F 194

Nonconformist Churches

District 16 24

From Charles Booth,
9, Adelphi Terrace,
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COLL U B 194

District 16 – Book 211

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not numbered

Character of population.

Sept. 15-5. 1897

St Faith's parish.

~~Dist. 16.~~ 16/7

CD (2)

Interview with Rev. J. Johnston, 36 Park Lane, Stoke Newington

Mr Johnston is Minister of the Rayleigh Memorial Church (Congregational) Albion Road, Stoke Newington. The part which he considers as especially his district is bounded roughly by Clissold Park and Church St. on the north, Kingland Road on the East, Newington Green on the South and Green Lanes on the West.

Mr Johnston is a venerable grey-bearded old Scotchman of about 70: in appearance exceedingly like Lord Kelvin; and comes from the same town Glasgow. He is evidently a man of great culture; and a very fluent talker with a great command of language, and an easy choice of words.

He has been in this district for 27 years.

The district is roughly divided into two parts by Albion Road: to the West of this is a family

well-to-do middle class district: to the east a purely working class district, the greater part of which is in that part of South Hackney which is entirely surrounded by London: this of course is not coloured on our map. Mr Johnston hawks a good deal into the streets south of St Matthias Road, which are in London.

The middle class streets are rapidly becoming a Jewish preserve: "they have entered into possession of the land and are eating it up". N. immediately adjoins Highbury, of which they have been in possession for many years. (Ten years ago ¾ of the inhabitants of Highbury New Park were Jews: now they probably number ~~x~~ one half) – now they have spread to the east of Green Lanes, and take almost every house as it falls vacant: their desire to be near their Synagogue and their own people leads them to give very high rents. The Christians in the district are nearly all something in the city; many are well off but many are struggling & people, who ~~x~~ live up to and

beyond their income.

The poorer part of this district Mr Johnston describes as on the whole very poor, but steadily becoming poorer. The group of poetical streets in South Hornsey (Shakespeare, Milton etc) used to be known as The Freehold: it was built many years ago as a result of some movement started by Cobden and Bright for encouraging people to buy the freehold of their houses. When Mr Johnston came most of the freeholders were still living there: but they have now without exception become absentees, and the houses are occupied by two or three families. All these streets are poor; but still poorer, and with a squalid poverty, are the streets immediately to the ~~st~~ south of St ~~Ma~~ Mathias Road, especially one street (of which Mr Johnston could not recall the name); this has the character of being one of the worst streets in North London, and is the resort of many criminals. In these streets there is a good deal of one-roomed life,

Aylmer avenue J.A.

Persons employed.

Buildings

Services

and Mr Johnston describes many of the houses as abominable.

About 30 district visitors: but I gather that almost their only duty is to deliver tracts.

Church and School.

Services.

Lord's Day	- - -	11 a.m. and 6.30 p.m.
Thursday	- - -	7.45 p m.

Communion, First Sunday of each month after Morning Service; and Third Sunday, after Evening Service.

Treasurer.—J. BLAKE.
W. G. MACRO, *Music.*

Delegates.

To the Congregational Union of England and Wales: Messrs. BLAKE, BOYD, CROCKETT, and ROWLAND, JUN.

To the London Congregational Union:—Messrs BLAKE, BOREHAM, BOYD, CROCKETT, HANCOCK, MACRO, and ROWLAND.

Care-taker.—THOS. STARLING, 2, Albany Cottages, Church Path.

Persons employed.

Buildings

Services

and Mr Johnston describes many of the houses as abominable.

About 30 district visitors: but I father that almost their only duty is to deliver tracts.

Church and School.

Services.

Lord's Day	- - -	11 a.m. and 6.30 p.m.
Thursday	- - -	7.45 p m.

Communion, First Sunday of each month after Morning Service; and Third Sunday, after Evening Service.

Prayer Meetings.

Lord's Day	- - - - -	10 30 a.m.

and after Evening Service.

Book Used.

The Congregational Church Hymnal—prices from 6d. upwards

To be had from any of the Deacons.

Sunday School	- - - - - -	Morning 10.
„ „	- - - - - -	Afternoon 2.45
Female Bible Meeting	- - -	Monday 2.30 p.m.
Choir Practice	- - - - - -	„ 8 „
Band of Hope (October to April)	- -	Tuesday 7.15 „
Christian Endeavour Society	- -	Thursday 8.30 „
Gymnasium (October to April)	- -	Friday 7.45 „

Deacons:

J. Blake, 2, Lordship Terrace.
T. J. Boreham, 12, Clissold Road.
J. A. Boyd, 20, Palatine Road.
C. Crockett, 67, Aden Grove, Green Lanes.
F. J. Hancock, 115, Stoke Newington Road.
W. Hardwick, 66, Aubert Park, Highbury. (*Honorary*)
T. H. Hinton, 47, Clissold Road.
C. T. Humphrey. 8, Goldsmith Square.
W. G. Macro, 20, Bayston Road.
E. G. Rowland, 15, Darville Road.
E. C. Rowland, 67, Northwold Road.

Diaconal Special Work.

T. J. Boreham, TREASURER.
J. A. Boyd, SECRETARY *and Registrar.*
C. Crockett, *Almoner, and Evangelistic.*
F. J. Hancock, *Curator.*
J. Blake, *Missionary.*
W. G. Macro, *Music.*

Delegates.

To the Congregational Union of England and Wales: Messrs. Blake, Boyd, Crockett, and Rowland, Jun.

To the London Congregational Union:—Messrs Blake, Boreham, Boyd, Crockett, Hancock, Macro, and Rowland.

Care-taker.—Thos. Starling, 2, Albany Cottages, Church Path.

The church is seated for 1000: "at the best it is not half full"; from 300 to 400 is the average congregation.

In Mr Johnston's opinion Stoke Newington and Islington "are greatly unchurched" Originally they were strongholds of the Evangelical party: then the high churchmen began to build – (Mr Beck known as "the lay Pope of Stoke Newington built the two Ritualistic churches of ~~St Faith and St Matthias~~ St Faith and All Saints) – and the Evangelicals responded by building more churches and chapels, with the result that the accomodation for all parties is largely in excess of the requirements. When Mr Johnson came the only church in the neighbourhood was the parish church which was worked on old fashioned and sleepy lines. The advent of Mr Shelford who at once put four curates into the parish has led to an immense revival of church work. These things combined with the influx of Jews on one side and the increasing poverty on the other, have led to

Social Agencies

a great reduction in Mr Johnston's congregations.

Gymnasium.
Cricket Club.
Dorcas Society
Mothers' Meeting.
Saturday evening entertainments in the winter.
Mr Johnston would much prefer that Churches should combine on undenominational lines for social purposes: he does not think it the duty of clergy ~~to~~ and ministers to take part in social work: "but we have been rather driven into it by the church". Co-operation however appears to be hopeless even for social purposes, owing to the careless feeling of both sides but especially of the Church. Mr Johnston is on excellent terms with Mr Shelford and when he meets them in the street is perfectly friendly terms with all his Church neighbours, but they all of them to some extent and the High Church men especially, look upon him as "an impostor"; he does not blame them:

it is only the logical conclusion of the opinions they hold: Mr the best of them believe in 'apostolic succession' though "it is monstrous to cling to such figments at the end of the 19th century". Mr Pixell of St Faiths, in whose parish Mr Johnston's church stands, though quite friendly when they meet, is especially zealous in denouncing him as an impostor: his sisters go about telling people that Mr J. has no power to baptise children, and that if baptised by him they are certain to go to Hell: last year a bazaar was held ~~at~~ which was opened by the Lord Mayor and which Mr Shelford promised to attend if Mr ~~Pixell~~ Pixell did not object. Mr Pixell however "could not countenance the work of an impostor" and threatened to denounce Mr Shelford to the Bishop if he put in an appearance: he followed this up by complaining at the Mansion House of the action of the Lord Mayor. This attitude, which is common to all the High Church party, makes cooperation for any purpose

impossible.

At this point we drifted into theology. I suggested that the anxiety of the Churchmen was perhaps partly due to their belief of the charge that the Congregationalists were becoming loose in doctrine: that many of them were becoming "Unitarians or something worse". This charge Mr Johnston warmly repudiates, and in a very eloquent little sermon of about 10 minutes, beautifully phrased and most impressively delivered, he explained the position to me, the gist of it being, that there is no church which so firmly believes in the Deity of Christ as the Congregational Churches as a whole: it is the cornerstone of their faith: but their distinguishing note is "a great catholicity of sentiment" which leads some of their ministers to use expressions which are tortured in unfriendly minds into Unitarianism. But these men are very few in number, and it is because they are so few that they are so much heard of.

Education.

Visit.

Charitable Relief.

Housing

There is a Middle Class School with about 150 scholars, the fees being from 10/6 to 21/ a Quarter. The School is exceedingly successful.

The Sunday School has about 500 children.

Mr Johnston visits every day, chiefly in the poorer quarters: he has been here so long that he is well known, and is often sent for in cases of illness or distress.

The District visitors distribute tracts and report cases of sickness.

There is a Benevolent Fund in the Winter which however does not amount to much more than £10: this is spent exclusively on people who are not connected with the church, and is devoted to cases of urgent necessity. Tickets are given, no money. "If there was no drink, there would be no Benevolent Fund."

There is a parish house at Shelford's, and arrangements are in progress for a ~~Rec~~ Recreat.

General influence of religion.

Poor Law Administration.

These are paid for by a committee of all denominations.

Mr Johnston thinks people are mistaken who say that religion has lost its hold on the working classes: of his own congregation only three or four are employers: the majority are well-to-do artisans, shoemakers, carpenters, etc, but few or none come from the poorest streets in his district; to get hold of the very poor seems impossible; but there are none who do not in their hearts respect the claims of religion.
Mr Johnston complains of complete lack of success among the Jews.

The great need in Poor Law administration is decentralisation and less red tape: the relieving officers have practically autocratic power: the guardians know nothing of the applicants for relief and are obliged to accept the guidance of the relieving officers, who have not time to make much enquiry beyond the story of the applicant — "which as a rule they don't believe." The result-

Drink.

is that as often as not the wrong people get out relief, and the wrong people have to go into the house. There should be some system of small local committees of people who really know the poor: the result would be that the law would be administered "more economically, more justly, and more kindly".

Nearly all the poverty is caused or aggravated by drink: the life of the British workman is "one incessant swill". Some new houses have recently been built opposite Mr Johnson, who used to watch the workmen: they regularly adjourned to the Public House two or three times every morning, and some of them were usually more or less drunk by 11 o'clock.

The Working Men's Clubs in the district are "centres of immorality of every kind" but especially of drink: they are simply "Public Houses without any restriction". The Midway Radical Club is the largest. Mr Johnston knows none of the members but members of his congregation

Prostitution.

Police.

Health.

Thrift

have been taken in, and give a very bad account of it.

Church Path used to be a great haunt of prostitutes, but the police have now cleared it, and several brothels in the neighbourhood have been closed.

Mr Johnston believes the majority of the police to be above corruption, but undoubtedly many of them are squared by publicans.

Mrs Johnston a short time ago called the attention of one to a drunken man staggering out of a public house, and was told to mind her own business.

Even in the poorest parts of South Hornsey the health of this district is marvellously good. This is due largely to the splendid gravel soil.

The artisans on the whole seem a very thrifty

lot: great use is made of Building Societies, especially the Cissold Building Society, and the Post Office Savings Bank. Women if anything then is less thrift than there was, owing to the increasing craving for pleasure.

Among the middle class there are a very large number of struggling people living up to their last farthing.

Mr Johnston complained of the growing looseness in the behaviour of women and girls not only in the matter of drink, but sexually; the girls he says are taking to smoking cigarettes, and the new woman idea is spreading downwards. A good many of them read the works of Grant Allen and co, and those who do not read about them. There is too a great increase in drink among middle class women who do not go into public houses, and Mr J. has known of many sad cases in his immediate neighbourhood. This he attributes entirely to female liberty.

Though most favourably impressed with Mr Johnston at the beginning of our interview, I was rather less so at the end. He a little bored me with the exceeding readiness and fixedness of his opinions. Still I should say he is an excellent old man who does much active and useful work among his people. But his chief interest I think is in theology.

Character of population.

Sept. 17th. St Mary's parish. 16/5 CD (2)

Interview with Rev. T. Dixon Rutherford, Abney Congregational Church, Stoke Newington.

Mr Rutherford is a young man of about 26. This is his first charge. He came here straight from Mansfield College, Oxford, where he studied Theology for three years.

He is good looking young fellow: fair with light hair and moustache: quite unclerical in appearance: dressed like a layman in jacket; and no white tie. He was smoking and offered me a cigar.

The district which Mr Rutherford considers as specially his covers practically everything between Clapton Common and Clissold Park, and includes all the working class streets just south of his church, and the poorer streets just East of Stoke Newington Common.

With few exceptions the poorer people are of the artisan class, and the only place where there

Persons Employed.

Buildings.

are any very poor is in Bull Alley. Some poor and disreputable houses about Dually St have lately been pulled down and the tenants have disappeared. Most of the poor are engaged in warehouses in the city or in the neighbouring shops.

The bulk of his people he describes as lower middle class, practically all in the city. Not one in ten is an employer. They are an easy going lot, deficient in education and sadly wanting in public or municipal spirit. The women as a rule are better educated and more intelligent than the men. The children generally are educated at the Grocers' School.

One Missionary who has charge of the Mission district off Stoke Newington Common.

About 50 District Visitors of whom 30 only distribute tracts, while the others visit systematically.

Church with Lecture Hall behind.
Mission Hall.

Senior

Trustees of the Church.

Mr. Charles Good.
Mr. Edward Goddard.
Mr. Frederick Millstead (the late).
Mr. A. W. Franklin.
Mr. John Nicol (the late).
Mr. James Thomas Fife.
Mr. John E. F. Clapp (the late).
Mr. Thomas Potter.
Mr. James Jarvis (the late).
Mr. Joseph Flack.
Mr. Elijah Wheeler.
Mr. William Martin Higgins (the late).
Mr. William Sawyer.
Mr. P. Colwell.
Mr. Philip Moon.
Mr. Henry E. Watson.
Mr. James Aitkin (the late).
Mr. Samuel Bull.
Mr. Edward W. Priddy.
Mr. William Judd.
Mr. James Stroud.

Church Services and Meetings.

Sunday Morning Prayer Meeting...	10.15 a.m.
Sunday Morning Service	11.0 a.m.
Sunday Evening Service	7.0 p.m.
Monday Evening Prayer Meeting (Winter)	7.15 p.m.
,, ,, (Summer)	8.0 p.m.
Wednesday Evening Service	7.45 p.m.
Second Sunday Evening	Prayer Meeting.

The Monthly Church Meeting is usually held on the Wednesday evening preceding the first Sunday in the month, at 8.15.

The Members of the Choir meet for Practice on Wednesday evenings at 9. Applications for Membership should be addressed to the Choir-Master.

The Ladies' Dorcas Society—(Clothing Society) meets for Work at 3.30 p.m., on the third Wednesday afternoon in the month, in the Young Men's Class Room, or at the house of some friend.

The Mothers' Meeting is held every Monday afternoon at 2.30.

The Literary Society meets every Monday evening, during the Autumn and Winter months, at 8 p.m., in the Lecture Hall.

Mr. E. W. Moon, 74, Brooke Road.
Mr. E. G. Parker, 33, Chardmore Road.
Mr. Thomas Rutherford, 38, Filey Avenue.
Mr. John Viney, 74, Manor Road.
Mr. Joseph Wilkinson, 96, Cazenove Road.
Mrs. Franklin, 40, Lordship Park.

Delegates to 'Deputies of Protestant Dissenters.'

Mr. H. E. Robertson, 154, Bethune Road.
Mr. John Viney, 74, Manor Road.

Delegate to the Metropolitan Auxiliary Council of the London Missionary Society.

Mr. John Viney, 74, Manor Road.

Delegates to the Free Church Council.

Mr. F. J. Farquharson, 188, Lordship Road.
Mr. S. W. Lambert, 29, Park Street.
Mr. Thomas Rutherford, 38, Filey Avenue.
Mr. John Viney, 74, Manor Road.

Stewards.

Mr. H. Brown. | Mr. W. R. Shadforth.

Church-Keeper.

Mr. C. R. Jelley, 72, Dumont Road.

Social Agencies

On an average the congregation is from 500 to 600 morning and evening: "I want to be on the safe side; last Sunday there were over 700 at both services". The number of members on the Roll at the end of 1896 was 589. Women largely preponderate, but this is because the people come in families, and for some reason there are more girls than boys in the families. The fathers always come with their families. –

There is a Sunday evening service at the Mission Hall, which is at present very badly attended, not more than 50. This is due to the failure of the present Missionary: the last one used to get over 300. About 1/2 of those who come are of the poor class.

Mr Rutherford reckons that they quite fail to get hold of the artisan class. He had a meeting of protest on the Crofter Question in his lecture Hall, and the place was full of working men whom he never sees at Church.

Mothers' Meeting.

Educational Work.

Visiting.

Football Club.

A strong Literary Society; or strong at all events in numbers: though they show a tendency to prefer to get lectures from outside rather than carry on debates among themselves. In the winter they have six lectures; two debates; musical and social meetings.

Mr Rutherford objects to the division of people into clergy and laymen; everything which is the duty of a layman is equally the duty of the so-called clergyman: and all good social or political work is spiritual work.

Sunday School; about 600 at the Church and 200 at the Mission. About 250 of the scholars are young people over 15.

About 30 mal visitors including 10 wives of deacons. Mr Rutherford visits as far as he has time, but most of his time is necessarily taken up with organisation, preparing sermons etc.

Nursing.

Charitable Relief

Drink

The Man

No nurse, but make constant use of hospitals and the parish dispensary.

There is a Benevolent Society which spends about £60 a year; another £60 is spent in small pensions to old people; and £80 in sending children to the country in the summer.

Though he does not work with the C.O.S. Mr Rutherford has C.O.S. views on relief, and thinks that the money spent usually does more harm than good.

Mr Rutherford is a Cumberland man, and is struck by the sobriety here in comparison with that in the north

Though very friendly Mr Rutherford was rather shy and reserved and not easy to get much out of: this I think is due largely to a genuine modesty; he realises that he is a very young man whose experience does not entitle him to speak with authority. He is I

think a keen politician, and a type of those who ~~[illegible]~~ consider it the duty of a minister to take an active part in social and political questions. He is evidently a good deal troubled as to the connection between Christianity and social problems, and has a leaning towards socialism, though he said "My duty is to preach Christ: I am only a student of socialism". He has several socialists among his congregation, and showed me an interesting letter just received from one of them, to which he was greatly troubled as to how to reply; the man felt no doubt as to his duty as far as he was concerned, but wished to know how far he was justified in pushing his principles to a logical conclusion, in view of the fact that he had a wife and children.

Mr Rutherford expressed much greater sympathy with the High churchmen than with the Evangelicals in the English church; theirs he thinks is a logical position, and the Evangelicals should become Dissenters

Experience.

Character of Population.

St Mark's parish.

West Hackney...

St Thomas...

(A)

+ 10/2 Sept. 14 - J. A. 13/14/5 (2)

Rev. Joseph Johnston. 80 Rectory Rd. N.

Mr Johnson is a Primitive Methodist minister, & has 3 churches under his charge. viz. at Kingsland, Stoke Newington & Stamford Hill. He is a comparatively young man. rather heavy looking, fair & tall. Seemed rather sad, but is depressed by Wife's illness. Could not get him to talk much either of himself or his work. just expression of satisfaction with the increase of membership since it has been under his care & with the completeness of organizations, but that was all, beyond immediate answers to questions just.

Castle St. Kingsland. The men he knows are largely porters, carmen, &c. Not many mechanics.

Stoke Newington Common:- The people mostly comfortably off - a mixture of good working class, & middle class but some poor on one side of Common. Sandford Lane. -

Clinda Road. Stamford Hill:- Whilst Stamford Hill generally is well to do, there is at this spot a poor colony consisting largely of men employed in the tram stables, drivers & conductors.

Class reached.

Persons Employed.

Buildings used.

coal heavers, carmen, &c.

The class reached are in each case mainly working people but there are a few better-to-do amongst them.

There are two ministers employed & paid [himself & Rev. J.S. Chilvers] & a circuit missionary. There are 10 unpaid preachers, & a large number of voluntary workers, who help in various ways.

At Stoke Newington there are 10 Society classes for men & women, at Castle St., Six, & Blundr Rd. two, each class has its leader & assistant, the minister taking some of the classes, but most of them being conducted by voluntary workers.

Each chapel has its committees & there are various church offices - such as Society Stewards, Secretaries & chapel stewards, pew stewards, precentors, representatives to circuit quarterly meetings &c. - all voluntarily filled - & a Bible & Prayer Union a branch of the British & Foreign Bible Society &c. There is also an evangelistic band for each church.

Under each of the 2 chapels there is a large school, with class rooms. At Stoke Newington the accommodation

Services & Attendances

both in chapel & school is about to be extended.

Subjoined is the list of services at each church.

Sunday

Sunday

Sundays

Places and Hours of Worship.

STOKE NEWINGTON		11.0
Opposite Abney Park Gates ...		6.30
School Address...		3.30
Open-Air or Prayer Meetings	10, 5.45 & 8	
Wednesday, Preaching Service ...		7 0
Friday, Prayer Meeting		8.0
KINGSLAND		11 0
Castle Street		6.30
School Address...		3.30
Open-Air or Prayer Meetings ...		6 & 8
Tuesday, Preaching Service... ...		7.0
Friday, Prayer Meeting		8.0
STAMFORD HILL		11.0
Olinda Road		6.30
School Address...		3.30
Open-Air or Prayer Meetings	5.45 & 8	
Thursday, Preaching Service ...		7 0
Saturday, Open-Air Service ...		8.0

The Stoke Newington Work is very successful. The Chapel holds 600 & is generally full. The building which was erected on the site of an old public House & some poor dilapidated houses was opened about 9 years ago & aroused considerable interest at the time. Mr. I commenced his ministrations there with 69 members & has now 254.

Kingsland is an older church having been founded in 1875. They get the place about ¾ full, & have 124 members.

The Olinda Road work is of the character of a mission, & has only been started about 12 months. There are about 40 members. The building was formerly known as Beulah.

Social Agencies.

Hall, it was ~~formerly~~ occupied by the agapemonites [Free Love sect] They get the place about half filled at the Sunday Service.

A remarkable feature about the services is that fully half the congregation are males. This he thinks is partly because the people have a larger share in the government work of the Church than is the case in most denominations.

There is a band of Hope connected with each place of worship, but no adult temperance organization, their whole work being in the direction of temperance.

There are also a Young peoples Society of Christian Endeavour, a young Womens Friendly Society [more especially for servants] & a slate club connected with each chapel. The total membership of the latter is nearly 500 & includes a number of men who do not belong to the denomination at all.

They have no mothers meeting. Mr. S. being of opinion that these institutions are abused - women go for what they can get, & some get help who do not at all need it. He mentioned instances of this in connection with another church.

The quarterly calendar of the circuit includes walks, excursions, tea meetings, afternoon camp meetings, band of hope gatherings, & various other forms of assembly for social

Educational Work.

Visiting

Nursing.

Charity

intercourse or business connected with the movement.

The circuit has no day or evening school, but there is a Sunday School at each place of worship, with a combined total of 400 to 500 scholars.

The circuit missionary gives his whole time to visiting, + both ministers give a certain amount of time to it. There is an honorary visiting secretary, who takes note of anyone absent from the services + arranges for the absent one to be looked up. Class leaders also arrange for their sick members to be visited. There are various church officers + members who undertake this duty as required.

There is no paid agency or organization for nursing the sick, but the people do it for one another. A good deal is done voluntary in this way.

About 40£ a year is spent in charitable work. There is a benevolent fund for which offerings are taken at the sacraments, + in special cases of need an appeal is made from the pulpit + a ~~collection~~ collection taken. A

Other Religious & Charitable influences

Local. Govt. & Police

Drink.

few. Old people are sent into the country for a week. Charitable assistance is not absolutely confined to members of their own church.

Both Church of England & Nonconformist are active in Stoke Newington & the people are very well looked after there being a great deal of voluntary work done & much charity distributed but without any co-operation between the churches.

In Kingsland much less is possible. There is a lack of leisured people, & the work is left mainly to the ministers.

At Clapton Hall the Plymouth Brethren are very active. They have a big mothers meeting.

Mr Johnson has not much knowledge of the affairs of the district apart from religious work. But knowing some of the men responsible, believes that local Govt & Poor-law are well & honestly administered, & regards the police as with some exceptions a fine & honourable class of men. Several are members of his churches.

Drink he believes to be on the increase.

Marriage

Thrift

Housing.

Early marriages are not usual amongst those he comes in contact with. Those he marries are generally from 20 to 30 years old.

The Xtian community are thrifty but not as a rule, he thinks, the poorer class outside.

Housing in Stoke Newington is good & leaves little to be desired. In Kingsland there is gradual improvement. The People are much more concerned about sanitary matters than they used to be. & will not put up with bad conditions as they formerly did.

Strictly, out of London.

Personal.

Character of Population

Just outside St Andrew's northern boundary.

Sept. 16th

2

Rev. G. Hay. Morgan. B.S. Pastor of Woodberry Down Baptist Chapel. Seven Sisters Rd.

I met Mr. Morgan at 11 a.m. at his residence, in Woodberry Grove – A very comfortable well furnished modern middle class house, with nice gardens. On being shown in to his study Mr. M advanced from a cloud of tobacco smoke to shake me cordially by the hand & invite me to join him in the cigarette of peace. A clean shaven youngish man with a strong intelligent face. I at once set him down as able, clear-headed. & practical – a good speaker & well up in the "business" necessary to interest & keep together a flourishing congregation.

Hard

The church is a rather handsome building & stands just a little way outside Metropolitan boundary, which is here formed by the New River. It was built about 15 years ago. Mr. M. has been here 7 years.

The population is a curiously mixed one. South of the (i.e. within the metropolitan area the people are well-to-do & even quite rich, Crossing the bridge & so entering Tottenham Parish we find, on the hollows on either side of the Seven Sisters R.

Proportion reached

Persons. Employed.

first several streets of small modern houses inhabited by Clerks artizans &c, with incomes of from £100 to £200 a year, & then a little farther up a quite poor & rough colony. The latter was brought here at the time Liverpool Street Station was built, the Gt. Eastern Ry. Co. building a large number of small houses here near their Gt. Ames Station for the use of the poor people displaced when the Liverpool site was cleared. Old Whitechapel folk date the deterioration of their parish from that event.

Mr. Morgan claims that the ministrations of his church reached all classes in the locality & that he has succeeded in getting hold of the poor in a way that his predecessor failed to do. His 600 church members [a net increase of 50 during last year] include the richest & the poorest, the latter he says have been secured without in any way pauperising them. It is easy to get them to chapel if you bribe them to come; this they have not done, but have only helped them to help themselves. To what extent this is correct may be best gathered from the account of the charitable social work later.

The only persons employed are the pastor [who receives about £450 a year from pew rents], a bible woman paid

Buildings used.

Religious work.

£40 a year & a Chapel Keeper. There is a good deal of voluntary work done by a large number of helpers. There are 7 deacons 11 elders about 50 Sunday School teachers, [mostly women] class leaders & secretaries or other officers of various social or religious agencies.

There are a number of class-rooms underneath the chapel, these are used nearly every night. The situation of the chapel itself makes it unnecessary to have any separate mission building

Religious services & meetings are held as follows:-

Sunday. morning & evening services
workers prayer meeting
Childrens services morning & evening [held at same times as adult services]
Sunday School & Bible class for Men & Women.
"Bright hour" or open air meeting after evening service

Monday. Prayer Meeting at 8 p.m.

Wednesday. Public Service

Thursday. Mothers Meeting & Bible class

At the Sunday morning service the chapel [which has seats for about 1000] is comfortably full, the congregation including a sprinkling of better class working people. In the evening the building is quite full & several quite poor people attend.

The number of scholars on the books of the Sunday School is 558, & average attendance 413. The morning & evening childrens service get about 80 children. The School has a branch of the International Bible Reading Association with 210 members

The Bible classes are not much of a success, that for young women having only an attendance of 10, whilst of the mens ~~class~~ class the church report states that it has been the theatre of a great many conflicting elements, is well nigh rent asunder, but a shadow of its former self though "the remnant are animated by a dauntless spirit". The present chairman [only lately appointed] had "almost insuperable difficulties bequeathed him by his predecessor, but is hopeful of the future. The report speaks with praise of the literary efforts of our essayists

In regard to the "Bright Hour" open air meetings, which are continued as indoor meetings in the winter the report rejoices at the number of passers by who have stopped to listen, but is compelled to add that "as regards its primary object it has thus far almost entirely failed; for it was designed

Social Work.

to attract those denizens of Wordberry Town who do not attend any House of Prayer but very, very few of these have been lured with comfortable words. If only these people could be induced to attend one meeting we should secure them altogether. It is the initiatory process which is the almost despairing problem.

The meetings however have been deeply appreciated by a large proportion of those who attend the chapel services.

Of social agencies there are plenty in connection with this church, & in working for them scope is found for the efforts of a few retired well-to-do men & a considerable number of ladies.

There are 5 working parties of ladies who make garments for the heathen or for the families of poor members, or for zenana work, or for poor families in the district, or for maternity cases. The ladies interested in this last branch of work, known as the Maternity Soc^y visited & relieved 34 cases during the year, giving each woman 2/- & a parcel of groceries. The maternity ladies only got together about £12 for their work. Whilst the zenana workers raised some £20

Then there is the Young Helpers League which sews for Dr. Barnado's Homes & keeps a cot going out

of the proceeds; & a Young Peoples Society of Christian Endeavour which has a senior branch with 90 members & a junior branch with 100. This Society makes small articles of clothing & collects magazines, bottles or other unconsidered trifles for the black people; it has a visiting & flower committee which supplies flowers for the pulpit - afterwards takes them round to sick members of the Church; it also has social meetings & has lately embarked on open air meetings on Sunday afternoons.

Another branch of the work of the Church is ~~termed~~ termed the "Home Missions" & is under the charge of Mr C. J. Mathews a retired tradesman. The Monday Prayer Meeting & the Thursday Bible Class for Mothers are ~~[illegible]~~ under its charge. The interest in both is well sustained, the class having 45 members. 9 mothers have joined the church during the year; a medical aid fund, & an emergency fund. The latter has been founded for lending money in cases of extreme need or difficulty. More than £20 has been lent during the year in sums of 2/6 to £2 & in most cases it has been faithfully returned. The medical aid fund provides a doctor to attend to the poor & pays him a small fee - 1/- for each visit, & 6d for each case seen at the surgery. By this means the mission gets a footing in the homes in times of sickness, in the hope that it may retain its hold afterwards

The kitchen last year gave £10 odd in soup to the poor distributed meat, bread, grocery, & coal tickets [amt not stated] & gave a free Xmas dinner to 192 families [768 people] at a cost of £34. Somewhere about £100 a year is given away or spent by the Mission.

Amongst other social agencies must be mentioned a mens social club & a girls club both of which meet in the rooms beneath the chapel on two evenings a week. The mens club is maintained by voluntary subscriptions, the members paying nothing apparently being given in addition to the ordinary club privileges, an annual supper & refreshments at various times. There are about 100 members in more or less regular attendance. The girls a very rough class of factory & flower girls are given a winter & a summer treat & are amused with entertainments & games.

There is also a cricket & lawn tennis club, to the expenses of which honorary members contribute largely, & a boys guild which brings together a number of rough lads once a week for gymnastics, entertainments & readings.

Yet another useful feature is a small charwomen & servants agency, by means of which employment has been found for a number of the poorer members of the church, in the families of the richer portion of the congregation.

Visiting

Care of the Sick

Putting all these agencies together, the number of workers or participators would seem to be very considerable but it must be remembered that to a large extent they are in the nature of a stage army. The same names appear again & again. The ladies who are in the Sunday School on Sunday afternoon are in the open air meeting at night in the mothers' meeting on Monday, the evening parties on Wednesday, so on. Similarly is it with those who are the recipients of the different forms of assistance.

In addition to the visiting done directly or indirectly by the social agencies, the paid Bible woman constantly visits the homes & is assisted by a band of 7 ladies [volunteers]. The pastor of course makes calls to some extent & the elders look after absent members.

Poor members of the Church are assisted out of the Church Poor Fund, which is raised by Collections at the monthly communion. Last year grants were made to the amount of £55. This relief is also managed by Mr Matthews [of the Home Mission], so that no overlapping takes place between the two agencies.

Other Religious Influences.

Drink & Temperance Work.

The people of Woodberry Down come under the influence als of the Church of England [which has a mission Hall here] & of the London City Mission, which has one of its agents stationed on the spot. A great deal is done, & a good deal of ~~charity~~ charity given, but there is absolutely no co-operation between the religious bodies. They find again & again, after they have relieved what they thought to be a quite destitute case that the persons had already been assisted by one two or even three other charities. In such a small compact district they might certainly have active co-operation.

Drink is very prevalent & leads to a good deal of harm. They try to counteract its influence in various ways. They have a flourishing Band of Hope which has a gymnasium & a somewhat ~~unavoidable~~ Gospel Temperance Society but there is also a branch of the British Women's Temperance Society with 80 members. The lady in charge of this reports that "Temperance work this year has made a greater stand than in any previous year." An increased stability & interest.

An effort has been made to induce the mothers to sign a paper promising not to allow their children to fetch beer from the public house, & many mothers are doing this

Morality

Thrift.

Housing &c

best to prevent this. This alarm of the Church had been aroused by the fact that two workers counted 113 children coming out of a single house on Sunday night, after church time in about 10 minutes

Not much prostitution prevails, but a good deal of lax morality. Those who have been living together without marriage & are very loth to come to the be married & can only be got to do so by coming with other couples.

Thrift or the reverse amongst the low class at Woodberry Down is largely a question of drink. If they gave up the drink they become careful, but if they do not drink everything goes. He has known many cases of poverty arise from lack of thrift.

The houses in Woodberry Down are very built, but in most cases the people can keep them nice if they like. Many people say that if you give the poor good homes they will become better but he has not found this so. Drinking families have little respect for the kind of house they live in & pull down banisters pull up the floors without much compunction. Some

The houses in Tewkesbury Rd. (the worst street in the district) are in a very bad state largely from this cause.

Altogether, Mr. Ils account of Woodberry Town suggests a happy go lucky population who have a high old time. When times are good & money is about they eat & drink & are merry. When the bad time comes or sickness intervenes they have but to wish & a good fairy appears from one or more of the rival sects & ministers to their needs. Enough has been done apparently to have converted every mother's son & daughter of them two or three times over, but still the war cry goes forth - very courageously yet with little hope one fears - "Woodberry Town shall be for Christ", but it is not by any means yet.

St Michael's parish.

16/3

CN (2)

Interview with the Rev. George Martin, Minister of the Upper Clapton Congregational Church, High Road, Upper Clapton, at Rawden House, High Road.

Mr Martin has only been at Clapton for about 18 months. His previous ministries had been at Upper Norwood (for 14 years) & at Lewisham High Road (for 20 years). He is a type of the highly respectable minister of a (mainly) respectable congregation. If he had been stationed there many years he might have been compared with his neighbour Mr Kingsford of the Church of England. He is a Nonconformist parallel (of 3 years standing) of the Rural Dean — less impressive & less genial, & of course with nothing of the priest about him, but living in the same kind of comfortable house; interested primarily in his organised church services; & I think, looking out on the social activities of his congregation & to special claims of the poor, with sympathy, but from the little ministerial pedestal of one whose first duty it is to increase the church membership and to preach the gospel. He is getting to be an old man, belongs to an old school, but in his own line his success at Clapton has been remarkable. But the secular he fights are bankruptcy-breeding, the love of gain & the love of pleasure, & shared religious indifference or doubt.

Clapton -

A comparison with Norwood.

He would by no means endorse Mr Rutherford's view (V. p 41) that all good social & political work is spiritual work. He seeks for an end that they should be "actually united to Christ by personal faith", & is suspicious of the modern critical spirit, which works and assures from more disciples for many & weakens the authority of the Bible.

With regard to Clapton, he said that while the tendency was for it to become more populous & for smaller houses to be built (this nearly always happens when a large family is of one of the old houses with garden &c) it would remain for a considerable time a comfortably well-to-do neighbourhood. His own people are mainly well-to-do, with a few very rich, but also with some very poor, "men have one-roomed people" in the streets lying behind the Chapel (which is on the West side of the High Road).

There is a good deal of local spirit & association. As compared with Norwood a larger proportion of the people living on Clapton are still actively engaged in business. Norwood is not only more leisured & more well-to-do, but more

Workers

Building

Funds

Exclusive. Nonconformity is much stronger in North than in South London.

Besides the minister only a District Nurse is paid, the only paid, some of her salary being supplied by a parent society.

Including 45 Sunday School Teachers, the total voluntary workers would be nearly 100. But he had never before tried to make an estimate. The large number of Societies described in the Manual for the year shows that there must be a large band of co-workers.

The church holds 800 - 900.
Lecture Hall 250
——— (No 2) 500 - 600.
Besides, they have 2 infant class rooms & several visiting & Committee-rooms.

TIMES OF SERVICES.

Lord's Day	Morning	at	11
" " (Meeting for Men)	Afternoon	at	3
" "	Evening	at	6.45
Weekday	Thursday Evening	at	7.30
Prayer Meeting	Saturday Evening	at	7.30
Y. P. Society of Christian Endeavour	Monday Evening	at	7.45
The Children's Christian Band	Thursday Evening	at	7
Band of Hope ... Wednesday Evening at 7.30 to 8.30		alternately.	
Temperance Guild ... Wednesday Evening at 8 to 9			

Attendances.

Propaganda.

The Cycle: Gospel Band.

Before Mr Martin appointed on the scene attendances had been very low, & "although I don't go about saying so" the increase has been very rapid.

Average attendance as follows

S. Morning 700 - 800. } To a great extent
Evening 800 - 900. } people come with friends.

S. afternoon for men "meeting under 100.

The men's afternoon service are run on Gospel lines". The object, as stated in the Manual is "to attract to the services of the Church those for Christ" workers of the artisan class & men who, from one cause or another, have hitherto held aloof".

Other forms of more missionary activity are the Summer Outdoor Services & Winter Mission Services of the Young People's Soc. of Christian Endeavour. In the spring of 1896 the Soc. started a "Cyclists' Gospel Band" "to carry the Gospel to the villages & small towns round London by means of the Cycle" as the Manual puts it with a capital C – (another form of religious exercise!).

His point of view.

The spirit of criticism.

Sabbath-breaking.

Detects no special class-indifference.

Mr Martin, in spite of the success of his own ministry, (the Church membership now stands at about 300, some 135 having joined since Mr Martin came), takes rather a gloomy view of the religious outlook. Worldliness & indifference to religion generally are the prevalent thing in these times, but his impression is that the love of gain & of pleasure rather than actual opposition to religion are to be contended with. It was at this point that he regretted the uneasy unsettlement caused by the spirit of criticism which was abroad, & broke out on the awful amount of Sabbath-breaking both among rich & poor. He was particularly severe on the week-to-do Sunday golfer.

But he by no means thinks that the wide-spread apathy is peculiar to any class. Perhaps the skilled working-man is as hard to get hold of as anybody, but as a matter of fact our class here "come forward & profess of the advantages received" & recent new members include shop-keepers & working-men, the quite poor & the rich, & with apparently the above reservation, he detects no class-indifference.

Visiting

Nursing

Other church work No cooperation

In all his own work Mr Martin would seem to confine his attentions to his own congregation. More of the propaganda is done for the church, but very little of it by the minister. He holds the landing-net, but rows fish.

In visiting he mainly confines himself to cases "of illness & sadness". He tries to know his people as much as possible, but does no systematic ~~&~~ visiting among them. There is "a good deal of friendliness among the congregation"; this he tries to foster, mentioning in this connection his "pastoral at-homes". He has, on record, a fixed night in the week to see people – [the non-conformist substitute for the Confessional].

More of the nursing would be done by the Bible-Nurse, but "there is a good deal of kindness shown by the people themselves". Mr Martin seemed confident that if anyone was in trouble one who would take any necessary steps would be sure to hear of it, & that the sick person would be looked after.

There are several large well-attended church & chapels in the district, but neither with these nor any other outside

Other Agencies.

agency does ~~not~~ seem to be much Cooperation. "We do our own work", & although there is no Objection to cooperate, "we find ~~that~~ we have plenty to do". Perhaps the result of working alone is a "little overlapping", he admitted, but thought that they were apparently overguarded by the fact that his church had a tradition & included "some very experienced workers". In this connection it is worthy of note that the Church of St Michael & All Angels contributed £15 toward the expense of the Bible Nurse, a proof, as the warmest days of their hospitality & their "approval of the unsectarian character" of her work.

The Manual is a pamphlet of 60 pp. giving a particular statement of accounts & among others, particulars of the following:-

Sunday School (See ~~next~~ page).

—"— Working Party (made 2½ garments per thing Edward's Ragged Schools).

Band of Hope: Members: Juniors 115 Seniors 41

Attendance —"— 70 —"— 20

Pleasure Sunday Afternoon (V. p. 89).

Local Evangelistic Mission.

SUNDAY SCHOOL STATISTICS.

The number of Officers, Teachers, and Scholars on the Register on December 31st, 1896, was as under :—

TEACHERS	Total Number on the Books, including Officers	45
	Average Morning Attendance	23
	Average Afternoon Attendance	30
	Number who are Communicants or Church Members	ALL
	Number who have become Communicants or Church Members during 1896 ...	12
	Number who have been Scholars in any Sunday School	37
SCHOLARS	Total Number on the Books, including the Senior and Infant Classes	409
	Average Morning Attendance	136
	Average Afternoon Attendance	321
	Number in Senior Classes above 15 years of age	124
	Number in Infant Classes	51
	Number who are Communicants or Church Members	31
	Number who have become Communicants or Church Members during the Year '96	10

Income.

Benevolent Society (Tickets &c. to the poor).
Mothers' Meeting
East of London Working Party (for the poor).
&c

The Church also contributes to the London Missionary Society and Friends & Ministers but to these small bequests, of which the following is one:-

The Official Trustees of Charitable Funds remit the sum of £34 12s. 4d., per annum, to the London and County Bank (Hackney Branch), to the a/c of Clapton Chapel, John Joseph Tanner's Charity, which sum is handed by the Church Treasurer to the Minister and Deacons for distribution in accordance with the terms of the bequest which are as follows, viz.: "That 30 poor families belonging to the Chapel, preferably communicants, shall receive £1 each on Christmas morning, and that the sum of £5 5s. shall be paid to the Pastor for the time being, for a sermon to be preached to the recipients of the gifts, or such as may be present."

GENERAL SUMMARY OF INCOME.

JANUARY 1ST TO DECEMBER 31ST, 1896.

PAGE.	Name of Account.	£	s.	d.
43	Alexander's and Tanner's Fund	14	18	0
25	Band of Hope Account	9	16	7
38	Benevolent Society	25	0	0
14	Choir Excursion Account	8	6	0
13	Choir Fund Account	17	1	4
15	Communion Fund Account	59	6	5
50	Distressed Armenians	24	0	0
33	Domestic Mission	58	2	10
42	East of London Working Party	8	0	6
50	Hospital Sunday Fund	13	14	10
11	Incidental Expenses Account	328	13	1
40	Ladies' Working Party	12	1	6
31	Local Evangelistic Misson	22	7	2
50	London Congregational Union	6	18	10

Dr.

To Subscriptions
" Communion acc
Orphans of M
" May Collection
Young People
" New Year's Offer
Ships
" Boxes
" Subscriptions
" Sunday School. S
" Sunday School C
" Y.P.S. of Christi
" Y.P.S. of Christi
" Collection at Ann

Income.

Benevolent Society (Church &c. to the poor).
Mothers' Meeting
East of London Working Party (for the poor).
&c

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31	Local Evangelistic Misson	22	7	2
50	London Congregational Union	6	18	10
49	London Missionary Society	194	6	1
39	Mothers' Meeting	46	1	6½
50	Old Ford Mission	4	14	7
12	Pew Rent Account	385	0	0
28	Pleasant Sunday Afternoons for Men	34	10	8
29	P.S.A. Benefit Club	34	14	2
13	Repairs Account	7	15	3
19	Scholars' Charitable Contributions	37	13	10
20	Sunday School Account	76	9	1
22	Sunday School Library Account	4	14	2
23	Sunday School Working Party Account	7	3	6
44	Tanner Legacy to Church	28	9	2
45	Tanner Trust Account	34	12	4
16	Ventilation of Church Account	57	9	0
		£1562	0	5½

NOTE.—Amounts which have been transferred from one account to another are omitted from this Summary.

Rev. Peter Carmichael Presbyterian.

Character of Congregation

St Augustine's parish.

16/9

(2)

Oct. 20th

G. H. D.

Interview with the Rev. Peter Carmichael B.D. 20 Alwyne Square. Canonbury. N.

Dr. Carmichael is bald-headed, beard turning grey, about 50 years of age: very Scotch: very cheery: he is presbyterian minister at the ~~Perch~~ Park Church in Grosvenor Road. Highbury.

Dr. Carmichael has been here 12½ years. Up till 1893 he was colleague of Dr. Edmund at this church.

His congregation is a very scattered one. Some come two miles to church. Three-fourths are Scotch or nearly related to Scotchmen ie either sons or grand-sons of Scotchmen. The remaining quarter are English. 'We claim that the Presbyterian Church has a right to be considered English as well as Scotch now.' 'They are puritans in the best sense of the word. very strict about Sabbath keeping. Very many would not dream of travelling on a Sunday. They are all

Houses they live in

Emigration of the wealthier

all well-to-do. Such of them as are families live in houses rented between £40 & £60 a year. A few pay £60 or £80 but not many. The young men of his congregation are mostly employed in the City at Banks. The young women are nearly all in the Post Office. Of 90 young members of the Church 45 are men & the same number women. In all the number of adult church members is 468.

The better class are shewing a tendency to leave, to move further out to Highgate, Epping and Enfield. I have lost many in this way, people who were rich both in spirit & material wealth. This is specially true of families. Those that remain are young men & women who are lodgers & not householders. Thus although the number of church members has rather increased than otherwise the number of church sittings that are rented has greatly decreased. Formerly with a Church membership of 450, 700 sittings would be rented because one member might mean 10 seats (for his family); now the membership is 468 and only 450 sittings are let.

Those who have taken the place of the families that have gone

Entry of the Jews.

Church going

gone are Jews. Not the best Jews or the worst, not the richest or the poorest but the 'in-betweens'. Their entry into the district has been a gradual thing for the last 10 years but it received a great impetus on the opening of the Synagogue in Poets road 5 years ago. Landlords dont like them as tenants for gentiles will very rarely lodge in the same house as a Jew but they seem to accept them all the same.

The church has felt very much the departure of the families. Families are settled & set the tone of a congregation & create the habit of church going. Leakage comes where you have mainly young people. Young men who have attended every service every Sunday in their native towns come up to London ~~where they~~ & find Church going the exception. If you do not get hold of them in the first 8 months you never get them as long as they are single. When they marry & have children there comes the question of baptism: this connects them easily with the church again & often is the way to complete return. But marriage about here more often means the departure of the young couple from the neighbourhood: houses are too large & too dear: they move

Indications of a return of the rich.

Dislike to basements

Young men & Church going

to another district. So that marriage as things are means loss.

Dr. Carmichael hopes that the rich families who have left, may some day return. There is already a slight tendency this way. Epping & Enfield are getting filled up. The houses there, are jerry-built & insanitary. Then as their families have become adults the cost of several season tickets has induced many heads to come up to town again & pay a little more as rent but save on tickets. But at present he said there were only indications of this return, insufficient to enable him to look forward to it as a certainty. Still I beg & pray that these good old houses about here may not be pulled down to make room for half a dozen new small ones; if that once happens there will be no return!

People have now a strange dislike to houses with basements. You will have noticed that the houses built to suit the present demand are without them! This he said might seem a small point but it had had a very real effect in making people less willing to come back.

Then he returned to the question of leakage. The church had tried to get hold of young men coming to town by means of letters from their native ministers, but they had

had found that young men regarded it as an infringement of their independence, so he has dropped this means. Just lately (3 months ago) there was a Conference of the Free Churches in Islington to consider the question: as a result 40,000 houses were visited & a special appeal was made to all who were not connected with some other denomination to come to church on October 10th. 'I certainly saw a good many new faces on that day so it had some effect, but I don't think it will really lead to any permanent improvement.' 'Perhaps however I am malign-ing my young men & their not coming to me only means that they have gone elsewhere.' Dr Dawson the congregationalist has very large congregations of young men & young women at his services. He follows his evening service with a social entertainment & sacred concert in the Hall below the Church. The young people go straight from one to the other. 'No doubt it is amusement that young men want. But my congregation would not tolerate anything of that sort.'

His congregation he said refused to mix up anything social with their religion. 'They wont even allow solo singing in the choir. We came to a compromise over that' & it was al-

Dr Dawson's congregations

Services.

Attendances.

allowed that a solo might be sung while a different voluntary was being played on the organ so that neither should absorb the attention of the congregation. This is rather absurd & there is a section now who are asking for a solo during the collection "but I very much doubt if we shall get it passed."

Services. On Sunday morning 11. AM.
" " evening 6. 30

On Wednesday evening (in the Lecture Hall) at 8 PM.

"The ordinance of the Lords' Supper is observed on the first Sabbath of the month, morning & evening alternately."

"The ordinance of Baptism is administered on the second Sabbath of the month at the morning Service

Then there is the Young mens Institute for the study of the Bible at 3 PM on Sundays - not very well attended. & the 'Sabbath morning fellowship' at 10 am.

Average Attendance on Sunday morning 400
— -- evening 300 Sabaths.

fewer come in the evening partly because of the distance that some have to come & children cant be left at home or expected to walk so far twice a day. Young women dont like to come alone at night. Also the practice

Buildings

Hoxton mission

Sunday schools

Visiting

of having dinner on Sunday evenings is increasing. The one servant is generally allowed out & the wife must stay at home to get it ready. Nett result. fewer come.

Buildings used. 4 rooms & two kitchens under the Church.

Mission in Hoxton to which they contribute £100 a year & send down 30 Sunday school teachers every Sabbath afternoon to take classes. "Perhaps there might be 12 families in Hoxton like some of my congregation but not more."

Sunday Schools. They dont call them Sunday Schools except when referring to the mission. In Highbury they are 'Lecture Hall Classes'. 60 or 70 children attend for whom are 6 teachers & one superintendent. 'This is a large proportion of the children who come to church'.

Visiting. Three times a year the whole congregation is visited by the elders. a social visit lasting ~~abt~~ from 20 min to an hour. He himself pays a social visit to each once every 9 months. In addition to this he makes a pastoral visitation & gives up all free Thursday evenings for this purpose. Each evening he takes 3 families, holds a religious service in each house. It has taken him just 3 years to visit his

Charitable relief.

Other questions

visit his congregation pastorally in this way. He gives about an hour to each. In practise he gets through 3 families a fort night.

Charitable relief. a collection for the poor made every month at Communion. Any poor member of the congregation may apply for relief. Cases investigated by 1 missionary and an elder. £4 is usually collected of which 10/- is spent in Highbury & £3.10.0 in Stoxton. "A few come mercly for the loaves & fishes, so without doubt they did in Biblical times 'but Jesus Christ wrought the miracle all the same."

Other religious influences. Free Cont Chapel is popular. So is Mr. Sherwood at Union Chapel. Mr. Starbood knows all about the public matters, school Bd. local Government, police etc. "Ask him, I don't."

Prostitution. None.

Marriage. They wd. marry earlier if their salaries were larger. Never any connection before marriage 'have never come across a case'.

Thrift. Like all Scotchmen congregation is very thrifty.

Health. The healthiest district in London. Its average burials in one a year. 3 or 4 baptisms. No child

Families out of town in August.

mortality. "I have not buried a child for 6 years."

Dr. Carmichael said he wd send the annual report giving a full account of their Mission work in 2 or 3 days.

Cooperation. Cooperate with Free Churches but seldom see anything of Established ministers.

From Annual Report 1895

The Session again deemed it advisable to intermit the Wednesday evening Service during the month of August, when so many of the families of the Congregation are out of town, and they are glad to find that since the resumption of the Meetings the attendance has been satisfactory. They realize how difficult it is amid many other pressing engagements, both public and private, to set apart one evening in mid-week for social worship and fellowship, but they desire earnestly to impress upon all who have it in their power, to keep sacred for that purpose the Wednesday evening hour.

The Bible Classes, which meet in this Hall every Sunday afternoon, under the superintendence of Mr. Wales, have been carried on much as previously reported, the number of families who have left the neighbourhood, or whose young people have grown up, having considerably reduced the numbers which were in attendance some years ago. The average attendance is 56 child-

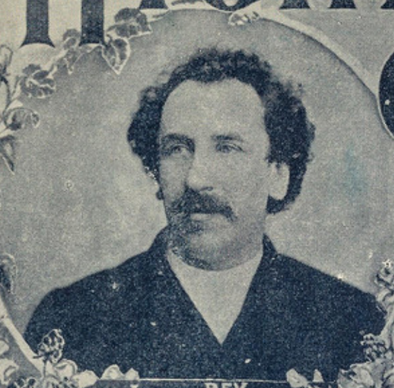
Rents. The average rents paid by the heads of families in his congregation wd be £50 a year. Dr C's own house in Alwyne Square is £60: it used to be £75. 'Perhaps the better houses have gone down a little but the tendency of neighbouring rents is to rise.'

St Augustine's parish. 16/ CD (2)

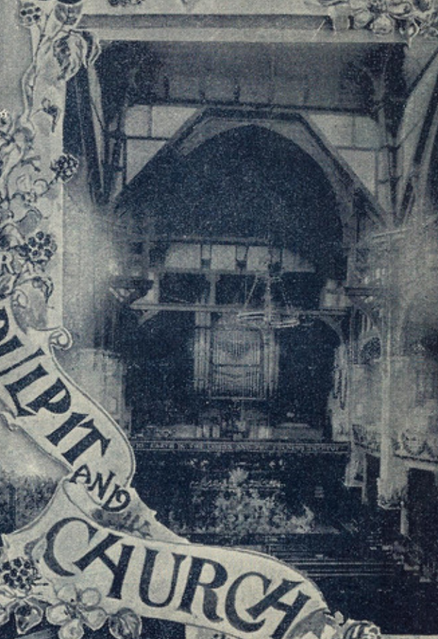
Interview with the Res. W J. Dawson Minister of Highbury Quadrant Congregational Church. 22 October 1899 at 17 Highbury Terrace. CD.

Mr Dawson when at home & at his ease looks like an artist - velveteen coat & red tie - & his face suggest either a painter or a musician; See next page. His house is full pictures, old masters or early English mostly, & his hobby is collecting these things & other treasures for which he ransacks the old curiosity shops of London in his Monday walks - Monday being his day of rest & recreation. He received me in the room depicted in the sketch, but not sitting at his desk. He was very friendly & we talked for an hour and a half not turning to the list of questions till we neared the end. He is a forcible man conscious of his own powers, conceited & full of him-self, but not disagreeably so. I do not know that he would inspire devotion but he may well be popular & successful as a leader especially of young men.

HIGHBURY QUADRANT



REV. W. J. DAWSON PASTOR
17 HIGHBURY TERRACE N.



PULPIT AND CHURCH MAGAZINE

To Be Obtained of
Mr. Hickox
288 Seven Sisters Rd.
Mr. Knigatley

He belonged formerly to the Wesleyans & served in several pastorates but could not stand the 3 year system which caused him to move just when his methods of work began to tell. He condemned the system strongly - it was not the moving only but the looking forward to it that was mischievous. the man knew he should soon leave. the people knew it & each was conscious of the influence of this knowledge on the other. "no more methodism for me" said Mr Dawson.

With the congregationalists he is in his proper place. He is free to go his own way - managing his church in such way as he thinks best & so secure of his position that when I asked him the question he said he could not be turned out. But election is by the majority of church members assembled in meeting for the purpose & he admitted that he supposed the same body could annul the appointment. The immediate governing body are the deacons who

are elected by the Church members. The Church members themselves are elected by the existing body usually on the recommendation of the Pastor & a profession of faith.

When Mr Dawson was appointed - 5 years ago - he was promised £850 per ann but this has been raised to £1000. He found the Church a very slow going respectable institution & many of the old members have been shocked at the social side of his work & the uses to which he has put the Church buildings - for lectures, concerts &c. "I told them having an "organ which had cost some hundreds of pounds "& a Church which had cost £20,000, I was "going to use them & should be ready to "use them for any purpose not definitely "irreligious."

The information Mr Dawson gave me concerned the Church & his own work. There are also two mission one in Highbury Vale attended to by a volunteers organization - the other in Battersea ~~Road~~ Row where Mr Matthew Smith is in charge. He is paid & has been there before Mr Dawson's time & to

him we ought to go for this important branch of the work.

The population in the district ~~[illegible]~~ surrounding the church is upper middle class with an artisan fringe but round about the mission the very poorest people live & the way or other all sorts are touched. Of his regular congregation almost all keep servants & few if any have carriages but to these he has added some artisans especially since building the gallery & putting a lower price on sitting there - in the body of the church every sitting costs 8/. a quarter in the gallery the price falls to 2/. The working class if they come at all prefer the gallery apart from the price. He draws his large audiences from a rather wide area his probably most attractive to the young & it is for their benefit that he has organised clubs & classes of many kinds. Of all these he is titular president, but he leaves them to manage their own affairs which they do successfully - They pay their own way also. Or when

short come to him or any one else for help.
They get nothing whatever from Church funds.
Besides himself & the one missionary no one is
paid except organist, Choir master & 4 leading
singers. & these last are a new move which
is moving successful directed towards the
maintenance of a really efficient choir. The
better discipline & training are appreciated
& there is no difficulty in obtaining members.
The building consists of the church & a lecture
hall with class rooms used amongst other
purposes as a Sunday school but called a
Bible class as their title deeds forbid a
Sunday school! The missions are used also
as Sunday schools.
The services are morning & evening. the church
holds about 1600 & is practically full in the
evening. in the morning about 1300 attend.
The two mission together hold 1200. At the
vale there may be 300 in the evening. not many
in the morning. At Britannia you see Mr Smith for
particulars
(address The Rev Mathew Smith 51 Marquess St. Canterbury)

Service for Sunday, October 17th, 1897.

Morning		Evening	
Hymn	152	Hymn	437
Invocation		Invocation	
Chant	58	Chant	95
Scripture Reading		Scripture Reading	
Anthem	4	Anthem	15
Prayer		Prayer	
Children's Hymn	737	Hymn	700
Scripture Reading		Sermon	
Hymn	42	Hymn	429
Sermon		Benediction	
Hymn	34	Vesper Hymn	
Benediction			

Organist—Fred. J. Hunt. Choirmaster—John McMillan.

The Offertory Solo this Morning, "Jerusalem" (*St. Paul*) will be sung by Miss Lilian Turnbull. This Evening the Quartette "God is a Spirit" (*Sterndale Bennett*) will be sung.

At the close of this Evening's Service the following selection of Music will be rendered:

Motet ...	... "Hear my prayer" ... Miss Lilian Turnbull and Choir.	...*Mendelssohn*
Song ...	... "Charity" ... Mr. John McMillan.	... *Brahms*
Song ...	"The beautiful angel, Death" Madame Edith Hands.	... *Cowen*
Recit. and Air	"If with all your hearts" Mr. Miles Mole.	... *Mendelssohn*
Chorus ...	... "To Thee, great Lord"	... *Rossini*

The Anniversary Services and Collections on behalf of the Bible Classes are being held, to-day. Mr. Dawson will give an address to the children in the afternoon, service to commence at 3 o'clock, when a large attendance of parents and friends is hoped for.

The Offertory last Sunday on behalf of the General Church Expenses was £17 7s. 10d.

6a

Notices for the Week.

To-Day—Young Men's Bible Class, in the Large Vestry, 3 p.m. Paper, "The Ephesian Riot, and a prudent Town Clerk," by Mr. E. H. Messeder. Friends and Visitors cordially invited.

Monday—Literary Association. Lecture by Miss Mary Kingsley. Subject, "Travels in West Africa" (Illustrated by Lime-light Views). Organ Recital at 7.30, by Mr. Fred J. Hunt.

Tuesday—The Gymnastic Club in the Hall from 7 to 10 p m.

Wednesday—Band of Hope. Juniors 6.30, Social Evening. Seniors 7.45, Singing Class.

Debating Society, 8 p.m. Debate, "Why do we eat the flesh of animals?" Opener, Mr. Bertram G. Theobald, B.A.

Thursday—The Maternal Society will meet in the Ladies' Parlour at 3 p.m. The Treasurer will be in attendance to receive subscriptions, which are now due.

Social Meeting of Members of the Church and Congregation. Tea and Coffee at 7 p.m. Music, &c., during the evening.

Friday—Mrs. Dawson will be "At Home" from 3 to 5, to Members of the Congregation.

The Christian Band will meet at 7 p.m. in the Ladies' Parlour, when Mr. Fred. J. Hunt will give the Address.

Choir Practice at 8 p.m.

Saturday—Ladies' Gymnastic Club Practice in the Hall, from 3.30 to 6.30 p.m.

Gymnastic Club, in the Hall, 7 to 10 p.m.

Prayer Meeting at 8 p.m.

On Wednesday next, at 8 o'clock, the Annual Meeting of Highbury Vale Mission will be held. Chairman, Rev. W. J. Dawson. Speakers, Messrs. J. W. Brigstock, W. Cook, J. Foster, H. Bird, J. J. Olding, &c. Special music by the Choral Society. Tea and coffee from 7 to 8 o'clock. Subscribers and friends are cordially invited.

Britannia Row.—Will some musical Young Lady volunteer to assist Miss Ethel King with her Elementary Class of 150 Children, by playing the piano for the hymns on Sunday Afternoons.

Employment Bureau.—The Managers will be in attendance in the Infants' Room on Thursday evenings, from 7 to 8, to receive names and particulars from those to whom this department may be of service.

The main social attraction is the regular course of lectures from October to March on Monday Evenings. 5/. is charged for the course but occasionally there is a special charge as Weber Hausen lectures for them last year I was paid £100 & every seat was reserved & sold. Ordinarily there are no reserved places. It is first come first served & the doors are besieged half an hour or more before the opening time. Arranging for these lectures involves a lot of work - mainly done by the Secretary. The organization is called the Highbury Quadrant Literary association. The church is usually filled. On the first occasion the Lecture Hall was used but it was from the first too small & has never been used again. In addition to Cricket Clubs, Swimming Clubs Gymnasium &c for week days. Mr. Dawson adds some special attraction to the Evening Services - 1st Sunday in the month one thing - 2d Sunday another & so on. A musical service

One evening - special address for young men & others by followed by a social hour (in the lecture hall) which Mr Dawson uses to get acquainted with strangers & introduce young men to each other. The service is not of the "young men only" type. It is merely their special night - they are come to the service - but the social hour is for them only.

The educational work consists of the bible class (or Sunday school) & a special class of young men on Sunday afternoon taken by a man who has made it his life - opening his house to the boys & winning their confidence & helping them out of their troubles. There are probably week day classes too as well as club meetings in the class rooms. With none of this has Mr Dawson anything to do. It all runs of itself. He said he only went to the Sunday school once a year to preside at a meeting - but he seems nevertheless to be an inspiring force though he claims very little. His place seems to be making that of preacher.

Visiting is done systematically from the mission where there is a nurse at task & Bible women (who

of course are paid). Mr Dawson himself visits the sick but does not always hear of them.
There is a certain amount of charitable relief given. Mostly to the poor of the congregation & no doubt much more is done from the Missions.
I think one Sunday a month the collections are especially for the mission charges.
Mr Dawson spoke favourably of the church work at S Augustines & S Mary Stoke Newington but I do not suppose there is any particular co-operation. With the C.O.S he cannot work.
Once got £4 out them. half cost of a mangle he subscribing the other half. I was disgusted with the spirit shown. Way in which inquiries were put & pressed. which he thought insulting & degrading.
He touched very shortly on general subjects.
The police he thought inefficient. never to be got when wanted. He complained especially of the cases of indecent exposure which have been frequent. Seemingly respectable men committing this offence towards girls leaving School at dusk. His

Our children had suffered from this. The Highbury fields afford an easy escape. One man he caught by keeping a policeman in his house over night - for the offence was committed in a regular way, nearly every Monday morning when the Housemaid drew up the blind & it was not until repeated several times that the girl complained. The Magistrate gave him 7 days or £5 & the fine was paid the man being in a good position.

Mr Dawson complains of the extreme difficulty in catching the men & having sufficient proof for the insufficient punishment - They ought to have the cat - I agree

Of Thrift there is a great deal - they have societies connected with the Mission - 1200 members in all - They share up most of the money at Christmas or carry forward a balance he thought -

See Visit to his Church by Mr Bode pp. 219.

Character of population.

Oct. 29th. St Andrew's parish. 16/4 CN (2)

Interview with Rev. H. Crighton Alexander, Presbyterian Church, Lordship Road:-

Mr Alexander is a man just under 50; a Scotchman with a strong accent: tall, black hair and beard turning grey; with a refined, thoughtful face.

Mr A's church is close to Mr Relton's, but draws his congregation rather from the streets to the south of Lordship Road than to the north. He describes his people as entirely of the "middle middle class": no employers, but some Scotchmen in the city with from £250 to £300 a year. Mr A. has been here for 14 years and though the district is getting no poorer the houses as they fall vacant are being taken by a class down socially though probably more wealthy, i.e. publicans, tradesmen, jews, etc. He lives in one of the best houses in Bethune Road, and wishes to sell it; a very large number of the applicants are

Mission in St. Faith's parish

Persons employed

Buildings.

Services

S

German Jews.

The Church carries on a Mission at Walford Hall in ~~Defoe Road~~ Walford Road off Stoke Newington High St. here the population is entirely working class, many of them very poor.

London City Missionary who is responsible for the Mission work.
About 40 voluntary workers.

Church. Hall. Mission Room.

Church :- Sunday ~~and~~ 11 and 6.30. Wednesday 8.
Mission :- Sunday evening at 6.30.
Last Sunday Mr H. took a service at the church for the purpose of answering the same question for the Jews: the congregation in the morning was 301; in the evening 182; this is under the average.

At the Mission service there are about 120 "all the poorest of the poor": asked how they were attracted Mr H. said "I am very

Social Aspects.

sceptical as to the value of missions, that is to say merely a mission hall with services. I should prefer to see mission churches planted which should force the people to take some of the burden on themselves – I am afraid that at present almost the only motive which brings the poor to missions such as ours is the hope of charitable relief. At the start I set my face firmly against anything of the sort, but found it was impossible to stick to this attitude. My missionary frankly told me he could not visit the people without ~~relief~~ giving relief: there is a great deal of competition down there and if he dont do it some other church will. But our present missionary is a prudent man, and he try to keep the relief as far as possible subordinate to the true object of the mission, the spiritual good of the people".

Young Men's Guild at the Church.
Band of Hope both at Church and Mission.

Education.

Visiting.

Nurse.

Charitable Relief

Mothers' Meeting at Mission.
For a fuller account of what is done at the Mission we should apply to the Missionary Mr Bradwell.

Sunday Schools with 420 children and 35 teachers.

Mr H. visits constantly: the elders visit the congregation four times a year; and at the Mission centre the Missionary spends a great part of his time in visiting, and about 16 ladies of the congregation also visit here.

No nurse, but often want one. Used to send to North London Assoc.n, but they were too far off.

The Church as such gives about £ 30 a year in the Mission district, but Mr H. believes that his lady visitors in common with others from other churches, frequently give out of their

Proportion touched.

Other religious influences.

The Men

own pockets and the figures giving to churches as to relief do not represent half that is given indirectly through church agencies.

Mr. H. speaks of the overlapping as terrible.

"Except in the Mission district we do not attempt to go outside our own people"

Mr Gibson and Mr Kelton are both filled to & overflowing and all the churches in the neighbourhood draw a good congregation, but a very large proportion of the people round the church go nowhere. Mr H. gives this from the fact of the enormous number of Sunday papers which he sees being purchased as he walks to church on Sunday morning: the majority of those who read the Referee etc. on Sunday morning you may be sure will not go to church.

Mr Alexander was preparing his sermon and I did not go through a general question

Especially as he said he knew little about them. Outside the mission in which he himself takes little part his work is evidently of a very quiet character, but his influence such as it is must be all for good. He is a very quiet gentlemanly, modest man, with a most attractive manner; and he gave me the impression of being the straightest and most truthful of any that I have met

Personal.

16/6

CP (2)

Interview with the Rev. J. F. Lockyer,
Superintendent of the Wilderness Park & Green Lane
Circuit (Wesleyan Methodist Church).
at 132 Green Lane. Oct. 29 97.

Mr Lockyer has only been on this Circuit for a few weeks but is a capable man & has most of the general information at hand. I was shown into a tidy drawing-room but at once taken by Mr Lockyer to the dining room by the fireside & finds an old lady, I think his mother, who was peacefully reading, and soon after my arrival peacefully sleeping. From first to last Mr Lockyer accorded Mission to her presence, but we went through the whole interview in the sense of fireside domesticity.

Mr L. is a man of about 40, a little reserved at first & perhaps a little precise & Methodistically, the sort of man that "wants crumpling", but a very good fellow none the less. He came to Green Lane from Hastings, but had London experience some years ago in Clapton. He is more particularly in charge of Green Lane Chapel, but gave information more or less on the whole Circuit. On Wilderness Park Chapel I afterwards saw Mr Lee-Bradbury the other minister; & on the Mecklenburgh Road Mission we might to see Mr Whitten, at Winston Road, the minister

Staff.

Buildings.

in charge who has been there for 15 or 16 years.

For the Circuit there are

2 Ministers.

1 Missionary.

5 other ministers who give occasional help.

15 Lay preachers.

33 Class-leaders ("Auxiliaries").

about 40 Sunday Teachers Green Lane

about 80 — " — Hickman Park

— " — 60 — " — Matthias Rd.

Buildings: Green Lane Church - built over 1000. Built by Sir T. Lycett.
Sunday School Room Lower Church.

Hickman Park Church - built about 1200
Sunday - one, with class rooms, under the Church,
another, as big as a church, behind it.

Buildings inadequate to work. Matthias Rd Mission - built about 1400.
Sunday accommodation
Class Rooms.

Services, &c.

References and Explanations.

1. The Quarterly Meeting for the Circuit will be held in the Vestry of the *Mildmay Park Church* on Monday evening, December 27th. at Half-past Seven o'clock.
2. The Local Preachers will meet in the Vestry at *Green Lanes Church*, on Monday, December 13th, at Eight o'clock.
3. The Society Stewards are requested to give a week's notice of every Collection.

***. Day of Intercession in behalf of Foreign Missions, Oct. 4th; Children's Sunday, Oct. 17th; Temperance Sunday, Nov. 28th.

A.—Address to the Society.
B.—The Sacrament of Baptism. Both parents to be present.
BT.—Benevolent and Tract Society.
CF.—Circuit Fund Collection.
CM.—Church Meeting
FM.—Foreign Missions.
HF.—Harvest Festival.
K.—Fund for Education of Ministers' Children.
L.—Lovefeast.
LM.—Leaders' Meeting.
M.—Missionary Service.
MM.—Missionary Meeting.
O.—Organ and Choir Collection.
Q.—Quarterly Collection for the Support of the Ministry.
R F.—Restoration Fund.
S.—Sacrament of the Lord's Supper.
SSA.—Sunday School Anniversary.
T.—Theological Institution.
*—Children's Service.

VISITATION OF THE CLASSES.

MILDMAY PARK.

S at 3	Mr. J. English, 39, Walford Road, Stoke Newington, N.	Nov.	14—L
S „ 3	— „ Mumford, 10, Newington Gn. Rd., N.	„	14—L
M „ 7¾	—Mrs. R. M. Hunter, 58, Ferntower Rd.	„	8—L
M „ 8	—Mrs. Broomhall, 2, Pyrland Road, N.	„	15—LD
M „ 8	Rev. C. Lee-Dunham, 84, Petherton Road, N.	„	29—LD
Tu „ 7	—Mr. McClunan, 50, Albion Road, N.	„	30—LD
Tu „ 8	—Miss Cambrook, High St., Kingsland.	Dec.	7—LD
Tu „ 8	— „ A.L. Brown, 75, Mildmay Gve, N.	Nov.	16—LD
Tu „ 8	—Mr. Brown, 75, Mildmay Grove, N.	Dec.	7—LD
Tu „ 8	— „ Marshall, 98 Englefield Rd, N.	Nov.	30—LD
Tu „ 8	— „ Mulcock, 6, Mildmay Street N.	„	9—LD
Tu „ 8	„ J. W. Bennett, 61, Ferntower Road, N.	„	23—L
Tu „ 8½	— „ W. N. Law, 44 Balls Pond Rd., N.	„	23—L
W „ 7	—Mrs. Draper, 161, De Beauvoir Rd., N.	„	17—LD
Th „ 3	— „ Maxton, 41, Ardleigh Road, N.	„	18—LD

JUNIOR CLASSES.

Tu „ 7	*—Miss Cambrook, High St., Kingsland.*	„	16—LD
Tu „ 7	*—Mr. McClunan, 50, Albion Road, N.*	„	30—LD

GREEN LANES.

S at 10½	—Mr. Thompson, 9, Henry Road, N.	„	21—L
S „ 3½	—Mrs. Bowerman, 29, Riversdale Rd, N.	„	21—LD
M „ 8	— „ Morris, 33, Portland Road, N.	„	1—L
M „ 8	—Mr. Cave, Clareville, Manor Road, N.	„	29—L
Tu „ 7	Rev. Thos. F. Lockyer, B.A., The Manse, Green Lanes, N.	„	16—L
W „ 11½	—Mrs. Cave, Clareville, Manor Road, N.	„	24—L
W „ 3	— „ Wilcox, 65, Pyrland Road, N.	„	24—LD
W „ 7½	— „ Sheard, 139, Petherton Road, N.	„	24—L
W „ 8½	—Mr. S. Furniss, 89, Highbury Hill, N.	„	24—LD
Th „ 8	— „ Coates, 109, Highbury Quadrant, N.	„	11—L
Th „ 8½	—Miss Wells, 49, Balfour Road, N.	„	25—L
Th „ 8½	—Mr. Wells, 49, Balfour Road, N.	„	25—L
F „ 8½	—Mrs. Booth, 2, Highbury Quadrant, N.	„	19—L
F „ 8½	—Mr. Booth, 2, Highbury Quadrant, N.	„	19—LD

JUNIOR CLASS.

Th „ 7½	*—Miss Wells, 49, Balfour Road, N.*	„	25—L

MATTHIAS ROAD.

S at 10	—Mr. Lamprell, 109, Sotheby Road, N.	Oct	31—LD
Tu „ 8	—Mrs. Dumville, 9, Clissold Rd., N.	Nov.	2—LD
Tu „ 8	—Mr. J. Whiten, 41, Winston Road, N.	„	2—LD
Th „ 8	—Mrs. Hicks, 45, Poets Road, N.	„	4—L

JUNIOR CLASS.

Th „ 7½	*—Miss Turney, Matthias Road, N.*	„	4—L

An equally complete plan of Open Services is arranged from May to Sept. inclusive. The Services are held close by the 3 churches, ~~[illegible]~~ on the whole well attended.

Services, &c.

Mildmay Park and Green Lanes Circuit.

ORDER OF THE PUBLIC RELIGIOUS SERVICES OF THE WESLEYAN METHODISTS, 1897.

Places and Times of Divine Service.	OCTOBER.					NOVEMBER.				DECEMBER.			
	3	10	17	24	31	7	14	21	28	5	12	19	26
Collect for	16 Sunday aft. Trinity.	17 Sunday aft. Trinity.	18 Sunday aft. Trinity.	19 Sunday aft Trinity.	20 Sunday aft. Trinity.	21 Sunday aft. Trinity.	22 Sunday aft. Trinity.	23 Sunday aft. Trinity.	1 Sunday in Advent.	2 Sunday in Advent.	3 Sunday in Advent.	4 Sunday in Advent.	1 Sunday aft. Christmas.
Morning Lessons	2 Chron. xxxvi. Eph. iv. 1-24.	Jer. v. 10-31. Phil. iv.	Gen. xlviii. Matt xviii. 1-14	Ezek. xiv. 1 Tim. i. 1-17.	Ezek. xxxiv. 2 Tim. ii. 1-16.	Dan. iii. Philemon	Dan. vi. Heb. viii.	Eccles. xi. xii. Heb. xiii.	Isaiah i. Rom. xiv.	Isa. v. 2 Pet. ii. 1-17.	Isa. xxv. 1 John iv. 7-21.	Isa. xxx. 1-26. Rev. iv.	Gen iv 1-10. Acts vi.
MILDMAY PARK .. 11	Lee-Dunham	Lockyer CF	Lee-Dunham	Lockyer CF	Hartley SSA	Lockyer O	Lee-Dunham K	Lockyer FM	Lee-Dunham CF	Lockyer BT	Lee-Dunham T	Downes RF	Lee-Dunham Q
6½	Lockyer S	Lee-Dunham CF	Lockyer	Lee-Dunham CF	Hartley SSA	Lee-Dunham OS	Lockyer K	Lee-Dunham FM	Lockyer CF	Lee-Dunham BT S	Lockyer T	Downes RF	Lockyer Q
Thursday 8	Lee-Dunham	Lee-Dunham	Lee-Dunham	Lockyer LM	SSA (Mon.)	Lee-Dunham	Lee-Dunham	MM (Mon.)	Lockyer	Lee-Dunham	Lee-Dunham LM	Lee-Dunham X	Lockyer
GREEN LANES .. 11	Lockyer HF	Lee-Dunham	Lockyer CF	Lee-Dunham FM	Lockyer	Lee-Dunham	Lockyer K	Lee-Dunham CF	Lockyer	Lee-Dunham	Lockyer T	Hall CF	Lockyer Q
6½	Lee-Dunham HF	Lockyer S	Lee-Dunham CF	Lockyer FM MM (Mon.)	Lee-Dunham	Lockyer S	Lee-Dunham K	Lockyer CF	Lee-Dunham	Lockyer S	Lee-Dunham T	Lockyer CF	Lee-Dunham Q
Tuesday 8	Lockyer CM	Lockyer	Lee-Dunham		Lockyer LM	Lockyer M	Lockyer	Lee-Dunham	Lockyer	Lockyer M	Lockyer LM	Lockyer X	Lee-Dunham
MATTHIAS ROAD 11	*	Garland HF	*	*	Lee-Dunham	*	*	*	*	*	*	*	*
7	Booth	Garland HF	Whiten	Whiten	Lockyer S	Whiten	Whiten	A. H. Jones	Whiten	Whiten	Dumville	Whiten	Coates
Wednesday 8	Whiten	Lee-Dunham	Whiten	Bennett	Whiten	Lockyer	Chibbett	Whiten	A. O. Jones	Whiten	Shaw	Lee-Dunham	Whiten

Men's Bible Classes.—At Mildmay Park, Sunday morning at 9.45, afternoon at 3 o'clock. At Green Lanes, at 3 o'clock. Sunday Prayer Meetings at Green Lanes at 7 a.m., and at Mildmay Park at 7 a.m. and 6 p.m.

An equally complete plan of Open Services is arranged from May to Sept. inclusive. These services are held alone by the 3 churches, ~~those~~ on the whole well attended.

The Congregations –

All Saints parish

St Jude's parish

St Matthias' parish.

Church-membership –

The Congregation at Green Lane comes from a radius of about a mile. "Good middle-class urban population", mainly City people. There have been heavy losses in recent years through movement from the district, but so far numbers rather than quality of people appeared.

At Midway Park the congregation has the same general characteristic but there are more of the working-class & more young people of both sexes, earning their own living, & living apart from their families. Green Lane has a much more educated family congregation.

At Matthias Road a poor & even rough population is reached.

The Congregation at Green Lane did not vary much morning & evening & average 450.

At Midway Park the morning is about 450 & the evening about 600. (Mr. Lee-Jackson afterwards gave me the same estimate).

At Matthias Road see in Winter.

Church-membership – Green Lane – 350
M. Park – 432
Matthias Rd – 101
} Trending downwards.

Social Agencies.

At the week-night services about 100 come to Green Lanes & from 70-80 to Mildmay Park.

The Class-meetings are well-sustained, including young people.

BENEVOLENT SOCIETY.—*Mildmay Park.* Mr. NICHOLLS, Secretary. Mr. J. M. DRAKE, 14, Mildmay Park, N., Treasurer.

TRACT SOCIETIES.—The Secretary at *Mildmay Park* is Mr. Mr. NICHOLLS; and at *Mat hias Road*, Mr. T. ALLEN, 41, Hawksly Road, N.

CHURCH MEMBERSHIP. — Worshippers who desire to become Members of the Church are invited to communicate with one of the Ministers or Leaders.

SUNDAY SCHOOLS are conducted at each Chapel, commencing at 10 a.m. and 2.45 p.m. at *Green Lanes*, and at 9.45 and 2.30 at *Mildmay Park*, and at 10 and 2.45 at *Matthias Road*; with special classes for infants and young men and women.

Superintendents of *Mildmay Park School*—
Mr. SELMAN, 109, Highbury Hill, N.
Mr. M. H. ARUNDEL.
Mr. MULCOCK.

Superintendent of *Green Lanes School*—
Mr. BOOTH, 2, Highbury Quadrant.

Superintendents of *Matthias Road School*—
MR J. T. BUDD.
Mr. G. DONCASTER, 67, Springdale Road, N.

A DORCAS SOCIETY holds its meeting at *Mildmay Park* on the first Friday in the month, at 3 p.m.; and at *Green Lanes* on the second Tuesday.

A MUTUAL IMPROVEMENT SOCIETY meets on Wednesday, at *Mildmay Park*, at 8.15.

A LITERARY SOCIETY meets at *Green Lanes* on Thursday at 8

— 140-150 members.
— 140-150 — " —. Fewer young people —

In addition to the above Band of Hope & Temperance meeting at Mildmay Park. Lots of things at Matthias Road (see Wiles).

Get numbers of Sunday Schools from their Superintendents; Also of Bands of Hope.

* Green Lanes: Mr S. Furness, 89 Highbury Hill.
Mildmay Park: Mr Johns, 2 Laurel St. Albion Road, N.

No Day School.

Visiting.

Nursing.

Charity.

The ministers visit the families of their own congregations as much as possible, & in addition every class-leader looks after his or her own members.

Both the wardens of Green Lane & Wednesbury Road give a great deal of personal help to Matthias Road, & practically support it financially, it being really their mission.

The aim of the ministers in ~~visit~~ visiting is first to see the finding & application, but it is "part of the duties of our pastoral oversight to see the people in their own homes as well as in the church buildings, & to prove in their griefs — and joys". The object is pastoral & social but the maintenance of a close connexion with the Church is the ultimate motive.

Nothing appropriate is done to provide for nursing nor is anything needed.

For the poor members of the churches the funds supplied from is by rule reserved. It does not amount to much, nor is much needed, "except perhaps at Matthias Road". Each of the larger churches has its "Stewards of the Poor". At Wednesbury Road

In the Federation of Free Churches.

The three-years system.

there is a Benevolent Soc. formed to give help to non-members, but only when in great - perhaps £10 a year - needed to maintain cash. Mr Matthias Rowe a superior kind of man in attendance (comp literature &c) see Minutes.

Green Lane Church in Kelly joins in Stoke Newington but the whole circuit is practically in Islington & our 3 churches have joined the Federation of Free Churches.

As Mr Swanger has been here for short a time we did not discuss any of the other points. Instead I read him down the system of a three-years rotation adopted in the Wesleyan Methodist body. It seems that although some time ago there was a movement for an extension of the term, it has died out, & for a long time to come Swanger thinks that no change will come. Occasionally there is now a legal creation of the legal Obligation to adhere to a maximum of 3 years, but Conference is very jealous of an such creation. In order to change the term of 3 years an Act of Parliament would be necessary every Wesleyan Methodist Church being run in accordance with the "Poll

deed", working original text and the legal intervention of the deed. One of the clauses provides for the 3-year limit & then, if Mr L. for instance thought on an green lease for more than 3 years, his position would be insecure & his acts (as e.g. in signing such arrangements) would be invalid. No change is likely to be made unless the Wolverhampton body is needlessly unanimous & there is no such unanimity or anything like it at present.

Without having any decided opinion I gathered that Mr Lovegrove would not be averse to some change in terms of the Trust. He felt however that it was a case of balanced advantages, mentioning the contract-change as a precedent of Bragnation as a gain from the present-system, ~~[illegible]~~ its great drawback being "of course" the waste of local knowledge acquired.

Circuits generally invite, & if a minister is anxious to go, Congress nearly always agrees.

A minister may return to a circuit after 3 years, but he very rarely does so, & such a thing as this man going backwards & forwards between 2 circuits every 3 years seems practically unknown.

Personal

We lodged near the church & Sand Roads on Green Lane. The former is a large structure, admirably placed in Green Lane, near its junction with Pennington Road.

Mr L. seemed a rather feeble & timorous man, with a consecrated professional air, & without much generality or any trace of a sense of humour. He weighed his every word. He seemed very ~~[illegible]~~ fitted, conscientiously, to carry on the traditions of the church to which he belongs.

See next page

Hillman Park Church.

The Congregation.

Personal.

St Jude's parish. Mr Lee-Dunham (Wednesday).

From Mr Lockyer I went to see Mr Lee-Dunham, on the chance of finding him in. We had a quarter of an hour's chat about the Hillman Park Church of which he is in special charge.

This church is the result of the circuit & can look back to God knows when two great preachers of Methodism were always sent there. The congregation has a tradition of friendliness and aggressiveness to keep up & succeed. The former quality is connected rather with its internal life. The latter finds its outlet in its open air work, viz its Sunday-Evening-Preaching. The two both are run together, & on a Tuesday-Evening 800 families are visited weekly.

Mr Lee-Dunham said that the difference from Hillman Park Congregation from that on Green Hand was mainly due determined by its district, & emphasized the feature of the young men & women, who were living in his district in lodging in large numbers. A great many families that have moved away look on to the church for God's sake & some help.

For that one poor member £20 or £30 a year is collected.

Mr Lee-Dunham is a rather younger man than Mr Lockyer – a little more human & into a better head. Our his training is perhaps

a little more flabby. He could probably on occasion forget that he was a person, & doubtless this [illegible] her could. Between them, they made a record for a great deal in the way of personal influence.

St. Thomas' parish.

16/1

(2) G. H. D.

Nov. 1.

Interview with Rev. J. M. Gibbon. 116. Clapton Common.
Congregational minister.
Mr Gibbon is a man of rather under medium height longish black hair, brushed back, black moustache short black velveteen coat. Voice powerful. Looks rather like a spanish Jew.

Mr Gibbon's Church is at the corner of Portland Avenue and Stamford Hill. It is a large building faced with rough stone. Capable of sitting between 1600 & 1700 persons.
All the sittings are let & he has 200 now waiting to rent any that fall vacant.

There are no poor members of the Church: As Dr Dale of Birmingham so often said, "Congregationalism is the Church of the middle class."
Stanford Hill is rich: No house on the hill can be had for under £60 & rents run up to £180 & even to £200. It is a kind of social oasis.

Oh

On the North is working-class Tottenham; on the South is lower middle class Stoke Newington. Stamford Hill is better than either of these in Mr. Gibbons opinion. The richest are heads of city businesses the poorest are just starting businesses. It is an old fashioned neighbourhood. People unostentatious 'They make rather a point of being so, even if a man keeps a carriage he will seldom go about in it himself but use the tram & leave the carriage to his wife, in any case he will never talk about it.'

He deplored the politics of Stamford Hill. 'They used all to be Liberals' now they are Liberal Unionists; there is not a Home-ruler I am sorry to say among them: they are too comfort-able, too easy-going, too well-to-do: they cant be roused, 'Even the Armenian question failed to stir them, some years ago it wd have made their blood boil.'

'Why is it that you hate us so' he once asked a foreigner & the answer was 'because you are so damned comfortable.' Our prosperity, he said, wants

wants nipping by a frost, that would rouse us.'

His congregation like a quiet service & they "love Scriptural ex-position." 'Any man in any London church who will take a text of the Bible & expound it will be listened to.' He complained that they were not denominational enough but seemed really rather pleased with the fact than otherwise. He test-ed this by the amounts offered for charities. For denominational objects there was always a much smaller subscription than for Foreign Missions or General Booth's darkest England scheme. They disliked a liturgy and solo sing-ing in church, but they admit the Lord's prayer and have a paid organist, an excellent organ, & a good choir with paid leaders. 'Have tried to intro-duce something in the way of a liturgy but they would have none of it.'

Congregationalists, he said, are a sermon-hearing com-munity. 'It's the only hold we have, we are driven back on it because we have no liturgy.'

His services are at 11 AM & 7 P.M. The church is

is always crammed. A great many young men come (He was proud of this & implied that it was the excellence of the sermon that made them come, but he was in no way boastful of it). His congregation at both morning and evening service is between 1600 & 1700 (at each). In the morning it is almost exclusively congregationalists but in the evening every denomination come. 'Not that doctrine & denomination affect people as long as there is not too much outward show.' He said that one of his deacons was a church-warden in Whitechapel and another in Cripplegate.

They have a Mission in Tottenham with a Mission Church, to hold about 180 persons. Another Mission they hold in the School Board at Stoke Newington.

The poor don't come except very rarely to his Church. 'They wd be welcomed if they did but they rarely do.'

He said that their Church had very little religious influence with the poor. They are very

friendly to us 'Of course they are because we give them so much, money, food, maternity letters etc' but there is a great class difference between the poor & the well-to-do. He thought the difference had been accentuated during the last few years. He said that though his congregation would welcome the poor he thought that in their innermost heart they wd rather they did not come to their church but kept to their own mission hall. It was a feeling that was felt on both sides but never expressed.

"Though ~~you~~ many think we ought to pay more attention to the poor yet I think our work is with those whom we really touch"

A very large sum is given away every year in Charity but "generous as my congregation is, I always say, it's only the poor that really give." Personal help & timely relief were, he said, the keynotes of the charity of the poor ~~to one another~~. They know exactly what one another want and give it when it is wanted.

The Church is in touch with many social clubs, bicycle foot ball & cricket. He was not sorry for it because the

the young people must be brought to feel that the Church has an interest in everything that they do!
But he deplored the increased use of Sunday as a pleasure day. "I get the young men to church right enough, but they wont take classes in the afternoon! They will attend services but wont teach classes as they used to do before the advent of the bicycle.

They have a nurse bible woman of their own. They partly supported another in the East End & also pay half the Cost of a London City Missionary in the Tewkesbury Road (South Tottenham).

Olinda Street and the Tewkesbury Rd are the two poorest in the neighbourhood. Great many tram men in the first and burglars in the second. The burglars he said were respectable citizens in Tewkesbury road ~~back~~ and went abroad to do their burgling. They dont touch Stamford Hill in their wanderings.

Of other denominations he spoke of St Andrews Church in

in Stamford Hill being always crammed with the exactly the same class as he gets at his church. Then he referred to the 'Agapemonites' whose elaborate Church is quite close to his house. Their head he said was one 'Prince' now 85 years of age who considers himself as the embodiment of the third person in the Trinity. The sect has altogether about 500 adherents, some in Sweden & some in Ireland: about 200 come from the neighbourhood & Barnet & Romford. 'The men are the most extraordinary people to look at you ever saw, lanky & emaciated: the women are rich old widows.' He knows some of their men are old military men & others are on the Stock Exchange. Their Church is called the Ark of the Covenant built for a testimony against the world. There is no marrying among them, 'what's the good, the second coming is at hand & expected every moment.' The result of their tenets was a great deal of immorality when their numbers were younger.

Police do their duty except as regards prostitutes. Chaplin Con

Common and the waste land round Craven Lodge is the haunt of vile women from Dalston. 'They come up regularly every night. I cant come home from my church without being accosted 2 or 3 times on the way.' He said they got hold of lads and black mailed them.

Drink is worse than it used to be especially amongst women. 'Every doctor will tell you that women have acquired the habit of nipping.' Some he said accuse the grocers licenses but he did not himself attach much importance to this. The real reason was, he said, that they had so little to do. All round London are growing up suburbs of small houses whose owners have just enough to live comfortably. Women left at home, small ailments, immediate stimulus of drink. That is how it begins.

Marriages. 'Early marriages are permanent moralities' is how I put it & I encourage them.' Young men of my congregation marry at 25 and the girls between 21 & 24.

Thrift. Its people save a great deal but make very little show of it

Health extremely good. The west side of the Hill is on gravel.
Housing. also good.

Everybody is comfortable. Since the Jubilee he has noticed a tendency to spend more on luxuries. He spoke of the Jubilee as a sort of "awakening to luxury" & was sorry for it

Mr Gibbon has been here nearly 9 years. He is the 3rd pastor of the Church which was founded by a Dr Ralli about 25 years ago.

? Raleigh

Policy of the Chapel Building Committee of the Congregational body.

St Matthias parish.

16/9

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(2)

Interview with the Rev. W. Wooding,
Minister of Stoke Newington Green Church (Unitarian).
at 93 Amhurst-Road.

Mr Wooding combines the duties of Minister of this church with those of a master (of Science mathematics) of the City of London School. He has been at Stoke Newington for 15 years. He was previously a Congregational Minister in the country, but left the denomination because its Chapel Building Soc. on making a grant to his chapel, made it a condition that a model Trust Deed should be adopted. This deed includes doctrinal clauses; in clergy imposed when grants are made; & is having a great effect on the Congregational chapels of the country. He has not heard of any resignation of the classes since he left the Congregationalists.

The Trust deed of the Stoke Newington Church simply provides for its use for "the Worship of God". The Church originally belonged to the English Presbyterians, each congregation of which is independent. It became Unitarian, as most of this denomination have done, but invited Mr Wooding thinking that he was a "Congregationalist with a Trinitarian bias". He thus came, & they said said what mind. Since then, his & their

Congregations.

The point of view.

opinions have appreciated.

There is a morning congregation of the traditional supporters of the place, some 70 or 80. These belong to the better middle-class & come from a wide area, Hampstead, Highgate, Harringtons as well as Stoke Newington.

The evening congregation is almost entirely different; numbers 40-50, & is mainly composed of young people who have passed through the Sunday School. A very few of the morning people come in the evening, to help in receiving people & showing them to their seats, but apart from this the two congregations work wide. This is probably mainly due to custom, as when Mr Worthing came there were no evening services. There is apparently no particular difference in the character of the morning & evening services. From the pulpit the right of free individual opinion is most fully recognized, & the holding of this or that particular form of belief is not held to be a proper distinction in Christian life. The diffusion of such opinion is largely reported as a willingness to see things from all sides. (V. next page).

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STOKE NEWINGTON GREEN CHURCH.

After the passing of the Toleration Act, 1689, which removed some of the chief vexations to which Protestant Nonconformists had been subject, Meeting Houses and Chapels sprang up in all directions, in which Dissenters were, at length, free to worship God according to their convictions.

In 1708, a few Presbyterian families of Stoke Newington, taking advantage of this new legal status of Nonconformity, became associated as a Church, and met for worship in the Chapel now standing on the North side of the Green, it having been erected for this purpose by one of their number and rented to the little Society then formed.

In 1798, in which year the building was purchased by the Congregation, a Trust Deed was drawn up which devoted the Chapel to the use of "Protestent Dissenters for the Worship of God," thus leaving to their successors an inestimable heritage of freedom and an example of generous confidence in the further development of religious thought.

Newington Green Church, therefore, stands in the direct tradition of 17th century dissent, and has preserved what many so-called Free Churches have surrendered—its freedom from dogmatic conditions of fellowship. Untrammelled by creeds, a gradual evolution of religious opinion has naturally taken place, the several Members of the Church being free to acknowledge and accept the widest expansion of knowledge whether of science or religion.

The Congregation counts upon its roll many honourable names. On the walls, tablets remind us of Mrs. Barbauld, whose "Hymns in prose and verse" and "Evenings at Home" are still familiar in many households; of Samuel Rogers, banker and poet, and of his nephew Samuel Sharpe, Hebrew scholar and Egyptologist; of Richard Price, minister, known also for his revision of Annuity and Assurance Tables, as well at for his advocacy of Civil Liberty, and his famous pamphlet on the "Justice and Policy of the War with America"; of Andrew Pritchard the microscopist; of Thomas Cromwell, minister for 25 years and writer on antiquarian subjects; of Joseph Mundy Tapp, Stephen Corneck Freeman and William Titford; all of whom took an active interest in the well being of this Church, and were in a distinguished sense "seekers after truth."

There is reason to believe that in general society there are many persons who are estranged from religious association because of the irrational dogmas of traditional christianity. Thoughtful people naturally shrink from such an outrage on human reason, and therefore, drift away from all religious communion rather than endure it. These, the Minister and Congregation of Newington Green Church most cordially invite to join them in the maintenance and furtherance of services which aim at the expression of a simple, reasonable, and devotional Christianity; and which, therefore, it is hoped may prove a satisfaction to many whose mental and spiritual rest has been seriously disturbed.

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Staff.

Sunday School.

Mission.

Quietly associated from Church.

Opinion of High Church Dissent.

The minister is the only person paid. Other helpers are 9 Lady Visitors, & about 15 other helpers, besides 29 Teachers in the Sunday School.

There are 162 Members. Some of the latter are been drawn from the Church itself; others go to the Church of England; others become apostates; while some join non-religious bodies, like the Ethical Society.

The Chapel holds 150. There are separate school rooms. No Service except on Sunday. Visit the congregation as much as possible.

Year to year quietly given in connexion with the Church. Unless the recipients are perfectly well known the amount of bribery would come in. A distinct feeling among the people that donations of this character are shamful, & that all charity should be distributed from religious funds. His people can & do give, but they do it independently of the church, & mainly through the C.S.S. [Mr Pritchard belongs to the Working people], & his family is one of the old supporters].

In reply to a question as to what he thought of the modern

Personal.

High Church development, Mr Worsley said that it seemed to him to be making fast for Catholicism, but not for Rome. Anglicans seemed to have little difficulty in accepting such Roman doctrines as prayers for the dead, Mariolatry, the Worship of Saints, the Confession, but he thought that the national feeling, combined with the historic tradition that Papal authority rested on a fraud, would always block the way to any reunion with Rome.

Mr Worsley is a man of about 50, & looks, as indeed he is, rather like a schoolmaster than a person. He is alive, keen, & clever. He is kindly, & probably has to deal with people far more, above the average intellectual & moral level. He loves truth, but there is no sign that it fires him to any great extent, the rank & file people are of course outside the Local Theological Concept.

St. John Evangst parish.

St. John (Highbury Vale) parish.

16/12

(2)

Interview with the Revd. H. Shaw (Hon. Sec. of the Finsbury Park Circuit of the Wesleyan Methodists) on 1 Willesprice Road.

There are Six Chapels & one Mission in the Circuit, but as the latter only is in London I saw Mr Shaw for only a few minutes.

At Finsbury Park Chapel in Willesprice Road there is a family congregation of from 800 to 1000 both Sunday morning & evening. There are 400 children in the Sunday School, & about 30 Teachers. It is probable that a considerable proportion of the above are drawn from within the metropolitan area.

The Gillespie Road Mission is taken under the more particular wing of the Finsbury Park Chapel. The people attending are "Mechanics of various degrees". There are about 40 people walking there including the teachers, but Mr Shaw could not analyse the total, or venture on numbers for the congregations. There are about 300 children in the Sunday School.

The following gives a list of the Chapels & Mission of the

Circuit :-

Temperance.

FINSBURY PARK.—Band of Hope. Every Monday Evening at 7, in the School-room.

WOOD GREEN.—Band of Hope. Every Wednesday Evening at 7, in the Schoolroom, and at least once a quarter at the same hour, the "Smithies' Band of Mercy," for teaching kindness to animals, will meet.

Gospel Temperance Association. Every Saturday Evening at 8, in the Schoolroom.

WILLOUGHBY ROAD.—Band of Hope. Wednesday Evening at 6¾.

GILLESPIE ROAD.—Band of Hope. Thursday at 7 p.m

NEW SOUTHGATE.—Band of Hope. Tuesday, at 6.30 p.m.

WINCHMORE HILL.—Band of Hope. Wednesday Evening at 7.

SOUTHGATE.—Band of Hope. Monday at 7.

Dorcas and Mothers' Meetings, etc.

FINSBURY PARK.—Dorcas and Maternal Society. Meets on the fisrt Friday in the month at 3 p.m. *President*, Mrs. Kilner; *Treasurer*, Miss Thackrah; *Secretaries*, Mrs. Kilner, Mrs. Young.

WOOD GREEN.—Dorcas and Maternal Society. Meets on alternate Tuesdays at 3 p.m. *President*, Mrs. W. Phipps; *Treasurer*, Mrs. Martin; *Secretary*, Mrs. Tabraham.

Mothers' Meeting, and Clothing, Coal, and Provident Club. Meets on Monday at 2.30 p.m. *Managers*, Mrs. Hall, Mrs. Wilson, Mrs. Markham and Mrs. Auliff.

WILLOUGHBY ROAD.—Mothers' Meeting, Monday at 3. *President*, Mrs. Scutt.

Ladies' Sewing Meeting, every alternate Tuesday at 3. *President*, Mrs. Hall; *Secretaries*, Mrs. Gadd and Miss Davis; *Treasurer*, Mrs. Paine.

The Wesley Guild, Friday, 8 p.m., No. 4 Vestry.

The Busy Bee, Wednesday, 5 p.m. *Secretaries*, Mrs. Holliday and Mrs. Scott.

GILLESPIE ROAD.—Women's Social Hour, Meets on Monday, at 2.30 p.m. *Managers*, Mrs. Young, Mrs. Kettle, Miss Lock, and Mrs. Jeffery.

WINCHMORE HILL.—Mothers' Meeting, Monday afternoon, 3.

NEW SOUTHGATE.—Mothers' Meeting, Monday afternoon, 2.30. *President*, Mrs. Wilson.

Special notices in connexion with Gillespie Road etc :-

FINSBURY PARK GILLESPIE ROAD MISSION.

Superintendent and Steward—Mr. BARRETT, 12, Brownswood Park.
Secretaries—Mr. DAVISON, 78, Queen's Road.
Mr. G. JEWSBURY, 39, Kelvin Road, N.
Sunday School Superintendents—
Mr. BARRETT 12, Brownswood Park.
Mr. KETTLE, 43, Florence Road.
Sunday School Secretary—Mr. L. JEFFERY, 1, Newton Villas, Finsbury Park.
Sunday School Juvenile Secretary—Mr. EARL, 74, Ambler Road, N.

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Any further particulars can, if necessary, be obtained from Mr Barrett, who is to be found in the daytime at Mr Bradford, Laundry Engineers, 140 High Holborn.

CIRCUIT FINANCIAL STATEMENT.

For the Quarter ending June 30th, 1897.

Place.	*Class and Ticket Money.* £ s. d.	*Quarterly and Special Collections.* £ s. d.	*Contributions from Chapel Trusts, &c.* £ s. d.	*Total.* £ s. d.
Finsbury Park .	44 15 9	28 17 6	31 2 5	104 15
Wood Green .	22 17 1	31 10 1	25 0 0	79 7 2
Willoughby Road	43 19 10	34 15 11	5 15 0	84 10 9
Gillespie Road .	3 3 4	16 2	—	3 19 6
Winchmore Hill .	3 3 10	1 16 2	—	5 0 0
Southgate . .	4 17 2	3 18 0	—	8 15 2
New Southgate .	5 11 9	3 18 7	—	9 10 4
	£128 8 9	£105 12 5	£61 17 5	£295 18 7

Mr R.W. Crowther

Harecourt Congregational Church

GLA
Nov 17/97

An Historic Church

Best (socially) People go to Hampstead

St Paul's parish.

This Chapel is in District 16 but is also in St Pauls, Balls Pond, which has been taken as in District 14

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(2)

Mr R.W. Crowther Church Secretary of Harecourt Congregational Church, St Paul's Road N.
of 81 Englefield Road N.

Mr Crowther is a member of the firm, Sewell & Crowther & the interview took place at the offices in Cockspur Street. He is a man of about 60, hair and whiskers nearly grey, of medium stature but alert and active.

Harecourt Chapel is an historic building. It is the parent of ~~sh~~ such well known churches as Stamford Hill (Mr Gibbons), Highbury Quadrant (Rev J.W. Dawson) as well as the Rayleigh Memorial Church & Brittannia Row (Mr Smith). As a church its record goes back to 1660.

~~It~~ Like other churches it has felt the effect of the ~~out~~ efflux of population, some of its best members going ~~out~~ to Hampstead. Not ~~exactly~~ noticed any movement north to Haringay etc, which would hardly be so good as Highbury & Canonbury still are. The opening of Clissold Park arrested the deterioration of the neighbourhood & houses in Pitterton Road that were let at reduced rentals are now fetching the old rates.

They have no poor in the immediate neighbourhood of the church but there is a poor patch by the Balls Pond Road & Essex Road (The Wall St district - 14). In the immediate neighbourhood the people are good respectable folk - medium middle class.

Only paid worker is the pastor - At present the pastorate is vacant but expect it will be filled very shortly. Six deacons, 5 Committee men, and a large number of other workers - all are supposed to do something.

Persons Employed

Buildings used

Harecourt Chapel seats 1300 people. Have two other halls attached and vestries and classroom. Two houses in Alma Road, adjoining church, are used as class rooms. They also have a Mission in Hammond Square, Hoxton for which the church is responsible.

S. Annes Hoxton (parish)

Meetings Held.

Meetings of some kind are constantly going on. Complaints are made that the chapel keeper never has a minute to himself.

Sunday. 11 am. Fair congregations - 500 to 800

6.30. Service. Larger than morning. Have a musical meeting after & make service bright

Social Agencies

Congregation ~~in~~ the morning is the better class people from Highbury etc. In the evening gather more from the Essex Road and Upper Street districts. The two congregations are largely distinct. When the people are in comfortable circumstances, they seldom come more than once a day. They are here in the morning: in the evening their servants & dependents come but you miss them.

Sunday School In Books Teachers 27: Scholars 320.

Average attendance – Afternoon – Teachers 22, Scholars 215.

~~Wed – Service.~~ Children are drawn from the immediate district. Well dressed: from comfortable homes. Few poor, altho' they would be welcomed & not made to feel they were poor.

Wed – Service. Young Men & Young Women Bible classes &c.

Social Agencies include: ~~Temperance Soc~~

Temperance Social Circle

Band of Hope

Harecourt Literary Society: includes nearly all the Church members. Lectures &c.

Ladies Gymnasium. Well supported.

Harecourt Library, Cricket Club.

No mothers' meeting – not needed except at Hanscomb.

Choir.

Strong Choir over 50 voices. The choir fund in 1896 amounted to £120

Visitation.

Visit a great deal. Every week a leaflet is left at the houses in the neighbourhood. District is mapped out. The late pastor (Rev J Lawson Forster) was a "great visitor" and now they visit largely to keep the church together during the interregnum. Ladies also visit in connection with the relief societies.

Charitable Relief.

Drac way and another a good deal of relief is given. They have the largest Christmas dinner fund in the district – £100 in 1896. Tickets 3/ & 5/ are purchased by the congregation, the purchasers either giving them to some poor person or returning them to the Comtee for their use. Appear to have given 471 dinner in 1896. Also give a new sixpence to each of the children in Islington Parish schools, Hornsey Rd. Every case is investigated personally by lady visitors. Last year found a few who were being relieved elsewhere. – See account attached.

Harecourt Dorcas Society

Spent £22 in 1896; mostly for materials.

Meetings for work are held on the first Wednesday in each month, at 3 o'clock, in No. 1, Alma Road.

New members will be heartily welcomed, and subscriptions are solicited from those unable to attend.

Two hundred tickets were distributed by the Subscribers for the Annual Sale of Clothing, held on December 8th, 1896, for which 384 garments had been made, the proceeds amounting to £11 11s.

Forty-one blankets have been lent to poor families for the winter months.

Mostly tickets are given in the Essex Rd district & at Hammond Square & Sermon Lane Mission

Other Religious agencies

Church Membership

Haycourt Maternal Society

This Society meets at 1, Alma Road, on the 1st Wednesday of the month, at 3 o'clock. A subscription of 5s. entitles the subscriber to one presentation ticket. During the year 15 cases have been relieved, and also help given to the Sermon Lane Mission. The Society will be very glad to have some new subscribers.

Expenditure small – £3.18. in 1896

Communion Collections amount to £56 of which £33.10 was paid to poor members and £19 in other relief.

No co-operation except so far as the Free Church Council supplies a bond. Also work with the Islington Aid Society (W. Smith). Are more ready to co-operate with the Church of England than they are with us.

Active churches are St Pauls and St Johns. Speaks of Mr Morgan as "an uncommonly nice man".

So far as the work of the church is concerned they are keeping things together until a new pastor is appointed. "Marking time". The membership has decreased as under:–

Members on the Roll, January, 1896		397 ~~379~~
" received up to January 3rd, 1897 ...		58
		455
" removed by Transfer and Lapsed ...	80	
" " Death	4	
		84
Total Membership		371

The Future of Harecourt

Appreciation

Mr Crowther however has great confidence in the future of Harecourt. "If I were a pastor I should prefer a church like Harecourt to any in the neighbourhood. Its buildings are not so expensive to maintain as Quadrant or Union and the district must ~~always~~ remain, for a long time at least, residential, whilst at Union the shops are gradually creeping up & will drive away the residents."

So far as I can gather from Mr C. and the Church Manual, a active work is being carried on; well organised in most departments and with a large number of voluntary workers, who appear to be making special efforts so that the work may be maintained until such time as a new pastor is appointed. Its activity is mainly amongst the middle class & better working people. only coming in touch with the very poor by its Mission in Hoxton.

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Visit to Mr Dawson
Church Hyltby Quadrant
Cut out

16/5

(2)

Mr Wm Tallack, 61 Clapton Common. N.E.
Society of Friends – G.E.A.

Mr Tallack is the well-known secretary of the Howard Assn, 5 Bishopsgate Street and a member of the Friends Meeting at Park Street, Stoke Newington. He is probably over 70; spare and somewhat withered and wrinkled. One of the old school of Friends & dressed with their primitive simplicity – no jewelry, not even a stud. Still a pleasant old gentleman with a fund of reminiscences as to the past worthies of Quakerism.

Our talk was of a desultory character and the following report is merely a record of the points referring to Park Street & the Friends meetings.

~~There~~ A considerable number of 'Friends' live in the neighbourhood of Stoke Newington. & Park Street draws its congregation from a considerable distance; Hackney, Islington, Holloway, Haggerston etc.

At Stoke Newington, there are 330 members and 35 non-members or 'attenders' as they are called. They are mainly middleclass: comfortable middle class but not a "towering wealthy meeting"

Meetings held

Social Influences & Meetings

Sunday. 10·30 & 6·30. Worship.
Thursday 10·30 am. do.

Sunday morning is the principal meeting.
Attendance 180 to 200 & 50 to 60 in the evening.

Sunday. Adult School of Men. 9·30. Attendance 50 about.
Men are encouraged to take part in the arrangement and the teachers work as comrades rather than instructors. "One of the men remarked that he never ~~knew~~ knew what real democracy was until he came to this school." Here as elsewhere scarcely any of the scholars are Friends & the teachers are mostly Friends. Not a proselytizing affair. Chiefly working men.
Adult school for Women 3 PM
Childrens School 3 PM. Children of "Members and attenders"
Meeting for Young Friends (A small meeting) ~~6~~ 7·30 PM (First Sunday in month)

Beside the meetings for worship, there a number of meetings are held for charitable & social purposes but of these it is difficult to get particulars. The "Friends" believe in the New Testament injunction "Let not thy right hand know

No paid Ministers

know what they left hand doeth" and in the personal responsibility of each member to God & they act upon these principles. The result is a number of small working meetings at the houses of various friends. Mr Tallack knows about half a dozen at Clapton. His daughter makes things for the poor. This same principles also leads to much casual visiting. He mentioned two ladies who spend nearly all their time visiting the poor.

Of regular meetings e.g. officially recognised there is the Adult School Social (Thursday 8 PM) during 6 months of winter. Missionary Helpers Union (Wed 3 PM) a working meeting. Library and Club in connection with Adult School.

Have no paid ministers except their foreign missionaries but if any ministers travel their expenses are paid. The little A.B.C. handbook gives the names of 8 ministers including 3 women as Stoke Newington. The only difference between

the

Appointment of Ministers

Local Institutions

ministers and other members of the community is that the former sit in the front rows of the meeting.

Their method of appointment is as under:- When a member has spoken 'with acceptance' for some time - generally several years. The elders' meeting brings the name before the meeting of Ministry & oversight. & this body (of approved) brings it before the Monthly Meeting, with which body the appointment rests. When approved by the M. M. this body would report to the Quarterly Meeting. Ministers have no special powers and would be the first to put down any assumption.

The ~~quarte~~ Monthly Meeting is the body that really governs. At their meeting they never have voting. All alterations are made by general consent - dont like to overbear a minority. It is the only body that can ex~~com~~communicate a member; & that member could appeal to yearly meeting.

The Friends have several institutions in the district;

Friends' Missionary ~~Home~~, 77 Downs Park Road. Had 12 young men training for missionaries. They work in connection with the local mission services

Friends' Rescue Home, 10 Laura Place, Lower Clapton.

Teach washing, laundry work & needlework. 6 months

Yoakley's Almshouses, Park Street, Stoke Newington

Minor part of a bequest by Michael Yoakley, given for inhabitants of Isle of Thanet, where there are larger benefactions. Ten or dozen women (old) live at Park St. Get 6/- a week & two tons of coal a year.

Apart from these the Friends seem to have played a large part in public charities: the Stoke Newington Dispensary (189 High St) was founded by them, as also the Invalid Asylum next door (No 187). Joseph Beck was largely instrumental in getting Clissold Park for the Public & his name is inscribed on a fountain in the Park.

The new generation is not so reserved as the old & is going in for new methods. Look upon the old quakers as out of date & fossilised.

~~They do not get~~ The working men to join them. They think the 'Friends' are too respectable and dont feel quite at their ease. People dont like the intervals of silence at their meetings.

Most of this Mission work is done by the Bedford Institute of which Mr Alfred T. Alexander is secretary. Should see him.

Also see:

John Fife Stewart, 41 Downs Road. Hackney Downs.
for Bedford Institute.

George Gillett, 314 Camden Road
for Peel.