

B(265)

Nonconformists
in
Fulham

District 29

Book No. XCVII

PARTICULARS FOR ORDERING A
REPETITION OF THIS BOOK.

No. 16079

ROBINSON, PICKERING & HUNT,
9 & 10, ST. DUNSTON'S HILL, E.C.



R COLL U

B 265

[i]

Minister's Name	Church etc.	Seen at:-	Page
Grant	Rev. J. H. Bap ^t Dawes Road	10 Homestead Road	1
Shirley	A. J. Cong ^e Dawes Road	18 Elmstone Road	9
Black	M ^r S. Fulham Cross Christian Mis ⁿ	Twynholme House	27
Collins	M ^r C. L.C.M. Eelbrook Hall.	Harkinsmere House, SW.	47
Leighton	M ^r A. J. Barclay Hall, Effie R ^d	2 Molesford R ^d	57
Gooding	M ^r J. W. Railway Mis ⁿ Lillie R ^d	205 Lillie Road.	67
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Young	Rev. H. P. Cong. Bassetown R ^d	53 Barton Street	79
Roberts	Rev. W. P. Meth. Wandswoth Bridge Road	65 Wandswoth Br. Road	95
Mackenzie	Pastor Wasso Tabernacle	48 S. Dunstons Road	105
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not numbered

April 27th. 1851

St. John's parish.

Inter view 29

with 29

Interview with Rev. J. H. Grant, Baptist
Chapel, Dances Road, Fulham.

Mr Grant is a big, broad, black
haired Scotchman of about 50. He ~~was~~ has
been here only 7 months and was formerly
Baptist minister at Coalville and Whitwick,
and remembered with gratitude hospitality received
at Spalding by himself and his congregation.

Mr G's predecessor at this church
seems to have been a failure. The membership
which in 1857 was 206 was in 1858 reduced
to 177. Since Mr G's advent there has been
a revival and it has gone up to 244.

The congregation in the morning is about 200,
in the evening about 400. All are of the
working class or quite small tradesmen; the
richest member of the congregation is the keeper
of a small coffee shop, who gave £25 out
of £100 which was raised for the repair
of the church some months since. The
membership too is strictly local.

There is a Sunday School with about 600 children which could be largely increased with more accommodation, which with the assistance given to the work of the past is assumed will perhaps be provided as a Mission or a larger school building are in contemplation.

The ~~you~~ agencies in connection with the church are of the usual character, Mothers' Meeting, Christian Endeavor, Temperance Guild. There is no visitation or work in the neighborhood outside the members of the congregation.

The amount given in charity is not more than £10 a year, from the Communion alms.

Speaking of the neighborhood Mr. J. thought it was rapidly becoming very crowded and that the tendency was downward. He is told that a good many of the poor who are driven out of Chelsea drift to this district.

Compare with Coalville Mr. J. finds
 his neighbors in any way more godly:
 the ministers there were nearly all chapel goers:
 here Mr. J. thinks scarcely any of his neighbors
 go anywhere: but the Church of England
 is strong and active, and among the
 non-conn. the most successful church is
 the Congregational in Dances Road (the Study).

Mr. J. notices a great deal of
 drunkenness much more than at Coalville,
 when the people were a sober, steady lot:
 & even among the members of his congregation
 there is more drinking than there ought to be.
 Mr. J. finds that the great enemies of
 temperance, as far as the churches are
 concerned, are the doctors: the women especially
 are apt to suffer from a weak heart, for
 which they have been advised to take a
 little brandy. Mr. J. is however convinced that
 his denomination would gain in the long
 run, in power if not in numbers, by

Grant - Baptist

Making the abolition ~~as~~ a condition of membership, and believing that a majority of members would accept such a rule.

Mr Grant struck me as a very genuine man, but rather heavy.

Rev. H. J. Shirley.
Fulham Congregational Church.

GLA
11/5/99

Fulham & its people

The Churches & non church goers

St John's parish

at West 29
with 29
17

Rev. H. J. Shirley. 18 Elmstone Road. Fulham.
Minister of Dames Road Congregational Church.

Mr Shirley is a vigorous man of about 40. High forehead, bright eyes, dark wavy hair and mustache in which a few lines of grey are showing. Frank open manners. Has been here 5 years.

Fulham is very mixed. The Walham Green and Margravine Wards are poor. Bulk of the people in the neighbourhood are persons in regular employment with a fair income but they strive to keep up the appearance of those of the Kensington and live up to the bill of their income. Thousands of houses have been built even while he has been there and people come from the country to settle there.

The people attending the chapel are drawn from a radius of a mile from the chapel, whilst a few stragglers come from greater distances.

As to the influence ~~portion~~ portion touched by the ministrations of the churches Mr S. was emphatic. "We are leaving uninvited the people who have been outside church influence". There are instances

A unique Parents Meetings.

The Buildings used

Persons Employed

Shirley - Congregational

of outside people drawn in - in his case chiefly through the P.S.A. - but the natural growth of the churches is thro' the members' children and the Sunday School. I ought not to say it but "we are making no impression on the outside indifference. It is one of the most distressing things a minister has to contemplate." Whilst this was Mr S's verdict, his subsequent talk showed that so far as he was concerned some impression had been made. Thus of the S.S. children about $\frac{1}{3}$ are drawn as he ~~is~~ put it from "homes where the parents think religion is only for children," at all events they only come to anniversary meetings in response to special invitations. For these they have a Parents' Meeting & the tea tables are arranged so that the S.S. presides or sit at a separate table with his or her scholars parents & in this way a personal relation is established. (no children are admitted)

The Church buildings form a pretty red brick structure. The church holds 1200 (at the last ^{ss} anniversary the secretary counted 1632 heads; children & P.S.A. members); lecture hall 700-800, infant class room & 13 class rooms.

Minister is the only paid worker. The number of voluntary workers he could not say - it was large. 50 S.S. teachers, P.S.A. Council, lady visitors, Young Peoples Union with 150 members, who all do something.

Shirley - Congregational

The Church issues a Manual but the ~~last~~ latest copy Mr S. had was that issued in 1897. From it the following list of services is taken & the book is placed with the material:

Services Held

Weekly.

SUNDAY—

Services in the Church	...	...	...	11 a.m. and 6.30 p.m.
Sunday School	...	...	...	9.45 a.m. & 2.45 p.m.
Bible Class for Young Women	...	...	...	3 p.m., Ladies' Room.
25 Bible Class for Young Men	...	...	...	3 p.m., Minister's Vestry.
Pleasant Sunday Afternoon in Church	...	...	...	3.15 p.m.

MONDAY—

Pleasant Monday Afternoon	...	...	...	3 p.m.
Prayer Meeting	...	...	...	7.30 p.m.
Literary Society	...	...	...	8.15 p.m.

TUESDAY—

Band of Hope	...	...	...	6.30 p.m.
P.S.A. Violin Class...	...	...	...	7.30 p.m.
Young Men's Gymnasium	...	...	...	8 p.m.

WEDNESDAY—

Women Worker's Union	6.45 p.m.
Service	7.30 p.m.
Choir Practice	8.30 p.m.

THURSDAY—

P.S.A. Orchestra	8 p.m.
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FRIDAY—

Young Ladies' Gymnasium	8.30 p.m.
P.S.A. Choir	8.30 p.m.

Saturday *Slate Clubs.*

Fortnightly.

WEDNESDAY—

Ladies' Working Meeting, in Deacons' Vestry	..	...	...	3 p.m.
Young People's Working Meeting, in Ladies' Room	...	...	...	6.15 p.m.

750 scholars on books. Attendance (1897) average 9m. 120. afternoon 424

about 50 small. 150 to 200

Very good

{ Not so well now. }
fo cycling.

Shirley
(Cong^l)

Monthly.

SUNDAY—

Communion Service on First Sunday, after Evening Service.
Baptismal Service during Morning Service on the Third Sunday.
Young Christians' Union, Second Sunday.

MONDAY before First Sunday—

Deacons' Meeting.

SECOND TUESDAY—

P. S. A. Council Meeting p.m.
S. S. Teachers' Business Meeting 8.30 p.m.

WEDNESDAY (as announced)—

Dorcas Working Society.

WEDNESDAY before First Sunday—

Church Meeting 8 p.m.

Quarterly.

SUNDAY—

Communion Service on the Second Sunday in January, April, July,
and October, after Morning Service.

Notes on Meetings.

The morning congregation is about 700 and evening 1000. When he first came he worked to increase the evening congregation. Now the morning congregation is approximating to the evening & the morning & evening collections are the better. (£4.15. - against £4) People are becoming regular attendants & come twice a day, altho' a few tend to the "Allen St style" & content with the morning service. A steady growth however. Last Sunday the largest communion service in the history of the church - over 500. P. S. A. is mixed: has a membership of over 500 men & the women would increase the number to 700. Attendance 800 to 1000. Fine orchestral band - play at Exeter Hall &c.

Social Agencies

This advt. I cut
from the Fulham
Chronicle June 27/99.
The first newspaper
advt. of a slate club
I have seen. G.W.

Visitation

Charitable Relief

P.S.A. SLATE CLUB (No. 2)

**STILL
THEY
COME!**

Some Reasons Why:

AGE LIMIT 18 TO 65!

NO ROLL CALL FINES!

NO DEATH LEVIES!

A BENEVOLENT FUND!

8d. per week covers all, including £10 paid
on Member's death; £7 on death of Mem-
ber's Wife.

SHARE OUT FOR 1898 was **£1 11s. 8d.**

Opportunity is now given to join as a
HALF-YEARLY MEMBER.

COME & JOIN THE CROWD

On Saturday Next, 7 to 9,

AT THE

FULHAM CONGREGATIONAL LECTURE HALL,

Dawes Road.

Secretary—W. S. MACRO, 16 Britannia-road,
Fulham.

Shirley- Congregational

Social Agencies cluster round the P.S.A. and the
Young Peoples classes. They have two slate clubs with a
membership of 900 - only at work two years. The people
now take a genuine interest in social movements.
During the Quarrymen's strike (Pewhyn) their church
subscribed about £3 to £4 weekly to the men. Mrs S.
asked for sub^{ns} 1/- to 1^d, that being the result. Organised
concerts for miners &c. Got a collection of £20
for the quarrymen's choir ^{when they} came "but sent the box round
three times to do it." Young Peoples' Union with 150
members, a sort of Christian Endeavour.

Visitation is done by deacons and the Ladies
Visitation Society. District is divided into sections
for each of which a deacon & 3 ladies are responsible
& they are supposed to visit each family con-
nected with the church at least once a quarter.
Sick folk are visited by Mrs S. but he does not
do general visitation.

For Charitable relief they have the Communion
fund - about £50 a year. This deals with the
cases of the respectable poverty. The P.S.A.
has a Benevolent fund which goes a step
lower.

lower. Cases of abject poverty to which no permanent relief can be afforded Mr S. always refers to the Guardians - a progressive body with several of their people on the Board. Helps cases of temporary disability.

Very little co-operation with the Ritualists. "One or two would burn me". Mr S. found cases of the priests trying to get their children to confession & he made a public protest. Several of the clergy are members of the Confraternity of the Blessed Sacrament. The Free Church Council however is strong and is becoming a real power in municipal work. A rift in the lute however is occasioned by the Liberal & Radical Assⁿ which is a self constituted body and ~~tries~~ ^{aims} at representing the Progressives. Its chairman is the Rev W. Stephens, a very good man but illiterate and a man "none of us trust". This body has brought upon them the taunt of the "ignorant party" especially when a contrast is drawn ~~from~~ with the polished manners of the sitting members - Hayes Fisher,

Relations with Anglican Church

The Free Church Council

Other Religious Agencies

Church Memberships

Police

Shirley - Congregational

Church of England is active. About everywhere with curates and lady visitors.

Spoke warmly of Mr Grant (Dawes Road Baptist) as doing a good work and also of Mr Black who is doing a great deal but he writes all his own reports & must be taken 'cum grano salis'. We should see Mr Leighton L.C.M. connected with this church. Has a mission Barclay Hall. His address is 2 Moleford Road, Fulham.

Church membership is just over 500. They get a number of people coming from the country & lose a few by removals.

Of the Police, Mr S. at first demurred to speak & then said he would content himself by saying "that no policeman should be discouraged in reporting publicans. ~~And~~ the authorities should see that the superintendents were not in tow with the publicans". It came out however confidentially that the local sup^t. is or was fond of a glass & that the constables knew that to report a publican would make them marked men. Some of the sub-divisional inspectors are very good men however.

Drink

Crime

Prostitution

Marriage

Thrift

Housing & Crowding

Shirley: Congregational

Drink bad as usual. ^{Counted} 35 children going into one public house (The Forge) with cans on Sunday morning. No enthusiasm in temperance matters. A great falling off in recent years.

Crime. Always see Fulham in the papers.

Prostitution is not much seen. But little promenading in the main streets. The evil is more that of kept women and irregular living. So easy for people to live unknown in the midst of a large population.

Marriage - many living together without.

Thrift. is improving, but nothing to speak of.

Notwithstanding the immense amount of building in progress the houses in the Potter street are becoming very crowded. One of the sanitary inspectors took a census of one side of a small street & gave him the figures as under:

Grove Avenue Nos 1-35. 18 houses with 7 rooms & scullery.

84 heads of families e.g. husbands, wives, or widows -

50 children over 10 years of age

70 " under 10 " "

212 persons in all, averaging nearly 12 to a house.

In one house there were 19 persons - 4 families in the 7 rooms.

The Prospects of the
Churches

Appreciation

Shirley - Congregational

The prospects Mr S. thinks are brighter than ever before. "We have better days ahead than for the past 20 years." There is a reviving interest in the religion. The historical Christ has been brought back; Ernest Renan discovered Jesus and many are now coming back to the old spiritual religion. "I am returning myself" The social movements must have the spiritual power (loyalty to Christ) behind them or they lose their force. He has found that they lack power without this personal responsibility of the individual to Jesus Christ.

Mr Shirley is one of those earnest spirits which have reached settled convictions through stress + suffering + has the courage of his ~~own~~ convictions. He has lost his wife within the past 2 years. She was evidently an earnest worker in the church as the manual testifies + he referred to her with a quaver of emotion.

The Church has done great things since Mr S. has been there + a comparison of the Manual with Mr S's statements shows that the various institutions have maintained their position; the only falling off being in the Women's meeting of which Mr Shirley was president.

Mr Sydney Black
 Fulham Cross Christian Mission

GHA
 May 1899



Yours in Jesus,
 Sydney Black

Much older looking
 now

St Clement's parish.

Order book 29 / 16
 Work 29 / 5

Mr Sydney Black, Hon. Evangelist of the Fulham
 Cross Christian Mission, Twynholme House
 Fulham Cross S.W.

Mr Black is the son of a well to do Scotsman, who
 settled in Kensington. He is an evangelist of a small sect
 called "The Church of Christ", which has eight churches in the
 London area. He sent us a Report entitled "Two Years work
 for Jesus Christ at Fulham Cross", From this (with which
 with other ^{papers} ~~material~~ I have placed with the material) it
 appears that he was evangelizing in the provinces from 1883 to
 1888. In 1888-89 he conducted a Mission (8 months) at
 Chelsea Town Hall in connection ^{with} College Street Church. This
 Church ~~has~~ helped to support a small mission at Fulham
 in Field Road & subsequently in Gey Road. In 1893
 the Queen Anne, a public house without a licence, was
 purchased & opened ^{as a Coffee Tavern}. In 1895 the Hall behind it, the whole
 being known as Twynholme House & occupying a com-
 manding position at the junction of 4 roads.

The Fulham Cross Ch. Mission & the Church meeting at
 the Hall are quite distinct, Mr B's impressed upon me & those
 positions are emphasised in the Report as is Mr
 B's own position. As being the first time we
 have

Black

have met these people I give the following extracts which define their position:

Mr Black's relations to
Mission + Church

The Objects of the Mission

NO SALARIED PRIESTS! NO PROFESSIONALISM!

It may be well also to state that the writer as Evangelist of the Christian Church in Twynholm Hall and Superintendent of the Fulham Cross Christian Mission devotes the whole of his time, excepting when evangelising and lecturing in various parts of the Kingdom for about two months of the year, to the operations of this Mission, *altogether at his own charges*. In fact it can be safely affirmed that no Mission of any dimensions in the world is carried on with more economy and voluntary service than that described in this Report. We feel, therefore, that the Fulham Cross Christian Mission has *an almost unique claim* to appeal to the sympathy and generosity of all everywhere, who are interested in the highest welfare of the people.

THE PRIMITIVE CHURCH SELF-SUPPORTING.

The Church of Christ in Twynholm Hall makes no appeal whatever to the *general public* for assistance, her great aim being to demonstrate the non-sacerdotal, self-governing, self-edifying and *self-supporting* character of the Primitive Church, for an unqualified Restoration of which she so earnestly pleads. (page 16. of Report)

Wred

The 'Fulham Cross Christian Mission' is set for the spiritual, social and educational elevation of the multitudes. Rescue and evangelistic enterprises will sustain a Scriptural inter-relation. The promoters of the Mission seek the *all-round* happiness of the people. The Son of God never flew from yonder sapphire Throne to our relief, to save *souls*! His mission was to seek and to save men and women just as they are—spirit, soul and body! Man's tripartite nature is a unity. What God has joined together, let no man part asunder! We seek to bring:—(1) Peace to burdened and weary spirits. (2) Childlike submission to stubborn souls. (3) Food, raiment and health to the

bodies of men which, when consecrated to His blessed service, are the **TEMPLES OF GOD UPON EARTH**. The most cruel and selfish being in the world to-day is the man or woman who can walk about the streets and slums of London, see all the misery and squalor, the dirty homes, the cruel husbands, the heart-broken wives, the flaring drink-shops, the neglected little ones, the shameful and shameless vice strutting along our streets and markets, and **NOT WEEP OVER IT!** God help us to live, and toil, and die in seeking and saving the teeming, untutored multitudes for whom Jesus died!" page 62 of Report

The Principles of
the Church

The Church Notice Board bears the following inscription: —

"The Church of Christ assembling here was organised on May 21st 1893 and is set for the restoration of primitive christianity in all its apostolic simplicity and splendour, for the cultivation of piety and benevolence combined with loving service for Jesus Christ."

Black

SOME OF THE GREAT PRINCIPLES
OF THE CHURCH OF CHRIST,
TWINHOLM ASSEMBLY HALL.

THE Church of Christ, Twynholm Assembly Hall, is set for the unqualified Restoration of Primitive Christianity, in all its pristine simplicity and purity. In order to this her members completely discard and discountenance all human names, creeds, and "Confessions of faith." They maintain that the Christian institution was absolutely perfected, as to its faith, polity, ordinances and worship, from the first Pentecost after the ascension of our Divine Lord, until the death of the Apostle John, the latest of all the twelve Apostles of the Lamb, and that it is capable of no subsequent development or improvement. They hold, however, that in relation to the "region of expediency," there is considerable latitude for diversity of *method* in applying Christianity to the special exigencies of the age and of the times in which we live. But in so doing there must not be the slightest violation of any Christian principle. The principles of the Christian faith are altogether inelastic. The methods of applying them are by no means stereotyped.

The Church is in complete harmony with Chillingworth in affirming that "the Bible, the whole Bible, and nothing but the Bible contains the religion for Protestants." She believes the New Testament to represent each Church as a self-governing, self-supporting and self-edifying body, and independent of any Conference, Synod, Council, or other legislative Assembly.

The Church in Twynholm Hall is *Episcopalian*, because she elects and sets apart New Covenant bishops as soon as they are raised up in her midst. She is *Presbyterian*, because these bishops must be *elders*. She is *Congregational*, because every member has a voice in her Church government. She is *Baptist*, because she practises believers'

immersion. She is a *Society of Friends*, because she seeks to do whatsoever her Divine Lord requires at her hands. And she is *Methodist*, because she arranges to do everything decently and according to method. She holds that each of these forms of Church government, or phases of ecclesiastical life, is partial, and emphasises but one special characteristic of government and life, which the New Will Church combines in one harmonious and comprehensive whole. In her contention for the *organic union* of all obedient believers in the Son of God, the Church maintains the absolute necessity of adopting such names, both as individuals and in her corporate capacity, as are found in the New Testament Scriptures. She avoids any such distinctive name as Calvinist, Lutheran or Baptist. As individuals her members adopt such New Testament names as they may prefer, and as a Church she could a Round Table Conference of all Evangelical and the Scriptures give forth no uncertain sound; and that questions directly involved in the basis of union named things. Her contention is that in all essential matters—LIBERTY in things doubtful; and for UNSELFISH LOVE in all and polity. She pleads for UNITY in things essential: for in all matters relating to her faith, institutions, ordinances speak, and being silent where the Scriptures are silent, lays special emphasis upon speaking where the Scriptures

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In relation to human creeds, she contends for their utter inutility on the following grounds:—Firstly, if a creed contain more than is in the Bible, *as necessary to be believed in order to salvation, or as essential to Christian Union*, it contains TOO MUCH. Secondly, if it contain less than is in the Bible, it contains TOO LITTLE. Thirdly, if it contain the same as is in the Bible, then the UTTER INUTILITY of the creed at once becomes apparent. But fourthly, if intended to render the Bible more explicit as to what is to be believed in order to salvation and Christian union, then she holds it DIRECTLY IMPUGNS the wisdom and discrimination of the Divine Spirit, who has vouchsafed to the Christian Church a simple and unvarnished revelation of the New Institution in the Scriptures of the New Testament.

Black - Twynholm Hall

CORNER VIEW OF TWINHOLM HOUSE AND HALL.

Workers employedThe People reached

The A Buildings include the Coffee Tavern with 35 rooms the upper floor being let to young men. There are several public rooms including a clubroom holding 90 people. Assembly hall holding nearly 500, schoolroom 450 lecture hall (100) & a large soup kitchen capable of providing 5000 dinners daily. A double fronted house in Lillie Road is used as an orphanage & there is a Rescue Home, which has been made financially distinct.

The membership of the church is now 300 & nearly every one has some specific work, it being one of the duties of the elders to provide for this. One visitor is paid but all other workers except the Coffee Tavern staff (14) are honorary. 8 church officers 61 S. S. teachers, 25 in Band of Hope & a large staff of visitors. Send workers to help at College Street Chapel, thus reversing the early arrangement.

The people come from a radius of a mile and a half around the Hall, though more than half live within ten minutes walk. Get a great number of women from laundries; men in the building trades, carpenters, plumbers and painters; also carmen, railway men & labourers of every description.

Influx from Chelsea

Rapid Growth of District

Services Held

Black-Twynholm Hall

Have also City young men lodging in the district. & get a number of visitors from all parts, this being the largest church of the kind and a sort of show place for the denomination.

Mr Black finds that he is preaching here to the same people as at Chelsea Town Hall in 1859. People frequently say they attended at the Town Hall. The growth of population in Fulham has been very rapid within the past 4 years. He has been told at the rate of 11000 a year and believes the growth is more rapid than in any other suburb. Almost entirely a working class people.

Sunday 10.30 am. Meet for "Breaking of Bread." also after evening service. About 100 at each meeting; those not able to come in the morning coming at night.

Sunday School. 750 on Books. Entirely working class.

School is crowded now and cannot take more at present.

Appears to have grown rapidly. 200 in 1893. + 425 in 1895.

At 5.30 have social gathering of young men (about 60) most of whom remain for evening service at 6.30. This meeting is crowded to the doors all the

year

Black - Twynholm Hall

year round - have special seats, and are now thinking of erecting another Hall.

Young Men's Bible class - 55. Discuss social subjects from a New Testament standpoint.

Open Air Service at Fulham Cross.

On Wednesday, Service at 8 PM. Average 80. Difficult to get the men. They go such distances to work & get home too late.

Friday. Young Peoples Devotional Meeting. Christian Endeavour without the pledge. About 70 members.

Saturday. Open Air Meeting at North End Road.

Social Agencies are numerous. Band of Hope. 700

to 800 members. Average attendance 500. Temperance meeting monthly. Social Institute for past and present scholars over 14 years of age. Cricket, rambling & other clubs. Juvenile Choir (Wed); Pathos Meeting 130 members. Men's & Women's Sick Benefit Societies with 83 & 62 members respectively (subs 8^d & 4^d a week). Labour Loan Society; concerts during winter - good music - admission by ticket. Something is always on & at times several things. The Coffee Tavern is now a paying concern & helps to support the other

Social Agencies

Charitable Relief

Black - Turynholm Hall

the other work. It is the head quarters of about 20 lodges - Sons of the Phoenix, Loan societies &c and some Trade Union lodges. The Coroner also holds his court at the Tavern now as being more convenient than the Public house.

Orphanage with 15 boys in residence.

They have a Relief Committee and Mr Black sits at the Tavern from 10 to 12 on Tuesday to receive people. Most of the cases are the result of want of work thro' slackness of trade or sickness. About 75% can be traced back to the liquor traffic. In these cases they try to help the wives and children with food rather than the men. Do not give money, except to a few widows & over 60. Help in kind: tickets for tea, sugar, groceries, coal meat &c. Never lends money: thinks it fatal for an individual to lend money to the poor. Such cases are referred to the Margravine Labour Loan Society, which is worked by working men. They feel bound to repay them. In severe winters the soup kitchen is opened. Was not needed last winter. Fraternity Society lends 'bags'

In seasons of depression, the distress is very bad;

Visitation

Other Religious Agencies

Black- Twynholm Hall

bad. More acute, Mr B. thinks, than in other districts as there are fewer agencies to cope with it.

Children's Dinners have been provided on a large scale ($\frac{1}{2}$), some children coming to the Hall; other dinners being sent to schools at a distance. Practically all the Board Schools & several National & R.C. schools were supplied within a radius of a mile.

Clothing Dept also gives & sells cheap clothing.

Systematic visitation is done in the Margravine, Munster, and Lillie Wards. The visitors take copies of "Joyful Tidings," the monthly paper of the Mission, of which 5000 copies are issued. Absentees from the S. School, ^{Band of Hope} ~~mother~~ meetings &c are visited, and the sick and poor are visited by the deacons.

The Fulham Free Church Council is doing good work by uniting the people to get good candidates on local bodies. They are mapping out districts for the churches but Mr Black is not with them in this as Twynholm Hall now covers a wide district.

They unite with other churches in moral movements but in religious work "we are quite Ishmaelites". The Free Churches are financially & influentially weak with the exception of Mr Shirley's.

Black-Twynholm Hall

Have 7 High Anglican churches around them. Get on in social work with them but not otherwise.

Several charitable institutions: Peterborough Benevolent Society, Fulham Benevolent Society, Dr Edwards and Bishop King's Charity - a great blessing.

The new Act, ^{just} brought into operation has caused a rise in the rates. This is the most unpopular result. The progressives however rule and are likely to do so. Great changes are contemplated in the administration. They are building splendid premises for the children in Parsons Green Lane, ~~which will be~~ where a classification scheme with 4 classes will be adopted. This is to be commenced on June 1st.

Of the Police Mr B. would not say anything at first but when he was convinced that the interview would not be public, said that they were "hand & glove with the publicans".

Drink is the curse of the neighbourhood. The house near the Hall () is one of the lowest and most degrading in its influence of any that he knows. Men & women fighting in the street - if you interfere both will slip into you

Local GovernmentPoliceDrink

Prostitution

Crime

Marriage

Thrift

Black Twynholm Hall

Prostitution centres in Waltham Green. Drawn there from Chelsea and Fulham. This neighbourhood too poor.

A great deal of crime - violence, wife beating &c. Also a lot of evasion of rent - people moving in the night.

Early marriage is common and large families are characteristic of the district. Thinks the marriages are often forced and attributes these conditions to the inadequate housing accommodation.

Thrift is increasing. Many slate clubs and provident societies

Fulham is improving socially and in other directions. The people are better and property fetches 50% more than it did.

As a Mission their prospects are good. They are growing in the directions their accommodation permits e.g. in membership & classes. Sunday School & service cannot grow as place is used to its utmost capacity.

Mr Black is a capable man and is evidently doing a good work. The place looks busy. Every room is clean. Notices of meetings abound. The Coffee Tavern is bright & inviting. Mr Black is on the vestry this brother is a candidate & judging by the small bills in the house windows will be in next week.

Mr C. Collins L.C.M.
Eelbrook Hall

The District

The Buildings used

GLA
May 19/99

St James' parish.

Out west 29 / 29

Mr C. Collins. London City Missionary of Eelbrook Hall,
Imperial Road, Fulham. Seen at his house:

Hartismere House, Hartismere R^d, Waltham Green
S.W.

Mr Collins is a fair, middle aged man; quiet
earnest & yet cautious worker. "I never like to start
anything unless I can see my way to carry it through"
Has been here 11 years.

His district lies between Waterford Road & Eelbrook
Common & Wandsworth Bridge Road, going south
to Bovingdon Road. A pink & purple district, the
poorest streets being Avalon Road & Factory Lane.
Even here the poverty is not acute: men are labourers
but during the winter they work in the gas works &
thus tide over the slack time. Many gasworkers live
in the district; Imperial Square is all gasworkers.
Bovingdon Road & the other new roads adjoining are
the better. City people; several keep a girl but they are
migratory people.

The meetings held originated, like so many other
L.C.M. services in little gatherings in a shed. Then the
Gas Company lent the use of a room known as
the Band room. Now they have a corrugated iron
building

Collins - L.C.M

Building seating 250 adults easily; a small hall adjoining & a small house, one room of which is used for a Bibleclass, the remainder being let until ~~at~~ such time as the debt is paid.

Has a number of voluntary workers, drawn from the neighbouring churches - Anglicans, Congregationalists & Baptists. 25 S.S. Teachers.

Sunday Service 7 pm. Average 100. Mostly from the district. Also open air service.

Sunday School. About 400 on the book. Average attendance about 300. A respectable lot of children now. At first he had to insist on clean hands & faces. Also marks a very great improvement in the character of the children.

Thursday evening service - small.

Band of Hope. Nearly 200 members. Average attendance 100.

Mothers' Meeting with about 50 attending.

Has about 900 visitable families on his district and can get into most of the houses.

The small houses average two families to a house.

Only

Workers

Services Held

CHILDREN'S SERVICES.			
SUNDAY SCHOOL	...	...	at 3 p.m.
TUESDAY, BAND OF HOPE	...	...	at 6.30
~~~~~			
ADULT SERVICES.			
SUNDAY	...	...	Prayer at 10 p.m.
"	...	...	Young Women's Bible Class, 3.30 p.m.
"	...	...	Evangelistic Service, 7 p.m.
MONDAY	...	...	Mother's Meeting at 3 p.m.
TUESDAY	...	...	Sick and Provident Societies, 8 p.m.
THURSDAY	...	...	at 8 p.m.

Visitation

Collins L.C.M.

Only about 3 houses on the district are kept by one family and even these have lodgers. Two families are occupying every house in Bovington Road & there are more than two in some.

Covers the whole district about 6 times a year, devoting one day a week to sick visitation.

Very little religious work is done on the district. The Church (St James) has 2 curates but the work is practically nil. Very few go. Eleven years ago, you could not get a sitting at the church.

The Wesleyans visit in Waterford Road & the Congregationalists (Shibles) also visit.

As to church attendance, not one in 20 attend any place of worship. The children attend S. School to a considerable extent but the accommodation is not sufficient.

Charitable Relief is small, a few friends assisting. Mr C. is a member of the Peterborough Benevolent Society & refers cases to that. A Mr Speed of Munster Park Chapel is the secretary. Have a small soup kitchen attached to the Hall & sell cheap soup in the winter months.

Other Religious Agencies

Religious Observances

Charitable Relief

Drunk

Prostitution

Marriage

Thrift

General Improvement in  
District

Collins - L.C.M.

Drunk is the bane of the district. Has increased amongst women.

Prostitution is located in Malham Green. Several French and Belgian girls in the neighbourhood since the music hall was opened. Effie Road used to be occupied by them, but has been cleared.

Marriages are early; sometimes for pressing reasons and they cause much poverty.

Not much thrift. They have a Men's Sick Club (15) + Women's Sick Club (100). Subscriptions 3^s a week + benefits 5^s a week. A number of laundries employ a number of girls. These earn good money & spend it as they get it.

Mr C. is encouraged in his work by a general improvement in the district, which was very rough. Imperial Road used to be a rendezvous for fighting and gambling. He complained to the police & they took no notice but a letter to Scotland yard ~~led~~ led to a raid on the following Sunday when 14 men were captured. This lesson effectually stopped the proceedings. The improvement is specially noticeable in the young people,

who

Housing

55  
Collins - L.C.M.

who are growing up. They become converted & communicants and then the church generally "claims" their body & soul. You belong to us". However Mr C. ~~seems to~~ encourages them to join, recognizing that it is better for them to join a church, altho' he would evidently like them to give some assistance as Eelbrook Hall.

The housing is also improved consequent on the new buildings but this has caused a deterioration in the older streets - Avalon Road &c - by the migration of the better class people to the newer houses.



Mr A. J. Leighton L. C. M.  
Barclay Hall

G. B. A.  
24/5/99

The District

Some of the Streets

St. John's parish.

On the West  
29. 1/7  
with 29  
7

57

Mr A. J. Leighton. L. C. M. 27 Barclay Hall, Effie Road.  
Waltham Green.  
Residence: 2 Malesford Road, Parsons Green. Sw.

Mr Leighton is about 40. Fair, medium height, witty, & pleasant face and manner. Has been 17 years in the L. C. M. & 6 years on his present district.

The district is bounded by Dawls Road & Farm Lane on North, a line to Waterford Road & thence to along the District Railway to the Brewery, & then by Rock Avenue to Dawls Road ^{again.} It is entirely built over and Mr L. reckons there are 1000 visitable families, with whom he comes in contact and another 600 he might reach if it were possible to give the time.

Rock Avenue, small crowded houses. Vestry employees, Brewery men &c. Cassidy Road, 3 and 4 families in some houses; others are flats with two families. People change very much. Two years ago he only found 6 or 7 families remaining on the east side of the road that were there on a previous visit. Farm Lane is poor horsekeepers from the bus yard & some laundry people. These are the poorest streets. Braithwaite Road is better. 2 families in a house, railway men, cab & bus men.

## Visitation

## Building used

## Services Held

## Relief

Visitation in connection  
with Dawes Road Congl. Ch.

## Leighton - L.C.M.

Visits the district about 4 times a year consecutively. Also the police at the section house. Sick cases and others as needed.

Has a hall (Barclay Hall) in Effie Road - holds 250. Mr Geo. Miller of the Bristol orphanages, worked here years ago & the connection with Bristol is still maintained.

Gospel Service (Sunday at 7). Varies from ^(winter) 200 to 60 in summer. Average ~~to~~ 120. Working people from the district. Sunday School. 160 on book. Average attendance about 125.

14 Teachers - 11 grown up from the school.

Band of Hope, over 100 members.

Temperance Society with about 100 members enrolled.

Christian Endeavour Society - 20 members.

Open air meeting on Saturday & Sunday, held at the corner of Dawes Road. These are conducted by the 'Tract Brigade' which in winter visits the houses.

A little relief is given; the funds being provided by sale of fruit at Harvest Festival & a few subs^{ns}.

Mr Leighton's work has been affiliated to Dawes Road Congregational Church. He takes the Women's P.M.A. & has organized the church visitation. The neighborhood has been divided into 10 districts, each being in the

Other Religious Agencies

Drink

Pleasure + Prostitution

Hopeful views

Leighton - L.C.M.

charge of a number of ladies, who report to a visitation committee. Visit church members + seat holders..

Of the religious agencies in Fulham, the free churches are working hard and prospering. Mentioned the Wesleyans as doing excellent work. St James's Church is not doing much. Mr Denny the vicar is a "little eccentric". St John's has a number of visitors; ladies + others. Are very churchy. Has a district nurse.

Drink has a terrific hold in Fulham. The people don't want local option nor do they understand it. Does not think a fourth of the people understand what it means.

The opening of the new places of amusement has led to an increase of immorality within the past two years. Great many French + Belgian girls have come to live in the neighbourhood. Also a number of women, who have been driven out of Chelsea. No local Vigilance Committee, so far as he knows or other local action so far as he knows //

The prospects of Church work in Fulham are

Results of the Work.

A changing & changeable people

Church attendance.

Leighton - L.C.M.

are very good. Since he has been here, he has seen a number of people changed through the Mission. They have joined one or other of the churches, Baptist, Wesleyan, Primitive Methodists or Congl. During the past 3 years 20 have joined the Congl Church alone & he has 2 candidates now before the Church. One drawback has been the rapid changes in the population. They have to make a fresh congregation every three months or so. Due partly to removals but also to a ~~some~~ restless spirit in the people leading them to go the round of the meetings. People are now settling down more & he thinks that the churches are reaching them better than before altho' the church attendance is not good.

Two years ago he made a careful inquiry as to Church attendance in Cassidy Road. He found that not 5% of the adults attended Sunday morning or evening service; most of the children went to Sunday school; about  $\frac{1}{4}$  to  $\frac{1}{3}$  of the women attended a mother's meeting. A considerable number attended a P.S.A.

The numbers attending P.S.A's has grown considerably in recent years & is still growing. Finds the people like you ^{to} think they attend some place of worship & if their connection is very casual they will say they belong to ~~such~~ and such a church.

**LONDON CITY MISSION,**

BARCLAY HALL, WALHAM GREEN.

~~~~~  
Rev. H. J. SHIRLEY .. Local Superintendent.
Dr. W. E. LEE Treasurer.
~~~~~

**. . Statement for 1898. . .**

DEAR FRIENDS,

The pressure of many things has made it later than usual in preparing this Annual Statement. The work during the past year has been encouraging, and some blessing has attended our labours. The meetings at Barclay Hall, though varied in attendance and success, are much cause for thankfulness. The Sunday School and Band of Hope are growing in numbers and interest; indeed, so hopeful is the work among the Young People, that a branch of the Christian Endeavour Society has been formed to meet their spiritual needs.

A new Temperance Society, called the "Walham Green Temperance Society," was formed in November, and over 60 members were enrolled by the end of the year.

Forty-six Open Air Meetings were held in the district during the summer months, and to carry on some outside work through the winter, a Tract Branch was formed, whose members have distributed many thousands of tracts, and dealt personally with hundreds of people in the streets.

The Congregational Church at Dawes Road has kindly undertaken to contribute £30 per year to the Funds at Headquarters, and in consequence our work has become affiliated with that Church, and its Pastor, the Rev. H. J. Shirley has been appointed as the Local Superintendent of the Missionary in this district.

Thanking you all for your continued and valued assistance,  
I am,

Faithfully yours,  
A. J. LEIGHTON, *Missionary*,  
2, Molesford Road,  
Parsons Green, S.W.

# BALANCE SHEET, 1898.

INCOME.		£ s. d.	£ s. d.
Balance from 1897	...		2 15 9 ¹ / ₄
Sunday Box, Freewill Offerings	...		12 18 2 ³ / ₄
New Year's Tea and Meeting, Collection	...	0 10 0	
"    "    "    Sale of Tickets	...	1 2 10	
Congregational Church Subscription	...		1 12 10
Good Friday Tea and Meeting, Collection	...	0 3 0 ¹ / ₂	
"    "    "    Sale of Tickets, etc.	...	0 19 6	
Legacy, per will of late John Denbigh	...		1 2 6 ¹ / ₂
Harvest Festival, Collection	...	0 8 2	20 0 0
"    "    Sale of Fruit	...	1 16 0	
Donations—Mr. Calnan	...	0 5 0	
Mrs. Tilley	...	0 2 6	
Miss Cross	...	0 1 0	
Mr. Palmer	...	0 1 0	
Annual Tea and Meeting, Collection	...	1 4 6	2 13 8
Donations—Mr. Sydney Knight	...	0 5 0	
Mr. Wakeford	...	0 5 0	
Donations per Miss Lottie Leighton—			
Mr. Bannister	...	0 5 0	
Miss Leighton	...	0 5 0	
Mr. Richardson	...	0 5 0	
Mr. Shand	...	0 10 0	
Mr. Veitch	...	0 5 0	
Sale of Tickets and Provisions	...	2 9 6	
Annual Subscriptions—			5 14 0
Miss Cripps	...	0 1 0	
Mr. Timothy Davies	...	0 5 0	
Mr. A. Dell	...	0 5 0	
Mr. A. E. Leggett	...	1 0 0	
Miss Munford	...	0 5 0	
Mr. Surman	...	0 5 0	
Mrs. Weatherley	...	0 1 0	
Mr. E. Witheridge	...	1 2 0	
Extra Meetings	...		3 4 0
			2 0 0
			£57 1 0 ¹ / ₂

EXPENDITURE.		£ s. d.
Barclay Hall Expenses to February, 1899	...	23 3 10
Paid to Sunday School Funds	...	5 6 5
New Year's Gift to Caretaker	...	0 5 0
Cost of New Year's Tea and Meeting	...	1 10 10
Paid to Parent Society (re Congregational Church)	...	5 0 0
Cost of Good Friday's Tea and Meeting	...	0 19 0 ¹ / ₂
Cost of Harvest Festival	...	0 6 6
Paid to Benevolent Fund (re Sale of Fruit, Harvest Festival)	...	1 16 0
Paid to Band of Hope Fund	...	0 15 0
Repairing and Tuning two Harmoniums	...	0 13 0
Refitting Open Air Lamp	...	0 5 6
Purchase of Tracts—Religious Tract Society	...	1 12 0
Purchase of New Tea Spoons and China	...	0 16 10
Cost of Annual Tea and Meeting	...	2 9 2
Purchase of Hymn Books (Morgan & Scott)	...	1 12 3
Printing	...	2 17 0
Stationery and Postage	...	0 10 0
Balance in hand	...	7 2 8

£57 1 0¹/₂

5th April, 1899.

Examined and found Correct with Books and Vouchers.

JNO. WILTSHIRE, 491, Fulham Road.

## Band of Hope Balance Sheet

Balance from 1897  
 Sunday Box, Freewill Offerings  
 New Year's Tea and Meeting, C  
 " " " S  
 Congregational Church Subscri  
 Good Friday Tea and Meeting  
 " " "  
 Legacy, per will of late John D  
 Harvest Festival, Collection ...  
 " " Sale of Fruit  
 Donations—Mr. Calnan  
 Mrs. Tilley  
 Miss Cross  
 Mr. Palmer  
 Annual Tea and Meeting, Collec  
 Donations—Mr. Sydney  
 Mr. Wakefor  
 Donations per Miss Lottie  
 Mr. Banniste  
 Miss Leight  
 Mr. Richard  
 Mr. Shand  
 Mr. Veitch  
 Sale of Tickets and Provisions  
 Annual Subscriptions—  
 Miss Cripps ... ..  
 Mr. Timothy Davies ... ..  
 Mr. A. Dell ... ..  
 Mr. A. E. Leggett ... ..  
 Miss Munford ... ..  
 Mr. Surman ... ..  
 Mrs. Weatherley ... ..  
 Mr. E. Witheridge ... ..  
 Extra Meetings ... ..

INCOME.	£ s. d.	EXPENDI
Balance 1897 ..	0 2 1	Cost of Medals, E
Members' Subscriptions ..	2 19 6	Cards, etc ..
Hymn Books, Cards, etc. ..	0 3 6	Subscription to Bar
Balance from Excursion ..	0 3 0	Hope Union ..
		Cost of Members' Tea
		Speakers' Expenses
		Balance in hand ..
	£3 8 1	

### EXCURSION ACCOUNT.

INCOME.	£ s. d.	EXPENDI
H. J. Veitch, Esq. ..	1 0 0	Railway Fares ..
Mr. T. Ferguson ..	0 10 0	Cost of Tea ..
Misses Veitch ..	0 5 0	Printing and other Ex
Baby Canning's Party ..	0 5 0	
Mr. Medina ..	0 5 0	
Mr. and Mrs. Shepherd ..	0 2 6	
Small sums..	0 5 0	
Mission Contribution ..	0 15 0	
Workers' Collection ..	4 11 8	Balance .. ..
	£7 19 2	

Examind and found correct—H. J.

### OFFICIAL WORKERS.

Mr. W. A. JONES .. .. Mission S  
 Mr. W. C. SMITH .. .. Superintendent Sunda  
 Mr. H. WILSON .. .. Band of Hope S  
 Mr. O. D. WILLEY .. .. Temperance Society  
 Mr. C. R. CROSS .. .. ..Tract Branch  
 The above with Mr. E. SAYERS, Mr. A. W. J. SHII  
 Mr. W. J. CLARKE, form the Committee.  
 Mr. A. J. LEIGHTON, V

5th April, 1899.

Mr Jas W. Gooding  
Railway Mission

May 24/99  
G.A.

Buildings used

Workers Employed

The Railway Men

St Augustine's parish

Interworn 29  
15  
worn 29  
4

67

Mr Jas W. Gooding. 205 Lillie Road, Fulham.  
Missionary at the Railway Mission Hall, corner of  
Tilton Villas & Lillie Road, S.W.

Mr Gooding is a tall elderly man, broad shouldered,  
pleasant face, high forehead, greyish whiskers and  
fine head of hair just turning colour. Intelligent,  
earnest but slightly nervous. Has been working  
here 15 years.

The Mission is a branch of the Railway Mission  
in Adam St. Adelphi. The premises consist of two  
halls, holding 400/500 and 250 respectively and a  
room behind holding about 30.

Mr Gooding is the paid missionary and he has  
a number of voluntary helpers, including 40 S.S. teachers,  
a large proportion being railway men.

About 1400 to 1500 railway men live in the  
neighbourhood: these include men employed in the  
District Rly shops and also men engaged in the  
traffic dept, West Brompton being the starting point  
for the District Rly trains.



The people reached

Characteristic of the neighbourhood

The Mission's Methods

69  
Gooding - Railway Mission

The mission is largely supported by railway men and they also get many respectable working men representing many industries. The people they cannot get are the very poor, such as those living in Church Path. He has visited them for years but has now given up visiting in Church Path. He cannot help them and recognises that they only receive visitors for what they can get out of them.

Mr Gooding has watched the growth of the district coming to Fulham when most of the ground was uncovered. He noticed the shifty character of the people, the railway men being the most stable element, tied to the district by their work. The mixture of the people is also a feature, some of the houses in apparently respectable roads being very poor. The streets to the south of Lillie Road, Lintane, Tilton &c are better than those south. I mentioned Freudora Rd (pink on map) as a poor street, the old houses on the south side being occupied by a poor & thriftless class.

The Mission is worked strictly on Biblical lines and no 'attractions' are provided to draw the people - no entertainments or concerts - the nearest approach to this being a service of song. Mr G. believes

that

Meetings held

71  
Gooding- Railway Mission

That a small congregation coming to seek good, is better than a large body attracted by other motives.

They appear to be successful on these lines as the attendance at the Sunday Evening (7pm) service is 400, practically a full hall. Get a number of military men from Kensington to preach - Col Macgregor &c. They are more simple in their language & the people understand them better than a minister. The Sunday school is large - 450 on books, average attendance Mon^y 120, Afterⁿ 340. Largely railway men's children. Beside these meetings they have:-

Sunday 7.30 a.m. Prayer meeting

" 11 am Service - 100/200

" 11 am Children's service. Also open air meetings

Tuesday Bible reading

" Band of Hope. 150.

Thursday Open air meeting, & service in Hall - 100.

Friday - Young men's meeting. About 25.

This last & a class conducted by Mrs Gooding is intended to keep their young people. As a rule they retain the girls until they go to service or dressmaking. 'Business' is preferred to service.

## Visitation

## Charitable Relief

## The R. M. C. A

## Other Religious Agencies

## Gooding - Railway Mission

Visitation is chiefly of the railway men; and other cases as required. Mr. G. visits the men at the Stations, going down the lines as far as Ealing & Richmond.

The Sick & Poor Fund amounted to £11 last year. It depends on donations & a Saturday night collection. Most of the cases are from outside. The railway men belongs to Provident Societies as well as the Railway Society, membership of which is compulsory, and get more when sick than when at work. If any cases of distress occur that need relief, Mr. G. makes them known to friends & thus helps.

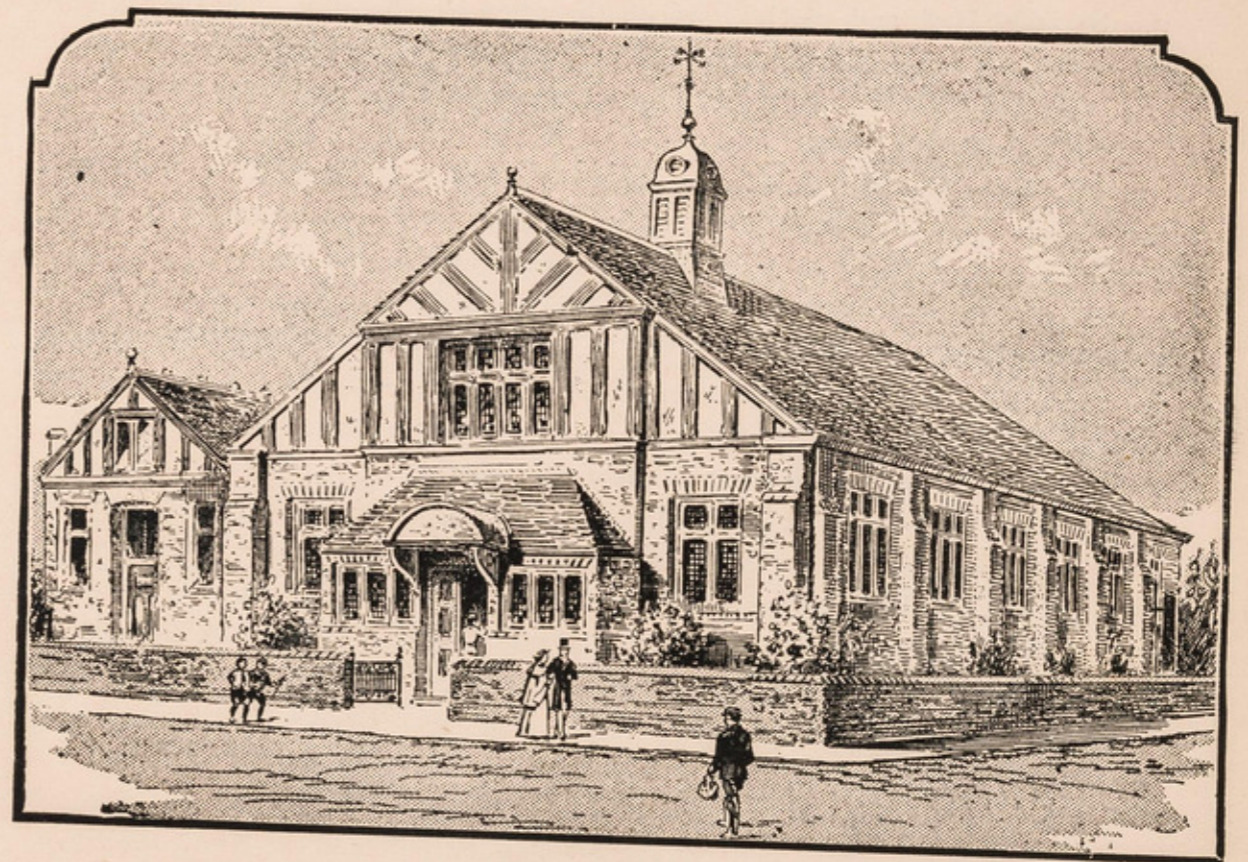
They have no church membership at the Hall but all the workers belong to the Railway Mission Christian Assⁿ. Have about 100 members here, most of whom have been brought in by the Mission.

Of other religious agencies in the neighbourhood Mr. G. mentioned the Tasso Tabernacle (Pastor Mackenzie), small but growing; the L. C. M. - Mr. Mc Nally (252 Lillie Road) has a Mission in Greyhound Road.

Rev^d Probert (St Augustin's) is popular. Does not do much visiting and will not help the people very much. Works on strict church lines.

# The Railway Mission.

REPORT OF THE WEST BROMPTON  
BRANCH.



LILLIE ROAD, S.W.

Railway Mission—JAS. W. GOODING.

General Secretary—R. NIXON, B.A.

Central Office—1, Adam Street, Strand, W.C.



Out west worth  
29  
9

Minster Road Chapel. corner of Rectory Road, Fulham.

This chapel belongs to the body known as the 'Church of Christ'. The same body that Twynholme Hall is associated with. We wrote to Mr R. Hutchison the correspondent of the church & received the following:-

162 Fulham Rd  
S. W. 26/5/99

Dear Sir

Mr Hutchison is very much  
an evangelist & unable to receive  
a visit from you. He desires me  
to say that as a body of Christians  
we have no work except the  
work of the church to be useful to  
you. We do not collect money from  
outside the church therefore our  
income is entirely limited & all our  
expenses met by the contributions  
of the members. We are not a rich  
people, but when any of our members  
are in trouble & needing assistance  
we supply it to the full extent of  
our capabilities. I remain Dear  
Faithfully yours B. Hutchison

The church was formed in 1884. It is a small organization having 58 members. Holds services on Sunday at 11 & 6.30 & Thursday at 8 pm. The Sunday school has 80 scholars on the books with an average attendance of 30 morning & 65 afternoon. 10 Teachers.

Rev^d Hugh F. Young  
Congregational Minister

Personal Note

Buildings used

GLA  
25/5/99

St Andrew's parish.

Inter west 29  
15  
29  
4

79

Rev^d Hugh F. Young. Minister of West Kensington  
Congregational Church, Castletown Road. Seen at his  
residence: 53 Barton Street, West Kensington. W.

A bright sturdy Scotchman, in the early thirties, Mr Young has been at it 7 years at West Kensington, his first pastorate. He was exceedingly frank; talked quite freely on all subjects. Enthusiastic spirit, tempered with the proverbial Scotch caution which would keep him from going very far wrong. He is President of the Fulham Free Church Council and is a man, who in a few years should make a decided mark in his denomination.

The Church buildings, a stately stone block costing £20000 some 14 years ago, look more like an Anglican group. People often come in with prayer-books, said Mr Young, & leave during the service, surprised to find themselves in a Free Church. Church holds 1000; large lecture hall several classrooms & vestries. Have also a cottage in the North End Road, which is used for classrooms & caretaker residence.

The people reached

West Kensington Society

81  
Young Congregational

The congregation is drawn from all classes from wealthy to poor, no class showing conspicuously; shopkeepers, good working people, £2 a week or so. Don't get the very poor. Get professional & other upper middle class people. "Can't for the life of me understand why some of them come". The people ^{come} from all round, Fulham West Kensington, the middle class district north of the railway. Most of the working people come from May Street & the street south of it; whilst nearly all the children in Dieppe St & the poor streets adjacent come to the Sunday School. They regard it as their colony. The group of red streets between the railway and Perham Road is they scarcely touch. The people are strongly conservative & go to church if anywhere at all. He describes them as a proud, poor people who would live in Kensington if they could. They come here because of the cheaper rents - it is one of the places where ^{monthly} rents have not risen and bear the name Kensington altho' in Fulham. Good many half pay officers, actors, musicians etc. Used to be very shifty lived here for a time and went off without paying rent. Now population has become more stable & the landlords get their rents.



Persons Employed

Services Held

LIST OF WEEKLY ENGAGEMENTS.

SUNDAY—  
 Prayer Meetings in the Deacons' Vestry . . . . . 10.30 a.m. and 6.30 p.m.  
 Public Worship in the Church . . . . . 11.0 a.m. and 7.0 p.m.  
 Sunday School . . . . . 11.0 a.m. and 3.0 p.m.  
 Bible Class (Men's) . . . . . 3.0 p.m.  
 „ (Young Men's) . . . . . 3.0 p.m.  
 „ (Young Women's) . . . . . 3.30 p.m. — 26.

MONDAY—  
 Mothers' Meeting . . . . . 2.30 p.m.  
 Sick Club for Women . . . . . 3.45 p.m.

TUESDAY—  
 Band of Hope . . . . . 7.20 p.m.  
 Choir Practice . . . . . 8.30 p.m.

WEDNESDAY—  
 Evening Service . . . . . 8.0 p.m.

THURSDAY—  
 Young People's Union (October to March) . . . . . 8.0 p.m.

FRIDAY—  
 Young Men's Social Club (October to March) . . . . . 8.0 p.m.

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FORTNIGHTLY ENGAGEMENTS.

WEDNESDAY—  
 Benevolent Committee . . . . . 7.30 p.m.

Social Agencies

Young- Congregational

Has a very good staff of voluntary workers - close upon 100. 43 S.S. teachers, 7 district visitors, 9 deacons. Minister only paid worker. Spoke very highly of the enthusiasm and self-denial of the workers.

Morning & evening congregations are about equal. Have grown considerably. About 80 to 100 in the evening when Mr Y. came. Now 600 in evening & about 560 in morn. Sunday School; over 500 on 1300s. Average attendance 370. Children of artisans & tradesmen. Children Service in morning. "Quiet & refined". Get 120 to meet evening service; 160 once a month. These are the workers of the church & a sort of informal reunion takes place after the service, people stopping to talk until nearly 10 pm.

Social Agencies include the Young People's Union; a society with over 100 members, holding meetings during the winter. In the summer, it resolves itself into Cycling & Rambling clubs. Young men's social club, Band of Hope (120 members), Mothers' meeting (60 members) with clothing coal & other clubs. Women's sick club, Young Women's Sewing meeting (makes garments for poor children).

## Visitation

## Charitable Relief

C.O.S.

## Church Membership

## The Free Church Council

## Young-Congregational

No regular house to house visitation, except to take invitations to service or special meeting. Then do it thoroughly, about once a month these occasions arise.

The neighbourhood is divided into 7 districts each in the charge of a deacon & lady visitor. These visitors call on each member at least once a quarter and also go to people who have been absent. Mrs Young also visits but finds it difficult to give sufficient time.

Has a Benevolent Committee, which gives about £50. Cases are known to visitors and their own poor have the preference. Does not think they are imposed on.

C.O.S. does some work for the children. The people regard it with great aversion.

Membership is now 260 & is growing. Has never gone back altho' the loss by removals is considerable.

The Free Church Council is vigorous. They have just adopted districts & are issuing a map. The maintenance of non-conformist principles and position is more important than the adoption of parishes. Have taken an interest in the election for Guardians &

Young - Congregational

Guardians & the Vestry. They have also started workhouse services ^(see plan at end of interview) & get an average attendance of 300. and are now organising for temperance and vigilance work - the opposition of new licences. Have three united meetings a year and an exchange of pulpits on ~~the first~~ ^{one} Sunday a year. Feeling between the churches is very friendly.

Comes very little in contact with the clergy, but there is no co-operation, altho Mr Young would like to work with everybody in social matters. The vicar called upon him when he came into the district, and Mr Young returned the visit and the vicar told him that he called on him as a parishioner but could not recognise him as a minister. "Of course holding the views he does of priestly power he is logical" said Mr Y. The feeling against non-conformity is very strong in the red streets by the Station, even going to the extent of boycotting. One lady closed her account with a shop-keeper, who is a deacon at Mr Young's church, because he displayed a bill announcing a meeting in his window!

Local feeling is very strong against the recent severance from Hammer-smith; due mainly to rise of rates

Relations with Anglican Church

Young - Congregational

Police very courteous.

Drunk is bad in Fulham. The exhibitions have an increasingly bad influence upon the district. When these exhibitions are on a bad element is ~~also~~ introduced into the district. Streets are disturbed late at night: as an instance he mentioned that a few nights before going to post he was hustled by two young fellows & two girls.

The people they come in contact with at the Church are thrifty but he evidently did not think this was general.

The prospects are very bright. His people are always hopeful, never despondent and "they will live and die for the place. The population is becoming more stable and more amenable to Church influences - here he referred to the immediate district.

Talking of his neighbour's mode of spending Sunday, he said that about one-third ~~not~~ went to church. The remainder went cycling in summer - "you

Young- Congregational

can see them gathering in groups & starting on Sunday mornings. During the winter months "At Homes" and dances are the usual thing.

Mr Young is an able young man with plenty of grit. He is evidently doing and will continue to do solid work in the neighbourhood. The church is growing steadily and prospering, whilst the spirit of the man & his workers may be gathered from the following extract from the yearbook.

Our most urgent need, I feel assured, is to realise more and more, that the work we do, is God's work, not our own, and that, in undertaking it, we must depend entirely on His guidance and strength. I am daily more convinced that much of the failure that mars Christian work, and causes many to grow weary and faint-hearted, is due to the fact that we are too conscious of ourselves, and not conscious enough of the companionship and help of the Master whom we serve. We do not remember, as we ought to do, that He who has committed the work to our hands, is pledged to give us all the wisdom and power we require.

Let us, in this new year of united effort, "lift up our eyes and see Jesus only," and then, in the glad sense of His presence and fellowship, service shall cease to be a mere task or fruitless effort: nothing will be too much to do for Him who lived and died for us.

This spirit will also raise our whole conception of Church-membership. The privilege of open discipleship will be recognised, and its responsibilities will not be shirked. There will no longer be any complacent comparisons of ourselves with others, but only a humble realization of our poverty in the presence of Christ, and our need of His constant help. His love shall at once humble and uplift us. "In everything we shall be enriched by Him."

With renewed and truest good wishes,  
Believe me,  
Your Friend and Minister,  
HUGH P. YOUNG.

January, 1899.

Yearbook is placed with material

**FULHAM**  
**FREE + CHURCH + COUNCIL.**

President - - - - - Rev. HUGH P. YOUNG.

PLAN  
OF  
RELIGIOUS SERVICES,  
HELD AT THE  
FULHAM WORKHOUSE  
— ON —  
SUNDAY EVENINGS,  
From 6.15 to 7.15.  
ONE HOUR ONLY.

Mr. J. E. MORRIS, *Superintendent.*

Mr. W. EBEN DAVIS, *Hon. Sec.*  
114, Wandsworth Bridge Road,  
Fulham, S.W.

Mr. G. A. ROWE, *Assist. Hon. Sec.*  
8, Tilton Street, Fulham, S.W.

1899.	APRIL.					MAY.				JUNE.			
	2	9	16	23	30	7	14	21	28	1	11	18	25
Responsible Preachers {	Shepherd	Buck'nham	Barker	Eldridge	Stanyer	Leavold	Adams	W. Black	Shrewsb'ry	Mitchell	Barker	Holding	Stanyer
Helpers... {	Vincent Taylor	Baskett	Cole McIntosh	Dixon	May Hobbs	Foster Brooker	Barrett Ockenden	Stockford Timms	Neighbour	Holgate	Cole McIntosh	Wakeford Witheridge	May Hare

NAMES AND ADDRESSES OF MINISTERS AND HELPERS FOR THIS QUARTER.

NAME.	ADDRESS.	NAME.	ADDRESS.
Rev. R. B. SHEPHERD, M.A.	The Manse, Rylett Road, Shepherd's Bush.	Rev. J. ADAMS ... ..	19, Boscombe Rd., Shepherd's Bush.
Mr. W. D. VINCENT ...	115, Percy Road, Shepherd's Bush.	Mr. BROOKER ... ..	38, Brecon Road, Hammersmith.
„ GEO. TAYLOR .. ..	81, Askew Road, Shepherd's Bush.	Mr. W. BARRETT ... ..	2, Bloomfield Gdns., Shepherd's Bush.
„ BUCKENHAM ... ..	642, King's Road, S.W.	„ OCKENDEN ... ..	135, Coningham Road, „ „
„ C. D. BARKER ... ..	34, Shaftesbury Rd., Hammersmith.	„ R. W. BLACK ... ..	8, Harley Gardens, S.W.
„ G. H. COLE ... ..	1a, Dalling Road, Hammersmith.	„ J. STOCKFORD ... ..	109, Dawes Road, S.W.
„ W. McINTOSH ... ..	10, Thornton Avenue, Chiswick.	„ A. TIMMS ... ..	58, Orbain Road, Munster Road.
„ J. ELDRIDGE ... ..	45, Wandsworth Bridge Road, S.W.	Rev. A. R. SHREWSBURY ...	44, Homefield Road, Chiswick.
„ R. DIXON ... ..	1, Durrell Road, Fulham.	Mr. W. NEIGHBOUR ... ..	Dalling Road, Hammersmith.
Rev. G. STANYER ... ..	Aubrey Villa, Shaftesbury Rd. East, Hammersmith.	„ W. MITCHELL ... ..	638, King's Road, Fulham, S.W.
Mr. H. J. MAY ... ..	164, Percy Road, Shepherd's Bush.	„ HOLGATE ... ..	...
„ HOBBS ... ..	275, Uxbridge Road, Shepherd's Bush.	Mr. T. H. HOLDING ... ..	Hazeldean, Fulham Park Gds., S.W.
„ LEAVOLD ... ..	1, Laundry Road, Fulham.	„ J. WAKEFORD ... ..	101, St. Dunstan's Road, S.W.
„ FOSTER ... ..	7, Lenfrey Place, W. Kensington.	„ T. WITHERIDGE ... ..	8, Archel Road, West Kensington.
		„ S. HARE ... ..	5, Coningham Rd., Shepherd's Bush.

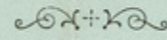
It is urgently desired that each Responsible Preacher will take **SIX** Helpers with him, in addition to the two Assistants appointed.

It is also requested that the Address does not exceed Twenty Minutes.

Gifts of Religious Literature (illustrated or otherwise) for distribution amongst the inmates of the Workhouse will be thankfully received by the Superintendent,  
**Mr. MORRIS, 60, Winchendon Road, Fulham, S.W.**

*See back*

✦ OFFICERS OF THE COUNCIL. ✦



*President.*

Rev. HUGH P. YOUNG, 53, Barton Street, West Kensington, W.

*Vice-President.*

Rev. W. ROBERTS, 65, Wandsworth Bridge Road.

*Treasurer.*

Mr. R. BUCKENHAM, 642, King's Road, S.W.

*Hon. Secretary.*

Mr. W. EBEN DAVIS, 114, Wandsworth Bridge Rd., S.W.

NAME.

The Name of this Association shall be "THE FULHAM FREE CHURCH COUNCIL."

OBJECT.

To Band together the Nonconformists of the District, for the furtherance of their distinctive principles and rights, and for united action in Social and Religious work.

RULES.

I. All the Nonconformist Churches in Fulham shall compose the Council.

II. The affairs of the Council shall be managed by the Ministers of the Churches comprised in the Council, together with representatives elected by the Churches, in the proportion of one to every fifty Members, or part thereof. These shall be elected not later than the last week in September of each year.

III. The Officers of the Council shall consist of a President, a Vice-President, Treasurer, and Secretary, to be elected annually by the Council, early in October.

IV. The Funds for carrying on the work of the Council shall be raised (a) By offerings taken at meetings of the Council when practicable. (b) By Annual *Personal* Subscriptions. (c) By Annual Voluntary Contributions from the Churches composing the Council.



Rev. W. Roberts

The district worked

The

St. Matthew's parish.

Men 29  
32  
Women 29  
9

95

Rev. W. Roberts: Minister of Wandsworth Bridge Road Primitive Methodist Church. Seen at his residence: 65 Wandsworth Bridge Road, Fulham, Sw.

Mr Roberts is a bright eyed, full faced young man, with a fine high forehead surmounted by a lot of wavy hair. He might be 28 but does not look it. Has been stationed here two years, the place being run on Mission lines with a view to establish a local church amongst the new people crowding into Fulham.

They draw from Hazelbury & the groups of penton roads adjoining, also from Broughton Street and in a lesser degree from Sandlands Road, Victoria & Bulow Road, the latter being ~~the~~ ^{the} roads they work. Many of the Sunday scholars come from them. But few from the roads on the west side of the Wandsworth Bridge Road.

A great social difference exists between the east & west sides of the Wandsworth Bridge Road. On the east side, the streets are occupied by working people, artisans & labourers, some very poor as in Victoria Road where the people are more often out of work

## Buildings used

## Persons Employed

## Notes on Services

## Social Agencies

## Visitation

## Charitable Relief

## Roberts - Prim: Methodist

97

than in. On the west side the streets are occupied by clerks and people in City employ.

Chapel seats 350 persons; 4 class rooms. Now building a new hall at back of chapel to seat 300 and an additional classroom.

Has quite 40 voluntary workers, including 27 S. S. Teachers.

For list of services see cover of magazine on next page.

Congregation almost entirely artisans and working men. Get about 130 in the morning and 300 in the evening including about 50 children at night.

Sunday School. 352 on books; average attendance 244.

Open air meeting on Sunday nearly opposite the chapel.

Social agencies include Band of Hope (over 100); Choir - with adult & junior sections - has some local repute. Mutual Improvement Society - 12 to 15.

Mr R. does all the visiting. Finds it difficult to catch the men, who are only at home in the evening when he has meetings to attend.

Some relief is given from the Communion Fund. The amount is small & not restricted to members. Help any cases they know. Apart from Victoria & Buller Roads, there is a lot of poverty but the people are poor ~~through~~ because

WANDSWORTH BRIDGE ROAD

PRIMITIVE METHODIST *500 copies circulated each month*

# Joyful Tidings.

No. 4.

MAY, 1899.

Minister - Rev. W. ROBERTS, 65, Wandsworth Bridge Road.



LAY PREACHERS:

- G. Andrews, 81, Wandsworth Bridge Road.
- R. R. Buckenham, King's Road, Fulham.
- W. J. Wright, 132, Cheyne Walk, Chelsea.
- P. Stamp, 24, Perrymead Street, Fulham.
- J. J. Baskett, Langford Road.
- A. Pegg, 18, Bowerdean Street, O.T.

List of Services.

Sunday—			
Morning .. .. .	..	..	11.0
Evening .. .. .	..	..	6.30
Prayer Meeting .. .. .	..	..	6 and 8
Sunday School .. .. .	..	..	2.45
Bible Class .. .. .	..	..	2.45
Tuesday—			
Prayer Meeting and Class .. .. .	..	..	8.0
Wednesday—			
Band of Hope .. .. .	..	..	7.0
Choir Practice .. .. .	..	..	8.30
Thursday—			
Preaching Service .. .. .	..	..	8.0-40 6.50
Class Meeting .. .. .	..	..	9.0
Friday—			
Juvenile Choir Practice .. .. .	..	..	7.0

The Chapel is Licensed for the solemnization of Marriages. Apply to Rev. W. ROBERTS, one month before the time.

CHURCH OFFICIALS.

- Station Steward—Mr. J. CROCKER.
- Society Stewards—JOHN NELSON & HORACE KENT.
- Secretary of Trust—Mr. JOHN MASON.
- Sub. Missionary Treasurer—Rev. W. ROBERTS.
- Seat Stewards—Messrs. H. KENT and R. BUCKENHAM.
- SUNDAY SCHOOL, 2.45.
- Superintendent—Mr. J. CROCKER. Secretary—Mr. H. KENT.
- BIBLE CLASS, Sunday Afternoons at 2.45.
- Leader—Mr. R. BUCKENHAM. Assistant—Mr. BASKETT.

BAND OF HOPE, Wednesday, at 7.

- President—Rev. W. ROBERTS. Conductor—Mr. NICHOLS.
- Secretary—Mr. JACKSON.

CHOIR, Wednesday, at 8.30.

- Conductor—Mr. DAWSON. Organist—Mr. E. KENT.
- Secretary—Mr. E. J. PEGG.

SOCIETY CLASSES.

	Leaders.	Assistants.	Time.
Tuesday .. .. .	Mr. Sizeland .. .. .	Mr. Crocker .. .. .	8 p.m.
Thursday .. .. .	Rev. W. Roberts .. .. .	Mr. Goodman .. .. .	9 p.m.
Sunday Afternoon .. .. .	Mr. R. Buckenham .. .. .	Mr. Baskett .. .. .	2.45 p.m.

Church Membership

Other Religious Agencies

+ reason.

Police

Gambling & Betting

Drink

Prostitution

Excerpt from local  
Magazine - Joyful Tidings

**PROPOSED PUBLIC HOUSE.**

We are very pleased to be able to inform our friends that the application to obtain a license for an hotel at the corner of Broughton Road Approach has been refused again for the eleventh time. We are very thankful for this. It is very evident that this neighbourhood is well supplied with places where drink can be obtained without a public house in this road. Some think this would increase the business in this locality, but we think experience teaches us the reverse. Where men and women spend less in the public house, they naturally have more for the butcher, baker, and grocer. We would take this opportunity of thanking all the friends who have helped in any way to bring about this desirable end.

Roberts - P. Methodist

They will be poor. Spend money badly; some are lazy.

Church has 119 members and is growing in spite of a great migration. During Mr R's two years half the membership has changed.

Church of England has an excellent vicar here. Does splendid work & a lot of visiting.

Salvation Army has been here two years (nearly). Is doing real good work and touches the people in Victoria & Bullow Roads more than any agency. Mr Budd (L C M) also visits in the poor shuts near the river.

Could do with more police.

Gambling is a great curse. Much betting. Betting men wait at the corner of Townmead Road daily from 12 to 2. Another drives up & collects the papers from these men. Appears an organized system.

Drunk is bad. On Saturday nights the people go to North End Road. As closing time approaches they return, the route being across Eelbrook Common & Wandsworth Bridge Road. Noise is great late at night.

Not much prostitution in the neighbourhood. A few bad houses in Townmead Road.

Broughton St. 3 rooms 7/-

Roberts - P. Methodist

Marriages - about 2/3rd would be their own people.

Housing - "none to spare. Rents are rising and there is crowding. Even in this Road (Wandsworth Bridge) there are 2 + in some ~~house~~ cases 3 families in a house. Not 20 houses in the road between Broughton Street & the Bridge that have not 2 families. In Victoria & Buller Road you find families in single rooms.

The attendance at places of worship is small. Most of the working men spend their Sunday at home. On the other west side of W. Bridge Road, a larger proportion go to church.

The prospects are very hopeful. With the growing population there is room for 2 or 3 more Free churches.

Mrs Roberts is doing a steady and growing work here, confined almost entirely to the working people.

Pastor Mackenzie  
"Tasso" Tabernacle.

St Alban's parish.

Interview ^{went} 29  
20  
with 29/5

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Interview with Pastor H. A. Mackenzie, Tasso Tabernacle,  
Greyhound Road, Fulham - May 29 - J.A.

Tasso Tabernacle is one of about 15 churches in England which are attached to the Christian Association of Great Britain, there being 2 others in the London district (one at Hornsey and one at Notting Hill). The movement, the official organ of which is the "Christian Commonwealth," hails from America, where a million members are claimed, and it has for its objects the union of Christendom. To this end, it endeavours to emulate, as far as practicable, the example of the first church, as set forth in the Acts of the Apostles, practices baptism by immersion, and the breaking of bread in the Lord's supper, and calls itself strictly undenominational, desiring to work in harmony, as occasion offers, with all other religious bodies. Judging by the strong political line taken at Tasso and the class of its leaders, one would not imagine that the desired object stood any early chance of realization. The following is the official heading of its correspondence.

THE CHRISTIAN ASSOCIATION OF GREAT BRITAIN.

OBJECT:

"To provide means for the dissemination of the Gospel, and the formation and strengthening of Churches of Christ in Great Britain, to assist, as far as possible, by advice and influences, the Churches of the Association, and to promote Christian unity, as far as practicable, among all the followers of Jesus Christ."

PRESIDENT: W. DURBIN, B.A., TREASURER: J. COOP.  
CORRESPONDING SECRETARY: E. M. TODD, B.A.

Affiliated to the Foreign Christian Missionary Society of U.S.A.,

Churches in Africa, America, Australia, Britain, Canada, China, Denmark, Germany, India, Jamaica, Japan, Norway, Sweden, Turkey ...	..	..	..	7,200
Ministers ..	..	..	..	5,500
Church Members ..	..	..	..	1,000,000

TASSO TABERNACLE,  
GREYHOUND ROAD, FULHAM.

PASTOR: H. A. MACKENZIE, 48 ST. DUNSTON'S ROAD, W. KENSINGTON.  
HON. CHURCH TREAS.: MR. A. O'CONNOR. HON. CHURCH SECRETARY: MR. F. TAYLOR,  
81 ARCHER ROAD, FULHAM, S.W.

The West London Tabernacle (Mr Todd) is the principal church connected with the movement, which is not self supporting at present, but is helped by funds from America. The affairs of the movement are managed by a Central Board elected at an annual conference. The annual report and copy of Missionary Gleaner (in district parcel) give full information. At present, two American evangelists are touring the country on behalf of the movement, and raising funds with which to build a college for the training of ministers. Meanwhile 2 or 3 of the ministers have been sent over from America, the remainder have been chosen by the Central Board (which makes all ministerial appointments) on account of zeal &

Personal

Distinct  
Buildings + membership.

Mackenzie - Tasso Tabernacle

109

aptitude in mission work. Apart from these appointments each Tabernacle is self-governing, a monthly meeting of members being held to settle all questions of internal management.

M^r Mackenzie, the pastor at Tasso is quite a young man, slim and rather below middle height, slight moustache counterbalanced by a wealth of waving hair, thin face and large spectacles. Not in any way a 'strong' man, but cordial and pleasant, and possessed of evident tact and good sense, keeping the ideas of the movement before him whilst studious of the feelings and wishes of those who form his little flock.

The Tabernacle has been established 11 years and was the first place of worship established in the poor neighbourhood off Greyhound Road. Lately S. Albans Church has been built, but it remains the only Nonconformist place in the locality. M^r M. has been here 2½ years. He found the work in a state of decline after a period of success, and with a membership of 35



Persons reached.

Buildings used.

111  
Mackenzie - Tasso Tabernacle

only. This he has increased to 135, adding just 100.

He claims that he touches the quite poor, rough class around as well as any mission ever does, his congregation being quite a poor one, and a good part of its membership drawn from such parts as Bhelmsford St., Field Rd., Dawson St., Francis St. &c. It is evidently, however, rather a family affair, a man, his wife, 2 sons, and a daughter, counting 5 members, being the sort of thing so that it will be only a couple of households in either of the streets that are effectively got hold of.

The committee of the Tabernacle includes 2 dustmen, 3 cabbies, 3 bakers barrow men, a coster, &c. The church Secretary who is foreman of the barrow men, is most energetic and earnest, as is also his ~~wife~~ wife. The only well-to-do people connected with Tasso are a lady (who has the largest bakery in the district) and a cab-master. These employ the barrow men and cabbies.

The Tabernacle consists of one hall holding

7 Dairy



PHILP,  
MAN,  
& Lurgan Avenue  
M. W.

on Twice Daily.

## H. MESSENGER, FAMILY BUTCHER



155 GREYHOUND ROAD,  
WEST KENSINGTON.

Welsh Mutton.

Home-made Sausages.

Families waited on daily for orders.

A Trial respectfully solicited.

### High-class Gold-Medal Pianos

As supplied to the SCHOOL BOARD &  
H. R. H. THE DUCHESS OF YORK.

Our Pianos are Guaranteed for Ten Years.

Pianos & Organs per Cash or on our Safe Road  
to Purchase, 10/6 a Month.

HOVELL & SCOTT,

226 North End Road.

per Richmond Road, Putney.

### Mackenzie - Tasso Tabernacle

300 if tightly packed, and 2 small vestries, so that the hall has to answer for nearly all purposes. The seats are of the usual kind, with narrow ledges on the backs for the books, these ledges being widened to serve as tea tables, when occasion arises, by an ingenious method of screwing on broad planks of wood.

At one end of the hall is a large raised rostrum, used by minister and choir, the looseness of the boards as you step upon it revealing the fact that beneath is the tank in which converts are dipped. In a corner behind the chapel is a large copper, which serves the purpose of supplying hot water for the tank in cold weather, and for the indispensable teas.

### Services, attendance.

The subjoined handbill, gives particulars of the services and meetings held. 1000 of these bills are distributed from door to door every Sunday, 10 persons taking 100 each, and the money for printing, with a small profit, being obtained by the advertisements. People are, by this means,

# Tasso Tabernacle,

(The Christian Association of Great Britain known as "The Disciples of Christ.")

GREYHOUND ROAD, FULHAM.

Pastor—HENRY A. MACKENZIE.

Hon. Sec. : MR. FRANK TAYLOR.

Hon. Treas. : MR. A. O'CONNOR.

MONDAY, May 29th,

2 to 5 p.m. Bazaar Sewing Class in the Pastor's Vestry.  
All who are proficient with their needle are urged to attend.

6.30 to 7.30. Band of Hope.

8.0. Young People's Society of Christian Endeavour. All young people invited. Paper by Miss E. TAYLOR. Formation of Committees.

TUESDAY,

8 to 9. Prayer and Praise Meeting. Sankey's Songs & Solos.  
Exposition of Paul's Epistle to Titus. Chap. iii, 10-15.

*"There is a place where Jesus sheds  
The oil of gladness on our heads."*

WEDNESDAY,

7.30 to 9 p.m. Vocal and Orchestral CHOIR PRACTICE.  
A few Treble and Alto voices would be welcomed.

THURSDAY,

*End of In-door Thursday Meetings for Summer.*

## The Summer Pioneer Weeknight OPEN-AIR MEETING, Outside the Tabernacle.

Members of Tasso will Sing and Speak.

CHRIST was an Open-air Worker.

His Apostles followed "in His Steps."

Who will be His helpers? **WILL YOU?**

Meet at Tasso at 8 o'clock.

Lord's Day Services, June 4th,

8 a.m. Prayer Meeting Sunday School 10 a.m. & 3 p.m.

11 a.m.—"CROWNING THE KING" I Kings i, 39, 40.

2 p.m.—"THE WHEELS OF TIME." Nahum iii, 2.

Anthem by the Choir

### FUNERALS.

WM. CHAS. WILLIAMSON,  
96 MAY STREET, W. KENSINGTON.

*Open and Closed Car and Modern Carriage, and the  
only Silent Tyre Broughams in the Trade.*

Funerals conducted to any Cemetery on approved Principles  
and Moderate Charges to suit all.

Cremation Complete, from £12.

H. F. CUMING,

Hat and Cap Manufacturer,

234 NORTH END ROAD,

WEST KENSINGTON. W.

"WE PREACH CHRIST AND HIM  
CRUCIFIED."

"One Lord.

One Faith.

One Baptism."

JOHN WILSON,

Fancy & General Draper,

162 NORTH END ROAD.

All Goods sold at the lowest possible  
Prices for Cash only.

A. J. WARNER,  
PRACTICAL + BOOT + MAKER,  
176 NORTH END ROAD.

Repairs Neatly and Promptly executed  
at Popular Prices.

Special attention paid to Hand-Sewn Work.  
Ready-Made Boots kept in Stock.

Coals! Coals!! Coals!!!

EVERITT'S COALS  
are Good and Cheap.

*A Trial Order Solicited.*

Price Lists on application to

4 Midland Coal Depot, W. Kensington.

Mackenzie - Tasso Tabernacle

attracted to the Thursday concerts, lectures, &c. which are usually free, and from this are gradually drawn to the Sunday services. Before the Sunday evening service there is an open air meeting in summer and prayer meeting in winter. About 200 to 250 attend the Sunday evening service, a good number being young people. The service is quite simple, but they have a very promising choir and a small orchestra, both lately re-organized. The morning congregation is much smaller. It is difficult to get costers, cabbies &c. in the morning, owing to their late work on Saturday night.

Of children in the Sunday School they have as many as they can take. Trouble is to get teachers.

The pastor visits his own people in their homes once a week, and also any sick people, who are reported to him. He has converted 2 or 3 families thro' his ministrations to sick people.

There is a communion fund, collected after the monthly evening service, and distributed by the

Visiting & Relief

"Everybody has to do something"

Mackenzie - Tasso Tabernacle

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pastor to needy members. A small committee is appointed to act with him, and he consults them if he thinks necessary.

The idea here is to make everybody do something, or to make them think they are of some use. If not equal to any individual action, they are put on to a Committee. Of course there is friction and jealousy sometimes ("aint I as good as him?") and the pastor has his work to keep things harmonious, but on the whole, they are a comfortable happy flock. Tho' hardly of the material likely to harmonise the world, these poor people make capital workers when won over, and will do almost anything for the cause. Some time ago the chapel wanted thoroughly cleaning. They came with their pails and brushes and did the work throughout at the cost of materials & only.

In the same spirit they raised £43 by the sale of 1st bricks, the money being used to improve the front of the building.

Apart from its own work, the Tabernacle is the

Municipal work.

Attitude to Neighbouring Churches.

Mackenzie - Tasso Tabernacle

principal support of a cabman's open air meeting held every Sunday evening outside Earl's Court Exhibition, in connection with the Cabmen's Christian Mission.

M^r Mackenzie is active in social questions, & his church is used for Liberal & Progressive meetings. They are jubilant because their Church Secretary has just been elected a Progressive member of the Fulham Vestry and because Tasso is said to have largely helped in the triumph of the Progressive party on the Vestry.

M^r M. is on the Free Church Council, tries to work harmoniously with all other sects & says he is on quite friendly terms with the Vicar of St Albans, who has helped him with hospital letters. M^r Johnson, the vicar, is energetic and active: has open air services and copies several of the Tasso methods, but it is unfortunate that St. Albans is so very High Church. It attracts the women, but not the men. In his own case, however, he admits it is the women who are the more readily attracted & that they gradually bring in their husbands, or sons, tho' the process is a slow one.

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St James parish.



May 18th. 1895

only west 29  
work 29

Interview with Mr T. R. Rutledge,  
London City Mission, Cornwall St. Fulham.

Mr Rutledge is a man of about  
50. He has been here at L. C. M. for  
about six years.

This district is very much being  
bordered by Fulham Road, the Railway, the  
Imperial Gas Works, and Britannia  
and Waterloo Roads. It is not  
really poor except in the streets between  
the Gas Works and King's Road.

The services and meetings (on land)  
are as usual. When Mr R. came  
the Hall was almost deserted; now

It is filled with children in the morning and adults in the evening (holders 150). Many of the adults go to church or chapel in the morning.

There are about 250 children in the Sunday School and 150 in the Band of Hope. The Prayer Meeting on Monday is well attended.

But in spite of the fact that his efforts have been to some extent ~~to~~ "blessed" Mr R. takes a gloomy view of the spiritual condition of the neighborhood. Drink as in other districts is rife, but the chief obstacle on which Mr R. fixes as a bar to his work is gambling, which he



Rutledge LCM

Thinks is more prevalent here than in other parts of London which he knows. "The people" he said "are eaten up with bookmakers and gambling." Mr R. knows the bookmakers and often talks to them: they are quite friendly but take no notice of his appeals.

Speaking of other agencies Mr R. said that St James' Church close by was almost empty, but it had "no spiritual life". The Wesleyans and Congregationalists in Dover Road he thought attracted good numbers but he much regretted their method, especially the P. S. H. which was in no sense

a religious sense: so far from leading  
to religion than who were indifferent.  
It was sapping the religious sense  
of many who had been in the right  
path: the step from P. S. H. to  
sacred concerts in Halls, and from there  
to secular concerts and Bands in the  
Park was very small and very easily  
taken.

June 6th 1885

Interview 29  
with 29/6

— Interview with Rev. Father Crowley,  
St. Thomas of Canterbury, Ryelton Road, Fulham.

In the absence of Canon Fulton,  
the Rector, Father Crowley took his place.

Father C. is an exceedingly handsome,  
well-faced Irishman of about 35 but  
looking younger. He has been at this  
church for 13 years.

The parish is bounded by the West  
London Junction Railway, Fulham Road,  
the River, the District Railway and the  
boundary line of Hammersmith and Fulham.

The R. C. population is about 4000:  
none are rich: a few doctors and  
architects with incomes up to £400 or  
£500: the rest all lower middle class

A mostly small class evening watched  
 wept, and about 2000 poor looking  
 class. The latter are mainly Irish  
 looking, and Italians (about 250).  
 The rougher and poorer ^(over 200) come from  
 "the Avenue" viz. from Avenue and  
 Walkan Avenue. Here they meet of them  
 some fair wages, the costlier often large  
 sums and the great cause of their  
 poverty is drink. In the streets north  
 of York Road especially in Hatfield  
 St. Chelmsford St. and Hopwood Road,  
 there is another rough contingent.  
 In Bedford Place, off Inverness Road, are  
 a large number of poor R.C.'s, but  
 these are for the most part respectable  
 people, who attend well to their religious

Duties, which the rough poor do not.

At the church there are four masses on Sunday morning attended by about 1000 adults and 400 children. Many of the more respectable attend the Oratory in the church of the Semite (?) in ~~Hampton~~ ^{Fulham Road} and Father C. thinks that the proportion of those who attend to their duties compares favorably with other similar districts in London. In the Avenue are many Catholics who have passed as far as church attendance goes, but they all send their children to the school and send for a priest in emergencies.

At the schools they get all their children with the exception of perhaps 10 per cent.

Those who do go to Board Schools are  
 not as a rule the poorest, but the children  
 of respectable parents who ^{either} look upon  
 the Board School as ~~inferior~~ of inferior  
 social standing, or think that the  
 education given is better: they are  
 generally indifferent Catholics, and could  
 many of them well afford to patronize middle  
 class schools (Father C. evidently thought  
 it an amazing thing that any parent  
 should send a child to a Board School  
 unless driven by poverty, and mentioned  
~~as~~ with astonishment not unmixed with  
 horror the case of a well-to-do vicar  
 (Mr. Cardwell) who had sent his child  
 to a Board School). In addition  
 to the elementary school the nuns at  
 the convent in Fulham Road have a

Middle Cross School, which is largely attended by non-Catholic children.

In connection with the church there is a good sized club for men, built by Canon Fenton; it was originally meant for working men I think, but is now used exclusively by clerks and middle class: ~~all~~ alcohol is sold there on two billiard tables, a good concert-hall etc. I said to Father C. "I suppose you have no reason to complain that such a club leads to nothing, that they play billiards and don't come to church?" "Well" he said "I don't know about that; they come to church perhaps, but it certainly does not make them better churchmen" Father

C. ^{Crowley R.C.} regretted the absence of any social work for ~~the~~ boys: many boys are lost right of when they leave school, and he fears often lapse completely.

There is a Guild for girls managed by the Sisters.

The chief source of Relief is the Peterborough Provident Society to which nearly all cases of distress are referred; they help cases to the extent of about £50 a year. They make some investigation of the cases referred to them and sometimes refuse to assist on the ground of worthlessness: "in such cases" said Father C. "we have to find funds elsewhere": apparently distress however caused is the sole passport



to relief. Father C. thought that for relief or other purposes the P.C.'s were left almost completely alone by other agencies, whippers or otherwise.

Nurses are obtained in some cases of sickness from some Catholic Institution in Fulkham: they are trained nurses and not necessarily trained Catholics.

On one general question Father C. noticed the great increase of drink among the ~~men~~ women, especially young women. A few nights since he saw four young ~~men~~ women quite drunk outside a Public House close to the church. He mentioned too having seen a boy of about 7 going home with his father drunk, both hopelessly drunk.

Prostitution among the R.C. girls there is  
 done, but there is an occasional forced  
 marriage.

Crime is confined mainly to drunken  
 brawls and train robberies.

After our interview the Father  
 took me over the club and school.

At the school a large proportion of  
 the girls looked ~~to~~ healthy, clean, and  
 tidy: the exceptions usually came  
 from the Armenians. The boys on the  
 other hand looked a ~~very~~ very mixed  
 lot: few wore collars and there  
 were many signs of ill health, dirt,  
 and poverty. Here again the worst  
 specimens were usually from the Armenians.

Crowley. RC.

Speaking of the crisis in the Church of England Father C. said they had about 45- converts a year, most of them he thought from ritualistic churches. On the other hand there is some lapsing, from infidelity, especially among the better off French and Irish.

City Missionary - Parsons Green

The district

Visiting

District is chiefly in  
St John's parish

June 29  
29  
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Interview with Mr N. Barrass, City Missionary, at 63,  
Peterboro' Road, Parsons Green. - June 5th - J.A.

Mr Barrass met me on the threshold in a halo of whitewash. He had got the painters in, and was improving the occasion himself. He dug out a couple of chairs, and we sat amid the debris and talked. A nice house of 6 or 7 rooms, pleasantly situated.

The boundaries of Mr Barrass' district are: Kyleston Road, Lillie Road, North End Road, and Shorrolds Road, and the poorest parts he considers to be Orchard Place, which has a dozen houses, with 3 families in each, and Dimsdale Road, a longer road with 2 or 3 families in each house. The district, which has 1000 families, is mainly working class, but shop keepers in main streets and a number of City people in Shorrolds, Hartismere, & adjoining roads.

He has been here for 6 $\frac{1}{2}$  years, and visits house by house with the distinct object of getting the people to attend his mission hall in Estcourt Road. At first he found it very hard work, but now he is

## Building & Services

Barrass - LCM

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usually well received, and altho' there is still a good deal of doorstep work, each year makes it easier.

He has himself got the mission hall built, with the monetary aid of the Presbyterian Church at Emperor's Gate, and of friends of the City Mission. It holds 250, and is packed on special occasions, but the usual Sunday evening congregation is about 150, and includes a number of very poor people. He has 10 "meetings" in all per week, the others including a Sunday School, mother's meeting, 2 sick clubs, (one for each sex), savings bank, clothing club, Band of Hope, and Christian Endeavour.

Those who attend these gatherings are largely duplicated. The same children appear in Sunday School, Band of Hope, Christian Endeavour, and Savings Bank: and the clubs are almost entirely confined to people attending the mission services. Sometimes, however, the club serves as an introduction, in which sense, too, the Sunday School, with its 250 children, is extremely useful, giving ready access to the homes of the parents, even when they do not come to the mission.

## Social work

## Temperance

## Character of Services

## Barrass - L.C.M.

The clothing club gives 1^d in the 1/- discount on all purchases, the savings bank 1^d in the 1/- per annum, and the sick clubs 10/- per week to men, and 5/- to women for a limited period, subscriptions being 6^d and 3^d. The total paid into the clubs &c. last year was £126- all drawn ^{out} at Xmas. There is little saving of a more permanent kind. Last Xmas the men shared out 2/- each and the women 10/- . A few honorary members make this possible, together with an annual rummage sale, the material for which is found by Kensington friends, and profits devoted to the clubs as needed, at the missionary's discretion. He acts as secretary to the sick clubs, and receives 3^d a quarter from each member, which goes to the mission.

The Band of Hope has 150 members, just a few being adults. His experience of adult temperance work is not encouraging. The meetings deteriorate, and it is difficult to keep them above the music hall level.

He conducts all the services at the mission himself, finding it the best way to retain his audiences.

Barrass - L.C.M

The services are not advertised, and no set sermons on popular topics are preached. He has the assistance in the musical part of 5 violinists and a mandoline player, whom he has partly trained himself. These also often assist in open air meetings, which he holds on Sunday and Tuesday evenings in summer. The current expenses of the mission are defrayed by means of collections taken in the hall.

M^r Barrass was previously at Banning Town for 6 years, labouring amongst dockers and Thames Ironworks men. He finds a considerable difference in the two districts. At Banning Town he could always get a good outdoor meeting, but had great difficulty in inducing people to enter the mission hall. Here it is quite the contrary. People come to the indoor meetings pretty readily, but will not be seen at the outdoor gatherings. So in regard to visiting. There he had ready access to nearly all the houses: here he often cannot get beyond the threshold. Puts both differences down to social status. They are more respectable and less poor here, and he finds that the poorer people are, the

See also page 157

Comparison with Cammry Town.

Barrass L.C.M.

more readily they admit you. Most probably the reason is that they expect some help. Here the assistance is only needed in special cases, usually of sickness, & generally takes the form of hospital letters. He sometimes gives left-off clothing, sent by Kensington friends, but never money or food tickets. Where help is given, access is readily obtained.

There are no other places of worship within the boundary of M^r B's district, but several on the borders including 2 Romanizing institutions - Saint Johns and St Oswalds, of which he speaks bitterly. He says they are sheep stealers of the worst kind - that they do all they possibly can to oppose Evangelical teaching, working, not to convert those who go ~~to~~ nowhere, but ~~to~~ to win over those who are attending the mission. In scores of instances, they have told people that it is sinful to go to the mission hall, and that they must come to church and confession. They bribe freely with this object. Mentioned a case of a respectable tradesman's wife, who was told that if she wanted

Other Churches, &c.



Barrass - L.C.M.

any blankets during the coming winter, she had only got to send up for them. It is the district visitors who mostly do this. Several have been weaned away from him, but he does not, he says, retaliate. They influence the women in this way, not the men except just a few of the weaker sort. He owns to much difficulty with the men himself, but occasionally they get a working man who stands out and declares boldly for them.

Of the Nonconformists he thinks Shirley's Church (Congregational) is the chief influence, but Wesleyans, Baptists and Free Methodists are all doing good work. Plenty of meetings going on and Free Church Council active in local elections.

The people here are better dressed, more respectable, and spend their money better than in Banning Town, and neither drink nor immorality are nearly so prevalent here. Still these are bad enough and prostitutes live in the quite respectable-looking houses.

The police, he thinks, are bought over by the drink interest sometimes, but his complaint against

Drink & Immorality.

Barrass - L.C.M.

them is that they do not sufficiently check the rowdy lads of the neighbourhood, who sometimes come in and disturb his services. He hears that complaints are general about this. Lads, as soon as they start work, break away from Sunday School. There is often no good parental influence to keep them in check, or assist the Sunday School teachers, and it is consequently very difficult to retain them.

Landlords do as little as they possibly can, and the sanitary authorities often have to step in. He sometimes meets the officials at work. Usually people have 2 rooms or more, but a considerable number of one-room tenants, some of them ^{with} families. Overcrowding not conspicuous.

Mr B. has nothing sanctimonious about him, and I should say has little religious fervour. He did not allude to the spiritual side of the work & the success of his clubs, acting as a feeder to a respectable show of Sunday attenders, seemed the aim. He did not appear to me to be of the meek

Local Govt.

Personal

Barrass - Lcm.

and mild sort, and his assertion that he does not retaliate on the Ritualists, I take 'cum grano'. My impression is of an active, methodical man, of the canvasser type, - a decent insurance agent, or building society secretary, - an improving social, but not a religious, influence.

Rev G. Stanger  
Bayonne Road Prim. Methodist Church

St Albans parish.

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Rev G. Stanger. ^{Pr} Primitive Methodist Minister  
Subrey Villa, Shaftesbury Road East. Hammersmith.

Mr Stanger is the Minister in charge of the Hammersmith Circuit, which includes the principal church at Hammersmith & a small chapel in Bayonne Road, Fulham.

The following particulars respecting the latter chapel was given in the interview reported in Book C. page 65.

The Chapel at Bayonne Road is small, seating 250 people and is worked by local preachers, Mr Stanger taking the Wednesday night service each week & the Sunday services once a month.

The services are poorly attended - Congregation being only 20 to 30. Entirely working people & the usual services are held: Sunday 11 & 6.30. Wednesday, Service & class meeting.

Band of Hope (Wed) with about 30 members.  
Sunday School with 50 scholars.

The membership here is only 15 and the officials think of closing the chapel, and being they

would

Stanger P. Methodist

would then erect cottages on the site & use the funds thus obtained to liquidate the debt on the Hammersmith Church. Mr Stanger favours this course as the Bayonne Road Chapel is surrounded with Free churches - Mr Black's (Twynholm Hall) being quite close.

Rev W. Stephen  
Methodist New Connexion

GHA  
June 5/99

The People reached

The 'Snobs' & Very poor

St Andrew's parish.

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Interview (29) / work 29/5.  
Rev^d. W. Stephen. Minister of Bethel Chapel, North End  
Road, Fulham. (Methodist New Connexion)  
Seen at his residence: 85 Purser's Cross Road, Fulham. S.W.

Mrs Stephen has been 6 years in Fulham. He is a  
dark heavy looking man of 45 or thereabout. Dressed  
in a shabby clerical suit. He is a man of some im-  
portance in his own sect; edits the Methodist Evangelist,  
a small connexional monthly. He is also president of the  
local Liberal & Radical Assocⁿ, and this does not commend  
the Assocⁿ to his brother ministers (See remarks by Mr Shirley p. 19)

The people attending the chapel come from  
the streets in the neighbourhood and are entirely  
working class. His chief supporters however come  
from some distance at around. These are the men  
who are Methodists by conviction.

The people move a great deal: he has filled  
the chapel twice on Sunday night since he has been  
there. Constant migration. ~~Does~~ It is not a good  
district for dissenting churches. There are two  
classes they cannot touch: the 'snob' class and  
the very poor. The latter class only go where they expect  
to

Stephen - Meth. N. Bonn.

to get something, whilst with the other the fact that it is better for their prospects in life to attend church weekly. This reason is also dinned into the ears of the poor as an inducement for them to take their children from his Sunday School.

Chesson + 73 ramble Roads and streets to Lillie Road are coalies + bus people. 2 + 3 families to a house. North to May Street rather better - carpenters, painters, railway men and small clerks.

Chapel seats 500. Schoolroom, 2 of vestries + a small hall.

Church membership 150. All have something to do. 20 leaders, 28 S.S. Teachers. "Work splendidly and give well".

For Services, see plan on other side.

Morning congregation 120; evening. 280 counted, would be best - ~~average~~ range 150 to 250. A number of visitors + these explain the fluctuation.

P. S. A. 103 present membership. Meets 9 months in the year. Social evening (Monday) during winter 100 to 400 - according to programme.

Building used

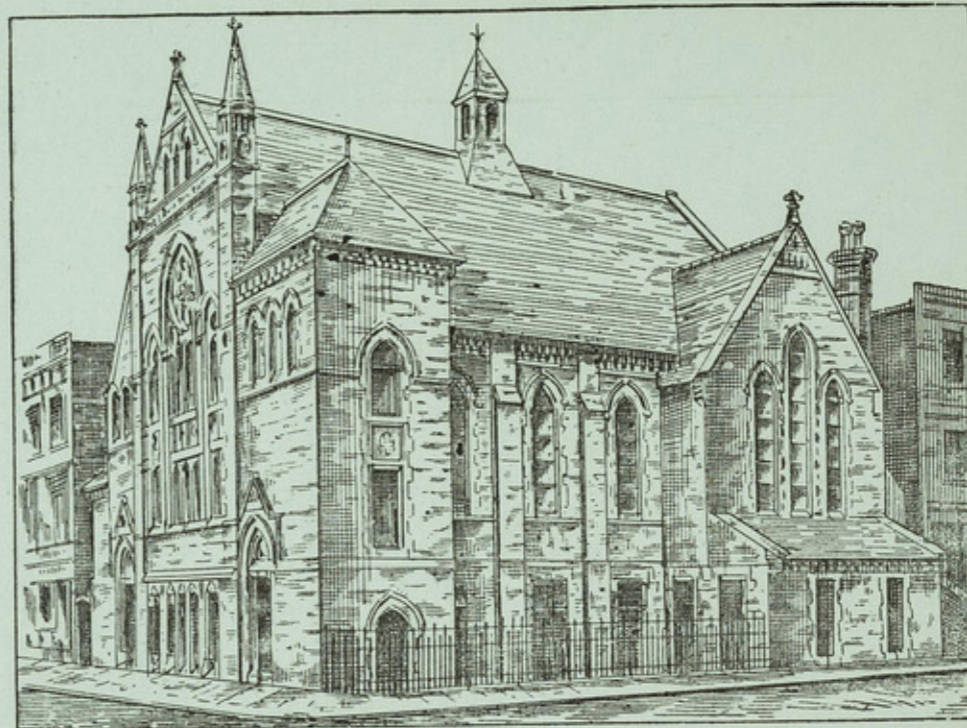
Church membership  
+ workers

Notes on Services

Plan of Services

Visitation

Methodist New Connexion.



BETHEL CHAPEL, NORTH END ROAD, FULHAM  
PASTOR, REV. W. STEPHEN.

OUR PRINCIPLES.

The Methodist New Connexion was founded in 1797 by Revs. A. Kilham, W. Thom, and 5,000 Wesleyans. The main principles for which they contended are:—

- (a) The right of the people to hold services in Church hours.
- (b) Their right to have the Sacraments of Baptism and of the Lord's Supper from their own Preachers.
- (c) The right of Laymen to be associated with Ministers in all the governing courts of the Church.

Since the formation of the Connexion these principles of Church government have been very largely adopted by the various branches of Methodism, and the tendency everywhere is towards their final and complete acceptance.

The Doctrines and Ordinances are those believed and practised by all John Wesley's followers.

*As minister, Mr S. does not do much visitation except to the members. His wife visits a good deal. The parents of the S.S. children are visited & they also make a systematic visitation of the neighbourhood occasionally, taking handbills (some 3000) as an introduction.*



**METHODIST NEW CONNEXION.**

(ESTABLISHED 1797.)

**WEST KENSINGTON MISSION QUARTERLY PLAN OF SERVICES, 1899.**

*Plan of Services*

ORDER OF SERVICES.	TIME.	MARCH.				APRIL.					MAY.				
		5	12	19	26	2	9	16	23	30	7	14	21	28	
BETHEL—	Preaching ...	11.0	1	1	1	1	17	1	1	1	1	5	1	1	1
	P.S.A ...	3.30	1	1	1	1	17	1	1	1	1	7	1	1	1
	Preaching	6.30	1s	1	1	1	17s	1	1	1	s1	2		1	1
Prayer Meeting ...	8.0	21	3	7	5	2	6	4	2	3	5	4	6	20	
MONDAY ..		S.M.		S.M.	S.M.		S.M.	S.M.							
WEDNESDAY— Band of Hope <i>Abroad 150</i>	6.30	18	18	18	18	18	18	18	18	18	18	18	18	18	
Junior Endeavour Class	7.30	18	18	18	18	18	18	18	18	18	18	18	18	18	
<i>24 to 36</i> — Preaching Service	8.15	1	1	1	1	7	1	1	1	1	4	1	1	1	
THURSDAY— Church Meeting	7.30 8.30	1	1	1	1	1	1	1	1	1	1	1	1	1	
FRIDAY— Senior Endeavour Class	8.15	1	1	1	1	1	1	1	1	1	1	1	1	1	

**PREACHERS' NAMES & ADDRESSES.**

1. W. STEPHEN, 85, Pursers Cross Rd., Fulham
2. W. HOOKINS, 21, Church St., Kensington
3. F. BERESFORD, 36, Bowerdean Street, Fulham
4. W. KEAST, 47, Mirabel Road, Fulham

**ON TRIAL.**

5. W. Mitchell, 638, King's Road, Fulham.
6. E. C. Bobbett, 8, Wilton Avenue, Chiswick.
7. S. Marley, 62, Fabian Road.

**AUXILIARIES.**

8. W. J. Townsend, Perry Lodge, Forest Hill, S.E.
9. H. T. Marshall, D.D., Bournemouth.
10. S. T. Nicholson, 74, Avondale Square, S.E.
11. F. Rhodes, 72, Trafalgar Road, S.E.
12. W. Eddon, 80, Englefield Road, N.
13. E. Wright, Honor Oak, S.E.
14. H. Twyford, 197, Waller Road, New Cross, S.E.
15. Student, Richmond College.
16. R. R. Buckenham, 642, King's Road, Fulham.
17. J. L. Hookius, Hull.

**PRAYER LEADERS.**

- |                |                 |
|----------------|-----------------|
| 18. L. Stephen | 25. E. Griggs   |
| 19. J. Taylor  | 26. P. Mayes    |
| 20. J. Moore   | 27. R. Offord   |
| 21. A. Hookins | 28. A. Holgate  |
| 22. J. Clarke  | 29. C. S. Smith |
| 23. G. Mills   | 30. H. Dowse    |
| 24. H. Holgate |                 |

**REFERENCES.**

- R.M.—Revival Mission.
- C.W.—Christian Workers' Meeting.
- T.M.—Teachers' Meeting.
- Q.M.—Quarterly Meeting.
- S.—Sacrament.
- *—Trustees' Meeting.
- †—Leaders' Meeting.
- C.A.—Chapel Anniversary.
- H.M.—Home Missions.
- S.M.—Sewing Meeting.

**CHURCH OFFICERS.**

- Treasurer—Mr. C. S. Smith. Secretary—Mr. A. Hookins.
- Offertory Stewards—Mr. C. S. Smith and Mr. Mitchell.
- Pew Stewards—Messrs. H. Dowse and E. Griggs.
- Sidesmen—Messrs. J. Clark, H. Dowse, and E. Griggs.
- Church Choirmaster—Mr. L. Jackson.
- Trustees' Treasurer—Mr. G. Hookins.
- " Secretary—Mr. Cuming.
- P.S.A. Class Treasurer—Mr. Mayes.
- " Secretary—Mr. Didcock.
- Bandmaster—Mr. F. Beresford.

*Visitation*

*As minister. Mr S. does not do much visitation except to the members. His wife visits a good deal. The parents of the S.S. children are visited & they also make a systematic visitation of the neighbourhood occasionally. Taking handbills (some 3000) as an introduction.*

## Charitable Relief

## The Free Churches

## No relation with the Anglicans

Stephen Meth. N. Bonn.

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Hardly any charitable relief. Church poor fund is confined to their aged members... Gets a grant from Bishop Kings charity + a little from the other charities although they "are almost monopolised by the Church folk". Not much real need - mainly sickness and other temporary troubles; a number of out of work cases

Relations of the Free Churches are very cordial. The Free Church Council has become one of the greatest public powers in Fulham. ~~Mr~~ When Mr Stephen came Fulham Workhouse was controlled by the Church; now by the Progressives - 5 are Free Churchmen. Their work now is an "application of Christian spirit + principle to public affairs." Instanced the classification scheme.

With Anglican churches no co-operation. They are very high. Spoke well of the clergy as a body. St Andrews is worked with great efficiency. The clergy are 'most devoted' - will compass land & sea to make one proselyte. Dog ^{Mr. P's} ~~their~~ scholars and visit their homes to get them removed. Has traced at least 30 cases, said he, when I expressed surprise at clergy taking such trouble

The Peterboro' Benevolent Soc.

Local Govt

General Questions

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Stephen - Meth. N. Bonn.

Thinks the influence of the Church clergy is "almost absolutely due to their philanthropic work. The work done by the dissenter is of a different quality -

Asked about the Charitable societies, Mrs S. the free churches would not use the Peterboro' Society. Its meetings are held at a public house & they will not associate with it.

The Free Churches as a whole are flourishing & growing in spite of the migrations. In his church they added 200 members but lost 150 in the same time. Income is higher than ever by £100 a year & they have paid some hundreds off the mortgage on the Bldg.

The opposition to the severance of Hammersmith & Fulham was very strong. Rates have risen 2^d in the £ as a result of the division. Thinks the change will be advantageous. It "removes the tory incubus".

Police do their duty well. For Drunk the North End Road is 'wasty'. The exhibitions also affect this district. Attendants settle in the neighbourhood & they are not clean. Also brings prostitutes into the neighbourhood. Mentioned the Lillie Road

Halford & St Oswald's Road as their haunts.

The Christian people are nearly all temperate and thrifty; certainly in his own congregation.

Rents have risen very much and there is very much overcrowding as a result, especially in the streets near the Chapel. As an example of the drain rents are upon the poor he mentioned a man earning 19/- a week. He pays 12/- for a house and takes a lodger.

I did not form a high opinion of Mr Stephen altho' he was very friendly. He is a busy but not an able man and would not compare in real ability with such men as Mr Young the Congregationalist, Mr Shirley (Cong^l) or Mr Roberts the Prim Methodist. These three will be heard of again. Mr Stephen has reached his zenith.



# BETHEL CHAPEL, WEST KENSINGTON.

## STATEMENT OF ACCOUNTS FOR CENTENARY AND SPECIAL EFFORT.

RECEIPTS.		£	s.	d.	£	s.	d.
<b>Bethel Chapel Subscriptions.—</b>							
Rev. W. Stephen .. .. .	..	10	10	0			
Mrs. Stephen .. .. .	..	10	10	0			
Samuel Stephen .. .. .	..	2	2	0			
Annie Stephen .. .. .	..	2	2	0			
Willie Stephen .. .. .	..	1	1	0			
Mr. Walter Hookins .. .. .	..	10	10	0	26	5	0
Mrs. Walter Hookins .. .. .	..	10	10	0			
Mr. Bryning .. .. .	..	5	0	0			
Mrs. Bryning (late) .. .. .	..	5	0	0			
Maud Bryning .. .. .	..	1	0	0			
Annie Bryning .. .. .	..	1	0	0			
Edith Bryning .. .. .	..	1	0	0			
Mr. G. Hookins .. .. .	..	5	0	0			
Mr. Arthur Hookins .. .. .	..	3	0	0			
Mrs. Arthur Hookins .. .. .	..	2	0	0			
Miss Ella Hookins (In Memory) .. .. .	..	1	0	0			
Mr. and Mrs. Leader .. .. .	..				6	15	0
Mr. and Mrs. Griggs .. .. .	..				6	0	0
Mr. Dowse .. .. .	..	1	0	0			
Mrs. Dowse .. .. .	..	1	0	0			
					2	0	0
Miss Diment .. .. .	..				2	0	0
Mr. and Mrs. Billinger .. .. .	..	2	0	0			
Mr. and Mrs. Ball .. .. .	..	2	0	0			
					4	0	0
Mrs. Salter .. .. .	..	1	0	0			
Miss Jobbings .. .. .	..	1	0	0			
					2	0	0
Mr. Mayes .. .. .	..				2	0	0
Mr. Phillips .. .. .	..	1	1	0			
Mrs. Phillips .. .. .	..	0	10	6			
					1	11	6
Mr. and Mrs. Stidston .. .. .	..				1	10	0
Mrs. Turner .. .. .	..				1	1	0
Mr. W. E. Crossley .. .. .	..				1	0	0
Mr. Mills .. .. .	..				1	0	0
Miss Rowe .. .. .	..				1	0	0
Mr. Offord .. .. .	..				1	0	0
Mr. J. Moore .. .. .	..				1	0	0
Miss Gray .. .. .	..				1	0	0
Mrs. Trollope .. .. .	..				1	0	0
Mr. Marley .. .. .	..				0	10	0
Mr. R. S. Pott .. .. .	..				0	10	0
Miss Miller .. .. .	..				0	10	0
Proceeds of "At Home" .. .. .	..				1	4	0
					109	16	6
Sunday School Collection .. .. .	..				2	10	10
Bethel Local Preachers' Collection .. .. .	..				1	1	0
					113	8	4
<b>Raised in London outside our Church—</b>							
London Association Grant .. .. .	..	30	0	0			
Centenary Meetings at Wesley's Chapel .. .. .	..	199	6	9			
Exeter Hall Meeting (1898) per London Association .. .. .	..	136	18	3			
					366	5	0
<b>Conference Grants.—</b>							
Home Missionary Committee .. .. .	..	150	0	0			
Chapel Committee .. .. .	..	50	0	0			
					200	0	0
Alderman J. Hepworth, J.P., Leeds .. .. .	..				200	0	0
					£879	13	4

PAYMENTS.		£	s.	d.	£	s.	d.
Expenses of Meetings at Wesley's Chapel ..	..	35	19	6			
Caterer for Luncheon and Tea ..	..	10	6	10			
					46	6	4
Exeter Hall Meeting Expenses (1898)					11	16	3
<b>Paid Conference Centenary Fund—</b>							
Part of Wesley's Chapel Meetings ..	..	75	0	0			
.. W. Stephen's Subscription ..	..	10	10	0			
Sunday School Collection .. ..	..	2	10	10			
Local Preachers' Collection .. ..	..	1	1	0			
					89	1	10
Cost of Church and School Renovation	207	0	9				
Bank Charges and Interest .. ..	..	14	9	3			
					221	10	0
Paid off Mortgage .. .. .	..				425	0	0
Paid Floating Debt .. .. .	..	40	0	0			
Interest of Floating Debt .. .. .	..	4	7	6			
					44	7	6
To liquidation of Trust Treas. Deficit					32	0	0
<b>Miscellaneous Expenses—</b>							
Stamps .. .. .	..	1	10	0			
Printing Account .. .. .	..	1	7	0			
Boy 2/6, Luncheon Tickets and Tea (Complimentary) 27/6 .. .. .	..	1	10	0			
					4	7	0
Balance in hand for Crocks, etc. ..	..				5	4	5

Treasurers—Rev. W. STEPHEN and Mr. G. HOOKINS.

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Mr H. S. Coleman  
London City Missionary.

GA  
June 21/99

The District

Its boundaries

The Streets & People

St Augustine's  
& St Alban's parishes.

inter west 29  
22  
with 29  
6

181

Mr H. S. Coleman. L.C.M. 289 Lillie Road  
Fulham Sw.

Mr Coleman is fair man, of something over 50. Wavy hair & beard turning grey. Fine forehead & good face of a ~~more~~ placid type. Just recovered from an illness, this being the reason our letter ~~was~~ was unanswered. Has been here 5 years.

Mr Coleman's district is a rectangular block of working class streets on the north side of the Lillie Road, the boundaries being: - E - Church Path & Musard Rd; N - Greyhound Road; W - Anall Shed & S - Lillie Road.

The worst part of the neighbourhood is Church Path; Crefeld Road being next in order of evil reputation. All working class people, railway employees and police being the best, whilst ranking below these they have all classes of labour. ~~and~~ Women do laundry work, girls go to work or service as early as possible. Does not see much change in the character of the people: in Laundry Road, the company has cleared out

the

Coleman L.C.M.

the old tenants and is selling the houses to a better class of occupants and on a system of deferred payments. In this way the population is becoming more stable. Elsewhere Mrs Coleman tells the old story of a constant change; new faces on each return to a shell. Drunk & fighting not uncommon in the streets.

Beside visiting his district, Mr. C. gives two afternoons a week to visiting the workhouses. He finds some difficulty in visiting. Many are very chary of letting you into their houses & much of the work is 'doorstep' work. Only get in to see sick cases or in times of trouble, hence he welcomes the Benefit clubs and finds them helpful in reaching the people in their homes.

The Mission Premises consist of a house & shop in Lillie Road. The shop & back room is fitted as a hall seating about 60 people. Two rooms in the basement & two on the first floor are also used for Mission purposes.

For list of services, see cover of Magazine on the next page.

Visitation


The Mission Premises

Services



List of Services

The New



**MONTHLY VISITOR.**

ISSUED BY THE

**LONDON CITY MISSION:**  
*New Crown Hall, 289, Lillie Road, S. W.*

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No. 50.                      JULY.    1898.                      Vol. V.

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**SERVICES, ETC.**

LORD'S DAY	School, ... ..	3.	0 p.m.
" "	Preaching Service, ... ..	7.	0 "
MONDAY	Mothers' Meeting, ... ..	2.	30 "
" "	Women's Sick Benefit Club	6.	0 "
THURSDAY	Band of Hope, ... ..	6.	30 "
" "	Week Evening Service, ...	8.	0 "
" "	Singing Practice, ... ..	9.	0 "
SATURDAY	Penny Bank, ... ..	6.	0 "
" "	Men's Sick Benefit Club, ...	7.	30 "
" "	Prayer and Praise, ... ..	8.	0 "

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**EVERYBODY AFFECTIONATELY INVITED.**  
**ALL SEATS FREE.      NO COLLECTION.**

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**WE PREACH CHRIST;**

Crucified, an Atonement for sinners, Raised, for the Justification of believers:  
Living, the Life of the redeemed; Exalted, the Intercessor for all the people  
of God: Coming again to reign, to be glorified in His saints, and to be admired  
in all them that believe.

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**THE MISSIONARY WILL VISIT SICK CASES ON RECEIPT OF NAME & ADDRESS.**

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*Subscriptions, (however small,) in aid of this Paper, or on behalf of the maintenance  
and extension of the Mission Work thankfully received, and acknowledged.*

H. S. COLEMAN, Missionary.

### A TRUE SAYING.

OUR world abounds with sayings, some wise, some otherwise, some witty and amusing, some ridiculous, some false, some true. A true saying is of sterling worth, but, not being always pleasant, is sometimes disregarded and shelved. A wise man, however, will take heed thereto. True sayings which concern our welfare deserve to be uttered and heeded. We desire to utter one of these this month, hoping others with us may rejoice therein. It is: "This is a Faithful (or true), saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1. Tim. i. 15).

Many sayings would have been better unsaid, or, if having been said, they had been buried in forgetfulness, for they benefit no one; but this saying deserves to be uttered with clarion note and written in letters of gold, for many on the verge of despair have proved it a comforting, life-giving message.

It is a true saying that Christ Jesus came into the world, that is, He came openly, so that men might see Him. He was in the world and the world was made by Him though it knew Him not. In spiritual form He appeared to the patriarchs of old but in fulness of time He came in flesh and was despised and rejected of men. Observe, Christ Jesus, not Jesus Christ. This is supremely important for it displays His official character and position. It indicates His anointing by the Father for the special purpose of uplifting and saving sinners, who, being under condemnation, only waited for the sentence to be executed in their banishment to the eternal pit.

Man's conception of God is wrong. He blames the Almighty for his misery and poverty, which is unjust since all of it is the direct result of

man's fault — of man's sin. Christ Jesus came to give a right conception of God. He revealed the Almighty's love and compassion for a guilty race; His gracious plan for uplifting and saving those unable to save themselves. It is an indisputable fact that Christ Jesus came into the world; and, were it governed by His principles how different would all things be!

It is a true saying, further, that Christ Jesus came, not to judge the world,— He will yet come to do this — but to save, not the righteous, or those who think they have no need of Him, but sinners—those who knowing their helplessness and hopelessness, sigh for a saving hand stronger than their own. His coming was very humiliating. It was a great "come down," but its issues were great. He must stoop low, even to the death of the cross, to uplift and save from the condemnation, power, and dominion of sin. None are too low for Him to uplift and save, therefore there is hope for the worst sinner who trusts in Him. This is a true saying.

Paul proved its truth and rejoiced in its power, hence declares it to be worthy of all acceptance. He does not say all will accept it, for he knew some would not; but from his own experience he knew those who did accept it would find new power and joy in life, new hopes and aspirations, new consolation that cannot be obtained in any other. So say we in spite of all who disregard it. Reader, it is true to day. If you accept it and rest your soul on Christ Jesus who came into the world to save sinners, you shall be saved with an everlasting salvation; your sins blotted out, to be remembered against you no more for ever and you shall become a child of God. May it be so. H. S. C.

## THE NEW CROWN MONTHLY VISITOR.

JULY 1898.

### THE APOSTLE OF THE INDIANS.



JOHN ELIOT, known throughout the Church of God as the Apostle to the Indians, left his home in England in the year 1631 to settle among his countrymen in New England. Those who had gone there before him were men who for conscience sake had crossed the sea and made that land their home. We know very little of his early life, but in his old age he said of his parents, "I do see it was a great favour of God to season my first times with the fear of God, the Word, and prayer." He became pastor of a congrega-

*List of Service*

tion at a town called Roxbury, about a mile distant from Boston, and was prayerful and zealous in every part of his work. "He was a man of prayer," says his biographer, "and might say after the Psalmist, 'I . . . prayer' (Ps. cix. 4), as being in a manner made up of it." At home and in public he was "perpetually jogging the wheels of prayer," for he believed, like another holy man of God, that when we would have any great things to be accomplished, the best policy is to work by an engine that the world sees nothing of.

One principal object of the first settlers in New England was to carry the gospel to the tribes of Indians all around them. The seal of the colony of Massachusetts was the figure of an Indian with a label coming out of his mouth, on which were the words, "Come over and help us." Eliot was one of those who felt strongly impelled to this missionary work, and a longing desire took hold of him to preach the glad tidings of salvation to these poor people. "God first put into my heart," he says, "a compassion over their souls, and a desire to teach them to know Christ and to bring them into His kingdom."

The difficulties were very great. These tribes of Indians were said to be "the most sordid and contemptible of the human race," and "the veriest ruins of mankind on the face of the earth." Their habits were those of the most degraded savages, their language barbarous in the extreme. Some of their words were so long that "one would think that they had been growing ever since Babel." But Eliot was not daunted by these difficulties. With the help of a young Indian who had a fairly good knowledge of English, he set to work to master the language. This is how he describes his way of working:—

"I diligently marked the difference

of their grammar from ours. When I found the way of them, I would pursue a word, a noun, a verb, through all variations I could think of, and thus I came at it." He was able at last to reduce the language to a grammar, and at the end of it he wrote, "We must not sit still and look for miracles. Up and be doing, and the Lord will be with thee. *Prayer and pains, through faith in Christ Jesus, will do anything.*"

In the year 1646, Eliot was able to preach for the first time to a company of Indians, who met him at a place and time appointed. After prayer, he explained to them in as simple a way as possible the great truths of sin and salvation through the Son of God. When he had finished, he asked them if they had understood. They replied that they had, and showed their intelligence by asking him questions about what he had been saying. "How can I come to know Jesus Christ?" "Can Jesus Christ understand prayer in the Indian language?" "Were Englishmen ever so ignorant of Jesus Christ as Indians?" The conversation went on for three hours, and then Eliot returned home rejoicing.

From this time onwards his labours remind us of the Apostle Paul—"In much patience, in afflictions, in necessities, in distresses." His life was often in danger as he travelled from place to place, and he was sometimes cruelly treated by those to whom he went to minister. At one time he says, "I have not been dry day nor night, from the third day of the week to the sixth, but have travelled from place to place in that condition; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. The river also was raised so as that we were wet in riding through. *But God steps in and helps.*"

The Holy Spirit worked a mar-

vellous change in the heart of many of these poor Indians. "God was with Eliot, and the sword of God's Word will pierce deep when the hand of a mighty Redeemer hath the laying of it on." "Praying Indians" was the name by which they became known; "and indeed, they would not have been Eliot's disciples if it were not so."

A traveller was much touched, in passing a wigwam one day, by the unusual sight of an Indian earnestly engaged in prayer. At another place he saw a father call his children home from their work in the field, and devoutly ask a blessing over their dinner of parched corn.

The peaceful death of Wamporas, one of their chief men, made a great impression on many of the other Indians, and helped to strengthen the faith of the Christians. One of his sayings was, "God gives us three mercies in this world: the first is health and strength; the second is food and clothes; the third is sickness and death; and when we have had our share of the two first, why should we not be willing to take our part in the third?" His last words were, "O Lord, give me Jesus Christ!" and when he could speak no more, he kept lifting up his hands to heaven.

Another Indian called Hiacomus was the means of bringing many of his countrymen to a knowledge of the Saviour, and often cheered them on by his own courage and trust in God. Once when attacked by a hostile Indian prince, he would have been killed but for the intervention of some Englishmen who happened to be near. Telling of this afterwards, he said, "I have two hands. I had one for injuries, and the other for God. While I did receive wrong with the one, the other laid a greater hold on God."

Settlements were formed for these "praying Indians," that they might

leave their old habits of life and live as they saw the English doing around them. Natick was the best known of these settlements, and the one in which Eliot took the deepest interest. He looked upon the place as having been provided by God in answer to prayer. "When I, with some that went with me, had rode to a place of some hopeful expectation, it was in no-wise suitable. I went behind a rock and looked to the Lord, and committed the matter to Him, and while I was travelling in woods Christian friends were in prayer at home. The Lord did, both by His providence then, and after, by more diligent search of the place, discover that it was His pleasure we should begin to work."

The Indians set to work to fell timber and build a house, with Eliot's help and direction. They cheerfully performed every part of the work, and when all was finished he called them together, prayed and gave thanks, and read a portion of Scripture with them. On parting he thanked them for their willing labours, and offered them wages, which they declined to take, saying that they were thankful to have been called to do work so needful for themselves.

More houses were built as time went on, until Natick became a town, and its inhabitants formed themselves into a civil and religious community. After a day of fasting and prayer, they entered into a solemn covenant to serve the Lord. Eliot tried to explain to them the significance of what they did, by the illustration of a nut. "Outward acts," he said, "are the shell, which is necessary, but a broken and believing heart is the kernel."

All his labours were crowned by the great task to which he set himself, the translation of the Bible into their language. "I will depart

List of Service

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List of Service

joyfully," he writes, "may I but leave the Bible among them; for it is the Word of life, and there be some godly souls among them that live thereby." The work was hard and fatiguing. "My heart hath much ado to hold up my head, but it doth daily drive me to Christ, and I tell the Lord that it is His Word."

In 1686 his translation was finished, and the Bible printed and circulated among the Indians. Two hundred years have passed away. The language has passed away with them, and the few remaining copies of Eliot's Bible are now only objects of curiosity and interest to the present generation. But "great" has been the reward of the faithful servant "in heaven."

Towards the close of his life Eliot had the trial of seeing the good work interrupted. "There is a dark cloud," were Eliot's words, not long before his death, "upon the work of the gospel among the Indians. The Lord revive and prosper that work, and grant it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recall that word. My doings. Alas! they have been poor and small and lean doings, and I'll be the man that shall throw the first stone at them."

As he drew near his end he became "more heavenly and more divine." It was a saying among the good people of New England, that the country would never perish as long as Eliot was alive. When anyone brought

him tidings of a useful man's death, and said, "What shall we do?" he would reply, "Well, but God lives, Christ lives, the old Saviour of New England yet lives, and He will reign till all His enemies are made His footstool."

Of his own family Eliot could say, "I have had six children, and I bless God for His free grace, that all are either *with* Christ or *in* Christ, and my mind is now at rest concerning them." Some one asked him how he had been able to bear the loss of three sons. His answer was, "My desire was that they should have served God on earth, but if God will choose to have them serve Him in heaven, I have nothing to object against it. His will be done."

On his death-bed he talked much about the coming of the Lord Jesus Christ. If he heard any bad news, he would say, "Behold some of the clouds in which we must look for the coming of the Son of Man."

"His last breath smelt strong of heaven," and the last words he was heard to say by those who stood around his bed were, "Pray, pray, pray!"

To you who read of this good man's life and labours is the word of this salvation sent. Not to-day for the first time, but all your life have you heard the glad tidings that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). "How shall you escape, if you neglect so great salvation?" (Heb. ii. 3).

Come and hear the Gospel in all its fulness and simplicity at the  
NEW CROWN MISSION, 289 LILLIE ROAD,  
Every Lord's Day, at 7 P.M. Thursday, at 8 P.M.  
BRING A BIBLE WITH YOU.

SCOTTISH "MONTHLY VISITOR" TRACT SOCIETY.  
SECRETARY—R. HENDERSON SMITH, 40 N. HANOVER STREET, EDINBURGH.

PRINTED BY MORRISON AND GIBB LIMITED, EDINBURGH.

### THE GREAT QUESTION.

HERE is no analogy between man's dealings with man and God's dealings with men, neither can we bring Him to a level with our finite reason. We deal with men according to their particular crime, but God deals with all as sin. Were He extreme to mark what we do amiss none could stand before Him. All in one way or other sin. In the desires of the flesh or the mind all rebel against His eternal Majesty, hence, **All have sinned and come short** of His glory. (Rom. iii. 23). Some may not be open'y sinful, but, not having loved Him with all their heart, giving perfect obedience, are sinful, therefore are under condemnation. It is sin to forget God as well as to do some more atrocious thing. Sin has to do with God, particular deeds with men. The question therefore is not so much whether a man be a drunkard, adulterer, thief, murderer, etc., for many know themselves to be these who do not know themselves to be sinners. The greatest question is whether I am a sinner **saved**, therefore, **not** under condemnation; or a sinner **unsaved**, therefore, condemned. Eternal life is God's **Gift** bestowed on those who receive it by faith. When a man knows himself a sinner he is not far from the Kingdom, for to

him the Word of Salvation is sent: "Christ Jesus **came** into the world to **save** sinners." (1. Tim. i. 15). He fulfilled God's law for them, and died, bearing their sins. (1. Pet. iii. 18; 1. Pet. ii. 24). To every sinner Christ Jesus' work is offered. His blood can make the vilest clean. See 1. John i. 7; Isaiah i. 18. The dawn of hope to a sinner is when he sees and believes this. By faith resting solely upon Christ—fleeing to Him as God's Refuge, as God's Hiding place, from the storm of justice—he takes shelter beneath the blood of His cross and is saved. "He that believeth on the Son **HATH** everlasting Life" (John iii. 36), "and shall **not** come into condemnation (judgment,) but is passed **from** death **unto** life." (John v. 24). "being justified freely by His grace, through the redemption that is in Christ Jesus. (Rom. iii. 24). You and I therefore, are in one of two cases, either a sinner **unsaved** and condemned, or a sinner **saved** and justified. The question for each is **Which?** and considering how short our time is it behoves all to decide how we stand before God. "Other foundation can no man lay than that is laid, which is Jesus Christ." (1. Cor. iii. 11). We beg you in Christ's stead—"Be ye reconciled to God" (2. Cor. v. 20). H. S. C.

#### Acknowledgements.

April 16—June 15.

General Fund—Freewill Offerings, £1 1s. 5d., Mr. R., 8/-; Mrs. C., 6/6; Mrs. G., 4/6; Miss P., 3/-; Mr. P., 2/6; Mrs. P., 6d. Visitor Fund Mrs. C., 2/6; Miss G., 2/-; Miss A., 2/-; Miss P., 6d. "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." (Matthew vii. 21.)

Subscriptions toward the cost of this Visitor, 500, copies Monthly, or in aid of the Mission Hall Work will be thankfully received, and acknowledged.

LONDON CITY MISSION,  
289, LILLIE ROAD.  
.....  
**Special to Women.**

You are Cordially Invited to a Meeting for

**WOMEN ONLY,**  
On Monday Afternoon at 2. 30. o'clock.

A Tea is given those attending regularly once a Quarter. There is a Clothing Club 2d. in the 1/- being allowed on all Purchases and other helps are in contemplation.

You should also join the "New Crown" Women's Sick benefit and Sharing Society held on Monday evening from 6. till 7. because it is **THE BEST.**

P. T. O.

H. S. COLEMAN, Missionary.

Other Religious Agencies

187  
Coleman - LCM.

The S. S. has about 120 scholars + 9 teachers. Attendance 60 to 80. Attendance at services is small; falls off in the summer. Band of Hope 50 members. Women's ^{Sick Benefit} Club about 120 + Men 80 members. Penny Bank with some 500 accounts is apparently the most flourishing institution ~~for so far as~~ ^{as} numbers go. Beside the ^{named} meetings on the cover, they have a girls club, boys club and a singing class. Mothers' meeting is small. Have had two changes in the Supt & these have caused losses. Also hold open air meetings in Church path.

Beside his own meetings, the premises are used by the Chess Policemen's Christian Association for their local meetings.

Of the religious agencies in the neighbourhood, Mr Coleman mentioned Twynholm Hall as the most important. It had drawn people from other places - indeed some who came to his meetings now ~~not~~ went there. Of the Church of England work he saw little. In fact so far as the bulk of the people were concerned none of the churches touched them. Reminding him that

Coleman - LCM.

part of his district was in Mr Propert's parish, I asked if he saw anything of their work. "Ah! I had not thought of that until you reminded me" said he and then when asked on to say that he saw Mr Propert had the workhouse but had not seen much of his work in the parish. He just knew that a new church was being built!

At It was a few minutes past eight when I called. A few children has just left the hall and about half a dozen young women were ~~in the~~ inside when I entered. The singing class closed at 8 pm. & these had lingered for a chat. It is a small mission, yet Mr C. was able to speak of some results - three ^{of his} teachers were converted there; quite had gone to service. While not a strong man Mr C. is undoubtedly a good man. Dan

Rev. W. H. Allen + Mr Paul,  
Wesleyan Minister. Class leader

GHA  
June 28/99

The People reached

A Mixed Population

St Peter's parish.

Minister 29  
Wm 29/6

191

Rev W. H. Allen. Minister of Munster Park Wesleyan  
Church, corner of Chesilton Road, Fulham Road. S.W.

Mr Allen is a short stout man of 45 or so, Pleasant  
face, clerical dress. A sturdy, good tempered man  
with plenty of energy and courage. He had with  
him, a Mr Paul, one of the officers of the church  
who has lived 20 years in Fulham. A ^{sharp} ~~stark~~  
featured, keen, careful north countryman  
yet very pleasant and devoid of the hard traits of  
character that often disfigure the canny northerners.

Their people are drawn mostly from the west  
side of Fulham & as far north as the Greyhound  
Road. The people are mainly tradesmen and  
middleclass people. "We have the best part of  
Fulham" said Mr Allen with a look of inquiry  
to Mr Paul who acquiesced. At their mission in  
Casidy Road they reach the people; that is the  
women & children. The men are very hard to get.

The population of Fulham is very mixed. You  
have well to do middleclass, ~~poor~~ city people, and  
working

Persons Employed

Buildings used

Notes on Services

S.S.U. Statistics

Teachers 52. On Books (Scholars) 381

Average Attendance: Morn? 122 After? 257

Allen - Wesleyan

working people of all kinds as well as some very bad characters.

The Minister is the only paid worker. Have a very good staff of voluntary workers, at least 90. Nearly 60 S.S. teachers at Munster Park + 20 at the Mission.

The Church, a fine brick bldg. with a tower, seats 1000; schoolroom 350, + classrooms.

Mission Hall at Cassidy Road about 100 but they cram 130 in.

Church belongs to the Hammersmith Circuit + the 'Plan' with services as given in Book C. page ~~50~~ 43.

Sunday evening congregation is rather larger than the morning. Fairly full in the evening but blank spaces in the morning. They would not commit themselves to definite statement of numbers but I gathered that the body of the building was nearly full at night + the galleries partially filled - about 3/4th filled.

Sunday School is crowded + overflows into the Chapel. 400 on books. Attendance 300. Very comfortable. "our own children".



Allen - Wesleyan

Week night service (Wed 7.30) is not so well attended. The chapel is open every night & people have to choose between meeting. Mr Allen finds a desire to attend the class meetings (of which there are 13). The attendance at these meetings he thinks better than on other circuits ~~on~~ where he has worked. His experience is that the attendance at class is much better in London than in the country. It was better at Fernhead Road, Paddington than at Newcastle & better here than at Paddington.

Also have Band of Hope (doing well), Mutual Improvement Society (Saturdays during winter. Attendance averages over 100)

At Cassidy Road Mission they have a Sunday school & Band of Hope. Both crowded. Children poor - from the road & the 'Avenues'. Mothers' Meeting with 30 to 40 members. A slate club (Monday). Also a Boys club (Thursday). Rough lads - newspaper boys etc. Have Football club for them.

Visitation is done by the ladies but nothing special.

Charitable Relief amounts to £40 or £50 a year.

The Mission ServicesSt John's parish.VisitationCharitable Relief

Allen Wesleyan

Cases are of two kinds: those from Munster Road mostly decent people connected with the church, who conceal their poverty. The cases from Cassidy Road are the improvident type.

Mr Allen says that he get a number of cadgers ~~others of the~~ from Cassidy Road & elsewhere calling upon him. He has recognised some who had called upon him at "Fernhead Road." "They spread their net wide".

The members of class are between 210 + 220; their adherents at least twice as many. Many people have an objection to the class meetings & so altho' helping the church do not appear as members.

The Church does not belong to the Free Church Council; indeed just now a ~~lot~~ discussion has arisen which has divided the Free churches. The Guardians had to confirm the appointment of the Workhouse Chaplain & the R.C. instructor (paid £100 a yr) (£250). This led to a discussion at the Free Church Council & two deputations attended the Guardians' meeting on Thursday 22nd. One from the Free Church Council asking that

MembershipsThe Free Church CouncilReligious Instruction in the Workhouse.

that no paid religious teachers should be appointed & offering to provide a ~~re~~ honorary minister; the other deputation desired a paid Nonconformist Chaplain. The following extract from the Fulham Chronicle (Jan 27/49) explain the position & show how the churches are divided.

A SALARIED CHAPLAIN.

TWO DEPUTATIONS.

CURIOUS NONCONFORMIST ATTITUDE.

The Clerk, upon the correspondence being reached, read a letter which had been received from the Fulham Free Church Council forwarding copy of a resolution passed recommending the Guardians to oppose the appointment of a salaried chaplain or instructor. The resolution was passed at a meeting of the Council on Tuesday night, and a request was made by the secretary, Mr.

Davis, asking the Guardians to receive a deputation on the subject. Mr. T. A. Marsh also read a letter which had been sent by the Rev. W. Stephen, asking the Guardians to receive a deputation respecting the appointment of a paid Nonconformist chaplain.

The deputation which had asked the Guardians to oppose the appointment of a salaried chaplain was first received, and it was headed by the Rev. Hugh P. Young (Minister of West Kensington Congregational Church.) The other members of the deputation were the Rev. H. J. Shirley (of Fulham Congregational Church), Pastor H. A. McKenzie (of Tasso Tabernacle, Dawes-road), Mr. Dixon, and Mr. Stone.

The Rev. H. P. Young said his task was a fairly simple one. They had come there that morning to state their views upon a very important matter of principle. Most of them were aware what he referred to. That deputation came to ask that no salaried chaplain should be appointed for the Workhouse and Infirmary. They were aware that the board had not permanently appointed any of its officers since the dissolution with Hammersmith, and therefore they were there that morning to state their views. Might he make the position of that deputation clear to the board before he went any further. While they asked the Guardians not to appoint a salaried chaplain of the Established Church they would just as strongly resist any proposal to appoint a paid Nonconformist Chaplain. Their contention was that all religious work should be done entirely voluntarily and for the sake of Him whom they all loved so well. They did not fear that the work would suffer at all if their plan was adopted. They would take steps to see that the work was carried out in as efficient and conscientious a manner as at the present time. They came before them in the name of the Fulham Free Church Council and

they were prepared to do their part. They believed that their Roman Catholic, as well as their Protestant friends, would see to the interests of the inmates who were of their persuasion. They felt it would be impertinent on their part if they came forward with any plan on that occasion to submit to the Guardians for their consideration. The rev. gentleman concluded by repeating to the Guardians that the deputation came to the Board armed with the mandate of the Fulham Free Church Council, and that the work entrusted to a honorary Nonconformist minister would be thoroughly done.

Mr. Sydney Black moved that a second speaker be heard.

The Chairman: Well, that has been allowed, but it is contrary to our bye-laws.

Mrs. Stephen seconded the proposition, which was carried.

The Rev. H. J. Shirley then made a few remarks, and thanked the Guardians for what he termed a personal favour. He thought it would only be courteous on his part to bear in mind the enormous amount of work the Guardians had to do, and said he would be brief. Mr. Young had put the position of the deputation before the board in a very forcible and clear way, and he did not know that there was much else for him to say. Their views expressed that morning represented the opinion of the larger body of Nonconformists in Fulham, and that was against a salaried chaplain.

The Chairman asked the spokesman of the deputation if the voluntary principle, of which he had spoken in his speech, was a general application.

The Rev. H. P. Young: Most decidedly all round, sir.

Answering the Chairman, the rev. gentleman said that the Council guaranteed that a Nonconformist Chaplain should be always available.

Mr. Black: How many people do you represent?

The Rev. H. P. Young: I should say about three thousand.

Mr. Black was about to put another question, when

Mr. Thomas rose.

The Chairman: I think it would be desirable for members to put the whole of their questions together. If members are interrupted we shall get confused.

Mr. Black: Thank you, Mr. Chairman. I have forgotten what I intended to ask. If I may say so, Mr. Chairman, you are an exceedingly good diplomatist. (Laughter.)

Mr. Sidney Black is, without question, a very able man as well as a very sincere and earnest Christian. With the exception of Mr. Hilliard, is by far the strongest amongst the religious leaders of Fulham. He has immense powers of organisation, and the exceptional faculty of getting others to work with and for him. He has carried out a most extensive work of Evangelisation with extraordinary zeal and success. Yet, like so many men gifted on similar lines, it is odd, but true, that he never goes outside his own particular groove without, in plain English, making a mess of it.

We all have a vivid recollection of the egregious blunder Mr. Black made when the present Bishop of London was appointed, how he made Nonconformity look mean and squalid, and how, when the better Nonconformists rose in righteous wrath against him he, by his explanations, made Nonconformity look even more mean and squalid still. Well, untaught by experience, he is repeating this old performance all over again. This is the case. The Fulham Free Church Council have been hotly debating the question whether the Fulham Guardians have any business to pay the Church of England clergyman in connection with the Union. Mr. Black was the moving spirit in the interesting controversy, and after long and warm discussion his personality was, on Wednesday evening, strong enough to secure a majority for his way of thinking, which of course is that no religious instruction in the Workhouse and Infirmary should be paid for out of the rates.

But Mr. Black's majority was infinitesimally small and indeed only represented a minority of the free churches of Fulham. His party could in no sense be said to speak for Nonconformity and yet with a confidence, which deserves another name, they actually decided to wait on the Board of Guardians yesterday as though any general value could be attached to the views of a deputation engineered under such circumstances. But to render the unlucky deputisers' false position ever more ridiculous they were followed by a deputation from the majority of the Free churches of Fulham who were directly opposed to their views.

It seems to us that this is needlessly and almost wilfully dragging the fair fame of Nonconformity through the mire. Everyone can respect opinions backed by the general sentiments of any large body of public opinion. But when that opinion is hopelessly divided it savours of impertinence for one side to claim to speak in the name of the whole. As to the narrow-minded bigotry of the demand itself we have no patience to speak. The demands of Mr. Black's friends are not meant seriously and will not be taken seriously. There is a chaplain to the workhouse who does faithful work and is paid a wretchedly inadequate salary for it. There is a Roman Catholic instructor who is also paid. If the workhouse were full of Mormons we should favour the employment and payment of a Mormon elder or any other priest whose services might be needed by any extensive body of inmates. Any other view of this question is naked intolerance.

Fulham Chronicle June 23/99

Mr Roberts is a Vice President of the Free Church Council

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people and they had expressed themselves as being in accord with the views held by that deputation. He ventured to say that the idea of appointing a voluntary minister was quite impracticable. (Hear, hear.) They were very sorry indeed to find themselves in opposition to their friends, but they felt they must come forward and express their opinion.  
The Rev. W. Stephen followed, and in a short discourse said he should like to point out to the Guardians that five of the nine free churches in

Fulham were represented on that deputation. He expressed himself as being in favour of the appointment of a paid Nonconformist Chaplain. That was the proper thing to do.

Mr. Black desired to ask questions, but seeing that the rev. gentleman was still standing, observed "I'd much rather Mr. Stephen take a seat Mr. Chairman." (Laughter)

The Rev. W. Stephen: Thank you, but I'd rather stand up and face it. (More laughter.)

Mr. Black: Are you in favour of the disendowment of the Church of England?

The Rev. W. Stephen: That has nothing to do with this question, sir.

Mr. Black: I ask you if you are in favour of it.

The Rev. W. Stephen: I don't see that that in any way affects this matter.

Mr. Black: Is that the only answer you can give?

The Rev. W. Stephen: Well, yes.

Mr. Black: Thank you. (A laugh.) Do I understand that you ask for a paid chaplain?

The Rev. W. Stephen: Yes.

Mr. Black: And that you would not object to three paid chaplains.

The Chairman: I don't think questions of that sort are hardly fair. (Hear, hear.)

Mr. Black: Did I understand Mr. Allen to say that the Fulham Free Church Council represented no one in particular?

Mr. Rev. W. Stephen: You may have done. The Fulham Free Church Council represents a certain portion of Nonconformity in Fulham. There is a larger portion outside.

Mr. Black: Do you say that the voluntary system is impracticable?

The Rev. W. Stephen: I think so.

After other questions had been put, the Chairman said: I have listened very carefully to all that has been said by both deputations, and I have no doubt that the various points which have been raised will be duly considered by the board. If the proposals of the first deputation be carried out Fulham will have the distinction of being the only board without a paid chaplain. I think I ought to state very briefly our position. There are at present about 1,200 persons in the Workhouse and Infirmary, that is, they are dependent upon the rates and, therefore, upon the community. Surely if the community (irrespective of doctrinal questions), on the broad basis of humanity, receive into their Workhouse and Infirmary a large number of people, then it is their duty to provide all those things which these inmates can

Thanks the Free Church Council is too political & too ready to have a dig at the Church of England with which Mr Allen would like to have at amity.

Mr. Thomas: you say you represent 3,000 ratepayers.

The Chairman: People, not ratepayers.

Mr. Thomas stood corrected. He wished to know if the matter had been before the Nonconformists of Fulham.

The Rev. H. P. Young said the Council was entrusted with the confidence of the Nonconformists. The majority were in harmony with what he had stated to the board.

Mr. Lawson: Can you pledge yourself to provide a Nonconformist instructor?

The Rev. H. P. Young: We are pledged to the Council to do that, and I will pledge the Council now. If you like, I will take personal responsibility in the matter.

In answer to Mr. Thomas, the Rev. H. P. Young stated that the Council was composed of representatives sent from the different churches. The representation was one in 50. This matter was called at a special meeting and at two ordinary meetings. All the details were carefully considered by the Council before the deputation waited upon that board.

Mr. Thomas asked if the spokesman was aware that the order of the Local Government Board compelled the Guardians to appoint a chaplain.

The Rev. H. P. Young: Yes, but I don't think you are bound to pay him.

Mr. Thomas: Do you suggest that this heavy work should be done voluntarily?

The Rev. H. P. Young: It can be done. If it failed we might fall in with another scheme.

Mr. Thomas: You object to any money being paid out of the rates to an instructor or minister for spiritual work?

The Rev. H. P. Young: Yes.

Mr. Thomas: Are you in favour of voluntary work generally?

Mr. Black: I submit that that question is entirely out of order, Mr. Chairman?

The Chairman: Well, it is a little from the point.

Mr. Hope wished to know by what majority this matter passed the Council.

The Rev. H. P. Young: Two thirds majority is required, and we had that.

Questioned by Mr. Black, the rev. gentleman said he thought the Council would not object to there being three voluntary instructors in the Workhouse representing the Church of England, the Roman Catholic Church, and Nonconformity.

After some other questions had been put the deputation withdrew, and another entered. This was also from the Nonconformists, and was composed of the Rev. W. H. Allen (of the Munster Park Wesleyan Chapel), the Rev. William Stephen (of Bethel Chapel, North End-road), the Rev. W. Roberts (of the Primitive Methodist Church, Wandsworth Bridge-road), the Rev. C. D. Barriball (of the Free Methodist Church, Walham Grove), the Rev. A. J. Southouse (of Walham Green Wesleyan Church), and Messrs. J. W. Tomben, W. Hodkins, and G. Andrews.

The Rev. W. H. Allen was the first speaker, and he presented a memorial on behalf of the churches the deputation represented, asking that the Guardians would appoint a paid Nonconformist Chaplain. In the course of a short speech the rev. gentleman said that the Fulham Free Church Council represented no one in particular. He claimed to have some influence in the neighbourhood of Munster Park. He would not say whether it was larger or smaller than others, but he did say that he had consulted his

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M ROAD,  
Instrument Importer,  
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When the deputation had withdrawn, the matter was referred to the Workhouse and Infirmary Committee.

The Guardians afterwards adjourned.

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Relation to other Churches

Other Religious Agencies

Allen - Wesleyan

They co-operate in Temperance work. There is no co-operation with the Church of England: they are so very high. Mr Paul said that in former years they did work together but all the evangelical clergy had gone. Now if anybody wanted a clergyman they sent for sent to Webb Peplow or Park Chapel Chelsea. Mr Allen mentioned Evan Hopkins but Mr Paul said he was too busy. Practically no evangelicals in Fulham.

Speaking of the other churches, Mr Paul said that the Parish Church (All Saints) is the best attended. The clergy at many of the churches work hard & have a number of visitors but he did not think they made much impression. In their own district beside the Church of England, there is a small chapel in Munster Road (Church of Christ) & the Gospel Hall in High Street (Brethren). He also mentioned the Cripple Work of the Ragged School Union. All the cripples in Fulham & Hammer-smith are visited by lady visitors, gathered for entertainments & the monotony of their lives thus relieved.

The Guardians & Vestry

Progressives now control Vestry & Guardians. Even the Hurlingham Ward which has always been a moderate, returned progressives at the last election. It was quite a surprise. ~~The~~ Complainants that the best local men will not put up for these elections. They shirk the ordeal of attending the meetings. The Guardians are better than the Vestry, which is to say the least "vulgar." Judging from the report of a debate last Wednesday evening on the question of smoking at Committee meetings Mr Pauls' word is very mild. The discussion lasted until midnight the resolution against smoking being carried by 12 to 11. The following remarks from the Fulham Chronicle & introduction of the debate, which is reported to a length of 3 columns show the spirit of the men.

SMOKING ABOLISHED IN COMMITTEE.

A VIOLENT AND ACRIMONIOUS DEBATE.

Mr. Robert Black now proposed, according to notice given, "That smoking at the Committee meetings of the Vestry be discontinued." There was, he said, a large number of members who found the very greatest difficulty in continuing at Committees on account of the smoke that was in the room and the great nuisance it was to them. On two or three occasions he had been forced to leave the consideration of the business of the parish because he felt that the room was in such a state that it was impossible for him to remain in it longer. Only the other night, one of the oldest members rose and said—when there were 30 members smoking in that small Committee room—that

as the business was important he was bound to apologise to members for having to leave, but the atmosphere was such that he could not stay in it. It was unpleasant, it was unhealthy, and it was unbusinesslike to transact business in a room where they could not see the members at the other end of it. When he left a Committee meeting he was bound, before going into any other company, to go home and change his clothes, or he was an objection to those he went amongst on account of the company he had been previously keeping. (Laughter.) He did not think the local papers were correct in every matter—(laughter)—but he thought the statement in last week's issue that the atmosphere of the Committee room was much like a taproom was no exaggeration. (Hear, hear.) He thought it was a very true statement. It had been pointed out that the occupation of doachim Fortin, partly messenage and premises No. 4 Darlan-road, is the occupation of Walter Harry Gattell, partly messenage and premises No. 2 Darlan-road, is the occupation of Robert Hollyman, partly known as the "Wheatstheat" Public House East side thereof partly by land and part feet or thereabouts, and is bounded on the N

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Mr. Busby: I ask your ruling, sir, is this resolution in order?

The Chairman: I cannot say it is out of order.

Mr. McArthur seconded the resolution with much pleasure. The committee-rooms put him in mind of a fish curing shop. (Laughter.) Everybody got smoke dried. "Is it not much more



Fulham Chronicle  
June 23/99

OUT AND ABOUT.

There is a well-roasted chestnut which tells how a boy was set to write an essay on the manners and customs of the Hottentots and how he summed up the matter by saying: They ain't no manners and their customs is beastly. We are not at all sure if the Fulham youth were to express their candid opinion of our local legislators that they would be going very far astray if they followed the precedent we have quoted. No one could have been present at Wednesday's Vestry debate, and come away with any remnant of respect for the good-feeling and gentlemanly instincts of certainly a considerable proportion of those who pretend to represent the ratepayers. The debate was an admirable exposition of the real character of those who took part in it.

Now the whole of this matter lies in a nutshell. As we have pointed out on more than one occasion the conduct of the Committees of the Vestry is calculated as little as possible for the quiet, regular and prompt despatch of the parish business, and, as much as possible, for fostering disorder, flippant talk, and wordy waste of time. In the Vestry, careless as members generally are, there is some approach to decorum, some attempt at gravity, and some desire to despatch business. In Committees, the members seem to think they are in a familiar bar parlour. They have come to spend the evening—not to get through the business of the parish—and mentally and morally they do it in their shirt sleeves.

This smoking or not smoking question is really not of so much importance in itself. Where it is of vital importance is that it shows the attitude of members towards the work they have undertaken to do. If their hearts were in it; if they vehemently desired that the parish business should be got through in the best possible way in the shortest possible time, would any decent body of men even talk of smoking in Committee? Why, obviously everyone would be only too ready to get the work quickly and decorously done so that the well-earned pipe might be afterwards smoked in the congenial company of those who like it.

Now mark the attitude of some of these members. Openly, flagrantly, and without any kind of shame, they say: We smoke because we choose; we do not care a brass button about our neighbour's feelings; our foul pipes may sicken and disgust a sensitive fellow-member; he may go home to a delicate wife, or to ladies to whom the smell is offensive, with his clothes reeking. What do we care? Why should we care? We like to smoke, and there is nothing more to be said about it. If others object to smoke, they must stop away from public work or put up with the consequences. This is not our exaggeration. Let anyone read the debate of Wednesday, and if they can put any other construction upon the speeches we should be very curious to learn what that construction is. Can anyone, however hardened, say that those speeches were actuated by good feeling, gentlemanly instinct, or real desire for public decency?

Police

Drink

(Report continued)

business-like here than in the committee-room" exclaimed Mr. McArthur, and a disgusted voice answered "Not much!" Did they see the absence of that great intellect which tobacco took away? He said they were much clearer headed without tobacco.

Mr. O'Brien said he had heard the cry of "No drinking," but this was the first time it had ever struck him that at the next election they would have to put up as non-smokers. (Hear, hear.) Supposing this resolution was carried to-night there was no penalty clause attached, and in the event, next Monday evening, of his enjoying a smoke—which he would—after his day's work, what would be the result?

The Chairman: I don't know. (Laughter.)

Mr. O'Brien asked whether the Hall Keeper would be called in to chuck him out, or whether the non-smoking members would take it upon themselves to "evict" him.

Mr. Cranfield: They will steal your pipe. (Laughter.)

Mr. Winfield: He don't smoke a pipe. (Laughter.)

Mr. O'Brien said they would have to get the consent of the Secretary of State to a penalty clause. He thought the matter would have been better left to the feeling of the Committees. If a hint was given to them that smoke was becoming a nuisance, he was sure they would take notice of it. But to think that they were going to coerce him by a resolution of this kind—pooh! Nothing of the kind! He was not going to be disrespectful

to members, but he told them that he was not going to come there, after the ratepayers had sent him, to spend his time and have taken from him in Committee the only liberty that he possessed. He supposed the next thing would be that the Committees would commence with prayer. ("Oh, oh!" protests, and applause in the gallery.) There was no knowing where they would stop if they carried such a resolution. It would not have any influence upon him.

Mr. Comben: More shame on you then.

Mr. O'Brien: I never intended to ask Mr. Comben when I should put my shame under my feet. When I have to ask such an individual when I ought to be ashamed I shall retire from public life. I shall not be dictated to by him as to whether it is shame or not, what I am saying here.

The debate continues & the paper interpolates the following note in his report:

The discussion was now being followed by about a dozen animated members, the remainder being fitfully apparent, through the glazed doors, smoking furiously in the lobbies. Members who could not catch the Speaker's eye walked disconsolately up and down beneath the clock. The hands had now taken the turn for midnight.

Not much to complain of in the conduct of the Police.

A strong temperance sentiment in the churches but not much outside. Mr Allen attends Brewster Sessions. Says there is a tendency to issue minor licences e.g. draught beer. The argument is that the people will have the beer & it is better they should be sent to a shop rather than a great public house. Judging by the petitions to the Justices he thinks that if Local Option were in force, two parts of Fulham would have more publichouses e.g. Wandsworth Bridge Road & Munster Road.

## Prostitution

## Thrift

## Housing

## Sunday in Fulham

## Allen - Wesleyan

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Prostitution is getting very bad. From Waltham Green Station, along the Fulham Road toward Putney Bridge, ^{is the walk} beside those working in the district there are a number who go to Piccadilly. The last buses bring numbers of them home to Radipole & Chesilton Roads. Mr Paul says it is a growth of the past 10 years.

Not much thrift.

Crowding in the Avenues and also in the Purcell Crescent (Fulham North) but not much elsewhere. Still it is difficult & increasingly difficult to get houses.

People coming in not only from Chelsea & Battersea but from the remoter parts of London - many from north London. The country also supplies a large number.

From the Christian standpoint Mr Paul thinks that the Sunday ~~has been~~ has steadily deteriorated. The traffic in the Fulham Road is so great that a policeman has been put on duty at the corner by their church to enable people to

cross

cross the road before and after the services.  
Chiefly buses of which there are many more  
than on week days, buses ~~not~~ being transferred  
to this route on that day. People go to Partney;  
loiter on the bridge & walk along the river banks.  
Pleasure is the dominant feature of the day.

*Not abstracted*

29 Report of interview with Father Conway, of the Roman Catholic Church of the Holy Cross; at the Presbytery, Cor-tayne Road, Fulham. (E.A.) Jan. 18. 1900.

Father Conway has been here for 12 years. He is one of the less cultured of the priesthood, burly, good-natured, but with shadow of a grievance against the church to which he belongs; feeling himself aggrieved rather left on one side; often critical of his superiors; hampered by the need of money. Very friendly and outspoken to me, but not attractive in appearance, with full cheeks, large jaw, and narrow brow. Age about 55.

The boundaries of his parish are the High St., Fulham Road, Warden Road, and the Railway to the River. An immense amount of building has taken place since he came, and his own census, which he knows cannot be complete, has gone up from something like 1300 to 2000. The people are largely employed in the gas-works; artisans of various kinds, miscellaneous labourers, with a minority of clerks. Most are Irish, and most are Catholics by birth. They do not have many converts, a feature true, he thinks, of most districts in which the bulk of the people are Irish. The Catholics know Catholics for the most part, and the intermixture, one of the influences that makes for proselytes, is largely absent. His own people are, as a class, not easy to work among, and to keep up to their religious

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duties. They compare unfavourably in this respect with, for instance, the Catholic Irish of the East End, and are not to be compared with the Catholic poor of Liverpool. Cardinal Vaughan used never to tire of holding up to them the example of the North, but he has given it up now, recognizing, as is necessary, that different standards prevail and that it is hopeless to expect the same kind of response and the same devotion from such a district as his, as from either the East End, or, still more so, from the North of England. There is "no comparison"; "the material is different", and he ^(Father C.) attributes it very largely to the difference of environment. Much of the setting of West London makes for laxity-- the drinking, the amusements, the immorality. In some respects his own people are pretty bad, especially in drinking habits, but as regards morals, they may be put down as "all right; not perfect, of course; no one is, ^{not} even the Popes ~~have~~ have been all that they ought to be" and he mentioned the names of one or two that have become notorious in history.

The staff consists of two priests, quite inadequate but as many as can be ~~xxxxxxxx~~ afforded. The church is poor in England, and the position of the poorest is made harder by the policy of the present Cardinal. Manning used to say "Plant your churches in a poor neighbourhood, and get

the people round you", but his successor tells a poor congregation "If you cannot maintain your church, the church will have to be given up". He throws more responsibility on the congregation, but meanwhile such a centre as this at Fulham is apt to suffer. At the present moment they have a debt of £1300 on the Presbytery, and of £150 on the church, and the latter is a very poor little place to have a debt on at all. It is moreover badly situated in the parish, being rather at a corner. It follows that it is both more difficult to get many of their own people to church, ~~there~~, and that a good many who go to mass at all ~~are~~ find it quite as easy to go to the Servites as to Holy Cross, and are tempted to the former by ~~the~~ ^{its} more elaborate service, ~~of their church.~~ In Father Conway's opinion ~~is~~ a poor Mission always suffers by the proximity of a Community, the more splendid ritual, the greater command of funds, and, perhaps above all, the much larger personal staff of the latter always putting the former at a disadvantage. That a Community should ever have charge of a parish is abnormal, and "opposed to Canon Law". It would never be done, had the Church wealth enough to put in her secular clergy. Partly, perhaps, because of the hampered conditions under which he has to work, Father Conway appeared to be somewhat critical of the Community Churches, and of those who were in charge of them.

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were in charge of them, implying that many of them took life too easily. "They imitate their Founder" he said, and in reply to my look of surprise, he added "By not imitating him; ~~xxx~~-- on the principle of lucus a non lucendo". Touches of this kind made me feel that Father Conway was not quite happy in his lot, but the financial burden appears to be at the bottom of his discontent, and some ~~xxx~~ months ago he had nearly arranged to move into Mile End, where the burden of debt is less heavy. Some re-arrangement has, however, been made that will make it possible for him to stay on in Fulham.

In addition to the two priests, the only help that is given in the parish appears to be that of some Sisters, who do maternity nursing. It follows, therefore, that there are practically no agencies at work, and when I asked a question on the point, the ready answer came "No money; no money". Here, therefore, the work of the church appears to be strictly limited to performing the offices, preaching, marrying and burying, visiting the sick, and looking after the school. Father Conway was chary of mentioning numbers in attendance, and they appear to be small, for the parish. There are 3 masses, and that at ten o'clock is "full". Some 300 he thought made their Easter duty at the church, but this was the only number that he mentioned.

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Of Relief, there is "practically none", although they get a certain amount of help from the local Philanthropic Fund.

They have a League of the Cross, but it is languishing. The League does not get the "petting" from the present as it did from the late Cardinal, and the difference of treatment is making itself felt.

It is clearly not all beer and skittles at Holy Cross, with no wealthy as parishioners and none apparently outside to whom it is much use appealing. I asked on this point, and he said that the rich members of the Catholic Church were constantly being drawn upon from all sides, quoting a remark of Lord Ripon's who, some time after being received, said that he was beginning to realize the full force of what he had been told that he was becoming "a member of the Universal Church" -- so universal was the begging! So they just jog along, not "faring sumptuously -- a few sardines and olives at times -- for olives I like; I was for many years in the land from which they come; in Portugal for ten years", but apparently doing the work of the Church with honesty if not with special zeal, and Father Conway himself, a little bitter, a little rough, a little despondent, but no weakling.







