West Hackney B 195
S.E. Islington
Nonconformist Churches
XXV
District 14. 25.

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195

District 14 Book 25

COLL U. B 195

not numbered

Name	Denomination	Address	Page.
Chapels. List of			1
Williams. Rev. C. Fleming	Congregational. (Rectory Rd)		3
Wallace. Rev J Bruce	Congregational Southgate Rd		20
Bearne. Mr A E	Rendlesham Room Baptist Mission		29
Johns. Rev R.O.	Baptist. Dalston Junction	18 Queensdown Rd. Hackney Downs	34
Norwell. Rev. H. M.A.	Presbyterian Church. Colebrooke Row.	4 St Mary's Road Canonbury SE. Islington	43.
Jones. Rev.d F.A	Baptist Cross St & Free Church Council	23 Douglas Rd, Canonbury	53
" Islington Free Church Council			58
Merriam. Mr C. P.	Morton Road Ragged School.	79 Highbury New Park	63
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District 15

	Denomination	Address of Chapel	Accom-modation	Name of Minister	Address.

Islington Medical Mission	Windsor St, Essex Rd	Dr Maxwell.	47 & 49 Highbury Park N.

Sept. 21st West Hackney parish.

13/14/2. (2)

Interview with Rev. C. Fleming Williams, Rectory Road Congregational Church.

Mr Fleming Williams is the well known progressive Alderman of the L.C.C.

He is a man of striking presence: moderately tall, and of very broad and massive build. His face is distinctly handsome, and when he smiles the expression pleasant, though in repose he looks rather weary and worried (but he was suffering from neuralgia). He has a splendid, massive head with light, curly hair, rather long behind and thinning on the top; with light beard and whiskers beginning to turn grey. Altogether he ~~is a man who~~ would strike one in any company as a man of mark.

He speaks (to my thinking) in a deep and beautiful voice; never for a moment does he hesitate for a word, and his talk, aided by the voice and the easy and expressive gesture, is often wonderfully eloquent. There is perhaps

Character of population.

something a little theatrical about him: at all events I could not help feeling that (as the stage carpenter said to Dickens) "it was a great loss to the world when you took to religion."

Mr Williams has been in London for 25 years, and at this Church for 12.

A non-con. minister in London and especially a congregational minister has no well defined district. His congregation is drawn from all quarters not by ecclesiastical doctrines but by the personality of a man. "I must say, as Wesley said, the world is my parish." Still undoubtedly the bulk of my people are drawn from the locality. They are entirely lower middle class - people in the City & civil servants, teachers etc. Many of them of course are comfortably off, but the majority are struggling to keep up a position which they cannot afford. In all the suburbs of London, but especially perhaps in the belt north of Dalston this class swarms

Persons employed.

Buildings.

and their pinched lives are infinitely more pathetic than those of the so-called poor.

The only genuine poverty in Mr W's district is The Island, which lies immediately behind his church: "its inhabitants are entirely of the type imbruted by perpetual dependence on casual employment." In Mr W's opinion it is hopeless to think of making men of those who are only casually employed; "put a casual man into a permanent berth; give him a uniform or a badge, any token that he is something more than a casual, and there will be a complete change in his moral character".

None paid but Mr Williams. The 12 Deaconesses act as District visitors, and there are a large number of voluntary workers in connection with the numerous organisations under the Church.

Church.

Services

HOURS OF DIVINE SERVICE.

Lord's Day.

Morning at Eleven. Evening at Seven.

The Lord's Supper, at which unfermented wine is used, is observed on the first Lord's Day in each month, at the close of the Morning and Evening Service alternately. Baptismal Service once in three months, January, April, July and October.

Week Day.

Wednesday Evenings at Eight o'clock.

The first part of this service is a Church Prayer Meeting, followed by the Pastor's address. A Prayer Meeting is also held on the third Sunday of each month, after the Evening Service.

The Pastor will be pleased to meet any friends wishing for an interview with him at the close of any of the Services, and also on Wednesdays from 7 till 8 p.m.

Church Members and seat holders are earnestly requested to report at once cases of illness and change of residence to the Church Secretary or one of the Deacons.

Sittings.

For the convenience of families and others in regular attendance, Sittings are allotted, which are reserved until the commencement of each Service; in other respects all seats are free.

Persons desiring Sittings are requested to apply to Mr. Fitzhenry at the conclusion of the Wednesday Evening Service.

MONDAY:

Mothers' Meeting	2.30 p.m.
*Ladies' Working Society	3.0 ,,
*Literary Society	8.0 ,,
*Christian Social Reform League ...	8.0 ,,

(*Alternate Mondays.)

TUESDAY:

Band of Hope	6.30 ,,
Young Women's Friendly Society ...	7.0 ,,
(Third Tuesday in the month.)	
Choir Practice	8.0 ,,

WEDNESDAY:

Dorcas Society	3.0 ,,
(First Wednesday in the month.)	
Weekly Service	8.0 ,,

THURSDAY;

British Women's Temperance Association	3.0 ,,
(Second Thursday in the month.)	

FRIDAY:

Social Guild	8.0 ,,

SATURDAY:

Christian Social Reform League (Pleasant Evening for the People)	8.0 ,,
(As arranged.)	

N.B.—The evenings and times given above are subject to possible alterations from time to time.

Social Agencies

The average congregation is from 900 to 1000, but it varies considerably according to what is going on. The most popular service is the Question Service held once a month on Sunday evening when Mr W. answers any question which reaches him before he goes into the pulpit. Questions are of all kinds, religious, ethical, political, social, exegetical. To all, with the exception of the last, he gives an extempore answer.

"We have all the conventional Christian services including

Dorcas Society.
Ladies' Working Society
Young Women's Friendly Society
Mothers' Meeting.
British Women's Temperance Association
Guild and Circle Library.
Band of Hope.
Literary Society
Sunday Circle.

Of these various organisations Mr Williams is

Educational work.

Visiting.

Charitable Relief.

President and "appears when necessary" but leaves the working of them entirely to others. He takes a closer interest and more prominent part in the Christian Social Reform League, a society of 84 members, of which he is president, which during the past year has taken an active part in various political and social problems including Popular Education, Armenia, Temperance Work, Vestry Election, Water Famine etc, and has given Lectures, Concerts, and Entertainments almost every Saturday evening.

Sunday School with just over 300 children.

Mr. W. has no time for visiting, nor is there any visiting of the members of the Congregation, but the Deaconesses do a good deal of visiting among the poor of the district.

Little or no relief is given in the district but a good deal is done in the work at Hoxton, as to which see infra.

The work of the Church at Hoxton.

General influence of religion

Though recognising the untold harm that is done by thoughtless giving the W. thinks it impossible to have any fixed rules: "It is entirely a question of personality: the whole thing depends on the character of the giver." "It gift to the most worthless and undeserving if given in the right spirit may be the means of reclaiming them". "Poverty is due to want of self respect, self reverence" and can only be removed or alleviated by a moral change.

The Mission work is carried on at The Christian Institute, Hoxton Market: to which we shall hear more from the superintendent there.

Not 5 p.c. of the working classes ever go to churches: but it is a mistake to say that they are not touched by religion: "they have an inexpressible faith in the value of a religious environment". Since the death of Bradlaugh, who kept alive an interest in Christian dogmatism, they are totally untouched by dogmatic discussion: nor

do they take any interest in ecclesiastical discussion, but they are being touched more and more by "purely moral sensibilities", and they all recognize the value of a religious training for their children; and yet as adults they hold entirely aloof from all religious observance: for this attitude there are two reasons: in the first place their conception of ethical obligation is much more stringent than that of other classes, they are much more exacting in expecting a religious man to make his life square with his opinions. They like their club with its pot of beer, its game of cards or billiards, and its bet on to-morrow's race: yet they look on these things as inconsistent with the religious life: and are profoundly unwilling to put up with the restraint which would deprive them of these things; and in every workshop that man is most a zero who defies religious restraints and is reckless in his life and conversation. Yet when it comes to choosing leaders to fight their industrial battles they have to fall back on the religious man: "they trust but fear him." Among the middle classes there is

a social feeling that almost compels a man to put himself in connection with some Christian community, but with the working classes the feeling is all the other way. The second obstacle to the practice of religious observance is the question of expense: in every democratic or free church at all events each man has to assess himself for an amount which the working classes can little afford, and his instincts drive him into the democratic rather than the aristocratic (Episcopalian) or imperialistic (Roman) churches.

Among adults at all events the principles of the reformation and of protestantism are deeply rooted and in spite of his tremendous social activity - ("He is hiding the Priest behind the benevolent friend") - the representative of authority, the High Church parson, will have do much with them; but with the children it is a different matter: the habits of religious thought and feeling contracted in childhood are almost ineffaceable, and the hold which the school of authority is obtaining over the children is

very great; and there is a real danger that they may grow into masses of unreasonable prejudice, priest-ridden like the inhabitants of Spain and Italy.

But though the idea of imposing an authoritative religion on the people is at the root of all the High Church activities, most of them are excellent men, much better than their creed: but with their asceticism, their fasting, their hours of solitary retreat for prayer, they live in a continual state of self-~~by~~ hypnotism.

As to all these social activities - "I would not stop one of them": without them the lives of the poor would indeed be hopeless: they keep thousands from the pit of moral degradation: but what we want is "a more intelligent grip of their real significance": there is too much tendency to dwell on their ecclesiastical ~~the~~ rather than their moral side.

There is a great deal of hiding to bring people to the Churches. Ald: "Who are the worst offenders". CAW: "Those that have the most

Cooperation.

money: we can't do it: I don't know that we are any more virtuous." It is a distinct disadvantage to a Church to be wealthy: a wealthy church is like a wealthy man "shunted in its sympathies." Quite apart from matters of doctrine this is why the democratic churches appeal more to the artisan and poorer classes than the Episcopal Church. They are self sustaining churches composed almost entirely of people who are near enough to the poor to have a sympathetic understanding of their struggles. ["Nothing is more stupid than the denunciation of the middle classes, smug Sabbatarianism and so on: in the Chapels is the pick and strength of national life"]

The cooperation between the free and evangelical churches is cordial and complete: instead of cursing and denouncing one another as they ~~were~~ did 20 years ago they are now all working together, and forming as they do 2/3rds of the religious communities their power in the future must be enormous. But cooperation between the schools of freedom and authority is impossible:

Local Government.

Police.

"they stand for opposed conceptions of the ratepayers".

"I am proud of our public bodies in Hackney; the quality of the men is good: the moderates are able men". "The administrative atmosphere is very clean".

"The Board of Guardians are kindly, just and faithful". "They are men of large experience".

"I am much pleased with our Police. They have largely stopped solicitation in the streets and pot-house brothels".

As to their relation with the Publicans: "If you had only archangels in the second generation they would be taking bribes". The Police are human like the rest of us and under the present system this is inevitable. "I have seen them being treated again and again, but I have not the heart to report them". The only remedy is ~~to~~ municipal control.

Drink

Drink is undoubtedly the cause of endless misery and destitution but to speak of it as the only or even the chief cause of poverty is absurd: on the whole it is on the decrease: individuals are taking more: drunkards are probably on the increase: but the total consumption among the general population is certainly less. Its removal or comparative removal from every occasion of festal life, the marriage, the christening, the funeral, has been a great gain.

The artisan now drinks in his club ~~more~~ rather than in the public house and drinks less than he would in the public house; which is now chiefly given up to women, lower class labourers, loafers and prostitutes.

The Bands of Hope are telling enormously: "I would sooner see all other temperance work destroyed than the Band of Hope."

Temperance statistics are hopelessly unreliable for London: "all that the foreigner and the visitor drinks is put down to you and me"

Prostitution.

Drink.

7

Hackney Station is now the chief centre of prostitution but open spaces like Hackney Down swarm with young women who are not professional prostitutes and do not solicit but who are utterly promiscuous in their attentions to the other sex

"Drink is such a relative question: of course among the poor a great deal that is spent in beer might with advantage be spent in other ways, some of it perhaps saved: but there is no greater folly than to live an unnecessarily pinched existence: the best inheritance a father can make is in the bone, the sinew, and the brain of his children."

To go back to the question of drink even if you could at a stroke prevent the consumption of drink, though at first a large amount of money would be released for better purposes yet the ultimate and rapid result would be a fall in wages, possibly to the amount that had been saved from drink consumption: yet one hopes that this might be prevented by a better

Housing and Sanitation.

Improvement in London.

social opinion produced by practice sobriety" i.e. where the working man now insists on a minimum wage which will provide for drink, he might under better conditions insist on a wage which would cover the luxuries which replaced drink.

The Island ought to come down, also the courts at the back of Dalston Police Station ("I shudder to think of them") but on the whole the housing and sanitation of Hackney is wonderfully good. Hackney Wick and Clapton Park are relics of the days upon the Building Act: now the building would not be allowed in such spots. In upper Clapton the houses are generally splendidly built, and among the local builders there is only one notorious scoundrel, "a man whom Lord Zou could walk right through with a heavy pair of boots"

The improvement in London in 24 years has been enormous: "the old drunken, brutal, sodden life is disappearing". The growing love

The Man and his aim

of athletics, and especially of the cycle has been the greatest boon, not only to health but to true thrift. Nothing is better for a lad than to have to save for a cricket-bat or a cycle; it is all so much money taken from the public house.

Mr Williams has all the appearance of a genius and I believe him to be one. (This report of the interview is quite hopelessly inadequate and he ought to be seen again: no written report can reproduce him). He is a man at whom the London press, being mostly Tory, delights in sneering, and one goes to him to some extent with a preconceived opinion that he is a bit of a charlatan: no doubt he is by nature emotional, sentimental, unpractical, possibly a bit of an actor, though I believe him on the whole to be a thoroughly genuine man. Owing partly to his emotional nature his opinions are at times inconsistent and self contradictory; but that the man has a brain of tremendous power I do not doubt.

Theologically he has drifted away from his old moorings; preaching originally "salvation by the blood of Jesus" he is now evidently one of the broadest of the broad school in the free churches: "Membership of our Church is open to all who profess love to Jesus Christ and a desire to follow in his footsteps. We ask no inquisitorial questions as to theological belief, recognising as we do that religion is of the heart and not of the intellect - a life not a philosophy." "In our Church we attempt to enlist the spirit of unselfishness to make ourselves useful." It is this spirit which has led Mr W. to the L.C.C. and to his interest in social and political movements: "My practical aim has been to show that without a church, without a chapel, without a bible I could still, through the lessons taught by our social and political activities, lead people to the Highest; that we call God".

St Peter's parish.

13/14 / 6 (2)

BK. 25 1

Interview with Mr I Bruce Wallace, of the Brotherhood Church - Southgate Rd, N.
22 Sept 1897

This church was Congregationalist & still rests on that foundation - It has an endowment of about £50 a year with an equal sum available for Charitable distribution - It had formerly a large Congregation of well to do people, but these left the neighborhood, & the Congregation fell to pieces & finally 5 or 6 years ago the Bot of Minister was offered to Mr Bruce Wallace to "do what he could" with it - There was a considerable debt, & the buildings, consisting of Church, lecture hall & school, were out of repair -
He took it up as a 'Brotherhood Church' & drawing no stipend lived as he could, earning a little money by teaching & writing - He has paid off the old debt, but having to spend £800 on the building they are now in debt again - The collections, however, now bring in enough to pay outgoings & interest - He now draws his stipend of 20/ a week being obliged to do so because of losses on the attempted Establishment of a Cooperative Store -

2

There is an organist who gives his services & even caretaking & cleaning are partly done by volunteers

The church, which has galleries, can seat exactly 1000 - the lecture hall 350.

The school accommodates 100 with a separate class room for 30 more - all the buildings are together

The services are as shown on printed programme enclosed - Attendance on Sunday morning about 100 - on Sunday evening 300 or more and the conference has a varying audience of from 100 upwards - An interesting subject & popular 'opener' may on occasion fill the place - Tom Mann for instance did - & Keir Hardy draws a large number

I suppose the morning & evening are like other congregational services - Doctrine being little insisted on - In the afternoon there is a short religious introduction - Prayer reading & hymn & then or it may be later then the audience come in for the "Conference" which is the object of the meeting

(2a)

SUNDAY PROGRAMME.

Public Worship and Preaching—11 a.m. & 7 p.m.
Conference—3-30 p.m. (See p. 4.)
Communion Service, monthly, after Evening Sermon.

Young People's Society of Christian Endeavour—10-30 a.m., in Church Parlour.

Children's Church—11 a.m., in Schoolroom. Conducted by Miss Sheppard.

Sunday School—2-45 p.m. Superintendent : Ll Lander.

Social Tea—5 p.m. (See p. 4.)

OTHER EVENINGS.

MONDAY.—Girls' Working Party (to make clothes for the poor children of Hoxton) 6-30
Young Women's Guild - 8 p.m., in Lecture Hall

WEDNESDAY.—Ladies' Working Party, for Renovation Fund—6-30.
Boys' Guild and Band of Hope—6-30.
Young Men's Guild—8. (See p. 3.)
Literary Society—8-30. Chairman : Tyrer Muncaster.

THURSDAY.—Bible Reading—8-30. Conducted by the Pastor.

FRIDAY.—Young Men's Guild.

SATURDAY.—Concerts and other Entertainments occasionally.

26

NO CLASS DISTINCTION.

At Brotherhood Church all the seats are free. Come and sit where you like. You will be equally welcome whether rich or poor. The minister does not accept any salary from the congregation. The organist gives his services gratuitously. Even the work of cleaning and caretaking, including attending to the fires, is done mostly by unpaid volunteers—for love.

Inevitable incidental expenses, such as ground-rent, heating, lighting, printing, interest on renovation debt, and gradual extinction of the debt, can be raised, it is believed, without heavily burdening any, by means of voluntary contributions dropped into the collection boxes.

BOYS' GUILD AND BAND OF HOPE.

Superintendents : A. J. Banbury and Joseph Fox.
Wednesday evening from 6-30 to 8.
Singing, Short Addresses, Musical Drill, Gymnastics, Games, Occasional Lime-light Entertainments.
Entrance Fee 2d. Subscription ½d. a week.

YOUNG MEN'S GUILD.

Hon. Secretaries : A. J. Banbury & H. W. Goold.
Wednesday and Friday evenings, from 8 to 10.
Gymnastics, Harriers' Club, Chess and Draughts Club, Bagatelle, Library and Reading Room.
Entrance Fee 6d. Subscription 1d. a week.

YOUNG WOMEN'S GUILD.

Hon. Secretaries : Miss F. M. Saul and Miss Wasserberger.
Musical Drill ; Classes for Elocution, Painting, Nursing and Dressmaking; Reading Circle. Subscription 2d. monthly.

N.B.—Young people are welcome to join the Guilds for recreation even although they do not attend the Sunday Services or the Sunday School.

3

The Conference is looked to for recruiting the Church & the three Guilds – Boys' – Young men's & young women's – for binding the Congregation together. But the Guilds also attract as one will bring in another to them – any one being free to come whether they attend the Sunday Services or not. The propaganda is brotherhood not dogma – the object a worthy life rather than "Salvation" –

The greater proportion are young people. They do not come by families – Individuals are attracted – those they live with may go elsewhere or no where.

They are not of the poorest but lower middle class – larger shop assistants or artisans.

New people continually come – only a small proportion join regularly. The growth has been very slow – disappointingly slow.

The road to the Religious feelings of the people has not yet been found. The Salvation Army succeeds in it to some extent

(4)

The Roman Catholics (I suggested the Camisard) did succeed. The priests had spiritual powers & wielded an authority which the Anglican high church clergy in vain assumed.

Our churches are supposed to side with the rich. to go to church is to be a traitor to your class. this feeling underlies begging for piety in the workshops & elsewhere

The road out of this lies (in Mr Wallace's view) in Christian Socialism. the dethronement of Mammon. the elimination of the profit motive. in cooperation & in brotherhood.

But he admits ~~that~~ he has not yet had much success & takes a gloomy view because of the lack of any moral ideals among the mass of the people. they are steeped in low ideas from youth upwards & cannot rise out of them. partly due to competition & the struggle with poverty

5

Here as every where, we find the little band of hearty adherents & workers – about a score he said – They are the organizers & managers of the guilds & to them he turns for consultation & suggestion & assistance. The latest addition are evening classes – in connection with "the Board" he called it – not the School Board – the Science & Art Dept I suppose – The organist has a singing class & from this comes a choir in the winter falling away in summer – but the people can all sing hymns.
His people are drawn from far as well as near – & the population move a good deal – the bond is not particularly local. The Sunday school was the only flourishing part of the church when he came & it has dwindled – The children come from the neighbourhood & their parents usually have nothing to do with the church –

6

No regular visiting is undertaken – but if those who have been regular cease to attend they women be inquired after & looked after – & Mr Wallace gets to know as many as he can – He does not know all. They come & go too much & does not attempt to know the Sunday School Children – Sunday School is at the same time as the Conference more or less

The charitable trust fund of about £50 a year is absolutely in his control & is all given away but at times there is a balance as there are not those to whom it can be given – It is not run after – nor advertised in any way – Mr Wallace finds a great deal of sturdy independence that declines to ask or receive relief –

7

Mr Bruce Wallace is a most attractive personality – a young man that is between 30 & 40 – & strikingly handsome. He is absolutely without pretensiousness – modest, earnest, cultivated & unassuming. I do not know whether he is eloquent, but if he is I do not see why he should succeed in starting a Brotherhood Church if he cannot –

Before leaving I asked him what he understood by "Christian Socialist" and he told me his views – we discussed Mammon & Capital & poor & industrial relations for about 10 minutes & he talked very well.

Mr A.E. Bearne. GHA.

Rendlesham Rooms.

Character of Population

Buildings Used

Meetings Held

Christchurch parish, Clapton.

13/14/3 29 (2)

Rendlesham Rooms, Heatherley Street. Rendlesham Rd.

Mission in connection with the Downs Chapel Nacking Downs

~~District 13~~

When giving information respecting Waterloo Rooms, Mr A.E. Bearne offered to give some particulars as to Rendlesham Rooms. In the following notes I have incorporated the Reports given in the Downs Chapel Manual for 1896 and Mr Bearne's remarks.

See also Interviews with Rev E. Medley (XVII. 87.) & Mr A.E. Bearne (XXII. 33)

Mr Bearnes regards the people in the Island as very much rougher than those in Front Road district. "A set of cadging people. Will take anything they can get. They find out the names of members (of the Church) & go round and cadge".

A fine block of buildings. Several rooms and a club. The large room holds 300 people.

Meetings held as under:

Sunday:	Sunday School	9.45 and	2.45 PM.
	Children's Service	10.45 and	6.45 PM.
	Youths classes	3 PM and	6.45 PM
	Adult's Service	8. PM.	

over

Notes as to Meetings

Sunday School

Children's Services

Monday: Mothers' Meeting 2 PM
Penny Bank & Coal Club 7.30.
Mens' Friendly Institute 8 PM

Wednesday. Band of Hope 7 PM
Singing Class 8 PM
Mens' Friendly Institute. 8 PM

Friday Sewing Class for Girls 6.30.
Mens' Friendly Institute 8 PM

The following extracts are from the Church Manual & the comment by Mr Beaume.

Sunday School

With pleasure we report an increase of 36 in the number of scholars. At the same time we regret that the teachers are 4 less in number than 1895, and this after repeated efforts to fill up the vacancies. The decrease, no doubt, largely increases our difficulty in controlling the children. We stated last year that we looked to the Infants' class, then increasing, for the strengthening of the school, and now we have to face a still greater increase of the numbers dealt with, and also the necessity of relieving the class of some 18 or 20 of the older of these little ones, and placing them in the general portion of the school; but labourers are not forthcoming.

Full statistics are given in Mr Medley's interview. (Book XVII. p. 90

Children's.

SEPARATE SERVICES.—Mr. Percy Merry was appointed Superintendent of the morning service, and has been carrying on the work with energy for some time, with an attendance averaging 20; whilst some 65 children on an average attend the evening meeting, which is under the superintendence of Mr. Chas. F. Heeps.

All the children come from the immediate neighbourhood.

LIBRARY.—Mr. Thos. Denman succeeds Miss Tipper as librarian, the latter having had to give up the duties owing to ill-health. The books are now being used by 101 scholars.

over

Sunday Evening Service

8.15 PM. Have been unsuccessful. Get as many as 40 or 50. Can fill the place for a Lantern Service but not for a gospel service. Nothing special: get just a few men.

The SUNDAY EVENING SERVICES FOR ADULTS have been continued during the year. Programmes of the Services have been distributed quarterly to every family in the district. A *Harvest Thanksgiving Service* was held in September, which was well attended; the fruit and flowers were sent to the sick in the district. A collection was taken in aid of the Children's Country Homes Fund. *Services of Song* have been rendered at intervals by the choirs of our own and two neighbouring Congregational churches—namely, Rectory Road and Clapton Park, and also by a specially arranged choir. *Lantern Services* have also been held, the slides having been shown by Mr. Hodges, who kindly lent his lantern. A *Temperance Address* was delivered on Temperance Sunday by the Rev. R. O. Johns, of Dalston, and the other services have been conducted by various friends.

The meetings have been fairly well attended altho' rooms has by no means been full.

Mothers' Meeting

The interest in the MOTHERS' MEETINGS seems to have been well sustained during the year, old members attending regularly, and several new and younger mothers having joined; 49 meetings have been held, including the Annual Tea on January 20th, and the Excursion to Southend, June 15th. There are 74 names now on the roll, the average attendance being 32. The outlook for 1897 seems hopeful; 44 were present on the first Monday, three being newcomers.

Girls' Sewing Class

6.30. Rough girls.

The GIRLS' SEWING CLASS, under the superintendence of Miss Griffiths and Miss Aldis, held twenty-six meetings during the winter, with an average attendance of sixty girls. The number of garments cut out by Miss Aldis was 236.

Men's Friendly Institute

"A kind of club, open to anybody. Get the men but they don't come to the services."

The gymnasium is evidently appreciated. Mr B says that the Men's Club gave an entertainment at the chapel & performed "just like professionals".

The MEN'S FRIENDLY INSTITUTE is open on Monday, Wednesday, and Friday evenings from 8 to 9.45.

The members are occupied with the usual games, and, when feeling possessed of sufficient energy, in the gymnasium. Our gymnastic instructor attends on Friday evenings. On Wednesday evening the gymnasium is closed to the men, and in their place we invite the boys from the Sunday-school who, by their good behaviour on the Sunday previous, have deserved the privilege.

9 9 9013

9 9 9013

Total Abstinence Society

Band of Hope

Penny Bank

Coal Club

Sick Visiting Society

Soup Kitchen

~~Total~~

One of the most successful societies of R.R.
"Very large and very successfull"

TOTAL ABSTINENCE SOCIETY, TEMPERANCE GUILD, AND BANDS OF HOPE.

TREASURER: J. BAINES. | SECRETARIES: F. J. COX AND O. W. TOZER.
COLLECTOR: MISS EMILY BAINES.

As we look back over the work of the past year, we cannot but thank God and take courage for renewed endeavour and effort.

Change has again been busy both among our leaders and members, but it is encouraging to note that the actual membership has increased, and now numbers 226. The attendance at our Members' Meetings has not been quite so good as last year, although an average of sixty has been maintained. The Company System has been continued with fair success, and has greatly aided the work.

During the year twelve bright and homely Members' which headings their reports appear.

fifteen years of age may join.

A BAND OF HOPE and TEMPERANCE GUILD are doing good work at The Downs Sunday-school, as also BANDS OF HOPE at Rendlesham Rooms and Waterloo Rooms, under

"The Band of Hope meetings have been held as usual during the winter months with an average attendance of 74. . 55 new members have joined during the year.
The Penny Bank account shows deposits £138.10 – and withdrawals £126.7.10. during 1896, leaving a balance of £36.
Coal Club receipts were £18

The work of the SICK VISITING SOCIETY has gone on quietly. The relief given has been very helpful, and the gratitude of those visited has often been very encouraging.

The SOUP KITCHEN was open two days a week, from January to March, during which time about 1,780 quarts of soup were supplied

Few join the Church

Christ Church hostile

From Rendlesham Rooms they have a few additions to the Church. More Mr B. thinks than from the Waterloo Rooms. It is difficult to get at the men. The Mission however brings them into touch with the poor.

Mr Bearne also mentioned the hostile attitude of Christ Church, Rendlesham Road. "Says that we are preaching damnable heresy".

Rev.d R. O. Johns — GA.

Baptist Minister

Personal Note

Historical Note

St Marks parish
(probably St Bartholomew's district)

13/14/4

364

(2)

Interview with Rev.d R. O. Johns. Minister of (Ashwin Street) Dalston Junction Baptist Church.

Private address: 18 Queensdown Road. N.E.

Mr Johns is a tall slim man of; 33 years old but looking younger. Quick in his movements and speaking rapidly, the rapidity of his speech accelerating with his interest in the subject under discussion, he impresses one as an energetic and restless individual. He is a fluent talker, well educated & never at a loss for a word. A man likely to be popular with young people, of whom a large proportion of his congregation are said to consist.

The Church at Ashwin Street was started about 30 years ago. It was in low water for some time & then a Mr W.H. Burton took the pastorate. He was there (12 years) until his death & practically made the Church. His mark is still strong upon the district & altho' another pastor intervenes between Mr Johns & him, the chapel is still spoken of by some as "Burton's Chapel.

Church Membership

At December 1896, the Church membership numbered 587 an increase of 85 on December 1895, while in the text of the Pastors letter ~~for~~ printed in the Manual (1896) Mr Johns ~~adds~~ says that the number "as we write" is 650, ~~but~~ At his house he told me 700 (Sept 1896). These numbers showing a rapid & continuous increase.

The Congregation

The congregation is mainly drawn from a radius of half a mile of the chapel but not from the immediate neighbourhood, where the people are not a church-going folk. They are respectful, will come when asked specially, but do not attend regularly.

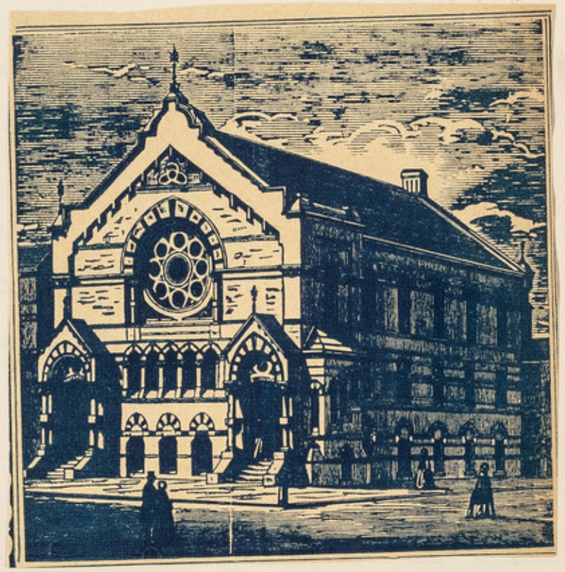
Character of Population

Character of Population is mixed: some very poor and others comfortable. Jews are migrating into the district: Dalston is becoming a sort of West End for the East End jew. They take the better class houses. Have no abject poor in Dalston. Where the people are really poor, it is the result of vice or drunkenness. Poorest part is the streets near chapel - between Dalston Lane & Railway.

Persons Employed

Minister only salaried worker. No paid agents. 8 deacons 7 elders; 14 visitors, latter are responsible for visitation of church & congregation. Church a/c has entry "Ministry £521 – stipend probably £500, the balance for supplies.

Buildings Used



Chapel seats 1250. Schoolroom 600 to 700. and 2 vestries. Infant Class room – 60 infants. No mission at present but are arranging to take over one now worked by a few men at Stonebridge Common, Kingsland Road.

Services Held

Services and Meetings.

SUNDAY:	Prayer-Meeting at 10. Morning SERVICE at 11. Evening Do. at 6.30. SCHOOL: Morning at 10. Afternoon at 2.45. Children's Spec. Service, 10.45-11.45. Bible Classes for Men & Women, 2.45. *Communion, First Sunday in the Month.*
MONDAY:	Mothers' Meeting at 3. Prayer Meeting at 7.30. Choir Practice, 8.30.
WEDNESDAY:	Junior Christian Endeavour, 6.30. Senior Christian Endeavour at 8. Women's Bible Class at 8. Dorcas, (Wed. after Communion) at 3.
THURSDAY:	Preaching SERVICE at 7.30. Zenana, (3rd. Thurs. in month,) at 3.
FRIDAY:	Band of Hope at 7.30.

Morning service (11 am) about 1000. About 3/5th are young people under 25 years of age. "A distinct feature". About half men. Evening service. Chapel is full. Have camp stools in the aisles. These always ready tho' not needed every Sunday.

Sunday morning (10 am) prayer meeting is attended by about 120 people.

Notes as to Services

Sunday School Statistics from
N.E. London Ann^l S.S.U. Report for 1896

On Books Teachers 49. Scholars 715.

Attendance " Mt. 5. " Mt. ~~Aff^ce~~ 40

" Aft^n 45 Aft^n 520

Band of Hope 260

Christian Endeavour. 105 Senr 40 Junr.

International Bible Reading Union 350 members.

Sunday School.

	1895	1896.
Number of Officers and Teachers	50	50
Do. Scholars on the Books	700	710
Average Attendance of Scholars	503	520
Members of International Bible Reading Association	—	350

Morning 10 am afternoon 2.45.

Men's Bible class. Average attendance 30. Age 18 & upward.

Mothers' Meeting (3rd Monday) Membership 41. Have a Bank & Drapery Club in connection. Get the women from the immediate neighbourhood. Provide tea at Christmas & a summer excursion.

Prayer meeting (Mon 7.30) About 130 attend.

Christian Endeavour Society. Junior. about 30 to 40 attend.

Senior. Active members 99. Associate 29.

Honorary. 14 Attendance 80 to 100.

Women's Bible Class (Wed 8). Taken by leader of mothers Mtg.

Get some of the women from that class & also some from Sunday Bible Class.

Dorcas & Maternal Society. Makes clothing for the poor. Sold at half its original cost to members of the Mothers' Meeting & the needy of the congregation. Spend £27 for materials in 1896.

Preaching Service (Th 7.30) 120 to 130 attend.

Band of Hope (Friday 7.30) 237 members. Held 47 meetings in 1896 with total attendance of nearly 7000, an average of about 147 at each. "Ours is one of the largest societies in the Union to which we belong, and with as little egotism as possible, we might say we pride ourselves upon being one of the smartest."

Other Agencies

Visitation

Charitable Relief

Other Agencies connected with the Church are:-

The Open air & Lodging House Mission, which works in the adjoining streets. Holds a service every Sunday morning on the streets & Sunday night in the Lodging house in Sheet. Two open air meetings on Sunday evening at corners of Bolyn Road and Ridley Road.

Tract & Benevolent Society visits from house to house in the district leaving tracts (Friendly Greetings) at each (19000 in 1896) Also distributes the Church's localized magazine. 11 visitors, who are expected to make reports as to cases of poverty etc. Nearly all are also engaged in Sunday Schools

Pastor visits cases of special need only. Have 4 wardens whose duty it is to notice any who are absent from the services & arrange for visitation by one of the visitors (14). Cases of illness are reported.

Church relieves its own poor as far as it can from the Communion Fund. £80 collected in 1896. of which £71 went to poor. Make special collections for special cases by forming a circle of those who know the persons

These

Charitable Relief (cont.d)

Thus ~~in~~ the case of a man (aged 35). a member of the church, his wife & several children. A circle has been formed of persons who know him & have promised 6d a week toward his support. One of the members acts as secretary & collects the amounts. These do not pass through the church accounts. Man has about 5/- a week in money.

Give Christmas dinners to poor at Christmas. Funds obtained by means of a concert.

Nursing etc

In cases requiring nursing and other cases of sickness & want, Mr Johns communicates with Mr C.L. Young, a guardian, who is also a member of his church & between them the cases are attended to.

Other Religious Influences

St Marks Church (Sanders) On the best of terms with Mr S.. Read lesson on Jubilee Day at church. Very good congregation and 2 curates.

Holy Trinity. Does not know much of Mr Knapp's work.

Congregational, Kingland High St. (Rev Mr H Le Pla). Not much. Carries on a Mission in Dunn Street. Small congregation. Has a fine P.S.A. but it does not in the slightest degree help to make a congregation.

Other Religious Influence (contd)

C.O.S

Poor Law

Police

Prostitution

Prospects of District

Middleton Road Congregational is in about the same state as the other (Le Plés)

C.O.S is written to by the curates of St Marks. Mr J. has been here 2 years but has had no direct communication with them in that time.

Poor law & local government almost perfection in Dalston. Very well worked.

Police are very good.

Prostitution – a lot in a quiet way. Some bad houses in Woodland Street & Rosebery Place.
At Hackney Downs (Mr J's house faces the Downs) scenes of the most unblushing prostitution can be seen. It is better now than 2 years ago, when you could not pass along the front of the Grocers schools without being accosted by half a dozen women. Now there are two policemen on fixed duty.

Mr Johns does not think the district will

sink

A Half way House.

Various notes

Secret of Success

Tyssen Street Costers.

sink any lower than it has, nor will the difficulties of church work be greater than they are now. "They are 10 times greater than they were 20 years ago". The only uncertain point is the Jews. If they don't come in, all will be well. In the other event, church difficulties will increase.

Mr Johns reckons his church a sort of half way house between Shoreditch Tabernacle and Woodberry Down church. People come from Shoreditch and go to Woodberry Down. Young people settle down at Leyton or near the Forest.

Mr Johns is somewhat proud of his large congregation. Told how Mr Sanders suggested that he & Mr Le Pla should amalgamate their forces – "he has the building & you have the congregation". The secret of success has been the genial faling of the people. Everybody is welcomed. Nobody ~~has allowed to~~ gone out without being spoken to.

Talking of the Tyssen Street District, Mr ~~Le Pla~~ Johns said that some of the costers make more

money

Opinion.

A suggestion

money than the shops in the neighbourhood. When the costers were moved from the High Street it was discovered that one of them was doing more than Cohen the fruiterer at the corner of Dalston Lane. These costers help each other. Johns knows several of them. He goes to lodging house occasionally.

We should see Dr F. H. Daly, 185 Amhurst Road. Can use Mr Johns name.

The Church is evidently the centre of great activity and is probably a growing power in the district. It is handicapped by the inadequacy of its buildings and their out-of the way position.

JLS

Mr Johns also pointed out that while Dalston Junction is a great centre of population & a natural centre also, it is removed from all the centres of local life & their accompaniments baths libraries etc. He thinks that it should be a centre of local life – have a town hall etc so that municipal & parochial facilities might cluster round it

Revd H. Norwell. M.A.

Presbyterian Minister
(S.E. Islington)

GA Oct 14/97

The Man

The Congregation

St Peter's parish.

14/17

(2) 63

Interview with Revd H. Norwell M.A. Minister of Islington Presbyterian Church, Colebrooke Row.

Private address: 7 St Mary's Rd, Canonbury N.

Mr Norwell is a quiet cultured gentleman of 30 to 40 years of age. Of medium height & built, he has the appearance of a student and altho' he wears the clerical garb, his pleasant face and winning manner make up an attractive personality. He is full of enthusiasm as to the work amongst the young people who form a large part of his congregation and is probably popular with them. At the same time he struck me as a very humble minded man, while speaking of their work there was no tinge of pride at what had been accomplished or of jealousy of those ~~not~~ working in the same district, of whom he spoke highly whilst admitting that tested only by church attendance they failed to reach the people.

The bulk of the congregation come from this neighbourhood (e.g. Canonbury) A large proportion of ~~scho~~ Scotch people. The proportion of English was

greater in his predecessor's time (Rev Thain Davidson). He had been here 30 yrs and had a London reputation. The great feature of the congregation is the number of young people, many of whom are employed in City warehouses, Hitchcock, William & Co, Pawson & Leafs. Great many also in the Post office, both males & females. All are living in apartments either the lodging houses of the great warehouses or privately. They group themselves in twos & threes. As an instance he mentioned 6 young ladies who came from Scotland & have just got into the Post Office. Two are female clerks earning £60 to £70 a year & the others sorters ~~or~~ & telegraphists earning under 20/ a week. They have a sitting room & he thinks 3 bed rooms. Great many come from Scotland & north of Ireland.

Asked whether any means were taken to reach these young people as they came to London, he replied that they had tried to get information sent to them systematically as to the coming of these young people but it was not done as it should be owing to the incorrigible laziness of the ministers. Wanted to introduce a little ticket on which the name & address of the new comers could be written & then paper sent to the nearest minister or the office of the London presbytery.

Islington Presbyterian Church Literary Society.

The President and Office Bearers
request the pleasure of

M ..... Company,

TO A

CONVERSAZIONE,

On ..... in the
Lecture Hall, Presbyterian Church, Islington,
at 8.

Population of District

Buildings used

They held two social meetings for the young people, one in October & the other in March and circulated invitations in the warehouses. These were the times when the new hands were taken on at the warehouses. Found them very useful: had just had the October meeting and there were 30 to 40 fresh men there. They are mostly brought by the others in the warehouses, who give personal invitations and as a rule they come to London through the influence of some acquaintance here.

People living around the church are the better class of artizans earning wages up to about 40/-. All sublet their houses. There are also a great number of lodging houses.

The Church seating 750 people. An old building with Church hall below and vestries. The hall seats 150 but can be increased to 250 by removing temporary partition. A paragraph in the annual report speaks of the renovation of the church & the installation of the electric light, which "has not only improved the appearance of the church but also added to the comfort of the worshippers by reducing the intense heat during the evening service".

Persons employed

Services Held

They also hire two Board schools for Sunday school purposes (William St, Clerkenwell and Moreland Street, City Road (St Luke's)).

Minister only one paid (Stipend £500). Had a City Missionary but did'nt find it answer and his support was a strain upon the finances. Have a large number of voluntary workers. the young fellows are very enthusiastic.

SUNDAY SERVICES.

Morning, 11 o'clock. Evening, 6.30 o'clock.

PRAYER MEETING in the fore-part of the Church at 10.15.

THE LORD'S SUPPER is celebrated on the first Sunday in each month:—
After the Morning Service: January, March, May, July, September, November.
After the Evening Service: February, April, June, August, October, December.

SUNDAY SCHOOLS.

CONGREGATIONAL—(Meeting in the hall of the Church), 9.45 a.m. and 2.30 p.m
Superintendent:—MR. R. P. BANNERMAN, 12, Canonbury Grove, N.
Secretary:—MR. JOHN HENDERSON, 46, Paternoster Row, E.C.

WILMINGTON, (William Street Board School, Clerkenwell), 3 p.m.
Superintendent:—MR. JAMES FORSYTH, 34, Calabria Road, N.
Secretary:—MR. CHRISTOPHER HAWES, 36, Colebrooke Row, N.

PRESIDENT, (Moreland Street Board School, off City Road), 3 p.m.
Superintendent:—MR. R. O. HARRIS, 323, City Road, E.C.
Secretary:—MR. F. HARRIS, 323, City Road, E.C.

New pupils may be enrolled at any time.

Volunteers for the Service of teaching will be welcomed.

Offers of Service should be sent to the Minister, or directly to any of the Superintendents or Secretaries.

Monday—Mothers' Meeting, 3 p.m. to 4 p.m.
Literary Society, 8 p.m., from October to April.

Tuesday—Total Abstinence Society, 2nd Tuesday of the Month.
Band of Hope, 4th Tuesday of the Month.

Wednesday—Week-night Service, 7.30 p.m.
Christian Endeavour Society, 8.30 p.m.

Thursday—Sewing Meeting, 3rd Thursday of the Month.
Sunday School Teachers' Study Meeting, 8.30 p.m.
Friday—Children's Meeting, 6.30 p.m.
Tonic Sol-fa-Class, 7.30 p.m.—(open to members and friends of the Congregation)
Practice of Congregational Psalmody, 8.0 to 8.30 p.m.
Choral Society, 8.30 p.m.
Saturday—Boys' Brigade: Physical Drill, 6.30 p.m. Parade 7 p.m.

Congregation used to be greater in the morning than evening but now that condition is reversed. Sunday morning about 400 and evening 500. Collections on Sundays are increasing and from this Mr N. infers an increasing congregation. Occasionally the church seems well filled.

Sunday schools contain about 700 scholars & 70 teachers. In the Congregational school about half the children belong to parents who while not coming to church themselves desire that their children should be religiously brought up. Other children of members. The three schools differs in character of children and methods. The church school has ~~t~~ no 'picnic' and if they have any thing special they pay for it. Wilmington school pay a little toward the treat; at Moieland Street they pay nothing. I

The children's dress is very different. Notice the poorer clothing as you go from one school to the other. Most of the children at Wilmington

Visitation.

belong to people in regular employment. At Moreland Street they are verging on the lowest type – more of a gutter tribe.

Schools are doing good work: some of the children join the church as they grow up. Admitted 5 from Wilmington Street at the last communion. Don't get ~~soon~~ many from Moreland.

Mothers' Meeting. At least 100 of the genuine residential people. Have clothing & coal clubs.

Christian Endeavour society – new and active. 60 members

Wednesday service – 40 attend.

Temperance Meeting. does not touch the congregation or outside public – get the temperance people only. Has known them to distribute 10,000 handbills for a first rate meeting – good speakers like Mr Rae (Sec of National Temperance League & Mnik. Gen), singing by National Temperance choir and not get more than a dozen strangers to the meeting.

Visits the congregation and members of the church and cases brought under his notice. Has a regular organisation for visitation, dividing

the neighbourhood into districts:

CONGREGATIONAL DISTRICTS.

No. 1.—*West Boundary*—High Street; *South*—City Road; *North*—Duncan Street and Regent's Canal.

Both sides of Streets on South and North are included.

LADY VISITOR—Mrs. Osborne, 46, King's Square, E.C.

No. 2.—*South Boundary*—Regent's Canal; *North-west*—Danbury Street, Rheidol Terrace, Popham Road and Essex Road.

Both sides of Streets on North-west included.

ELDERS—Mr. D. Williams and Mr. W. Martin.
DEACON—Mr. J. DICKSON.

LADY VISITOR—Mrs. Muir, 142, New North Road, N.

No. 3.—*South Boundary*—Duncan Street and Regent's Canal; *East*—Danbury Street, Rheidol Terrace and Popham Road; *West*—Islington Green and Essex Road. Both sides of Essex Road included.

LADY VISITOR—Miss Godley, 167, St. John Street Road, E.C.

No. 4.—*East Boundary*—Essex Road; *West*—Upper St., and Highbury Place.

Both sides of Upper Street included.

ELDER—Mr. J. Smart. DEACON—Mr. J. Forsyth.

LADY VISITOR—Miss Lauder, 375, City Road, E.C.

No. 5.—*East Boundary*—Upper Street and Highbury Place: *West*—Liverpool Road and Holloway Road.

ELDERS—Mr. S. L. North and Mr. E. T. Newton.
DEACONS—Mr. W. H. Frampton and Mr. W. McKendrick.

LADY VISITOR—Mrs. North, 39, Lowman Road, Holloway, N.

No. 6.—*East Boundary*—Liverpool Road and Holloway Road; *South*—Pentonville Road. Both sides of Streets on East and South included.

ELDERS—Mr. J. Smith and Mr. T. McFarlane.

LADY VISITOR—Miss McFarlane, 21, Almeida Street, N.

No. 7.—*North Boundary*—Pentonville Road; *East*—St. John Street Road.

ELDER—Mr. J. Sadler. DEACON—Mr. F. Bluett.

LADY VISITORS—Miss Mead, 6, Chadwell Street, N.
Miss Feltham, 25, Remington Street, N.

No. 8.—*West Boundary*—St. John Street Road; *North*—City Road.

Both sides of Streets on West and the City are included.

ELDER—Mr. G. Wells. DEACON—Mr. J. Carnegie.

LADY VISITOR—Miss Wells, 79, St. John Street Road, E.C.

In order that the visiting lists may be correctly kept, it is requested that early notice of any change of address be given to the office bearers.

Mr Norwell also visits the young fellows as

Charitable Relief.

Church Membership

far as he can also tries to keep in touch with them by being at Home on the second Monday in the month. They come to his house & he makes them at home.

Communion collections for poor	£ 32.16.7
Christmas "	13.2.-
Benevolent Society	£ 17.2.-
	£ 62.0.7

Benevolent Society meets once a month. They give whatever is needed but do not believe in pauperising the people. If a woman needs help the society buys material and gives her work, making clothes. Consider this better than giving money as it keeps up her dignity. Make a few allowances - 4 people receive 2/6 a week. Gifts to Church member amounts to £44.10.10 & to Mission £8.10.6

Church membership just under 400.

NUMBER ON THE ROLL—

End of 1895	395
" 1896	371

MEMBERS—

Withdrawn

By death	2
By Certificate and other causes	59
Total ...	61

Admitted ... 17

s influence, it promises to become an admirable and easy bridge etween our Sunday Schools and the Communion of the Churc

Other Religious Influences.

In his own parish (St Peters) (St Peters Street) there are 15000 people. but don't know any church that is touching them to any extent, although there are the R.C's, Irvingites & his own. The attendance at the parish church (St Peters) is good - quite full. Have 4 curates and they work hard and extremely well visit every house.

Congregational (Matthew Smith) in Britannia Rows. a mission church & workers do well. Mr S. takes an interest in all local matters.

Might also see Mr John Crabb. L.C.M. working amongst the cabmen in the district. He lives at 7 Alma Road, St Pauls Road.

Upon the social subjects, Mr N. did not care to speak, remarking that we knew more on those points than he did.

One thing he noticed in the changes that were taking place is the breaking down of the family life. Noticed it in his congregation, which was becoming more and more a gathering of units with a personal attachment to the place.

Thinks the movement general: the parental authority has become lax & the children go where they will. Knows dozens of cases of father & mother attending different places of worship. Mentioned a family of which the father & mother went to different close Baptist churches, one daughter comes to his church and another goes to Highbury Quadrant (Cong^{l}).

Referring to the change he said that 15 years ago it was impossible to get a sitting at this church. You had to wait for it. & the lowest seat rents were 5/- to 7/6 each. A residuum of these well to do people remain but those who come now are not able to take a sitting or give much smaller amounts. In the year book the people are urged to take sittings and "special arrangements are made with young people and families."

Of this work here, Mr N. regards that amongst the young people as the most hopeful and most important and he appears to have had a fair measure of success in reaching these folk but evidently suffers still from the removal of former supporters. During 1896 he lost three elders by removal & one by death.

Revd F. A. Jones
Baptist

GHA
Oct 15/97

The Man

St Mary's parish.

14/12

53

(2)

Revd Fred^k A. Jones, Minister of Cross St Baptist Church & Hon Sec. of ~~Isl~~ Islington Free Church Council.
23 Douglas Road, Canonbury N.

Mr Jones is a fair man with high forehead and heavy mustache, otherwise his face is clear and bright. Looks about 45 but may be older. He has been here for 17 years and at once began to speak of the old time Islington & its changes. He is a clear thinker and ready speaker and is a popular man in the Baptist denomination. He was President of the London Baptist Association in 1896.

His church has worked the ~~surrounding~~ streets and buildings around the Chapel but with indifferent success. They distribute invitations within a radius of half a mile but draw most of their congregation from the outer streets e.g. the Pink streets on either side of the Essex Road & beyond the Popham Road blue patch. They had worked the buildings in Britannia Row but have not more than a dozen people in church membership coming from those blocks. When people

Congregation

Church Membership

Buildings Used

get into the Blocks, they seem to become more indifferent. The ground occupied by these buildings ~~was~~ is the site of Angler's Gardens, a number of poor small houses, of which Elliotts Court is the only place that will give an idea of ~~them~~ Gardens. Many Jews in Canonbury.

Congregation consists of better class working people, artizans, "placemen" e.g. men in regular work and earning a regular wage as distinguished from men paid by the hour or day. Very few middleclass. Used to be very good - quite aristocratic but has now gone down. Keep on dismissing people to Highbury* and he has a number of people living off the Holloway Road who legitimately belong to Highbury but the old associations bring them to Islington still.

Membership of the church has been diminishing recently as altho' they admit members, they lost more by transfers. Number now about 300.

Cross Street Chapel seating. School and classrooms. holds about 400. "One of the finest school rooms in Islington."

over

* Rev. Stevenson's Church.

Persons Employed

Meetings Held

Notes as to Services

Minister only paid worker. 7 Deacons, 6 elders, 10 visitors. For the special visitation had 30 visitors. This people are busy but help to full extent of their power.

Meetings constantly. Some thing every day.

Sunday. Service 11 a.m. 6.30 p.m and a special Evangelistic service at 8.15; also an open air meeting at Cross Street corner after service (8 p.m).

Monday. Prayer meeting 40 to 50
Bible class 9 or 10.

Wednesday. Service

Thursday. Christian Endeavour. A vigorous society

Saturday. Prayer meeting.

Sunday congregation about 350. Really little difference between the number in morning and evening. Evening slightly larger altho' then they lose their workers - at missions etc. At least half the evening congregation is fresh faces.

The evangelistic service (8.15) is a special effort to reach the non-church goers. Last year they had lantern services. Mr Jones had determined it should be in the chapel. Young lads etc gathered round the

doors

Sunday School Statistics from
Report (Dec 1896) of Islington Sunday School Union.

On books —	Teachers	45	Scholars	502
Attendance M.	"	11	"	91
A.	"	41	"	355

Band of Hope 40 members

International Bible Reading Union 218.

All the 45 teachers have been scholars in the school.

doors so that the other people could not get in. Amongst those attending he recognised some from the courts — new faces. Trying this year in the schoolroom.

Have a good Sunday school 400 - to 500 children. Get the better class children. Nothing aristocratic but we have to be careful — when you introduce the other element you drive the better class out.

A great many of the poorer children attend the Sunday evening service. Mr J. will not have them excluded. A place is allotted to them in the gallery and some workers are appointed to sit with them.

Mothers Meeting on Monday. About 30. Have a clothing club + obtain clothes at reduced rates. They are the women from the poor streets. Mr J. does not think highly of the mothers or the meeting. "Miserable thing this mothers' meeting. The women go to two or three in spite of all you can do to prevent it. The mothers are the most hardened set of ~~women~~ people that come under christian influence. Come for what they can get."

Young Men's Literary & debating society meets on Tuesday evenings during the winter.

Relief

Visitation

Other Religious Influences

Has a Poor Relief Fund available to any poor folk. Cases are investigated by the Committee. Also Communion Fund for the poor of the Church. Former amounts to about £14 a year & the latter to £30 or £40.

Mr Jones visits all cases of sickness and his visitors go from house to house with tracts. Sometime ago co-operated with C.O.S. supplied visitors to visit Pickering Street for provident purpose. ~~It~~ It has fallen through now. The visitors left or fell off & the C.O.S. did not ask for others in their stead. ~~Some~~ District visitation appears to have fallen off in the neighbourhood. Sometime ago ~~Mr~~ J. heard that 5 bodies were visiting Peabody Bldgs. Can't say it is the case now. Difficult to ascertain how many actually visit as the people say "nobody visits them" but I don't think that is true."

The Medical Mission in Windsor Road (connected with Mildmay Conference Hall) is a centre of good work. The best work is done by St Peter's Islington. Work very hard indeed – more like the Salvation Army; parade the streets with a drum.

Drink.

Prostitution

Islington Free Church Council

Worst change in ~~this~~ respect of drink is in the women – they drink fearfully. On Mondays a regular crowd in the publichouses.

Some brothels in the New North Road

Mr Jones does not speak hopefully of church work in Islington. The prevailing note is ~~too~~ indifference. He attributes this largely to the facilities for spending the Sunday in other ways.

As to the work of the Islington Free Church Council of which Mr Jones is one of the Hon. secretaries. ~~This~~ he is expecting this to become a power. They have ~~held a~~ visited the whole of Islington ~~for~~ to invite the people to the services on Sunday, October 10th. ~~for~~ for which a special invitation was issued (See Interviews with Rev M. Duffell & Rev W H. Harwood & Book XXVIII. page 12 seq.)

The Council was instituted on Feb 26th. 1897. and at a Council meeting on April 9th Mr Jones submitted what is termed "an interesting statistical account of the Parish of

Islington

Islington Free Church Council (cont^d)

Its District

Population

Churches

Islington, and suggested for consideration, that each Church should be responsible for a certain area of streets for visitation purposes, though by no means restricting her work within that particular area".

The following extracts are from this Report:—

Report by the Rev. F. A. JONES.

The Islington Free Church Council area includes the whole of the Parish of Islington, together with a small district in the South, completing the boundary to the Pentonville Road, and an undefined district on the North West, described as Finsbury Park.

The Parish of Islington has a population of about 340,000, larger than any other London parish by 52,000. The area with which this Council has to do, may therefore be said to contain at least 350,000 souls.

The district, as a place of residence, has a long history, for according to some authorities London had its origin in a village of the ancient Britons, which stood upon the site of the present Islington; but its modern growth like that of the Metropolis generally is astounding. In 1817, exactly 80 years ago, the same area included only 1,200 houses, to-day they number in round figures 40,000.

The Established Church is represented by 43 churches, though only 38 of them are reckoned as districts.

Our Free Church Council includes at present in union with us, either wholly or partially, 32 Churches. 13 others have been invited but have not given in their adhesion as yet, 3 of these having joined another Council.

Add to these 13 other places of worship, Unitarian, Roman Catholic, &c., with about 10 Mission Chapels, independent of any other Church, and the total number of buildings open for Worship, without reckoning dependent missions, is 111.

One of the first suggestions brought before the Council is for the systematic visitation of this great area, and it has been thought desirable that some of the principal points for consideration in attempting such a work should be noted.

The basis for calculation is found in the fact that we have to deal with about 40,000 houses, taking the number of rated occupiers as furnishing a fair criterion.

Our 32 Churches may fairly be reckoned as 35 for this purpose, as the 3 Churches within the area who have joined the Hornsey Council would either be reckoned to have districts not under our jurisdiction, or would co-operate with us for this purpose.

We should require, then, an *average* of 23 visitors from each Church, reckoning 50 houses to each visitor, quite a possible approximation if 4 days in one week could be given by each visitor and 12 to 13 visits per day paid.

As nearly as one can calculate the membership of our Churches, from the delegates sent to the Council, this estimate would require each Church to appoint visitors in the ratio of one visitor to every 10 of its membership.

It would be necessary to make some division of the Parish for this purpose, and there are so many urgent reasons for making these divisions permanent so that each Church may have an area of special responsibility in its immediate neighbourhood, that the immediate arrangement of Free Church Parishes is one of the first matters your executive desire to give consideration to.

In such apportionment it is distinctly to be understood that not the slightest limitation is intended to be placed on service rendered by the Churches, either in visitation for religious or philanthropic purposes or in the area within which canvass will be made by the Churches for their own special purposes, but only that in such united work as may be arranged by mutual consent each Church may know the area in which its labours are then specially required".

~~The Chairman~~

He goes on to say that of the 38 ecclesiastical parishes there are 13 in which no Free Church is situated. Had it been possible to follow the eccles^l parish boundaries ~~this division~~

~~possible to follow~~ this division it would have great advantages in any efforts for administration of relief, and might have tended towards co-operation in other matters, a co-operation more possible in such an Evangelical parish as Islington is, as far as the Established Church is concerned.

From these facts it would appear that our only alternative is to devise parishes of our own, with boundaries agreed upon after careful consultation with all the churches concerned. A little ingenuity might enable us to respect either the existing municipal or ecclesiastical districts if it were judged desirable to incline in either direction, but they are of such a nature that it would be practically impossible to regard both in any one scheme.

The arrangement suggestted above has been carried out & each church had a district allotted to it, the principle followed being that of giving a population to each church proportionate to its membership, and also care has been taken that such district should ~~be~~ contain the church & lie as near it as possible. Each ~~district~~ church has had a map of its district and has visited it for the special purpose. Mr Jones hopes that these areas will gradually become recognised

as Church districts, some slight alteration will probably be made but they will not affect the division greatly. Three or four churches are not satisfied with their districts. When these matters are arranged they will issue a map.

Local secretaries have been appointed at each church & upon these devolves the details of work within that area.

In St Pancras a Council is already in operation and has completed its organization & issued a map. The secretary is Rev Herwood Allen, 49 St Augustine's Road.

Mr. Merriam, Norton Rd. Mission, &c.

The Work & its Supporters.

St Matthew's parish.

14/9

CD (2) 63²

Mr. C. P. Merriam, Secretary of Norton Rd. Ragged Schools, lives in a big house in Highbury New Pk., & is evidently well off. He is in business in East London, & only goes to the mission on Sundays, when he conducts a men's class. He describes himself as the business man of the concern – looks after the finances, &c, & leaves to others the detailed work.

The work has comprised a ragged schools & mission, financially distinct but otherwise co-operating together. Both have a semi-official connection with Union Chapel, Islington (of wh. Mr. P. himself is a member), but they do not receive official support financially, the theory being that this & the 2 other missions wh. Union Chapel has shd. be self supporting. They are, however, largely helped by subscriptions & collections amongst the members of Union Chapel, whilst the salary of the missionary is mainly paid by the London City Mission, & the Ragged School Union gives £20 a year to the schools.

Population Reached.

Measure of Success.

The Mission work is under the charge of the L.C.M.

Mr. Chatterton

51 Ockenden Rd

who has lived on the district 40 years, & should certainly be seen.

The Ragged Schools are carried on entirely by a band of voluntary workers.

The mission was established 40 years ago in Wards Place near by, & has carried on its work with more or less success amongst a poor & somewhat indifferent population. Its chief efforts are amongst the children, who come readily & eagerly, but it also succeeds in filling the Mission Room on Sunday afternoon & evening, besides having a fairly attended men's service in the afternoon. The latter has declined somewhat since the death 3 years ago of its old leader, a man who spared neither money nor trouble to make it a success, & who was greatly liked. Any

Test of Success.

member in difficulty was sure of his help.
Sunday evg is the most important time in the week, many all the rooms being full with services, Sunday schools, & Bible classes. As to the proportion of the people influenced, & the general results of it all, Mr. Sumner says it is extremely difficult to tell. There has been some growth in attendances & in membership during his 14 years connection with the work, but he regards neither as a satisfactory test. So much of the influence is indirect. Their final object is to induce people to lead a religious life, & if they get them to attend properly any sort of place of worship they count it success; nor, if they wean any to a better mode of life — make them more temperate, cleanly, &c. — nor they deem it failure unless brought to a religious life also, tho' but a partial success. Mr. Sr. mentioned one or two instances of triumphant achievement — such as the assistant Secy, who was a child at the Ragged School, & who now, apart from his own successful business, gave his whole heart

Person Employed.

Buildings

to the work, & took the entire charge of the children's Country holiday scheme, referred to later. He is sure of the good achieved by mission work (for one thing, in bringing rich & poor more closely in touch), & of the benefit it has been to the poor in brightening & improving their lives, but they all feel disheartened at times with the religious results. Of those who come in, some – nobody can say how many – probably do so for what they can get.

Besides the missionary, the only paid person employed is a Bible woman, who divides her time between this mission & Union Church itself. There are in all about 60 voluntary workers, most of whom teach in the Sunday Schools, but other help with the various social agencies also.

There are 3 buildings: – a mission hall with rooms under; a school with class rooms; & a building wh. was erected for

Services

Social adjuncts

?

Children's Country Holidays

the men's services.

Services are held in the mission hall on Sunday afternoon & evening & one night a week. There are also men's services on Sunday. (Mr. M. promises to send on the return of attendances, &c., at mission & Sunday School.)

The usual adjuncts of a mission school – penny bank, provident club, Band of Hope, mothers' meeting, girls' sewing classes, young men's club & gymnasium – are carried on & are generally thriving.

A special feature of the work is the Children's Country Holiday Scheme, wh. was started 10 years ago. For the last 3 years they have had a home of their own at Rayleigh, Essex, accommodating 50 children. The children's parents or friends pay about 40% of the cost, the remainder being raised by a special fund. This holiday is naturally limited to

Charitable Relief

Other Influences.

children who come to the meetings, & regular attendance wd. give a preferential claim, as a rule. They have not, of course, the means of sending the children of the neighbourhood generally.

Probably not more than £25 a year is given in charitable relief, & this comes chiefly from the Union Chapel Benevolent Fund. It is very carefully administered – they find they must be very careful – the missionary having to fully report all cases to the deacons in each case. It is not likely there wd. be much overlapping with other agencies, altho' they work quite independently. Personally he wd. prefer working with the C.O.S., but many of their friends dislike that Society.

St. Matthew's Church is active, & so is the mission in Britannia Row, near by. He thd. say the district is being thoroughly worked from a religious point of view.

Personal.

Mr. Merriam is a man of 40 or so, with high cheek bones & partially bald. Has evidently connected himself with missionary work from his youth up, as a respectable & proper thing to go in for, but lacks, I should judge, any enthusiasm for it. Is slow of speech, & pauses long before answering any question, as doubt anxious to speak fairly. Does not know much of the locality outside the mission walls.

Mr Gandy

Catholic Apostolic Church

GLA 27/10/97

The Angel's Card*

The Man

St Peter's parish.

14/17

CA (2) 70

Mr Gandy, Assistant to Mr R. M. Hamilton, Minister of the Catholic Apostolic Church, ~~River House~~, Duncan Street, Islington. N.

In reply to the first letter the following card was received:

Cath. Apo. Ch. Duncan St., N. Oct. 12. 1897.
Rec'd 14/10/97
Dear Sir, Our work is personal & individual: we are not connected with associations religious, political, or social. There our work cannot form the basis of any statistics. Our experience tends contrary to the great present change from benefit clubs into fighting majorities. I think all connected with me here are in dread of the tyranny of the men's leaders, and we deem that God in mercy has hitherto kept such movements from becoming international & universal. If they do, the state of thing depicted in Rev. xiii. end, must come about, & all true liberty be gone.
Yours faithfully, R. M. Hamilton.

In reply to a further letter, Mr Hamilton said that his assistant would see me. I went expecting to meet a man of the L. C. Mission type. I found Mr Gandy a well dressed man of 40 to 45 with a bearded, pleasant face: a strong & cultured personality combined with a quiet, restrained manner.

The Place

Will not give statistics

The Testimony of the Catholic Apostolic Church

The interview took place at River House, a large double-fronted house, almost hidden behind the church and widely used, at least so far as the ground floor, for church purpose. The room was bare; a table two or three wooden chairs, a plain desk & bookshelves and some tall plain wooden cupboards, which looked as if intended for keeping robes.

Mr Gandy was quite courteous but would not make any statement involving figures, not even such as the number of persons. I felt at first that it was useless to go over the usual questions and we began to talk about the position of the C. A. Church & its work and I shall endeavour to give the gist of the talk occasionally quoting his words.

"Our testimony is that the Lord has sent apostles to his Church in these days". These apostles were called like those in the days of the early church when the Holy Spirit said "separate me Barnabas & Saul for the work" etc. Only one of these apostles is now living and they cannot know whether any more will be appointed.

The Second advent of Christ is one of truths for to which they specially & strongly hold. They were responsible for giving their testimony but not for

the

Second Advent Lectures

Name. Catholic Apostolic not exclusive

the way in which it was received. They employ various methods of making their testimony known: One is by lectures in various places. The audience varies: if they take a big place like the Holborn Town Hall they have a large attendance but at smaller or less known places it varies. Get 'believers' and a good proportion of other people.

I have noticed ~~a~~ placards announcing these meetings in different parts of London for the past 3 years. The bills are printed very plainly and boldly and begin "A solemn testimony to the approaching advent of our Lord Jesus Christ". Usually four lectures are given – one a week. and the only differences in the announcements are the place and date of the meetings. A series are now being given at the Enfield Road Board School, De Beauvoir Town on Thursdays at 8 PM

They do not claim the name Catholic Apostolic Church as their own – it is not their name.

But what do you call yourselves? We speak of ourselves as the Apostolic communion. The Catholic Apostolic Church includes the whole body of

believers

Genl Character of Pop^n

Portion touched

Persons employed.

believers and we do not claim the name ~~exclusively~~ exclusively. All persons who believe on the Lord Jesus Christ & are ~~p~~ baptised are made member of the one body. i.e. the C. A. Church. In their occasional dealings with the authorities, they had to use a name and so used this.

Gradually he became more communicative, evidently feeling that idle ~~&~~ curiosity was not the inspiring motive and seeing the question paper he said "Yes, I will answer them". Taking it in his hand he went through the list: –

Your know all about that.

Very vague. Get our people: some come from a distance. Nearest churches at Gordon Square, Holloway and Hackney.

We have apostles, bishops, priests and deacons – the same orders as in the early church. Angels are the ministers in charge of churches. Deacons attend to the temporal work of the church but ~~are~~ also take part in the spiritual. Quoted Stephen (See Acts.). Would not say how many at that church.

Building used.

Services Held

Social Agencies

Education

Visitation

Nursing

Charitable Relief

No co-operation

The Church (from Mr Means pamphlet I find it seats 350)

Every day at 6 am and evening at 5 PM.
On Sundays at 10 am & 2 pm. Sometimes have a sermon in the evening. ~~Not~~

Not many strangers drop in. Will not give numbers. "You may come and see". At the British Weekly Census the attendance was: Morning 169, Afternoon 213. Have a Sunday school for the children of our own people
"We don't go in for that sort of things".

"No educational work except spiritual"
They (e.g. our people) are well visited - visit systematically.
Depends on each case
Give no ~~ap~~ amounts. "Charity begins at home". said in a way to convey the impression that they looked after their own people when necessary.
No co-operation with other churches.

Talking of the poverty of the district as I left he said They considered the physical evil in the world was the result of the moral evil in

the

No published Returns

Their Influence

the Church. Christ intended the church to be pure & if it were so it could cope with these evils. Consequently they regard the purification of the church as the most important thing.

The C.A. Church has no published official year book or returns. Mr G. lent me a copy of their liturgy. Its first page title is simply "The Liturgy and Divine offices of the Church". From this I gather that they hold strong evangelical views and combine them with an elaborate ritual. No notice is taken of Saints days but special prayers are given for the days that commemorate events in the life of our Lord such as Easter & Ascension day.

During the interview I formed a high opinion of Mr Gandy (notwithstanding the comparatively unprofitable nature of the interview). A man with clear views of his own as to life and evidently living in accordance with those views, his influence upon those he meets, whether in his own communion or not, cannot but be good. As to the Church, its influence is probably very strong amongst its own people, but it would be very difficult to estimate its outside influence. It gains a few adherents from its lectures but whether sufficient to make up for natural losses we have no evidence to show.

Captain H. Ebbs.

GHA
Oct 30/97

Haggerston Corps of the Salvation Army

District

Personal Note

The Poor Streets

St Peter's parish, DeBeauvoir Tn.

13/114 ? CW (2) 76

Captain H. Ebbs. - 103 Hertford Road
DeBeauvoir Town.

Captain Ebbs and his wife are in charge of the Haggerston Corps, which meets in a shop at 383 Kingland Rd.

Although termed the Haggerstone Corps, the bulk of the district is in Hackney. Its boundaries are Balls Pond Rd, Dalston Lane, Queens Road & across Canal to Great Cambridge Street, thence by Mansfield Street, Harman Street & Hyde Road to Southgate Road

Captain Ebbs is a bright intelligent young man. Bright eyes, keen and quick. His wife is a fine young woman; ~~about~~ intelligent and as bright as her husband. She followed the conversation with much interest, interposing remarks and criticisms. When I called she was just ~~suffering~~ recovering from a severe attack of bronchitis and her voice was but a hoarse whisper.

The poorest part of their district is Wilmer Gardens and adjacent streets (in E Haggerstone). Derby Road, DeBeauvoir Town, is bad. Hold children's meetings there & full of children - unruly & noisy - come round to his hall & cover it with mud twice a week. People come to the Hall from all round.

Building used

Meeting held.

Barracks (a shop) hold 250 people, in all or a congregation of 200. Rent it of a brush maker, who occupies the other part for his business except the cellars which he lets ("A grasping old man". Mr Ebb)

Sunday 7 am Kneedrill

9.30. Bands men's prayer meeting.

10. Open air meeting. + Juniors Meeting in Hall

11. Holiness Meeting About 600.

2. Juniors Meeting. 10 classes. attendance 70 to 80. 12 teachers. 87 on "cartridge" book.

2 Open air.

3. to 4 . Adults Meeting.

6 – Open air

6.45. Salvation Meeting. Get full – 150 average.

8 – Prayer meeting.

On week evenings:

Monday, Wed, Thursday + Saturday. Open air at 7.15 PM. Every night – indoors at 8 PM. Average would be 60 or so except on special nights such as Monday when they get 100 or more.

Tuesday. 6.30 to 7.30. Band of Love 41. paying members. Last week 90 present: average about 60.

The Sunday Congregations

Sunday work exhausting

Young Women

A comparison between Kingsland & Childs Hill

Have rugmaking and drilling classes in connection with this Band. Started a shorthand class but they fell off.

Friday 6·30 to 7·30. Salvation Meeting – 70 or more children.

Attendances are growing at Junior & senior meeting.

The Sunday congregations are of about the same class on the day. Mostly christians in the morning. Mixed in the afternoon and evening. Working people, assistants. A few better off: one a manager at Home & Colonial Stores. A few well off. A lot of young women and some young men but not so many. Work at Factories.

The Sunday work is very exhausting. Very dry afterwards. Feel as if you had had the influenza.

Asking as to the character of the young women. a comparison was instituted between the Haggerston girls & those at Childs Hill – then previous corps. Both agreed that the Childs' Hill girls are better than the London girls. These want to live above their means and if they have a shilling or so "want to wear a veil and appear better than they are". They don't really dress better than the Childs hill girls but think they are better. They are down on laundry girls & nearly all the Childs' hill girls work at laundries. (Quiz Ebbs: "I am a Londoner but

Strength of Corps

Officers

Visitation

Charitable Relief

I don't like these London girls".) The laundry girls at Childs Hill they found a much more frank and open set: friendly and stand by each other. They were also more in earnest – used to get through their work & get out with the corps. Gave their money – a free hearted set. Here the place is supported almost entirely by the men. – The bandsmen are very good hearted.

Have 135 soldiers in the corps including recruits and have 36 Juniors. Two officers, 12 local officers & a band with 24 members.

Visit systematically – we do from 12 to 14 hours a week each. Writing announcements & other work takes so much of their time that they cannot do more. Have 4 visiting sergeants working as in other corps.

Not much relief. Visitors help out of their own pocket. People that come to the Hall, & they have a good many, are sent to Hanbury Street Shelter. Sometimes give them their nights lodging. Go by what the man is: it don't take us long to ~~[illegible]~~ judge. If worth it, we help them. Drink is the cause of most of the distress.

Prejudice Gone

Personal

Used to have a lot of fighting but our band has 'knocked down' a lot of prejudice. Get on too easy in a sense. If it were rougher, they might have a more favourable war: it would urge them (e.g. the soldiers) on to do more.

Get a few to come in from the road but they are generally "gospel hardened." The people that attend are stationary in the district: most being in constant work. Majority of their children are the children of soldiers.

Both seem bright and active workers and are decidedly superior in manner and culture to the folk usually forming a Salvation Army congregation and their influence would be good altho' want of experience may hinder them.

Mr. G. J. Hoon
Dunn Street Mission

GLA
30/11/97

Personal note

Historical notes.

West Hackney parish.

13/14/3 CD (2) 81

Mr G. J Hoon: 6 Evering Road. N.E.
Superintendent of Dunn Street Mission, Dunn St Shacklewell.

Mr Hoon is a genial, bright faced old gentleman, white hair + whiskers, yet active both in mind and body + as jolly as a youth of 20 or so. He met me with ~~bringing~~ an armful of reports and papers giving the history of the Mission from its commencement in 1848. He has been superintendent since 1852.

He went over its history briefly and as it throws some light on this district I in those early days I give it. The following summary is given in the Report (21st) for 1868-9:—

The originator of the school was Mr. Hurlin, the City missionary of the district. He gathered as his counsellors, a few good men and true from Maberly Chapel and Kingsland Chapel. They knew the rough and rude state of the poor in the neighbourhood,—Kingsland in those days being not as now, a suburb of London, but quite "out of town." These good men formed themselves into a committee, and rented a two-roomed house in Providence Place, where the Kingsland Railway Station now stands.

On their Second Anniversary a public meeting was held at Kingsland Chapel, on 22nd June, 1850, the Rev. T. Aveling in the chair. No report was printed before this, but the Committee presented to the meeting "The Second Annual Report," and in it "have to deplore the serious indications of the want of education among the class for whose benefit these schools have been opened. . . . The number of scholars in attendance is as follows:—Men, 10; Boys, 30; Girls, 35." "Want of teachers and disorderly conduct of some of the boys," were even then impediments which that Committee, as well as its successors up to the present time have had to encounter. The year's expenses were £32 : 8 : 11, but the Treasurer was overdrawn.

At the next Annual Meeting, the name of the school was altered to "Kingsland, Shacklewell and Dalston Ragged Schools," and reference was made to the engagement of an "efficient and experienced Superintendent for the Boy's School. . . There have been as many as 70 Boys at one time seeking instruction, when the master being without assistance, was obliged to dismiss many of the applicants."

In ~~the following year~~ 1853, the Committee was bold enough to engage "two paid teachers at once" at the salary of Fifty Shillings each per annum. Up to this time there was only an Evening School, but by the next Annual Meeting a more vigorous Committee was in existence, officered by Berryman, Iliffe, and Wakefield; whose connexion with the school has made its mark for good to this day. It was at this meeting, the present name was given to the school, possibly as being more euphonious—"Kingsland, Dalston, and Shacklewell Ragged Schools."

Castle Street

Dunn St. Folk in 1871

" " in 1897

The Houses

Building used

Very soon after its commencement the school was transferred to the Boys British School in Cock & Castle Lane - now Castle Street. At this time it was notorious and the police only went down it in twos. The lease expired in 1867 & the school went into temporary premises in Orchard Street & then subsequently Abbott Street. In 1870, a friend bought 5 houses in Dunn Street (freehold for £500); took off the gardens and let the ground to the School at 1/- a year on lease. The building was planned as at side but only the ground floor built, although walls etc are such that it may be completed. From that time the Mission has been in Dunn Street.

In 1871, the people in the immediate neighbourhood of Dunn St were a poorer class than now. They have had to drop the word 'Ragged' and call it the Kingsland Mission.

The people now are costers, ground men, bricklayers plasterers, painters. Most are in fairly regular work but a number are on the rates. The children come from Dunn Street, Hurdle Street, Middle St, Miller's Avenue.

The Houses contain 5 and 6 rooms and there are 2 families in ~~the hou~~ each as a rule.

Mission Hall - divided into 2 parts - holding 250 and 50 respectively

Workers.

Meetings Held.

The Parents

Have 11 or 12 teachers besides Mr ~~Hoon~~ Hoon himself. All voluntary.

Names of 9 other workers given in Report.

Sunday School. 2.45 PM. 5 Letrashes from North East London Auxiliary S.S.U. (December 1896).

On books – Teachers 20. Scholars 196.

Attendance – " 8 " 94.

Children's Service (Sunday 6.30) Average. Teachers 6. Children 94.

Adult Service (Sunday 8 PM) Average about 40.

Monday. Band of Hope. Average about 90 children.

Penny Bank. Deposits in year ending Sept/96 £77. 210 accounts. Recommends those who bring 1/- or more ~~than 4~~ to open an account in the P. O. Bank.

Mothers' Meeting. 2.45. Most come from immediate neighbourhood but some from a distance, who have been identified with the place. Some were children in the schools.

Conversation then turned upon the people as I wished to get more about the inhabitants, ~~not~~ with whom he has been in contact so long.

The parents of the children come when anything very special is or if you have anything to give. The more respectable come without that. The best part of the

Difficulties &
Successes

the work is evidently that amongst the children. ~~Other parts of~~ In other directions they have not sufficient workers and even the school could be easily filled if they had more teachers. It is difficult to get people with backbone. They find the work difficult and are off. He finds the best thing is to train the children. Five of their teachers were scholars in the school & 4 of ~~these~~ are members at Kingsland Chapel. (Mr Le Pleas)
(As to what good it is, – he replies "It is impossible to say. He comes across the young people occasionally as they grow up. They write to him. He had a sheaf of letters from former scholars. One long letter was from a ~~boy~~ former scholar, who when writing was a Baptist Pastor in Manitoba. Others from servant girls etc Told ~~another~~ a story, which I find reproduced in the Report as under:

About twelve months ago I was invited to take the chair at a Saturday-night Entertainment, in connection with a Slate Club, at the Wesleyan Chapel, Amhurst Park.

On entering the school-room I was greeted by a man, very respectably dressed, and, after shaking hands with him, he said: "Don't you know me?" His face was familiar, but I had forgotten his name. "Why," he said, "my name is M———. Thirty years ago I was a scholar at the Ragged School, in Cock and Castle Lane.

After a little conversation, I asked him if he could truly say that Christ was his personal Saviour, when he replied, "I can."

He is still a member of the same Society, and conducting himself in a respectable and creditable manner. His children are scholars of the Sunday School.

M., when a boy, was one of the worst in the school, and gave considerable trouble; his very name was a synonym for all that was bad.

These results cheered him but it has evidently been a struggle at times. "I have had enough to crush the heart out of me"

What the Scholars become

People Indifferent

Children uncontrolled

Visitation

Charitable relief

The lads go into the Army; labouring etc. The girls into service and also to various trades - printing offices etc. They like to have their evenings and don't care to go into the house.

The people around are perfectly indifferent: "only living for this world". Send their children to the Sunday school & band of hope but in many cases only to get rid of them. Parents have no control over their boys. One of their difficulties is what to do with the big boys. Some come to the meeting to kick up a row & be turned out.

No regular visitation - Not sufficient workers.

Don't give much relief. Some of the Church (Le Plá) poor but don't belong to the Mission. I found that nothing is entered in Balance sheet under head of relief or any other that might be regarded as relief. Questioned more closely, Mr Hoon admitted that he gave some help out of his own pocket: had a few pensioners, old people, but he evidently did not like to speak about it. Certainly did not amount to £100 per annum. If any young people come to him, he says "You had

Relations friendly

Gambling

better get work". Some of the people apply to two places: Dunn St & St Barnabas Mission but he stops this all he can. Children try to attend both schools for the two treats etc. He says keep to one school & if he found a scholar had been to another treat would not let that scholar go to their treat. They give a treat (excursion) to all the scholars – paid for by teachers. Also ~~for~~ the mothers meeting an excursion & winter tea is given. Some second hand clothing is also distributed. Mr Hoon says he knows all the cases: present ~~parents~~ people are many of them former scholars etc.

On very good terms with adjoining Missions and tries to keep apart from their work. St Barnabas might have had land opposite his hall but they would not take it.

One great difficulty in the district is gambling. This neck of streets is retired & the men and the youths come there to gamble – not all residents. Have sent to the police but not very effective. Plain clothes officer caught some a time ago. Look outs are posted at top of streets. Boys imitate their elders & he sees boys gambling with cards. People in the street have complained about it.

Mr Hoon is a very interesting talker and the Mission is evidently the one great interest in his life. "It is my life work". Of parochial affairs he did not care to talk altho' he is a guardian. His affections centre on the children at Dunn Street & those who have passed through the Mission's portals and are no longer children. As to the influence upon the children it would no doubt be strong. Mr Hoon is one of those open, bright loveable people to whom children would cluster as flies to a honey pot, and upon whom his life, even more than his teaching, would leave a mark that after life might blurr but not destroy. With the elder people he is probably too easy & is no doubt imposed upon at times.

Mr Wm Chorley GHA

Earlham Hall & Tollenham Square Mission
(St Jude's parish) (St Peter)

The methods employed

St Jude's parish

13/14/6 (2) 88

Mr Wm Chorley 6 Clephane Road Canonbury. N.

Mr Chorley is the Superintendent of the North East London Gospel Mission & has already been seen with regard to his Missions in Bromley & Cubitt Town. (See Book IX. p 2).

Mr C. is a Plymouth Brother. & Earlham Hall the first opened & still the principal centre of the work, is recognised as a brethren's meeting, altho' somewhat heterodox as Mr Chorley arranges for the preachers personally, which is contrary to the tenets of the strict sort.

His missions are worked on the 'brethren' lines, e.g. none of the sensational attractions adopted by some are employed. ~~The~~ following par. from Report alludes to this:-

> Speaking of the attendances at our Gospel Halls, we are thankful to say we still have fair numbers come—sometimes as many as several hundreds at our larger halls, which, considering we have no "attractions" in the shape of "bands" or "choir," calls for praise and thanksgiving, coupled as it is with the happier result that we are permitted from time to time to witness present blessing upon the Gospel-preaching in souls being brought into liberty and peace, though the full results, we know, must await the coming day.

In some ~~things~~ he leaves the strict lines as in choosing popular preachers "Red Wright etc and advertising their names in big letters & bills ~~etc~~

~~In this district, h~~

over

The N. E. London

Mission Institutions

The complete list of Missions as given in the Report is as under.

The following is the list of Halls, &c., with the principal workers at each :—

1. Earlham Gospel Hall, Ball's Pond Road, N.
W. Chorley, H. W. Money, A. De Boos, Miss Anderson.

Cubitt Town — 2. The Assembly Hall, Glengall Road, E.
C. R. Pitter, E. Johanson, Miss Gulliver, Mrs. Miskin.

Bromley — 3 Somerset Hall, Devon's Road, Bow, E.
J. W. Reed, C. Jarrett, Mrs. Davis, Miss Westwood.

4 Kingsland Gospel Hall, Tottenham Square, N.
H. W. Money, Miss Woodbridge, Miss Payne.

Bromley — 5 Match Factory Girls' Institute, Bow Common, E.
Mrs. Davis, Miss Westwood, Mr. Boyt, Mr. Chorley.

6 Work-Room Girls' Institute, Ball's Pond Road, N.
Mrs. Glockling, Mrs. Downing.

7 Ragged Youths' Night School, Kingsland.
H. W. Munton and Helpers.

8 Lancing Gospel Hall, Lancing, Sussex.
F. Fisher.

9 Bible and Book Depot, Ball's Pond Road, N.
Depot-Keepers—Mr. and Mrs. Downing.

10 The Home of Rest (Women and Children), Lancing-on-Sea.
Miss Durham, Miss Collins, Miss Larter.

11 Men's Cottage Home, Lancing-on-Sea.
Mrs. Sorrell and daughter.

12 Mothers and Babies' Home (Lancing-on-Sea).
Mrs. Dew.

Temperance Carriage, Millwall Docks, E.
Mr. Crouch.

Of these Nos 3 & 5 are the same buildings also Nos 6 & 9. and Nos 4 & 7. so that the number of distinct buildings in London is reduced to five.

These are in Districts 16 ~~or~~ 14 viz Earlham Hall & ~~that~~ Book depôt, Ballo Pond Road - both of which are on the boundary of 16 & 14 districts & the Gospel Hall Tottenham Square. (District 14)

Buildings in District

People reached

Persons employed.

Meeting Held. At Earlham Hall

Earlham Hall seats 600, two schoolrooms, two classrooms and soup kitchen are attached.
The Girls' Institute is a house with shop; the latter used as the book depôt. Tottenham Square Hall seats — .

~~The~~

The people come from the poorer streets — between Downham Road on south & Matthias Road on the north; not many from west but a number from the east side, Holly Street, Tyssen Street & the group of streets on north side of Dalston Lane. Some of the men are mechanics, builders' labourers, painters, printers, one or two butchers, warehouse porters etc.

Beside Mr Chorley, a bible woman is paid & the superintendent of the night school received 24/- a month, "just to secure his services". Voluntary workers may go off to a lecture, but his attendance is insured by the 2/- a night. 45 Sunday school teachers & 12 open air preachers etc.

Sunday. 11 AM. Worship. Not above 60. Practically all christians
" 2.45 School. 800 on Books. About 750 at Earlham & others at Tottenham Sq. Attendance 500 & 60.
3 - Bible classes. Young men & Young women.

Meetings held (cont^d)

Sunday 7 PM Evangelistic Service. Average 300 to 400. Has a regular congregation of about 300: don't drop below that. Number above depends on the speaker. Now have Ned Wright & they get 450. Christians bring unconverted friends; others come from chapels. and some come to hear the speaker.

Monday. Mothers' Meeting. About 80 on books. 40 to 50 attend. Collect about £40 in pence for provident club; similar amount for coals & clothing. Some are wives of attenders at the hall; others do not attend services but all are similar class to those attending evening service. Don't come for what they get as little is given. Pay 1/- to club monthlies. About 4 years ago a lady, who had money took the meeting & the attendance went up to 130 or 140 "but it was inflated". Since she went the meeting as "gone to what we call its proper limits".

Evening. Christian Endeavour Society. 54 members. Average 40 to 50.

Tuesday. Service. 40 to 50 attend.

Wednesday Young women's Bible class – about 20.

Thursday Christian Instruction Meeting. About 30 come. Try to get the workers but only get some.

Saturday. Prayer meeting. 8 PM. 20 to 30.

Also open air meeting in summer.

Visitation.

Relief.

Tottenham Square Meetings

Lads' Night School

The Biblewoman and two other ladies visit nearly all their time. The ladies are the only 2 they have who have a little independency. Biblewoman take instructions from Mrs C. – one day visits a street; another the hospital etc Christian Endeavour Society visits Sunday school scholars + parents.

In winter, the soup kitchen is open (Christmas to April), on Wed + Fri. Also give a dinner to 100 poor men on those days. Tickets are distributed for the soup + it is sold 1d for half gallon. Men get tickets for dinner between 10 + 12 o'clock. Thinks this enable them to avoid impostors – nearly all must be out of work. Come as early as 11.30 to be first in: very few from neighbourhood. Give some tickets for coals + groceries (ladies give). A few old people – known for years – get 4/- a week. widows etc. Total relief about £300 of which about £150 would be given at Earlham Hall; rest at Bromley (£100) + Cubitt Town (£50).

At Tottenham Square children's meetings are held.

Sunday. Two children's services. Morning + Evening

Also Sunday school. Full Sunday night – about 150 Has always "gone with a bang". Workers are popular.

Lads' Night school on Tuesday, Wednesday + Thursday. Get a rough set – ages 13 to 16. Lads over 16 are sent to Conference Hall school. Munton (the teacher) says that the police come to the place to look for young thieves. One was

Character of Lads.

Church Membership

Other Religious Influences

taken last year. The lads appear to be a great nuisance to the neighbours, who complain that they knock at their doors, pull down fences and use bad language. They come from Dalston mainly and form several gangs: the Abbott Street gang; the Dorset Road gang. Sometimes have a free fight between 2 gangs in the road.

The lads are taught reading, writing etc & there is a short address each night. Not much real teaching is done & Mr C. looks upon the school as keeping these lads out of the streets, and appears satisfied with this result. Tuesday they play draughts & other games; Wednesday a service; whilst Thursday is the lesson day proper.

From these lads, they get a few: one has become the organist at Salter Hall chapel; another was employed at Smith's stall at Dalston but has been promoted to a stall of his own; others are in the Sunday school.

Have 147 members on their church roll and some applicants. Keep their own "and that is something now" The numbers are higher than before. Progress very slow. Grow by 10's rather than 50's. People shift so. Move to Tottenham & Walthamstow.

Roman Catholics are very respectable and not very aggressive.

Other Religious Influences (contd)

Christadelphians

St Judes

Clapton Hall

Police + Publicans

Christadelphians (at Almshouse Chapel) are quite small. Have a Sunday school at Tottenham Road Board School "but never see many going in"

St Judes' Mission Balls Pond Rd. Very nice people. Mr Turner always works with them. The relation with the Church here is very different to that at Cubitt Town, "He is a Roman Catholic" meaning Cowan.

Clapton Hall (Brethren) large meeting about 700. Not orthodox. In orthodox meetings "everybody must have a finger in the pie". The late John Morley used to be superintendent at Clapton. Mr C. quoted the practice at Clapton as a justification of his methods to a brother, who replied "My brother, you must not go to Clapton for precedents". May obtain information from Mr Samme, 34 Oldfield Rd, Upper Clapton.

Has several christian policemen. Have told him about the drinking customs. One, when converted, gave up drinking and the publicans could not understand it. The publican himself would come out to him "You a policeman; dont you want a ~~refasher~~ "?" Don't you want some-thing neat." Some pubs. are places of assignation. Police could shut them up tomorrow if they wished. Instanced house at corner of Dalston Lane

Cash Statement of Missions

Personal

CASH STATEMENT.—Twelve Months ending September 30th, 1896.

Dr.	£ s. d.	£ s. d.	£ s. d.
Balance from 1895 ..			77 3 10½
Contributions:			
General and Benevolent—Subscriptions and Donations ..	1120 9 8¾		
Poor's Pence, Mothers' Meetings, Clothing Sales, Proceeds of Tea Meetings, Rent of Rooms, and Sunday School Collections ..	355 5 8½		1475 15 5¼
Homes of Rest: Lancing—Subscriptions and Donations ..	451 8 0		
Ditto, "Day in the Country" ..	31 15 0		
Special Contributions for Repairing and Furnishing "Hope Lodge"	104 9 6	587 12 6	
Payments for Men, Women, and Children	564 3 7½		
K. T. Medical Missions and others (for beds)	59 0 0		
Sunday Schools and Mothers' Meetings (Day in Country), Teachers' Cards, &c.	52 3 2½	675 6 10	1262 19 4
Outstanding Balance, W. Chorley's Personal Account			1 0 0
			£2816 18 7¾

Cr.	£ s. d.	£ s. d.
General Expenses of Mission Halls and Rooms, Rents, Rates, Taxes, and Incidental Expenses	224 18 6	
Relief to sick, aged, and destitute, free dinners to children, widows' sewing classes, coal fund, soup kitchen, free teas, &c.	303 14 0	
Personal Expenses of Evangelists, Bible Women, Special Missions, and other help	219 19 0	
Management: Secretary and Assistant, Printing, Postage, Books, Tracts, Stationery, School Prizes, Carriage of Parcels, and Office Expenses	352 9 1½	
Factory Girls' Institutes, &c. (Bow and Kingsland), Rents, Resident and other Workers, Ragged School for Elder Lads, and Bible Depot Expenses	193 7 2	
Materials for Mothers' Meetings, Penny Bank Deposits, Repayments and Interest	148 8 7	
Alterations, Repairs, Furnishing, and Renewals	54 12 5	1497 8 9½
Lancing Homes of Rest:		
Housekeeping, Salaries, Rates, &c., Three Homes (110 beds)	765 5 6	
Fares, Printing, Postage, Advertisements, &c.	148 8 8	
Repairs and Renewals	28 12 1½	
Part Payment of Mortgage (£700 remaining)	50 0 0	
Interest on ditto	35 8 9	
"Hope Lodge," Furnishing and Repairs ..	207 0 9	
Sunday Schools' "Day in the Country" and Mothers' Meetings Excursions	84 9 9½	1319 5 7
Cash in hand	0 2 6	
Balances in hand, Petty Cash ditto	0 1 9¼	0 4 3¼
		£2816 18 7¾

We have examined the above Account with the Books and Vouchers, and find it correct.

ARTHUR J. HILL, VELLACOTT & Co., *Chartered Accountants.*

1, Finsbury Circus, E.C., *November 12th*, 1896.

In addition to amounts given above, about £100 was received "for Mr Chorley's personal expenses".

Mr Chorley spoke quietly and soberly and without any attempt at exaggerations. He was perfectly frank & friendly. His printed report certainly exaggerates the importance of the work as in the list (see p 89). Whether that inflated list was prepared with intention of deceiving subscribers or merely a desire to make the best of everything, it is not easy to decide. The man's bearing and manner conveyed an impression of honesty of purpose: if he be acting a part, he is a remarkably clever actor and certainly a much cleverer man than he appears to be.

Mr J. E. Allnutt. GEA.
Wall Street Mission

The Mission Buildings

Meetings held

St Paul's parish. 14 '96 (2)

Mr J. E. Allnutt. 19 Northampton Park. N.
Superintendent of Wall Street Mission, Wall St. ~~Church St.~~ St Paul's Rd

Mr A. is a tall, affable old gentleman with grey hair and whiskers. He is in business as a manufacturer of india rubber goods & I met him at his office, 12 Little Britain.

The Mission has been in existence 20 years and there has been an informal connection with Salter's Hall Baptist Church of which Mr A. is a member.

The premises consist of a house at the corner of another street & a hall built upon the garden – seats 150. Caretaker lives in the house & some of the rooms are used for small meetings

At present the hall is closed and has been closed for about 3 ~~yr~~ weeks as there is scarlet fever in the caretakers family.

Usual meeting are:

Sunday 11 AM. Children's service

3 PM Sunday school. Filled. Bulk of children are nicely dressed.

Evening. Ordinary service.. Fair congregation – about 50. & they tell me that is as many as most Missions. Don't get the parents of children. People like to go where they are not known so well.

Persons employed

Visitation

Charitable Relief

Mr A's opinion of the Mission

The Children

The adults

Tuesday. Prayer meeting.
Wednesday. Band of Hope. A capital meeting.
Thursday. Sewing class for girls over 10.
Occasional meetings on other evenings.

Have about a dozen teachers in Sunday school and 9 other workers. All from Salters' Hall.

Have visited the district but don't do it systematically.

Charitable relief only out of my own pocket. Got clothing for children from Ragged School Union.

Viewing the work broadly, Mr A's opinion is that the children's meetings have been successful and those for adults not successful.

The children used to be badly dressed but they have improved in every way. The people dress better. The parents send the children to school; some to get them out of the way; but children do not need to be sent. They like to come. No bare feet now.

The adults look upon it as a favor to you to go to a place of worship. As one man said, to whom Mr A spoke

Rector May ?

spoke: "I will give you a turn some day." Then spend their Sunday bird catching etc. Some will come if anything extraordinary is on – the gospel does not seem sufficent. Place was thronged for the Harvest Festival "but then good bye for twelve months." In many instances, he thinks the congregations at missions consist of cadgers.

~~Had~~ noticed great indifference during the past 3 years. Due to socialist teaching and ~~the~~ on the other hand the methods of the Salvation Army. Their services are more exciting – several of the Wall Street people have gone. These sensational services render an ordinary service distasteful, much as a course of novel reading creates a distaste for more solid literature.

Dr A. believes that in all mission work the Gospel must be the first thing and that if presented simply, it ~~it~~ is must reach the people and is the only power that will change their lives. He does not believe in the sensational methods and cited the Golden Lane Mission and ~~and~~ its methods as a legitimate way of getting the people in. ~~There~~ At Golden Lane there are a large number of clubs of various kinds, which helps to hold the people.

Temperance Meetings a bad influence

Children remain to 14 & 16.

Personal

Asked about temperance, he ~~[illegible]~~ considers the ordinary temperance meeting as a thoroughly bad influence. Thinks it is essential to have a thoroughly christian man at the head. Temperance alone leads to worldliness and selfishness. He had a temperance meeting for three months. It was started by request & Mr A. took an active part in it. Used to go in to some of the meetings. A comparatively small meeting. During the 3 months they only contributed 2d to the expenses & Mr A. paid gas etc.

The children drift away about 14 to 16 years of age: girls to service, boys to work. Most of them turn out well e.g. the cases in which he comes again into touch with them. "If you only get earnest workers the seed sown is not lost". Sewing class keeps some of the girls later.

Mr A. is very like Mr Hoon of the Dunn Street mission in his mode of working and theological position but probably does not give so much away. He regards the enforced temporary closing of the mission as opportunity to make changes. He intends starting a Sunday evening children's service 6.30 to 7.30 & making the adult meeting from 8 to 9. He probably supports the mission almost if not entirely out of his own pocket.

A hard district

St Paul's Mission

Salters Hall Church

(Rev A. A Sayers)

The Ragged School Union

The district is a 'hard ~~oo~~ one' is admitted by Mr A. and also by St Paul's Church, which has a mission in Dorset Street. Mr A. speaks well of all the church workers except the scripture reader, who appears to try and get their children away. St Pauls gives a good deal of relief. One woman Mr A. missed: when he saw he she said she was going to St Paul's Mission – they had been very good to her.

The new minister at Salters Hall is becoming very popular and congregation is increasing. Mr Bax was a good preacher but not social. After the service he would go into the vestry. The new man goes down each ~~ast~~ aisle on alternate Sundays and shakes hands with the people. He will attract young men. We should see the church secretary.

The Ragged School Union he warmly commended. Thinks its work is one of the finest in London & that all Missions should be connected with it. Enables them to send children away & do many things they could not do unaided.

Mr W. N. Wirtz
Working Men's Mission
Nimrod Alley.

GHA
9/11/97

The Building used

St Peter's parish.

101

13/14/6

(2)

Mr W. N. Wirtz, 485 Kingsland Road.
Supt of the Working Men's Mission, Nimrod Alley, Tottenham Road.

Mr Wirtz is a German, and keeps a shop at the above address, dealing in all sorts of miscellaneous articles. He is about 45 years old, speaks English fluently and only an occasional twang, would lead to one ~~sup~~ suspect that he was a foreigner.

The Mission Room is a large loft above some stables and is reached by a steep ladder stair. It holds ~~about~~ 150 people but this would be tight packing. Have a smaller room downstairs. Often I discovered it – and it took some discovery as Nimrod Alley is merely a back entrance to some of the Kingsland Road shops & ~~has~~ the name is not affixed – they were preparing for a harvest festival. Three or four working women were cutting bread & butter & preparing for a tea, whilst two of the men were making other preparations. The small platform was almost covered with a profusion of vegetables of all sorts. Gigantic marrows etc. A loaf of bread fully six feet long. etc.

Membership

Workers

Meetings held

They have about 100 members: started 4 years ago with 5. They are organised after the manner of Plymouth Brethren and take the Bible as their only authority for faith & practice. They are strict in their tenets: men must be non-smokers, teetotalers and christians before ~~that~~ they are admitted to fellowship.

Practically all take part in the work. They have a Band numbers 12 to 15 usually - 17 at most. Reckon about 30 workers

Meetings every night & all day Sunday.

Weekly programme being:

Sunday. Prayer meetings at 7 AM & 10 AM

11 AM. Bible class

12 to 1. Open Air Meeting at corner of Lea St.

3 to 4. Sunday School. 40 to 60 children 8 to 10 teachers

" . Bible class for adults.

5.45 to 6.15 Prayer Meeting.

6.15 to 8 - Open Air Meeting at Tottenham Rd

8. to 9. Indoor Service. About 70.

Very mixed. Some of the best "beauties" you can find. Working girls, who don't want to come & don't like to stop away.

Charitable Relief.

The shop as a mission centre

Monday - Band of Hope - & singing practice for adults.
Tuesday Brass Band Practice.
Wed - Bible class. & Prayer meeting
Thursday. Open Air meeting 7.15 to 8.30. Gospel Meeting inside after.
Friday Conversational Bible class. & Band Practice
Saturday. Open Air 7.30 to 10 pm & prayer meeting inside.

Make a great deal of the open air meetings. Have gathered all their people this way. "Rain or snow we are out in the open air" Last two winters, workers have been better than before "with all their physic."

Whilst talking with Mr W. a young man, about 28-30 came in - one of the workers. the shop being a rendezvous. A strong, alert & decided sort of fellow, as was also Mr W. tho' probably not so strong as the visitor. The talk then became general and I merely note a few of the many things that were said as indicating the character of the work & workers.

For the relief of their own poor, they have a poor saints fund. They also help others - any who ~~to~~ need it. The shop is really a part of the work: as a business it is a failure in itself, but it has been a blessing to many. They come there to sell things & this

Sermon on Drink

Their view of Christianity

gives an opportunity. Man came to sell pawn ticket of a diamond ring. Mr W. sent him to some one who would buy and the man asked him to have a glass. "No: it is a curse". After a talk the man determined to give it up. Mr W— "A man must be a fool to take intoxicating liquors into him to disturb his brain, the only medium that God can speak to him by."

The best charity is to get them something to do. One man they picked up drunk. The younger man got him some bills to distribute, (2/6 a day) but he did not care for it so he took them round himself. Then the man took up the work, thinking if it was good enough for Mr — it was good enough for him. Eventually got him a regular place at 18/- a week the is there now.

Christianity binds everyone in a great brotherhood & it is a duty to help any man that is down, and nothing to be proud of. Christ died for me and it is only fair that we should walk in his footsteps. ~~Many people~~ We must do as he did.

"You may touch anything but when you once appeal to the pocket, people think you are coming it too strong". The mission is supported

by the members – never ask outside. Would not take anything from anyone who was not a christian. It is "fair robbery" to take money from unconverted people. Does not think it right for christians to accumulate wealth. A christian holds his property in trust for God.

They publish no printed statement but have a a large sheet, neatly written in 4 columns and framed & hung up in the Hall. This gives very exact particulars of the attendances, the amounts received & expended on various funds, &c for six months.

This gave the average attendance on Sunday evening as 76. – The harvest festival 112. Sunday school 24 boys, 25 girls + 8 teachers. Prayer meeting 7 am 19. 10 am 40

Six months ending December 1896.

Income –	General fund	£ 11. 3. 3	At the end of the 6 months
	Sacramental "	6. 8. 3	they had £18.18.5 in hand.
	Building "	10. 19 6	
	Sunday School	6. 19. 7	
	Band of Hope	4. 2. 5	
	Brass band	4. 13. 7	
	Choir	5. 3. 1	
		£49 9. 8	

These people are in a small way but their work is growing. They add 5 or 6 to their number every month and they undoubtedly reach some of those who are untouched by others. A sort of Salvation army, with the uniform & other objectionable methods left out

They believe that the Book itself is quite sufficient to attract people. and "if Christ is not sufficient for them, we dont want them".

Mr G. Griggs
Rufford Row Mission

GEA
Nov 16/47

The Mission Rooms

The Workers

Meetings held

St Peter's parish.

14/17

107

(2)

Mr G. Griggs. Rufford Row Mission
68 Colebrooke Row. N.

Rufford Row Mission ~~comp~~ is located in an old double fronted house reached through an archway in Colebrooke Row. One of the old time mansions of Islington. It is managed by a Committee of which Mr Snow (St Peters) is chairman and Rev Tait of the Church Missionary College secretary. Practically it is ~~used~~ worked by the students of that College + Mr Griggs is the resident missionary.

He succeeded an old man, who had been connected with the Mission 30 years but died recently. Mr G has been here 4 months.

~~Tf~~ Five rooms are used for the meetings, the one in which the services are held holding 150.

The workers are mainly students – about a dozen. Mr Griggs + 7 lady teachers.

Meetings held are

Sunday 11. Childrens service 60 to 70

3 Sunday school. About 300 on books. Attendance last Sunday – Girls 71, Boys 52, Infants 71. = 194

Meetings held (cont^d)

The Children

The Adults

Sunday evening 7. Adult service 30 or 40.
" 8.15. Open Air meeting.
Monday 2. Mothers meeting About 60 usual clubs.
6.30 Temperance Union Meeting. About 100 attend. 70 have cards.
Tuesday 6.30 Drift School of Rough Lads.
" 8 " Peoples evenings" alternate weeks.
Wednesday 8. Service – about 20.
5.30 Sewing Class for girls. Make & purchase garment.
Thursday. Band of Hope About 50 to 60
Friday 6.30. School for girls. Similar to Lads on Tuesday.
Saturday Penny Bank. About 100 depositors.

The children they get on Sundays are clean, fairly & decently dressed. In the week they get a poorer class. Drift school only recently started & not successful as yet. Only 20 or so come

The adults that come to the Sunday evening meeting are mostly women – only 2 men. Most have been connected with the place a long time – widows etc. Get a still poorer class to the mothers' meeting.

Says the numbers are growing, especially in the children's meetings, which are the best feature of the work. The Children come from Elliott Place & Gardens, Peter Street & some from the dwellings in Topham Road etc.

Visiting.

Relief.

Mr Griggs visits 3 days a week – Elliotts Place, gardens etc and adjacent houses in St Peter's Parish. He also visits in the dwellings – parents of children, attenders at services etc. Visits from house to house in St Peters but would not do that outside the parish, only call upon who come to the Mission.

No relief given at present but give during the winter when weather is severe. Coal tickets etc. He would report to Mr Tait. The Mission funds also supplied by voluntary contributions.

The difficulty connected with the Mission is that so much depends on the Students. When they go for their holiday he has to do what he can. Drops the band of hope. Keeps on the Sunday services, etc. Has no difficulty about the girls as the lady teachers look after them.

Asked about the neighbourhood, Mr G. says that Elliott Place & Broad Court are the worse parts close at hand. Labouring people, costers & some prostitutes. Elliotts Gardens are better altho' poor: some fairly decent. Drink the chief evil.

The work of the mission appears to be only important so far as the children are concerned: as a means of reaching the adult population its position is a drawback.

Mr Fragg is a quiet plodding man between 30 & 40. Probably works quietly & steadily, but with no exceptional ability.

The Church Missionary students appears to do a good deal of work of one kind or another. Besides this Mission Mr G. says that they work at the Rosemary Mission. Others also go visit the Cabyards & bus yards on Sunday mornings.

Character of population.

Persons employed.

Buildings.

Services.

Nov. 18th. St Marys parish. 111

Interview with Rev. J. Ellis, Barnsley St., Congregational Chapel.

Mr Ellis is a man of 60 or over: plain but with a rugged honest face surrounded by a grey hedgehog fringe. Quite rough and uncultured; in appearance manner and speech just like the typical farmer. He has been here for 20 years.

Mr E's district is bounded roughly by the L.&N.W. R, Liverpool Road, Pelerton St. and Upper St. Twenty years ago chiefly middle class, now entirely working class, but Mr E. knows no squalid poverty in the district.

20 Teachers. 12 D.V.'s. 12 other lay workers.

Church and Schools.

Usual Sunday services. Congregation in morning 70 to 100; evening 2 to 300. The church is seated for from 6 to 700 and used to be full

Social Agencies.

Education.

Visiting.

of middle class people, but they have all gone. The present congregations are lifeless working class; have tried many plans to get the poor, but they will not come.

There are six other Congregational Churches within ten minutes walk; they used all to be full, but now with the exception of Union Chapel they are little better off than Mr Ellis. Within a few years some of them must amalgamate, and hire the buildings as Mission Buildings.

Band of Hope with about 150 members.
Started a Mothers' Meeting, but found that all who came were attending other meetings, so gave it up.
Mutual Improvement Society.

Sunday School with 250 on books, and 200 in attendance.

Mr E. visits his own people, and the D.V.s visit from house to house among the poor, distributing

Nursing.

Charitable Relief.

tracts and magazines. It is impossible for non-cons to get into a house without something to show. The Church visitors are considered to have almost a right of entry, but Dissenters are regarded as intruders.
Mr. E. is a member of the Free Church Council and I asked him as to the effect of the special visiting: he said he had noticed a few recruits in his church, and some of his brother ministers had told him that it had added appreciably to their congregations for the time at all events. There was no attempt to proselytise: only those were visited who said they want nothing.

Lend to North London Nursing Assoc.

Give a little through visitors but not much. Mr E. professes to believe in the principles of the C.O.S. but I fancy he is a kind hearted old man who is rather easily imposed on. He says that dozens of cadgers from the district come to his house in Highbury Park

Other influences.

Personal.

Harwood is the chief influence. He is a strong man, and gets hold of the young men.

The Church is not strong. Mr E. thinks that High Churchmen would get hold of the poor better than the Evangelicals.

Mr Ellis is a good old fellow of a rough type, who ought one feels to be at home with the working man: but his is evidently a decaying work, and he must be lacking in energy.

Origin of Mission.

The "Prop" on wh. the Work Rests.

Mr. Richmond, supt. of the Muldmay Wesleyan Mission, is a pleasant & kindly middle-aged man. He is a traveller by profession, his business taking him to all parts of the country, but he makes great efforts to get home always for Saturday & Sunday, in order to look after this work.

The Mission, wh. has its headquarters at 44 Newington Green Rd., was started by the Wesleyan Methodists of Muldmay Park, but a couple of years ago it was dropped out of the official circuit arrangements, Mr. R. thought it a great pity that its work, in wh. he had become greatly interested, shd. close, & so has since carried it on with the aid of friends.

The Mission is unique in that it derives its financial support entirely from a Slate Club. Mr. R. is Secretary of this Slate Club, wh. meets on Saturday evgs at the Mission room, & has 426 members. Each member pays 6d. per quarter for the support of the mission –

Population Reached.

Workers.

Services.

pays it readily & cheerfully & wd. give more if needed — & this, with some little profit from a coal club, pays all the expenses — they do not get a penny of subscriptions from anyone.

The population touched is a very poor one — costers, porters, &c. The mission hall (a disused shop, &c.) is at the corner of Muldmay avenue, — a notoriously poor & rough little street — & gets hold mainly of the children of these people & one or two neighbouring poor streets — Muldmay St., Prospect Rd, &c. A few of the parents come also, kept in hand by an occasional tea, the clubs, &c.

Including teachers, there are 8 or 10 workers — all voluntary. More are badly needed. More organizations cd. be carried on during the week if workers were forthcoming.

I have already described (Bk XXXII, 55)

Social Work.

Visiting, &c

a visit to one of the services, wh. are held on Sunday morning & evg., & two nights in week. They are carried on by a Mr. Blaine & others. About 30 or 40 attend.

There is a Sunday afternoon school, attended by 25 to 40 children.

Apart from recreational gatherings the clubs already mentioned are the only agencies. Slate club is on usual lines: 6d per week & death levy; benefits, 10/- a wk for 8 wks. & 5/- for a second 8 wks. during sickness; £10 at death of member, & £5 members' wife. Share out balance at Xmas. Jno. R. does the secretarial work free; he wd. like to start a women's slate club, but cannot get anyone to work it.

The people are visited well & regularly by the various churches & chapels around. Do very little at this mission, & do not give

Drink.

Sample of Work Done.

any relief.

Very little co-operation between the churches, unfortunately.

Mr. R. regards the public-houses as the great curse of the locality. Little or no good will be accomplished till they are closed entirely on Sundays. "Close the p.h., & prostitution will be held in check, crime diminished, marriage & thrift greatly advanced, & the health & social condition of the poor wonderfully promoted."

I saw Mr. R. at the mission hall, where he & another man, with 2 young women, were preparing tea for 30 or 40 youngsters, who afterwards trooped hungrily in. They were the Sunday school scholars, & this their reward for attendance. Quite poor & ill-clad children, nearly all from the "avenue." — The work here, it

will be seen, is quite small, but at any rate it brings a little brightness & change into the sordid lives of some of the "Lullaby Adventuresses."

Ch-off

Building.

Sunl.

Interview with the Rev. J. E. Hughes
10 Cambridge Park North
Pastor of the Welsh Calvinistic Church - in Waterloo Sq., New North Road.
Jan. 23. 98.

This is one of the 11 similar churches in London, & is like the one in Seven Sisters Road. The services are in Welsh, & the people come from a wide area. They change a good deal, movement however being largely due to removal to other parts of London. The people are mostly in the milk trade, carmen, clerks, teachers, civil service clerks, & some artisans. There are 350 church members, & Mr Hughes reckons that about 50 come & go every year.

Mr Hughes is the only paid worker. There are 20 Sunday School teachers, & about 25 other helpers. Very many too help informally, & a good deal of visiting is done by different members of the congregation.

The chapel holds 500. Sunday attendance 300.

Services: Sunday morning (10.30) 150-175
" evening (6.30) 300-350

Sunday morning average small. "So many in the milk trade". About 500 people are supposed to be attending the chapel. There are 350 members.

Social aspects.

S. School.

Education.

Visiting.

Nursing.

Charity.

Church Questions.

Literary Society. Dorcas. Temperance &c. Tennis club in summer. Try to make the chapel as much of a centre as possible.

Sunday School: Roll 75. Average 50. In addition about 50 ~~adults~~ adults attend. (Mr. Tate Newington takes in Board School, with 7 teachers & about 40 children).

Education: Classes in Welsh & in music for the children.

Visiting in various ways: e.g. by teachers in connection with Sunday School; by deacons in districts in which they live &c, & by ministry people attacked by rheumatism (see below).

No nursing arrangements for. Dorcas Society would act in case of need. Not many poor in congregation.

For charity appeal is made as needed. e.g. in May last £50 raised mainly for some orphans. Average about £100 a year.

Drink not a special difficulty. Young very clear from it as a rule.

Protestant.

London City Mission work for poorer class of Welsh.

Personal

Not on the milk-trade.

Marriage relationships very good. Thrift fair. Health good.

Welshwomen & children are found on the streets. The lower class of Welsh are dealt with by the Welsh missionaries of the London City Mission. North London missionary: Mr Davis, 10 Birmingham Rd., Dalston; East London: Mr R. S. Williams (Welsh missionary) London City Mission, 3 Bridewell Place, E.C.

Mr Hughes is a man of about 40. He has been an invalid for 15 years. For about 8 months he has suffered greatly from rheumatism. & when seen in the room, it was difficult to believe that the invalid in a corner of the room was the active pastor for church. His hands trembled as though palsied, the voice was attempt-wise. I answered the idea of interviewing him, but he said that he could manage it. He still conducted the service appointed, but it must be, he was fearfully upset. His face is thoughtful, & manner increased in ~~[illegible]~~ sadness. But this quiet-voiced invalid was a much more impressive figure than words, & if his face & manner do not belie him, he would be exercising a real personal influence for good.

On the milk-dealers, Mr Hughes said that his people were

Complaining that the big farms were taking away their profits, but they were none the less he thought doing well — "no doubt of it". Many make money they work to wds. Fewer keep their own cattle now-a-days, getting milk in from the country.