

South East ③
Islington &
& West Hackney B198
Nonconformist
Churches & Missions
District 14 XXVIII

From Charles Dooty,
9, Adelphi Terrace,
Strand, London, W.C.

Index

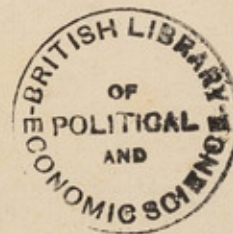
District 14 - Book 28



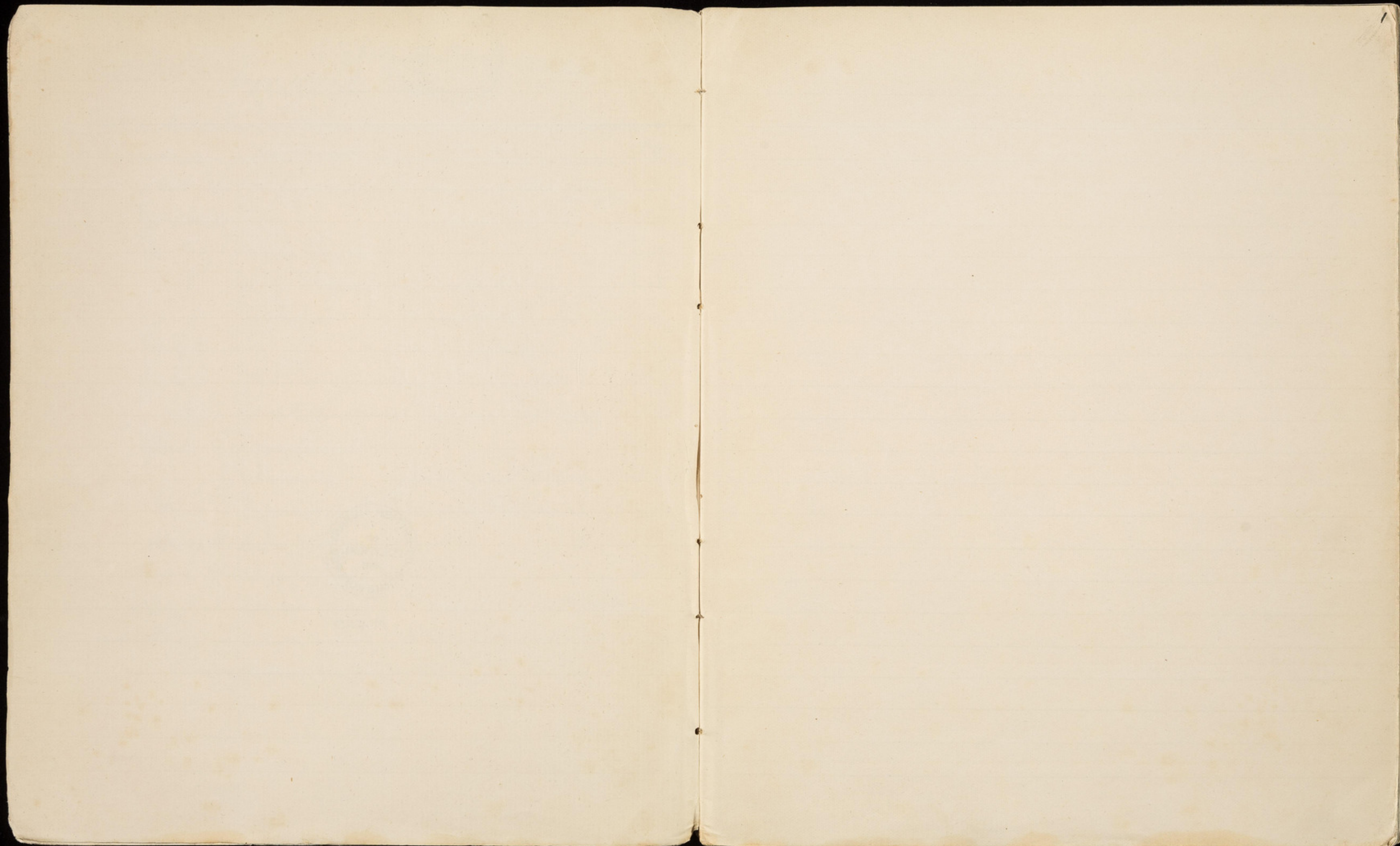
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COLL U

B 198



M 420



Rev^d M. Duffill
Congregational Minister

GLA 12/10/97

People reached

St. Stephen's parish.

14
10

2

3

Rev^d M. Duffill, 31 Springdale Rd. Stoke Newington St.
Minister of River Street, Congregational Church
S.E. Islington.

Mr Duffill has been 18 months at River Street when he came the place was at a very low ebb. "It was not closed but they wanted to sell it". He has gone to work very energetically & has made an impression so that the Church is growing steadily.

He is a finely built man, tall and broad in proportion, with dark hair & long beard in which the silver lines are just appearing. A cultured gentleman with ~~an~~ ^a ~~in~~ pleasant face, high forehead; an easy flow of language, he is no doubt a good speaker and popular ~~on~~ in the pulpit ~~or~~ on the platform.

The people they get are all working class. People earning a weekly wages but not the irregular labouring people. A silver smith, painter & paper hanger, mineral water maker, printer, are some that he knew. All come from the immediate neighbourhood.

Exodus of Middle class

Buildings used

Persons Employed

Quite an exodus is going on, particularly from the better parts of the district, Douglas, Clephane Roads etc. to Harringay & Woodgreen. Middle class people, who can pay £40 a year rent & upward. During the 18 months he has been here he has lost 50 people by removals & only received one by transfer. Our deacons & others have gone and they cease to support. In the places they remove to, new churches are started & these need their support & ^{don't} leave them much left for the old place. "They bid us good bye".

They church

The Chapel holds 800 people. Have a schoolroom below and a small Lecture Hall at the side, which is used for class rooms.

"Myself". No paid agents. ^{Church} "Too poor to pay me. Have been living on my savings". Two deacons. Asked why so few, he said that he did not care to ask anybody in whom he had not full confidence for that office and then the responsibility is so great that some do not care to accept. Have about 6 visitors (See Visitation)

Meetings Held

Sunday School Statistics
from Report (1896) of Delington Auxiliary
S.S.U.

On books. Teachers 15. Scholars 175

Average Attendance. " 12 " 125
afternoon

Band of Hope 25 members.

Sunday. Service 11 am and 6.30.

3 P.M. P. S. A.

Sunday School. Very nice. Average attendance
140. Teachers 13 or 14

Wednesday. Service

Saturday. Special entertainments.

Monday. Band of Hope

Thursday. Just starting Social Meeting for Gils.
over 13 years of age taken by Miss Duffell.

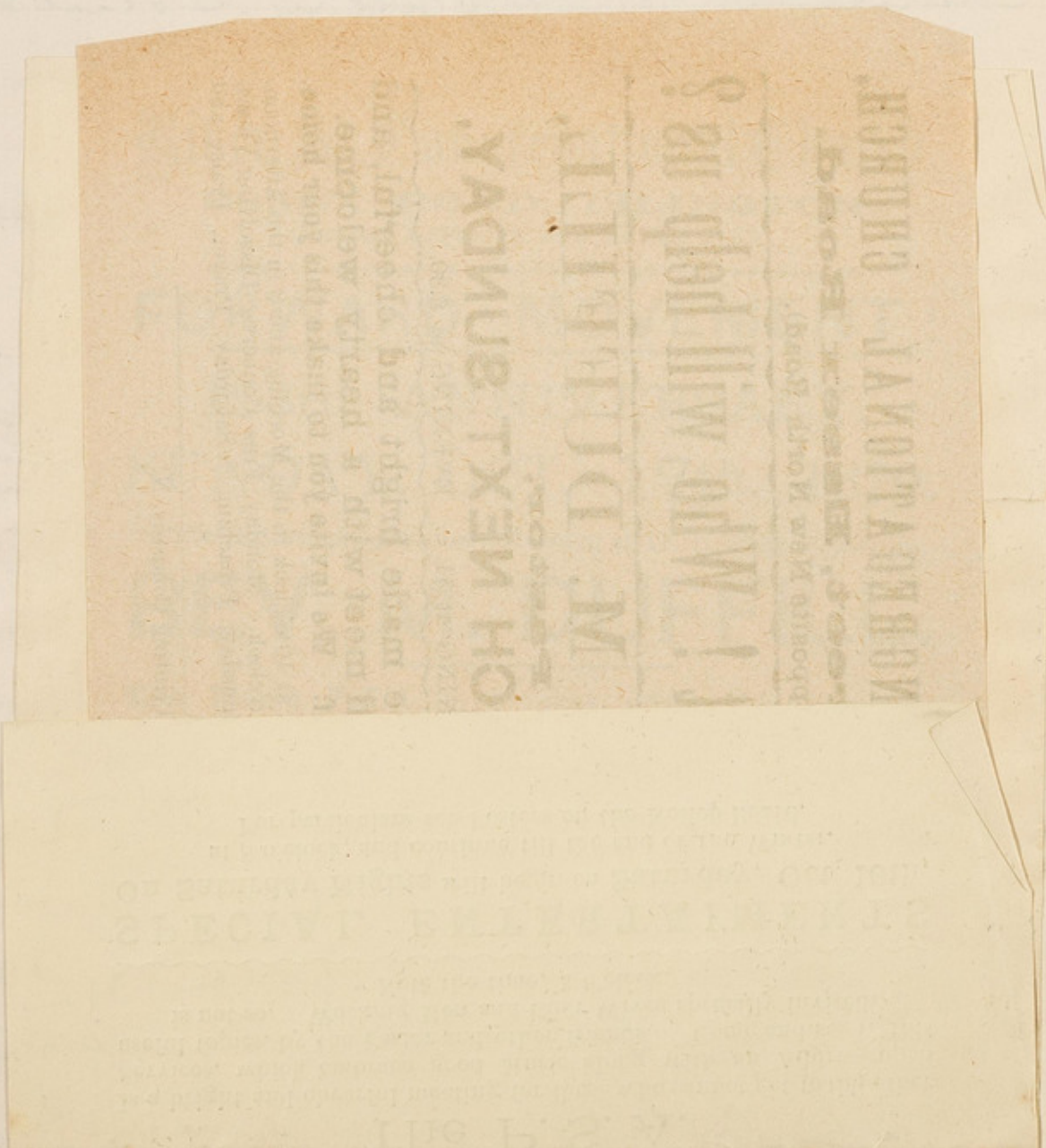
Services were very small. Mr D. has counted
congregation since he has been there & one of the deacons
checked the count. During the first 13 weeks
April to June 1896 the average was Morning 24 1/2
Evening 52
During the last 3 months Morning 52
Evening 114

Had just made these figures up, Mr Harwood
of Union Chapel had asked for information.

P.S.A. is small - very small. Invite
the men & their wives.

Saturday night Entertainment he seeks to make
bright & profitable. "I don't go in for any
vulgarity. These things are either educational
or they are no use". Commence on Saturday ^{evening}
Last year they held the meeting on Monday nights

Visitation



and gave high class organ recitals and things of that character. Should have preferred the Saturday but the Board of Hope Union was giving entertainments at the Baths on that night, so no use courting failure; This year the L. C. C. will not allow the meeting to be held at the Baths unless some structural alterations are made so Saturday night is full.

Mr D. is very keen on visitation. "Visitation is to save the church" "It is the thing to solve the problem". He told his people "My preaching will never fill the place. If we want the people to come we must go & fetch them". The visitation band was organised and during the last ~~two~~ two months they have visited 3000 houses. They are too nervous to go alone & he found it was not so good giving a visitor a district. Now they all meet and go together. "I am going, will you come with me" Two on one side of the street & two on the other and Mr D. is always close at hand. They take a quantity of bills (as at side) by way of introduction and invite to the services. Have a

ISLINGTON CONGREGATIONAL CHURCH,
River Street, Essex Road.
(Nearly opposite New North Road).

A Fresh Start! Who will help us?

THE REV. M. DUFFILL,
Pastor,
WILL PREACH NEXT SUNDAY,

IN THE MORNING at 11. EVENING at 6.30.

The Services will be made bright and cheerful, and all who attend will meet with a hearty welcome. Come and see for yourself. We invite you to make this your home.

The Sunday School meets at 10 o'clock in the Morning and 3 in the Afternoon. Week-night Meetings at 8 o'clock. Monday, Free Concerts, Dissolving Views, or Entertainments. Wednesday, Preaching. Saturday, Prayer, Praise and Testimony Meeting.

Printed by the Kingsland Green Printing Company, N.

FORWARD MOVEMENT!

153rd ANNIVERSARY.

SUNDAY, OCT. 17th, 1879.

SERMONS will be preached: Morning at 11, Evening at 6.30, by

REV. M. DUFFILL.

The Men's P.S.A. at 3 o'clock. subject of Address.

Visitation

6
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Visitation

River St. Congregational Church,
ESSEX ROAD, ISLINGTON.
(NEARLY OPPOSITE NEW NORTH ROAD).

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FORWARD MOVEMENT!
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SUNDAY, OCT. 17th, 1879.

SERMONS will be preached: Morning at 11, Evening at 6.30, by

REV. M. DUFFILL.

The Men's P.S.A. at 3 o'clock, subject of Address, "My Grandfather's Clock."

~~~~~  
A Public TEA, will be held on Monday, 18th,  
At 6.30. Tickets, 6d. each.

The ANNUAL MEETING in the Chapel at 7.30, when  
J. W. BRIGSTOCK, ESQ., WILL PRESIDE.  
Rev. W. STEVENSON, J. P. CLARK, Esq., Rev. M. DUFFILL,  
and other friends, will address the meeting.

Special Anthems by the Choir.

Collections on behalf of the Forward Movement.

~~~~~  
Services are held every Sunday at 11 & 6.30, to which all are welcome

The P. S. A.

8 Is a bright and cheerful meeting for those who cannot get to the other
6 Services, which embrace good Music along with an Address upon
useful topics, by the Pastor and other friends. Come and see if this
is not so. Working Men and their Wives specially invited.
~16~ Note the time, 3 o'clock.

~~~~~  
**SPECIAL ENTERTAINMENTS**  
On Saturday Nights will begin on Saturday, Oct. 16th,  
at 8 o'clock, and continue till the end of the Winter.  
For particulars see Posters on the Notice Board.  
122  
80-2000

1000 every week: had 2000 for the harvest festival when they got 300 to the service.

In this way they go over the whole district - have been over once, commencing at Peabody Building & have just got round there again. Take a radius of a quarter of a mile from the church, just across the Essex Road, the district is "a regular warren" - each floor let off and sometime more than one family on the floor.

Does not know of any visitation in the immediate neighbourhood. Does not think anybody else goes to the Peabody Bldgs. Some of their visitors do not like to go to the people who are better off. Some of them are very polite - sneeringly polite. Usually well received. If anyone is rude, he is generally near & ~~so~~ then the visitor is braver if he takes up the conversation. Sometimes a little chaff but if they try that game he can generally get the best. at that. He has not been upon temperance platforms up & down the country without for nothing.

Mr D. would prefer giving a district to each visitor if good visitors could be obtained as it would set him free to visit sick cases and

Relief

Other Religious Influences

Church Membership

members but feeling that thinks his plan the best. He is training his visitors. "I ~~do~~ have to be the life & soul of the whole thing". When they do not get the parents, they often get the children for the Sunday school.

Give no relief. Have some letters for the Chest Hospital but not wanted at present. Announced from the pulpit that he had the letters.

St Stephen's Church used to employ a bible woman but think she has been dropped. Do not see much of their work. The boys from the school throw stones at the doors. A certain spirit of rivalry with them.

The Church in Shepperton Road (St Bart's) An aged gentleman Very liberal but don't think they do much.

Primitive Methodists. have sold their chapel.

Cross St Baptist. Mr Jones has been here 20 years and should be seen. Also Rev Matthew Smith (Congregational Church) Britannia Row, 30 yrs. Medical Mission is doing a good work.

Membership of the Church is now 50. practically ~~not~~ all gathered in. Only a few old fogies here when he came. They get the people who don't attend anywhere or have lapsed. Some from the Peabody Building

Police

Drunk

Prostitution

Dwellings

Future Prospects  
+ Policy

Asked the police to stop the stone throwing but they have done nothing..

Much drinking. "Unfortunately he has a beebal nose"

Prostitution. Women walk in the Essex Road between New North Road + St Pauls Road

Some of the block dwellings very badly built. Bulk of the people almost like the "submerged tenth." One of the five Peabody blocks is rather more aristocratic than the others - the block beyond the square - better dwellings.

Asked as to prospects, Mr D said that he should not have begun but that he felt there was "immense scope" for work. His idea is to have bright cheerful meetings and have something every night that the people <sup>can</sup> come to. Have some body to welcome them. Want to make the people think not only that they are welcome but that we want them

Looks to the visitation to bring the people. Used to have large bills but now have the smaller leaflets. A thousand or two of these in the homes of the people do the work altho' they are not seen outside.

Mr D. is full of confidence as to the future and is working energetically and steadily gaining ground, apparently from those outside the churches. He will have to seek some financial help from the Congregational Union & has made up his mind to do so as his savings are nearly exhausted. He lives in a small 6 roomed house, the parlours of which serve as his study & drawing room. Speaks quite frankly, & has considerable tact and experience, which should enable him to continue increasing his congregation & adherent.

He mentioned the Islington Free Church Council, which has organised a <sup>house to house</sup> visitation of the whole of Islington parish for the services on

Oct 16

Free Church Council

October 16. This body, of which Rev W. H. Hairwood is president & Rev F. A. Jones Hon Sec. has issued a printed letter of invitation - see below with & divided up the districts & allotted certain portions to each of the Evangelical dissenting churches for visitation purposes. Mr D. showed me a card with his district marked out - a few streets near the chapel with two houses.

Islington Free Church Council.

DEAR FRIEND,

If you are not already in the habit of attending a place of worship, we give you a hearty invitation to the services at any one of the Islington Free Churches named in the list on the other side.

11

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## Islington Free Church Council.

DEAR FRIEND,

If you are not already in the habit of attending a place of worship, we give you a hearty invitation to the services at any one of the Islington Free Churches named in the list on the other side.

Many of these Churches have recently formed themselves into a Council for mutual fellowship and united work, and one of their first acts is to offer a hearty welcome to any of their neighbours who are not associated with any Church. We have found for ourselves the greatest help and inspiration for life in the public worship of God, and we earnestly desire that others should share with us that which we have found of so great value. We have fixed upon

ON SUNDAY, 10TH OCTOBER, 1897.

as a day upon which we should unitedly present this hearty invitation to all our neighbours, and we assure you of a sincere welcome at any of our services on that day.

Many whom this invitation will reach were once in the habit of attending public worship but have allowed the habit to cease: in their case we appeal to old and sacred memories. Many have children whom they love, and for whom they desire to do the best they can: to them the religious life which is associated with the worship of God offers the greatest possible help. All have sins and wants and duties, in the midst of which there is continual need of Divine pity and strength, and our only desire is to help others to realise in the Christian Faith that which we have found so full of comfort and inspiration to ourselves.

We therefore earnestly and affectionately invite you to be with us at one or both services on Sunday, 10th October, and assure you of a hearty welcome from the entire congregation represented.

On behalf of the Islington Free Church Council,

WM. HARDY HARWOOD,

President.

25th September, 1897.



11

October 16. This body of which Rev W. H. Harwood is president & Rev F. A. Jones Hon Sec. has issued a printed letter of invitation - see below with & divided up the districts & allotted certain portions to each of the Evangelical dissenting churches for visitation purposes. Mr D. showed me a card with his district marked out - a few streets near the chapel with two houses.

### List of Churches Uniting in this Invitation.

#### NORTH ISLINGTON.

| <i>Church.</i>                              | <i>Denomination.</i>      | <i>Minister.</i> |
|---------------------------------------------|---------------------------|------------------|
| Camden Road, corner of Hilldrop Road ... .. | Baptist ... ..            | Rev. G. Hawker.  |
| Durham Road, Finsbury Park ... ..           | Primitive Methodist       | „ W. Turner.     |
| Dartmouth Park Hill ... ..                  | Primitive Methodist       | „ W. Turner.     |
| Finsbury Park ... ..                        | Congregational ... ..     | „ L. H. Parsons. |
| Hornsey Road ... ..                         | Baptist ... ..            | „ G. Smart.      |
| Junction Road ... ..                        | Congregational ... ..     | „ J. Learmount.  |
| Mercers' Road, Tufnell Park ... ..          | Society of Friends ... .. |                  |
| New Court, Tollington Park ... ..           | Congregational ... ..     | „ G. C. Morgan.  |
| Stroud Green, Stapleton Hall Road ... ..    | Baptist ... ..            | „ W. T. Rhys.    |
| Upper Holloway ... ..                       | Baptist ... ..            | „ J. R. Wood.    |

#### WEST ISLINGTON.

|                                                             |                         |                        |
|-------------------------------------------------------------|-------------------------|------------------------|
| Arundel Square ... ..                                       | Congregational ... ..   | Rev. J. Jameson.       |
| Belle Isle, Brewery Road ... ..                             | Baptist ... ..          | „ J. Benson.           |
| Caledonian Road, near Barnsbury Station ... ..              | Congregational ... ..   | „ T. Batcock.          |
| Caledonian Road, near Barnsbury Station ... ..              | Primitive Methodist     | „ T. Meakin.           |
| Caledonian Road, corner of Hill-marten Road ... ..          | Wesleyan ... ..         | „ J. H. Greaves.       |
| Charlotte Street, near Canal Bridge, Caledonian Road ... .. | United Methodist ... .. | „ G. H. Turner.        |
| Offord Road ... ..                                          | Congregational ... ..   | „ A. W. Stockwin, B.A. |
| Winchester Street, near King's Cross ... ..                 | Primitive Methodist     | „ H. W. Shirtcliffe.   |

### List of Churches Uniting in this Invitation—continued.

#### SOUTH ISLINGTON.

| <i>Church.</i>                     | <i>Denomination.</i>           | <i>Minister.</i>   |
|------------------------------------|--------------------------------|--------------------|
| Barnsbury, Barnsbury Street ... .. | Congregational ... ..          | Rev. J. Ellis.     |
| Britannia Row, Essex Road ... ..   | Congregational ... ..          | „ M. Smith.        |
| Claremont, Pentonville Road ... .. | Congregational ... ..          | „ T. L. Jones.     |
| Colebrooke Row ... ..              | Presbyterian ... ..            | „ H. Norwell, M.A. |
| Cross Street, Upper Street ... ..  | Baptist ... ..                 | „ F. A. Jones.     |
| Islington, Upper Street ... ..     | Congregational ... ..          | „ J. G. Henderson. |
| Liverpool Road ... ..              | Wesleyan ... ..                | „ R. W. Little.    |
| Packington Street ... ..           | Methodist New Connexion ... .. | „ W. Eddon.        |
| River Street, Essex Road ... ..    | Congregational ... ..          | „ M. Duffil.       |
| Union, Compton Terrace ... ..      | Congregational ... ..          | „ W. H. Harwood.   |

#### EAST ISLINGTON.

|                                    |                       |                       |
|------------------------------------|-----------------------|-----------------------|
| Drayton Park ... ..                | Wesleyan ... ..       | Rev. G. Denton.       |
| Harecourt, St. Paul's Road ... ..  | Congregational ... .. |                       |
| Highbury Hill ... ..               | Baptist ... ..        | „ W. Stevenson.       |
| Highbury Quadrant ... ..           | Congregational ... .. | „ W. J. Dawson.       |
| Mildmay Park ... ..                | Wesleyan ... ..       | „ T. F. Lockyer.      |
| Park Church, Grosvenor Road ... .. | Presbyterian ... ..   | „ P. Carmichael, M.A. |
| Salter's Hall, Baxter Road... ..   | Baptist ... ..        | „ A. A. Savage.       |

Interview with the Rev. W. Hardy Harwood 11  
at 25 Aberdeen Park.

CP (2)

Personal.

Mr Harwood is the minister of Union Chapel, Islington. It is one of the largest Congregational churches in London, & is chiefly associated with the late Dr. Allen. Mr Harwood was appointed Co-pastor during Dr. Allen's lifetime, the intention being that after ten years Dr. Allen should retire & that Mr Harwood should take his place. One month after the appointment however Dr. Allen died, & Mr Harwood took his place, helped very much by the fact that he had been brought in during Dr. Allen's life, with his approval. This happened 5 years ago, Mr Harwood coming from Sunderland.

Historical.

The Chapel stands on the border-line between Highbury & Islington. On the Highbury side there has been little change & close to Highbury & Islington Station (North London) during the past ten years, the acquisition of Highbury Field by the L.C.C. & their conversion into an open space, having done much to arrest a downward tendency that had threatened the district. Towards the other side, Islington, there

has been a downward tendency, hardly making up for poverty, accompanied by a greater density of population.

Neither ~~the~~ districts are great centres of productive industry, & there is a great daily exodus to work, mainly to the City.

In Harwood mentioned the total rejection of the free library by Brighton, in spite of a tempting conditional offer made by Passmore Edwards. He thought that there was a considerable working-class as well as shop-keeping opposition, & the result of the poll altogether had been very bad & disappointing.

The following is the staff: paid: in Harwood & an Assistant; 3 Missionaries, attached to the 3 missions (see below); 1 Bible Woman, & 1 Nurse (supported by the Maternity Society).

Voluntary: 284 teachers in the various Sunday Schools & many others - "300 or 400 would probably undertake the work."

Buildings: The Church - hold 2000  
Lecture Hall - - 400  
School Room - - 800  
" - (smaller)  
Young Men's House (a complete Anti-Slavery Institute).

Staff.

Buildings.

St Mary Magdalene's parish

St Matthew's parish.

Trinity, Shoreditch ---

Service Headquarters =

Mission Halls . Union Hall - 200  
Morton --- 250  
--- (Sawb). 700  
Nichol St. 400  
--- (Sawb) 2500.

Services: Church. Morning at 11 . No census has been taken  
but average per at 1400.  
Evening at 6.30. Nos. more variable. 1000  
- 1500 . Day 1250 for  
average.

Afternoon at 3.30. a Service of praise  
taken by his assistant.  
Average about 100.

Thursday  
Prayer-meeting with  
address 100-150.

At the Missions, only services for children are  
held on Sunday mornings. For the evenings, for adults, when  
Union & Morton Halls are "practically filled", + Old Nichol  
is used to be. But the last-mentioned is for the  
moment disorganized by the L.C.C. improvements.

The Congregation at the Church is now representa-

live, he is glad to say, of all classes. Twenty years ago, it was almost exclusively wealthy. Now many poor are mixed with the well-to-do of Highbury. The sea-borders make a large proportion, especially of the morning congregation, but many others come, & there are always a considerable number of strangers attracted by the musical part of the service which is noted. The proportion of young men is remarkable. [This may be partly explained by the Union Young Men's Association, see later].

The Mission congregations are distinctly poorer, & are representative of their own immediate districts. Some Artisans dwelling near Union Hall send a good many respectable folk to it. As the 2 other missions the people have always been very poor, but it is difficult as regards North Street to forecast the effects of the improvements, the neighbourhood being in a transition state.

These are very big Sunday Schools connected with the place. As the parent chapel there are 75 teachers & 690 scholars of whom 170 are under 8, 370 between 8 & 15, & 150 above 15. Average attendance: Morning 181; Afternoon 433. Altogether at Chapel & missions there are 2672 scholars.

Union Young Men.

The Missions.

Sunday Schools.

Social Agents: a big machine.

19

The Social Agents are very numerous, so much so that Mr Harwood only expects to be able to get to about one meeting a year of each, generally to the first of the year or to the Annual Meeting, & thinks he has done very well if he succeeds in this. I do not know what Mr Harwood has stated during his own ministry, but it is clear that he has stepped into the headship of a very elaborate organization, & was quite apart from his own personal Union Chapel in the centre of a very wide-reaching activity. I asked Mr Faithful what he thought the most important - the machinery of Union Chapel or the ministers, & he was inclined to think the former, but added that he thought Mr Harwood was a stronger man none the less. It is possible that he has some of his strength by letting a good many things run alone, & he may have the secret of knowing when to back people. The fact remains that he seemed to me to be in a most intimate first-hand knowledge of a good deal that was going on.

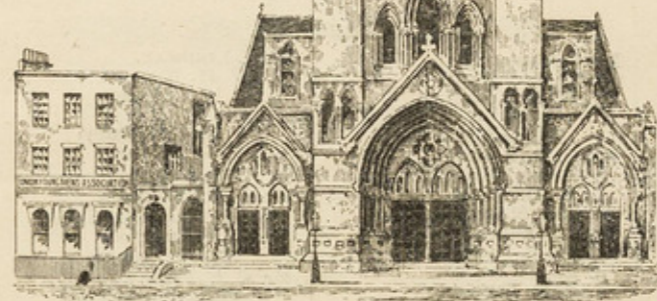
The Report-enumerate:

The Psaltery Class

21  
Union Young Men Association, with its own Council,  
Hon Secs (4); Rooms; Library; Gymnasium, Clubs Societies.  
St. Harold drew special attention to it. Below is the  
programme for 1897-8. It is practically a Young Men's  
Christian Association attached to a particular church.

Union  
Young Men's  
Association  
Islington

Season 1897-8.



19, COMPTON TERRACE, ISLINGTON, N.

All Young Men are cordially invited to visit the  
rooms of the Association, and to make themselves  
known to its members; one of its special objects  
being the welfare of those who are strangers in London,  
and unassociated with any place of worship.

Union Young Men Association, with its own Council, Hon Secs (4); Rooms; Library; Gymnasium, Clubs Societies. Mr. Harwood drew special attention to it. Below is the programme for 1897-8. It is practically a Young Men's Christian Association attached to a particular church.

# UNION YOUNG MEN'S ASSOCIATION.

## COUNCIL.

President—REV. W. HARDY HARWOOD.  
Deacon Representative—J. ELLIOTT VINEY, Esq.

### Vice-Presidents.

|                         |                             |
|-------------------------|-----------------------------|
| ALFRED BARNARD, Esq.    | J. J. GRIFFITHS, Esq., J.P. |
| JAS. F. BARNARD, Esq.   | HENRY LEE, Esq., J.P.       |
| A. M. BRAMALL, Esq.     | B. DIXON MELLOR, Esq.       |
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| DR. GLOVER.             | J. W. STANDERWICK, Esq.     |

### Hon. Treasurer.

P. H. WOOLLATT, Esq., 6, Alwyne Road, N.

### Committee.

|                  |                   |
|------------------|-------------------|
| Mr. C. BINSTEAD. | Mr. J. LINDMAN.   |
| " C. G. COWARD.  | " W. H. NICHOLLS. |
| " W. H. CHAPMAN. | " R. H. SMEETON.  |

|                         |                                 |
|-------------------------|---------------------------------|
| <i>House Committee.</i> | <i>From Library.</i>            |
| Mr. C. R. BALCH.        | Mr. H. G. CLOWES.               |
| " J. CUNNINGHAM.        | <i>From Chess Club.</i>         |
| " W. G. HALL.           | Mr. J. CUNNINGHAM.              |
| " J. S. MARSHALL.       | <i>From Orchestral Society.</i> |
| " J. MENZIES.           | Mr. E. J. SCRUTON.              |
| " W. P. NICHOLLS.       | <i>From Cycle Club.</i>         |
| " E. J. SCRUTON.        | Mr. C. E. PIKETT.               |
| " F. S. TOMPSETT.       | <i>From Cricket Club.</i>       |
| " A. W. TREATOR.        | Mr. H. G. CULLIFORD.            |
| " F. TREATOR.           | <i>From Swimming Club.</i>      |
| " G. P. WAGSTAFF.       | Mr. LEONARD T. HARRIS.          |
| <i>From Gymnasium.</i>  | <i>From Draughts Club.</i>      |
| Mr. G. G. BETJEMANN.    | Mr. C. E. PIKETT.               |
| " W. B. NORTHERN.       |                                 |

### Hon. Secretaries.

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Finance—Mr. H. B. PHILPOTT, 23, Highbury Terrace, N.  
Lecture—Mr. F. GRIFFITHS, 1, Highbury Grange, N.  
House—Mr. W. STIRLING, 128, Essex Road, N.

The following Institutions connected with the Church will gladly welcome any assistance in their work which young men feel able to render.

### THE PSALMODY CLASS.

In the Lecture Hall, on Monday evenings at 8 o'clock during the winter. The Church Music and Oratorios are practised and performed by the Class.

### THE SUNDAY SCHOOL AND ITS AGENCIES.

THE MISSIONS AT  
NICHOL STREET, BETHNAL GREEN.  
MORTON ROAD, LOWER ISLINGTON.  
STATION ROAD, Highbury CORNER.

Any information respecting these Missions and their many agencies (both week-day and Sunday work) can be obtained respectively from Messrs. H. E. BINSTEAD, W. H. CHAPMAN, and C. G. COWARD, Members of the Council.

Particulars of future arrangements in connection with the Association, will be announced from time to time in the "Union Chapel Magazine" to be obtained in the Association Rooms.



- A Sewing Class.
- Literary & Debating Society (for Senior Sunday School Boys).
- Penny Bank, Clothing, + Cook Clubs.
- Men's Dialect Club.
- Boys' Gymnasium.
- Ladies ———
- Young People's Society of Christian Endeavour.
- Evening for the People.
- Orchestra Society.
- Boys ———
- Young Ladies Ministry Working Meeting.
- Childrens ——— Party.
- Ladies Temperance Meeting.
- Mother's Meeting (3)
- Bands of Hope (3).

All of the above except 2 of the Mother Meetings + 2 of the Bands of Hope have their headquarters at Union Chapel. In addition there are a good many things in connection with the Missions - Penny Bank, Sewing class, Provider-funds, Young men club, etc.

The Nichol St. Mission is largely a Ragged School & this objectionable name is still retained in the Balance

Morrison the fags.

House at Rayleigh.

well. It was started in 1836 & the Free Breakfast-Fund was especially noticed by Mr Harwood.

The ladies of Union Chapel have been visiting in mind & heart for nearly half a century, & Mr Morrison, in his children of the fags is held guilty of the double offence, especially the first, of having libelled the district & ignored the mission. Apparently there has been some criticism about it, & some well-known critic of Morrison, whose name Mr H. could not remember, has been taking their view of the case. Mr Harwood did not know Father Jay but had no feeling against him.

Another special piece of work is the house at Rayleigh in connection with the Milton Road Fawls. It has 40 beds & children are shut down in the summer & then in winter - it is a kind of fresh air house rather than hospital or convalescent home, ~~the year 1894~~ & last year 140 children & 18 adults were sent. The children paid £74 but I see no entry of adult payments. The house has been recently taken, but there has been a holiday fund for 15 years.

There is no association now that has Education as its

Discontinuance of Educational work through Polytechnic.

Visiting.

27  
primary object, though a good deal that goes on, e.g. a series of popular lectures on Tuesdays at the Chapel (see Report of Young Men's Association pp 12+13) &c &c. But the Union Chapel is an instance of the discontinuance of independent educational work through the spread of the Polytechnic movement. Until 1896 they had the Highnam Institute ~~with~~ 100 students, but in that year handed everything over to the Northern Polytechnic. It was not worth while to go on with the Institute & they were glad of the rooms for other purposes.

Visiting is carried on by a good many agencies. In connection with the 3 missions the 3 missionaries are at work. The Bible woman visits in connection with the women meetings. The members of the Tract Soc. do a certain amount. The members read-bibles are also visited, ladies having their districts & making known to the porter any cases of sickness. There are 17 of these visitors. Mr. Harwood himself visits special cases, & generally among the congregation as he can. He likes to do it, but does not get much time, & it is very difficult in London where people are so scattered. Except in

Nursing.

Charity

Connection with the Missions no house to house visiting is attempted.

There is a <sup>fund</sup> nursing connection via the Maternity Society. For special case application is made to the North London Nursing Association.

The Benevolent Soc. is the chief charitable fund. It is administered by a Committee & the following is its statement of account.

### HOME AGENCIES.

#### Benevolent Society.—COMMENCED 1805.

[For relieving Poor Members of the Church and other Necessitous Persons.]

Treasurers—Mr. HENRY SPICER, 14, Aberdeen Park, N., Mr. JAS. F. BARNARD, 36, Hamilton Rd., N.

#### SUMMARY OF ACCOUNTS FOR THE YEAR 1896.

|                                                 |           |                                         |           |
|-------------------------------------------------|-----------|-----------------------------------------|-----------|
| To Proceeds Xmas Day, 1895 .. .. .              | £23 15 0  | By Balance due Christmas, 1895 .. .. .  | £14 3 10  |
| Annual Collection .. .. .                       | 35 2 5    | Musical Services Expenses, 1895 .. .. . | 10 10 6   |
| Subscriptions and Donations .. .. .             | 29 10 0   | Payments to Members .. .. .             | 56 11 2   |
| Sacramental Collections .. .. .                 | 146 0 1   | Other Necessitous Cases .. .. .         | 36 1 6    |
| Proceeds of Musical Service, 1896 .. .. .       | 23 11 3   | Wine, and Members' Tickets—             |           |
| Annual Collection, 1896 .. .. .                 | 31 4 8    | Tickets .. .. .                         | 2 12 6    |
|                                                 |           | Wine .. .. .                            | 13 8 8    |
|                                                 |           | Coal and Philanthropic Tickets .. .. .  | 16 1 2    |
|                                                 |           | Nichol Street Poor .. .. .              | 11 15 0   |
|                                                 |           | Morton Road .. .. .                     | 35 5 0    |
|                                                 |           | Station Road .. .. .                    | 41 12 0   |
|                                                 |           | Xmas Day, 1896, Expenses .. .. .        | 15 8 0    |
|                                                 |           |                                         | 10 3 0    |
| Examined and found correct, 31st January, 1897. |           | Balance in hand .. .. .                 | 247 11 2  |
|                                                 |           |                                         | 42 1 3    |
|                                                 |           |                                         | £289 12 5 |
| To Balance .. .. .                              | £289 12 5 |                                         | £289 12 5 |

22

On the next page a complete list is given of various funds. In Howard says that he thinks a good deal

Opinion on the C.O.S.

is given without showing in any account, as for instance through the Bible woman, & although he is probably not a very strict administrator he seemed to regard the practice. They have not seen their way to blend with the C.O.S. & administration, is as far as it is organized, seems to be through the deacons themselves. They do not go by rules but rely on personal knowledge, this is their personal knowledge through the medium of the church that is it. Considers the best thing. This explains his unwillingness to combine with the C.O.S. quite apart from probable different methods of giving relief.

SUMMARY OF SUBSCRIPTIONS, DONATIONS, COLLECTIONS, &c., FOR THE YEAR 1896.

| ORGANIZED AGENCIES :-                                         | £   | s  | d           |
|---------------------------------------------------------------|-----|----|-------------|
| Branch Church Mission                                         | 212 | 6  | 0           |
| Nichol Street Ragged School                                   | 142 | 7  | 1           |
| Ditto Special Contributions                                   | 30  | 1  | 6           |
| Ditto Free Breakfast Fund                                     | 25  | 19 | 0           |
| Morton Road Ragged School                                     | 131 | 5  | 5           |
| Ditto Mission Church                                          | 44  | 19 | 1           |
| Ditto Mothers' Meeting                                        | 20  | 6  | 0           |
| Ditto Country Holiday Fund                                    | 136 | 17 | 9           |
| Ditto Young Men's Club                                        | 12  | 15 | 7           |
| Ditto Girls' Sewing Class                                     | 2   | 0  | 0           |
| Union Hall Mission                                            | 138 | 5  | 7           |
| Ditto Special Contributions                                   | 10  | 15 | 5           |
| Ditto Sunday School, Foreign Missions                         | 10  | 15 | 6           |
| Sunday Schools                                                | 89  | 13 | 0           |
| Ditto Collected for various Missionary and Benevolent objects | 41  | 0  | 8           |
| Ditto Literary Society                                        | 2   | 18 | 0           |
| Union Chapel Mothers' Meeting                                 | 15  | 3  | 6           |
| Ditto Missionary Box                                          | 1   | 2  | 6           |
| Benevolent Society                                            | 289 | 12 | 5           |
| Maternal Society                                              | 28  | 2  | 6           |
| Dorcas Society                                                | 17  | 2  | 6           |
| Ministers' Aid Society                                        | 54  | 19 | 0           |
| Tract Society                                                 | 9   | 6  | 0           |
| Sunday School Band of Hope                                    | 10  | 1  | 2           |
| Nichol Street Band of Hope and Temperance Society             | 9   | 2  | 0           |
| Psalmody Class Subscriptions                                  | 16  | 5  | 0           |
| Union Young Men's Association                                 | 156 | 15 | 5           |
| Union Chapel Benefit Society                                  | 1   | 1  | 0           |
| Young People's Society of Christian Endeavour                 | 3   | 11 | 4           |
| Branch of British Women's Temperance Association              | 3   | 7  | 1           |
|                                                               |     |    | 1,667 17 0  |
| Carried forward                                               |     |    | £1,667 17 0 |

Opinion on the C.O.S.

is given without showing in any account, as for instance through the Bible woman, & although he is probably not a very strict administrator he seemed to represent the practice. They have not seen their way to blend with the C.O.S. & administration, is as far as it is organized, seems to be through the Deacons themselves. They do not go by rules but rely on personal knowledge, this is their personal knowledge through the medium of the church that is all. Considers the present thing. This explains his unwillingness to combine with the C.O.S. quite apart from probable different methods of giving relief.

AUXILIARIES:-

|                                                                             |    |    |        |    |    |
|-----------------------------------------------------------------------------|----|----|--------|----|----|
| Brought forward                                                             | .. | .. | £1,007 | 17 | 0  |
| London Missionary Society                                                   | .. | .. | £417   | 1  | 3  |
| Ditto Juvenile Association                                                  | .. | .. | 25     | 11 | 1  |
| Colonial Missionary and Irish Evangelical Societies                         | .. | .. | 27     | 16 | 2  |
| Evangelical Continental Society                                             | .. | .. | 7      | 4  | 6  |
| London Congregational Union, Church Aid & Home Missionary Societies         | .. | .. | 101    | 19 | 4  |
| Society for Home Teaching of the Blind                                      | .. | .. | 5      | 2  | 6  |
| Jews' Society                                                               | .. | .. | 10     | 13 | 0  |
| Young Ladies' Missionary Working Meeting, value of work sent to Bhowinpoore | .. | .. | 30     | 0  | 0  |
| British and Foreign Bible Society                                           | .. | .. | 10     | 9  | 0  |
|                                                                             |    |    | 635    | 16 | 10 |

COLLECTIONS:-

|                                          |    |    |        |    |   |
|------------------------------------------|----|----|--------|----|---|
| Armenian Relief Funds                    | .. | .. | 28     | 10 | 1 |
| Aged Christian Blind Society             | .. | .. | 20     | 0  | 8 |
| Cheshant College                         | .. | .. | 29     | 8  | 2 |
| Hospital Sunday                          | .. | .. | 112    | 0  | 0 |
| Evangelical Continental Society          | .. | .. | 7      | 16 | 6 |
| Congregational Fund Board                | .. | .. | 30     | 0  | 0 |
| British Workmen's Temperance Association | .. | .. | 11     | 18 | 2 |
| Mansfield House Settlement               | .. | .. | 22     | 7  | 0 |
| Property Account                         | .. | .. | 262    | 0  | 7 |
| Maintenance of Public Worship, &c.       | .. | .. | 101    | 8  | 8 |
|                                          |    |    | 1,779  | 11 | 1 |
|                                          |    |    | £4,446 | 14 | 2 |

SUBSCRIPTIONS AND CONTRIBUTIONS for any of the above objects will be thankfully received by the Deacons, the respective Treasurers, Secretaries, or Collectors, who will give printed receipts for the same.

N.B.—It would be a great convenience if friends would bring or send their Subscriptions, when due, to the Committee Room, where attendance is given before and after Service on Thursday Evenings.

Other religious influences.

Church & Society.

Associated action by the Free Church.

The Brighton Free Church Council:

Object.

Exceptional Bishops find are sometimes stated as to the Mission, but not in his time as to the Church.

Asked as to other religious influences Mr Harwood mentioned the Church of England, other Congregational & other Non-con. bodies; & the services at the Agricultural Hall, which however are not so active as formerly. But he could indicate no change that was at work, or anything going on in Brighton out of the ordinary sphere. Brighton always has been a town in for the most part low Church. There is no fixed antipathy ~~between~~ <sup>between</sup> Church & Dissent, relations being indeed very friendly. "But we work apart."

The Free Churches have worked together on more than one occasion. Three years ago they petitioned the Vestry & clergy for the appointment of a Labour Bureau, which has been since open. Mr Harwood himself first called them together on Social Board policy, & at this time all, including Unitarians, were covered. More recently however they have been put on the same basis as the Metropolitan Federation of Free Church Councils which has its head-quarters at Mansfield Hall. As formed now the "Brighton Free Church Council" has a triple object - (1) to bring the Free Churches together; (2)

Exclusion of Unitarians -

25  
to provide a machinery by which common & effective  
action may be taken in case of need for secular (e.g.  
in case of distress or epidemic) or religious purposes; + (3)  
to bring into connection with one or another of the churches  
those outside their pale. To this end a visitation of  
the whole parish has been recently arranged for, & a  
special circular issued. (V.p.11). The district is  
divided up, & a map is being prepared showing the  
allocations to each church. But it must not be  
thought that a parochial system is being attempted:  
the invitation to the people in each area is extended  
equally on behalf of all the free churches.

The Council having thus a spiritual end <sup>in view</sup>, the retention  
of the Unitarians became practically impossible, & it seemed  
best to federate on the same basis as adopted in other  
parts of London, "whatever our personal opinion  
might have been". I asked Mr. H. if he would have  
retained the Unitarians, & found as I suspected, that  
he was strongly in favour, personally, of doing so. He held  
that their agreements are more important than their  
differences, but I do not suppose that he would have  
been able to urge this opinion when the lines of the Council were



General points.

London compared with Northfleet.

being settled.

On the general point in Harwood spoke with confidence. He had no opinion to offer on the Poor Relief administration but thought that the Sanitary Work of the district was good. The police were very decent - so far as he knew.

On information given him ~~part~~ doctors rather than from any first-hand knowledge he feels there is a good deal of private drinking among a better class of people, & thinks the issue of the grocer's license is harmful.

Prostitution not rife in his end of Brighton, but had hands behind the Angel.

Not criminal, & nothing abnormal in relationships as regards marriage.

On housing he says the big buildings are very much in demand. He dislikes them very much, but in view of the high value of land, sees no way of avoiding them. Improved location may help.

Mr Harwood came to London from Sunderland & asked for a comparison. He said that the London

How to get on - the Working-men

Settlements.

Fundamental Object.

seemed less independent, but at the same time the London Working-men seemed more difficult to get on; seemed more frightened of the Church". He has been puzzled on this point ever since he came to London, & is clearly letting his mind dwell on the problem a good deal. He has taken Alden of Mansfield House with him, & thinks him a very good fellow, & doing the right thing. The problem in fact, in his view, has to be met by associating the practice of the Settlement with religious activity. Mr. Harwood rather gave me the impression while we were on this topic of feeling that he had glimpses ~~in~~ of a social ideal of Christian practice that, as a married man & the pastor of a flourishing & on the whole well-to-do church, he could not attain to, & in his present life was in a measure incompatible.

I asked him what his fundamental object was, & instead of answering directly, he began, I think rather significantly, to talk about the people who are always attached to any old cause, be it religious or political or other-wise, by Convention, & traditional up-bringing. It is "better so however than that they should go to the dogs", but they are a difficulty none the less, & a drag on the wheel. They have

\* Mr. H. said that he got his best help  
from among clerks & people in business in a  
small way, who had not much spare  
time on their hands. He seemed to think  
that the more leisure we had the  
more happy.

Christian humanitarianism.

Effect of High Church Expansion on Nonconformity.

"never had a passion at first-hand". Putting  
these conventional people on one side I again  
pressed for a definition of the dominant Christian motive  
of the time; what are they really trying for? A difficult  
question to answer <sup>he said</sup> but one that strangely enough, he had  
been writing a sermon on at the time of my visit. And,  
perhaps with the conventional heavy-weights on his mind, he  
had been quoting from the "Life on the Floor" of the Dodson  
family who paid equal attention to prayer, to church, to  
Sabbath - observance, & to having a properly stocked linen-closet.  
But the modern tendency that Mr. H. sees is an interpretation  
of loyalty to Christ, not so much as devotion to a  
Parson & not as a duty, but as something primarily  
expecting life, "Christian humanitarianism". He welcomed  
this, although one of the effects is that many come to the  
church to join as workers, who make no profession. He  
wishes no applause in their case, although not many  
years ago it would have been impossible to have worked  
them as fellow-workers.

Asked as to the likelihood of the modern growth of the  
High Church movement having any stimulating effect on

the Nonconformist process, Mr Harwood did not seem to have considered the matter from this point of view, & although he thought that the better common sense of the country would not follow the High Church lead he had no definite idea as to what would happen to it. Mr Harwood's comparative indifference to the point is partly explained by the fact that he is living in Low Church Brighton, but also <sup>as he pointed out</sup> to the fact that as far as there is no great hope of a lay reaction against High Churchism, it being indeed these churches that are always best filled.

Mr Harwood is a man of something over 40. There is nothing to suggest the person in his appearance or dress. He looks rather like a thoughtful & highly respectable business man, & this impression was strengthened by his habit, when finishing work, of putting his pen behind his ear. He never seemed to stay here, he was here several times for a short visit. ~~But~~ I think that this rather common-place looking man has a good deal of the idealist about him, that a sound practical judgment is being obliterated by an increasing disinterest in conventional & traditional things, respectability, & by an increasing liberality

Parson

with a preponderance of the young & more. though not  
so many more - women than men.

For the following Sunday it was announced that being the  
special young men's service Mr Harwood would speak of  
the "shady man of business" & as it seemed use S. Matthew  
as in some way bearing on this subject amongst the companions  
of Christ. CP

45  
of thought. But what is in lead him, or whether it  
will lead him anywhere, I dunno.

I attended evening service at Union Chapel one Sunday & heard  
Mr Harwood preach. There was no exceptional attraction & the  
large building was not half filled. The congregation was spread  
over the whole & made a very fair show but if 2000 is the actual  
number of seats I do not think more than 700/800 persons were  
present. It is a most beautiful building admirably constructed  
as the Auditorium of a pulpit & when Mr Harwood stood up  
to read or pray or preach one felt that every person there &  
every corner of the building was under his domination - he did not  
need to raise his voice to be heard by all. The Chapel is <sup>I think</sup> an  
octagon somewhat elongated & has large galleries carried on  
high arches - all beautifully finished in brick & stone work. The  
service was musical there being hymns, chant & anthems besides  
prayer & reading of the Bible & sermon. The singing was congregational  
the music being given in all the books used & although there was no  
doubt a choir it was hardly noticeable as the whole congregation  
joined & many if not most sang in hearts. Mr Harwood seemed hardly  
equal to his place - what he offered was simple & earnest  
but not emotional or eloquent or stirring. Sensationalism was taking  
absent. The congregation consisted of respectable middle class people

St Mary's parish.

14/13

CP ②<sup>47</sup>

Interview with Mr. T. Kuller (11 Highway Place),  
Minister of the German Evangelical Church, Brighton

Mr Kuller is a German; has been 29 years in London,  
& I believe, the whole time in the ministry. For some  
years he was at Great-Prescott St. in Whitechapel, but for  
22 years in Highway. This is one of 8 German Protestant  
Churches in London. Each one is independent in its  
management.

His congregation consists of lower middle-class Germans -  
bakers, butchers, city clerks &c. "Very few gentry of  
standing who have their own businesses". The churches  
make no pretence of covering a district & his own people  
are very scattered. A certain number work in the neighbouring  
shops, but many in the City.

He works alone. The only volunteers are 3 Sunday School  
teachers.

The Church holds 350. There is no other building.

Personal.

Congregation.

Works alone.

Building.

Services.

Influence

The Service -

[Spurgeon's Treasury of Devotion figures largely  
on the book-shelves]

Migration to Forest Hill, Spaldingham -

Visiting.

Services: Sunday morning 11 . 50-100. Average 75.  
Evening 6.30 40-80 — 60.  
Sunday School 3. Pupils 20 — 25.  
Bible class on Wednesdays.

The congregation has been stationary for a long time. There are many Germans, but the difficulty is to get them to come. Some go to English places of worship, but the majority are indifferent.

The service is plain <sup>and quiet</sup>. They use no liturgy. There is no history to say, no chant. Small numbers + small funds are the obstacles. They suffer constantly from a small congregation. Altogether it is "rather a poor concern", + they can't afford much.

The church has been greatly affected by the movement of the Germans of a better class to Forest Hill, Spaldingham. There is a new church there well supported, + many ~~of~~ of the people formerly lived in Highway + Spaldingham. "This is a great drawback for us". The movement began 30 years ago, soon after the present church was built.

He visits his own people, but does "not much".

Naming & marking

Outside sources of help

(1) Individuals.

(2) Societies.

No attempt to provide for the sick is made. The only charitable effort is a Ladies Society, which makes clothes for the poor at times.

Drinking is not prevalent among the men, & emphatically not among the women. This is not at all a German custom.

Many German prostitutes but none in the West-End. It is only a <sup>known</sup> diversity of the case, & one was English born.

Marriage relationships good.

His people are decently housed. There are no very poor.

In case of special need help would sometimes be got from non-Resident well-to-do Germans.

The following Societies also help:-

(1) Society of Friends of Foreigners in Distress - 20 New Broad St. City. He, like all the other pastors, is on the Committee, & gets a little help from it for his own poor people.

(2) Society of Providence for poor Germans, 14 South Street,



Fishing. This also sometimes helps.

Mr Keller was invited to leave White Chapel & come to Highway, & the stipend offered was £200 a year. But he soon saw that they could not pay it, & he took £200. It is "rather a dwindling affair", & "a little discouraging". "But they do what they can. They are none of them rich".

A special difficulty too is found in the loss of those who go back to the fatherland. This applies mainly to the young, especially clerks. There are a certain number of permanent married people.

Mr Keller is a man of about 60. grey, quite good. He answered quite readily, though often rather badly, every question I put. The answer sufficiently tells the tale: a certain number of sturdy Protestant Germans, none of them rich, do what they can, but they have it - "a rather dwindling affair", & the spotlight is on the faces of their pastor.

Returns to the fatherland

Personal

Oct. 25<sup>th</sup>.

St. Mark's parish

13/14  
5

CA (2)

55

Interview with Mr J. Plasencia, London City  
Missionary, 123 Shackwell Lane.

Mr ~~P~~ Plasencia is a man of about 40.  
rather stout and podgy: with a pleasant-kindly face.  
The district which he covers includes the poor streets  
between Kingland High St. and Boleyn Road and the  
Arcola St. area.

Character of population.

Of the two districts that to the east of  
High St., though perhaps not so poor, is the rougher  
and more degraded. Here and especially in Sillett St.  
and Truman Road there are a large number of  
costers, whom Mr P. describes as far the roughest,  
most ignorant and "pig headed" people with whom  
he has to deal. All the streets round Arcola St.  
are about equally poor, but Dunn St. is about  
the roughest. The men in this part are generally  
casual labourers, but with few exceptions the wives  
do not work. The great cause of poverty here is  
Drink

Persons employed.

Buildings.

Services.

57  
Hunt & who help in services etc. and 11  
Sunday School teachers.

Mission Hall in Castle St.

Children's service on Sunday morning, and  
People's service in evening with about 100 in attendance.  
Those who come are entirely artisans, not the  
very poor. "Our halls don't attract the class they  
are meant for: none of us get the very poor. The  
fact is I believe they are people hardened; they  
are sick of <sup>religion</sup> the Salvation Army has made it  
too cheap. I believe the best thing we could do  
would be to shut all the churches and chapels  
for a year or ~~to~~ two, and many of my brother  
missionaries agree with me."

The only man who ever got hold of the  
working man to any extent was Moody, who  
undoubtedly converted thousands, of whom many  
have stood firm.

Of the working classes as a whole 5 p.c.  
at the most go anywhere, and then nearly all

to missions, not to churches and chapels. In this district they get some and "I believe we get as many as anyone." The reason they went to churches is that the preaching is above them. Mr P. is a member of Mr de Pla's church, and says that working men come to the P.S.H.'s in numbers, but he believes they are all Christian men who have been slacken in the morning and will go slacken again at night. (In fact the Christian man's idea of a pharisee Sunday is to have a perfect detachment of church going). But the P.S.H.'s have driven away many of the more spiritually minded in the regular congregation who look upon them as a vulgarising of religion.

Mr P. has "found by a bitter experience that you can't buy a congregation" or rather you can buy one, but it melts away as soon as the payments cease.

Penny Bank taking about £ 200 a year.

Social Hygiene.

Education.

Visiting.

Running.

Charitable Relief.

61  
Sunday School with about 100 children, quite the poorest, very badly clothed and shod. They often have to come without any dinner as their parents do not dine till the public houses are closed. They are sent by their mothers who usually have a genuine desire that they should have some religious teaching.

Mr. P. visits my house and family in his district when he can get an entrance, about 50 p.c. in all.

In case a name is required Mr. P. applies to St. Mark's who will send their parish name.

Have a Dorcas Society and give a little in tickets in the winter. A great deal is given in the district by other agencies, especially the visitors of St. Mark. The low condition of Down St. Mr. P. largely attributes to the neglect of Mr. Hoorn, a prominent non-con, who has shown relief on the people in the past, but has now been

Other religious influences.

Poor Law

Drink.

Pris. <sup>Pris.</sup>

63  
the error of his ways. As to the relief in the district generally Mr P. said "I am quite sure it does more harm than good".

St Barnabas (Merchant Tailors' Mission) is not so strong as it was; Munton is a less popular man than his predecessor Buck; does not visit them so much and gives less. He is too a bigoted churchman, and will scarcely look at a disserter.

There is a good deal of out-relief, but mostly to old people and widows. The relief given is most inadequate, and the recipients are often almost starved.

Drink is no more and no less than it was 7 years ago, but the amount spent is out of all proportion to the earnings. The houses generally are decently conducted.

Family thriftless and improvident. The destitution

Whiston.

The man.

65  
in winter is terrible.

Mr P. notices that on Saturday all the children are eating sweets and buying toys and that by the following Friday there is scarcely money for bread.

Mr P. speaks of the Hindu H. Board School as good, and generally notices an improvement in the looks of the children during the seven years.

Mr Plasara is a pleasant little man of the artisan class; earnest, but not particularly intelligent or remarkable.

Rev. W. Eddon

Population.

Portion reached.

Person employed

Buildings used.

St James' parish.

14  
16

Oct. 25 - J.A.

The Rev. W. Eddon (80 Elyfield Rd., N) is minister of the Methodist New Connection Church in Packington St, Islington. He is a short, thin, almost insignificant-looking man, with a little bit of dark side-whisker. Looks about 25 or 20, but is probably older, for he says he has had 3 previous stations. He came here from Hull 12 mos. ago, & found the chapel all but closed, it having got into financial difficulties thro' all the better-to-do members going one after another into the suburbs. At his first exp. preaching he had a congregation of 50 - quite an unusually large number there - who were attracted to hear the new preacher.

The population generally is mixed working class - mechanics & laborers.

Not more than 4/5 or 5/6 are reached by the ministrations of his church.

He is the only paid person employed, but he has about half-a-dozen voluntary workers.

The church, wh. dates back to 1854, has just been altered & renovated at a cost



Congregation & Services

of £700, or now accommodates 500. About £400  
 of the money has been raised during his ministry  
 - mainly, as I understand, thro' the efforts  
 of 2 old & well-to-do members of the church  
 - one of whom is a builder & lives at Heydon  
 Bois ("coming up" when the fit takes him"), whilst  
 the other is on the staff of the "English Chamberman,"  
 & resides in Elyfield Rd. With these 2  
 exceptions, there isn't a member of his con-  
 gregation who wd. give half a sovereign without  
 thinking very carefully about it. There is  
 a schoolroom connected with the church.

Two Sunday & 3 week night services  
 are held, the attendance on Sunday morning being  
 about 40 & evening 100. Decent working  
 class people. A little quail work, outside the chapel, in  
 summer. 100 not go away for there, for fear of encroaching.

Two sewing circles meet weekly in vestry,  
 & work for the benefit of the church. Concerts  
 are occasionally held.

Social Agencies

Sunday School.

Visiting.

Great Indifference to Religious Influence.

71  
The Sunday School has about 200 children, who attend very well.

Visiting is confined as a rule to members of congregations, but 5 or 6 times a year, when there is anything special on at the chapel, he, with the assistance of the half-dozen workers before mentioned, makes a house-to-house visit in the neighbourhood. They are, to his surprise, very well received - in many cases quite cordially. These people like to be called on - not, he thinks, because they hope to get something by it, but because they like to know that somebody cares about their welfare. They will not, however, put themselves out in the least to come to church. Pure indifference is the general characteristic. Altho' he has worked amongst the colliers of Stafford & the dockers of Hull, he never met with such indifference to all religious influence as here prevails. The people spend Sunday so lazily - do not get up till 12, & then

Charity.

Other Influences

go to the Parks or elsewhere. They are glad for you to go to see them, but will not come to you.

The members of his congregation are a thrifty class, & but very few need help. But such as do are helped from a Poor Fund wh. is raised by collections in the church.

The clergy of St. Philip's Church are fairly active in the locality, & they work quite amicably together. The vicar & he are both on the Committee of the Friendly Workers League (S. Islington branch), & they co-operate in charitable work by that means. Does not think there wd. be any overlapping of relief as between his people & the church. The League has several voluntary workers who visit fr. house to house, agreeing to give so much time per week to the work. The League is helped by the Mansie House Fund, wh. started it with a grant

75  
of £100. Each case in which they grant relief is very carefully examined, & a number of persons have by their employment. He does not, however, know much of the detailed work of the League, & refers us to the paid agent, Miss Janke (already seen).

Mr. Eddon gives me the impression of being a well-meaning, stinging little chap, but I wd. opine that his influence among the wideawake poor of London wd. be very slight. He wd., I shd. say, be tolerated by everybody as harmless & well-meaning, & perhaps on that very account might succeed where stronger & abler men failed.

St. Mark's parish.

13/14 Oct. 25. 92.

CA (2)

Rev. M H Le Pla, Congregational Church, High St., Kingston,  
practically declines an interview, "deeming it will only be  
waste of time on both sides." He sends the following  
answers:-

- What is the general character of the population? Immediately around the church, Jewish. A little  
very few, working men.
- What portion do the ministrations of the Church touch? Only a very small portion.
- What persons are employed? (stating duties and whether paid or not) All our work is voluntary. Only a very few do  
any district work. Ordinary chapel work prefer  
their own.
- What buildings are used? (including mission rooms, schools, and clubs) Chapel. Schoolroom. Church Parlour. Sunday class  
rooms.
- What Services or other religious meetings are held, and by whom and by how many attended? Three in the chm. on Sun. Afternoon a large P.S.A.  
perhaps 1,000 men. Other meetings very sparsely  
attended.
- What Social Agencies are connected with the Church—institutes, societies, clubs, entertainments, meetings, &c. Sun. school. Wm. Indians. Temperance social circle.  
Banc of Hope. Mothers meeting. Sick Benefit Club.  
Singing society. Benevolent soci. Three Ladies  
singing meetings.
- What Educational work is done? None.
- To what extent are the people visited? (by Ministers or District Visitors) Very slightly.
- What arrangements are there for nursing the sick? None.
- To what extent is charitable relief given or administered by the Church? About £ 50 a year.
- Other Questions—
- Under what other religious influences do the people come? All sorts.
- What other charitable or philanthropic work is done, and what co-operation is there between the Churches and other bodies? Hardly any co-operation.

Nov. 14<sup>th</sup>

St. Mary's parish.

14  
13

CPD (2)

79

Interview with Rev. J. D. Hicks, Unity  
Chapel, Upper St., Washington

Mr Hicks is a middle aged man with  
gray hair and light brown moustache.  
He has only been here since July. but this  
is his first ministry, and either he must  
have left some other denomination or some other  
profession to become a Unitarian minister, but he  
volunteered no information on this point, only  
telling me that he had previously to coming here  
been studying at a German university for four  
years. I noticed the works of Kant in German  
in some 20 large volumes on his book-shelves.  
He could of course give no local information.

None paid but himself.  
About 17 voluntary workers.

Church and School Room.

See over.

Persons employed

Hand Wipes.

Smies.

**UNITY CHURCH,**

UPPER STREET, ISLINGTON.

“ In the Love of Truth, and the Spirit of Christ, we unite  
for the worship of God, and the service of man.”

OCTOBER, 1897.

**Sunday Services—Morning at 11, Evening at 7.**

*Minister* :—REV. G. DAWES HICKS, M.A., Ph.D., 16,  
Aberdeen Road, Highbury, N.

*Hon. Treasurer* :—MR. ALFRED WILSON, “Melrose,” Ella  
Road, Crouch Hill, N.

*Hon. Secretary* :—MR. JOHN SPILLER, F.C.S., 2, St. Mary's  
Road, Canonbury, N.

*Hon. Assistant Secretary* :—MR. E. FINCH, 45, Wynston  
Road, Stoke Newington, N.

*Organist* :—MR. JOHN BRITTAN, 9, Melgund Road,  
Highbury, N.

**Sunday School (3 p.m.)**

*President* :—REV. DR. HICKS.

*Superintendent* :—MR J. T. MACKEY, 60, Duncan Terrace,  
Islington, N.

*Treasurer* :—MISS L. K. GARRETT, 12, Highbury Crescent,  
Highbury, N.

*Secretary* :—MR. RICHARD GORE, 41, Alma Street, New  
North Road, N.

**Unity Fraternal Society (Sunday Afternoon  
Meetings, 3-45 to 4-45.)**

*President* :—REV. DR. HICKS.

*Treasurer* :—MR. A. W. N. STUART, 10, Aubert Park,  
Highbury, N.

*Secretary* :—MR. S. COLE, 43, Alfred Street, Colebrooke  
Row, N.

**Literary Society (Meetings every Thursday at 8)**

*President* :—REV. DR. HICKS.

*Secretary* :—MR. HENRY E. EDWARDS, 21, Granville  
Square, W.C.

CALENDAR FOR THE MONTH.

- 3 Sun. Morning Service at 11. Communion Service after the Sermon.  
Unity Fraternal Meeting at 3-45. Address by the President (Dr. Hicks):—"Mr. A. J. Balfour's 'Foundations of Belief.'"  
Evening Service at 7. "Religious Affirmations—i. God."
- 8 Fri. Harvest gifts received in School-room and workers for Church decorations to assemble at 7.
- 9 Sat. Harvest gifts received in School-room and workers for Church decorations to assemble at 3.
- 10 Sun. Harvest Festival Services. Morning at 11, Evening at 7. Special music by an augmented choir at both services.  
Service for Children in the Church at 3-30.
- 11 Mon. Short Service in Church at 8. Special music.
- 13 Wed. Church Committee Meeting at 7.
- 15 Fri. Dorcas Meeting at 13, Marquess Road, 3 to 8.
- 17 Sun. Morning Service at 11.  
Unity Fraternal Meeting at 3-45. Address by Mr. Walter Russell on "Erasmus."  
Evening Service at 7. "Religious Affirmations—ii. Duty."  
Short Social Gathering in School-room after Evening Service.
- 21 Thu. Opening Soirée of the Literary Society at 8.
- 24 Sun. Morning Service at 11.  
Unity Fraternal Meeting at 3-45. Address by Rev. Frank K. Freeston (of Essex Church) on "The Belief of Unbelievers."  
Evening Service at 7. "Religious Affirmations—iii. Immortality."
- 26 Tu. Annual Meeting of the Provincial Assembly at Hackney.
- 28 Thu. Opening Lecture of the Literary Society by Dr. G. D. Hicks on "T. H. Huxley, as representative of a phase of Modern English Thought."
- 31 Sun. Citizen Sunday. Morning Service at 11.  
Unity Fraternal Meeting at 3-45. Address by Mr. S. Cole (Secretary) on "Hamlet."  
Evening Service at 7. "The Ideal of Education."

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With the month of October, the winter's work begins, and I would earnestly invite the co-operation of all in the various agencies, by which we are striving to make Unity Church a centre of religious and social usefulness in this thickly populated neighbourhood.

The brightness and cheerfulness of the Sunday Services depend much upon the regular attendance of the members. Only through our own faithfulness in this respect can we hope to secure new adherents to our cause. Efforts have been made to render the musical part of the Service more attractive, which I trust will meet with the appreciation of the worshippers. In my Sunday Evening Addresses upon "Religious Affirmations" I hope to show what the basal principles of a rational Christianity are, and the grounds upon which they rest.

The Harvest Festival Services will be held on Sunday, October 10th. The organist and members of the choir are working hard to make the Services a success, and I hope large congregations will reward them. The Ladies' Committee would be glad to receive contributions for the decoration of the Church, either in money or materials, and invite the assistance of friends willing to help in the work of decorating on the dates mentioned in the Calendar. Attention is called to the Children's Service in the afternoon at 3-30. There will be a short Service (mainly musical) in the Church on the following day, Monday, October 11th, at 8 o'clock.

The Sunday School is greatly in need of additional Teachers, and I trust some volunteers will announce themselves for a work, always repaying individual effort and zeal.

We are recommencing once more the Sunday Afternoon Meetings of the Fraternal Society. At these, opportunity is accorded for the free discussion of social, moral and religious problems, and it is hoped earnest truthseekers will find the meetings helpful. The interest of the mem-



Social Agencies.

Education.

83  
The church holds 400; the morning congregation is about 100. Evening 120; the majority are city clerks, though some are of a higher class; in the evening they get a fair number of artisans. The congregation is drawn from a wide area; the rich members especially come from four or five miles away, being usually people who have left the neighborhood of the chapel and gone further north.

Mr. Hicks is starting an afternoon service for men in the nature of a P. S. H. Among the

Fraternals Society including sick and benefit club, with about 40 members.

Girls' Drill Class.

Day School started in 1862 with about 60 children.

Sunday School with 120 on books and about 100 in average attendance. They are all poor children from the neighborhood; the parents do not attend the church, and Mr. H. has tried to get from

Visiting.

Nursing.

Charitable Relief.

then the reason why they send their children: they send them to his school apparently because it is the most convenient, and the ~~main~~ reason given for sending them to Sunday School at all is "because it is respectable." The teaching at this school is of course very different to that at others. Mr. H. thinks the parents neither know nor care anything about this.

There is no systematic visiting from the Church as such, but some of the ladies of the congregation do philanthropic visiting in the neighbourhood. There is no attempt to proselytise. There was at one time in the history of the Church, but it was a failure. Mr. H. is quite against it.

Subscribe to North London Nursing Assoc<sup>n</sup>.

There is communion once a quarter and the collection is for the poor.  
A Dorcas Society makes and sells clothes at

Other Religious influences.

Am.

Personal.

87  
cost prices.

Mr. Hicks referred to Harwood and Dawson as the two great forces in the neighborhood. Harwood though not so strong, he seems to be the ablest man of the two. Both are broad but Dawson less so than Harwood, who is practically a Unitarian: "he stands for the same ideas as I do." His own aim Mr. H. describes as "to make of the church a religious home not a theological battlefield." There appears in fact to be nothing to distinguish the teaching of the church from that of the Ethical Society; though the church is numbered among the Unitarians Mr. H. refuses to be labelled as such in any dogmatic or doctrinal sense: his whole object is to preach morality divorced from doctrine.

Mr. Hicks I think is an earnest, sincere man: but his is not a particularly attractive or forcible personality, and there is little likelihood of his imparting much life to what is evidently a decaying church.

Nov. 2nd.

St. Mark's parish.

13/11/5

CR (2)

Interview with Mr. Handers, Shackleton Lane Mission.

Mr. Handers is a man of about 35, small, spare, insignificant, with a pink and white complexion, and graying hair and beard.

The Mission which is a very small affair is now a Church affiliated to the Old Baptist Union. It was started by Mr. F. and others as the result of open air sermons in the neighbourhood eight years ago.

Mr. Handers, his father, and brother and about 20 other voluntary workers; no paid help of any sort.

Chapel in a diamond shop; seating about 70.

Two on Sunday, one on Wednesday, and prayer meetings on Saturday. Open air meetings in the summer.

Person or employed.

Sunday.

Sermons.

Vacation.

Visiting.

Charitable Relief

91  
In the morning there are about 20, in evening the place is quite full. All of the artisan class but very few from the neighbouring Nicola District. Of these people Mr F. used the same term as Mr Pleasant: they are "gospel hardened". Mr F. said that probably few of these people would care to go to a church; they want a "plain, simple gospel service".

Sunday School with about 120 children and go in attendance: nearly all from the immediate neighbourhood.

"Our visitation is very bad; none of us have sufficient time."

Mr F. scarcely anything; can only just afford to keep the church going. "I often wish we could give some relief, so that we could get hold of the poor in the neighbourhood. They won't come without". St. Barnabas (near Skerton) is the only agency that can get hold of them, because

Personal.

93  
it has large funds at its back.

Mr F. is a most excellent creature who would not harm a fly but a "softy" of the most pronounced type. He evidently devotes all his spare time to the mission - (he is a clerk I think). On Sunday he tells me that he is at it from 6 a.m. to 10 p.m.

On the whole he is hopeful of the work; there have been about 30 conversions in the eight years.

14  
16

CA (2)

Interview with The Rev. Matthew Smith at St Marguerite  
Road Cannabury - 1 Nov 1897.

Mr Smith was one of those I saw when completing the  
map but I had forgotten it till he reminded me. He  
has been in charge of the Milani Road Mission for over  
30 years. It began with a school room - then later on  
the church was built with ~~a~~ schools & underneath  
& now these <sup>rooms</sup> being quite too small for the children who  
attend in it is proposed to build a large hall whereon  
the money can be raised. The mission is supported by  
The High Wycombe Congregational Church - see my  
interview with Mr Dawson & Mr Dawson hopes soon to raise  
the money needed. The ground has been bought.

Mr Matthew Smith is a charming old man - at least he is  
getting on in years - who with wife & daughter devotes his  
whole life to his work.

Mostly unskilled labour, Costers & and the better class Artisans  
He has no exact boundaries but the mission is set down among  
& devoted to the mass of poor to be found round Popham Road.  
It is the poorest who are touched. The better off do not like to  
come to a mission - but of the quite poor only a small per-  
centage go to church at all. He considers his congregation as

Character of Population.

Portion touched

Who are employed

Buildings Services

Social Agencies

⊕ I attended the Monday evening meeting coming in a little before seven finding the building nearly full of working women all in full dress of talk & business. At one side Mr Smith presides at the coal table taking subscriptions & orders - opposite at another table was a lady receiving the money for the Christmas dinners, while at a long counter in front beneath the platform several ladies attended to the drapery which was heaped up behind - partly on the platform itself Mr Smith established me on a chair on the platform from which I cared survey the scene. The drapery was the principal thing & the women move up through the line of seats in regular order till in serpentine fashion they came in front of the ladies & then having paid their pennies & had their coats washed & returned they passed on & resorted themselves in the rear. The goods are paid for & taken away when payment is complete - no one left by 7.15 the room was practically full - not less than 300 women being there & some small children & babies - a few women had <sup>their</sup> work but not many. They chattered

77  
large as any found about & larger than most - The dissenting churches for the most part dwindling away The mothers meet, & the Sunday schools & the benefit club are the most successful part of the work - see below

Besides himself there is only a Bible woman & a nurse & the latter is to be discontinued - not being needed & funds failing Mr Hall (not paid) is the Superintendent of the schools & has 33 teachers mostly drawn from the Quadrant The Church with schools in basement used also for club purposes. The service is morning & evening on Sunday 50 to 80 in morning 200 to 400 (average 250) in evening. There are 200 Church members. Mr Smith always preaches himself - preaching 5 times a week!

⊕ There is a very large benefit club on the slate club plan, with 960 members - all men. & to meet this there is a mothers meeting with 670 on the books. While the young people have gymnasium & clubs of various kinds. All these seem very active & successful. The mothers meet in the church on Monday evening or Tuesday those who cannot come one night - coming the next. From 6 to 7.15 is devoted to business. The business being the sale to the women of coal & drapery retailed without profit at the wholesale price (managed by Mr Mrs & Miss Smith) The women pay cash. They are also allowed to subscribe for a Christmas dinner for which they pay gradually 3/- but the value of which is 5/- - however regular attendants are allowed.



Education

Visiting + Nursing

Charitable Relief

Each other. + waives for the service. At 7.15 much still remains but Mr Smith stopped the business promising to make the service short so that they might all get home by 8 o'clock. There can be no question that the women like to come + like to stay.

The service was very simple. One hymn was tried + failed as no one knew the tune. So another was chosen - the singing was hearty Mr Smith's address was very simple + the whole man's friendly + delightful.

The same service would be repeated on Tuesdays + Wednesdays  
or rather for the women that prepare Tuesday + Wednesday.

AD

to have this. Business begins over the service begins + Mr Smith says they like it + come for it + behave very reverently. If there is any talking he represses it severely. He says these women can hardly get to church on Sunday + welcome this chance nothing except the Sunday school to which the children come. Sent by the parents but coming very willingly.

By the noble woman + the nurse. + a little but not much by Mr Smith. Nursing is provided for otherwise. I forget how. + so the nurse will be given up. She had been paid for by Mr Horniman whose sister took a great interest in this mission but has lately died. Mr Dawson got this nurse question mixed up for I think he said there were 2 noble women + that they hoped to change one for a nurse.

They collect amongst their own people about £16 + to this a much more was added from outside + given to them for poor + £4 in Indian charity. Such were last year's figures. They have a children's dinner - provided by the children's dinner fund - this like says they they do is for all comers. They charge 4/2 for a dinner of Irish stew costing 9/2 or less, during the winter + 400 children come. Mr Smith says Irish stew while it is wholesome + by nursing women not be eaten by any child who can get other food at home + so forms an automatic test of poverty sufficient for his purpose.

Other Religious influences

Local Government

Police  
Drunk

Prostitution + Crime  
Warrage  
Theft

are a systems all round. Mr Smith evidently  
does not think much is being done or knows little  
about it.

No complaint. but thinks them sometimes faddy on  
Sanitation

Satisfactory - good order kept.

Considerable improvement - both as to men & women  
& altogether he notes a great advance in the 30 yrs  
although the neighborhood is inhabited by a middle class  
of people - more decent living - children especially better  
behaved - schools have had a good influence.

Not noticeable

Not extremely early & relations of the Texas good before marriage

Hardly knows of any illegitimate births

Besides the Nonceps Club there is a penny bank which  
takes about £500 a year - most is drawn out at  
Christmas - not by the character of the things - the  
people when out of work are wretchedly poor.

It will be seen that Mr Smith is a kind judgey man  
He may be imposed upon - but if so he probably knows  
it. A soft hearted, hard working, earnest man whose  
life among the people must tell for good.

Stone or Chatterton, Norton Rd. Mission.

St. Matthew's parish.

Nov. 4. - J. a.

163

Mr. Richard Stone, Superintendent, & Mr. J. Chatterton, missionary, Norton Rd. mission.

Mr. Stone is one of the senior deacons of Union Chapel, to which Norton Rd. is attached, & has charge of the mission, as do Mr. Merriam has of the connected ragged schools (see Bk. XXV, 63). He is a well-to-do elderly man - brisk, sturdy, & cheery. He described himself as Mr. Chatterton's "bishop", & the remark, tho' jokingly spoken, not inaptly described the apparent position, Mr. C. being very deferential to Mr. Stone's opinions, & ready to train if his own views did not coincide with those of Mr. S.; when the latter, with something of a "pat you on the head, good boy" manner, hinted that he wd. say great things of Mr. C.'s good qualities were it not for that individual's presence.

Mr. C. is also elderly - stoops slightly, is quiet & gentle, without seeming force of character, but has a good speaking voice, & can probably, tho' without much ability, talk to the people in a clear & simple manner likely to be

## Experience

## Character of district

155  
effective. Union Chapel subscribes £50 a year to the S.C.M., & in return we control of Mr. P.'s services.

Both men have been connected with the mission for a very long time - the missionary was Mr. on the district 40 years, whilst Mr. Stone superintended the removal of the mission from Wards Pl. (demolished for artisans dwellings) 30 or more years ago, chose the present site, & was responsible for the conversion of a cowshed into the present serviceable mission building.

The district allotted to the missionary takes in nearly all the little, tightly-packed parish of St. Bartholomew & the larger part of St. Matthew (Mr. Hunt, who practically declines to see us), extending from about Holiford St. to Rickering St. (N.W. & S.W.) & Essex Rd. to Oxford Rd. (N.E. & S.E.). The people are mostly respectable poor, ~~but~~ without any particular vice. Newhall St. & Sun Row are the shews of the district, & Queensbury St., just opposite the mission hall, is not much better. The latter

Population Landed.

107  
street was altered much for the worse by the  
erection of model dwellings near by, the poor  
people displaced coming here. Quinn's Buildings  
is very bad - the people, Mrs. C. thinks, have come  
to these buildings from other districts.

The district has considerably deteriorated,  
taken as a whole.

As is usual, neither Mr. S. nor Mr. L.  
could say anything very definite as to the proportion  
touched by their work. They have several people  
who have kept to the mission for many years,  
but the large majority are migratory. Mostly,  
when people are touched by spiritual influences,  
their worldly cares improve & with that  
improvement they leave the district, so there is  
no means of judging how far the change is perma-  
nent. This is to them personally a discourag-  
ing feature of the work, but they still do  
not doubt that much good is effected. Any  
further test of the influence exercised is best  
obtained from the statement of attendance &

Building.

Services, etc.

Social agency.

visiting, given below.

The mission room holds 130 people, or there are 2 rooms below, used for social purposes by the schools. There is also an adjoining room at wh. the men's service is held (see Merriam's interview). They find it necessary to keep the service distinct for men because directly the women begin to come in the men drop out.

Bible class on Sunday afternoon - attendance 16. Evening service - attendance 90. One week night service, at wh. about 16 to 20 are present. Number of communicants on roll is 74; average partaking, 40 to 50. Since the formation of the church in 1860, 362 members have been enrolled. The women at the evg service outnumber the men by about 12 to 1.

The only social agency directly controlled by the mission is a women's meeting on Mondays.

Visiting.

Summary of Work done by the Missionary for the year ending March 31st, 1896.

|                                             |     |     |      |
|---------------------------------------------|-----|-----|------|
| Hours spent in House and Factory Visitation | ... | ... | 1275 |
| Number of visits and calls                  | ... | ... | 5759 |
| Of these to Men in Factories                | ... | ... | 1594 |
| To Sick and Dying                           | ... | ... | 456  |
| Read the Scriptures in Visitation           | ... | ... | 2884 |
| Tracts Distributed                          | ... | ... | 4996 |
| Number of Meetings held                     | ... | ... | 203  |

attended by about 80 women. It consists only partly of those who come to the service - many could hardly come on Sundays owing to the opposition of husbands or household duties, & to these the party afternoon is much like Sunday to others. It is mainly a social gathering - women bring their sewing & their babies, & they can buy material cheaper than elsewhere; but the missionary gives a little address to which they listen attentively. They have a free tea once a year, & there is an excursion, but for this they pay.

The missionary visits regularly from house to house throughout the District, calling at each house under ordinary circumstances once a month. The sick or afflicted he visits much oftener. He also goes into some of the factories & workshops in the District, & has talks with the men. In some cases he is required administratively,

but in other instances the employers are very friendly to the mission, & the missionary's work, so Mr. Stone says, is particularly successful in this direction - he shows much tact, professing to know all about the man's work, whether he does so or not, & entering sympathetically into their troubles or privations.

I examined Mr. Chattet's diary of last month's visits. It is of a headstrong order, with a good deal of sameness of expression, but his interest for the fact that he often records the nature of his reception. Sometimes cordiality is recorded, or lack of interest, but usually he is very well received. He is so well-known as to have become a sort of institution in the place. Sometimes, after a successful visit or meeting, one finds such a phrase as "I would that I could report some definite good arising out of it." The Bible-woman from Union Chapel visits the mothers who attend the meetings.



Nursing.

Charity.

They do not provide any nursing, but subscribe something to a local institution, & can get a <sup>Matthew</sup> nurse from there if necessary. Mr. Hunt also has a nurse who will attend a case if required.

About £22 was given last year in charitable relief, £12 in ordinary relief (nearly all in small sums of money) & £10 in Xmas gifts. With the exception of about £2, it was all given to their own people. Mr. P. reports any necessities case to Mr. Stone, & they jointly agree what shall be done. There is no co-operation with other bodies, but little likelihood of overlapping. The people are too well known to them.

The money is subscribed by the congregation for this & all the general purposes of the mission - in fact both deacons & ministers are proud of the extent to which the work is self-sustaining - last year the congregation subscribed £45, & since the commencement

other agencies.

17  
they have contributed £1263, a good deal of money considering the poverty of the people. They also pay for their own teas, excursions, &c. [Mr. Stone, however, ~~differs~~ some it appears, gives charity from his own pocket. He has given tickets, &c., which are distributed by the missionary society, & at the end of the season, after the children have finished going, he has taken to utilizing the holiday home at Rayleigh in order to send some of the fathers & mothers there for a change of air. He has sent 19 already this year, & has 2 or 3 there now. Some of them pay a little, but they are not pressed to do so - of £86 £9 spent, he has got about 30/- repaid.

Mr. C. works on very friendly terms with Mr. Hunt, who is a very nice man, but does not get many to his church. There is a medical mission in Windsor St., at which advice & medicine are given

gratis in the hope of getting those so benefited to attend the mission rooms attached. It is in charge of a qualified medical man.

There was a primitive Methodist chapel in the district, but it failed, & has now become an electrical works.

There is constant drinking among small numbers of people, who has given the district a bad name, & there is an increase of tippling amongst a certain class of women. But generally speaking the people are sober, & there has been comparatively a decrease in the habit.

They also speak well of the people morally. There is not, to their knowledge, a bad house in the district, nor is there any noticeable laxity in the selection of the sexes.

Sanitation & Housing are well looked after, & great improvements have been effected in this

Drink

Morality

Sanitation, &c.

respect. On his visits, Dr. C. seldom  
finds a family wh. has only one woman.

... in the ... of ...  
... the ...  
... a ...  
... the ...  
... in ...

There is a constant ...  
... of people, ...  
... there is an ...  
... a ...  
... the ...

They also ...  
... there is ...  
... the ...  
... the ...

...  
...  
...

Mr. Warren.

Person.

origin of the mission.

St. Matthew's parish.

14  
9

CP

Nov. 5, '92 - Jan. 23

2

Mr. J. Warren, hon. supt. of the Rosemary Mission & Charities for the year of the Ragged School Union, is in a large way of business as auctioneer & valuer at Highbury Court, & devotes his evenings & Sundays to the work of the Mission. He is a man of 45 or thereabouts, with a kindly face & full head & mustache. Has been supt. of the mission for 27 years; has thought several times of giving it up, as it is a great tie, & should have done so but for the fact that it was a sort of sacred trust from his father & mother, who took the chief part in founding it 50 years ago.

Started in a miserable quarter known as Luddy's Row (now demolished), to counteract the influence of Roman Catholicism in that place, it removed a dozen years later to Britannia Row, where it remained till 1879, when, the site being required by the B. of Works for Artisans Dwellings, it removed to its present headquarters, buying & adapting Rose-

An independent Ch. of Eng. Mission.

Locality & people.

Boycish gambling.

125  
may still mainly with the money received as  
compensation from the Bd of Works.

It is, Mr. Warman believes, the only  
independent Church of England Mission in  
London, & it works in a very poor district,  
the block comprising Southampton, Cannon Row,  
Mary, & Paragon Sts. being its especial  
preserve, this being so fully recognized that any  
money come from the clergy in these streets  
wd. be passed on to the mission. It does  
not, however, confine itself to these, but includes  
other streets on either side the canal.

The people are poor & rough, but improving.  
at one time the place was so bad that a  
policeman dare not go through by himself. The  
boys are much given to stone throwing & to  
gambling, playing "banker" with penny packs of  
cards; the women row & fight sometimes, &  
the men drink a good deal. Mr. Warman  
says, however, that the people sufficiently respect  
him as a rule to be on their good behavior  
in his presence, though probably committing

their backs again directly his back is turned. "Here comes teacher," say the gambling boys, & cards & money are quickly concealed. Sometimes, however, he comes upon them unawares; then he will push them into a heap as they lean forward intent on the game, grab their cards & destroy them. They do not resent this, but even laugh sometimes - look upon it as a legitimate incident of the game, & they can get another pack for a penny!

It will be gathered from this that Mr. W. is inclined to adopt playful rather than severe methods - he does not, I should say, figure so much as an austere moralist or a practical man who feels it necessary that gambling & like misconduct shd. be kept in check, but not regarded as criminally wicked offences.

About 60 voluntary workers in all, including 23 Sunday School teachers. Until recently there was a paid missionary, but he has been dispensed with thro' falling finances. But the work is just

Persons employed.

as well done, Mr. W. says.

Rosemary Hall was originally a dancing saloon attached to Rosemary gardens. He has divided it into 2 rooms by means of a movable partition, & there is a small room now, one used by the artists, now serving as a class-room. The building is not consecrated, but is licensed for communion service & christenings. Various meetings, & concerts sometimes, are held in the room wh. is used as the church, but he will not allow comic songs to be sung there, <sup>or Sunday</sup>. Recently he stopped a ventriloquial show, at wh. the Drummers, <sup>who</sup> were ranged alongside the communion table, were supposed to sing comic songs, &c. The people didn't like it, <sup>his acting</sup> but the line must be drawn somewhere!

Sunday morning & evening. Wednesday evening. The morning service is really for the Sunday school children, who have assembled as long previous, & very

Buildings

Services, &c.



few adults come. In the end the average is 200, but sometimes they have a much greater number, as at the Harvest festival a fortnight ago, when the people were packed in somehow. The room will hold about 500.

- 3. SUNDAY SCHOOLS.—Morning at 10; Afternoon at 3. Superintendent, Mr. Warman. Teachers, Mrs. Barnes, Misses Bunker, Chapman, Cobden, Crook, Mrs. Everett, Mrs. Fowler, Misses Goodspeed, Harper, MacMillan, Maddison, Morgan, Tuckett, Ward, and Warman. Messrs. Collings, Curnow, Everett, Fowler, Haybittle, Liley, A. J. Robinson, W. H. Robinson, Roddick, Sargent, Tuckett and White.
- 4. INFANTS' SCHOOL.—Morning at 10; Afternoon at 3. Superintendent, Miss Burns.
- 5. MEN'S BIBLE CLASS.—Afternoon at 3. Mr. Robinson.
- 6. WOMEN'S BIBLE CLASS.—Sunday at 3. Mrs. Everett. Thursday at 3. Miss Poole.

Morning attendance 200; afternoon 600. About 20 young men & 40 young women (i.e. 20 years old or over) attend the schools.

No. of communicants on roll, about 170; average communicating, 36.

- 7. TEMPERANCE SOCIETY.—Monday at 8.30. Mr. Tivendale.
- 8. BAND OF HOPE.—Monday at 7.30, Miss Burns.
- 9. MOTHERS' MEETING.—Monday at 2.30. Mrs. Alexander.
- 10. NIGHT SCHOOLS.—Tuesday and Thursday, at 8. Mrs. Barnes, Misses Burns, Cobden, and Mrs. Everett. Messrs. Everett, Haybittle, Liley, and Warman.

- Dormant.  
- Very flourishing.  
- Largely attended.

Social Work.

- 11. MEN'S INSTITUTE.—Thursday at 8.
- 12. PENNY BANK.—Saturday at 8. Treasurer, Mr. W. P. Nevill; Cashiers, Messrs. Clarke, and Odell.
- 13. FREE LENDING LIBRARY.—Saturday at 8. Mr. Warman.
- 14. DISTRICT VISITING SOCIETY & BENEVOLENT FUND. — President, Mr. Warman; Treasurer, Miss Cobden; Secretary, Mrs. Everett; Visitors, Mrs. Barnes, Mrs. Kearsley, Mrs. Natorp, and Miss Lewis.
- 15. WORKING PARTY.—Treasurer, Mrs. Warman. Secretary, Miss Cobden.
- 16. SABBATH UNION.—Alternate Fridays at 8. President, Mr. Warman. Hon. Secretaries, Miss Cobden, and Rev. F. S. G. Warman, B.A.

The institute & penny bank are both very successful concerns.

Visiting & charitable work are combined in the District Visiting Society, wh. consists of purely honorary workers. They visit from house to house in the block of streets before mentioned, & give relief in the form of 6<sup>d</sup> tickets when they consider it necessary. £51 was spent last year in this way, provided from a distinct fund. Not likely to be overlapping, because of way in wh. these streets are required as the domain of the mission.

Visiting & Charity.

St. Matthews Church

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Does not think the work of Mr. Hunt (St. Matthews) meets with much success. His servant, who attends the church, told him there were only about 2 dozen present last Sunday <sup>morning</sup>, & 8 on Wednesday evening. He thinks the clergy make the great mistake of wanting to manage everything themselves, & will not encourage laymen to work. There ought to be, & wd. be, many more such missions as his were it not for the clergy's desire to keep everything in their own hands. It is the adoption of a different policy which makes Nonconformity so successful.

On other points Mr. U. agrees that:

Drink is still bad & increasing among women.

Police are efficient & generally capable.

Local authorities work well, & have done considerable good in clearing houses in the district & having them put into a thoroughly sanitary condition. He can testify to this from his

Drink

Police

Local Govt.

professional knowledge of, & connection with, house property.

Mr. W. does not strike me as having any sort of religious enthusiasm. He hesitates to give up the work for reasons of old association, &c. ( & perhaps even from some love of the position it gives him), but evidently feels it is a little irksome sometimes. It is good, sound work for the people from a social & moral standpoint - but the really spiritual life I shd. judge is not considerable. The work is partly financed by St. Augustine's Church Highbury, & by the Ragged School Union. St. Matthews also helps a little.

*[Faint, mostly illegible handwritten text, possibly bleed-through from the reverse side of the page.]*

Personal.

Deterioration  
of Church Locality

14

9

Nov. 11 - J.A.

Mr. M. E. Green, pastor of Salem Chapel, Wilton Square (Strict Baptist) is from the country & has only been here 12 mos. He was accepted 2 probationary engagements of 6 mos. each, but hesitates to become the permanent pastor, seemingly hoping that something better may turn up. "If he had another call," he says, "it is not unlikely he sh<sup>d</sup> accept it." He is a round-faced, rather heavily built man, with a roll of dark whisker & beard all round his face, giving him a slightly sensual appearance.

Salem Chapel has seen better days. Thirty years ago it had a wealthy congregation, but most have gone elsewhere (the leading ones of Mr. Reynolds' church at Highbury came from here), down away in part by the decline of the locality, & partly by the loss of the minister who stayed here about 15 years too long. For the last 10 years he was quite blind, & not capable of doing the work properly. The falling off in the character of the

Population affected.

Persons employed

141  
2  
population appears to have been very great. Some years ago, Mr. F. is told, the houses in Wilton Square were each occupied by one family only, many keeping servants. Now every house has 2 or many 3 families, & even in his own short experience he has seen the same tendency. Whenever a family moves out, a poorer & lower class of people take its place. They are a very careless & hard-to-mouth set now in the Square, few taking an interest in religion. If you called your reception wd. be very doubtful he thinks - "you might get shown a bunch of fives."

The class who attend the chapel are respectable mechanics, clerks, &c., who live mostly from one to two miles away. Only 2 of the adults live in the Square.

He is the only person paid, & his duties are almost confined to conducting the

services & prayer meetings. He is frequently away at other preaching engagements, there being at present 3 or 4 vacant pulpits at other churches of the Sect. There are 2 unpaid preachers at the church, besides deacons, &c.

The chapel is built in the centre of the Square & is surrounded by open ground, enclosed by railings. Underneath are 3 rooms used as Sunday Schools, & attached is the pastor's house - an old-fashioned, double-fronted house of 2 storeys.

Two preaching services on Sunday, & one on Thursday. Attendance: morning, about 60; evening 80 to 100. Thursday fairly good. There are also prayer meetings on Monday & Saturday, & sometimes on Sunday. The congregation is increasing a little. During the past year 6 members have joined, wh. is considered good, as for several years previously none were made. The present no. of

Building

Services.

members is from 50 to 60. It does not run exactly, as not being a member of the church he has not access to the books. Chapel accommodations for 400.

Band of Hope, with about 80 children, who have various social gatherings. Occasional tea meetings or anniversary gatherings. Last year there was a Mutual Improvement Society for young people - not yet started this season.

Sunday school, with about 130 on books. Thirly attended in morning; 80 to 100 in afternoon. Some belong to the members of the church; but mostly they <sup>are the children of the</sup> ~~belong to~~ parents who do not attend any place of worship, & who send them to get them out of the way, knowing they are safe. There are Bible classes & a library connected with the schools. Fourteen teachers in all.

Social Agencies

Educational



Visiting

Charity

Other Organizations

Visiting is confined to their own people. Sometimes he visits himself; more often members of congregation go.

Relief also is practically confined to their own people, whom they always manage to help through any temporary difficulty. Once or twice they have been imposed on by stragglers attending the church, & professing to have belonged to their sect in some country district, but the deacons are now wary of this.

Mr. J. takes little part in the social or Sunday school work, & he knows but slightly what is going on around. Does not think St. Matthew's Church does much, or that the people in the Square are visited by anybody. Has met Mr. Hunt two or three times & is generally friendly with other ministers, but they do not mix much owing to its doctrines (they are Calvinists) they ~~are~~ <sup>are</sup>

General Questions

149  
6  
of his sect never exchange pulpits with any other denomination, and the members keep mostly to themselves. He thinks the breach between Church & Nonconformity has widened of late, owing to Ritualism. The people who attend the other chapel in the Square are, he understands, all Welsh, & have their services & sermons in the Welsh tongue. [It wd. be interesting to know if the people in Wilton Sq<sup>re</sup> are visited. Neither chapel in the Square does it; nor does the mission at Market Rd or Rosemary St.]

Drunk is not more prevalent than might be expected, but he believes there is a good deal of Prostitution, & encouraged by the quiet of the Square enclosure, & the way in which the chapel schools are built, affording facilities for concealment. He often sees suspicious-looking couples about. The lighting of the Square has lately been improved.

Health & Sanitation appear to be good,

but, judged by ~~the~~ his country standard, the people are  
overcrowded.

——— || ———

Mr. James, Islington Congreg. Chapel

Rev. R. Berry's Administration.

St. Mary's parish.

Nov. 16 - J. a.

MD ②

Mr. E. F. James is Secretary of Islington Congregational Chapel, Upper St. (corner of Church St.), & has been connected with the chapel 17 years. He is a little below middle height, <sup>and</sup> homely & affable, most ready to help, but I could get very little notion from him either as to the aims of the church or the degree of spiritual influence. Pursues the even tenor of his way, I shd. opine, without much thought outside routine duties.

Mr. James joined the chapel about the time that the Rev. R. Berry commenced his ministrations. The chapel, wh. is more than a century old, having got into very low water, the London Congregational Union took it in hand, & prevailed on Mr. Berry to come from Luton to take charge of it. He is a man of indomitable energy, worked tremendously, & induced others to do so, with the result that he raised the membership from 38 to 484, & put much active life into the church. During his pastorate the present church building was

Re-building of Chapel

erected. Part of the ground on wh. the old building stood was required for the widening of Upper St., so it was demolished, & the money received as compensation went partly in paying an old debt & partly formed nucleus of fund for present edifice, wh. was opened in 1889 :-



They are accused of having put up an ugly building, but they purposely intended it to be simple & homely, with nothing sacerdotal-looking about it. The total cost of site & buildings was about £18,000, wh. has all been paid but £1200. Last year floor was raised for

this purpose. Mr. Barry, feeling he had done all he could here, & that fresh energy was needed to keep the work up to its present standard of efficiency, left last Feb'y to take a pastorate at Reading, & his successor (Rev. J. J. Henderson) has just been appointed.

The population immediately at back of church, extending to & across Essex R<sup>d</sup> seem very poor; better class, clerks & mechanics, on other side of Upper St. The neighbourhood has been improved by the erection of blocks of buildings off Essex R<sup>d</sup>.

The church pays its minister, & half the salary of a Bible woman, who is employed by the London Bible & Domestic Female Mission & works in the district surrounding the chapel, under the direction of the minister's wife. There are about 40 or 50 voluntary workers fulfilling church offices & running the various social agencies, & a dozen or so of the

Character of Population

Persons Employed.

members help at Service Lane Mission

See p. 155. Chapel holds 1000; seats about 500. There are also class-rooms, built recently on left of entrance to the chapel.

Sunday morning - about 400  
- " - evg - " 750  
- " - afternoon - P.S.A. - 150 members; about 170 attend. A little falling off in chapel attendance since Mr. Berry left. Congregation consists largely of young people of decent class, majority females. Also tradespeople, clerks, & a sprinkling of working people; the last come <sup>most</sup> to the P.S.A. They have only one <sup>(comparatively)</sup> rich member - a son of Dr. Pye Smith, who was Chairman of Congregl Union last year. He came here originally to "watch" matters on behalf of the Union, but became much interested & stays of his own accord, filling several church offices - as treasurer, etc.

Building

Services & Attendances

The children are very troublesome.  
Noisy & mischievous. But good  
work is done amongst them.

Sunday school - morning, 120 ; afternoon, 428  
(averages). 561 on books. 80 of the scholars are  
church members; 6 joined last year.  
There is also a service for children  
in the schoolroom on Sunday eve; this is run  
by young men members, & attracts 200 to 300,  
mostly quite poor children, large majority  
of whom are not connected with the church in  
any other way. This started last winter in  
the form of lantern addresses; was dropped  
in summer; but now started again, at request  
of some of the children, without lantern.

A mid-week service, on Wednesday  
eve., is attended by about 70 to 100 people;  
prayer meeting Saturday night, small company.  
Young men's Bible class, 18 to 20. (Sunday morning.)

The P. S. A. is made a special feature,  
but is a distinctly religious musical  
service. Specimen :-

P.S.A. in the Chapel to-day, at 3 o'clock.  
Solo by MRS. JAMES MERCHANT.  
Cornet Solo by MR. S. GAGE.  
Address by MR. JOHN W. JONES.  
To-day is the first Sunday in the Half-year, Friends wishing to  
become Members should join at once, so as to participate in the  
next Prize Distribution.  
Half-yearly Meeting and Prize Distribution will take place  
on Monday, 15th inst.



Members pay 1<sup>d</sup> a week, & this is spent in prizes, distributed according to regularity of attendance.

Specimens of Sunday services in the Chapel:—

Service for Sunday, Nov. 7th, 1897.

PREACHER - REV. J. G. HENDERSON.

| Morning.          |      | Evening.          |      |
|-------------------|------|-------------------|------|
| INTROIT BY CHOIR. |      | INTROIT BY CHOIR. |      |
| HYMN              | 162  | HYMN              | 1189 |
| INVOCATION        |      | INVOCATION        |      |
| CHANT             | 51   | SCRIPTURE READING |      |
| SCRIPTURE READING |      | CHANT             | 69   |
| HYMN              | 464  | SCRIPTURE READING |      |
| SCRIPTURE READING |      | ANTHEM            | 78   |
| ANTHEM            | 17   | PRAYER            |      |
| PRAYER            |      | NOTICES           |      |
| NOTICES           |      | HYMN              | 508  |
| HYMN              | 1149 | SERMON            |      |
| SERMON            |      | HYMN              | 414  |
| HYMN              | 1075 | BENEDICTION       |      |
| BENEDICTION       |      |                   |      |

Congregation specially invited to join heartily in the singing.

The Communion of the Lord's Supper will be observed at the close of both Services to-day.

There is a first rate choir & Organist 114 open air meetings were held outside the chapel last year, & 15000 tracts distributed. "1250 passers by", says the report, "were induced by personal invitation to enter our Sanctuary."

*[Faint, illegible handwriting, likely bleed-through from the reverse side of the page.]*

members pay 12  
prizes, distributed  
attendance.

Specimens of  
Chapel:—



to join heartily  
in the singing.

There is a first rate choir & organist  
114 open air meetings were held outside  
the chapel last year, & 15000 tracts distributed.  
"1250 passers by", says the report, "were  
induced by personal invitation to enter our  
sanctuary."

# Social Agencies.

**Monday**—Mothers' Meeting at 2.30 p.m. **53 members.** £45 paid into bank of clothing club.  
**Tuesday**—Y.P.S.C.E., "Elizabeth Fry" Room, at 8.15 p.m. **52 members.** 6 Committes—Social, Sunshin, Look out, Missionary &  
Monthly Consecration Meeting.  
(Entrance in Church Street.)  
**Wednesday**—4.30 Dorcas and Maternity Society, "Elizabeth Fry" Room.  
Mid-Week Service at 8 o'clock. Address by the Minister.  
Choir Practice. Any Member of the Congregation desirous of joining the Choir, should communicate with Mr. CRAWLEY, the Choirmaster, after any of the Services; or at 17, Birnam Road, Tollington Park, N.  
**Thursday**—Band of Hope at 6.45 p.m. — **50 members.**  
8.15 p.m.—Gospel Temperance Union. Northern District Post Office Total Abstinence Society.  
Chairman—MR. S. KITCHENER.  
**Friday**—7 o'clock. Boys' Gymnasium, Annual Subscription 1/6, or 1d. weekly.  
8 p.m.—Young Men's Gymnastic Society.

50 pledges taken in year.  
small attendances.

There are also cricket, football, swimming, & vaulting clubs; a flower mission, in. distributed flowers & texts indiscriminately in the locality; Branch of British Women's Temperance Assn., with 60 members; & missionary agencies.

Free Breakfasts are a feature. 7625 were distributed last winter; cost £30, partly repaid by L.C.U. Books & clothes also given. Children selected by B<sup>d</sup> school teachers & the Bibewoman.

Through the agency also of the L.C.U. 50 poor children were sent into country for a fortnight. Very few of these were the

children of members.

A refreshment socy., wh. makes puddings, etc., for the sick, is yet another feature.

Visiting generally by Bible-women only. Church members looked after by 10 volunteer visitors, each of whom has a district.

Relief confined entirely to our members. Given privately by minister from Communion funds. £30 to £40 a year.

Friendly relationships, but no co-operation with other churches. Mr. Barlow is kind & friendly. He lent them the Memorial Hall for their P.S.A. meetings whilst their schoolroom was under repair, & we accept no payment for it.

Mr. James thinks well of the police (apparently because one or two are church members) but knows nothing of our other general subjects.

Visiting

Charity.

Other Churches.

Rev A. A. Savage

Salter's Hall Baptist Church

GBA 19/11/97

Personal note

Conflicting Evidence as to District

St John Baptist parish

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Rev A. A. Savage,

14

14  
Fairholt Road (2)  
Stoke Newington N.

Mr Savage has been but 7 months at Salter's Hall yet he seems to have made a decided impression (See Allnutt Book XXV. p100) A man of about 30 or 35; a little below medium height, slim, dark eyes and good forehead. Face clean but for slight mustache. The only thing clerical about him was his coat & collar. By this I do not mean that he was not interested in his church for he was absorbed by it and evidently regarded the problem of bringing the people under the Church influence as his chief study. Was previously at Goleston near Great Yarmouth.

Conflict of evidence as to tendency of the district. Some of his people think that it is changing for the worse but others are inclined the other way. As to their condition he agrees with the other witnesses. Poorly at corner of Essex Rd; better in Canonbury & to South east.

Population reached by  
the Church

Church Membership  
Persons Employed

Buildings Used

Services Held

The Church touches the poor folk through the Mission in Wall St but they do not come to the church. The congregation consists of ~~middle~~ business people, some good mechanics; ~~and~~ a number of poor. Many of the better class people have official positions inland revenue, post office etc. They come from all round but most from streets to South & South East. Most remote at Tottenham - one family of 6 persons walks from there every Sunday. Showed me his visiting book. Streets to S & S.E. usually have 4 or 5 families. <sup>some men</sup> ~~Salter~~ <sup>Baxter Road</sup> ~~Street~~ <sup>more</sup> 8 or 9. whilst <sup>some</sup> other roads in Canonbury, Highbury, Holloway. contributed 2 or 3. These were people who had moved out of the district.

- 350 Members on Church Roll.  
Pastor (paid) 9 Deacons, 13 district visitors & 53 Sunday school teachers. Several other

Chapel (about 900), School below church, class rooms & vestries.

Sunday morning 11. Service 400 to 500. Evening 6-30.

Comfortable people (keep servants) in morning <sup>at</sup> 700. Then do not come alone. Finds if the woman does not come, the man does not stop at home to keep her company.

Sunday school. M. & afternoon. Scholars or Books. 538

Attendance M<sup>r</sup>. 52 After<sup>n</sup> 337. Bible Reading Union 331  
members.

Some children from the poor streets but most are comfortable.

Always look well fed & dressed.

Monday 8 to 9 Prayer meeting 150 to 180. Was small.

Wednesday Preaching About same attendance &

largely the same people

Christian Endeavour Soc. Average attendance 80 to  
100.

Mothers Meeting (M<sup>w</sup>) Average 30 to 50. Distinctly  
poorer than other people coming to church.

Band of Hope (Th 7.30) 138 members

Temperance Soc (Th 8.30). Get about 200 people but  
Mrs S. believes them to be mostly teetotalers. Get a few  
pledges.

Cricket & Football club started

Amulance class

Soup Kitchen during winter. Give about 40 gallons  
a week during the cold weather.

District visitors (13) are expected to go once a month.  
Take two magazines like 'Friendly greetings' but now arranging  
for a localised magazine. Mrs S. tries to visit  
all the church members without exception.

## Social Agencies

## Visitation

## Charitable Relief

## Other Religious Influence

## Police

## Prostitution

## Drinks

## Marriages

## Thrift

## Housing

Common Fund distributed by Church almoners. District visitors also give tickets for groceries etc when needed. They have to judge as to the cases. Total relief about £100. Dorcas Society gives clothes. + Maternal Society lends "bays"

Speaks of Mrs Morgan as splendid. Really a good christian fellow. Also mentioned a meeting held on Saturday evening at a Coffee Tavern in Essex St by one of their members to counter act the pubs.

Police never seen when they are wanted.

Don't see any in immediate neighbourhood "and I keep my eyes open".

Good deal of rapping.

Mainly our own congregation.

A good amount of thrift. People who earn 10/- a week, and dress respectably. Make a good use of their money.

Housing Not good in poor streets. But thinks the Gorbston streets are worse both as to houses + people.



Publichouses, Gambling + Indifference:  
the great evils.

Summary

Mr S. says his 7 months has convinced him of two things: (1) that the people are sadly under the influence of the publichouses and gambling, and (2) that the thing they have to combat is the perfect indifference of some of the people. He

As to the work of the church he has no doubt reached and is reaching the more respectable class of the people but he says that the people in the poor streets are troubling him. He had thought of a Sunday afternoon meeting somewhat on P.S.A. lines but their buildings are not suitable. Had I found any thing way of reaching them effectively? No doubt some new efforts will be made for this class as the Pastor + officers are so concerned on the matter. ~~But~~ ~~As~~ but whether successfully remains to be seen. As the interview proceeded my opinion of Mr S. ~~was~~ improved. He is an earnest conscientious pastor, and with a keen quick intellect that should enable him to cope with the difficulties of the situation. He spoke very highly of his predecessor <sup>(Mr Box)</sup> but could give ~~no~~ no reason for the decline of the church recently.

Dr Geo. Wilkinson  
Islington Medical Mission

GLA  
14/2/97

Persons employed

St James' parish.

14  
10

179  
W 2

Dr. Geo. Wilkinson. M.B., M.A. Director of the Islington Medical Mission, 13 Windsor Street, Essex Road. N.

Literature . Fifth & Sixth Reports for years ending March '96 & '97 respectively.

Dr. Wilkinson has been here nearly 18 months. He is a young man, about 28, broad shouldered, ~~good~~ broad, high forehead, square jaw, clean shaven. A strong yet pleasant face. Enthusiastic in his work and probably spends most of his waking hours in it.

The Mission is in connection with the London Medical Missionary Association, the object of which is to help men going in for medical missionary work. Dr. Maxwell is the Sup<sup>t</sup> and he has 12 or 14 medical students living with him at Highbury Place. These students assist in the Sunday services &c but not in the medical work. Mission has been open nearly 7 yrs.

Only paid persons are Dr. Wilkinson, the nurse & the caretaker. About 6 lady workers, medical students on Sunday and a few local working people.

Over

Buildings used

Services Held

Have a hall (200), dispensary, waiting room and 14 other rooms, used as classrooms, doctor room etc.

LIST OF SERVICES, &c.

SUNDAY.

- 9.0 a.m.—Workers' Prayer Meeting. Dr. Wilkinson.
- 3.30 p.m.—Women's Bible Class. Miss Porter.
- 3.30 p.m.—Men's Bible Class. Dr. Wilkinson.
- 3.30 p.m.—Boys' Bible Class. Mr. Broomhall.
- 6.15 p.m.—Children's Service. Sec., Dr. J. L. Maxwell, Junr.
- 8.0 p.m.—Gospel Service. Dr. Wilkinson.
- 9.0 p.m.—Prayer Meeting.

200 to 300 children.

Mostly adults 150 to 200

MONDAY.

- 2.0 p.m.—Mothers' Meeting. Miss Larkins.
- 2.0 p.m.—Clothing Club. Miss A. L. Porter and Mrs. Badenoch.
- 8.0 p.m.—Choir Practice. Mr. McIntosh.
- 8.30 p.m.—Monthly Meeting Christian Workers' Band—Second Monday in Month.

about 50 mothers.

TUESDAY.

- 10.0 a.m.—Medical Mission. J. L. Maxwell, M.D., & G. Wilkinson, M.B.
- 8.15 p.m.—Working Lads' Swimming Club.

WEDNESDAY.

- 6.30 p.m.—Band of Hope. Mr. N. Thwaites.
- 8.0 p.m.—Gospel Service. Dr. Wilkinson.

About 50 children small. 50 attenders

FRIDAY.

- 10.0 a.m.—Medical Mission. G. Wilkinson, M.B.
- 8.0 p.m.—Working Girls. G. Wilkinson, M.B.
- 8.0 p.m.—Girls' Sewing Class.
- 8.15 p.m.—Working Lads' Swimming Club.

SATURDAY.

- 6.0 p.m.—Working Men. G. Wilkinson, M.B.
- 7.30 p.m.—Penny Bank. Mr. Davis.
- 6.30 p.m.—Coal Club. Dr. J. L. Maxwell, Junr., and Mr. Mills.
- 7.15 p.m.—Free Library. Mr. Morris.
- 8.0 p.m.—Gospel Temperance, Lantern Lectures, Services of Song—Open Air Services.

Intended as a counter attraction to the fairs. fel the Hall nearly full.

Dr. Wilkinson sees patients at their homes on Mondays, Wednesdays, and Saturdays.

Donations will be gratefully received by Dr. Wilkinson at the Medical Mission; or by Dr. Maxwell, Secretary, Medical Missionary Association, 49 Highbury Park, London, N.

The Medical Work

The medical work is of course the ~~first~~ most important. Dr. W. gives the approximate numbers for the year ending March 1897 as

Total Visits & attendances 10000

New Cases 2400

Visits to Homes 3000

"not including visits by workers and nurse".

New cases seen between April 1<sup>st</sup> & Dec 7/97 - 800.

Patients' Pence for Year £42.600.

183

Thursday morning (10 am) is the busiest <sup>time</sup> day at the dispensary. About 90 people are seen then. On Friday morning about 60. Each patient pays 1<sup>d</sup> a visit; some say they cannot but doctor does not believe this. On Friday evening (8 pm) working girls are seen (pay 3<sup>d</sup> a visit). About 20 each week. This was started because Dr W. found that these girls used to come once in the morning and then drop off. Most were suffering from poorness of blood & kindred ailments requiring long time for recovery. Working men are seen at 6 pm on Saturday. Pay 6<sup>d</sup> a visit.

At the morning sitting, the patients are mostly women and children. About half a dozen men - those too ill to go to work or, <sup>and</sup> having work to go to. Most of these attending on Sat. evening were originally morning patients.

The order of day is: Patients must be in by 10 am when the door is closed. A short service is held (30 minutes), after which patients are seen by the doctor. They then take their papers to the dispensary down stairs (two lady dispensers) and obtain their medicine

Ailments - slight.

Due to improper feeding  
and drink.

### The Nurse

### The Mission District

### Sanitary Conditions

Most of the ailments are slight - due to bad feeding or want of food in children. Drink is accountable for about  $\frac{3}{4}$  of the cases in various ways. Chest + stomach troubles etc.. Out of 60 patients, quite half the cases are marked by drink. The cases seen at home are more severe. Dr W. visits 3 days a week - Mon, Wed + Sat. Does not attend midwifery cases.

The nurse visits 3 days a week in the homes. Cases supplied by the doctor - about 14 to 16 <sup>cases</sup> a day.

The district worked by the Mission is almost a square bounded by St Peter's Street, the Canal, New North Road + Essex Road, but including in the Essex Road side the slums to the A north. Some patients come further and occasionally Dr W. visits beyond this line - has been to Sampeter Street + visited one case in Beaconsfield Bldgs.

The sanitary conditions of the 'models' is mostly bad. Peabody Buildings is the best

The People reached

One & Two Room dwellers.

Crowding worst in private houses

Bad Streets &c

best. Then the Edinburgh & other blocks in Putnam Row. Quinn's Bldg the worst: has seen the sewage running down the yard but this is exceptional. The bad condition is partly the fault of the people.

The people coming to the Mission are poor labouring class - just above those who go to the parish doctor and not the very poorest. People earning 20/- to 30/- a week. The bulk of them never put their heads into a place of worship. They may have attended church or chapel but never ~~go~~ think of going now. They live in two rooms as a rule; some in one room only and are more crowded in the private houses than in the dwellings. Have more liberty there. In the buildings the supt<sup>s</sup> have control over the numbers.

Worst places are: Elliott's Place, Broad Yard, Pickering Street Bldg. Newhall Street is about as bad as you can make it. People suffer from infectious and dirt diseases - Inflammation of eye lids &c.

Object of work.

Relation to Churches

Drink

The spiritual improvement of the people is the object of the work "but I should be very sorry to do the medical work in a slovenly manner". You cannot raise the people by social means. If he had not the gospel to offer these people, he "would give up this work sharp". They do have some of the people changed and then their social condition improves. "Change the people & then their social condition change"

He tries to work in connection with the churches. If he finds a case of a person attending a church he would communicate with that church. All the services are arranged so as not to interfere with ~~the~~ other services.

Dr W. holds very strong views upon the drink question and counts the public house as the great enemy they have to fight. In connection with the Saturday night meeting a goose club has been started to keep the people from joining ~~the~~ a similar society at the public house - Last year they had 160 geese purchased. Finds that people under the influence of drink are not so amenable to spiritual influences - they become stupid.

## Charitable Relief

### The Beef Tea Fund,

which, perhaps, might more appropriately be called "the milk fund," as you will see from expenditure that this is the chief item, is especially useful in the winter months, although one not unfrequently comes across cases of dire need in the summer as well. It is rather satirical to seek to increase the patient's appetite if there is already lack of that wherewith to satisfy it. One finds not unfrequently that there is more need of food than of medicine. These needy ones, too, often find lack of fire, together with scanty garments, harder to face than lack of food. We are extremely grateful to friends who have so kindly contributed to this fund in the past year. 1897. Report.

Relief is given to needy cases, the usual form being milk. Always inquires carefully as to earnings and condition when new cases come so as to be able to judge as to need. Also gets to know a little from the Friendly workers Committee, which he believes is doing good work. If a family were receiving less than 20/- a week regularly, it would be a case for relief - could not buy nourishment. If you have to help undeserving cases in work like this and "win them to better things". Provident people would make provision before hand & hence are seldom needy. There is a tremendous amt. of hypocrisy - Bible & tract on bed when doctor calls etc - but he is not taken in by this. Also a good deal of real poverty. Relief is given from the "Beef Tea fund" which in the year ending March 1897 amounted to £61. Of this £35 was spent in milk & tickets, £9 in coal & £8 <sup>on</sup> ~~the~~ convalescent & hospital cases. Amount will be less this year. It was £31 in 1896.

A treat is also given to the Children attending the children's service. They pay <sup>for</sup> their tea & the Mission the railway fares. Cost this year £56 of which children & adults paid £23.



General Impression

The general impression left by the interview is that Dr W. is carrying on an extensive work here: Very much greater than the outward appearance of the place would suggest, but on lines that not commend themselves to the C.O.S. The 'Beef Tea' fund has probably been abused & Dr W. is evidently becoming more strict in his method of dispensing milk etc.

The work is mainly supported by outside contributions as is shown in the balance sheet:

Balance Sheet

**GENERAL FUND.**  
1st April, 1896—31st March, 1897.

| RECEIPTS.                                            |           | £ s. d.   |
|------------------------------------------------------|-----------|-----------|
| Patients' Pence                                      | - - - - - | 42 15 11  |
| Clothing Club                                        | - - - - - | 60 12 10½ |
| Bottle Money and extra Cases                         | - - - - - | 11 2 0    |
| Collections in Hall                                  | - - - - - | 10 7 1    |
| Vestry Fees                                          | - - - - - | 1 6 2     |
| Donations and Subscriptions                          | - - - - - | 23 18 9   |
| Profits—Saturday Night Coffee                        | - - - - - | 1 18 8    |
| Missionary Boxes                                     | - - - - - | 16 5 2    |
| Nurse Fund—per Dr. Maxwell                           | - - - - - | 8 8 0     |
| Per Hon. Treasurer of Medical Missionary Association | - - - - - | 267 9 4½  |
| Per Highbury and Islington Branch                    | - - - - - | 23 16 0   |
|                                                      |           | £468 0 0  |
| EXPENDITURE.                                         |           | £ s. d.   |
| Balance Forward                                      | - - - - - | 19 19 4   |
| Rent of Premises                                     | - - - - - | 7 10 0    |
| Vestry Rates and House Tax                           | - - - - - | 12 19 5   |
| Water Rates                                          | - - - - - | 2 5 8     |
| Gas and Lighting                                     | - - - - - | 20 16 6   |
| Coal and Coke                                        | - - - - - | 1 17 0    |
| Salaries                                             | - - - - - | 252 6 8   |
| Drugs and Dressings                                  | - - - - - | 65 15 8   |
| Housekeeping                                         | - - - - - | 11 18 9   |
| Renovating and Repairs                               | - - - - - | 10 5 11½  |
| Teas and Treats                                      | - - - - - | 11 17 0½  |
| Washing and Cleaning                                 | - - - - - | 6 2 7     |
| Books, Tracts, Stationery and Printing               | - - - - - | 18 13 5   |
| Petty Payments                                       | - - - - - | 0 15 6    |
|                                                      |           | 443 3 6½  |
| Balance                                              | - - - - - | 24 16 5½  |
|                                                      |           | £468. 0 0 |

Submitted to and authorised by Major-Gen. Robinson, Treasurer of the Medical Missionary Association.

The M. M. Assn has another Mission in Presbyterian Mission Room, Compton Place, Compton St. St Pancras. St Davis.

