

B 187
Non-Conformist
Churches.

Hackney & South
Hackney.

District 13.

17
XVII

Non-conformist Churches

Hackney & South Hackney.

District 13.

	Denomination	Address of Chapel	Accommodation	Name of Minister	Address
Seen	Baptist	Mare Street, Hackney		Bennett. Rev. John E. BA	54 King Edward Rd
Seen	"	Hampden Ch, Lauriston Rd S. Hackney		Hillman. Rev John	51 St Thomas Rd
Seen	"	Downs Ch. Queensdown Rd Clapton		Medley. Rev Edw. B.A.	10 Warwick Rd. Upper Clapton
Seen	"	The Tabernacle, Chesham Rd Clapton		Moxham. Rev Wm	27 Powderscroft Rd
	"	Bethesda Ch. Mallard St Hackney Wick			
	"	Homerton Row.		Becker. Im S.T.	
Seen	Congregational	Lower Clapton Road		Harries. Rev. H. MA	Anlaby House, High Rd Upper Clapton.
	"	Amhurst Rd, Lower Clapton		Williams. Rev W. Petr.	15 Fily Avenue Upper Clapton
Seen	"	Mare Street.		Richards. Rev J.R.	63 Victoria Park Rd
	"	Old Gravel Pit, Hackney		Irving. Rev J	46 King Edward Rd
Seen	"	South Hackney Church, Victoria Park Road.		Cheal. Rev. E.E.	6 Southborough Rd S. Hackney.
Seen	"	Victoria Park Tab. Wetherell Rd. S. Hack		Smashall. Rev G. B.A.	25 Gorb Road.
	"	Richard St Mission		Lupt. Bassett Im R.	Corisbrook Villa Welles Road
	Branch of Mare St Congregational Church	Welles Street, Hackney			
Seen	Independent	Church of Martin Luther Spelthorpe Road, S. Hackney.		Widdows. Rev F.S.	22 Glasgow Road South Hackney.
	"	Trinity, Devonshire Road Hackney		Gritton. Rev John D.D.	131 Richmond Road NE.
Seen	Presbyterian	St Thomas' Sq, Mare St.		Hester. Rev. S.	244 Richmond Road
"	"	Downs Park, Hackney Downs.		Johnston. Rev W. B.A.	36 Muldeatall Rd
	Catholic Apostolic	Mare Street, Hackney			
Seen	United Methodist	Pembury Grove, Lower Clapton		Rev. Ernest Goode	36 Halesingham Rd 59 Oakfield Clapton.

	Denomination	Address of Chapel	Accommodation	Name of Minister	Address.
Seen	Primitive Methodist	Brookfield Road, S Hackney.		Rev J. W. Coad, 135 Antill Road	135 Antill Road Bost.
"	"	London Fields, corner of Elmwood Chd		" J. F. Porter	46 Darnley Rd Hackney.
Seen	"	Clapton Park Tab. Bliverton Rd		" J. Jackson	8 Rushmore Rd Lower Clapton
"	"	Southwood Rd, Up. Clapton		do do	do do
Seen	Wesleyan Methodist	Richmond Rd Hackney.		Rev Josiah Kettleton	26 Navarino Road
"	"	Damtry St, Hackney Wick		" " "	" " "
Seen	"	Cassland Rd S. Hackney		Rev Josiah Ince	47 King Edward Rd
"	"	Church Rd, Homerton		" " "	" " "
Seen	"	Lower Clapton Rd		Rev. J. Willis Britton	114 Downs Park Road
"	"	Clapton Park Chapel, Blinco Rd Carlton Rd.		" " "	" " "
Seen	Salvation Army	Draming House, Congress Hall Clapton		Commissioner Rev	Congress Hall, Clapton NE.
Seen	"	East London Division		Staff Capt Lyne	101 Woodford Road Forest Gate.
Seen	"	Cambridge Heath (by 70 Mare St) Trinity Church.		Captain Fowler	24 Shore Rd, Hackney.
Seen	"	Clapton. Congress Hall		Emergn Japp	Congress Hall
Seen	"	Homerton		Capt Riley	66 Hallidon Rd Hackney.
Seen	"	Hackney Wick Slum Post.		Capt (Min) Smith	34 Mallard Street.

Hackney & South Hackney

Missions

District 13

Salvation Army Institutions
other than Halls & Corps.

See	Training Home	Congress Hall Clapton	Commissioner Pies
	Womens Social Work	Headquarters, 259 Mare St.	Port Bramwell Booth, 259 Mare Street
	Receiving Home for Maternity Cases	27 & 29 Devonshire Rd.	
	Rescue Home	183 Amherst Road NE.	
	Hospital	Jury House, 271 Mare St.	
	Lodging House for W. Women	17. Glenaron Rd. Clapton	
	Slum Nursing Posts (Maternity)	43 Shore Rd. S. Hackney.	
	do	5 Oswald Rd. Clapton Park	
	Knitting Factory	St. Killa Terrace, High Rd. Up. Clapton.	

Rev^d J. W. Coad
Primitive Methodist

G.A. & Co. Pres.

July 8/97

The North Bow Circuit

Brookfield Road District

better than Bow

Jubilee Dinner Experience!

Persons Employed

Parish
13
4

CB ②³

Rev^d J. W. Coad 135 Anhill Road, Bow.
Superintendent Minister of the North Bow
Circuit - Primitive Methodist Connection.

The North Bow Circuit includes three chapels:
Driffield Road and Smeed Road in Bow, and
Brookfield Road in South Hackney. The following
particulars refer to the latter chapel. Accounts of
the work in Bow is given in the Bow Book VIII page 213.

The people attending the Brookfield Road
Chapel are working class folk, somewhat like
those at Driffield Road but rather better off.
While they could have got rid of a 1000 tickets for
the Princess of Wales' Jubilee dinner at Smeed
Road and had a few cases at Driffield Road
there were only 3 cases needed at Brookfield R.
Asked the children if they wanted it but not one
of them came. A self-respecting people.

In addition to the Ministers, Sister Mary,
14 local preachers and 18 prayer leaders, ^{are} engaged on
the

Buildings used

Services held

The general work of the Circuit. There are 15 Sunday School teachers at Brookfield Road.

The Tyndale Memorial Church, (built 1888) at a cost of £1826 + seating 500 persons. Two vestries used for senior classes. Have also ground for erection of schoolroom. The Church cost £1826 and a debt of £1050 still remains.

Sunday 11 AM. Divine Service. Attendance small.

30 to 40 adults or including children 120.

6.30 PM. Divine service. Average attendance 150

mainly adults. Last Sunday 200 to 300.

9.45 + 3 PM. Sunday School. About 60 to 70

in the morning & 130 to 140 in the afternoon. On the

Books 160. Children well-dressed. School

well-conducted.

8 PM. Prayer Meeting.

Tuesday 7 PM. Catechumen class for Girls 11 to 18.

Similar to meeting at Duffield Road.

" 8 PM. Preaching service. 30 to 40 attend

All members.

Wednesday 8 - . Choir practice

Thursday 7.30 PM. Band of Hope. About 60 to 70.

" 8 - Class Meeting.

Also hold open air meetings on Sunday evening. A band goes out for this purpose on Sunday evening. Do not always hold meeting at the same place but move about district.

The Sister visits from house to house, working in connection with the 3 chapels. Mr Good also visits, giving a day to each chapel. Have also a lady who gives ~~a~~ much time to this work & will readily do the sister's work when she goes. Does not think anybody does house to house visitation in district systematically.

Have a class membership list at Brookfield Road of 60, the total for the circuit being 186 an increase of 4 during the year.

St Augustine's is very busy. Very high church. Have a lot of help from the West End. Catholic church has several sisters working. There are

Visitation

Church Membership

Other Religious Influences

Other Religious Influences (cont^d)

No Cooperation save
in Exceptional Cases

16.	Sister May	135, Antill Road, Bow, E.
Prayer Leaders.		
26.	G. Mastin.	
27.	Miss Andrews.	
28.	C. Lawson, Jun.	
29.	A. Willis.	
30.	J. Rix.	
31.	Fred Boughton, Junr.	
32.	B. Frost.	
33.	E. Hay.	
34.	J. Mead.	
Helpers.		
17.	J. W. Cade.	
18.	W. J. Houghton.	
19.	C. W. Pratt.	
20.	F. Grinyer.	
21.	F. Boughton.	
22.	E. Kimmins.	
23.	Geo. Steer.	
24.	G. C. Mobbs.	
25.	C. Lawson.	
26.	G. Mastin.	
27.	Miss Andrews.	
28.	C. Lawson, Jun.	
29.	A. Willis.	
30.	J. Rix.	
31.	Fred Boughton, Junr.	
32.	B. Frost.	
33.	E. Hay.	
34.	J. Mead.	
35.	Mr. F. & Mrs. Tolman.	Sherbert Road, Forest Gate, E. Mile End.
36.	C. Bosworth.	
37.	Chris. Turner.	Station Road, Forest Gate.
38.	Josiah Goodman.	West Springfield, Upper Clapton.
39.	Jas. Wood.	Devonshire Road, Hackney, N.E.
40.	Geo. Goodman.	West Springfield, Upper Clapton.
41.	C. Pinhorn.	
42.	J. Best.	Portreath Villa, Cassio Road, Watford.
43.	Mrs. Coad.	Turf St, Bodmin, Cornwall.
44.	J. Hyder.	33, Strahan Road, Bow, E.
45.	Mr. Scews.	Tredegar Road, Bow, E.

There are a good many Catholics about the neighbourhood. They have taken some of their children. First went to St Augustines and thence to the Catholic Church. Congregational church (Rev. Cleal) is doing good work.

A Missionary (Mr Dyke, Victoria Park Road) does good work there. He has preached for Mrs Coad & also for the Congregationals.

No co-operation in the ordinary work of the churches but in the case of the Jubilee dinners and similar work they co-operate.

For other notes as to the general work of the Circuit see Book 8. page 213

Other Religious Influences (cont'd)

No Cooperation save
in exceptional cases

NOTICES.

Supt. Minister and Circuit Corresponding Secretary.

REV. J. W. COAD, 135, Antill Road, Bow, E.

Circuit Steward—MR. A. SHAW, 137, Antill Road, Bow, E.

Assistant—MR. F. PARKIN, 99, Cassland, Rd. South Hackney, N.E.

Society Stewards.

DRIFFIELD ROAD—C. Lawson, 37, Ranwell Street, Bow, E.

Assistant—J. Cade, Palm Street, Bethnal Green, E.

BROOKFIELD ROAD—F. Harrison, 11, Coopersale Road, Homerton.

Assistant—E. Kimmons, 34, Ballance Road, Homerton.

SMEED ROAD—T. White, 77, Cadogan Terrace, Victoria Park, N.E.

Assistant—F. W. Mastin, 39, Maverton Road, Bow, E.

Duties of Society Stewards.

1. To furnish the Pulpit with a written notice of everything to be published, the Sabbath before it should take place.
2. Make all needful arrangements for Public Meetings.
3. Make preparations for Sacraments and Lovefeasts.
4. See that all Collections are made according to plan, and that the amount be announced the following Sunday.
5. Fill up the Society's Report, and forward in time to be delivered at the Quarterly Meeting.
6. All monies from collections or weekly offering Boxes, except when otherwise specified on this plan shall be devoted to Circuit purposes.

Circuit Committee.

This Committee is composed of all those who are members of the Quarterly Meeting. Its duties are to carry out the decisions of the quarterly board and manage the general affairs of the station between the Quarterly meetings. A special meeting is convened by the Superintendent-Minister or Station Stewards.

Leaders Meetings.

These are composed of the Ministers, Circuit Steward, Society Steward and Class Leaders, and their Assistants. The meetings are held stately to transact the Society's business.

Hymn Books and Magazines

or any other useful book required may be obtained at the published price by ordering of the Rev. J. W. Coad who is the Station Book Steward. Accounts to be settled Quarterly.

Sabbath Observance.

All our members are earnestly entreated to discourage sabbath desecration—by refraining on that day from travelling and working, writing or receiving letters by post or otherwise except in cases of necessity or mercy, and by discouraging all trading, and every other process by which the law of the Sabbath is violated.

Commissioner Rees
Salvation Army

GLA
15/7/97

Training Home.

Staff

Students in training

Method of Training

General notes

1

2

Commissioner Rees. Congress Hall, Clapton.
In charge of the Salvation Army Training Home.
and the London Division Province.

When visiting the Commissioner, I informed him of the purpose of the Inquiry & told him that the information respecting the Corps would probably be better given in detail by the officer in charge of each & asked if I might mention his name when visiting them. To this he agreed.

We then proceeded to talk of the work of the Training Home.

The staff under the Commissioner consists of 12 officers, 6 ~~male~~ men & 6 women. They usually have 150 cadets in residence and an equal number in the field so that about 300 officers are always being trained.

The training is divided into three sessions, extending over 6 months at present e.g. first session 8 weeks, 2nd session 13 weeks and 3rd session 4 weeks. In two months this will be altered and the period of training increased to 8 months, sub-

divided

Training of Cadets (cont^d)

First Session

Second Session

Final Sessions

87
divided as follows: 1st session 12 weeks; 2nd, 13 weeks, and 3rd session 8 weeks

During the first session, the cadets are instructed in Scripture and doctrinal subjects and also become acquainted with all the Army forms, societies and their working. Lectures are given on doctrinal subjects following a syllabus. The students are supposed to remember these, note-taking not being encouraged. After the lectures questions are given upon the subject to which answers must be given, and subsequently an official precis of the heads of the lecture is given to each.

The Second Session is spent in the Field. Each cadet is placed in the charge of an experienced field officer, men who have been selected for ability in teaching. The cadet lives with the field officer and is initiated into the practical work, taking part in meetings, visiting publichouses etc. He has to make a detailed report of all that he does and his instructor also makes a report at intervals. After this they return to the Training Home for the final session.

The cadets come and go from the Home in a body. Thus today (Thursday) 150 will leave for the field between 9 & 12 noon and another 150 will take their places between 2 & 6 pm. Thus the work in the Home is alternately that of the first & third session.

At the conclusion of the training the cadets are sent forth as 'probationary lieutenants'. Commissioner Rees gives a certificate to each setting forth the class they have taken in the training. There are 3 classes. The cadet then goes to act as lieutenant to a 'picked man'. Four months are spent with this captain, during which time 3 hours a day must be given to study beside that devoted to the duties of the corps. At the end of the 4 months, Commissioner Rees' certificate is exchanged for another given by the British Commissioner; a second ^{is given} at the end of another 4 months. These are dependent upon the progress made. At the end of 12 months, if their progress has been satisfactory they obtain a final certificate, which is a properly accredited

field

Special work of cadets.

field officers' commission.

About 400 cadets pass through the home every year. Last year the number was 402.

Whilst in residence the cadets do special work, assisting the corps in the neighbourhood on Sundays. Last Sunday batches of cadets went to stations as under:

To Stoke Newington	35	Cadets.
South Hornsey	35	"
Hornerton	20	"
Haggerston	20	"
Holloway I	20	"
Bethnal Green	<u>20</u>	150

During the day these people were working in the neighbourhood visited. They visit from house to house and also the public houses etc and take part in the meetings in open-air etc. Commissioner goes with some to see how they get on. He took three meetings on this Sunday.

They go as far as 7 miles from the Hall in this way ~~to~~ to Kennington Lane, Blackfriars etc.

The sexes are about equally divided in the Home. Of the 300 now training, little more than half are girls but taking things as a whole the ~~proportion~~ proportion is about equal. Sometimes more men than women.

All the officers pass through the training home; whether engaged in the field or in the social work.

The social work is quite distinct from the field work in the London province. The headquarters of the social work are at Whitechapel. In connection with the social work there are about 60 girls working at the Slum posts. Each slum post has a district assigned to it.

Statistical returns of the work at each station are compiled and sent to the Home Office monthly. We could obtain them from Commissioner Coombs.

Commissioner Rees is a man in the forties; not by any means a scholarly man or of a winning appearance. ~~He~~ Without his red Sgt. jerry he would appear an ordinary business man. Speaks rather quickly and has the routine & work of the Home at his finger's ends. An ordinary individual transformed by a great enthusiasm.

Social Work

Slum posts

Statistical Returns

Commissioner Rees

Rev^d J. Nettleton
Wesleyan Methodist (Hackney Circuit)

The Hackney Circuit

Circuit Plan
+ Year Book

Parish
13
2

12
CB (2)

Rev^d J. Nettleton. Wesleyan Methodist Minister,
Superintendent of the Hackney Circuit,
26 Haverhill Road, Hackney
N.E.

The Hackney Circuit ~~contains~~ consists of four
chapels ⁽¹⁾ Richmond Road, ⁽²⁾ Cassland Road ⁽³⁾ Hackney
Wick and ⁽⁴⁾ Church Road, and has two resident
ministers attached - Mr Nettleton + Mrs Mee (see p. 25)

These are pastorally responsible for two chapels and
congregations each; Mr Nettleton for Richmond Road
and Hackney Wick + Mrs Mee for Cassland Road
and Church Road. The Churches at Hackney
Wick and Church Road are linked, each with
the richer church served by the same minister
and receive a certain amount of help from
these their linked church both in personal service
and finance. Church Road is the oldest +
the parent church but the changes of population
have altered its character and membership.

Mr Nettleton gave me a copy of the
Circuit Plan for quarter ending September
1897 and also a copy of the "Year Book"
for 1894th which has not been issued since
+ contains particulars of the churches to December 1893.
Extracts are given on following pages.

Circuit Organizations
+ Officials

These particulars will apply to all other Wesleyan Methodist Circuits except that some of the objects for which collections are made may differ.

Local Stewards

The above remarks apply to these officials & their duties

Circuit Finance

THE FUNDS of the Circuit are provided by (a) the contributions of Members in Society Classes; (b) Circuit Collections made in the Chapels; (c) grants from the Trust Funds of the Richmond Road, Cassland Road, and Hackney Wick Chapels. The moneys thus raised are paid quarterly into the hands of the Circuit Stewards, who are charged with the payments of the allowances to the Ministers, the hiring, furnishing, and maintaining of Ministers' houses, and such other payments as may from time to time be imposed upon Circuits by the Conference.

The Circuit Quarterly Meeting consists of (1) the Circuit Ministers; (2) all the Circuit, Society, and Poor Stewards; (3) all the Leaders; (4) all Local Preachers of three years' full standing who are Members of Society in the Circuit; (5) all Trustees of Circuit Chapels who are members of Society in the Circuit.

In addition to the Circuit Funds, money is annually collected in the Chapels for the following objects:—

Connexional.—Foreign Missions, Home Missions, Aged Ministers and Widows, Education of Ministers' Children, Theological Institutions, General Chapel Fund, General Education Fund.

Local.—Poor Fund, Sunday Schools, Harvest Festival.

Metropolitan.—Hospitals, Strangers' Friend Society, Chapel Building Fund.

The duties of the Local Stewards are as follows:—

Society.—1. To receive the Class moneys from the Leaders, and pay them with the Circuit Collections, to the Circuit Stewards before the Quarterly Meeting. 2. To attend the Minister in the Vestry previous to each service, and supply the necessary pulpit notices. 3. To provide entertainment for preachers from a distance. 4. To see that all Collections are duly announced on the Sunday preceding, that they are made at the appointed time, and duly remitted.

Poor.—1. To provide for the Lord's Supper and Lovefeasts. 2. To receive the Collections made for the relief of the Poor, and to dispense the Fund thus raised, as directed by the Leaders' Meeting.

Chapel.—1. To represent the trustees in letting Pews and Sitings. 2. To attend generally to the repairs of the Building, and the comfort of the Congregation.

The Leaders' Meeting at each Chapel consists of 1. The Circuit Ministers. 2. The Society and Poor Stewards of the Chapel. 3. Any Circuit Steward who is a member of Society at that Chapel. 4. All the Class Leaders of that Society.

The Circuit Account for the year ending Dec 1893 received £ 711.12.6½, made up as under:

Richmond Road:

Class & Ticket Money	£ 109. 16. 5
Collections	£ 165. 15. 2
From Chapel Trust	50 - -
Sale of Gymnasium (part)	1 - -
	£ 326. 11. 7

Cassland Road:

Class & Ticket Money	£ 111. 7. 4
Collections	£ 170. 7. 3
From Chapel Trust	50 - -
	£ 331. 14. 7

Hackney Wick:

Class & Ticket Money	£ 16. 11. 0½
Collections	£ 7. 17. 9
Chapel Trust	5 - -
	£ 29. 8. 9½

Church Road:

Class & Ticket Money	£ 17. 18. 10
Collections	5. 18. 9
	£ 23. 17. 7

Circuit Finance (contd)

Membership of the
Hackney Society

In 1893

The expenditure during the same year amounted to £735.12.1 of which £519.10. was for ministerial stipends & allowances & £97.12 - for Rent of Ministers' Houses.

In addition to the circuit fund, £339 was raised for the Bazaar etc and £147.17. ^{on} by the Juvenile Missionary Soc account, these being combined funds. Each chapel has its own Trust account, chiefly for the expenses of the building. Thus in the year 1893, the chapels raised the following amounts:

Richmond Road	£ 247.4.6	
Basland ..	£ 242.18.8½	
Church ..	£ 174.16.7	
Hackney Wick	£ 72.2.9½	£ 737.2.7

The Membership of the Society in 1893 (see) was as under:

Total Members of Society	743
On Trial for Membership	47
In Junior Classes	124

and their disposition was as under.

	members	on Trial	Juniors
Richmond Road	247.	3	35
Basland ..	228	19	55
Church ..	137	9	12
Hackney Wick	131	16	22
	<u>743</u>	<u>47</u>	<u>124</u>

Membership (cont^d)

In 1897

Character of the People
& Congregations.

At the present time (July 1897) the membership is as under.

	Members	On Trial	Juniors
Richmond Road	255		
Cassland "	226		49
Church "	109		106
Hackney Wick	<u>125</u>		<u>170</u>
	715	47.	

The membership is thus about the same as in 1893, altho' there are slight changes at the chapels. Mr. St. said that the Year book fairly represented the Chancircuit as but little change had occurred since 1893 in the general conditions of the churches.

The people of the district are mainly respectable class people, clerks, business men with some working class. These people form the congregation at Richmond Road & Cassland Road, where few are poor. They touch the poor more thro' the mother's meeting. There are a great many young people amongst the congregations at the churches named. Church Road congregation is purely working class. At Hackney Wick

The people

Persons employed.

Services held. Buildings Used

the people are rather better than at Church Road, altho' much like ^{the people of} that neighbourhood. Most of the people come from Osborne Road & the immediate neighbourhood - this statement being in reply to a comment of mine upon the greater apparent poverty of Hackney Wick.

[During the remainder of this interview the information will be specially referring to Richmond Rd & Hackney Wick unless otherwise stated]

Two resident ministers and two deaconesses from Dr Stephenson's, who work at Hackney Wick. They are known as Sister Mary Broad & Sister Julia. Both are honorary workers, the former being a lady of means, who supports Sister Julia. Of class leaders there are 15 at Richmond Rd & Hackney Wick 8. In addition there are Sunday school teachers & 13 local preachers connected with the circuit. At Richmond Road a Mission band has 25 members and a similar band at Hackney Wick has 30 members & has a brass band to lead singing etc

Richmond Road Chapel holds 1000 persons.
Large schoolroom adjoining - 600. Vestries &c.

Buildings Used (cont'd)

Services Held

Circuit Officers.		
Circuit Stewards.		
Mr. R. GAMBLE, 18, Gascoyne Road, Hackney, S.E.		
Mr. G. H. HEATH, B.A., 41, Mildenhall Road, Clapton, S.E.		
Secretary of the Quarterly Meeting.		
Mr. JOHN KIRK, 15, Groombridge Road, South Hackney, S.E.		
Circuit Chapel Trusts' Secretary.		
Mr. JOHN KIRK, 15, Groombridge Road, South Hackney.		
Circuit Treasurer for Worn-out Ministers' Fund.		
Mr. R. GAMBLE, 18, Gascoyne Road, Hackney, S.E.		
Circuit Treasurer for Juvenile Missions.		
Mr. G. H. HEATH, B.A., 41, Mildenhall Road, Clapton.		

Society Officers.		
RICHMOND ROAD.		
Society Stewards.	Poor Stewards.	Chapel Stewards.
Mr. W. J. ROBINSON.	Mr. BEER.	Mr. E. SKITTER.
Mr. T. BARRETT.	Mr. COATES.	Mr. HARLEY.
	Mr. HARLEY.	
CASSLAND ROAD.		
Mr. LANDBECK.	Mr. H. INCE.	Mr. JOHN KIRK.
Mr. SMITH.	Mr. ABBOTT.	Mr. T. B. TUGWELL.
		Mr. A. R. ABBOTT.
HACKNEY WICK.		
Mr. R. GAMBLE.	Mr. J. FULLER.	Mr. H. NUNN.
Mr. SMITH.	Mr. FORDER.	Mr. SMITH.
CHURCH ROAD.		
Mr. C. E. LITTLE.	Mr. T. C. SMITH.	Mr. SMITH.
Mr. COSTIN.	Mr. BROWN.	Mr. BRETT.

Richmond Road

X

Hackney Wick

Hackney Wick Chapel seats 400 persons. Also used as a school.

Richmond Road

Sunday 11 am Service. About 700 present of whom 200 would be children. The children from the attend, Dr Barnardo's also occasionally.

6.30 P.M. Service. About 700. Fewer children and more adults. The people are largely the same as those that attend in the morning but there is some change. Open air Meeting after service.

Wednesday. 7.30 P.M. Preaching service. About 30.

Friday 8 P.M. Prayer Meeting " 50.

Seventeen class meetings also held weekly. Dates and times are given in plan attached -

Hackney Wick

Sunday 11 A.M. Divine service. Small congregation about 100. Not more than 50 or 60 adults.

6.30 P.M. Service. About 350, mainly adults; nearly as many men as women. Open air meetings Sunday morning and evening led by Brass band.

Wednesday 8 P.M. Service. About 50 as a rule

Friday 8.30 P.M. Prayer Meeting. About 20

In addition to these meetings, there is a Sunday School

Buildings Used (contd)

Services Held

Richmond Road

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Classes for Christian Fellowship.					
RICHMOND ROAD.					
LEADERS.	DAY.	HOOR.	CLASS ROOM.	MEET FOR TICKETS.	MIN.
Mr. Fether	Sund.	10.0	Vestry No. 2	Aug. 8	N
Mr. Barrett	"	1.0	" No. 1	" 8	N
Mr. Rye	"	3.0	" No. 5	" 8	N
Mr. Beer	"	3.0	" No. 7	" 8	N
Mrs. Nettleton	Mon.	7.0	" Minstr's	" 9	N
Miss Ireland	"	7.30	" No. 4	" 16	N
Mrs. Modridge	"	8.0	" No. 4	" 23	N
Mr. Jones	"	8.0	" No. 7	" 16	N
Mr. Henderson	"	7.30	" No. 1	" 9	N
Mr. Pockney	"	8.0	" No. 2	" 10	N
Mrs. Joslin	Tues.	3.0	" Minstr's	" 10	N
Miss Morgan	"	6.30	" No. 4	" 10	N
Mrs. Rogers	"	8.0	" No. 4	" 10	N
Rev. J. Nettleton	Thrs.	8.0	" No. 2	" 12	N
Mr. Kingston	"	7.0	" No. 5	" 12	N
Rev. J. Nettleton Juniors	"	7.0	" No. 2	" 13	N
Miss McLean	Thrs.	7.0	" No. 4	" 12	N

255

CASSLAND ROAD.

LEADERS.	DAY.	HOOR.	CLASS ROOM.	MEET FOR TICKETS.	MIN.
Mr. Bowra	Sund.	10.0	Vestry No. 2	July 25	M
Mr. Tutchell	"	10.0	" No. 1	" 11	M
Mr. Stephens	"	3.0	" Minstr's	" 25	M
Mr. Wesley	Mon.	8.30	" Minstr's	" 19	M
Mr. Ince	"	8.0	"	Sep. 13	M
Mrs. A. Gayton	"	8.0	"	July 26	M
Rev. Josiah Mee	Tues.	3.30	" Minstr's	" 20	M
Mr. Vandepier	Wed.	8.0	" No. 4	" 21	M
Mr. Summers	"	8.0	" No. 2	" 21	M
Miss Green	"	8.0	" No. 3	Aug. 4	M
Mrs. Mee	Thrs.	3.30	" Minstr's	July 22	M
Mr. Wrigley	"	7.30	" No. 4	" 22	M
Mr. Kirk	"	8.0	" No. 2	" 22	M
Mr. J. W. Thomas Juniors	Fri.	7.0	" No. 2	" 23	M
Miss Carter	Thrs.	7.0	" No. 1	" 22	M

226

HACKNEY WICK.

LEADERS.	DAY.	HOOR.	CLASS ROOM.	MEET FOR TICKETS.	MIN.
Miss Bedell	Sund.	4.0	Vestry No. 2		
Mrs. Berlett	Tues.	8.0	" No. 2		
Mr. Whitnell	"	8.30	" No. 1		
Mr. Smith	"	8.45	" No. 3		
Sister Mary Broad	Weds.	3.0	" No. 2		
Mrs. E. Eve	Thrs.	8.30	" No. 2		
Mr. Nunn Juniors	"	8.30	" No. 1		
Sister Mary Broad	Mon.	7.30	Schoolroom	Tuesday, Aug. 17th.	Nettleton and Mee.
Sister Julia	Thrs.	7.30	Schoolroom		
Mr. Jenner	"	7.30	Schoolroom		

225

Classes for Christian Fellowship—continued.					
CHURCH ROAD.					
LEADERS.	DAY.	HOOR.	CLASS ROOM.	MEET FOR TICKETS.	MIN.
Mr. Costin	Sund.	3.30	Vestry No. 1	Aug. 15	M
Miss Greener	Tues.	8.15	" No. 1	" 3	M
Mrs. Smith	Wed.	8.15	" Minstr's	July 28	M
Miss Greener	"	8.0	" No. 1	" 28	M
Mr. Little	"	8.30	The Hall	" 21	M
Mrs. Rudd Juniors	Thrs.	9.0	Vestry No. 2	" 29	M
Mr. Kemp	Mon.	7.30	Vestry	" 15	M
Miss Coleman	Thrs.	7.0	"	" 29	M
Miss Sayer	Wed.	7.0	"	" 25	M
Mrs Rudd	Fri.	7.0	"	" 16	M

104
715
47
NOTICES.
The Local Preachers' Meeting will be held at Cassland Road Chapel, on Tuesday, September 14th, at 8.30 p.m.
The Circuit Quarterly Meeting will be held at Cassland Road Chapel, on Tuesday, September 29th. Tea at 6.30 p.m.
The Stewards are requested to give due notice of the Sacraments, Lovefeasts, Collections, &c., appointed on the Plan.
When the Sacrament of Baptism is administered both parents are expected to be present.
It is expected that every Preacher will attend to his own appointments, or procure an accredited substitute.
The Wesleyan Periodicals, Hymn Books, and other Publications, may be had by applying to the Chapel-Keepers.

Hackney Wick

Buildings Used (cont'd)

Services Held

Richmond Road

Hackney Wick Chapel seats 400 persons. Also used as a school.

Richmond Road

PLAN OF PUBLIC RELIGIOUS SERVICES OF THE WESLEYAN METHODIST CHURCH IN THE HACKNEY CIRCUIT—LONDON, 1897.

Places and Hours of Worship.	JULY.				AUGUST.					SEPTEMBER.				Names and Residences.
	4	11	18	25	1	8	15	22	29	5	12	19	26	
Collect	3 Sunday after Trinity.	4 Sunday after Trinity.	5 Sunday after Trinity.	6 Sunday after Trinity.	7 Sunday after Trinity.	8 Sunday after Trinity.	9 Sunday after Trinity.	10 Sunday after Trinity.	11 Sunday after Trinity.	12 Sunday after Trinity.	13 Sunday after Trinity.	14 Sunday after Trinity.	15 Sunday after Trinity.	<p>Names and Residences.</p> <p>J. NETTLETON, 26, Navarino Rd., Hackney, N.E. JOSIAH MEE, 47, King Edward Road, N.E. J. H. GRUBB, 45, Ritherton Road, Tooting. C. H. HOCKEN, Cambridge. A. H. BESTALL, Burma. G. W. OLVER, India. W. S. BESTALL, Clapton. J. H. HOPKINS, Southwark. S. BAKER, Richmond College. A. C. BAKER, Richmond College. C. P. CAPE, Richmond College. STUDENT, Wesleyan College, Richmond, S.W.</p> <p>CHAS. J. WILLS, 21, Rutland Rd., Hackney, N.E. G. H. HEATH, B.A., 41, Mildenhall Rd., Clapton W. PATTENDEN, 26, Lavender Grove, Dalston. E. SKITTER, 104, Lansdowne Road, Dalston, N.E. C. E. LITTLE, 41, Chatsworth Road, Clapton, N.E. E. VANDEPEER, 40, Mildenhall Road, N.E. W. A. TATCHELL, Rutland Villa, Woodford. C. MUNSON, 23, Well's Street. S. R. MABIN, 18, Parkholme Road, N.E.</p> <p>ON TRIAL W. E. GARMAN, 12, Monteith Road, Old Ford E. J. BROWN, 55, Digby Road, Homerton. B. BORAM, 135, Sandringham Road. H. J., Hackney Wick.</p> <p>FROM OTHER CIRCUITS. H. WILSON, 5, Little Newport Street, Soho. W. R. STOKES, 16, City Road, E.C. F. H. HATCHARD, 50, Nicholay Road, Hornsey. C. J. STONE, 80, Bonner Road, N.E.</p>
Morning Lessons	1 Sam. ii. 1-20 Acts xi.	1 Sam. xii. Acts xvi. 16-49	1 Sam. xv. 1-23 Acts xx. 17-38	2 Kings i. 1-15 Luke ix. 51-56	1 Chron. xxi. Rom. ii. 1-16	1 Chr. xxix. 9-28 Rom. viii. 1-17	1 Kings x. 1-24 Romans xii.	1 Kings xii. 1 Cor. iii. 1-15	1 Kings xviii. 1 Cor. ix. 1-14	1 Kgs. xxii. 1-40 1 Cor. xiv. 20-33	2 Kings v. 2 Cor. iv.	2 Kings ix. 2 Cor. xi. 1-15	2 Kgs. xviii. 1-16 Gal. v. 1-12	
RICHMOND ROAD { 11 6 1/2	Nettleton S.C. Nettleton S	Nettleton W.O. Hocken W.O.	Mee T Nettleton T	A. C. Baker C Mee C	S. Baker C Mee S.C	Nettleton C Cape C	Mee C Nettleton C	Nettleton C S. Baker C	Tatchell C Nettleton C	Mee S.T Nettleton S.T	Nettleton C Mee C	Mee H.F Nettleton H.F	Nettleton K Mee L.K	
Wednesday 7 1/2	Nettleton Nettleton M	Mee Nettleton	Vandeppeer Pockney	Mee Skitter N	Mabin Nettleton M	Nettleton Nettleton	Mee Nettleton	Nettleton Nettleton	Mee Barrett N	R.M. (Mon.) Nettleton M	Mee Nettleton	Nettleton Nettleton	Mee Nettleton N	
Friday PRAYER MEETING 8														
CASSLAND ROAD { 11 6 1/2	Hopkins C.S.A. Mee C.S.A	Hocken S.W.O. Olver S.W.O	Nettleton C Mee C	Mee C A. C. Baker C	Mee S.C S. Baker C	Cape C Nettleton S.C	Nettleton C Mee C	S. Baker C Nettleton C	Nettleton C Vandeppeer C	Nettleton S.C.A Mee S.C.A	Mee C Student C	Nettleton C Mee L.C	Mee H.F Nettleton H.F	
Tuesday 7 1/2	Hopkins 3.0 Mee C.S.A	Nettleton Mee	Mee Mee	Mee Mee N	Vandeppeer Mee M	Mee Mee	Nettleton Mee	Nettleton Mee	Garmann Mee N	Mee Mee M	Nettleton Mee	Mee Mee	Nettleton Mee N	
Friday PRAYER MEETING 8														
HACKNEY WICK { 11 6 1/2	Boram Vandeppeer	Olver Nettleton S	Mabin W.O Heath W.O	Garmann C Hatchard C	Pattenden Boram	Brown Tatchell	H. J. Munson	Boram Stokes	Mabin Brown	Little C Stone C	Student S.A Nettleton S.A	Vandeppeer Mabin L	Skitter Heath	
Wednesday 8	Mee Jenner M	* Scripture Union Whitnell	Mabin Bradbury	Brown Carpenter M	Z Fuller M	Scripture Union Forder	Nettleton Nunn	Mee Smith	Z Warner N	Scripture Union H. Nunn M	Whitnell	Mee Forder	Nettleton Smith	
Friday PRAYER MEETING 8 1/2														
CHURCH ROAD { 11 7 1/2	Children's Service. Z	Children's Service. Little Nettleton	Children's Service. Stone W.O	Children's Service. Skitter	Children's Service. Vandeppeer C	Children's Service. Z	Children's Service. Mabin Mee	Children's Service. Garmann	Children's Service. Pattenden	Children's Service. H.F.	Children's Service. Hatchard C	Children's Service. Z	Children's Service. Wilson L	
Monday 8 1/2														

References: S. Sacrament of the Lord's Supper. B. Sacrament of Baptism. L. Lovefeast. * Leaders' Meeting. † Society Meeting. M. Missionary Prayer Meeting. N. Sunday School Prayer Meeting. Z Mission Workers.
 Collections: C. Circuit Funds. T. Trust Funds. W. O. Worn Out Ministers. C. S. A. Church Road Sunday School Anniversary. F. Flower Service. C. A. Chapel Anniversary. R. M. Reception Meeting. H. F. Harvest Festival. K. Kingswood Schools.

JOSEPH COX, PRINTER.

[92, DEVONSHIRE ROAD, HACKNEY, N.E.

About 700 present of whom The children from the Barnardo's also occasionally. About 700. Fewer children attend in the morning but

Open air Meeting after service. service. About 30. Meeting " 50. also held weekly. Dates plan attached -

Small congregation than 50 or 60 adults. About 350, mainly many men as women, & meeting led by Brass band. service. About 50 as a rule

Friday 8.30 PM Prayer Meeting. About 20 In addition to these meetings, there is a Sunday School

Services Held (cont^d)

Sunday School - Richmond Road

Hackney Wick

School at each place, respecting which the following particulars of the Schools at the end of 1893 are taken from the Year Book

Richmond Road

SUNDAY SCHOOL.

TREASURER—Mr. Walter Skinner, 4, The Paragon, Hackney.

SUPERINTENDENT—Mr. Edward Skitter, 104, Lansdowne Road, London Fields.

SECRETARIES—Mr. Henry Hooker, 11, Colenso Road, Clapton.
Mr. H. Cross, 56, Wellington Rd., Stoke Newington.

Average Attendance.

Number of Scholars on Roll—439. Morning—44. Afternoon—301.

Sunday School Account for Year ending December 31st, 1893.

£ s. d.		£ s. d.	
Anniversary Collections ..	28 2 4	Balance ..	8 0 8
Annual Subscriptions ..	15 17 6	S. S. Union Subscriptions ..	1 0 0
Balance from Gymnasium ..	1 0 0	Grant to Library ..	2 10 0
Donation, Mr. B. Carey ..	2 12 0	Anniversary Expenses ..	2 2 0
Library Fines ..	0 11 0	Chapel Trust ..	16 0 0
		Platform ..	0 15 0
		S. S. Library Catalogues ..	3 3 0
		Printing, Postage, &c. ..	7 15 2
		Balance ..	6 17 0
	<u>£48 2 10</u>		<u>£48 2 10</u>

No change since. Will tend to decrease rather than increase owing to loss of teachers in the Senior school by marriage.

For present statistics see Report of S.S.U.

Hackney Wick

SUNDAY SCHOOL.

TREASURER—Mr. A. Wilkins, 41, Cawley Road, South Hackney.

SUPERINTENDENT—Mr. R. Gambles, 51, Cawley Road, South Hackney.

SECRETARY—Mr. E. R. Eve, 56, Glyn Road, Homerton.

Number of Scholars on the Roll, 386.

Average Attendance—Morning, 35; Afternoon, 256.

SUNDAY SCHOOL ACCOUNT, for Year ending 31st December, 1893.

£ s. d.		£ s. d.	
Balance in hand ..	2 2 8	Rent ..	5 4 0
Anniversary Collections ..	8 5 11	Printing, Anniversary Expenses, &c. ..	3 6 2
Donation from Exhibition ..	2 0 0	Sundries ..	0 9 5
		Balance in hand ..	3 9 0
	<u>£12 8 7</u>		<u>£12 8 7</u>

This school has grown since 1893.

Social & other Agencies

Richmond Road

Richmond Road

Mothers' Meeting (Monday 3 PM) with about 80 on the books and an average attendance of about 55.

In connection with this is a clothing club. Women pay in & material is purchased for them. These women come from Tower Street, Well Street & some as far as Hornerton.

Penny Bank in connection with Sunday School.

Mutual Improvement Society (Thursday 8 PM), ^{The early closing night} Over 200 members, mostly young people. The attendance is as great as the membership nearly every Thursday as they get many visitors (friends of members etc). ~~Have~~ ^{Have} from the other churches etc. Have lectures, papers, music etc. One of the most successful meetings they have. See many young men there who do not come to ordinary meetings.

Cricket, Cycle and two Swimming Clubs.

The Swimming Club is ~~both~~ for young women as well as men. Use the new Hackney Baths.

Band of Hope (Tuesday) has 250 members. ^{Very vigorous}
Also have a Dorcas Society and a Maternity Society.

Social Agencies etc

Hackney Wick

Visitation

Richmond Road

Hackney Wick

Nursing

Hackney Wick Mothers' Meeting.

Scripture Union for Young People, Sister Mary Broad.
Wesley Guild, (Friday) About 50 members. Young people
Gospel Temperance Society (Monday). Well worked &
is improving. Try to get in the outside people
& succeed. Invite drunkards and get them
in - give them a tea etc.

Band of Hope

Brass Band. hold practice here & helps in the
general work of the mission.

Mr Kettleton believes in pastoral visitation
& visits all his people once a quarter in their
own homes. The Class leaders also visit their
members and they have also one or two visitors
specially for sick visitation.

At Hackney Wick the two sisters visit systematically
from house to house.

There are no special organization. Arrange for
the Salvation Army Nurses when they have need.

At Hackney Wick the sisters look after the sick
and Sister Mary takes convalescents to her home at
Hampstead.

Charitable Relief

Richmond Road

Christmas Dinners

C.O.S

Begging Imposters

The Society relieves its own poor from the sacramental offering (Aunt collected 1893 £22.7.10. of which £15.13.5 was given to poor) when visiting Mr N gives a little - has £2 from the fund. ~~monthly~~ occasionally for this purpose. Beside the sacramental fund (which Mr N reckoned as about £20 per annum) they give more when needed. Thus for any special cases he would ask a few of the members to help and always gets what is wanted. This does not appear in any accounts. At Christmas time they give about £40 for dinners. Give 6/- to persons recommended by the S.S. teachers and visitor. Does not go to parents of scholars - all are too well off to need it. Money is raised by the Sunday school.

Does not have anything to do with the C.O.S. Funds they are very hard. The Society is useful in some places - in Lambeth some of the clergy worked through it.

Mr N. thinks they are imposed upon sometimes but not seriously. Some people look upon ministers are their prey. Told of a woman, who came to Naverus Road with a story that she had lost her purse and railway ticket & thus obtained 5/- for Mr N. in his absence.

Charitable Relief (cont^d)

Hackney Wick

Other Religious Influences

The Y.M.C.A.

St Philips

Churches friendly

but do no co-operate

Drink

Arrangements at Hackney Wick are similar to those at Richmond Road, some help is given there from R.R.^d, there being a personal link between the two places.

The Y.M.C.A. is the most vigorous - it is very vigorous indeed. The secretary, a Wesleyan, "he has our people at every bend & corner" and works it very much from Richmond Road. The young men all 6 years of age go to the P.S.A. & the hall at the back is filled night after night for a meeting at 9 pm. Church ministers also go, whilst Di Gutton is almost a chaplain.

St Philips is doing well and is well worked & this is the case with all the churches. They are mostly high - St Philips is 'tip top'. P. Williams is one of the most vigorous

All the churches are pretty friendly but there is not much co-operation. Mr N. exchanges pulpits with the Presbyterians & the Independent

The worst case in this district was the publichouse in Wayland Avenue, which lost its licence

Drink (cont^d)

Thrift

Health

Housing + Social Condition

General Impressions

Richmond Road

licence through prostitution. Police evidence closed it. The neighbourhood has been twice canvassed for the re-opening but unsuccessfully. Temperance is not strong and consequently it is difficult to get the licences refused. Temperance people "want their hands held up."

Thrift is fairly well practised. People are getting better, and pay more attention to this. No slate club at the chapel.

District is very healthy. Mr N. has been a lot better since he came here from Lambeth.

On this (West) side of Mare street the people are well housed although in many cases they have too many people in the houses. Thinks the Morning Lane district is bad but that is better than Church Walk etc.

The general impression derived from the interview is that apart from Richmond Road as a centre there is a considerable influence exerted especially amongst young men and women. The work is however becoming

General Impressions (cont'd)

Hackney Wick

Rev. J. Nettleton
Appreciation

more difficult owing to the steady influx of the Jewish element. The new comers are respectable people & even well to do but naturally will not attend the Wesleyan chapel nor have they much respect for the Sunday, ^{on} which day they usually hold garden parties. Many of the young people attending Richmond Road are drawn from the business houses in Mare Street & the proportion will probably increase. At Hackney Wick, the prosperity of the Mission is closely connected with the work of the two deaconesses, one of whom (Sister Mary Broad) it may be advisable to see. They spend 3 or 4 days a week at Hackney Wick & usually have ^{half a dozen children or sick folk at their home at Hampstead.} Rev. J. Nettleton is a stout white-headed old man, ~~with~~ with bright cheerful look and a merry twinkle in his eye betokening a fund of humour which bubbles out in his conversation. Is probably a popular man with young men & women, notwithstanding the physical infirmities, which age brings in its train, these being compensated amply by the clearness & brightness of the mind.

Rev^d Josiah Mee
Wesleyan Methodist Circuit

Geo. E. A.

Personal note

Character of congregation

Cassland Road

AD 2

Rev^d Josiah Mee. Wesleyan Methodist Minister
of the Hackney Circuit. 47 King Edward Road
NE.

Mr Mee is a tall well built man, with a long beard and hair just turning an iron grey. A good presence, a kindly face and a ready flow of language go to make an attractive personality. Mr M. is familiar with and evidently takes a keen interest in social questions as does Mrs Mee, the latter being specially enthusiastic about the improvement of the homes of the poor.

At Cassland Road Chapel the congregation is drawn from the district between Cassland Road and Victoria Park. A large number from Cassland Road itself. Some come from Wells Street and a number from Clapton Park. Mainly clerks and others well to do. They do not touch the 'very poor' at Cassland Road. Mr M. never had a church where there were so few poor. Plenty however are poor, but not extremely poor.

Characteristic of Congregation (Cont^d)

Church Road

Persons Employed

Buildings used

Services Held

At Cassland Road

This is partly due to their services which are not calculated to touch the poor. An ornate service with liturgy and a choir. People here are conservative and like this unexciting service.

At Church Road the people are artisans and working class almost entirely.

See interview with Rev. Nettleton p. 16. In addition to those enumerated there, Cassland Road has 15 class leaders and Church Road 10.

Cassland Road Chapel. seating 1000 with a school below for 400; also infant school room + vestries. Church Road Chapel with a gallery which has been converted into classrooms, ^(4 or 5) Seats about 400. Two vestries. No separate school - so all meetings are held in the chapel.

Cassland Road Chapel

Sunday 7 AM Prayer Meeting About 20 to 30.
11 AM Service About 500 of whom about 300 would be adults. A good proportion

Services Held (cont'd)

At Cassland Road

At Church Road

CASSLAND ROAD WESLEYAN CHAPEL.

CHRISTMAS - TIDE SERVICES

DECEMBER 27th, 1896.

THE MORNING SERVICE

At 11 o'clock,

WILL BE CONDUCTED BY

REV. JOSEPH NETTLETON

The Magnificat, Benedictus, and Nunc Dimittis will be sung.

THE EVENING SERVICE

At 6.30 o'clock,

WILL BE CONDUCTED BY

REV. JOSIAH MEE.

SPECIAL ORDER OF SERVICE

WILL BE FOUND AT BACK.

COLLECTIONS on behalf of the TRUST FUNDS OF THE CHAPEL.

A
WATCH-NIGHT SERVICE

Will be held in the above Chapel,

On THURSDAY, DECEMBER 31st, 1896,

At 11 o'clock p.m.

Subject of Address: "Life's waiting for Heaven,"

BY

REV. JOSIAH MEE.

27
ers.
attendance. "A sort
people. Have a
month with extra
by unshed
delegation is fairly
of the season.

On books (1897)
ning 94; afternoon
all 7 morning
an improvement
thead "M. 75. A. 281.
vice on Sunday.

Attendance
es - about 40 av.
1 25 to 30 attend.
held, one or
week except Sat^h.

112 present.
schools.

to altogether.

afternoon school
and

Services 4

Please preserve this Bill for use at the Service.

CASSLAND ROAD WESLEYAN CHAPEL.
(SEE OTHER SIDE).

Order of Evening Service

ON
SUNDAY, DECEMBER 27th, 1896.

ORGAN "Pastoral Symphony" Handel

ANTHEM "Behold I bring you glad tidings"

HYMN 683 "Hark the herald angels sing"

PRAYER.

LORD'S PRAYER (Chanted).

HYMN 691 "Christians awake"

FIRST LESSON.

HYMN 689 "To us a Child of royal birth"

SECOND LESSON.

ANTHEM "Let us now go even unto Bethlehem"

PRAYER.

During the following Hymn, the Offertory will be taken on behalf of the Trust Funds.

HYMN 685 "Let earth and heaven combine"

SERMON "THE FIRST CHRISTMAS CAROL"
REV. JOSIAH MEE.

CAROL "In the fields with their flocks abiding"

HYMN 984 "A few more years shall roll"

BENEDICTION.

VESPER. Lord, keep us safe this night
Secure from all our fears,
May angels guard us while we sleep
Till morning light appears. Amen.

ORGAN Hallelujah Chorus Handel

proportion of men - generally few holders.

Sunday 6.30 PM Service. 600 attendance. A sort of public place ~~where~~ for the young people. Have a Young peoples service once a month with extra singing, and issue a special hymn sheet for this service. Evening congregation is fairly even - no marked disparity of the sexes.

Sunday School 9.30 + 2.45 PM. On books (1897) 433. Average attendance morning 94; afternoon 308. Teachers 38. Attendance 7 morning + 29 in afternoon. This is an improvement on 1893. On Roll 414. Average attend^{ce} M. 75. A. 281.

Open Air Meeting held after evening service on Sunday. Tuesday 7.30 PM. Preaching Service. Attendance varies - about 40 av. Friday 8 PM Prayer Meeting. About 25 to 30 attend. Class meetings (15 in all) are also held, one or more on every evening of the week except Sat^{ur}.

Church Road.

Sunday 7 AM. Prayer Meeting About 12 present.
" 10 AM, 2.30 + 6 PM. Sunday schools.
Have 741 names on the books altogether.
491 belonging to the morning and afternoon schools
and

Services Held (cont'd)

At Church Road

and 250 to the evening. Attendance in morning 121 and afternoon 368. Evening 140. Average. Teachers 38.

12 in the evening school. At 11 AM a children's service is held instead of a preaching service
Sunday 7 PM. Service 7 PM. Attendance about 200.

Usually conducted by local preachers. Try to get outsiders - have lantern lectures etc.

" 11.30^{AM} to 12.30. Meeting for Bible study. About 50.

S.S. Teachers stay & a few young men.

Monday 8.30 PM. Service once a month. On other

Monday evenings they have some other meetings.

Open air meetings are also held regular every

Sunday & Church Road people are always at it

10 Class meetings. One or more every day except Saturday.

Other Meetings & Social Agencies.

At Cassland Road

Cassland Road Chapel

Monday 7.30 PM Band of Hope. 179 on books. Average attendance about 100.

Thursday 8 PM Mutual Improvement Society. Very fine meeting. Lot of well to do people come. Educational. Issue Card of Engagements for session Oct-June. Attendance varies from 40 to 100 according to subject.

In connection with the Sunday School, have a library

Other Meetings & Social Agencies

St Church Road

Mr. H. Galpin
RULES.

1.—That this Club be called THE CASSLAND SWIMMING CLUB.

2.—That Members must be connected with the Cassland Road, or other Wesleyan Chapel in the Hackney Circuit.

3.—That the minimum age of Members be 15 years.

4.—That the Baths for Practice be the Hackney Public Baths.

5.—That the Club shall meet for practice on Wednesday and Saturday Evenings at 8 o'clock, and on Monday Mornings at 6.30.

6.—That the Club Drawers be Blue and White, with shield, which all Members must wear when practising.

7.—That the management of the Club be vested in a President, two or more Vice-Presidents, Secretary, Treasurer, Captain, Vice-Captain, and a Committee of Three Members.

8.—That the Subscription for the Season be One Shilling; Honorary Members, 2s. 6d.

9.—That the Annual Meeting be held during the first week in April, to receive the Annual Report, etc., and for the election of all Officers other than Captain and Vice-Captain, which posts shall be competed for at the close of the season.

of 300 books. Ab. Bible & Prayer Union with about 100 members.
'Cassland' Swimming Club and Excelsior Cricket Club. Both flourishing institutions.

St Church Road Chapel

Monday 3 PM Mothers' Meeting. 50 to 60 women attend. Come from the Berger Road district. Have clothing, coal & other clubs in connection.

Tuesday, Band of Hope 200 on the books and attendance about the same.

Temperance Society About 100 members.

Also have a Penny Bank; Sick & Burial Society. The membership of the latter goes into 3 figures. Scripture Union and a Library of 605 volumes in connection with S. School.

The Pastor (Mr. Mee) visits regularly; leaders look after their members and Mrs M. has one or two others who assist in the visitation. They really do pastoral visitation. Mr M. showed me a book with all the names of members arranged by streets.

Other Meetings & Social Agencies

St Church Road

of 300 books. Ab. Bible & Prayer Union with about 100 members.
'Cassland' Swimming Club and Excelsior Cricket Club. Both flourishing institutions.

St Church Road Chapel

Monday 3 PM Mothers' Meeting. 50 to 60 women

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100 members.

Sick & Burial

latter goes into 3

and a Library

with S. School.

early; leaders

M. has one or

visitation. They

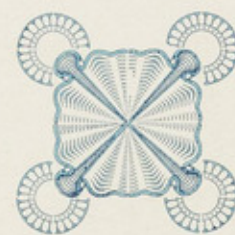
M. showed me

a book with all the names of members arranged by streets.

over

Visitation

THE LONDON
AND POLITICAL
HOUGHTON
LONDON W



**"CASSLAND"
SWIMMING CLUB.**

President:
Rev. SIMPSON JOHNSON.
Vice-Presidents:
Mr. J. COX. Mr. J. SHEPHERD.
Mr. T. B. TUGWELL.
Treasurer:
Mr. A. E. SMITH.
Captain:
Mr. H. JACKSON.
Vice-Captain:
Mr. HAROLD THOMAS.
Committee:
Mr. E. J. CHAPMAN. Mr. H. GALPIN.
Mr. E. SHEPHERD.
Secretary:
Mr. G. WATTS,
St. Church Road, Homerton.

MEETINGS FOR PRACTICE.
Wednesday & Saturday, 8 p.m. Monday, 6.30 a.m.
APRIL TO OCTOBER.

Charitable Relief

Other Religious Influences

Sacramental Collections at Cassland Road amount to about £40 & at Church Road over £10. (In 1893 amounts were £42, 16, 9 at Cassland Road & at Church Road about £7. The amounts given to poor being £17. 2 at Church Rd and £27 at Cassland Road.)

At Christinas they make a "do" of it. Collections are made for dinners, of which 100 are given at Church Road & also some at Cassland Road.

The Dorcas Society gives clothing & blankets etc. ^(£11 in 1893)
In some cases they pay rents and make a small regular allowance. These would be for their own people. as a rule. Also give hospital letters, which are obtained from outside people.

Churches people are highly ritualistic as a rule.

Evangelical Hall in the High St. Hornerton is doing a good work: has a paid agent.

Bethany Baptist Church. - an ex-monk preaching.

Poor Law Administration

Drunk

Prostitution

Marriages Prudent

Thrifty

Health

Poor Law administration is kindly & fair. Very pleased with what he has seen. The few poor they have are kindly treated.

Drunk. Has specially noticed numbers of drunken young women. In Wells Street & Wick Road. Thinks the police do not take sufficient notice of them.

Prostitution is not noticeable. The worst thing in this connection is Hackney Common at night. Has had to walk over it once or twice in a night. See the people lying about on the grass. Have no brothels: this kind of thing is more on the other side of the Park.

Marriages so far as their own chapel is concerned are ~~at~~ a sensible age. Men usually 26 to 28. and as a rule one or both belong to the chapel. The young people look well ahead - long courtships. In three cases he knew, the periods were: one 10 years, another 7 and the third 5 years.

The people are thrifty. Most are in clubs. We teach them to be thrifty. "Get all you can, save all you can and give all you can".

Hackney is fairly healthy. Have few cases of
of

sickness to visit. Such as they have are mostly
rheumatism.

Houses usually contain two families - As a rule
their people have a house and take lodgers. To a person
coming from the north, this phase of London life is
surprisingly surprising.

Housing

is sub-
to the
penses
se wh-
[OVE

The Rev. G. Snashall,
Congregational Minister.

Geo. E. A.
July 21/97.

Neighbourhood becoming Jewish
& Manufacturing

Character of People

and of Congregation

33
CB (2)
The Rev. Geo. Snashall. 25 Gore Road.
Victoria Park
Minister of Wetherell Road Congregational Church.

Mr Snashall is an elderly man with hair nearly grey. He has been 11 years in the district and has lived in the immediate neighbourhood all the time.

Considers that the neighbourhood is going down and is not so good as it looks. It is becoming more Jewish and manufacturing. It takes three generations to get from Whitechapel to Kensington, Hackney is the first step. In the Victoria Park Road there are plenty in the shoe trade.

The people of the district are lower middle class and traders with a good many clerks. Near Hackney common, good class working people. In his congregation there are very few of the poorest. A few poor people - pensioners. The tendency is for the well to do people to go away, thus they lose their

their best people from a financial point of view.

Minister only one paid. Have a lady church visitor who ^{gives} her whole time to visitation. 10 Deacons. Ladies are the best workers. Men at business all day and work at night.

Chapel in Wetherell Road seats 1200 people. Schoolroom beneath holds 500. Vestries and class rooms.

There was a debt of £1000 on the building and they had spent £1000 in repairs. Paid it off within the last 18 months. "It has been hard work".

Sunday 11 AM Service. About 250. Very slack.

6.30 PM. do. 400 to 600. Average under 500

9.30 + 2.45 PM Sunday School. 412 on books. Do

not have a regular school in the morning. Statistics in S.S. U Report. This year they ^{statistics} show a tremendous fall off owing to the Secretary forgetting to include the infants.

Sunday. 10 AM Prayer Meeting

Monday. 8 PM. do do Regular members, small attendance

" 6.15 PM Junior Christian Endeavour Society. About 40 members.

Tuesday 8.30 PM Senior " " " About 30 or 40 members + 10 Associates. Well attended. The members do a good work amongst the young people.

Persons Employed

Buildings Used

Services Held

Social & other Agencies

Week Night Meetings
difficult to maintain

Wednesday Band of Hope with about 40 to 50 members. Tried to keep a temperance society going but could not. It languished & I thought it better to stop it rather than continue inefficiently.

Thursday. Ladies Sewing Meeting. Work for the poor and maternity bags etc.

Saturday Good Templar's Lodge. A number of our people belong to it.

Monday. 2.30 PM. Mothers' Meeting. About 30 or 40 on books with average attendance of 20. Come from all round - some across the Park.

Cycling Club and Cricket Club supported by the young people. Had a Swimming Club and a Rowing Club but these fell through.

Young People Society had 30 to 40 members at one time - not more than 25 now. Have not the element of (e.g. the young people) - drop down to 6 or so. So near to the Peoples Palace & those who wish can go there for entertainment. Cannot compete with that.

Difficult to get the people together on a week evening. A social evening with tea &

talk

Visitation of Sick etc

No co-operation in Church Work
but tendency in that direction

Nursing the Sick

Charitable Relief

talk is the only way. Have about half a dozen such meetings in the course of the ~~day~~ year.

They visit the members and the sick of the congregation but have no house to house visitation. Wishes to see this introduced but thinks it can only be done by the co-operation of the Free Churches. Wants them to work for this purpose & has no doubt they can find the people to ensure regular visitation.

There is no co-operation in church work at present. They have the Free Church Council and act together better now than ever before. e.g. are working together in schoolboard work. Last night representatives of the Free churches met to select a successor to Mrs Horobin. Also tendency to united action with the political organisations.

I have no nurses. Dr Stephenson however has 'such a lot' of nurses. Would send to him in cases of necessity.

The sacramental collections are given to the poor and they make a special collection
at

Charitable Relief (cont^d)

Jubilee Dinners.

Other Religious Organisations

Poor Law

at Christmas for dinners. Give about £40 or more; the more they get the more they give. Have a number of pensioners receiving a weekly allowance to eke out a living.

Jubilee dinners were bungled. Four of their people did not get tickets - they were the only applicants. Tickets were all disposed of, so they clubbed together and gave the four families their dinner.

More Congregational Churches in Hackney than any others and all are doing well. Mr S. evidently did not care to speak about the work of either the Established or other Free Churches.

A good deal of talking in the Park on Sunday: Secularists, Christian Evidence, ^{lecturer} Socialists etc. Young fellows go there to hear the speaking. Celestine Edwards was a very popular man. A ~~black~~ educated negro with an extraordinary memory, who invariably 'floored' the secularists.

Should ask Mr Hillman (Baptist minister) about this. He has been here about 20 years and served on the vestry.

Drink

Saddest feature of the drink traffic is the increased and increasing drinking amongst women. A number of young men, boys and girls get outside the Standard, by the crossing of the roads (Wells St) and royster and go on in an extraordinary fashion. This is a recent development. Some of the women who drink are in comfortable circumstances

Thrift

But few of the people are thrifty. Mostly live up to their means.

Rents

Rents have not gone down during the 11 years ~~they~~ ^{and} had been here. They were considerably higher previously but had fallen. Tendency now is upward. A house in Gore Road has been to let since quarter day. Rather a surprise as they are generally snapped up at once.

Church Membership + Prospects

They have ^{just} over 200 members on the Church Roll just manage to hold their own. Have had a few more accessions lately. Their difficulty is the

financial support of the church. This is harder every year as although the population is increasing the new-comers are non-churchgoers and do not take the places of those leaving. Several other churches have the same difficulty & they cannot see the way out of it.

Mr S. is an intelligent & well read man, well known in his denomination and even beyond it. His view of the prospects are not rosy and he seems to feel that so far as Hackney is concerned they can only hope to hold their own position & that with difficulty.

The Church appears to be doing a quiet work amongst its own people but not making any special efforts to reach the non-churchgoers of the district.

Rev J. F. Porter
Primitive Methodist.

Geo. E. A.
July 22/97

The Hackney Road Circuit

Character of People
at London Fields

CB 40
(2)

Rev. John Fletcher Porter, Primitive Methodist Minister
of the Hackney Road Circuit. 46 Darnley Road
Hackney E.

The Hackney Road Circuit contains two chapels:
the London Fields Chapel of which particulars are given
in the following interview and that at the Oval,
Hackney Road (See Book p for particulars). Mr
Porter has charge of both chapels.

The people living in the immediate neighbourhood
of the London Fields Chapel are labouring people, costers
etc. - as low as they can be. The police warned our
people that a band of roughs in the neighbourhood
were almost uncontrollable and that they must be
careful in leaving the chapel on Sunday evenings.
Exmouth Place + Helmsley Terrace especially bad.
People get into the trees and drop things on the way-
farers. No Catholics or Irish. A rough English
population.

So far as the ministrations in the Chapel
are concerned they do not touch any of these
people - but by the external work they are all
touched.

Congregation. Character of

Buildings used

Persons Employed

Services Held

Touched. They reach them by house to house visitation, and ministering to their needs, hospital letters etc. and by open air meetings.

The congregation at the chapel is composed of people who live a little away from the building, artisans, second + third class clerks. They would earn about the same as those living in the immediate neighbourhood but don't spend their money in the same way and are consequently better off.

London Fields chapel - holding about 600 people. Schoolroom (about 350) and classrooms.

Superintendent minister and a Sister of the People, who divide their time between the two chapels. The names of 14 local preachers also are given in plan. M.P.'s daughter + others help in visitation.

Sunday 10 A.M.	Sunday School.	Average attendance	23.	Children	Teachers
2.30 P.M.	"	"	98	-	12
130 on the books + 16 teachers - 8 M + 8 F.					
" 11 AM	Preaching Service.	Average	103.	The children come to the service, part of which is for young people.	

Services Held (cont'd)

Sunday 5.45 Open Air Meeting. Held in various streets. Move about the district. Note on plan asks members to support this meeting and intimates that all members of the Church are members of the Mission Band.

" 6.30 P.M. Service. 100 to ~~105~~ 150. More women than men.

8 + PM Prayer Meeting. Nearly all congregation stay. ^{great interest taken.}

Thursday 8 PM " " 20 to 30 present.

Tuesday 7.30 Preaching Service. Very well attended - All church members.

Thursday 8.30 Young Peoples Society of Christian Endeavour.

A comparatively new organisation. It takes the seniors of the members of the junior classes and also some others who are on the borderland.

Class meetings (6) are held on Sundays, Mondays, Tuesday, Wednesdays & Fridays.

The membership of the adult classes is 102 and of the juniors 24. Total 126. ^{Juniors are under 16 yrs of age.}

Monday 2.30 "Women's Own." About 25 attend. Coal, Clothing & 'Cutting' clubs. Really a mothers meeting but adopted name so as not to exclude single women. The women come from the immediate neighbourhood. Mr Porter is now giving them

Membership of Church

Social Agencies & Meetings

Social Agencies cont^d

a series of consecutive readings in history and biography.
Has given a course on diet and cookery.

Thursday 7 PM Band of Hope. 121 members juvenile branch + 21 adults in Senior. Attendance about 73 - 80. Children pay 1/2 a week. Train them to recite + sing.

Young Peoples Christian Association. weekly meetings held alternately at London Fields + Oval. Meetings are varied. First in month a paper on some political or social subject; 2nd singing; 3rd Every body has to take part. Bring something to read etc; 4th Physical drill. Lads are managed by a Post Office employe. A Young Lady teacher takes the girls. This physical drill is the most popular institution. Finds it difficult to get the young men to prepare papers. Their work will not allow them the leisure. Mr Porter does most himself. Gets over this difficulty by getting them to give their industrial experience. e.g. young man in the telegraph department to tell of its work + c.

Also hold Social meetings and other on subjects of local interest occasionally. Mr Porter takes an interest in local matters + tries to interest his people in them - See plan on next page for these + fuller details of ^{in them} meetings.

Circuit Plan &
Regulations

Visitation

X **CIRCUIT REGULATIONS.** X

1.—Only those persons who are authorized by the Quarterly Board, or the Committee of the Station, are allowed to occupy our pulpits.

2.—Each Preacher must attend to his own appointments, or supply them with a properly authorized preacher; when unable to find a supply, he must inform the Minister, Circuit Steward, or Circuit Committee, assigning the reason for his inability. At Special Services, preachers are expected to be present throughout the day, unless appointed elsewhere.

3.—The Society Stewards must see that all special and Week-night services, and also the Collections, are announced and made, provide for Sacraments, Love-feasts, and Baptisms, note and report all neglects of appointments, take charge of the Society's revenue, and attend the Quarterly Meeting as its Representative, bringing thereto the moneys and report.

4.—Offerings or Collections shall be made at every Sunday morning and evening Service, and shall be for the Circuit Fund, unless the Quarterly Meeting sanctions or directs otherwise.

5.—The Leaders through the Circuit are kindly urged. 1.—To give proper notice to their classes of the renewal of Tickets, and urge attendance of members. 2.—To read the Society's Rules in their classes occasionally, for the instruction of the members. 3.—To observe rule in reference to settling class books and collecting class money weekly. 4.—To visit, or see that every absent member is visited, to ascertain the cause of neglect. 5.—Attend Leaders' Meeting, and bring class book for examination.

6.—Each Member of Society who can afford it is expected to subscribe at least 1d. per week, and give a donation at the Quarterly Renewal of Tickets, as per Connexional Rule.

7.—Members removing from the Circuit, are urged to inform the Minister, so that their credentials of Membership may be sent to the Circuit to which they remove.

BAPTISMS.

Children may be baptized at the Sunday Morning or Week Evening Services. Both parents are requested to be present at the Baptism if possible. A Certificate will be supplied, for which sevenpence must be paid.

MARRIAGES.

Both the Chapels are licensed for the solemnization of marriages. For further information, apply to the minister.

COOPER'S GARDENS

Memorial Church,

THE OVAL, HACKNEY ROAD.

Society Steward, MR. C. G. HELSDON,
92, Brunswick Street, Hackney Road, N.E.

Assistant, Mr. G. KING,
59, Rutland Road, Victoria Park, N.E.

Conductor of Mission Band, MR. G. WHITE,
29, Hassard Street, Hackney Rd. N.E.

Secretary of Mission Band,

Secretary to Trustees & Chapel Committee,
MR. H. HAWES,
103b, Dalston Lane, N.E.

Sunday School Superintendent, and Trustees'
Treasurer, S. S. DICKINS,
38, Almack Road, Clapton, N.E.

Secretary, MR. G. KING.

Band of Hope Superintendent, Mr. J. LANE,
379, Hackney Road, N.E.

HACKNEY CHAPEL,

LONDON FIELDS, N.E.

Society Steward, MR. R. WARD,
13, Lansdowne Road, Richmond Rd. N.E.

Assistant, & Trustees' Secretary, MR. T. MILLS,
15, Poole Road, Cassland Road, N.E.

Conductor of Mission Band, MR. G. WARD,
29, Albert Road, London Fields, N.E.

Assistant, MR. WM. BEALE,

Treasurer to Trustees & Chapel Committee,
MR. J. R. HOMEWOOD,
107a, Mare Street, N.E.

Sunday School Superintendent,
MR. J. YOUNG,
58, Paragon Road, Hackney, N.E.

Secretary, MR. J. F. PORTER, Jun.,
46, Darnley Road, Hackney, N.E.

All the houses near the Chapel are visited
monthly. Give visitor 40 houses.
Tract Society visits with tracts & leaflets. A sheet
or a

Circuit Plan
Regular

PREACHING APPOINTMENTS Etc. AT THE OVAL, HACKNEY ROAD. N.E.

(Near Cambridge Heath Railway Station: G.E.R.)

1897.	Sunday, 11 a.m. *†	Sunday 6.0 p.m. Open Air.	Sunday, 6.30 p.m. †	Sunday, 8 p.m. Prayer Meeting, &c.	Thur. 8 p.m. Preaching Ser.	SPECIAL NOTICE.
July 4.	Wood	N.B.—All the Members of the Church are earnestly requested to support to the best of their opportunity and ability, this short Open-Air Service. Mr. G. White, the leader of the Mission Band, will take charge of the meetings.	Porter	Porter	Porter	"Young People's Society of Christian Endeavour." Meetings to be announced in the School.
" 11.	Porter		Hewitt	Hewitt	Porter	
" 18.	Waite		Porter	Sacrament	Porter	
" 25.	Porter		Fountain	Fountain	Porter	
Aug. 1.	Robinson	N.B.—All the Members of the Church are earnestly requested to support to the best of their opportunity and ability, this short Open-Air Service. Mr. G. White, the leader of the Mission Band, will take charge of the meetings.	Porter	Porter	Porter	Children's Service every Sunday Evening, 6=7. Mr. J. LANE, Conductor.
" 8.	Porter		White	White	Porter	
" 15.	Hewitt		Porter	Sacrament	Porter	
" 22.	Porter		Kendall	G. White	Porter	
" 29.	Beale	Porter	Porter	Porter		
Sep. 5.	Porter	N.B.—All the Members of the Church are earnestly requested to support to the best of their opportunity and ability, this short Open-Air Service. Mr. G. White, the leader of the Mission Band, will take charge of the meetings.	Wood	Wood	Porter	
" 12.	W. Crombie		W. E. Crombie	W. E. Crombie	Porter	
" 19.	Porter		J. Goodman	Sacrament	Porter	
" 26.	Lobb		Porter	Porter	Porter	

*Preachers planned in the morning are expected to give an address to the Scholars in place of the Second Lesson.
† All the Preachers are requested to send a list of the hymns selected, early in the week to the Choir-master, Mr. H. Hawes, 103b, Dalston Lane.

PREACHING APPOINTMENTS, Etc. AT LONDON FIELDS.

1897.	Sunday, 11 a.m. †	Sunday 5.45 p.m. Open Air.	Sunday, 6.30 p.m. †	Sunday 8 p.m. Prayer Meeting, &c.	Tuesday, 7.30. Preaching Ser.	Thursday, 8 p.m. Prayer Meeting.
July 4.	Porter	N.B.—All the Members of the Church are earnestly requested to support to the best of their opportunity and ability this short Open-Air Service. Mr. G. Ward, the leader of the Mission Band, will take charge of the Meetings.	Hewitt	Hewitt	Porter	B. Beale
" 11.	White		Porter	Sacrament	Porter	Mrs. Smith
" 18.	Porter		Waite	White	Porter	J. R. Homewood
" 25.	Bosworth		Porter	Porter	Porter	Mrs. R. Ward
Aug. 1.	Porter	N.B.—All the Members of the Church are earnestly requested to support to the best of their opportunity and ability this short Open-Air Service. Mr. G. Ward, the leader of the Mission Band, will take charge of the Meetings.	Wood	Wood	Porter	Mrs. Holliday
" 8.	Fountain		Porter	Sacrament	Porter	B. Beale
" 15.	Porter		Robinson	Robinson	Porter	Mrs. Smith
" 22.	Waite		Porter	Lovefeast	Porter	J. R. Homewood
" 29.	Porter	Holliday	Holliday	Porter	Mrs. R. Ward	
Sep. 5.	Wood	N.B.—All the Members of the Church are earnestly requested to support to the best of their opportunity and ability this short Open-Air Service. Mr. G. Ward, the leader of the Mission Band, will take charge of the Meetings.	Porter	Sacrament	Porter	Mrs. Holliday
" 12.	Hewitt		White	White	Porter	B. Beale
" 19.	Bosworth		Porter	Porter	Porter	Mrs. Smith
" 26.	Porter		J. Goodman	G. Ward	Porter	J. R. Homewood

* All the Preachers are requested to send a list of the hymns selected, early in the week to the Choirmaster, Mr. C. R. Young, 22, Lansdowne Road, Hackney, N.E.

Visitation

All the houses near the Chapel are visited monthly. Give visitor 140 houses. Tract Society visits with tracts & leaflets. A sheet

or a

QUARTERLY CALENDAR OF SPECIAL AND OTHER MEETINGS.

1897. THE OVAL.
 July 5-10. Special Week of United Circuit Prayer Meetings, 8 p.m.
 " 12. Sunday School Address, 3 p.m. C. R. Young.
 Aug. 2. Garden Party for Circuit Fund at Rev. J. F. Porter's, 46, Darnley Road.
 " 5. Trustee and Chapel Management Committee, 9 p.m.
 " 9. Renewal of Tickets, Mr. Jas. Wood's Class, Rev. J. F. Porter.
 " 11. " Mr. G. White's Class,
 " 15. Sunday School Address, 3 p.m. Rev. J. F. Porter.
 " 26. Society Meeting. Tea at 7.30 p.m.
 Sept. 2. Leaders' Meeting at 9 p.m.
 " 5. Sunday School Address at 3 p.m. J. J. W. White.
 " 6. Quarterly Meeting, Tea at 7 p.m.
 (The Invitation of Minister for 1898 will be given at this Meeting.)
 " 12-19. &c. Harvest Festival Services: See Bills.
 Teachers' Meetings when announced in the School.

SUNDAY SCHOOL.	WOMEN'S OWN.	CHOIR PRACTICE.	BAND OF HOPE.	Prayer Meeting.
Morning, 10 a.m.	Monday 2.30 p.m.	Tuesdays, 8.30 p.m.	Wednesdays, 7 p.m.	Saturday, 8 p.m.
Afternoon, 2.30 p.m.				REV. J. F. PORTER.
CLASS MEETINGS. Mondays, 8 p.m. Leader, Mr. J. Wood.		Wednesdays, 8 p.m. Leader, Mr. White.		

1897. LONDON FIELDS.
 July 6. Sunday School Excursion to Theydon Bois.
 " 12-17. Special Week of United Circuit Prayer Meetings, 8 p.m.
 " 25. School Address, 3 p.m., Mr. G. Flaxman.
 Aug. 2. Garden Party for Circuit Fund at Rev. J. F. Porter's, 46, Darnley Road.
 " 3. Renewal of Society Tickets. All the Classes 8 p.m.
 " 22. Camp Meeting. Messrs. J. Wood, R. Hewitt, G. Ward, G. W. Waite, and Rev. J. F. Porter, 2.30. See Bills.
 " 24. Society Meeting. Tea at 7 p.m.
 " 31. Leaders' Meeting at 9 p.m.
 Sept. 5. School Address Mr. Jas. Wood, 3 p.m.
 " 6. Quarterly Meeting at The Oval.
 " 26-27. Harvest Festival Services. See Bills.
 Tea Meetings when announced.
 Chapel Committees: July 20. Aug. 17. Sept. 22nd., at 9 p.m.
 Teachers' Meetings when announced in School.

CLASS MEETINGS.	SUNDAY SCHOOL.	BAND OF HOPE.	CHOIR PRACTICE
Sunday, 10 a.m. Leader, Mr. J. Homewood	Morning, 10 a.m.	Thursdays, 7 to 8 p.m.	Fridays, 8.30 p.m.
Mondays, 3 p.m. Mrs. R. Ward.	Afternoon, 2.30 p.m.		
Tuesdays, 6.30. Children's Class. Mrs. Harris & Miss Holliday			
Tuesdays, 8.30 p.m. Mr. R. Ward.	PRAYER MEETING. Young Men's Class. PRAYER MEETING		
Fridays, 8 p.m. Rev. J. F. Porter.	Thursdays, 8 p.m.	Sundays, 3.30.	Sundays at 8 p.m.
Wednesdays, 8 p.m. Mr. T. W. Mills			
Thursday, 8.30 p.m., Y.P.S.C.E., Mr. J. J. W. White.			

Membership 102 & 30 = 132
 " An Earnest and Holy discipleship must impress the careless in favour of religious life."—J.F.P.
 Total 176.

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 THE OVAL, HACKNEY ROAD.

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 LONDON FIELDS, N.E.

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MARRIAGES.
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OUR MINISTERS ARE ALLOWED TO BURY IN CHURCH YARDS, OR IN THE CONSECRATED PART OF CEMETERIES, ACCORDING TO ACT OF PARLIAMENT. FOR FURTHER INFORMATION, APPLY TO THE MINISTER.

The following magazines published at the Primitive Methodist Book Room, may be obtained through the Minister:—

Primitive Methodist Quarterly Review, (quarterly), 2/0
 Christian Messenger, do, do, 3d.
 Primitive Magazine, do, do, 3d.
 Children's Friend, do, do, 1d.
 Joyful Tidings, do, do, do.
 The Primitive Methodist Hymnal in various sizes and bindings, also with tunes in either notation.

The Conference Minutes, published yearly, (price 1/6, or cloth, 1/4), contains the reports of all the Connexional Funds and Institutions, the names and addresses of the travelling preachers, and the alterations of rules made at the last Conference.

The Consolidated Minutes, 1892, (cloth, 1/4), comprises the rules of the Connexion, revised and brought down to the Conference of 1892.

"The Primitive Methodist,"
 The News for Primitive Methodists (illustrated).
 Published every Thursday, Price One Penny.
 Reports of District Meetings, and Connexional Meetings, Anniversaries, Revivals, and other services; Aids to Religious Life; International Sunday-school Lessons for Teachers; Interesting Readings for Young and Old; A Social Story of Trailing Interest, &c., &c.
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 is for the purpose of raising £50,000 to be equally divided between the Missionary Society, the Superannuated Ministers Fund, the Theological College, and the General Chapel Fund.

Donations towards the same will be gladly received by
 Mr. J. WOOD, Treasurer,
 33, Devonshire Road, Hackney, N.E.
 Mr. G. H. CHILDS, Secretary,
 10, Speldhurst Rd., St. St. Hackney, N.E.

PRIMITIVE METHODIST CONNEXION
 LONDON FIRST DISTRICT.
 HACKNEY ROAD CIRCUIT.
 JULY-SEPTEMBER, 1897.

Circuit Book Steward & Sub-Missionary Treasurer
 Rev. J. E. PORTER, 46, Darnley Rd., Hackney, N.E.
 Circuit Steward, Mr. JAMES WOOD,
 33, Devonshire Road, Hackney, N.E.

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1. J. E. PORTER, 46, Darnley Rd., Hackney, N.E.
 2. J. HOARSON, 18, Bonner Road, E.
 3. J. GIBSON, 66, Neville Road, Stoke Newington, N.
 4. J. WOODMAN, 19, Grove Road, Bow, E.
 5. W. KIRK, 57, Ford Grove, Old Ford Road, E.
 6. W. BEAL, Fortescue Avenue, Mare Street, N.E.
 7. J. LOM, c/o Carlton Home, Victoria Park Road, N.E.
 8. J. ROYVAYR, 16, Southwood Road, Clapton, N.
 9. R. HARTWELL, 88, St. John Street, E. C.
 10. J. GIBSON, 66, Neville Road, Stoke Newington, N.
 11. J. GIBSON, 66, Neville Road, Stoke Newington, N.
 12. G. WARD, 29, Albert Road, London Fields, N.E.
 13. Mrs. J. HOLLIVAY, 148, Mare Street, Hackney.
 14. G. W. WHITE, Cooper's Gardens, Hackney Road, N.E.
 15. J. J. W. WHITE, 92, West Street, Hackney, N.E.

ASSISTANTS.
 16. Rev. H. H. KEMPAL, B.A.,
 17. Rev. W. E. CROSBY,
 18. C. J. HOSWORTH, Adeline Grove, Mile End, E.
 19. J. GOODMAN

THE CIRCUIT COMMITTEE
 is composed of the Members of the Quarterly Meeting for the time being, and shall meet when required.

Station Sunday School Committee.
 G. H. CHILDS, A. J. TONG, A. BARNARD, J. LANE,
 G. H. CHILDS, JAMES WOOD and E. W. MILLS.
 Quarterly Meeting, Wednesday, August 18th, 8 p.m.
 at London Field.

Secretary, Mr. G. H. CHILDS,
 10, Speldhurst Rd., St. St. Hackney, N.E.

Circuit Finance Committee.
 Messrs. JAS WOOD, H. WARD, J. H. HOARSON,
 H. G. FORRYAN, C. G. HILSDON, Mr. J. WOOD,
 Convenor.

Circuit Plan & Regulations

Visitation

All the houses near the Chapel are visited monthly. Give visitor 140 houses. Tract Society visits with tracts & leaflets. A sheet

THE LONDON SCHOOL OF EC
 AND POLITICAL SCIENCE,
 HOUGHTON ST., ALDWYCH,
 LONDON. W.C. 2

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Visitation (cont'd)

or a number of houses are allotted to 2 persons, who go together. Have about 10 sets of two for this work. For their leaflet below is distributed at all the houses:

**PRIMITIVE METHODIST CHAPEL,
LONDON FIELDS,
TOP OF EXMOUTH PLACE, MARE STREET, N.E.**

If you do not already attend some place of worship, we heartily invite you to the following Services, viz:—

GOSPEL SERVICES,
Sundays, 11 a.m., and 6.30 p.m.
Tuesdays, 7.30 p.m.

CLASS MEETINGS, *Thursdays 8 p.m.*
Sundays, 10 a.m., Tuesdays, 8.30 p.m.
Wednesdays, 8 p.m., Fridays, 8 p.m.
Children's Class Meeting, Tuesdays, 6.30 p.m.

PRAYER MEETINGS,
Sundays, 8 p.m., Thursdays, 8 p.m.

BAND OF HOPE,
Thursdays, 7 p.m.

Y. P. S. C. E.,
Thursdays, 8.30 p.m.

CHOIR PRACTICE,
Fridays, 8 p.m.

MOTHERS' MEETING,
Tuesdays, 2.30 p.m.

SUNDAY SCHOOL,
10 a.m., 2.30 p.m.

Cases of Sickness and Destitution; and applications for Hospital Letters, Surgical Aid Letters, etc., etc., should be made to the Minister, after the Tuesday Evening Gospel Services.

JOHN FLETCHER PORTER, Minister.

A HEARTY WELCOME! FREE SITTINGS! HYMN BOOKS!

In this way they visit all the houses between St Michael & Hill Lane, Lamb Lane, Mare Street & West Street to the Broadway.

Nursing the Sick etc

The Poor help the poor

f

Examples.

Charitable Relief

The Sisters go in and do any house work and the people get help from neighbours. Have no difficulty in getting help in this way. Where help cannot be obtained have gone to the Salvation Army nurses. They ~~has~~ come from Tudor Road. Charge 1/6 a night, and have to be provided with supper & breakfast.

They have some very distressing cases - a woman was confined - nothing in the house - no sheets - a sack ripped up. Got a woman living opposite to take charge of her. These people are very kind to each other. One woman pawned her wedding ^{ring} to get a pair of boots to enable another woman to go to meeting & return thanks and afterward sold the boots & redeemed the ring so that the husband should not know.

In serious illness the people go to the Dispensary. Has not heard of any Church nurses in the district.

Communion Collections for the poor members of the Church - about £4 to £5. They make appeals for help for their aggressive work & outside poor but support their own poor - whilst all their institutions are self supporting. In the year 1895-96 Mr. Porter

received

Other Religious Influences

Other Charitable work

C.O.S.

Police

received £17.14 but this is more than usual as it included £5 from the North London Court poor box. For special cases they make collections. Scarry people for nothing and pay the Registrar's fee when a couple have been living together.

St Michael & All Angel people visit from house to house. Never come into collision with them. No co-operation but no hostility. Does not think any other bodies work in their district. e.g. between Saint Lane & Broadway.

Never hear of the C.O.S.. Don't know a single case in the district.

Relieving officers are rather rough but they must be. Not many in receipt of relief in their part of the district. People will do anything rather than go to the parish. Regard you as hard hearted if you suggest parish relief.

The Police have not sufficient strength here. The people break the street lamps and destroy property. They have pulled down the wall round the Almshouses & thrown

thrown it into the area of the chapel. Found the iron work gathered together and stored away in a little closet in this chapel area. Nobody is caught.

Sadly too much drink: a good deal by women: fear it is increasing. Mostly married women. Warburton Music Hall, a house of no reputation attracts a lot of the young people and is a centre of drinking.

A few bad houses in the neighbourhood. Closed 2 in Exmouth Place. Roudon Fields is also used for this purpose.

Does not regard the district as criminal. No crime amongst the residents. Has not met with cases of where husband has been sent away. It is the great lads who go out for horseplay. If there were a well organized gymnasium or working lads institute, these lads could be gathered in. At present they have nothing but the publichouse.

over

Drink

Prostitution

Crime

Marriage

Thrift

Health

Housing of the People

49
Marriages generally respected. If the marriages that take place at the chapel one or both parties belong to the place. Thinks the Registrar gives the impression that in order to be married at the chapel they must belong to it. If they don't belong to the chapel, they belong to the Church.

Not much thrift. Provision made for future very small except by burial clubs. Nearly all belong to one of these

Health good. No epidemics in the 3 years Mr P. has been here. It is a marvel how the people keep in good health. Number of hospital letters needed in that district is very small. Mr P. gives a good many away but not there. They are nearly always for women and children.

Does not think much of the housing. Everything is as near the meagre requirements of the Building Act as possible - size, internal fitting etc. Rents are high & houses never stand empty - nearly always let before people leave. Poor and small landlords have rent-hunger the same as the bigger ones,

General notes

Scope for work

People apathetic

Mr Porter. Appreciation of.

Mr Porter thinks there is plenty of scope for work at Lower Field but he is not sanguine unless they can get more workers & more money. They need a place for men & boys as a counter attraction to the public-house. Should give them everything they get at the public-house except cards and the drink.

The people are apathetic: expect Mr P. to do everything for them and is afraid they are contented with their surroundings.

Mr Porter is evidently a hard worker on the Jolly. Sept 1st Jan he is preaching twice every Sunday, beside taking 2 week night services and other meetings. He was one of the first persons seen in the School Board Inquiry and he has had a lively interest in the Inquiry since. An old man, stout and turning grey, he seems to have followed the course of social reform with much interest. & to have tried to improve the surroundings of the people amongst whom he works. He complained about the unpaved streets near the chapel & succeeded in getting them attended to, although the

Hospitals & Dispensaries

Intellectual Loneliness of
the Minister.

inhabitants did feared to make any appeal in case they should be turned out, whilst at the same time they urged him to do it.

Like Mr Coad in Bow, he distributes a large number of hospital letters amongst the people. The North east Hospital for Children, Hackney Road is the most sought for. People do not like the London Hospital. The most popular institution however is the Queen Adelaide Dispensary ^{for women & children.} Folland Row. Many of the women were taken here as children and they suppose their history is known. It is a sort of family doctor to many of the people.

Mr Porter talked confidently on most points. One of the most pathetic points in his story was the intense loneliness of the minister's life especially ~~from~~ ^{on} the intellectual side. His congregation are entirely workers with no time for thought even when they have the inclination, so that apart from his family there is scarcely a person he can speak to on anything beyond current topics. He cannot make allusions to new books or topics of thought for fear of
going

Inadequate Pay

going over the heads of his audience. Nor is there
~~an~~ opportunity for meeting with other ministers:
all are so busy with their own affairs. Mr Coad
altho' so close has only been once or twice to his
house in the three years & then to make enquiries.

Nor should I think P. Mr. Minister could
spend much on books for Mr P. mentioned
that during his ministry he had never received
more than £120 a year.

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CP 2

Rev^d Samuel Hester
Presbyterian Minister

Rev Samuel Hester, Presbyterian Minister of
the Presbyterian Church, St Thomas's Sq, Mare Street,
and 244 Richmond Road.

Mr Hester has lived in the district for 40
years. For 15 years he was connected with the Christian
Community and took active part in their workhouse
services etc. He is now a smart elderly man
with his hair turning gray.

General Character of
Population

From Official Hand-
book of the Presbyterian
Church of England
1896-97.

LONDON: Hackney.—St. Thomas' Square.
Founded 1887. Insurance £2200. Sittings 334. Communicants 139. Sab. Scholars 76. Finance—Ordinary
£238. Temporary £107. Stipend £200. Services—Lord's Day 11 a.m. and 6.30 p.m., Wed. 8 p.m.
Minister.—Rev. Samuel Hester, 244, Richmond Road, Hackney, N.E. Ord. 1877. Ind. 1888.
Session Clerk.—Mr. Thos. Hassall, 7, York House, London Lane, N.E.
Presb. Elder.—Mr. William Exton, 31, St. Thomas' Road, South Hackney, N.E.
Cong. Treas.—Mr. Matthew Richards, Holmewood, Bethune Road, Stamford Hill, N.
Sab. Sch. Supt.—Mr. W. Rogers, 221, Richmond Road, Dalston, N.E.
Leader of Praise.—Mr. Hull, 11, Rutland Road, South Hackney, N.E.
Church Officer.—Mr. Matthew Bausor, Church House, St. Thomas' Road, South Hackney, N.E.

Hornerton and Hackney folk are "all
bootmakers and Jews." If the boot trade were
taken away we should need 3 workhouses
instead of one.

The district was once a well to do. All the
roads were inhabited by middleclass folk. Now
this (Richmond Road) is the best and many of the
people here are poor. He instanced one of the double-
fronted

Character of People etc

Increase of sub-letting

Increased Rents.

Decrease of Rates

No Scottish Population

Persons Employed

fronted houses which was occupied by a woman dependent on her lodgers. Most of the houses had more than one family. As another example he mentioned that 5 of the large houses in Mare Street were let out in rooms. They were taken by a Jew, who sublet them. During the last 3 years the change in the district had been greater than ever before.

Rents are a little dearer and this is connected with the change from occupying families to sub-letting and letting the houses in parts. The owners get 15% reduction in paying the rates and this makes a considerable difference to the parish.

[Mr H. mentioned this as a proof of the changed character of the district. It may be well to compare rateable values ~~at~~ now with ^{those of} a few years ago.]

There is no Scotch population in Hackney. They have none in connection with the Church. Adapt their methods to reach the people living near the building.

Minister paid (£200) assisted by a committee of 9 who are responsible officers for the church's work. Also have Sunday school teachers etc.

Buildings Used

Services + Meetings held

Church seated 600 to 700 (Mr H's figures). Year book says 334 - this may be sitting taken. School holds about 150. This place was a Presbyterian Church 250 yrs ago.

Dropped into Independent hands in the time of Charles 2^d. Mr B de laer had it and he gave it up + so Mr Heeler rented it from the freeholders - St Thomas's Hospital
Sunday 11 am. Morning service. 200 to 250 attend.

6.30 PM Evening " Average attendance about the same as in morning.
2.45 PM. Sunday School. About 150 scholars. See Report.

Wednesday 8 PM. Devotional Meeting or Lantern Lecture. Get about 150.

Thursday 8 PM Social Endeavour Meeting for young people.

Attend very well.
Saturday 6.30 to 8 - Children's Meeting - Average about 100 attend.
Rambling Party. Both sexes; always keep expenses below 2/-.

Mothers' Meeting. About 40 to 50 attend. Women come principally from the district between Wells Street + Loddige's Road. Make about 500 to 600 garments a year. Materials are supplied at cost price + the people pay weekly for that they buy, the rule being not less than 1^d a week. Don't help any who drink.

These are all the meetings held. In arranging meetings, Mr H. says he makes it his policy to work

on different lines to others. They organized a Mission School on Sunday and it was successful - got 130 to attend but it 'killed' the other school. Parents withdrew their children fearing contamination. It was consequently discontinued. School has been a self supporting institution until this year, when they failed to do so - a result of the gradual removal of the better class.

Have no arrangements for nursing connected with the church. They have home and hospital letters and they enable their children to go away during the summer. Either pay for them or have letters.

They look after their own poor. Mrs H. gives all his relief through the London Samaritan Society 98 High St, Hornerton of which he is a director. The Society spends about £200 a year in local relief. Church also gives the sacramental collections for the church ^{poor.}

Congregationalists (Rev J.R. Richards) have a good mission at Orchard St. (Wells St?). Cambridge Heath church has a great many young people. Is nicely worked.

Nursing etc.

Charitable Relief

Other Religious Influences

Other Religious Influences (cont^d)

Charity Organization Society.

Police

Thrift

Mooley Hall, The Triangle, is owned by the Congregationalists. Is let for meetings. Sunday School there. Does not think it is doing the same work that it did formerly.

There is a general change in the Church work here; everything is becoming missionary and evangelistic instead of pastoral. &

Salvation Army has lost hold here exceedingly. Does not reach the people by its services.

Wesleyan Mission (Church Road) is very good. Mr H. was extremely pleased when he went on one occasion.

May's Mission, Loddiges Road. Very small.

Trinity Church, (St. Grotto.) Only about 50 attend

Talking of other charitable work, I mentioned the C.O.S. Mr H. evidently does not think much of its work here. He has been 12 yrs in this charge and they have never applied to him for anything. "C.O.S exists only to kill other good works".

The Police are very efficient. The best class of men in the neighbourhood.

Of Thrift, there is none. People in respectable houses

Church work. need for new methods

Princess's Dinner Fund.

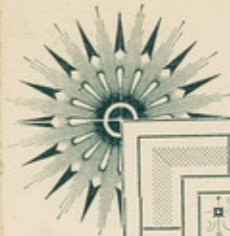
Open Air Meetings

houses are living up to their means.

The conversation towards the end became more generally. Talking of the work of the Churches. Mr H. said that the lack of success was largely due to the persistence in old methods. The methods of the ministry of 50 years ago are no longer attractive or suitable and are retained simply because people are accustomed to them. Not only should changes be made in the services but in the times of service. He would have a preaching service about 12 o'clock on Sunday.

The poverty of the district is much greater than is apparent. He was secretary of the Princess's dinner fund for this district area. Had 50 applicants for relief from the immediate neighbourhood. The curate of St Philip's sent in 150 names and of these ~~the~~ not 20 or 25 could be eliminated.

Of open air meetings there is a surfeit. The ground is covered. On Sunday, corner after corner is occupied in Mare Street. One reason



South Hackney Presbyterian Church,

ST. THOMAS' ROAD.

Rev. SAMUEL HESTER, Minister.

The Open Neglect of the Sunday.

DEAR FRIEND,—



F the many facts which cause us grave anxiety the saddest is the open neglect of the Lord's Day. There is a disposition to treat it as the Holiday of the week, a day for Public Meeting and Carnival. To judge by conduct we might conclude men had lost faith in God and Atheism was rampant. Personal Religion is the foundation of Self-respect. Reverence for God is the spring of reverence for man. If a person openly neglects the Lord's house and Divine worship I am not surprised whatever happens. He has lost the keystone of character and he will break up. Religion is the secret source of Brotherhood, Philanthropy and Progress. If you give up your Public Religious life there will not be much left.

Yours sincerely,

Samuel Hester

why they do not have an open air meeting in connection with St Thomas Sq.

They endeavour to reach the people in other ways. Mr H. has written some little tracts, which are distributed (see side)

Regarding the social position of the minister & his surroundings Mr H's views were similar to those of Mr Porter. His helpers, with one exception were working people and this exceptional man lived at Stoke Newington. As a rule, the men were engaged at business until late so that Sunday was the only time when they could be depended upon.

Mr Hester is a thoughtful man with decided views on most subjects. Evidently well acquainted with the district. So far as the work of his Church is concerned, the general impression left by the interview is that he has had a great struggle, mainly owing to the deterioration of the neighbourhood and that the struggle is still in progress. Work is probably more difficult than ever before.

Rev^d Thos Jackson
Primitive Methodist

GLA
Sept 8/97

Personal Note

Biographical note.

History of Mission

All Saints Parish

13
22
8
The Rev^d Thomas Jackson
8 Rushmore Road
Clapton N.E.
Primitive Methodist Minister in charge of the
Clapton Primitive Methodist Mission.

Mr Jackson is a middle aged man. Rather below the medium height, he has a sharp, and clear cut face, the strong lines of which are softened as he speaks. He is evidently a man of strong convictions and decided views and with plenty of energy to carry him forward.

He came to Clapton in July 1884 having been appointed by the Conference to commence a mission. Before his appointment he had said that he was prepared to be placed in any locality in London ~~or~~ if three conditions were fulfilled. They were as follows:
(1) There should be a need for additional evangelical agency (2) He should have a free hand as to methods of work (3) That it should be a place where the Primitive Methodists had never had a cause.

The Missionary Committee rented ^(in the Glenarm Rd) an old theatre which had been used as a penny gaff. For this a rent of £130 a year was paid. Here he started without any church members

History of Mission (cont^d)
Development

members or congregation. Commenced ~~an~~ evangelistic services, open air meetings, visitation. With these an active system of relief and social work were combined. A fund was formed to provide immediate relief to those in want; then in the winter they gave breakfasts on Sunday mornings to families, to which some 200 persons came - only admitted as families & came as such, men as well as women. Then gave free breakfasts to school children - tickets were distributed by the school teachers; subsequently a soup kitchen was opened. Then finding that men were unable to work through tools being pawned, they started a plan for redeeming tools. Most of these organisations were commenced within two years. They worked at the theatre for 15 months & then went to Blurton Road, where a mission room was taken over - purchased the room and site (£1000)

This was the beginning, now there are ~~now~~ chapels at Blurton Road, Southwold Road, Philip Street Hoxton, Southend, Southchurch & Shoeburyness which have grown from & form part of the Chaptin Mission and early this year the Working Lads Institute Whitechapel was bought for £9000. Southend, Southchurch & Shoeburyness are

formed into a separate circuit & the Clapton Mission Circuit now contains Blurton Road & Southwold Road Chapel, both in District 13, Philip Street, Hoxton in District 6 (See Note Book LII, p 4.) & the Working Lads Institute, Whitechapel in District 7 (See Note Book XLIV p. 4.).

The remainder of this interview deals exclusively with the work at Blurton Road & Southwold Road Chapels, and all remarks unless otherwise stated refer to Clapton Park and the Southwold Road district.

Working class composed almost exclusively of (1) artisans, (2) unskilled labourers, and (3) those dependent upon casual employment. Near the Congress Hall a large number of Salvationists live; not only those belonging to the local corps but many of those who work in the trade departments of the Army.

Those included under (1) & (2) of the foregoing. Get the women of the poorer class at the Mothers' meetings.

(1) Superintendent Minister (2) Ministerial colleague (3) Two lay missionaries (4) Three female nurses and assistants. ^{Sunday school teachers & 12 local preachers.} The duties of (1) & (2) are to raise the funds needed for

General Character of Population

Portion touched by the ministrations of the Church.

Persons Employed.

Preacher's Names and Residences.

- 1 T. JACKSON, 8, Rushmore Road, Clapton.
- 2 J. EYRE, 47, Amhurst Road, Hackney.
- 3 W. R. WIDDOWSON, 31, Vicarage Road, Watford.
- 4 J. PARKIN, 2, Albion Square, Dalston, N.E.
- 5 G. H. GAGE, 137, Whitechapel, Road, E.
- 6 R. HILL.
- 7 E. D. NASH, 69, Rushmore Road, Clapton.
- 8 J. JUNIPER, 18, Brooksby's Walk, Homerton.
- 9 J. W. FISK, Working Lad's Institute, Whitechapel.
- 10 MRS. FISK, " " " "
- 11 G. TOMKINS, 15, Lawley Street, Clapton.
- 12 E. PULSTON, 6, Southchurch Avenue, Southend
- 13 J. KEIL, 45, Narford Road, Clapton.

ON TRIAL.

- 14 E. WHITE, 126, Blurton Road, Clapton.

HELPERS.

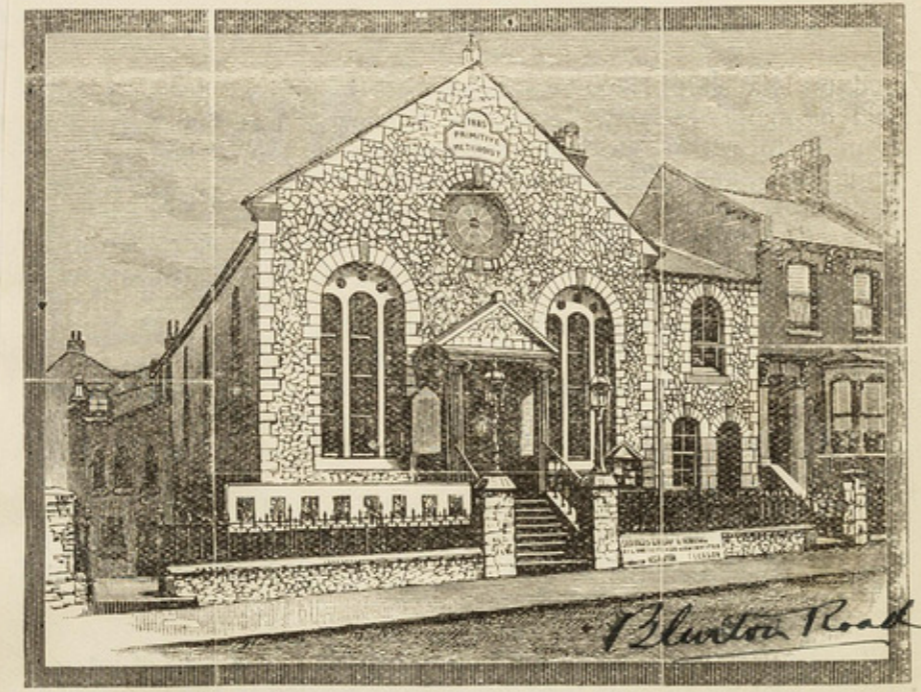
- 15 A. WARD, 162, Seaford Road, South Tottenham, N.
- 16 W. F. EVERATT, 225, Barking Road, Canning Town, E.
- 17 G. NOKES, 103, Bishop's Road, Victoria Park, E.
- 18 J. WOOD, 33, Devonshire Road, Hackney, E.
- 19 R. S. BLAIR, Pishet Grove, Upton Park.
- 20 J. SMITH, 71, Freegrove Road, Holloway, N.

Bible Women. MRS. PULESTON, Home of Rest, Southend.
 MISS BANHAM, 40, Elderfield Road, Clapton.
 MISS ASHTON, 55, Clarissa Street, Haggerston.
 MISS HILL, 137, Whitechapel Road, E.

Station Steward. B. MOONEY, 47, Amhurst Road, Hackney.

Salaries paid

Buildings Used.



CLAPTON PARK TABERNACLE.

Services Held

for the support of the work; conduct the principal religious services; and be responsible for the organization and direction of the work generally. The duties of (3) + (4) are to visit non-Church goers; minister to the wants of the destitute; and to be employed on the administration of the social agencies of the Church.

The salaries paid are as follows: Supt Minister £120 a year; Ministerial colleague £54. Lay missionaries £52. Nurses + sisters £52 per year

Of the Missionaries, one is attached to Philip Street, Hackney, the other and one of the nurses (certificated) to the Boys' Home White Chapel. One nurse also works at Hoxton.

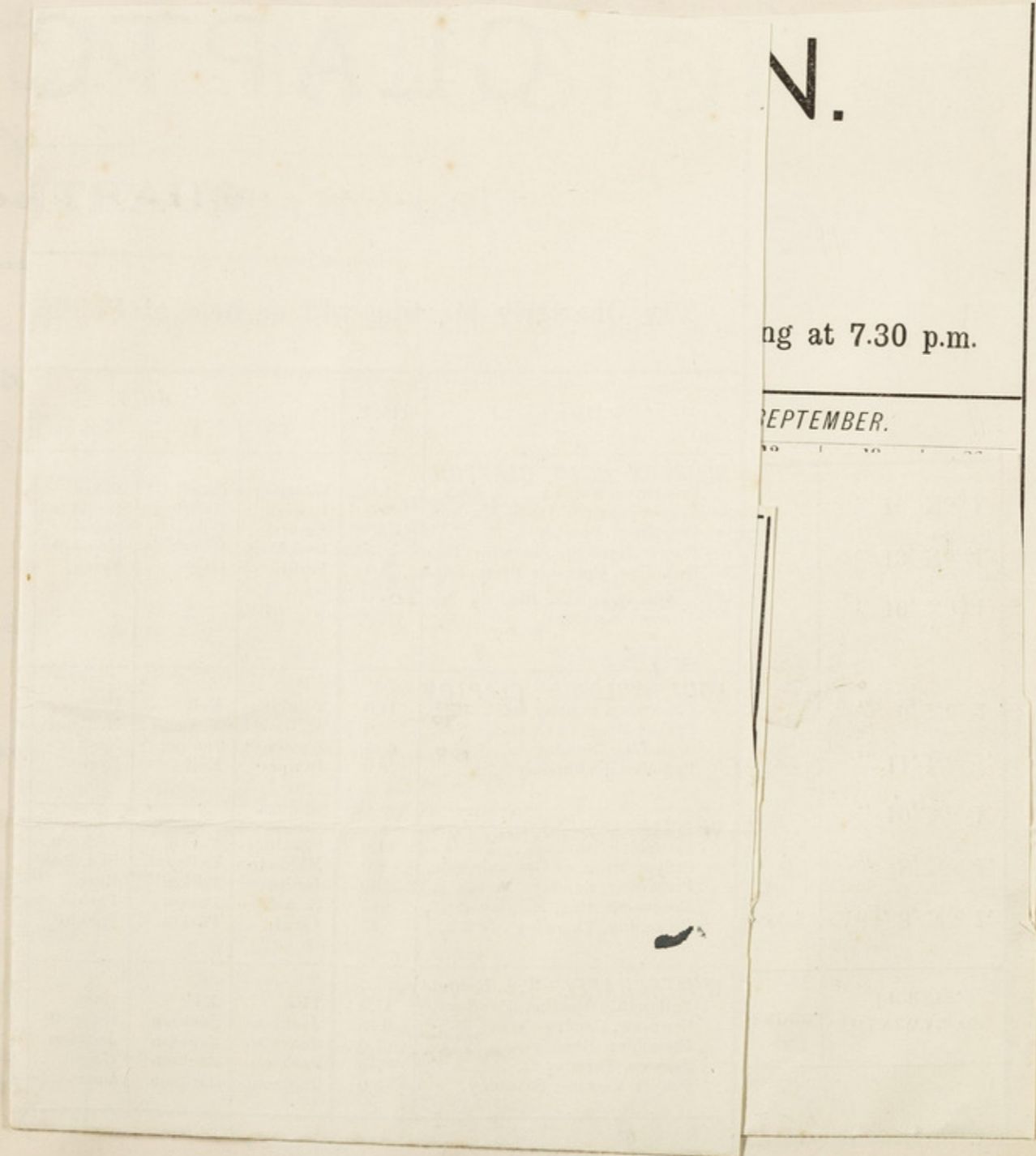
"Clapton Park Tabernacle seating 450 persons, school room seating 300 persons + 6 class rooms to accommodate 200. (2) Southwold Road Mission Hall seating 170 + 12 class rooms - 50 persons. An Iron building erected in 1888. - Cost - Land £400, building £300.

At Clapton Park Tab^l. Blurton Road.

Sunday 7.30 AM Prayer Meeting.
 11 AM Religious Service. Average 100 adults + 100 Young People.
 3 PM Two class meetings - Average 24.

over

Services Held (cont^d)
At Blurton Road



At Blurton Road cont^d

Sunday. 10 am + 2.45 PM. Sunday School. Average attendance. Morning 68, afternoon 177.

On Books. Teachers 23, scholars 306.
Bible Reading Union in connection - 70 members.

6 PM. Open air meeting - About 80 of their own people support it.

~~6.30.~~ In winter a prayer meeting instead

6.30 PM. Religious Service. About 300, nearly all adults. Choir of 40 to 50 voices.

10 AM. Open air meeting. About 20 of their people hold this meeting. Go into the lowest streets near the Sea.

Monday. 2.30 to 4 PM Mother's Meeting. 200 on book.

Average 100 at meetings - "A gospel service on Monday". Have Clothing, Christmas and Excursion clubs in connection. Give bonus of 2^d for each 10th in Xmas club. Taken out in coals, groceries or other necessaries but not money.

7 PM. Y. P. S. Christian Endeavour "Juniors"

8 PM " " " " " Seniors.

Juniors have about 20 active members and the Seniors 24. New society.

Tuesday 8.15 Class Meeting.

CLAPTON MISSION.

QUARTERLY PLAN, 1897.

The Quarterly Meeting will be held at Phillip Street, September 6th, at 8 p.m. Preachers' Meeting at 7.30 p.m.

Place.	TIME.	JULY.				AUGUST.					SEPTEMBER.			
		4	11	18	25	1	8	15	22	29	5	12	19	26
BLURTON ROAD, CLAPTON														
Preaching, Sunday	11.0	Watson	Gage	Nokes	Eyre	Jackson	Eyre	Eyre	Jackson	Eyre	Eyre	Parkin	Jackson	Eyre
Prayer Mtg. or Open-air, Sun.	6.0	Bowers	Humphreys	Tomkins	E. White	Bowers	Humphreys	Tomkins	E. White	Bowers	Jackson	Tomkins	E. White	Bowers
Preaching, Sunday	6.30	Parkin	Gage	Nokes	Jackson	Eyre	Eyre	Tomkins	Eyre	Gage	Jackson	Eyre	Eyre	Jackson
Prayer Meeting, Thursday	7.45	Humphreys	Humphreys	Humphreys	Humphreys	Humphreys	Humphreys	Humphreys	Humphreys	Humphreys	Humphreys	Humphreys	Humphreys	Humphreys
Gos. Tem. Open-air Mtg., Sat.	8.0	Parkin	Gage	Eyre	Eyre	Parkin	Gage	Eyre	Eyre	Parkin	Gage	Eyre	Eyre	Parkin
<i>Open air. Sun 10. 4. 20.</i>														
<i>60 & 8.</i>														
SOUTHWOLD RD., CLAPTON														
Preaching, Sunday	11.0	Tomkins	Keil	Parkin	Keil	Tomkins	Gage	White	Eyre	Jackson	Parkin	Jackson	Eyre	Parkin
Prayer Mtg. or Open-air, Sun.	6.0	M. Band	M. Band	M. Band	M. Band	M. Band	M. Band	M. Band	M. Band	M. Band	M. Band	M. Band	M. Band	M. Band
Preaching, Sunday	6.45	Watson	Juniper	Nash	Eyre	Gage	Gage	Mrs. Fisk	Gage	Parkin	M. Band	Tomkins	Nash	M. Band
Preaching, Thursday	8.0	Juniper	Keil	Eyre	Eyre	Eyre	Eyre	Eyre	Eyre	Eyre	Eyre	Eyre	Eyre	Eyre
PHILLIP STREET, HOXTON														
Preaching, Sunday	11.0	Parkin	Parkin	Jackson	Nash	Eyre	Parkin	Jackson	Parkin	Parkin	Jackson	Eyre	Parkin	Jackson
Prayer Mtg. or Open-air, Sun.	6.0	Middleton	Bailey	Sist. Rose	Webster	G. Ashton	Bailey	Webster	Sist. Rose	Middleton	Webster	Bailey	Middleton	Sist. Rose
Preaching, Sunday	6.30	Juniper	Parkin	Eyre	Tomkins	Fisk	Parkin	Jackson	Parkin	Eyre	Parkin	Parkin	Parkin	Eyre
Prayer Meeting, Monday	8.15	R. Ashton	Parkin	Parkin	R. Ashton	Bailey	Parkin	R. Ashton	Parkin	Bailey	Parkin	R. Ashton	Parkin	Bailey
Preaching, Thursday	8.15	Parkin	Parkin	Parkin	Parkin	Gage	Parkin	Parkin	Parkin	Parkin	Parkin	Parkin	Parkin	Parkin
WHITECHAPEL—W. L. Institute														
Fellowship Meeting, Sunday	11.0	Fisk	Fisk	Gage	Gage	Gage	Jackson	Gage	Gage	Gage	Gage	Gage	Gage	Gage
Open-air, Sunday	6.15	Jackson	Jackson	Gage 10	Gage	Gage 9	Jackson	Gage	Jackson 10	Jackson	Fisk	Gage 10	Gage	Gage
Preaching, Sunday	7.0	Jackson	Jackson	Jackson	Gage	Jackson	Jackson	Gage	Jackson	Jackson	Gage	Jackson	Jackson	Gage
Service, Tuesday	8.15	Jackson	Jackson	Gage	Gage	Gage	Jackson	Gage	Jackson	Jackson	Gage	Jackson	Jackson	Gage
Prayer Meeting, Saturday	8.0	Jackson	Jackson	Gage	Gage	Gage	Jackson	Gage	Jackson	Jackson	Gage	Jackson	Jackson	Gage
<i>Public class. Sun. 9. 24.</i>														

SOCIETY CLASSES.

Southwold Road Sunday School Anniversary.
 Sunday, July 18th. Public Tea, Monday, July 19th,
 at 6 p.m. Public Meeting at 7.30 p.m.

Leaders' Meetings.

BLURTON ROAD, Sept. 1st,
 at 9 p.m.
 SOUTHWOLD ROAD, Sept.
 2nd, at 9 p.m.
 PHILLIP STREET, Sept.
 3rd, at 9 p.m.

Harvest Thanks-giving Services.

PHILLIP STREET, Sept.
 12th and 13th.
 SOUTHWOLD ROAD, Sept.
 19th and 20th.
 BLURTON ROAD, Sept.
 26th and 27th.
 WHITECHAPEL, Oct. 3rd
 and 4th.

PLACE.	DAY.	TIME.	LEADER.	ASSISTANT LEADER.	RENEWAL OF TICKETS.
Blurton Road	Sunday	3.0	E. J. Humyheys	Miss E. Page	Aug. 8, No. 1.
" " " "	"	3.0	Miss Hitchens		" 8, No. 1.
" " " "	Tuesday	8.15	W. Bowers	E. White	" 10, No. 1.
" " " "	Wednesday	8.0	T. Jackson	A. P. Burr	" 11, No. 1.
Southwold Road	Monday	8.0	J. Eyre	E. G. Green	" 9, No. 2.
Phillip Street	Tuesday	8.15	J. Parkin	W. Hickson	" 10, No. 4.
" " " "	Friday	8.15	J. Parkin	R. Ashton	" 13, No. 4.
Whitechapel	Tuesday	8.0	T. Jackson	G. H. Gage	" 10, No. 1.

Services Held (cont'd)

At Blurton Road

At Southwold Road

At Blurton Road

Tuesday 7 PM Band of Hope. 96 paying members reported. Last year's report gave 300 members. Secretary has made mistake in return. This band is larger than Southwold Road, which is given correctly as 150.

Wednesday 8 - Class meeting - average attendance 50.

Thursday 7.45. Prayer meeting 15 or 16.

" " 9. Choir practice.

Saturday 8 PM. Gospel Temperance Mission. 51 paying members. Hold open air meetings (Chelworth Rd) now. Resume indoor meetings in October. Get the school filled. Average 150.

At Southwold Road

Sunday 11 AM Preaching Service. About 90; of whom 60 adults

" 6 PM Prayer meeting or open air service.

6.45 PM. Preaching Service. About 150.

" Sun 10 am & 2.45. Sunday schools. Teachers 14

- Scholars on books 155. Average attendance. M^g 47
Bible Reading 9 min 62 members. Afternoon 120

Monday 8 PM Class Meeting. About 25 attend.

Tuesday afternoon. Mothers' Meeting 18 or 20 attend. 30 on books.
270

Worked on same lines as Blurton Road. Same clubs etc - all accounts belong to a common fund.

Thursday 7 PM. Band of Hope. 150 members. Have no

adult society but 19 adult ^{part's} members and in the winter have a monthly meeting specially arranged.

Services Held (cont^d)

At Southwold Road

Social Agencies.

Legal Bureau.

Thursday 8 PM Service. About 30 attend.

The Social agencies are a very prominent feature of the work. Beside the temperance societies, clubs, etc. there is a Legal Bureau on somewhat different lines to those at Walworth & Berniouday. Instead

No fee is required from any applicant for advice on these forms.

No encouragement will be given to take legal proceedings unless the Solicitor, to whom the case is submitted by the Bureau, is of opinion such proceedings will be successful and are morally right.

If the Solicitor to whom the case is submitted advises favourably, the applicant will be introduced to the Solicitor, and the Bureau will make necessary arrangements with the applicant as to the expenses and with the Solicitor as may be necessary, the object of the Bureau being to assist those who cannot help themselves for want of means.

[OVER]

Services Held (cont.)

At Southwold Road

Social Agencies.

Legal Bureau.

POOR PEOPLE'S

Legal Bureau.

Honorary Secretary,

REV. THOMAS JACKSON,

41, POWERSCROFT ROAD,

LOWER CLAPTON,

LONDON, N.E.

Solicitor.

E. C. RAWLINGS, Esq.,

2, WALBROOK,

LONDON, E.C.

Thursday 8 PM Service. About 30 attend.

The Social agencies are a very prominent features of the work. Beside the temperance societies, etc. etc. there is a Legal Bureau on somewhat different lines to those at Walworth & Bermondsey. Instead of a solicitor sitting and advising applicants, those in need of assistance have to make or get made a written statement of their case and upon this the solicitor advises. If necessary cases are cited through the courts.

POOR PEOPLE'S LEGAL BUREAU.

REV. THOMAS JACKSON (Honorary Secretary).

QUESTIONS TO BE ANSWERED BY THE APPLICANT.

State your full Christian }
Names and your Surname? }

What is your address ?

What is your occupation ?

What is your income ?

What remedy or relief do
you consider yourself
entitled to; or, if you
have no idea, what do
you want

~ R U L E S . ~

No application will be considered in the first place other than in writing, and the applicant must write an account of his case on the other side.

No fee is required from any applicant for advice on these forms.

No encouragement will be given to take legal proceedings unless the Solicitor, to whom the case is submitted by the Bureau, is of opinion such proceedings will be successful and are morally right.

If the Solicitor to whom the case is submitted advises favourably, the applicant will be introduced to the Solicitor, and the Bureau will make necessary arrangements with the applicant as to the expenses, and with the Solicitor as may be necessary, the object of the Bureau being to assist those who cannot help themselves for want of means.

[OVER.

Services Held (cont)

At Southwold Road

Social Agencies.

Legal Bureau.

66
Thursday 8 PM Service. About 30 attend.

The Social agencies are a very prominent feature of the work. Beside the temperance societies, etc. etc. there is a Legal Bureau on somewhat different lines to those at Walsworth & Bermondsey. Instead of a solicitor sitting and advising applicants, those in need of assistance have to make or get made a written statement of their case and upon this the solicitor advises. If necessary cases are called through the courts.

This space is left for the applicant to write here a statement of his or her case.

This space below is for the Solicitor to write his opinion upon the case.

66
Social Agencies (cont'd)

Sea side Home of Rest

Medical Mission

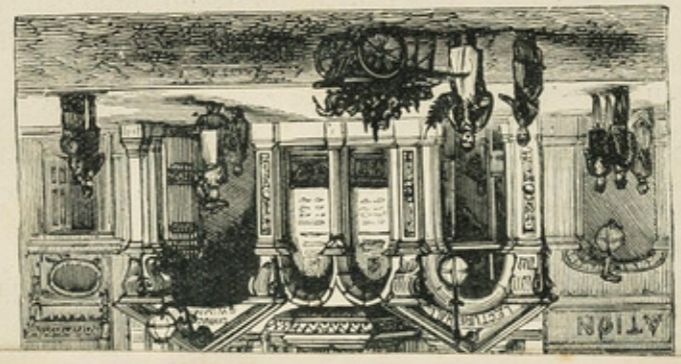
Sea side Home of Rest at Southend. Took a house for 3 years and now have secured a place on Marine Parade & will have a home to accommodate 60 visitors. Upward of 400 went last year of whom 130 were ^{sent} free or at a nominal charge.

Medical Mission Held at Blurton Road and at Philip Street. Doctor attends Blurton Road on Monday, Wednesday & Friday from 5 to 6 PM and on Tuesday, Thursday & Saturday from 11.30 to 12.30. The applicants pay 2^d for visitation. During 1896 12000 patients were seen at the Dispensary or their homes. The pence taken amounted during the quarter April to June to £14.11.2 at Clapton & £7.13 at Hoxton.

Our Medical Officer's Report.

The number of patients seen at the Dispensary and their homes for the past year is 12,000. This is a record for the Dispensary which has been attended for 25 years. For some time past we have been endeavouring to secure premises in Whitechapel in which to carry on evangelistic work.

Working Lads' Institute, Whitechapel.



Sea side Home of Rest at Southend. Took a house for 3 years and now have secured a place on Marine Parade & will have a home to accommodate 60 visitors. Upward of 400 went last year of whom 130 were ^{sent} free or at a nominal charge.

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Our Medical Officer's Report.

The number of patients seen at the Dispensary and their own homes for the past year is 12,000. This is the largest number that has been attended to in any one year since the Medical Mission was opened.

Blurton Rd. 5-6 Mon. & Wed. Tu noon 11.30-12.30. 2^d 2^d 2^d

W & F Th & Sat. 2^d 2^d 2^d

There is no doubt the number would have been far greater if we had not had such an exceptionally mild winter. From January to March 1896 we were singularly free from the usual winter illnesses such as Bronchitis, Pnuemonia and Influenza.

It is indeed pleasing to think that the Medical Mission has assisted this vast number of people and so prevented them from drifting to the parish workhouses and infirmaries. During the past year the work at the Hoxton branch of the Dispensary has increased very much, in spite of its being surrounded by Hospitals. Amongst the patients some of the most appalling cases of destitution are seen. One case I remember, a poor widow with three children were living in one room, one child fell ill with scarlet fever, and owing to the crowded state of the infectious hospitals it was five days before the child was removed, the other children occupying the same room meanwhile.

Hoxton M noon 11.30-12.30. W F

There is one matter I feel very proud to mention, and that is during the last two or three years the sanitary arrangements of the poorer parts of Clapton Park have vastly improved through the efforts of our Medical Mission. It is impossible to realize without seeing, the wretched hovels in which most of our patients live.

Considering the suffering which is relieved by this agency, I think it one of the most important branches of the work our worthy Pastor is engaged in.

F. HARRIS WHITE,
L.R.C.P. London, L.S.A.

Social Agencies (cont'd)

Mutual Help Society

Sick Benefit Club

Mutual Help Societies meet at Clapton on Saturday evenings e.g. Loan Club & Sick Benefit Society.

CLAPTON PARK TABERNACLE, Blurton Road, N.E.

Mutual Help



Societies.

Balance Sheets for the Year ending December 31st, 1896.

* LOAN CLUB. *				
INCOME.		£ s. d.	EXPENDITURE.	£ s. d.
By Entrance Fees	...	4 16 9	To Loans Granted	224 0 0
" Contributions	...	372 8 4	" Withdrawals	13 11 3
" Loans Repaid	...	199 7 6	" Repayments	339 0 0
" Interest on Loans	...	11 3 0	" Interest 1/2 per share	16 5 6
" Fines	...	3 15 6	" Gas, Fuel and attendance	5 6 0
			" Books	1 10 8
			" Auditor	0 8 0
			" Sundries	0 9 8
		<u>£591 11 1</u>		<u>£591 11 1</u>

SICK BENEFIT CLUB. £ 50-18				
INCOME.		£ s. d.	EXPENDITURE.	£ s. d.
By Entrance Fees	...	2 19 0	To Sick pay to Members	25 6 7
" Cards	...	0 4 11	" Doctor	5 0 0
" Members Subscriptions	...	65 17 1	" Cash returned to Members	37 9 4
" Doctor's Fees	...	5 0 0	" Secretary, Gas, Fuel, Printing, etc.	6 5 1
		<u>£74 1 0</u>		<u>£74 1 0</u>

Secretary of Loan Club—MR. H. TURNER, 87, Almack Road, Clapton.
 Secretary of Sick Benefit Club—MR. A. AGAR, 103, Blurton Road, Clapton.
 Treasurer—REV. THOMAS JACKSON, 8, Rushmore Road, Clapton.

EVERY WORKING MAN IN CLAPTON should join one or both of these Clubs.

New Members received every Saturday evening at the Office, No. 3 Vestry, Clapton Park Tabernacle, Hours 8 to 9.30.

The stones are 6 each per week in the Loan Club. Sick Benefit Society members pay 6^p per week + 1^d for doctor. During sickness they receive 10/- for 8 weeks + 5/- a week for another 8 weeks. Any balance is shared amongst members at the end of the year. Society may decline to readmitt any member at the end of the year.

Social Agencies (cont^d)

Advertisement Boards

Invalid Carriages

Statistical Summary

Visitation

At Blunton Road the advertisement sheets of the daily papers are exhibited outside the Hall.

Invalid carriages are provided for the sick poor. (Three)

The following Summary of the Social work during 1896 is taken from the Report for 1896.

SUMMARY OF THE WORK

OF
Our Social Agencies

For the past Year

Will indicate the extent and character of our benevolent work.

Free Breakfasts to Poor Children ...	11,500
Persons assisted with Christmas Gifts ...	1,600
Children provided with a Christmas Treat ...	850
Aged Poor Persons ditto ...	200
Quarts of Soup supplied by Soup Kitchens ...	1,200
Articles of Clothing distributed ...	13,000
Aggregate Attendance at (Newspaper) Reading Board ...	9,000
Visitors accommodated at Home of Rest ...	400
Cases assisted by Medical Mission ...	12,000
Persons assisted by Gifts of Coal, Grocery, Bread, Milk, &c., with Gifts of Cash to Redeem Tools, Purchase Stock, Pay Arrears of Rent to save Furniture being Sold, &c. ...	1,400
Persons assisted to or given a Day in the Country ...	300
Mothers assisted with Maternity Aid ...	100
Persons who have used the Invalids' Carriages ...	150
Members of the Self-Help and Slate Clubs ...	160

Parcel of grocery, clothing, meat & coals

From Report

They visit systematically in Clapton Park. Districts are not allotted to each visitors. Generally speaking the houses are visited once a month but where there is sickness or destitution, the families are visited as frequently as necessary.

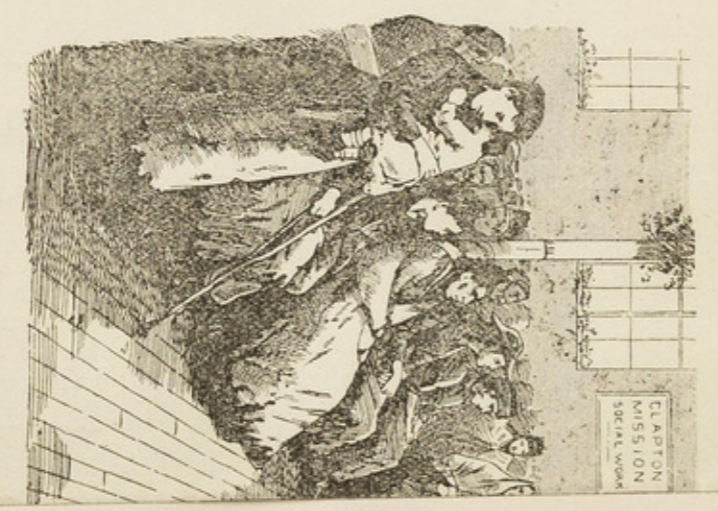
Nursing the Sick etc

~~Has~~ A Sister at Clapton, who nurses the destitute sick; appliances in connection with our Medical Mission appliances of various kinds are lent free of charge; 10 maternity bags are provided for poor women at confinement and are lent for a period of 3 weeks. Three bath chairs are provided (free) for the afflicted and infirm.

Charitable Relief



Christmas Che



In the winter months free breakfasts are given to children, chiefly those attending the Board Schools the tickets being distributed through the Masters & Mistresses. Children from Daubeny Road, Glyn Road & Sidney Road Schools are fed at Blurton R^d; those from Detmold Road at Southwold Road Chapel. (150000 meals have been given) Soup Kitchen (Blurton Road) supplies soup & bread at nominal charge or free according to circumstances of the recipients. Clothing Dept supplies new and cast-off clothing (free or at small charge) to necessitous poor; Provisions left from dinner table are collected regularly from business establishment and given to poor families. Parcels of groceries, gifts of meat, coal etc are given to poor families at Christmas. (3000 helped last year) Aged Pilgrims Pension Fund helps old people by means of a weekly allowance to pay rent. The four cases mentioned in Report (see side) were members of the Church, so probably related to their own poor.

Nursing the Sick etc

Charitable Relief



Aged Pilgrims Pension Fund.

We have adopted in connection with our Social Work the plan of helping specially deserving cases by means of a weekly allowance in cash, to pay rent. The Guardians of the Poor have not the power to grant money for the purpose of paying rent, but they are disposed to help as liberally as the regulations will allow, deserving old people, when they have an assurance that the rent is paid for them. The sister whose portrait we supply is upward of 81 years of age, and has had an unbroken membership in the church for more than 62 years. The prospect of ending her days in the Workhouse was most distressing to her, but by means of our Pension Fund this has been averted. An old and infirm couple were about to be forced into the Workhouse unless provision could be made for the payment of the rent of their room. Both were members of the church and have maintained an unblemished christian character for more than half a century. Our Pension Fund saved

70
~~Has~~ A Sister at Clapton, who nurses the destitute sick; appliances in connection with our Medical Mission appliances of various kinds are lent free of charge; 10 maternity bags are provided for poor women at confinement and are lent for a period of 3 weeks. Three bath chairs are provided (free) for the afflicted and infirm.

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them from breaking up this home and ending their days in the Union. A brother who for many years had been a member of the church and an earnest worker was stricken down with paralysis and his wife and children were without means of support, but our Pension Fund has not only been the means of saving their home but has secured for them liberal help from the Guardians. This department of our work is making the last days of a number of aged christian pilgrims to have a measure of comfort and cheer.



Christmas Cheer for the Needy.

Charitable

Purchasing the

st write

Charitable Relief (contd)

The Clapton Primitive	
SOCIAL	
Income and Expenditure Account	
EXPENDITURE.	
	£ s. d.
To balance 31st March, 1896	378 5 9
Children's Free Breakfasts	35 4 0
Free Meals	7 16 0
Soup Kitchen	5 13 7
New Clothing Purchased	66 15 4
Christmas Gifts	52 0 4
New Plant and Repairs	51 4 3
Day in the Country	21 17 8
Tools and Furniture redeemed and Special Cases	45 13 0
Gifts of Drapery, Grocery, Bread and coals	59 6 2
Printing, Advertising, Stationery, Account Books, Books, Receipt & Order Books, Sketches, Photos, Block & 2000 Annual Reports	63 3 3
Postage, &c., Correspondence and Annual Reports, Carriage of Parcels of Clothing Provisions, &c.	19 12 1
Cost of Collecting Broken Provisions, &c.	7 8 6
Posting Newspapers on Advertisement Board	2 15 0
Clerical Assistance	24 0 0
Office Expenses	10 10 0
Sundry Expenses, including Maternity Aid, Assistance to Discharged Prisoners, and Accountants Fee	20 2 4
"Home of Rest" Sundry Expenses	200 4 8
Medical Mission, Sundry Expenses	163 5 1
	£1,284 17 0

I have examined the above account and compared it with the original receipts and certify it to be correct.
15, Queen Street, E.C., 14th April, 1897.

TA
CONTRIBUTED OF
Should any discrepancy
Report and these Sta
Sub-Treasurers.—DE
STATIONS.
Tunstall District.
Tunstall
Ramsor

Charitable work done by Churches.

No co-operation but seek to avoid overlapping

Other Religious Agencies

Summer excursion to country is provided for those unable to pay - 500 taken last year. Gifts of cash are made in authenticated cases of distress for paying arrears of rent, redeeming tools or purchasing stock.

When tickets for groceries etc are given, these vouchers are retained afterwards for reference so that they can tell to whom it was given. During the year ending March 1897 the expenditure on social objects & Relief was about £1000 apart from the Home of Rest which cost another £300. Of this £1000 about half would be expended in connection with the agencies at Tisbury Road & the ^{greater part} balance of the remainder (say £300) at Philip St Hoxton & the balance at Southwold Road.

Does not know of any charitable or philanthropic work done apart from the churches. There is little co-operation between the churches but a general desire that in the administration of relief there should be no overlapping

All Saints parish has a number of deaconesses. They are very good to the poor but strictly on Church lines.

Charitable Relief (contd)

The Clapton Primitive Methodist Mission.

SOCIAL AGENCIES.

Income and Expenditure Account for the Year ending 31st March, 1897.

EXPENDITURE.		INCOME.	
	£ s. d.		£ s. d.
To balance 31st March, 1896	378 5 9	By Subscriptions and Donations	505 12 0
Children's Free Breakfasts	35 4 0	Collections and Boxes	41 10 5
Free Meals	7 16 0	"Home of Rest" Receipts	256 12 11
Soup Kitchen	5 13 7	Medical Mission Receipts	118 7 11
New Clothing Purchased	66 15 4	Sale of Clothing and sundry items	75 14 10
Christmas Gifts	52 0 4	Balance carried forward	265 17 11
New Plant and Repairs	51 4 3		
Day in the Country	21 17 8		
Tools and Furniture redeemed and Special Cases	45 13 0		
Gifts of Drapery, Grocery, Bread and coals	59 6 2		
Printing, Advertising, Stationery, Account Books, Books, Receipt & Order Books, Sketches, Photos, Block & 2000 Annual Reports	63 3 3		
Postage, &c., Correspondence and Annual Reports, Carriage of Parcels of Clothing Provisions, &c.	19 12 1		
Cost of Collecting Broken Provisions, &c.	7 8 6		
Posting Newspapers on Advertisement Board	2 15 0		
Clerical Assistance	24 0 0		
Office Expenses	10 10 0		
Sundry Expenses, including Maternity Aid, Assistance to Discharged Prisoners, and Accountants Fee	20 2 4		
"Home of Rest," Sundry Expenses	200 4 8		
Medical Mission, Sundry Expenses	153 5 1		
	<u>£1,394 17 0</u>		<u>£1,364 17 0</u>

I have examined the above account and compared it with the Receipt Books and Vouchers relating thereto, and certify it to be correct.
15, Queen Street, E.C., 14th April, 1897.

A. E. TURBERVILLE,
Chartered Accountant.

Charitable work done by Churches.

No co-operation but seek to avoid overlapping

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All Saints parish has a number of deaconesses. They are very good to the poor but strictly on Church lines.

Other Religious Agencies (cont^d)

72
All Souls parish does a good work on similar lines to All Saints. Give more in relief.

Baptists (Rev. ^{Mr. Moxham} ~~Chalworth~~) does no social work but has a good congregation and does a good work.

Brethren (Blunton Hall) Not a local force. Occasionally have children to Lantern Lectures.

Glyn Hall (Congregational Mission Hall) is doing very well. Sometimes go there. Carried on by Mrs. Neville, missionary to Mrs. Harries.

Christchurch Mission. formerly carried on by Mr. Jones. Failed. place sold & he went away. All Saints purchased it for a mission.

Salvation Army has made a great impression by their marches etc. and a great many of their people live in the neighbourhood. Said a great proportion of their membership is drawn from other churches. - people who think themselves called to take a prominent part in Christian work. Salvation Army people used to come to communion service. ~~Thought~~ Says they are forbidden to come. I doubt this. There appears to have been a controversy between Mr. Jackson & the Army as to social work and Mr. J. is somewhat biased against them - it may be unconsciously.

Church Membership

"You cannot preach to the poor on ecclesiastical lines
but on social lines you secure their confidence"

The membership of the Circuit is as under.

At Blurton Road Clapton	202	
At Southwold " "	<u>50</u>	252.
" Philip St, Hoxtou		74
" Whitechapel		<u>40</u>
Total.		<u>366</u>

Of the work in Clapton, the social agencies are by far the more numerous than the purely religious and appear rather to dwarf that part of the work rather than lead up to it.

Mr Jackson himself views the social work as a means of bringing the people to hear the gospel and was emphatic on this point. If the attendance on Sunday be taken as a test, it is a failure from this point of view.

As a social work, it is evidently a power in the district. Mr Jackson is in touch with all local work. He ^{has} served 6 years on the vestry and 5 years on the District Board. In building up this work he has been ^{very} ~~so~~ successful on the social ^{side} ~~study~~ but am doubtful as to the care that has been given to the distribution of the various forms of relief. He appears to regard this as the weak point about the work

work ~~judging~~ if the manner in which he was always pointing out the care they took to discriminate between worthy & unworthy applicants.

Comparing the district of Clapton now with what it was when Mr J. commenced his ministry, he says there is little change socially in the district west of the Glyn Road. East of that line however there has been considerable material and social deterioration. Nearly all the property is jerry built. Authorities were indifferent.

Has been a great improvement in the attitude of the authorities, which has been contemporary with the growth of the influence of the London County Council. Local bodies, even if inclined to be indifferent, feel that they may be called to account.

Report by Mr Jackson on the Clapton Mission for
the year ending March 31. 1897, published in
H. Russell & Co. Primitive Methodist Missionary Society.

CLAPTON.—The past year has been one of joyous toil and cheering success. The Giver of every good and perfect gift has bestowed upon Missionaries and Sisters of the people the blessings of physical health, and to their varied ministries for the social and spiritual good of the people of East London He has given the increase. More than one hundred persons have been converted in connection with our services and visitations, but owing to the exceptional number of removals, we have not so large an increase of members to report as in previous years. We can rejoice, however, in the fact, that while our labours have enriched other churches we can still report progress. The services held in the open-air have been well supported by our workers, and hundreds have heard the gospel preached who seldom, if ever, attend any place of worship. In some of the lowest and most degraded streets and slum districts we have found numerous and respectful hearers. During the summer months as many as twelve services were frequently held weekly, and some cheering cases of conversion were the result. In connection with house to house and room to room visitation most interesting facts have been gathered by our co-workers. In most uninviting

circumstances and in deepest distress and destitution we have found some beautiful specimens of christian virtue. In rooms where nothing worthy of the name of furniture was to be found, the word of God has been read, prayer offered, and words of comfort, counsel, or exhortation given. Where the afflicted and suffering poor were found without a friend to attend or nurse them in their affliction, our sisters have ministered to their needs and comfort by night as well as day. Poor mothers in the time of peril and extreme need have been supplied with suitable nourishments, and our ten maternity bags have rendered most merciful service. These ministries speak for Christ of themselves, but many a word by which they have been accompanied, has been like apples of gold in pictures of silver. The three invalid's carriages that we possess have occasioned many sufferers to exchange sighing for rejoicing. The aged, the infirm, the cripple, the paralytic and the feeble sufferers have been taken from their joyless surroundings in the crowded court or uninviting slum to the parks or recreation grounds, where a purer air and brighter scenes have gladdened their hearts. Upwards of 6,000 visits have been made by our workers to the homes of the poor, and 6,000 copies of Joyful Tidings and 10,000 tracts have been distributed. The Medical Mission has dealt with 10,000 cases during the past year. Persons too poor to pay for a private doctor, or unable to procure a letter for the hospitals, have been befriended by our Medical Missions. By this agency we have helped since it was started upwards of 40,000 poor persons. The distress that we found among many poor families last Christmas led us to make an effort to prevent as many as possible from being without a dinner on Christmas day, and to secure for them a few home comforts. We rejoice that our labour in this respect, succeeded in rendering timely aid to upwards of 3,000 persons. Our ministry to poor children is one that commends itself to both our head and heart. Care, discrimination, and prudence are exercised in our administration, and so far as possible we confine the meals to children that would have to go to school without a breakfast did we not provide one for them. During the severe weather of last winter we gave 11,000 children a free breakfast, and the record of this benevolent ministry to Christ's little ones by our Mission is upwards of 150,000 meals. The Home of Rest at Southend-on-Sea has not only become popular with friends who can pay for their accommodation and in a measure assist our Home, but its useful character has been proved by Primitive Methodists and others in need of such help both in London and the provinces. Upwards of 400 persons stayed at the Home during the past season, and 130 of these were admitted either free or at greatly reduced charges. The work of clothing the naked has been an extensive one during the past year. Articles of clothing to the number of 13,000 have been given to the necessitous poor. Our Legal Bureau has taken up the cases of several needy persons and has successfully defended them through our legal advisers, Messrs. Rawlings and Butt. Our pension fund has assisted a number of very worthy Christian poor, and by our help they have been enabled to keep from breaking up their homes and going into the workhouse. Others have been helped with tools or stock to enable them to earn their living, some have been saved from losing their furniture, while others have been assisted to secure situations. Several interesting cases of conversion have resulted from our attention to discharged prisoners. We have met them at the prison gate when they have been discharged, and have shewn them kindness as well as given them advice at such a critical period. Several Primitive Methodist Homes are the happier for this ministry to-day. The year has been of special interest

Carried
on back

Report by Mr Jackson on the Clapton Mission for
the year ending March 31. 1897, published in
the Report of the P. Methodist Missionary Society.

to our mission. A splendid freehold site of land on the Marine Parade, Southend, has been secured for the sum of £1150; a freehold site has also been secured at Leigh near to Southend for £80 and is paid for, and last but not least, the Working Lads' Institute, Whitechapel, has been purchased by the G.M.C. for the sum of £9,000 (including requisites) and added to our Mission. Our work has commenced in this centre of East End life with its unnamable vice and sin. We commence with neither members nor congregations, but the Lord of Hosts is with us, and even in Whitechapel, with its horrid slums, its scenes of terrible murders, its drunkenness, its profanity, and its wickedness, we believe, pray and toil to see the arm of the Lord made bare in the salvation of many souls. The income for the past year has been a source of much encouragement to us. £887 11s. 7d. has been raised for Station, Trust, School and other Funds; £986 11s. 3d. for Social Agencies, and for self help and provident societies; £665 9s. 7d. Thus making a total sum raised by the Mission during the year £2,539 12s. 5d. To all our helpers we tender our thanks, and give all the glory to God.—THOMAS JACKSON.

Forest Gate.—The prospects of this station continue to be bright and cheering all round; after filling up 19 vacancies we are by the grace of God enabled to report an increase of 11 members for the year. Our finances have also improved; during the year ending Dec. 31st, we raised for all purposes over £440, or nearly £9 per week. We report an increase in each department with the

bind
back

meeting is next may I venture to express the hope that you will be doing what I have suggested, each Primitive Methodist giving a penny a week towards foreign mission work. That will amount to something like £45,000. That will be something worth while. The example of M. Coillard should encourage you to think of 39 years of this noble life given to South Africa. God bless you. Accept the friendly grip of one who admires your enthusiasm. But with your enthusiasm remember the eighth of a penny. With all your grand thoughts remember the eighth of a penny. I hope you can explain it a way, but I am afraid

Sept. 28. 97⁷⁶

CS

(2)

Interview with the Rev. Fr. G. Williams (St-Franciscan Monk)

Pastor of the Church of Santa Lucia,

Spaldhurst Road,

Prinknash 22 Glaston Rd. Haslemere.

Personal

The Williams, known as Frater Alpinus when in the Franciscan order, began the interview by saying that if he had seen the form earlier he would perhaps have replied that he could not give any useful information, but as I had come he would tell me all he could: Had I the full explanation? Would I have a copy of the? Could I go to see the monks? Would I come upstairs into his private room? We went there, & for the first 20 minutes or so Fr. Williams was engaged on a "preliminary" statement, & during the whole time was in a condition of intense excitement, talking most of the time, asking questions & waiting eagerly for any answer, searching for scrap-book notes, pamphlets, & reading of his diary, & making me at times half afraid for the mental equilibrium of this rather remarkable man. However, he quieted down very soon, & before we parted he was just a poor companion, keen & amusing, & frank. He has a fine face & head; & the fire of his nature is partly explained by his origin which, on the father's side, has generations back, is Spanish.

He dated his life up to 1884 & gives in pp. 3-8 of the pamphlet appended:-

Autobiography.

A SHORT SYNOPSIS
 OF
 THE LIFE
 OF
 REV. F. G. WIDDOWS
 (Frater Aloysius),
 EX-FRANCISCAN MONK.

ALSO THE
 CURSE OR EXCOMMUNICATION OF ROME.
 AND A QUESTION FOR ALL,
 WHAT IS JESUS CHRIST TO ME?

PRINTED BY REQUEST.

LONDON: 1884.
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 FIFTEENTH THOUSAND.



*In Things Essential, Unity—In Things Non-Essential, Liberty—
In all Things, Charity.*

Dundee Christian Protestant Association.

INAUGURATED NOVEMBER 10, 1883.

President.

REV. F. G. WIDDOWS (EX-MONK).

Vice-President.

MR. R. T. CUNNINGHAM.

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HENDRY, AND DAVID MITCHELL.

MR. JAMES WRIGHT, *Secretary.*

MR. M'L. THORBURN, *Treasurer.*

Those who wish to become members of the Dundee Christian Protestant Association can send in their names to Rev. F. G. Widdows, Mr. James Wright, Secretary, or Mr. M'L. Thorburn, or at the Office of the Association, No. 2, Bain Square, Dundee.

Gifts of books, magazines, Christian papers, or subscriptions in money will be thankfully received and duly acknowledged.

It is intended to form classes, and have lectures delivered on the subject of Romanism *versus* Protestantism. Ministers of the Gospel, and others who will help us in our work for God and His people will always receive a hearty welcome. Brethren—"Pray for us."

A SYNOPSIS OF THE LIFE OF THE REV. F. G. WIDDOWS.

London, February, 1884.

MY DEAR CHRISTIAN FRIENDS,—

Since, by the mercy of God, my eyes have been opened to the evils of Popery—as practised among Monks, Priests, and Nuns—I have from time to time had printed my sermons and lectures in pamphlet form, and the public press has also printed my lectures and sermons, and these again have been reprinted at the request of friends. My letters on the Fathers, and sermon on Transubstantiation, in reply to Father William—a Franciscan Monk—at Chatham (Canada) reached its 50th thousand; my letters in reply to Harry Long, to the people of Glasgow (1879), also reached its 50th thousand; my letters to Archbishop Lynch, 25th thousand; letters to Father Jerome, O.S.F., 10th thousand; sermons on the "Priest in Absolution; or, Has the Priest of Rome Power to Forgive Sin?" reached its 10th thousand; my letters to the people of my native city (Norwich) reached its 50th thousand. These and many others have been read by the Protestant public, and still the cry is for more. Since my lectures in Hackney, in 1883, the people are continually asking for more of my books and pamphlets. My little book on the life and work of ex-Monk Martin reached its 10th thousand, and I have only three left of them, so at the request of many I write this little pamphlet—praying God to bless both writer and reader, and give us that peace which the world cannot give, nor take away; and as I am now engaged in different parts of London to preach and lecture, many will read this who do not know my history—therefore I feel it my duty to give a short synopsis of my life:—

I was born in the city of Norwich in 1850; was baptized by a Priest in infancy; before I could walk I was taken to the Roman Catholic Chapel. I do not remember these things, but there are plenty living who can remember it well. But I do remember being altar boy for Father Richmond at the age of seven, afterwards I served Mass for Canon Dalton at St. John's Roman Catholic Chapel. I received my

first communion from, and went to confession to, Father Cobb, S.J., in Willow Lane Catholic Chapel, in my native city. It was the desire of my mother and other Roman Catholic relations to have me a Priest or a Monk. I was only nine years of age when I was taken by my mother to the Roman Catholic Monks (then on a mission), and dedicated to the Virgin Mary. In 1861 other Roman Catholic Monks came to Norwich; I went to confession to one of them. In 1865 I left Norwich with a Roman Monk, who brought me to London. I served Mass for the then Archbishop (now Cardinal) Manning, in St. Mary's, Moorfields; was sent to the Birmingham Oratory, and Father Ambrose was my confessor, and Dr. Newman the Superior. I received the cord of St. Francis in the Franciscan Monastery (Peckham), 1867, and took the vow of obedience when I was only seventeen; was professed and made a Monk by Mgr. Bishop Charbonelle at Lyons in 1869.

In the same year I was sent to Rome, where, like Luther, I found everything in connection with the Church so different to what I expected. One day, while kneeling before the altar in the great St. Peter's Cathedral, counting my beads and praying, an Italian Priest came near me with a party of Americans, to whom he was pointing out the objects of interest. A statue was close by, and one of the party inquired who it represented. The Priest said, "St. Peter." The American then asked if it was not Jupiter, who once had the lightning in his hand, but now the keys. The Priest then said, "Well, I do not know, but if we can turn the bread and wine into the body and blood of Christ, we can turn that statue into St. Peter or Jupiter, just as we like!" The American then asked, "If the Priest repeated the words he had just uttered in Italian, what the words would be?" The conversation was in English, and, pointing to me, the Priest said, "I must not speak it in Italian. It would not do to let that Monk hear me tell you such a thing as that!" I then looked up at the Priest and said, "God bless you, speak in any language you please, and I shall understand you." What I heard that Priest say to the American was the first thing which began to shake my belief in the dogma of Transubstantiation.

Archbishop Lynch went to Rome to attend the Vatican Council. It was there I first saw him. He said if I was ever sent on a mission to America he would be delighted to see me at St. Michael's, Toronto. I left the Papal States in 1870; was sent to America, and was received by the Monks in Brooklyn; afterwards was sent to Canada.

In 1875 Archbishop Lynch invited me to Toronto, Ont., to take part in a mission, and to the Feast of Corpus Christi (or Body of Christ). For this ceremony a Wafer is consecrated, and is then carried by the Archbishop in state procession, before which all the Roman Catholic faithful prostrate themselves to the earth as it is borne past them. For a week preceding this ceremony, I was training the altar boys how to walk in the procession. What they were to do, and how to do it. Visiting the Convents to teach the Nuns, young girls and children of Mary, how to do the walking, singing, and bowing. By Sunday all was ready. The magnificent decorations of the altar in the Cathedral, the splendour and extent of the procession which started from

the Cathedral amidst the music of the organ, chanting, brass bands, and ringing of bells, was all so successfully accomplished that, when it was over, and the Priests who took part in the show had retired to the palace of Archbishop Lynch, he sent for me to a private interview. Meeting me with smiles of welcome the Bishop gave me a glass of wine, praised me for the decorations in the Cathedral and the altar, my intoning the Litany, singing, and above all for the order of procession. It was the best ever seen in Toronto: it was like Rome. Then said the Bishop: "For all this I bless you. Come, kneel here, my child." The child did as commanded, and received the Bishop's blessing in due form of Rome. Having thanked the Bishop, I was about to rise, when the Bishop said: "Remain as you are; I wish to ask you a few questions." The following conversation then ensued:—

BISHOP: "You have done everything so beautifully to-day, that I don't know how sufficiently to thank you; but, while you have succeeded in making over one hundred come to Mass, and receive the Holy Communion this morning, I am informed you have not received it yourself at any one of the Masses to-day—how is it?"

I answered: "Well, my lord, I did not feel like doing so to-day."

BISHOP: "But at Easter, the Feast of Pentecost, Holy Trinity, and at all the great feasts, I hear you have not received."

I said: "Quite true, my lord."

BISHOP: "But why not?"

I answered: "Because I do not believe in it."

BISHOP (astonished): "What do I hear? I don't understand you! Go out from my presence!"

I started to leave, saying: "Very well, my lord. I am sorry I have offended your Lordship."

BISHOP: "Come back! come here! kneel again! Now let me understand you! Do you not believe in the Blessed Sacrament?"

I said: "Oh, yes, my lord; I believe in the Sacrament; but I don't believe it is what the Church says it is, so I don't receive it."

BISHOP: "Don't you believe in the Real Presence?"

I answered: "Yes, I believe in the real presence" (meaning the presence of God everywhere.)

BISHOP: "But I mean, do you not believe in Transubstantiation?"

I replied: "Do you?"

BISHOP: "Yes, of course, I do! Besides, it is the doctrine of the Holy Church, and our Lord said, 'This is My body,' and 'this is My blood.'"

"Oh, yes" (I answered); "That is true, but Christ is called the Lion of the Tribe of Judah, but He is not a lion. He is called a rock, but He is not a lump of stone. He is called a lamb, but does not go on all fours. He is said to have given Peter the keys of heaven, but nobody supposes that any keys were given, or that there was any actual doors which such keys would unlock. Now, your Grace, I will ask you a question: Does the wine when consecrated at Mass become the real blood of Christ?"

BISHOP: "Yes!"

"Will wine after consecration (when you say it is made into blood) make a man drunk?"

BISHOP: "What a fearful question!"

"Will it make a man drunk?"

BISHOP: "You are a bad man!"

"That's not answering me! Will wine used and consecrated at Mass make a man drunk?"

BISHOP: "Suppose I said yes, what then? What will you say?"

"Only that it remains wine, and is not changed, that's all."

BISHOP: "But suppose I said it will not make a man drunk, what then?"

"I would say it is not true; for Fathers Murray, Shea, Fred, and McWilliams, all get drunk, and I have been somewhat inebriated on consecrated wine, so I know it will make one drunk, and therefore cannot be changed into the blood of Christ!"

BISHOP: "Go out from my presence!"

"I hope I have not offended your Grace."

BISHOP: "Go! I tell you!" and I went.

For these expressions of heretical opinions I was commanded by Archbishop Lynch to bare my back in order that each of the Priests should strike me, one after the other, with a kind of cat-o'-nine-tails, till the whole 25 or 30 had done so. This I refused to do, and was made to lick the floor in the sign of a cross, kiss all the other monks' feet, eat my food for a fortnight on the floor like a dog, and only had such pieces as the other monks chose to throw to me. The first day I could not eat, feeling choked at the indignity; but after that, hunger made me take what was thrown to me, and I used to ask them to throw a bit more to the dog and I would bark for it!

The same year, 1875, I left the Church of Rome.

I stood alone on the streets of Toronto, persecuted by the Roman Catholics, and suspected by Protestants. I did not know what to do. Archbishop Lynch said if I did not return to the Palace, or go back to my Monastery, he would excommunicate and curse me with bell, book, and candle, and as I have been asked to reprint the Curse of Rome that Archbishop Lynch pronounced against me at Toronto when I left his Palace in 1875, the following is the ceremony of pronouncing it:—

The altar is draped in black, with six yellow candles lighted on the super altar; the altar boys are vested in black cassocks and white surplices; the priests have black stoles, with white crosses on them; the Bishop is vested in purple cassock, plain white rochet, black stole, and black cope, and white mitre on his head and staff in his hand; there is a coffin on a bier in the body of the Church as if for a funeral. As the curse is pronounced the bell is rung, the book is closed, and the candles are extinguished. The bell tolls for the dead soul, the book is closed, to show how they by that power have shut heaven, and the lights are PUT OUT to let the poor people SEE how the light of faith and God's grace is extinguished from the soul of those who are cursed by Rome.

The following is a copy of the excommunication, or—

CURSE OF ROME



"By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, Mother of God, and all the celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubim, and Seraphim, and of all the Holy Patriarchs, Prophets, and of all the Apostles, Evangelists, of the Holy Innocents who in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs, and Holy Confessors, and of the Holy Virgins, and of all Saints, together with the Holy Elect of God—may he Francis George Widdows, be damned.

"We excommunicate and anathematise him, and from the threshold of the Holy Church of God Almighty we sequester him, that he may be tormented, despised, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'Depart from us, for we desire none of Thy ways;' as this fire is quenched with water, so let the light of him be put out for evermore, unless he shall repent and make satisfaction. Amen!!

"May the Father, who created man, curse him!—May the Son, who suffered for us, curse him!—May the Holy Ghost, who suffered for us in baptism, curse him!—May the Holy Cross, which Christ for our Salvation, triumphing over His enemies, ascended, curse him!

"May the Holy and Eternal Virgin Mary, mother of God, curse him!—May St. Michael, the advocate of the Holy souls, curse him!—May all the Angels, Principalities, and Powers, and all Heavenly Armies, curse him!

"May the praiseworthy multitude of Patriarchs and Prophets curse him!

"May St. John the precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together curse him! And may the Holy Disciples, and Holy Evangelists, who by their preaching converted the Universe, and the holy and wonderful company of Martyrs and Confessors, who by their holy works are found pleasing to God Almighty, may the holy choir of Holy Virgins, who for the honour of Christ have despised things of the world, damn him!—May all the Saints, from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the highway or in the woods, or in the water or in the Church; may he be cursed in living and dying!

"May he be cursed in eating or in drinking, in being hungry, in

being thirsty, in fasting, in sleeping, in slumbering, in sitting, in waking, in resting, and in blood-letting!

"May he be cursed in all the faculties of his body!

"May he be cursed inwardly and outwardly; may he be cursed in his brains and in his head, in his temples, in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms to his fingers!

"May he be damned in his mouth, in his breast, in his heart and purtenances, down to the very stomach!

"May he be cursed in his reins and in his groins, in his thighs, in his genitals, and in his hips, and in his knees, his legs and feet, and his toe-nails.

"May he be cursed in all his joints, and articulation, of his members from the crown of his head to the sole of his foot may there be no soundness.

"May the Son of the living God, with all the glory of His Majesty, curse him! And may Heaven, with all the powers that move therein, rise up against him, and curse and damn him, unless he repent and make satisfaction!

"Amen! So be it! Be it so! Amen!"

The above is the curse. There are three kinds of excommunication in the Church of Rome. When I was in Rome I saw and heard Pope Pius IX. curse and excommunicate all Protestants and heretics with "bell, book, and candle," and Leo XIII. does the same thing. Do you wonder, dear Protestant friends, that the poor deluded Romanists meet us with sticks and clubs, after reading the above curse.

I could write a large volume, and could show you from history of the past, and what I have seen, that the spirit of Popery is the same now as ever. I hope you people of England will not forget what it cost your forefathers to hand you down the Bible, and a liberty to worship God in spirit and in truth, and while we work against Popery let us love our poor Roman Catholic fellow-citizens, pray for them that they may see the light as it is in Jesus, for the light shineth in darkness, although the darkness comprehends it not. Above all, I cannot but exhort you, brethren, to give yourselves much to the study of the Bible. You will find Protestantism there; you will learn its glorious doctrines, and its laws, all full of Divine wisdom and goodness; you will learn, also, how to regard the doctrines and practices of Popery—how to abhor them; you will learn how dangerous Popery is to the souls of men; how destructive to society, how degrading, how enslaving to all who come under its dominion; how inconsistent with the peace and freedom of nations; and you will learn also, for prophecy is clear upon this point, how certain is its ultimate downfall, and so be encouraged to persevere in resistance to the attempts which it makes to regain power in this happily Protestant country.

And pray for me, my dear Christian friends, that in spite of evil report and hard names, in spite of the curse of Rome on the one hand and the cold indifference of some Protestants on the other, I may be faithful unto death; and I would remind the priests of Rome and the

Romish editor of the *Universe* that hard names are not arguments, and bold and reckless assertions are not proofs. They merely disclose the vulgar nature of the men who use them, and at the same time betray the weakness of the cause in behalf of which they are employed. It would be a new thing under the sun to hear of a good man leaving the Church of Rome. Ask any Priest or Bishop. These men know all about the Reformers and all kinds of Protestants. They will tell you that Ex-monk Luther was a villain, and died in a ditch; John Knox was a bloodthirsty scoundrel and a public robber; and Cranmer, Latimer, and the martyrs of the Reformation were all in the eyes of Rome a set of unredeemed villains and impure men. They were all good so long as they were under the feet of the Pope, and would kiss his toe; but as soon as they saw the light, and threw off the yoke of Rome, then they were denounced as a set of impure and bad men. And it is the same now. Fathers Chiniquy, Gavazzi, O'Connor, Quinn, Vincent, Shea, O'Riley, Father John Moore, Count Campello, Brother Alphonse, and a host of others I could name, including myself, while we were under the Pope we were good men, true sons of the Church of Rome; but when God opened our eyes to the truth as it is in Jesus, then all at once in the eyes of the priests of Rome we were all that is bad, vile, and impure, and it would be an act of merit to take our lives, and the priest would grant absolution. May God forgive our enemies, persecutors, and slanderers, and turn their hearts. I have no spite or ill-will towards them. No, I pity them, because I know how they are blinded by their priests and kept under their power. Pray for them, and so walk in the light of the Gospel that the world may see you have been with Jesus.

Now, my dear friends, let us put on one side the question of Romanism or Protestantism, and ask ourselves this question: "What is Jesus Christ to me?" My dear Roman Catholic brothers or sisters who may read this, do not be angry with me when I tell you your priests cannot save you, they cannot save you from sin; your beads and crosses will not be of any use to you in that Great Day. Then ask yourself this question: "What is Jesus Christ to me?" And to you, my Protestant brothers or sisters, I would ask you to put this question to yourselves: "What is Jesus Christ to me?" Remember, your minister cannot save you. Do not shrink from your duty even if all the ministers turn their backs on the truth. They are only men. Their failings will not make Jesus less your Saviour. Oh, no! but their being ashamed of Protestantism and joining with Rome to put a brother man down, only proves the truth of the Bible, which says: "It is better to trust in the Lord than to put any confidence in men." Let us then put away from our hearts all illwill, and each ask himself this question: "What is Jesus Christ to me?" You may tell me it is none of my business; but it is my business, because I am your brother, your fellowman, and I am a Christian—that is, a very member of Christ. Christ tells me to love all men. I tell you then in love that your real and only true happiness depends upon the way you answer this question: "What is Jesus Christ to me?" For you cannot be really happy without Jesus. You may try to be so, and for a time think you are so; so did I once; but you cannot

possess what I possess, since I believed in Jesus Christ, except you believe in Him also. Nothing can touch or alter my happiness now, and my very troubles and sufferings are now some of my greatest joys. Jesus has made everything sweet to me. He will do the same for you if you will receive Him as your Saviour and your God. Jesus Christ is my Saviour because He has saved me from sin and from its dreadful consequences. He has given to me Eternal Life. He keeps me from all evil. He never leaves me for one moment. He is ever at my side, "a very present help in trouble." For years I was seeking Him, amid temptations to infidelity through the wickedness of monks and priests of Rome. At last I found Him. I mean by that that my mind was able to struggle through the mists of sense. I could realise what Jesus Christ was to His people: a Deliverer in every sense of the word. A Saviour who had finished a perfect salvation for them, by atoning to God's infinite justice for their sin, and also for purchasing for them gifts that without Him they had no right or title to—the gift of the Holy Spirit. I had found Him, I could realise what He was. But this was little use unless I could know that He was all this to me. I had found Him, but I could not for some time receive Him, take Him as my own, a perfect Saviour, Righteousness, Strength, Life to me. Ah! would He receive me? His Words replied: "Him that cometh to Me I will in no wise cast out." "To as many as received Him, He gave the power to become the children of God." Could I? Would I receive Him? that is, lovingly trust Him as my God, my Saviour, my Life, My Righteousness, my Peace? The light seemed bursting at last. The morning seemed dawning for me, and after years of doubts and fears, my soul and my heart were bowing down at last. He came more than half way to meet me. I found myself at His feet, doubts vanished, light from some other sphere flooded my mind and helped me to see and understand His promises. I cried "My Lord and my God, receive me."

Just as I am! I dare not tarry longer,
Striving to wash the deep, dark stains away;
Striving to make my faltering spirit stronger,
Striving to teach these dumb lips how to pray.

Just as I am—tho' every past endeavour
But mocks me with the stormy battles lost;
Tho' like the heaving of a troubled river,
In tempest's wrath my weary soul is tossed.

Just as I am—with the old idols broken,
The old ambitions buried in the dust;
The old proud hopes—once all too madly spoken—
Dead as the youth that gave them all their trust

Just as I am—not in the bounding gladness
That touched with beauty the fair morn of life;
But scourged by memories that are blent with madness—
Fleeing for shelter from the noonday strife.

Just as I am—footsore, and worn, and weary—
Faint from the rugged paths I long have trod;
With pallid lips I cry out, "Miserere!"
And at Thy footstool lay me down, O God!

Just as I am—the crimson stains upon me,
But Thou canst wash me whiter than the snow:
With the dark legions that had well-nigh won me,
Thronging my path to mock me as I go.

Just as I am—never again to falter;
Never again, O Rome! to dread thy frown;
But clasping close the cross, our blood-stained altar,
To bear it onward till I grasp the crown!

Jesus heard my cry, and my prayer, forgave me my sins, gave me a peace Rome nor the Pope could not give nor take away. And now I love Jesus more than I can tell you, and I want to tell others about Him, and what He has done for me, and what He will do for you. Ah! then, my dear friends, accept this gift of God, which is Eternal Life through Jesus Christ our Lord; then when others ask you what is Jesus Christ to you? you will be able to answer, He is my Life, my Sweetness, and my Hope, my Rock and Defence, My Salvation, my Saviour, my God and my all. I love Him with my whole heart. I will trust Him. Then His promises will be yours. "He that believeth on Me hath Everlasting Life." "I will never leave thee nor forsake thee." "Sin shall have no more dominion over you." Dear friends, do you believe in Jesus; or, at least, do you wish to do so? If so the work of God has begun in your heart. Rest not until you possess what I do, and you will indeed, in every sense of the word, be happy. The Lord is my defence, the Holy One of Israel is our King.

So when Jesus is for us who shall be against us? I have been now lecturing and preaching the Gospel since 1875. I have gone to those very cities and towns in Canada and America where I was known to have been a Monk. Almighty God has blessed me and my work in England, Scotland, America, and Canada, and although at times, through the slander and evil reports of enemies, I feel perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; for Jesus has said, "Fear not, for I am with thee. In this world ye shall have tribulation. Blessed are ye when men shall revile you for My sake."

"Well, I know thy trouble,
O My servant true;
Thou art very weary—
I was weary too:
But that toil shall make thee
One day all My own,
And the end of sorrow
Shall be near My throne."

Now, my brethren, I conclude by again asking your prayers for me and my work, that God may bless my labours for His glory and our good, and my prayers shall ascend for you to the throne of grace, that

Sketch of career from 1883 -

See p -

Conviction + sentence for Conspiracy under C. L. A. Act.

His return after serving his time.

His pamphlet reflects the fervor of the protestant belief, but it does not do him full justice. He is a more interesting person, less big-brotherly, perhaps less sincere than his words suggest.

After lecturing in various places + countries for about 9 years he came to London in 1883, + after continuing lecturing + preaching in East London for about 2 years he began a ministry in the Martin Luther church. The building had previously been a High-Baptist chapel; was empty + available, + it was at that time, I think, that Widdows acquired it. In any case he began to preach there then. + now holds the building on a 99 years lease. He is "mine!" as he said, + he knew + knows how to make it a going concern.

From March 88 to Dec 10. 95 he was "absent"; having been sentenced to penal servitude for 10 years for Conspiracy, under the Criminal Law Amendment Act. The chief offender was a Mr. Hat who got a life sentence, + the demand was connected with a boy or boys of the Blue Coat School. I gather that his Widdows had not known Hat long, but happened to be seeing him at the time of the affair.

During his absence a Mr. Lattin (?) acted as deputy at Spaldhurst Road, but everything ~~was~~ ^{was} to the well, + there was a considerable debt when his Widdows reappeared. The Church was reorganized in

Reorganization of Church on Spaldhurst Road in 1896.

Charge & acquittal in 1896.

Counter-charge against the Jesuits.

Dec. 1895; Mr. Williams has been preaching there ever since; the Sunday
School has gone up from 3 to 110. The church is nearly full
every morning, & crowded in the evening; & £700 has been forthcoming
during the past 18 months, or so towards payment of debt; for the
legal expenses (V. Loder) ^{at all times and} & stipend.

This property has been maintained in spite of a first charge brought
against Williams in 1896. ~~He~~ This time he was charged as the chief
offender, under the same Act; was committed by the Magistrate to take
his trial at the Old Bailey; was let out on bail and, pending the
trial, went back to his church & people; held open air & other services
"attended by great crowds"; was fully acquitted, the jury stopping the
case & returning a verdict of "Not guilty"; was welcomed home, on
the evening after the trial, at Spaldhurst Road and demonstrations in the
street & a overcrowded meeting in the church; & has printed 3
editions of a report of the whole proceedings in a pamphlet called
"Peter Berridge v. St. Mark Williams, - or the Stamford Hill Jesuitical
Plot of 1896. A full account of the Arrest, Imprisonment and Trial etc.
as the facts for the cover is printed:

- "Do we live in free England or in Italy?"
- "Are we under the Papal Yoke of Cardinal Vaughan the Jesuit?"
- "Protestant! What are we coming to?"

No Surrender.

His position: A Champion of Protestantism.

Particulars of his Church & work

Congregation: Their status, & migration.

No staff.

Buildings.

The color-phases give the keynote of his "line". He poses as the champion of Protestantism and the persecuted Roman. The difficulty is to determine as to the genuineness of the pose.

He gave the following particulars in regard to his own Congregation, since 1881

Congregation. None from neighborhood, but some from a wide area. Middle of the middle class, & upper working class. The 1700 they have paid in about 18 months proves them to be well-to-do, & indicates how hard he works for pay. He being depend on their voluntary donations, i.e. has no fixed stipend; & his real test is the debt: mortgage on the rectory. "I tell them, they've got to pay; & why should they? If they say, & don't wait me, I tell them that I may have to go somewhere else & am waited. What's the good of making any loans done it? They've got to pay."

Except himself, there is, of course, no paid staff. There are 6 deacons, & 6 "Ladies of the Motherly Society".

The church holds 350, & a Sunday-school, built along side, and separated only by folding-doors, holds about 100. On festive occasions the doors were open; my private boxes, as I call the seats of the front-

Services etc.

year:

Services etc. Sunday Morning (11) + evening (7).
Thursday (8).

Prayer Meetings: Sunday evening (8.30)
Saturday (8).

Holy Communion: First Sunday in Lent at 11 in the morning
Third ———— after evening service.
"also on or on the first festival of the Church."

Sunday School 2.30. (110 scholars). "all the children in the parish - R.C. inc."

--- Public collections by Peter: one month.

--- Bible classes (Young Men & Young Women).

Bazaar & Hoop (400 sales).

The Station Committee's work. 37 weeks. (about 20 are
"weeks of the Church")

Communicants.

No Communicant Roll. at Easter there were 124.

Attendances.

The church is well filled in the morning, + crowded in the evening. The
Congregation is the best in the district, except the parish church. It is a
new congregation. It - Roman Catholics, Greek + English, Non - Com etc etc

Composition of Congregation as regards sects.

Members

Liturgy. Doctrinal position

Ritual

Primer for marriage

There are 103 members. "admitted into fellowship" & played & support the work.

A liturgy is used; special, drawn up by Villard. Some fine prayers are written by him, but a good deal is taken from the Church of England service. He was through it, pointing out altered sentences, omissions &c. Describes this position as "distinctly evangelical, & founded in the 39 articles as fundamentally understood"; & on again as "decidedly Protestant & strongly evangelical, summed up in the Apostles & Nicene Creed." No other church uses the same liturgy, but compares forms to with the Reformed Church England & the Reformed Catholic Roman in America.

The Communion is celebrated, sometimes sitting in the ordinary Nonconformist way, & sometimes kneeling, the communicants coming to the celebrant.

Wine & bread is a house form; at weddings he uses a hostia; & I fancy, elsewhere he used & does use vestments & such like occasions. He has a cross, but only for processions, not as a ceremonial use. "I like it", & it looks very disagreeable walls.

The cross is blessed for marriage, & found a fine book has been collected there, "quite stylish", some of them. ~~One couple~~ One couple that came found in a fine couple, because the lady was an extreme high-church woman, & the man was not. So they solemnized

Interviews before communicating: modified confessional

Baptism.

The name 'Luther' has no significance.

Luther largely absent

dissatisfied by coming to him. 'Let's go to the Mark'. He despises her, +
justified in doing by leaving the way. A good many people attach importance
to the validity of his orders; the feeling goes deeper than we think. He has
no belief in Apostolic Succession being; too many breaks + injuries. One man
the connection with the church, one man it has been severed, has an
attraction for many minds. He is not a man of letters, but people come
to him to be advised. "What, worried by a St. Council"!! One man
they come, + the things ^(are serious?) are not like it.

Another side of his episcopacy is seen in his application of the Con-
fessional. He sees people, if they wish it, before Communion. They
often want to talk some matter over; they may come to speak of some
feeling" I talk with one, + perhaps pray, but don't profess to give
absolution or to work for a full confession. "Confession is a
shower. If a man wants to come + show me his back finger,
I don't want to look at his toe or his head."

He baptizes infants, but has no sponsors or godparents. Parents act as
sponsors.

The name of the church has no doctrinal significance. They are not
Lutherans, & the name was taken simply to distinguish it.

The service is largely unaided, + the organ is largely a very
good organ, + he ^{can} play the organ. Sometimes in the evening he has
a boy from some neighboring choir to sing a solo. ^{At} ^{the} ^{end} ^{of} ^{the} ^{service} he had

is an ever be said - "Yes - even then," ~~just then~~

Visiting: Opinions on

Visiting: How much is a rule to go somewhere unless invited. Just to be
to see a lot of in feeling, then cut to regularity. And then the
eating is a difficulty. If you eat eat they will you fancy the price said
food enough for you, try you do, you make money ill! Buries what
the food? How do you do? ^{you are} a cup of tea. I don't want to
waste my time with you. of course if I mean ^{to see you} ~~to see you~~. I talk;
but would have to say to you. I say in even - to see you at
once.

No church

Practically no committee work is accepted. The ladies for the district
their boxes of lining & ~~some~~ boxes are given to the two or three members
who are known to be poor.

Other places working: Routine provided

Asked about the vitality of the other places of worship, of the district W: said
that the parish church was, though to be, the best attended etc. He did not like
to ~~point~~ ^{talk about} ~~against~~ the church, but he clearly thought that apart from the parish church
nothing else was being done. Not far are in a row: "Prayer meeting,
prayer-meeting; class meeting class meeting" ... "We are alive, because the
parson is alive!"

Appreciation.

In forming an opinion of the man the post-credits hang over one, but Mr. Widdows today seems to be a clever man, of an enthusiastic & enterprising nature, given up to preaching, lecturing, fighting Rome, supporting himself, & making Widdows, G. Mark, a known man. He is certainly rather entete, & probably slightly 'touched', but he is more the less magnetic at fowls, among the class of person ~~that~~ attracted by his position & his crusade. One of the most striking traits is his feeling of authority, a legacy it would appear of his work's training. He tells me he was the most influential person in the district; & backed of himself as regard street-runs gloriously as Father Lambert did of disturbances among his own people. They obey him & listen to him, & "I make the a good deal taken down if they dissent." In his own church too he does things which others can't do, & instances it by his public rebuking from the pulpit of individual members of the congregation who are misbehaving in any way. "I have the feeling of the Mark in me still; but I am free from the claims of the war, & I feel my mission more divine".

Rev^d Edw. Medley B.A.

Baptist Minister. The Downs Chapel

G.A. Sep 13/97

Personal Note

Character of Church

Character of Population

Portion touched by Church

13/24 CD(2) 87

Rev^d Edward Medley B.A. 7 Rosalyn Gardens, Belsize Lane
Hampstead.
Baptist Minister, formerly of the Downs
Baptist Chapel ^{Down Road} Clapton.

Mr Medley resigned his pastorate of the Downs Chapel in July 1896 having been called to a Professorship at Regent Park College. The Church has not appointed a successor however & so Mr M. offers to give the information.

The Church is a comparatively ~~not~~ wealthy. In 1896, it raised £2200 for its various organizations and it has two Mission Stations: Rendlesham Rooms, Heatherley Strat (the bad spot in District 14 known as the 'Island') and Waterloo Rooms, Prout Road Clapton. The 'Congregational Manual' containing the accounts of the Church etc is a bulky booklet of 117 pages.

The population is greatly mixed - good middle class people & extreme poor. Middle class near the chapel and poor in Rendlesham Road district and neighbourhood of the Waterloo Rooms.

The Church touches every portion of these class but the backbone of the congregation is 'solid middle class', although they have in fellowship many poor people, mainly from the Missions.

Persons Employed

Buildings Used.

Rendlesham Rooms is in District 14.

Services Held

⁽¹⁾ Minister - ⁽²⁾ Maternity ~~nurse~~ nurse. All other work by voluntary workers, of whom probably about 100. 12 deacons.

The Downs chapel (a fine building facing Hackney Downs) seats 1008 persons. A large school room adjoins the building & there are several class rooms. Two adjoining houses have also been ^{bought} ~~taken~~ for school purposes and retain the outward appearance of private houses. Mission premises Waterloo Road Prout Road, 4 public rooms the largest hold about 60 persons. Rendlesham Rooms is a fine ^{new} _(comparatively) block of buildings. Hall holds 240 persons & Class rooms etc.

AT THE DOWNS CHAPEL.

MONDAYTHE DOWNS LITERARY SOCIETY, at 8 p.m., during the winter months.

TUESDAYBAND OF HOPE, 7 p.m.
TEMPERANCE GUILD, 8.30 p.m.

WEDNESDAYWEEKLY SERVICE, at 7.30 p.m.
CONGREGATIONAL LIBRARY, from 8.30 p.m. to 9.30 p.m. for exchange of books.
LADIES' WORKING MEETINGS, once a fortnight, at 3.30, in the Library.
CHURCH MEETING, on the Thursday before the last Sunday in each Month, at the close of the usual Weekly Service.

FRIDAYTHE DOWNS CHRISTIAN BAND, 8.15 p.m.

SUNDAYPUBLIC SERVICE—Morning, 11; Evening, 6.30.

SUNDAY SCHOOL—Morning, 11; Afternoon, 2.45.

YOUNG MEN'S and YOUNG WOMEN'S BIBLE CLASSES, in separate Class Rooms, at 3 o'clock; a united opening Service at 2.45.

COMMUNION SERVICE, on the first Sunday in the month, at the close of the Evening Service; and on the third Sunday, after the Morning Service.

PRAYER MEETING on the last Sunday in the month, at the close of the Evening Service.

Meetings at Rendlesham Rooms

Notes as to Services Held & Social Agencies } Downs Chapel Services

Waterloo Rooms Services

AT RENDLESHAM ROOMS.

SUNDAY SUNDAY SCHOOL—Morning, 9.45; Afternoon, 2.45.
CHILDREN'S SERVICES—Morning, 10.45; Evening, 6.45.
YOUTHS' CLASS—Afternoon, 3.
" (Junior) Evening, 6.45.
ADULT SERVICE—Evening, 8.
MONDAY MOTHERS' MEETING—Afternoon, 2.
PENNY BANK AND COAL CLUB—Evening, 7.30.
MEN'S FRIENDLY INSTITUTE—Evening, 8.
WEDNESDAY .. BAND OF HOPE—Evening, 7.
FRIENDLY INSTITUTE (Junior Club)—Evening, 8.
FRIDAY SEWING CLASS FOR GIRLS—Evening, 6.30.
MEN'S FRIENDLY INSTITUTE—Evening, 8.

Services moderately attended. Population changes about every two months.

At Waterloo Rooms. See Interviews with Mr Alfred E. Bevan (Book XXII. p 33.)

Mr Kn. did not care to give figures as to the congregation at Downs Chapel. On Sunday morning the body of the chapel is fairly filled. At night there are more in the galleries but he would not think the congregation differed much in numbers.

Of the Services at Waterloo Rooms, Mr Kn's comment was: "Always crammed to suffocation. Have been trying for years to get ground for a new building but cannot. Have money in hand for the building".

Sunday Schools
 + Band of Hope

Christian Band

Congregational Library

Literary Society

STATISTICS.

<u>Sunday School</u>	The Downs School.	Rendlesham Rooms School.	Waterloo Rooms School.	Total.
SCHOLARS.				
On the Books	294	355	91	740
Average Attendance—Morning	30	48	25	103
" " Afternoon	192	238	75	505
Seniors—above 15 years of age	131	68	14	213
Members of the Bible Reading Association	180	80	...	260
In Infant Classes	57	130	33	220
Church Members	18	7	4	29
TEACHERS.				
On the Books	31	36	11	78
Average Attendance—Morning	3	8	1	12
" " Afternoon	28	31	9	68
Church Members	27	34	9	70
Formerly Scholars	21	32	10	63

Band of Hope (Tuesday 7pm) Average attendance 55. Temperance Guild Tuesday 8.30. Average attendance 25. Total number on books of the combined Societies - 137. Sunday Schools. At Downs Chapel shows a decrease of 25 on the books. At Waterloo Rooms a small decrease has occurred and at ~~the~~ Rendlesham Rooms, an increase of 36.

The Downs Christian Band (Friday 8.15) has been in existence 4 yrs. Membership has declined slightly during 1896 mainly through removals (manual p 30). Congregational Library has 1600 volumes - 29 were added to in 1896. Books by Tolstoi, Crockett, San Maclarian, Stevenson, Tyndall etc. 500 vols borrowed during the year. Downs Literary Society (Monday 8pm) Average attendance of 44 during winter months. A falling off from 1895, when the attendance was 70. In most of these organizations a slight falling off is noticeable, probably the result of the absence of a pastor.

Young Women's Friendly Society meets 3rd Wednesday in month from 7 to 9. Meeting for young servants, who are watched and helped, somewhat in the same way as by the M.A.B.Y.S. Meetings are of a social character.

Total Abstinence Society. Membership has increased & now numbers 226. Attendance at Members' Meeting has not been so good as last year but have maintained an average of 60. The Company system has been continued with fair success. Society has held meetings at the Chapel & Missions etc.

Clapton Philharmonic Society has a membership of 200 including the Orchestra. It holds its weekly rehearsals on Wednesdays alternately at the Clapton Park Cong^l Church & the Downs chapel. Five concerts during the winter months. Secretary - Mr F.W. Reed, 53 Braydon Rd. Stamford Hill St.

Mr Medley, when pastor, used to visit the sick of the Church & congregation & the deacons visit the members systematically. The Tract Distribution Society has 12 ladies, who visit the streets near the Missions regularly. Some young men also distribute tracts of a special kind "Wayside Tracts" in the publichouses. Monthly visits are made for this purpose. (See Book XXII p. 38)

Visitation.

The neighbourhood of the Church is divided into 8 districts, each under the care of a deacon.

TRACT DISTRIBUTION SOCIETY.

Treasurer: Mr. W. PAYNE. | Secretary: Mr. J. GREENFIELD.
SUPERINTENDENT OF WAYSIDE TRACTS: Mr. BAINES.

DISTRICTS VISITED	VISITORS.
LANDFIELD STREET ...	Mrs. BRIDGE AND Miss C. HARDY.
MILLINGTON STREET ...	Mrs. R. A. COX AND Miss SUTTON.
STILLMAN STREET ...	Mrs. WATTS.
OTTAWAY STREET, N. ...	
OTTAWAY STREET, S. ...	Mrs. FISH AND Mrs. HICKMAN.
WATERLOO PLACE ...	Miss RAMSDEN.
PROUT ROAD ...	Mrs. JILLARD AND Miss PEARSON.
AUSTIN'S BUILDINGS ...	Miss M. A. KEEN.
AMHURST TERRACE ...	Mrs. PEARCY.

Rendlesham Rd District

Clapton

Charitable Relief.

Communion fund

Clothing Society

Maternal Aid Society

District Maternity Society

Convalescent Home Funds

Of relief work, much is done ⁱⁿ various ways, chiefly through the Missions and special societies.

Poor members are relieved from Communion fund. £59 was given in this way in 1896. & as the income from this source appears to be greater than the local need, £35 was given to general funds for poor people eg. Indian Famine fund, Baptist Amenity Fund etc.

The Clothing Society, consisting of ladies of the congⁿ makes clothes and send them to poor ministers &c. Two large parcels sent in 1896.

The Maternal Aid Society assisted 44 cases of maternity in 1896 - by bags &c.

The District Maternity Society supports and controls the work of the nurse, Mrs Barker, 81 Rendelham Road. She is a certificated midwife & has worked in the district for many years, consequently the control is now of a nominal character. Attends anybody needing her services irrespective of any connection with Missions.

The Convalescent Homes Fund, sends persons needing such help to Homes, paying expenses. In connection with Sunday Schools, there is a Children's Holiday & Convalescent Homes Fund for sending scholars away. 48 scholars were sent by this fund & about 100 individuals by the two funds.

Little co-operation

Other Religious Influences

Marriages

In charitable work there is little co-operation. Very difficult to arrange. An agreement has however been made with the other churches to keep a list of sick visitation classes & cases. This was arranged by the C.O.S. and includes All Anglican & dissenting churches.

Christchurch, Rendlesham Road. Man almost a catholic.

Said "that of all people we were the most damnable" Salvation Army make Sunday morning almost intolerable meetings, singing and music until life was not worth living. They do not keep the rule as to not playing when passing place of worship. Often gone past the Downes Chapel whilst service was proceeding & with the band playing & if they stopped there was the thump, thump of the big drum which was quite as bad.

Mostly their own people.

The Roll of Church Members printed at the end of the Manual contains 459 names, of whom most live within a short distance of the Chapel. About 20 reside beyond the London district, amongst these name, I recognize 3 missionaries working in Africa & China.

Prospects of the Church

Mr Medley

Conditions of Church

Membership at the Downs Chapel

As to the Prospects of the Church, Mr M. was a little doubtful. Its growth & future very much depended upon the minister, who should be chosen. During the past there a gradual lowering of the social condition had taken place and whilst its results are not very apparent now, in the course of 8 or 10 years the place will suffer considerably. They needed a 'gracious' man and with such a man the place would flourish. He did not ^{like} the word "intellectual" in connection with the ministry. "An horrid word".

Mr Medley is a tall & well built man with a keen intelligent face and a quiet thoughtful way of speaking. A man adapted for teaching, whether in the church or the college.

The church is an open Baptist. In the Manual the Terms of membership are given as under:

"Membership of the Church is open to all who confess faith in Christ. We desire to have the Church as open as the Kingdom of God, and its gate neither broader nor narrower than that by which men enter into Life. All who are members of Christ's body are welcome

Conditions of Membership (cont'd)

to our fellowship, irrespective of opinion on matters wherein we are all learners, and none masters ^{or} lords. We seek not uniformity but unity — the unity of faith in Christ — and trust the love of God to keep us in unity of spirit & bonds of peace.

HOW ARE MEMBERS RECEIVED?

What forms will have to be gone through if we apply for membership? Is there not some trying ordeal to be undergone? By such fears as these common questions indicate, large numbers are everywhere deterred from uniting with the Church of Christ; but we desire to add no barriers which shall make it hard for the most timid or sensitive follower of the Saviour to come with us. The Church is bound to know from all whom she receives that they give themselves to her because they have already given themselves to the Lord. Without this there would be no Church. But there are no prescribed formalities for the supposed purpose of testing sincerity, nor are there any inquisitorial examinations of candidates on questions of doctrine or ecclesiastical preference. In most cases, friends, after conversation with the Pastor, are pleased also to meet some member of the Church; but where this is objected to, either through nervousness or, as sometimes it is, on the ground of principle, the Church is satisfied with the Pastor's statement, and records its welcome. It is to many persons a most painful trial to open their lips to any fellow-man respecting the deep things of their soul, while to others it is a joyful relief. We try to adapt ourselves to all temperaments and needs, desiring to discourage none and repel none, but to extend a frank and loving hand of confidence to all who wish to walk in our company in the footsteps of Christ.

THE CHURCH AND BAPTISM.

The question of Baptism is left entirely to individual judgment and conscience. The immersion of believers is the only ordinance taught or practised as Baptism, but we make no difference in the manner or cordiality of our reception of Christ's disciples. The rule observed is—Let every man be fully persuaded in his own mind, and do according to his understanding of Christ's will.

Difference from Congregationalism

The principles here enunciated by the Downs Chapel folk are largely adopted in other Baptist Churches. and differ only from those accepted by the Congregationalists in the respect to baptism, the latter denomination usually teaching infant baptism as an alternative to baptism by immersion. The older Baptist churches still admit members only after baptism by immersion.

Mr Medley thinks that the Baptists have give too much attention exclusively to reaching the working man, so that whilst catering to his ~~poor~~ needs they have been letting the middle class slip through their fingers whilst with them goes the means of continuing the work of evangelization amongst the poor.

Financial Note

The Downs Chapel is supported by the voluntary offerings of seat-holders. Seats are appropriated to their holders, who are expected to make a regular voluntary offering, weekly, monthly, or quarterly & for this purpose papers & envelopes are supplied by the Deacons

The money thus raised is devoted to the support of
the Ministers & to meeting the necessary expenses
connected with the building.

Rev^d. H. Harries. M.A.
Clapton Park Congregational

G.H.A.
Sept 13/97

Constitution of Church

Buildings Used

13/22 CP 98 (2)

The Rev^d Henry Harries M.A. . Anlaby House,
Upper Clapton, Minister of Clapton Park
Congregational Chapel, Lower Clapton Road.

The Year Book Manual of this Church contains
the following definition of its Constitution & Membership.

CONSTITUTION OF THE CHURCH.

This Church is Congregational and Independent,
recognising no superior ecclesiastical authority on earth,
and acknowledging allegiance to Christ, as the only
Head and Lord. On this very ground it rejoices in the
bonds of a true unity and spiritual fellowship with all
who love the Saviour. It elects its own Office-bearers,
determines its own mode of worship and action, and
regards the Word of God as the only statute book of
the Christian Kingdom.

MEMBERSHIP.—The Church welcomes to its Fellow-
ship all true disciples of the Lord Jesus Christ. Persons
are admitted to Communion on the credible profession
of "repentance towards God and faith in our Lord
Jesus Christ," as testified to the Church, after inter-
views with them by the pastor: and by letters of
transference from other Christian Churches.

This is the
usual Constitution
of Congregational
Churches

The Clapton Park Church was formed in 1804.
The buildings connected with it are: (1) The "Round" Church
(as it is also called) seating 1150 persons. Attached to it
is a schoolroom, Church parlour and class rooms
(2) Brooksbys Walk Mission ^(The Grove) seating 400; (3) the Glyn
Road Mission seating 500 — See Interview with Mr Neville
(Book XXII. p 76)

Buildings Used (contd.)

Character of Population

Church & Congregation

Missions

(4) Chapman's Road Mission (200 seats) This however does not really belong to the Church, which only carries on the Sunday School there. It was built by and is sustained by Miss Rutt, who was formerly a member of this Church.

The Population of the district has greatly changed within the last 20 years and with it, the character of the congregation. A decline in the social condition of the people. There is still a sprinkling of the old inhabitants and of the well to do. Those remaining are mostly old people. The younger people when they set up housekeeping go to Crouch End. Near the Mission the people are poor but; better as you get near the Church. Near the Church they have shopkeepers, whilst at the back (Clapton Park) are people in a subordinate position - clerks etc.

The Church is noted as a family church, the people being largely related to each other. Bulk of the congregation is middle class but they have a good sprinkling of working class. The latter class come from various directions; some a distance. In the Missions they touch the poorer people.

Persons Employed

Services Held

The Minister - Stipend £600.; Mr Neville Evangelist £120; Bible woman 12/- a week. Mr Neville has charge of the Glyn Road & Brooksbys Walk Mission & the Biblewoman visits in connection with the Missions.

12 Deacons and many other voluntary workers including a number of maiden ladies, who give a vast amount of time to the organisations of the church.

1. LORD'S DAY.—Morning, at Eleven o'clock; Evening, at half-past Six o'clock; an Evangelistic Service on the Second Sunday Evening in the Month; and on the Fourth Sunday in each Month a Special Prayer Meeting at the close of the Evening Service.

2. WEEK DAY.—Thursday Evening, at half-past Seven o'clock; a Service which combines devotion and instruction.

Saturday Evening, at half-past Seven o'clock, a Prayer Meeting. A Special Prayer Meeting on the Saturday Evening preceding Communion Sunday.

On Sunday morning the congregation is over 1000. Children from Sunday school come in. Evening congregation has been less than the morning but is now increasing - about 800. Many strangers in the evening.

Wednesday evening. Bible Class for those not under 16 years of age. 40 to 50 attend. Has taken the place of a Christian Endeavour Society, which was unsuccessful.

Sunday School

Social Agencies

Clapton Philharmonic Society. Meet every Friday. Has an orchestra. gave 3 concerts last winter at the Clapton Park Chapel. Is really a Congregational Institution - a few Baptist.

Sunday Schools - Morning & Afternoon

We have Four Schools under our care:-

	Scholars on Books.	Average Attendance.	Officers and Teachers.
Clapton Park	562	362	35
The Grove.....	459	378	43
Hackney Wick.....	250	190	16
Glyn Road	544	415	35
Total	1,815	1,345	129

At Clapton Park the attendance at morning school is small. Of the 562 scholars, 160 are infants. 210 Scholars are members of the International Bible Reading Association.
Band of Hope (Monday) 210 members.

Clapton Park Literary Society, meets on Tuesdays (8 PM) during the winter. About 50 regular members - 65 paid sub^s. Attendance varies according to the interest of the subject.

Foreign Missionary Working Society meets every Friday. Average attendance 21. Making garments for girls in a school at Cuddapore India. [This church takes much interest in Missionary work. gave £287 to the London Missionary Society in 1896 + supports a girl

Visitation

Nursing

Charitable Relief.

girl in a school & a native evangelist in India.]
Cricket & Football clubs connected with Sunday school.

The area around the chapel is divided into 5 districts, each being in charge of two deacons, who visit the church members & congregation within their area. They hope in this way that "cases of sickness, trouble or other special need will be brought more regularly and certainly under the pastor's notice". Biblewoman visits in connection with ^{missions}.

A four-page leaflet issued by the Church is also distributed - 1000 by visitors from the church & 2000 by the Missions - delivered from house to house.

Have no nurses; only help for maternity cases. Salvation Army nurses - very useful.

The Sacramental fund is distributed amongst the poor - primarily the poor of the church and congregation, ~~however~~ but also very frequently help people, who don't belong to the Church. Gave £102 in 1896.

The Benevolent Society (instituted 1793) gave about £10.10

Charitable Relief (Cont^d)

Maternity Cases

Clothing

Ministers' Aid Working Society

The monthly meetings of this Society are still carried on with well sustained interest in the work undertaken for the help of needy ministers and their children. By means of the contributions and energetic labour of the members, the Committee were enabled to prepare four valuable parcels of clothing, house linen, books, etc., for the families of ministers of small churches at Merthyr Tydfil, South Wales, South Wigston, near Leicester, Great Bowden, near Market Harborough, and Witheridge, North Devon. These most acceptable tokens of sympathy were willingly received, and grateful letters of earnest thanks returned to their unknown donors.

Materials for work
cost £20.

in 1896. Following from 'Manual.'

Extract, Rule 4, 1793, "That sick persons be esteemed the principal objects of the Society's benevolence."

Many have been visited in their sickness and poverty, and the help rendered to them has been most gratefully received, and has been the means of reviving and strengthening their health and sustaining their faith in the Fatherhood of God; more contributors to this deserving fund are needed; 89 meat tickets and 54 bread tickets have been given, and £4 12s. 6d. during the year.

All suitable cases reported to the Treasurer receive attention.

Half each subscription (if above 10s.) is returned as meat and bread tickets for distribution.

Mothers' Friend Society relieved 17 cases during 1896. Loan of box of clothing etc for at maternity + gift of 5/- worked through the president of the Mothers' meetings. Clothing for the Poor is made by a working party or given in response to an appeal. Distributed at Christmas through the Missions mainly ^{also} to the poor members of the church. 536 articles of clothing thus distributed last Christmas - at the "four missions" - The Grove, Glyn Road, Hackney Wick + John Street

[John Street is only mentioned in this connection. It is a ragged school in John Street, Howerton - The workers are mostly members of the church but it is worked independently].

Free dinners are also given to school children. See account of Grove Mission - Book p.

Hackney Society for the
Encouragement of Industry

Class C.O.S.

Church Membership

Hackney Society for the Encouragement of Industry is chiefly supported by this Church.

Ladies attend to give out work and sell Articles of Clothing on Thursdays, from 11 to 1 o'clock, at The Grove Mission Rooms, Brooksby's Walk, Homerton.

TREASURER'S ACCOUNT.

£ s. d.		£ s. d.	
To Balance	4 19 3	By Materials	27 2 6
" Subscriptions from this Church....	12 0 0	" Paid for work	20 17 0
" " from others	7 8 6	" Expenses	2 5 0
" Clothes sold	35 5 0½	" Balance in hand ..	9 8 3½
	<u>£59 12 9½</u>		<u>£59 12 9½</u>

C.O.S works in the neighbourhood. Some of our people belong to it - supposes he belongs to Com^{on} but has never been present. The society has tried to prevent overlapping but finds it difficult to get the churches to co-operate. They want to do our charitable work as quietly as possible and not to let the public know. (The C.O.S's Inquiry) Their people, e.g. Clapton Park, think (too strictly) may be suited to outside cases but they know their own people. People, who are really poor are hard to discover - they hide their poverty - these are the cases they try to get.

Memberships of church - over 700.

over

Other Religious Influences

Police

Drink

Mr H. thinks the neighbourhood is crowded with churches - too many of them. Does not know what the Church of England is doing. Has only been in London 4 years. At Stockport, where he came from, he was constantly at loggerheads with the Church of England - here they don't ^{seem to} touch each other. Wesleyans (at the Pond) are not doing very much.

The Down's Chapel - a quiet church. Presbyterian ^(John Wesley) not very strong - church does not flourish. Salvation Army doing a good work. Suit ^a ~~the~~ roving element of people, who go from Mission to Mission. These processions trench on the hour of service & our people have to remind them about the bands. When told, they stop at once.

Knows many of the men - a very excellent class of men. Several members of the Clapton Park Church. The local branch of the Christian Policemen's Association meets at the Grove Mission, Brooksbury Walk.

It is Mr H's firm impression that there is a vast amount of drink supplied to drunken people. The police tell him that if they bring up a case of drink supplied to a drunken man, they get rather reprimanded than encouraged. The magistrates

Drink (cont^d)

(See Interview with
Mrs Neville as to this.
Book XXII. p 84)

Prostitution

Marriage

are dissatisfied and it is very difficult to get a conviction. Complained about the public house ^{known as the} ~~at the corner of Post Road~~ Crooked Billet which is only a few doors from Mr H's house. People come home from the country in brakes and make it a regular stopping place. Stop there and sing their songs far into the night. Worst on Saturdays. Over & over again he has had to go out & call the police to stop them.

Near Glyn Road there are several off-licensed houses & men make a practise of getting drunk from these, taking it across the road & drinking it there.

On High Road between here (Anlaby House) & the Chapel there was some solicitation, whilst his own wife had been accosted by men. But not so much of it now. Much worse by Hackney Downs and on the Downs, where he has seen couples lying about on the grass.

Have a good many marriages at their church, which is increasingly popular - mainly their own young people. A note in the Manual may contribute to this popularity.

2. The Chapel is duly licensed for the celebration of Marriages, and as Nonconformists obtained this right after a long and severe struggle, it is becoming and proper that members of the Church should be married at their own place of worship.

House property in Clapton.

Prospects of the Church

Had more early marriages in the north than here. Thinks the Clapton folk are very cautious. In the north, both work + marry at 19 to 20. Does not know a single case of marriage under 20 here.

Many good houses about Clapton to let at low rents e.g. the large houses. This is inducing a backward flow. People (especially with ^{large} families) are coming back from Enfield &c. Allowing for fare etc, they find it cheaper.

Mr Harris recognizes that the Church has difficulties to face owing to the change of the population. "Have to work against the ebb". He does not however fear it but ^{do} recognized that they must make some alterations in the financial direction. At present the Church is raising £2000 a year for its work. In 1896 the amount was £2196.

Mr Harris is a middle-aged man: one of the 'solid' order, who while not likely to introduce any startling

On Sunday evenings during this winter, the keynote of my ministry has been "Back to Christ." I have sought to give you the mind of Christ Himself on the great verities of the Christian faith and of the Christian life. We have considered such subjects as "God the Father," "Christ the Son," "the kingdom of heaven," "Christian discipleship," "the condition of forgiveness," "the efficacy of vicarious prayer," "eternal life," and others of a kindred character and importance in the light of the teaching of Christ. I have found unusual interest in the study of these great themes and unusual pleasure in preaching on them, and I am not without evidence that the interest and the pleasure have been shared by you. I have a deep conviction that it is the duty of the pulpit if it would be a power for good in this age, as it has been in other ages, to treat of such great soul-

inspiring themes as these, and not to pander to a common craving for sensational treatment of topics of only a passing and superficial interest. If I have given you the mind of Christ on these great subjects, I have never lost sight of the supreme place of the Cross in the economy of salvation. Jesus Christ is not only a Teacher, but a Saviour, —who died for our sins and rose again for our justification. We find life at His Cross, and in

must run ; and may the Holy Spirit, whose function it is to inspire, quicken and guide, ever help us to conform our life, not to the customs and expediences of the world, but to the teaching and example of Jesus Christ.

We have had an election of deacons this year, which resulted in the choice of Messrs. Leighton and Lidstone, who have already proved their suitability for the office, by the thorough way in which they have thrown themselves into its duties.

We have also lost two of our deacons during the year. Mr. Lambert who, during his official connection with the Church, always shewed himself ready to serve its interests with ungrudging devotion, has removed to Southend, and with his family has been transferred to the fellowship of the Congre-

and God, who is ever more ready to give than we are to receive, will not withhold from us the gifts of His grace, even the gift of gifts—which the Church needs more than any other—the Holy Spirit. “The kingdom of heaven suffereth violence,” and only the violent—the importunate—take it by force. Will you join with me, both in our private and in our public devotion, to make this a matter of earnest supplication?

Rev W. Moxham
Baptist Minister

Historical note

Touch some of all sections

G.E.A.
Sept 13/87

13
20 CD (2) 109
Rev^d W. Moxham, Minister of Chokworth Road
Tabernacle, Clapton. Private address. 27 Powerscroft Rd.
Clapton.

The work of the Baptists now carried on at Chokworth Road was started about 20 years ago on Calvinistic lines at a place at the corner of Rushmore Road. It was not successful & about 8 or 9 years ago the people were talking of shutting the doors. Mr M, not then a minister, but working at a Mission in his spare time was asked to speak & subsequently to take the pastorate. He gave up his situation in the City, went into the Pastors' College & became the pastor of this church.

The Tabernacle was not built by them but by the Congregationalists in 1886. The Rev^d John Brame was then gathered a large body of people & built it. They however failed to make it financially stable & the building was sold & came into the hands of the Free Church of England, with an equally unfortunate result. Then Mr Moxham's Church heard of & bought it. The building is freehold but there is still a debt of £1800 on it.

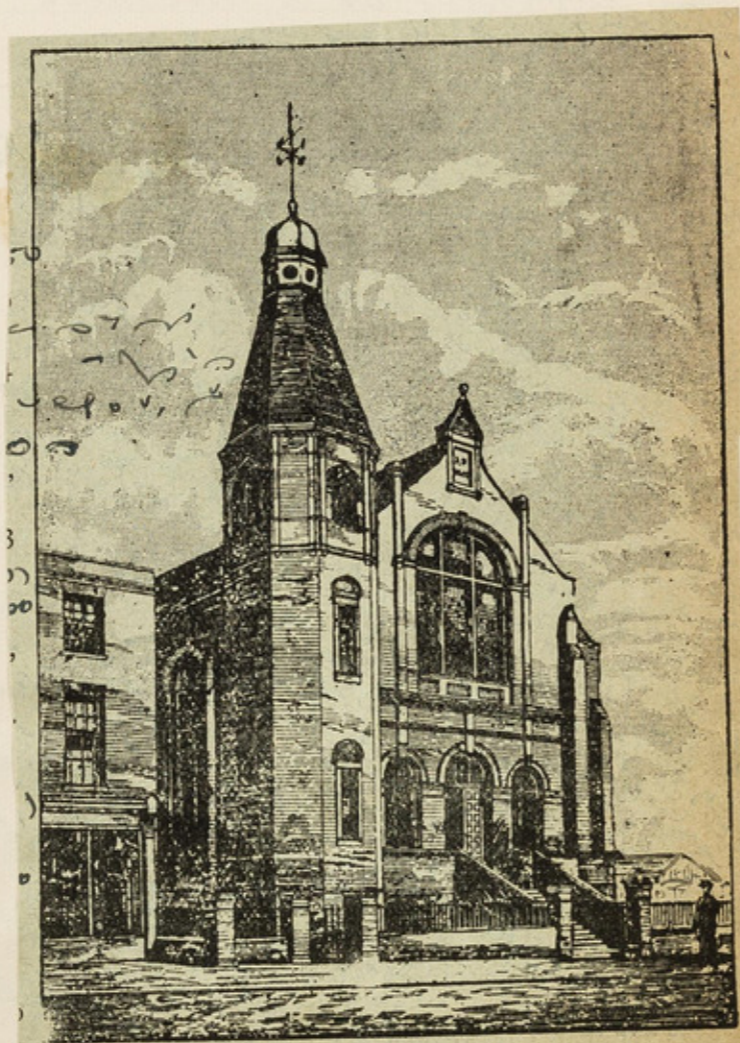
They reach some of all sections of the population. Some of the very poorest, also tradesmen and respectable working class people.

Character of District

Persons Employed

Buildings Used

Services Held



1860. "WE PREACH CHRIST CRUCIFIED."

Clapton Park district is poorest at the east end gradually better toward the west. Mr M. would make Chatsworth Road the dividing line between poor & comfortable. East of Glyn Road the poverty is more marked. Neighbourhood is depreciating & has been doing so for a very long time. Minister and lady visitors are the only paid workers. The seven deacons; Sunday school teachers - about 50 voluntary workers in all.

Chatsworth Road Tabernacle seating 600 or 700. Schools beneath the chapel.

Sunday 7.30 AM. Prayer meetings.
 11 AM. Service. About 250 to 300 attend.
 6.30 PM. " " 600. Includes most who attend in the morning.
 3 PM. P. S. A. Open for women as well as men. Has not succeeded as Mr M hoped should like. About 40.
 3 PM Young Women's Bible Class. Very large About 50 or 60.
 Another class is held at Mr M's house.
 Sunday School 10.15 + 2.45. Not a regular school in morning. Children's service at 11 AM.
Monday, 2.30. Mothers' Meeting. About 60 on books 40 to 50 attend. Clothing club in connection.

Services Held

Monday 3 AM. Work meeting. Ladies of church meet to do work for a sale.

7.30 PM. Prayer Meeting. About 50 attend.

Tuesday. 7.15 PM Band of Hope. Very good. 40 to 50

" 8.15 Young Peoples Society of C. E. Splendid society. About 100 on books. 70 to 80 attend.

Wednesday. 7.30. Preaching Service. 50 to 60 attend.

Thursday 7.15. Young Peoples Society ^{Rather more in winter - 60 to 80} of Christian Endeavour. (Juniors) About 20.

Saturday 8 PM Prayer meeting About 50.

No Clubs or Social Agencies

They have no clubs or societies connected with the Church. Mr Jackson (Primitive Methodist) is so near & has so many of these agencies that Mr M. has not felt any necessity for them. Mr M. also thinks these organisations ~~are~~ a hindrance to the spiritual work of the Church & consequently does not approve of them as an adjunct to the church.

Visitation

No systematic house to house visitation. Deacons visit ^{the members.} Lady visitors also visit the sick and any in trouble

Magazine
Nursing

monthly

Charitable Relief

No co-operation

Church Membership

trouble. Teachers visit parents of scholars. Pastor visits if a special intimation is received.

Helping Works has been localised under the name of "the Clapton Magazine".

No arrangements made for nursing. Maternity bags provided for lying in cases.

Communion collectives (about 400 a year) are given to the poor of the Church & Congregation. Also give small sums (2/6 to 4/-) for Christmas dinners. Take collection for this.

No co-operation in charitable work. C.O.S. got most of the ^{ministers} Churches to report to them. They declined to do it because the people helped are only in temporary want. They do most with their own people and think that they can prevent overlapping.

Membership of the church is 250 & is increasing. Gain 40 to 50 every year but lose 40 out of every 50 gained. People are very shifty in the neighbourhood. Their people not only move out to the suburbs but also to other parts of London to follow work. Many when they leave the neighbourhood appear to let their church membership lapse.

Open Air Meetings

Other Religious Influences

Marriages

Open Air Band holds street meetings outside the Chapel + at the bottom of Mandeville + Elderfield Roads on Sunday. Also a gospel temperance meeting in the Gleararm Road on Saturday evening.

We should see the Vicar of All Souls + Mr. J. Neville the Missionary at Glyn Road. Mrs. Neville would know more about the district than Mr. M.; and is carrying on a good work at Glyn Road.

Blunton Road P.M. Methodist. Understand that Mr. J. does not get the people to the services.

Wesleyans have a small mission in Carlton Road. but fancy they are doing very little better.

Salvation Army. Only knows of them parading the streets and of this they do a great deal. His experience of them is that they are considerate of others - leave off playing etc.

Very few outside marriages; not more than 2 or 3 a year. These would be people found by some of the workers - people who ought to be married. All marriages of people over 21. - 21 to 25 usual. Young people go to Walthamstow, Tottenham &c

Prospects of the Church's work.

Obstacles to work

Personal Note

The prospects, Mr Moxham thinks are good. The work will go on growing. It needs a great deal of courage & perseverance. Raising the funds is the difficulty but they have always managed to keep on the right side. Have ~~been~~ pulled back but never pushed into a corner. So long as they preach the gospel Mr M. anticipates no insuperable difficulties.

The chief obstacles to the growth of the Church are the indifference of the neighbourhood and the half-heartedness of christian people.

Mr Moxham is a young man - in the thirties. Tall, & not stout in proportion, with rather prominent features, he looks more like a city clerk than a minister. He has carried the active habits of his former life into the ministry & ~~has~~ gives me the impression of a strenuous worker. He has a frank open countenance & as he talked of the work my first impressions of the man were modified. He is better than he looks & evidently a live man. In theology he is a disciple of C.H. Spurgeon, believing that the people will come to hear the gospel preached & do not need other attraction & he cites his church as a case in point. There was a touch of pride in the reference he made to the full congregation at his church compared with that at places where social agencies were made prominent.

Ensign Japp
Salvation Army, Congress Hall Corps

GH Sept 14/97

Officers in Charge -

Buildings used

13/23 CP 115
Ensign Japp 13 Linscott Road, Lower Clapton
Salvation Army. In charge of Congress Hall Corps.

Ensign Japp has only been at the Congress Hall about 5 months; ~~he~~ came from the Chalk Farm corps, which is ~~a large~~ only smaller than that at Congress Hall.

He is a slim, wiry man with an intelligent face & finely cut features. But for his hair, which is turning grey he might be taken as under 40 but he is probably nearer 50. His manner is quiet and self restrained but he speaks readily and decidedly. A strong man, and yet combining quietness and enthusiasm in his work. He made the appointment for 9 am. as he wished to be out visiting at 10 am.

Ensign Japp and his wife. Have about 100 local officers in the corps.

The Congress Hall for the Sunday services and special meetings on week evenings. Lecture Hall for week evening meetings. The Temple, Almark Road, seating 600 people for the Junior soldiers meetings. Also Brigade room for smaller meetings.

District

Meetings Held

116
The district includes Clapton, the corps going as far north as Rossington Street. & to Paragon Road on the South. East to the Sea & west to Pernbury Road. To the south they go over the ground of the Howerton Corps, the two bodies sometimes passing each other on the ~~the~~ march - This is because the Howerton corp is small. & the Congress Hall corps very large.

Open Air Meetings form an important part of the work. For this purpose they have 22 companies. On Sunday, they hold 11 meetings in the morning, 10 in the afternoon and 2 in the evening. The whole body combine for the two evening meetings. For the others, a company is planned. These meetings are held in all parts, the places being changed from week to week. Open air meetings are also held on Monday, Wednesday, and Thursday, and Saturday nights. In each case the meetings are held before the indoor meetings.

Indoor meetings.

Sunday - 7 A.M. Keredrill, Varies from 70 to 200. When cadets come in they add 70 to 80.
" 11 A.M. Holiness Meeting. 1000 to 1500
3 P.M. "Free & Easy" 400 to 900. Meeting varies
6.45 P.M. Salvation meeting. 2000 to 3000. Latter members in routes & come from all round - Deptford. Visitors from all parts.

Meetings Held etc

Juniors

Membership of Juniors Corps

Meetings are held every week night from Monday to Saturday at 8 PM. Monday is generally a big night - have musical evening or something special. Get 800 to 1000 people. Other week evenings, attendance may fall to 100 or 150.

Juniors Meeting at Almack Road

Sunday 10 AM. Children's Service - About 100 or 150.
3 PM. Companies (about 40 to 44). Little over 300 attend.
Really a Sunday school.
6:45. Service - 100 to 200 attend.

Tuesday Band of Love 154 members.
Attendance varies from 100 to 500. Members pay a subscription of 1st per month.

In connection with this Band, ~~then~~ classes are held, Violin, Concertina, Fretwork, Shorthand, Sewing, ~~and~~ Ambulance drill, nursing (girls). ~~Classes~~ These classes are free to the members & their attendants, ^{are} drawn from the 154 paying members.

Thursday Salvation meeting for children.
Great many children of outside people attend these meetings. Told of a case in which the woman took her children from the Established church & sent them to the S.A. because she noticed the lives of the ^{Salvatorians}.
There are over 4000 juniors soldiers on the roll. Many of these are children of members of the corps

Membership of Corps

The transfer system.

Visitation

Nursing

Charitable Relief

Corps now numbers 630 soldiers. Just manage to hold their own now but not growing in number. A few are joining but they have so many transfers; more going away than coming in. Those going away mostly go in search of work and they go to all parts. Corps is divided into 11 brigades.

When a member is leaving he will report to the officer and we give a transfer to the nearest corps to his future residence. Transfers are made out in two parts; one of which is given to the person leaving & the other sent to the Divisional officer, who will forward it to the corps.

Both officers visit for 18 hours a week. Have also about 30 visiting sergeants. Formerly districts were mapped out for each but now they visit by the brigade, each of the 11 has an officer. Beside the soldiers ^{who want visiting} they visit any people who invite them.

No distinct organisation for nursing here.
All that is done is done voluntarily

They have no special fund for charitable relief. In the case of members what is done is done voluntarily. In the case of members they would make a collection & give £1 or £2. Always do something for them.

Little Co-operation

Police

Brass & String Bands

Public House Visitation

Sale of Literature

Little or no co-operation with the Church. Occasionally hold a meeting in a chapel on special occasions such as the self denial week &c

Get on splendidly with the police - they work into our hands 'like clockwork'. Half a dozen policemen belong to the Corps. For the past few years we have worked hand in hand.

The Corps has a very good brass band with about 33 instrumentalists. The members of the band pay 1^{/-} a week towards expenses & also have honorary members to help in this way. The band takes part in the Sunday meetings and also on those Saturdays and special occasions. Have also a small string band.

A Public house Brigade is organized to visit the publichouses on Saturdays. They sell the War Cry and other publications in this way.

The Corps disposes of a great deal of S.A. literature 90 dozen War Cry, 37 dozen Young Soldier and 16 dozen Social Gazette are sold weekly.

Congregation mostly local

Financial note

General Impressions.

Of those attending the services, most come from the immediate neighbourhood. Fully 2/3^{ds} of the soldiers live in the district. Congregation consists of all classes. Come to see the work. Never know who is there.

The expenses of the corps are heavy: they need to raise £20 a week. Collections are taken at all meetings but not pressed except on Sundays. With only the ordinary collections they would go back and so special meetings are organised occasionally to help the funds. Have difficulty at times but always get whatever is wanted. It depends upon the soldiers.

The corps is evidently doing a great work, if only amongst those in the inner circle, but the influence is not confined to these. The Congress Hall draws persons from other parts of London & from these the Army ~~and~~ will obtain some adherents and sympathisers. It has the largest congregation in the district but its weakness is that it has not attained a ~~two~~ larger membership, the 6.30 being small compared to the congregation. It shows that a large proportion are drawn either by curiosity alone or are sympathisers belonging to other religious communities.

Captain Riley
Salvation Army (Hornerton)

G.A.
Sept 16/1917

District

Building used

Persons Employed

Strength of Corps

Meetings Held

13/16 MD 2
Captain Joseph Riley. of Hornerton Corps
of Salvation Army 66 Haledon Street, Hackney N.13.

The District of this corps goes south as far as Caseland Road & Wells Streets to Frampton Park Road. East to Sydney Road. On the north the bounds are not defined but they would not go beyond Hornerton Road, whilst the Clapton Corps come down to High Street & beyond. The Hornerton corps works the Morning Lane district specially.

An old schoolroom in Durham ^{Grove} Row. Only holds 140 people.

Captain, lieutenant, both part. 12 local officers and 12 wards men.

130 Soldiers, divided into 2 companies - males and females. 30 Junior soldiers.

Sunday - Six open air meetings, morning, afternoon and evening, one being at 3 PM in Victoria Park.

7 AM . Kneedrill. About 23 present

11 AM Holiness Meeting. 70 "

7 PM Salvation Meeting. Get the place filled. ~~with~~ want a larger hall.

On week evenings, open air meetings are held at 7.15 PM on Monday, Wednesday, Thursday & Saturday.

Meetings Held

Juniors' Meetings

Visitation

Every evening from Monday to Saturday meetings are held at 8 P.M. All on the same lines except Friday which is a holiness meeting. Attendance 40 to 50 Thursday is the best meeting.

Junior soldiers meetings

Sunday 10 am. 2 P.M. & 6 P.M. Meetings for one hour before the ~~the~~ adult meetings.

Afternoon. Companies - About 30 attend.

Evening meeting open to any children. 40 attend.

Tuesday 7-8. Band of Love. About 50 attend.

Have no definite membership. Children ~~for~~ shift too much for that, give cards ^{of membership} to those attend ^{family} regularly.

Friday. Junior Soldiers Meeting. About 30 to 40 attend.

Captain & Lieutenant visit for about 20 hours a week each. Local officers do not visit; ~~and~~ it is left to the officers. "Dormerton" is not little a country place where the wife is at home & the husband works. Here the pair of them are at work". Visit the converts, cases that need looking after; anybody who asks to be visited, sick people & members of the corps. The sick & any of our own people we make a special point of visiting.

Charitable Relief

Nursing

Other Religious Influences

Police

Character of Population

Appreciation

Would relieve any of their people from the corps fund or collect a little for them. People that come from the Hall, they would send to Whitechapel or Mare Street according as they were men or women, give them a card to take. In this case it is a small visiting card, the Captain writing on the back.

If they get a case needing nursing, they transfer it to Mare Street. (Women's Social Work)

Wesleyans at Church Road are doing a good deal of work but little in the open air. At Cassland Road they are well to do people & don't do much.

Police are very good. Make a cart stop and take its right side of the road, when it might have been driven into the meeting.

People are all working class. Poorest part is off High Street; College Street & those adjacent. Very poor streets off Morning Lane - people as thick as bees. Factory people, women make matchboxes etc. All work. Some better - artisans etc. Treasurer is a plumber; sergeant major a printer.

Captain Riley is a young man about 25 to 30. Heavy type of individual, rather poorly educated & slow of mind. He, however, like most of the S.A. is heart & soul

in his work & this devotion counteracts the effects of his natural lethargic disposition. He was at Teddington previous to coming to Hornerton. He likes Hornerton because you can get the right class of people and get the crowds. People here are 'altogether' & belong to a commoner class. Better class at Teddington and more indifferent. People here respect the S. A.

The work is growing. During the past 3 years the corps has grown from 80 to what it is today. This is in spite of many transfers. - 50 during the year - People move on account of their work. This the cause in nearly all cases. Their greatest difficulty is the Hall - need a larger building and there is no hall to be got. Land is so dear that they cannot build. Have been trying to get a fresh building for some time. Have hired the Church & Chapel for a special meeting.

Talking of the transfers - the Captain said that they only lost sight of the people when they left without telling them where they were going. Whilst I was with him a card arrived from the Captain at Stoke Newington, asking him to inquiry about a girl (servant) who had left Stoke Newington. This captain knew that her father was connected with the Hornerton Corps & thought to find her in this way.

Prospects of Work

Note as to Transfers

