present and letters have been received from all parts of the world telling of the good results of this branch of the work.

A CORNER OF THE SEWING SCHOOL
2.30 p.m. Saturdays, November to April
The ladies connected with the Association have a work of their own. Sewing-school is held on Saturday afternoons from November to May and here young girls are taught religious truth. A Kindergarten is connected with the school enabling the younger children to attend with their older sisters. The smaller children are engaged during the afternoons in singing, playing, sewing, designing on cards, stringing colored beads, etc. At the same time they are taught lessons in neatness and Godliness. The average attendance
The Kindergarten is fifteen. Two thousand, seven hundred and sixty-six attended the main school last year. Material used amounted to 1,119 yards and 260 garments were made and used by the makers. In June, the ladies conducted a picnic to the park and a very enjoyable time was held. The Association's aim is to show to its beneficiaries the advantages and pleasures of a Christian life.

An important missionary work is carried on by Mrs. Helen M. Gard, the missionary of the organization. Cases of distress and
destitution are investigated, families are furnished with fuel, bedding, clothing, food and the Gospel; and sunshine and encouragement are scattered about. A typical case came under our notice. A man of fine appearance and bright cheery countenance, redeemed from the curse of sin through the influence of the Association, was reunited to his friends and family and his household was reestablished, his wife father and mother living with him. The home was a happy one; the only drawback being the fact that the old people were
not Christiana. The latter-in-law was troubled with a cancer in his mouth, which was slowly eating away his tongue. It was brought to Christ through the efforts of the Sunday Breakfast Association, and the last words he uttered were those beseeching his wife to join him in the Christian way.

A work among the police men has been undertaken. Twenty-three meetings were held last year at the Station House on Buttonwood Street above Twelfth, on Tuesday afternoons from five to six o'clock. The men take
an active part in the work and often in prayer and, as a rule, they enjoy the meetings thoroughly. Last year the police men purchased an organ for $250, which they presented to their lodge for use in the meetings. Other stations have gradually taken up the work and those which have already done so speak encouragingly of the results.

An "Industrial Home" was started November 1, 1891, at 1120 Rice Street. It is to this place is most interesting. The object of the home is to supply temporary lodging, food and employment for those discouraged men...
who come to the association meetings and give evidence of a desire to lead new lives. When they may be taken away from haunts of vice and be helped under moral and religious influence until they become stronger and able to look their fellow men in the face. They are helped to help themselves.

The men when they come into the home, as a rule have no trade. They are set to work making brooms and whisks, cutting carpet rags and sewing them into carpet; upholstery and repairing furniture; cleaning cellars and offices; carpentering, etc.
The work is done at reasonable price and has been the creator of much good. There is no better corrective for nice than steady work.

The Home has sleeping and working rooms for fifty-four men and is nearly always full. In each department there is a regular skilled foreman and the other men rank according to their knowledge of the business. The material worked upon is brought in in the raw state, and is sorted, packed, sewn, clipped etc. all by the men themselves. The articles made are then sold at wholesale and retail. Men who know absolutely nothing about
the trade when admitted, leave the Home in a few months able to procure excellent situations. The quarters are clean and well kept and in these respects must present marked contrasts to what most of the men have been used to.

This branch of the work is of the utmost importance as it makes evident, at once, the practical workings of Christianity and its superiority over a life of sin. The following statistics for the year 1896 are instructive:

No. of Individuals in Home from Nov. 1 to Nov. 30, 1896 — 252
Average number — 21
Number discharged for cause — 38
Situation procured for — 78
Number of lodgings furnished — 6,948
Number of meals served — 2,344
Number of men returned to families — 14
Articles of clothing given away — 2,627

Cash Dr.

To contributions — $20,350.29
To proceeds of concert — 309.50
To cash for labor & goods sold — 3016.10

Total — 5890.92

Cash Cr.

By Payt—setting up
By Insurance
By Supt’s Salary
By Rent
By snow plows & material
By looms, warp, etc.
Expenses

Total — 5,879.50

Balance Apr 1 1896 — $11.40
A full report of all the meetings of the organization during the past year is as follows:

Attendance

26 Sunday Breakfast
26 " " " Overflow"
32 " Tea Services
32 " " " Overflow
26 " Bible School Services
24 " Services at Mt. Bryce
52 Monday Eve. Apollo's Union
27 Tuesday Eve. Prayer Meetings
26 Wednesday " " "
33 Thursday " " "
67 Friday " C.E. Services
14 Saturday " at the Home
15 Monday Afternoon
5 New Year's Services (included in above)
28 Sewing School 2996
28 Kindergarten 390
23 Children's Meetings Tuesday Eve 690
31 Police Station Meetings 750
63 Sat. & Tues. Eve. Meetings 640
540 Meetings. Total Attendance 115 3/6

The attendance in 1895 was 117,686, and in 1891, 93,090. The weekly meetings except Mondays and Fridays are special, held from November to April.

The finances of the Organization are so administered as to leave a very small balance in the Treasury at the end of any year—the Association thus doing just as much good as its means will allow.
Last year there was a balance of but $9.05—out of receipts of $6,498.02. The work is capable of great expansion, lack of funds alone placing a limit; those philanthropically inclined therefore can find fewer objects more worthy to receive their contributions.

In order to show the nature of expenses and receipts the Treasurer's report for 1896 is given in full.

Cash To:

To balance on hand, Nov. 1895—$18.70

" Contributions per members of society $765.07

" bachel Collection—261.70

" Banquet—St. George's Hall—304.30

" Legacy Miss C.A. Light—$95.00

" Interest and Collections—60.00

Total $6,498.02
Cath Co.

By repair, additions labor etc.  $1766.73
- janitor, janitors & cook 441.00
- rolls, milk and preserved beef 140.29
- tea, coffee, sugar, milk 509.76
- coal & wood & ice 137.64
- gas & water 268.95
- insurance on furniture 5.00
- organs & music 371.76
- printing, stationery etc 968.57
- Evangelistic services & missions 534.00
- Advanced to Industrial Pension Home 87.07
" balance on hand Nov. 1896 19.05
Total  $6498.02

The total expenditures in 1891 were $7778.43, when the Treasury was overdrawn to the extent of $128.22. In 1891, the total amount expended was $6211.63.
including a balance of $13.74. The
funds for this year (1895) were
greatly increased by the pro-
ceeds of a lecture by Russell
Conwell D.D. which realized 2,016.00.
Some very interesting facts
may be learned from an
examination of the pledge sta-
tistics. In 1891, for instance,
out of 1,919 pledges taken, 522
were by confessedly homeless
men. Over four hundred others
gave no definite answer to
the question; if home so that prob-
able one thousand had no home.
One thousand, three hundred and
one of the men taking pledges
were natives of the United States.
154 were English, 136 Irish and
117 Germans. Canada, Scotland,
Sweden, Denmark, France, Switz-
erland, Italy, Poland, West Indies,
Russia, Spain and Mexico were
all represented. The report
for 1895 shows a total of 1,457
and 1896 of 1,273. Total num-
ber of pledges in eighteen years is
1,92601.

At a meeting of one thousand
hundred men on March 25, 1896,
a number of questions were put
to the men and the answers
obtained are valuable. About
90% had Christian parents and
had been instructed in a re-
ligious life. About 75% had
been faithful Sunday school scholars. The same pro-
portion had been brought to their present condition
through drink. About 90%
commenced drinking before
twenty-one years of age. Two
out of the nine hundred had
deliberately started out to be
drunkards. Seventy-five per cent.
If all the drunkards had started
drinking with the idea that
they could and would stop
at will. Ninety-eight per cent.
All present raised their hands
affirmatively in answer to the
following question: "How many would
say, 'use all your influence and
power to keep young men from the path in which we have been walking. Over 300 persons declared themselves desirous of getting out of the bondage of sin.

The most wonderful thing about the whole organization is the great change noticeable in the redeemed men. These are clean, neat and happy where formerly they were dirty and opposite in every particular. On one of our visits to the Association Building we were introduced to the superintendent of the kitchen department. He told us his history, which,
until a year ago, was a pain-
ful one. Every form of him and
vice had been his and des-
peration and death stared him
in the face. It's welcome to
a Sunday breakfast saved him
however and now he is doing
what he can to make others
know that it "pays to serve the
Lord." All the people con-
nected with the Institution
in any way whatsoever show
remarkable willingness to
help and the welcome
extended to visitors would
teach many others charitable
organizations a lesson. The of-
ficers of the Association are spoken
of by all in the kindest and heartiest manner.

The work of the Association goes steadily on. Broken hearts are healed, shattered families restored, wrecked homes made happy and souls saved; too many, eternity alone can tell. The following testimony is one of many. It was given by a nicely dressed man at one of the evening meetings. "God bless your Association for what it did for me. I had gotten down so low that I had become desperate. My brother-in-law is a prominent gentleman in this city, who is very wealthy and whom
I resolved to rob. I purchased a revolver and was determined to shoot if detected in the act of robbery. On the way to the house I passed by your Association, and, attracted by the music, entered, and was converted to God. After leaving, I threw my revolver down a sewer. I soon got a good position and am doing well. Thank God for the Sunday Breakfast Association; it saved me from a horrible deed, perhaps a murder, and robbed the Evil One of a victim.

There is no other chartered institution in the country.
the scope and character of this
Association. It reaches a class
withdrawn from reach; its re-
sults cannot fail to be felt
throughout the city, the county
and the world to all eternity. "The
work is done through His name
and to His glory."

Special attention must be
called to the kindness of the officers
of the Association in giving us in-
formation concerning the work done.
Our thanks are especially due
to Dr. A. H. Henderson, the Treasurer
of the Association, who spared us much
of his valuable time.

An Example to Journalism.

EDITOR PUBLIC LEDGER:—If our journals
throughout the land exercised the dignity
shown by the LEDGER such occurrences as
the recent prize fight would soon become
rare, and eventually cease altogether.

LEWIS U. BEAN,
President Sunday Breakfast Association.