

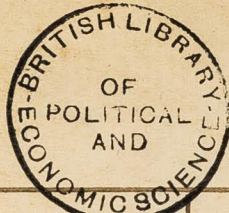
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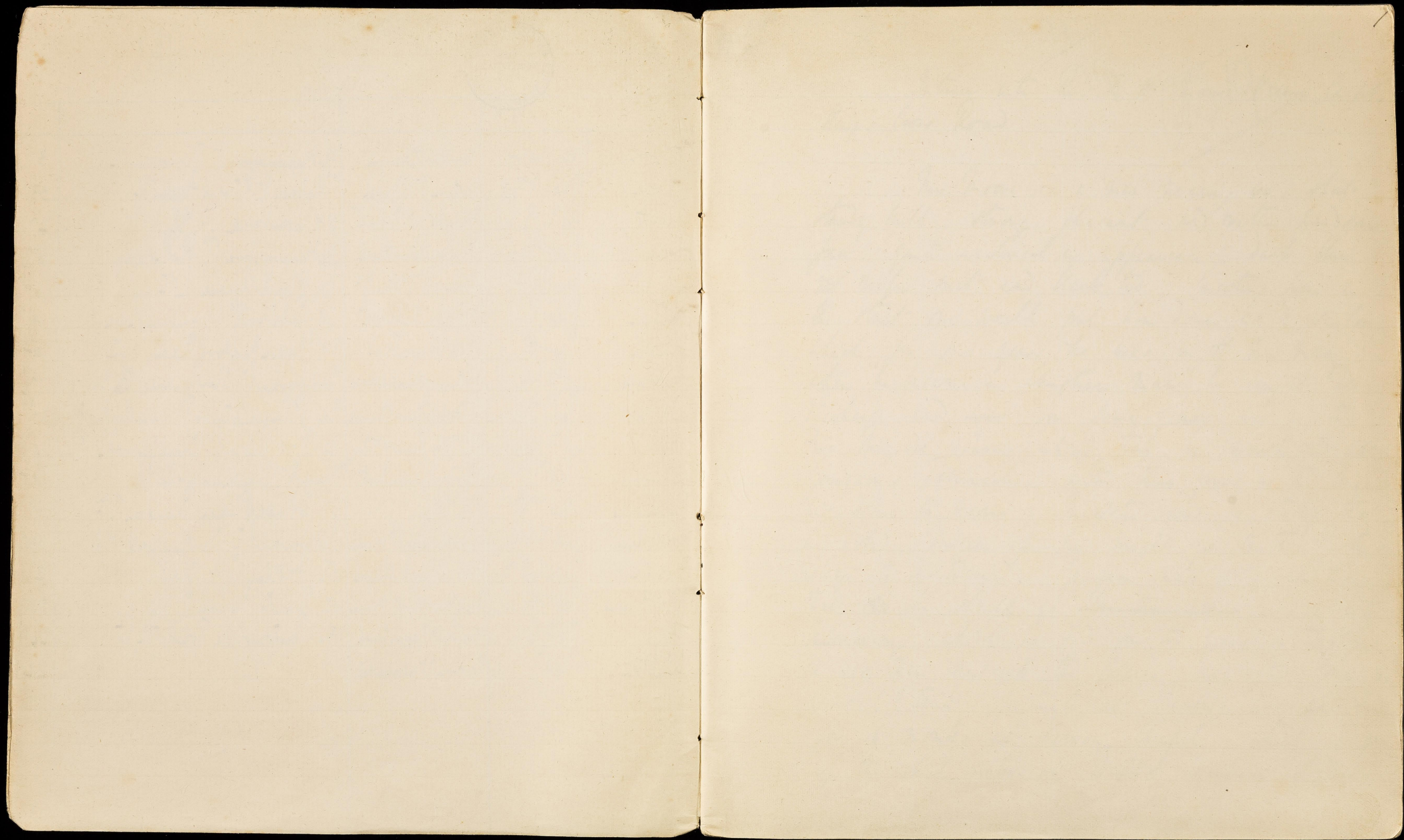




M 420

Moore.	Rev. W. H.	Peruon Chapel	96. Hemingford St. Barnsbury W.	3
Love.	Rev. W.	Arthur St. Chapel	Nelson St. Broad Green W.	33
Gillett.	W. G. W.	Friends St. Dept.	58 Lombard St. E.	47
Hyde.	Rev. Geo.	New Jerusalem Church	34. Hunsford St. Holloway	52
Waterley	Rev. John	Westgate St. John St.	19. Lloyd Square W.	57
Mitchell	Rev. R.	Mount Zion Church W.	25. Calabona St. Highbury Place	91
Cornell.	Rev. J.	Mrs. Peper St.	39. Upper Bedford Place W.	97
Croome.	W. J. A.	Waterloo St. Broad Green W.	1. Bedford St. Clerkenwell E.	117
Davis.	Rev. J. W.	St. Paul's New Church	24. St. Augustine St. Camden E.	137
Bray.	W. Geo.	St. M. Lamb. St. W.	10. Red Lion St. Clerkenwell E.	149
Waine.	W.	St. Field Lane W.	1. St. Clerkenwell E.	155
Felkins	W.	St. M.	68. College Lane Camden E.	181
Moore.	W. J. A.	Woodbridge St. Mission	1. Bedford St. Clerkenwell E.	195
Foster	Rev. W.	St. King's Chapel	51. Hatley St. W.	211
Robinson	W. G.	St. George's St. Mission	42. Charterhouse St. E.	219
Fass	W. J.	St. Vincent St. Dept.	136. Pentonville Road. W.	229
Walton	W.	Crown St. W. Hall		241







April 1865

8. St Philip's Parish

Interview with Mr. J. H. Moore, Vernon Chapel,  
King's Cross Road.

Mr Moore is a man nearly 40: short-  
sturdy build: strong, pleasant, and rather handsome  
face: quite unclerical in appearance: dark blue  
wool necker and black tie: meeting him in  
the street one would put him down as a sailor,  
which for five years he was in the Navy:  
when "he became a Christian man" he bought his  
discharge and was for some years in the  
Fife Brigade, during which time he worshipped at  
Spurgeon's Tabernacle: after three years in the Brigade  
his desire to become a minister was so strong that  
he asked Spurgeon if he might go to the Pastor's  
College to be trained. Spurgeon made it a condition  
that he should go ~~for two years~~ as a City  
missionary, which he did for two years in Deptford:  
he was then sent to the College and after some six  
years (I think) pastorate at Parkin's has now been  
for 18 months at Vernon Chapel, which is one  
of the chief centres of Baptist work in London.



Character of population.

Mr M. lent me the first two out of five sheets of an anonymous letter sent him by a member of the church in May, 1856 just after his call: the rest of the letter he said was of too private a nature: as apart from the account it gives of the neighborhood the whole letter is interesting I copy it here as far as it goes:

Dear Sir,

Next to a special baptism of the Holy Spirit filling you for the work upon which you are entering, there is no more important thing than getting as much practical information as is possible about the neighborhood, the people at Vernon, and the prospects of future labour in the new sphere. I have thought therefore that you would not only pardon me for the liberty of addressing you somewhat at length, but perhaps be glad in these circumstances to receive a candid and I believe unbiased account of these matters from one who has been a member of the church several years and has felt it laid upon him to address you in this way. Let me say at first that I rejoice to think you are sitting here with us



and I believe God through you and us as a Church is  
about to pour out his blessing on our Centre and  
neighbourhood: and this brings me to the first point  
viz: - 1. The neighbourhood. I do not know the extent  
of your families in the district around Vernon, but  
you have doubtless heard of the W.C. District in general  
that so far as our denomination is concerned the position  
is one of stagnation if not decline. The painful fact  
is that while the population is increasing rapidly the  
Church of Christ is not making headway accordingly.  
Hence speaking there are several reasons for this -  
mainly the removal of the well-to-do to the suburbs,  
and the occupation of their residences by strangers who  
let out the houses in tenements or ~~unfurnished~~ unfurnished  
apartments. In Perry lives very near to Vernon  
about Perry house is let out in the better way to City  
young men and women who are very difficult to pierce,  
and the same may be said of many streets and squares  
to the east of the Chapel. This part of the way is  
what may be termed the aristocratic portion of the  
district - viz: - Holford St., Perry lives, Lloyd St.,  
Great Perry St., Frederick St., Hilton St., Swinton St. etc.



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But even some of them are yielding to the influence of  
the downward tendency, and in the latter three streets,  
there are in many of the houses three and even four  
families. In the streets leading out of King's Road  
towards Vernon we come to a poorer - sicker part.  
Here model dwellings rear their heads aloft, while  
Penton Place, Britannic St., Wickham St., York Road,  
and King's Cross Road itself are occupied by artisans and  
labourers, the majority of whom class themselves  
indifferent to their soul's welfare. Turning up Penton  
Place and crossing Pentonville Road we reach another  
poorer and less - nursed neighbourhood reaching from  
North St. on the west to Penton St. on the east.  
In this part many of our members reside, striving  
bravely to keep amid the depressing influence around.  
There are chiefly the facts referring to ailments close  
round the Chapel. Now for the agencies at work  
to meet this need. Within the district mentioned  
there are (1) Arthur St. Baptist Chapel. Rev. J. Love  
recently settled and I believe this cause is improving under  
his ministry. The Chapel is not more than three  
minutes walk from Vernon, but by little communication



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takes place between the two places. I think our  
united strength might be helpful in many ways if  
there were more sympathy between us. (2) Spe Fields  
Church, Lloyd St. The Rev. W. H. Palmer preaches here;  
he is doing good work among the semi-erudite  
district just mentioned, although probably some of his  
methods might not be suitable to Vernon. They attract  
the class for which they are designed however, and the  
Church is growing in numbers amidst many difficulties.

(3) St. James' Church, Pentonville Road. A low church  
which goes in for evangelized work, though in a quiet-  
way, and supports a mission in one of the streets behind  
the Church. (4) Building Mission, King's Cross Road.

This is a branch and is held in an ordinary house. There is  
I think an enthusiastic though small band of workers  
here, and their meetings are held about six weeks  
with good results. But it is too often the case with  
small missions (and in (practically) independent, the  
cause has been injured once or twice by "split".

(5) Garrison's Evangelical Chapel, Pentonville Road. The  
Rev. W. Jones is fighting hard here and the  
place is really better than four years ago, when



with a capacity of 1000 it's average morning attendance was 20. God has honored Rev Jones (who was found in the secret thing) and although I do not hear so much of the work than recently I believe it is still going on well. (S)

2. The Place and People. When we come to more delicate ground and I pray that anything I may say you will take it as being the deep seated conviction of a constant observer and a lover of the place. We have seen the affairs of great at work in the X. It never to be said that Kansas is far larger than any of the others. Having 1300 with a diminished though still large army of workers, a good position and good name it is possible (with God's help) to make a mighty stir in this his bright part and to put to flight the adversary in one of his cherished strongholds. His history you know. His present condition is one of unwarmed hope, a hope that has been long deferred and made some of our hearts sick.

Then the fragment breaks off: the allusion at the end is no doubt to the fact that the last part of the matter had all things done a bit



Persons employed.

Ministry.

Services

The only paid worker under the Pastor is a Deaconess, who confines her work to the Mission & Lavinia Home. Of voluntary workers however there are a large number, about 200: there are 44 Sunday School Teachers: 15 to 20 Tract Distributors: about 30 who go about preaching and teaching at other Missions: Temperance Chorus etc. Mr. M. Endeavour as far as possible to make all members do some work for the church, and one of the rules of the church is: "As soon as a connection with the Church is formed it is hoped some work of faith and labour of love will be resorted to according to the gift possessed, and that the advice of either the Pastor or Officers will be sought before entering thereon".

Church and Mission Church.

See over.

Sunday Morning 400 to 600: Evening 300 to 400.  
Church membership 500. Asked as to the class Mr. M. said "I think I may say that they are mainly - exclusively working class." I gather that



# THE "VERNON" MONTHLY MAGAZINE

Issued in connection with Vernon Baptist Chapel, King's Cross Road.

Pastor - Rev. D. H. MOORE.

## SERVICES AND MEETINGS AT VERNON CHAPEL, KING'S CROSS ROAD, W.C.

SUNDAY ... .. Morning at 11 a.m. { Prayer Meeting 10 a.m. and  
Evening at 6.30 p.m. } close of Evening Service.  
Communion, First Sunday in the Month, after Morning and Evening Service.  
Sunday Schools at 9.30 a.m., and 2.30 p.m. Bible Classes at 3 p.m. for Men and Women.

MONDAY ... .. Prayer and Praise Meeting at 7.45.  
Mothers' Meeting, 3 p.m.

TUESDAY ... .. Christian Endeavour—Junior, 6.45, Senr., 8.15 p.m.,  
Dorcas Society, 3 p.m. Monthly (Monday following  
first Sunday in the Month).  
Prayer Meeting for Tract Distributors. (Monday  
following first Sunday in the Month.)

WEDNESDAY ... .. Teachers' and Scholars' Prayer Meeting, 8.30 p.m.

THURSDAY ... .. Service at 7.45 p.m.

SATURDAY ... .. United Prayer Meeting, 7.45 p.m.  
Choir Practice, Monday and Thursday after Service.

## "BETHEL," LAVINA GROVE, WHARF DALE ROAD, KING'S CROSS.

SUNDAY ... .. Sunday School at 2.30.  
Evening, 7.0. Gospel Service conducted by Sister  
Dora and Friends. Open-air Meeting at 6.30.

WEDNESDAY ... .. Gospel Service at 8 p.m.

FRIDAY ... .. Band Practice, 8.15.  
Soup Kitchen, Wednesdays and Fridays, during cold weather.

## Vernon Chapel Monthly Magazine.

Pastor - Rev. D. H. MOORE.

### Notes by the Way.

ANOTHER month of blessing calls for a renewal of grateful praise, loving trustfulness, and consecrated service. "Jesus Himself" has been the centre and the circumference of our blessings. He has made us to feel His love,

He has spoken to us through His servants, and His word has been with power to convict and to comfort. We cannot *understand* all; but we know that He is with us, and that He is infinitely wise and gracious to those who trust in Him, and walk humbly with Him however dark and unfamiliar the path.

"Ill that He blesses is our good,  
And unblest good is ill;  
And all is right that seems most wrong  
If it be His sweet will."

The meetings have been well sustained, and much of the grace of generosity has been mani-

*All Saints parish.*



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Before Mr. M. came the bulk of them came from some distance, being people who had moved away. - (This fact with other that Mr. M. let drop, make me suspect that his depiction of the ward's working class is a wide one) - but said Mr. M. "God has granted us a very genuine revival and we are now getting hold of the people in the neighborhood." In the 18 months there have been from 1 to 400 proposed conversions and of these 150 have actually become members, and most of them have been from the neighborhood.

At the Monday Prayer Meeting there are from 2 to 300 as also at the Thursday Service and at the Saturday Prayer Meeting about 200

At the Mission Church there are from 60 to 100 at the Sunday Service and from 60 to 70 at the Wednesday Service.

In addition to the meetings enumerated in the foregoing there are four open air services on Sunday nights during the summer: a special meeting for Police on Thursdays with from 8 to 20 attending; and services held in Cannon Docking House, but permission to hold services in Rowton House has been refused.



Social Hygiene.

Whitson.

The work is about-exclusively spiritual in character but there is a Mothers' Meeting, a Ladies Club and a Christian Y. M. C. A. The Magazine shows too that a good deal goes on in the way of teas and entertainments, especially at the Mission: and in spite of his strong belief that the Gospel is all sufficient Mr. M. spoke of his inclination to develop the social side.

Temperance Societies there are none: but Mr. M. is a strong total abstinence and often preaches a temperance sermon though expressing the opinion that temperance is "born thenceforth". However he does not care to have a temperance society which includes anything less than the whole church. "If you preach the Gospel" he said "that cuts at the root of all sin: convert them to God: if once the center is right, the circumference will be all right."

Sunday School with from 6 to 700 in attendance Mr. M. is "very proud of his teachers": out of 450 on an average 42 are present each Sunday. The Report of the Sunday School which I have put with the papers is



two years old, but there has been little change.

The whole business of the Mission work has been started by Mr M. and there is a Sunday School there with about 100.

There is very systematic visitation in the neighbourhood of the Chapel except for trade distribution: but the deacons and others do a lot of visit, in connection with the Relief Soc. at the Mission.

The deacons do some visiting: frequently sit up with people for the night, as do others of the workers.

The Poor Fund amounting to £70 to £80 a year is given to poor members of the church.

At the Mission there is a Compassionate Relief Society which spends about £50 a year. The visitors are empowered to relieve at discretion up to 1/2 and must then report to the committee. I gather that there is no great discrimination in giving.

Donations to children: see Report at end.

Visiting

Waking

Relief



Influence of Church.

25  
Mr M. said "I never knew people so fond of a place as our people are of Vernon" and then I think he was referring to the old lot. who were there when he came, as he talked about the old association. But I think his claim of a revival is probably true, as he is a man of unbounded energy and enthusiasm, and admirably adapted both by nature and training to get hold of the working classes, and especially the working man, with whom as he said he is ~~very~~ greatly aided by his life experience. He says that he looks for rapid and definite results from his preaching, and that cases of conversion are frequent, though many who profess conversion are impostors. He mentioned however several genuine cases, one of a man who came out of a public house while they were holding an open air meeting: Mr M. talked him; after some talk the man said "well you see a decent sort, for ever, come and 'ave a drink". Mr M. explained that he was a teetotaler. "The night" said the man "come and have a glass of port" (which for some reason I never could understand is looked on as a teetotal drink). However the man has taken sound to



the Chapel, when after some talk he took down into  
 beds and prayers: they discovered that he was living in  
 a hotel, and was a hopeless drunkard of many years:  
 however he was converted and became a member: about  
 a month afterwards he came to the Inn, and asked  
 him if it was sinful to smoke: Mr M. said "It  
 was a sin for me: I had to smoke, but the Lord  
 put his finger on my pipe" and the man said  
 "How you are, Sir" and handed over his pipe and  
 pouch.

Another very poor hopeless case is mentioned in  
 one of the extracts I have inserted from the Hesperian.  
 Mr M. encourages the giving of testimony at  
 Prayer Meetings. "I'm not too particular," he said  
 "as to their speaking the Queen's English: if I think  
 people are sincere I give them their opportunity".

The Church is great on missions, and though  
 the Baptists are only expected to support one mission to  
 5000 members it is Mr M.'s ambition that Vernon should  
 support a mission entirely: for this £120 a year  
 is necessary: last year they raised £100 and he has no

Mission work.



Lodging House Work.

Other Religious influences.

Cooperation.

Don't of raising the full amount this year.

Work is done in the neighboring Lodging House: great efforts have been made to get into Rowton House, but Lord Rowton refuses to allow any meeting or services to be held. Two of the Church members however live at Rowton House.

Mr M. added little to the letter from his anonymous correspondent, but gave perhaps a less favorable account as to the religious life in the neighborhood. With reference to Spa Fields Chapel especially he was convinced that they went in too much for converts, P. S. A's etc. as means of attraction his view being that in the long run to attract by any & but spiritual means is fatal to a church.

The Church Council "languishing or rather has never had any real life: no working cohesion". The areas are too big and combine districts which have no features in common. The only matter on which there has been any real cooperation is politics and the Churches in this district issued a combined appeal for the Propositions for the



Police.

Drink.

Prostitution.

Drift.

Health and Housing.

Personal.

L.C.C.

Mr M. has several policies among his members who have told him of the terrible temptations they are subjected to: "the politician is always hanging round to get a chance to buy them".

As bad as can be.

The neighbourhood swarms with prostitutes.

Our people drift.

Good.

Mr Moore is a very vigorous and genuine person, a man or less cultured member of the working class, remaining one ~~strongly~~ strongly on one side of his character of John Burns, ~~as~~ on another of Tom Mann. His ideas and methods are derived largely from Spurgeon, his spiritual pastor and mentor.



April 25<sup>th</sup>.

9 St. Bartholomew's parish

Interview with Rev. F. M. Love  
Chapel, Lubitt St., Gray's Inn Road.

12  
12

Mr Love is a great big bonny, brawny,  
~~Scotch~~ Scotchman with a strong, pleasant, and almost  
handsome face. He looks young and is certainly under 30,  
but has had a varied experience of life, being a  
master painter, and having been for five years, I think,  
a miners' agent in Scotland, and connected in some way  
with the miners' association. Though he said he "had  
been a worldly man and lived in the world" I think  
that he has always been attached to the Baptist God,  
and four or five years ago he went to the Pastor's College,  
while then he was asked to preach on trial at St. Bartholomew's  
Chapel, which was then in extremis: both others  
it had suffered from the decay of the neighborhood and  
the late pastor had got into financial and ~~speculative~~ speculative  
difficulties, borrowing money from his people. The result  
was that the church was reduced to 13 members, and  
that efforts were being made to sell the chapel. The few  
members that remained did so simply with the object  
of sharing in an endowment left for the poor: this



Endowment is £120 a year of which half goes to the minister and half to the poor: for the two years while he was still at college Mr L. simply received his share of the endowment: at the end of that time he was called and has breathed back life into the concern that in his first year the people gave him £130, and this year almost £300: not that the work is even now on a large scale: there is too much competition in the neighbourhood, (six Baptist chapels, including Vernon, within say reach) and Mr L. method is of too unsensational a character for rapid success, but there has been slow and steady growth which continues month by month.

The people in the immediate neighbourhood of the chapel are exclusively artisans and lower middle class and it is from them that the members are chiefly drawn, but work is done too among the poor to the west of Gray's Inn Road and especially in Prospect Terrace and Long St. a very low and poor quarter.

A deaconess to whom £40 a year is paid, and about 30 members of the church in the Sunday School, tract distributing, etc.

Character of population.

Persons employed.



Buildings.

Services.

Only Chapel with notice attached. I went to look at the building on Saturday: it is of the most forbidding exterior and looks much more like the ~~the~~ home of a decayed or an old man than of a growing work: there is a notice board but no notices of any kind on it: indeed one might almost think the place was closed. The absence of notices is explained by the fact that Mr L. has always refused to spend anything not absolutely essential on printing or advertisement, and has trusted that the work would grow in the best of all ways, by the recommendation of members. The interior of the chapel is probably in better repair than the exterior, as one of Mr L.'s first tasks when he came was to paint it himself.

Two on Sunday, one on Thursd., Prayer meeting on Monday, Gospel Temperance meeting on Saturday. The church membership is now 112 at least and the Sunday evening congregation about 200: in the morning there are from 40 to 50: nearly all Sunday school of the working class: he too, like his nephew Mr Moore is greatly helped by his previous experience, and



is convinced that many ministers fail "from a want of knowledge of the temperament of the working man" who in London especially requires very careful leading: Ministers are a great deal too fond of the word "I": it is much better to say "we" and ~~to~~ while keeping a firm hand to let the people think they are ruling: at the same time it is advisable to get rid of the contentious people: Mr L. has heard terrible stories of the constant strife and contention at St. Dun's in former days: now if ~~to~~ a member is contentious he goes to him and says "you don't seem happy here, would 'st it be better to go to some chapel where you could be happy". The result is that he has shed the vain shifting characters who are always wanting to preach or show off in some way, and they are a "happy and united family".

Mr L. goes in for very short services, never exceeding an hour either morning or evening: this enables many, especially women, to come, who otherwise could not get out.

Mr L. spends infinite time and trouble on his sermons: you cannot keep them without it. Much time as is not spent in visiting is all spent in study:



Social Affairs.

41  
and his education having been rather neglected he is now devoting two hours a day to the Classics as well as theology. "You must work hard" he said "to preach sermons and the competition round here is so great: Dr Parker is quite done."

Mother's Meeting.

Band of Hope.

Forces Society.

Mr L. is dead against all catering for amusement in a church: attempts were being made to get people in by these means when he first came, so much so that he once tendered his resignation: "by these means" he said "you are bound to get the wrong people."

The Gospel Temperance Work is scarcely social in character: it is very successful though Mr L. was advised when he started it that it would ruin the church: he repeats the comparative apathy of the Baptists in England on temperance with those in Scotland where a member has even been expelled from a church for ~~getting~~ fetching whisky for his wife when she was ill: this Mr L. thought was going too far, as also the expulsion of a member for looking over a fence at a football match: but though



Visiting.

Charitable Relief.

Cooperation.

Personal.

condemning such excessive rigour Mr L. is on the matter  
evidently of the Spurgeon school.

The Deacons spend all her time in visiting;  
Mr L. gives 12 hours a week to it; and there is a  
band of Tract distributors. This is confined chiefly to the  
poor streets.

As noticed above there is an endowment of  
£60 for the Poor: this Mr L. has completely dissociated  
from the members of the church, and endeavours to give  
it quite irrespective of needs.

Mr L. and Mr Moore of Vernon are on familiar  
terms, but there seems to be some ill feeling between the  
congregations. Vernon I believe was originated in a split  
from Metham St. and though none of the present people  
at the latter can have been members at the time there is  
a sort of tradition of hostility.

Mr Love remains one in circumstances stronger  
and to some extent in character of Mr Moore: there  
is the same strength and vigour, but less vivacity. Rough  
probably springing from an even lower social class  
Mr Love is now more the gentleman of the two. He  
speaks with a strong Scotch accent, but is thoroughly



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cultured in manner and appearance. This is altogether  
an attractive personality, and I shall be surprised if he  
does not make a mark in his denomination.



Mr George M. Gillett  
Peel (Friends) Meeting House.

Persons Employed

St. John's parish.

24

5. Mr Geo. M. Gillett, Peel Meeting House (Friends)  
65 St John's Street + 32 St John's Lane. E.C.

47  
A.S. 6

Mr Gillett is a cultured, well-dressed young man of about 24. Quiet manner and deliberate speaker. He a member of the banking firm, Gillett Bros & Co. I met him at their offices, 58 Lombard Street. He evidently takes a keen interest in the work amongst the young men, leads the P. S. A., joins in the sports, cricket & when speaking of this part of the work, showed the readiness & confidence resulting from knowledge.

The Mission work is mainly carried on in the immediate neighbourhood between the railway and Goswell Road, the Charterhouse and that wedge of the City hemming them in. People are entirely working class; the business in neighbour are mostly non-resident and the growth of the warehouses is driving the population outward.

The young men from the Friends' Missionary Training Home (Chester House, Downs Park Road, Hackney Downs) are the principal workers



workers, having made 'Peel' their centre for work. They have 13 teachers and beside these there would be about 6 other voluntary workers. Have also a paid Bible woman, bandmaster, music master and gymnasium instructor.

The Building is a substantial brick edifice with frontages to St John's Street & St John's Lane. It contains the 'meeting house' (200 to 300); another hall divisible into 2 rooms & 3 other classrooms.

The Building

Meetings Held etc.

Attendance 25 to 30.

PEEL MEETING HOUSE,			Attendance -
65, St. John's Street, Smithfield; and 32, St. John's Lane, E.C.			
Adult School for Men—First-day	- - - - -	9 a.m.	Average 23 men.
Bible Class—Men and Women—First-day	- - - - -	3 p.m.	" 50.
First-day Schools—Boys and Girls	- - - - -	3 p.m.	Average 149.
P.S.A. for Men	- - - - -	3.30 p.m.	" 70 or 75.
Children's Service—First-day	- - - - -	6.30 p.m.	" 130
Gospel Mission Meeting—First-day, 7 p.m.; Fourth-day	- - - - -	8.30 p.m.	
Mothers' Meeting—Second-day	- - - - -	2.30 p.m.	30 to 40
Sewing Class—Second-day <i>girls</i>	- - - - -	7 p.m.	70 to 80
Band of Hope—Third-day—Juniors	- - - - -	7 p.m.	About 110.
Young People's Club—Third-day	- - - - -	8.45 p.m.	
Singing Class—Fourth-day	- - - - -	8 p.m.	
Bible Class and Prayer Meeting—Fifth-day	- - - - -	8.45 p.m.	
Temperance Meeting—Sixth-day	- - - - -	8.30 p.m.	About 50.
Gymnasium—Boys—Sixth-day	- - - - -	8.15 p.m.	
" Girls—Fifth-day	- - - - -	8.15 p.m.	} Small attendance
Loan Club—Seventh-day	- - - - -	7 p.m.	
Goose Club	- - - - -	8 p.m.	
Entertainment—Seventh-day	- - - - -	8.30 p.m.	
Club Rooms—Boys and Girls—Nightly	- - - - -	7 p.m.	

The chief interest centres around the Young People's Club, which numbers 130 members, the mostly young men & growing lads, the proportion of young women being small, partly because they have



Space would not allow to mention more than by name some of the other branches, as the Gymnasium, String Band, Sewing Class, and the Sunday afternoon classes, as well as the Club rooms which are appreciated by the members. As we watch the effect of the Club's work we rejoice to believe that some of our members are drawing nearer to the kingdom, and to know that others have been willing to yield their lives into the hands of Him who has so abundantly blessed our Club and strengthened us to serve Him.

57  
have but few lady workers and <sup>are</sup> unable to find so much employment & interest for the girls as for the lads. For the Club rooms are open each evening from 7 to 10 pm; & the Singing class, sewing class, gymnasium, & the String & Brass bands are all off shoots of the Club. Lawn tennis is arranged for the young women & the young men have a Cricket Club (2 elevens) & Football club (3 teams)

The Brass Band has proved a great attraction & fully justified its existence. altho' such an innovation on 'Friends' methods was regarded with grave suspicion as the following extract from the Bedford Institute Report for 1896 shows:

A Boys' Brass Band is very effective in outdoor work, and is also used to some extent in the Meeting indoors. A visitor will perhaps be ready to question whether this is an advantage to the Meeting, but the friends in charge think it best to allow it at present, in consideration for the young people whom the Band has been the means of drawing together, and we may safely leave it to their judgment, under the guidance of Him whom they desire to serve.

Beside the meetings mentioned on the other side, open air meetings are held every Sunday in the adjacent courts & on Clerkenwell Green. & <sup>in</sup> ~~at~~ these the band takes part



The F. S. A (average 70) was started with some of the young men as a nucleus and is really the means of retaining those who are growing up, rather than reaching a fresh set of men. Book prizes are given as usual & the meeting is recruited mainly from friends of the members. Boys' Life-guard Brigade has also been started. In this ass<sup>n</sup> ambulance work &c is substituted for the military drill associated with the Boy Brigade.

A Mission Church was started about 2 yrs ago and numbers about 50 members.

Visitation - "Yes I think I may say it is systematic". Beside the Biblewoman, some of the young men from Chester House are always visiting. Have a visiting committee & do a 'good deal' of house to house visitation.

A little charitable relief but not much. The Adult School has a Samaritan Fund for its members and the Biblewoman has about £6/- a month for <sup>Relief</sup> ~~the~~ purposes. No special fund. Give a free breakfast to children & during the first 3 months of the year.

Church Membership

Visitation

Charitable Relief



Other Religious Influences

The Free Church Council

Police

Thrift

Does not see a great deal of the work of the Churches. The Wesleyans (Central London Mission) are doing fairly well.

The Friends Mission is affiliated to the Free Church Council, but the latter has not taken on very well. Has meetings occasionally.

Police work quietly and are friendly. Policeman asked to go through passage in the meeting house to stop boys, who appear to run through from St John's Lane to St John's Street or vice versa. ~~At~~

Gambling amongst boys, is stopped by the police. Take the money and send the boys off, & they are glad to get off that way.

Good deal of thrift with some of the people. Penny Bank has 340 depositors, who put in £1640 during 1897. & had £752 on deposit at end of year. Have also a Loan Society - usual kind - pay out at end of year. Some spend freely.

The mission has been most successful



54  
amongst the young people, lads & girls of 18 years  
or so; the working lads engaged in printing offices  
&c & the girls in factories.

They are growing certainly in number but  
Mr G. evidently fears that the continuous sub-  
stitution of business premises for dwelling will  
& injure them in the future.

He has noticed considerable improvement  
in the young people, associated with the Mission  
& notices that they have all or nearly all  
been brought up in the neighbourhood and  
have attended the local board schools.

Rents are very high in the neighbourhood  
& it is very difficult to obtain accommodation.  
They are now endeavouring to get premises  
in order to open a men's club in connection  
with the P.S.A. Unsuccessful so far.

'Peel' is an example of the spread of modern  
ideas amongst the Friends. These young men  
have transformed an old fashioned & historic Quaker  
meeting into a militant modern mission.



Rev<sup>d</sup> James Hyde  
New Jerusalem Church, Argyll Sq.  
(Swedenborgian)

L.H.T.  
28/4/98

The District

Congregation come from the North.

10.

St Jude's parish.

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Rev<sup>d</sup> James Hyde. Minister of the New Jerusalem  
Church, Argyll Square, Kings Cross St.  
Residence: 34 Hungerford Road, Holloway St.

Mr Hyde is a stout, dark little man of  
about 40. Deliberate, thoughtful speaker. Dressed in  
clerical attire, inverness cape. He succeeded  
the Rev<sup>d</sup> J. Presland, who died in May 197 after a 25  
years pastorate. Mr Hyde has only been connected  
with the church for 3 or 4 months & knew very  
little about the neighbourhood.

The district is very crowded: lodging houses of  
all classes; respectable in the squares but not so behind.  
He knew nothing of the black patch behind Argyll Square  
except that it was bad & such knowledge as comes  
from walking through it once. He explained that he  
usually entered Argyll Square from the north.

Of the congregation, very few come from the  
immediate neighbourhood. They come in from the  
north on both sides of the railway, Holloway, Camden  
Town etc. Only exception is the S.S. children, who  
are drawn from the neighbourhood and are a  
rough class generally.



Persons Employed

Buildings Used

Services held

Minister is the only paid worker. In addition they have 12 deacons, 9 deaconesses + 10 S.S. teachers.

Church + schoolroom.

Leasehold property in Crown Street let for £90 a year.

Services. Sunday 11 am + 7 pm. Morning congregation is about 200. Evening smaller. Mainly adults. Nearly all are their own people. Middle class people, comfortable + some are wealthy.

Sunday School. Morning + afternoon. - See Report.

At 4.30 tea is provided for the teachers, after which a conversational <sup>meeting</sup> class is held dealing with some doctrinal subject until the time of evening service. This is held to enable the teachers to attend evening service, nearly all coming a long distance.

Wednesday - Children's Guild. Religious + social

Thursday. Young People's meeting. Attendance 50 to 80

Friday. Choir practice.

Further information as to the Church Membership, Communion and meeting is given in the Report which I attach as it is the first of these documents connected with the Swedenborgian Church that we have. It is also the first in which I have seen a budget provided, showing probable income + expenditure.



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Report

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REPORT  
OF THE  
SOCIETY  
OF THE  
**New Jerusalem Church**  
MEETING FOR WORSHIP  
AT  
ARGYLE SQUARE, KING'S CROSS,  
LONDON,  
FOR THE YEAR  
1896-97.



Report

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FORM OF BEQUEST.

I give the sum of £ \_\_\_\_\_ out of my pure personal estate, and on which I direct that the same shall be a primary charge, to the Trustees for the time being of the Endowment Fund of the New Jerusalem Church, meeting for worship at Argyle Square, King's Cross, Middlesex, to be held by such Trustees upon the same trusts, intents, and purposes as are declared in and by their Deed of Trust dated January 8th, 1881, and I declare that the receipt of the said Trustees shall be in all respects a sufficient discharge.

OFFICERS OF THE SOCIETY, 1897-98.

Minister.

Readers.

Mr. JAMES BUTCHER and Mr. E. G. DOW.

Trustees.

Dr. J. S. STOCKER, and Messrs. S. BARBER, H. T. W. ELLIOTT, R. JOBSON, E. R. MUDIE and H. ROWE.

Endowment Fund Trustees.

Dr. J. S. STOCKER, Mr. H. T. W. ELLIOTT and Mr. H. ROWE.

Treasurer.

Mr. H. ROWE, 27 Hillmarton Road, N.

Secretary.

Mr. S. EDWARDS, 159 Grays Inn Road, W.C.

Committee.

Mr. CLOWES BAYLEY.	Mr. E. G. DOW.	Mr. E. R. MUDIE.
" FRANCIS BLACK.	" W. F. EDWARDS.	" H. NOEL.
" J. BUTCHER.	Col. J. B. KEENE.	Dr. J. S. STOCKER.
	Mr. G. E. LLOYD.	

Treasurer and Secretary Ex-Officio.

Deacons.

Secretary—Mr. FRANCIS BLACK,  
2 Dalmeny Avenue, Camden Road, N.  
Mr. JAMES BUTCHER, 8 Inkerman Terrace, Kensington, W.  
" J. T. CLAUSONTHUE, 92 St. Paul's Road, Canonbury, N.  
" E. G. DOW, Farringdon House, Warwick Lane, E.C.  
" W. F. EDWARDS, 251 Upper Street, Islington, N.  
Col. J. B. KEENE, 1 Hartham Road, Holloway, N.  
Mr. G. E. LLOYD, 30 Compton Street, Brunswick Square, W.C.  
" E. R. MUDIE, 30 Lewisham Road, Highgate Road, N.  
" J. H. NOBBS, 162 Goswell Road, E.C.  
" H. NOEL, 182 Camden Road, N.W.  
" H. ROWE, 27 Hillmarton Road, N.  
" J. C. STEARNS, 2 Alwyn Villas, Canonbury, N.



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OFFICERS OF THE SOCIETY.

**Deaconesses.**

Mrs. BLACK.	Mrs. MILNER.	Miss ROWE.
" DOW.	" E. R. MUDIE.	Mrs. UPJOHN.
" MACKENZIE.	" PRESLAND.	Miss WATSON.

**Agent for Seat Rents.**

Mr. H. ROWE, 27 Hillmarton Road, N.

**Choir.**

*Organist*—Miss ALICE ROBINSON, A.R.A.M.  
*Conductor and Treasurer*—Mr. E. R. MUDIE.  
*Secretary*—Mr. E. MACKENZIE,  
54 Hunter Street, Brunswick Square, W.C.

**Benevolent Fund Committee.**

*Secretary and Treasurer*—Mrs. J. GRAHAM,  
74 St. George's Avenue, Tufnell Park, N.

Mrs. E. H. BAYLEY.	Mrs. PRESLAND.	Mrs. SHAW.
" DOW.	Miss PRESLAND.	Mrs. UPJOHN.
" HOLME.	Mrs. RAWSTHORNE.	Miss WATSON.
" MILNER.	Miss ROWE.	

Contributions will be gladly received by these ladies.

**Building Sub-Committee.**

Mr. W. F. EDWARDS, Col. J. B. KEENE and Mr. G. E. LLOYD.

**General Auditors.**

Messrs. J. T. CLAUSONTHUE, W. P. JOBSON and E. W. RENHAM.

**Honorary Solicitor.**

Mr. PERCY BRABY.

**Advertising Sub-Committee.**

Messrs. W. F. EDWARDS, R. JOBSON and H. ROWE.  
*Secretary*—Mr. W. F. EDWARDS.

**Sunday School.**

*Morning Superintendent*—Mr. J. BUTCHER.  
*Afternoon Superintendent*—Mr. H. OGLE.  
*Treasurer*—Mr. FRANCIS BLACK.  
*Book Steward and Librarian*—Mr. A. H. GALLICO.  
*Pianists*—Miss PURNELL and Miss ALICE GALLICO.  
*Collectors*—Miss PURNELL and Miss E. PRESLAND.  
*Secretary*—Mr. EDWARD PULSFORD,  
2 Freegrove Road, Holloway, N.

OFFICERS OF THE SOCIETY.

**Mutual Improvement Society.**

*President*—THE MINISTER.  
*Chairman of Doctrinal Meetings*—Colonel J. B. KEENE.  
*Treasurer*—Mr. G. A. HIDE.  
*Secretary*—Mr. A. J. W. HARDY.  
*Committee*—Messrs. G. BARGER, J. T. CLAUSONTHUE, S. EDWARDS,  
W. F. EDWARDS, A. H. GALLICO, J. S. HYDE, W. P. JOBSON,  
G. E. LLOYD, H. ROWE.  
*Registrars of Attendance*—Messrs. J. S. HYDE and A. H. GALLICO.

**Librarian.**

Mr. G. BATEMAN (attends in the Vestibule after each service).

**Tract Distributor.**

Mr. G. WALTON, 17 Swinton Street, Gray's Inn Road, W.C.

**Churchkeepers.**

Mr. and Mrs. MARCH, 25 Manchester Street, Argyle Square, W.C.

**Local Collectors.**

NATIONAL MISSIONARY INSTITUTION:  
Miss PRESLAND, 74 St. George's Avenue, Tufnell Park, N.  
MISSIONARY AND TRACT SOCIETY:  
Miss JOBSON, Ufford House, Lordship Road, Stoke Newington, N.  
NEW-CHURCH ORPHANAGE:  
Mrs. UPJOHN, 38 Argyle Square, King's Cross, W.C.  
ARGYLE SQUARE SUNDAY SCHOOL ORPHAN FUND:  
Mr. UPJOHN and Miss PURNELL.  
SWEDENBORG SOCIETY:  
Mrs. BRABY, Endsleigh, Carlton Road, Ealing.  
CONFERENCE PENSION FUND:  
(Established for the purpose of granting pensions to Ministers, Licentiates,  
or their Widows.)  
Mrs. CAISTOR, 1 Hartham Road, Holloway, N.  
CONFERENCE AUGMENTATION FUND:  
Mr. W. F. EDWARDS, 251 Upper Street, Islington, N.  
ITALIAN MISSION FUND:  
Miss ALICE GALLICO, 20 Oseney Crescent, Camden Road, N.



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MEETINGS, &c., OF THE SOCIETY.

The Sunday School meets every Sunday Morning at 10, and Afternoon at 3.

The Minister's Class, in connection with the Sunday School, meets every Sunday Morning at 10, and Afternoon at 3, for the Reading and Study of the doctrines of the New Church, with the special view to the instruction of candidates for Junior Membership of the Society.

The Choir meets for practice on Friday Evenings at 8. Friends willing to help in this important part of the Service, and desirous of cultivating their knowledge of music, are invited to apply to either of the Choir Officers. (See page 4).

The Mutual Improvement Society meets every Thursday Evening during the winter months. Under its management the Doctrinal, Theological, Secular, and Social week-day meetings of the Church are arranged. For particulars of the meetings see programmes issued by the Society.

The Church Library, in the Vestibule, contains 866 volumes of New-Church literature, free to Members of the Congregation; and is furnished every month with two copies of *The New-Church Magazine*. Vouchers for the Swedenborg Society's publications and donations of books will be thankfully received, and much appreciated.

Tracts are placed in the Vestibule of the Church for the free use of any friends wishing to spread the Truth by means of these leaflets. The Tract Distributor will gladly receive vouchers of the Missionary and Tract Society so as to increase the supply of literature for this purpose.

The Argyle Square Calendar, published monthly for gratuitous distribution, contains all the Society's engagements, and other useful information.

The Deacons, whose names and addresses are given on page 3, desire that information be sent to them in any case of illness, or need for spiritual assistance, whether of Members or Friends.

Members and Seatholders will oblige by promptly informing the Secretary of any alteration of address.

PROCEEDINGS

OF THE

Fifty-Sixth Annual General Meeting,

HELD IN THE SCHOOLROOM

On Wednesday, July 14, 1897, at 7 p.m.

COL. J. B. KEENE was elected to the Chair, and the meeting was opened by the united repetition of the Lord's Prayer.

It being the first general meeting of the Society since the decease of our late Pastor, the following resolution was moved from the Chair, seconded by Mr. H. Rowe, and unanimously carried, all standing.

*Resolved*, That the Members of this Society, in Annual General Meeting assembled, hereby express their deep and heart-felt sympathy with Mrs. and Miss E. Presland and family in the severe loss they have sustained through the death of the Rev. John Presland, who has, for the past twenty-five years, ministered with such devotion and conspicuous ability to this Society of the New Church. They pray that the Lord, in His Divine Mercy, may sustain and comfort them in their sore trial, and enable them to say, "Thy will be done."



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## 8 FIFTY-SIXTH ANNUAL GENERAL MEETING.

"They also take this opportunity of expressing their sympathy with Mrs. Presland in the severe and painful illness which has overtaken her, and pray that the Lord will shortly restore her to complete health and strength."

The Minutes of the last Quarterly General Meeting were read, confirmed, and signed.

The proceedings of the last Annual General Meeting, being printed in the Society's Annual Report, were taken as read, and verified.

Mr. Henry Rowe was re-elected Treasurer.

Mr. S. Edwards was elected Secretary.

Messrs. W. P. Jobson and A. H. Gallico were elected Scrutineers of the balloting lists for the new Committee.

The following, from the Sunday School, were elected Members of the Society: Miss Jemima Wilkie and Mr. William John Edwards. The latter signed the Roll.

The following, in the Sunday School, were elected Junior Members; Annetta Arundell, Eleanor Florence Violet Rains, Gertrude Thurston and Edgar Charles George Hardy.

The following resolution was passed:—

"That the stipend of our New Minister, when appointed, be £275 per annum, including the income from the 'Reeve Gift.'"

The Reports of the Committee, Deacons, and Treasurer (the latter, accompanied by Accounts, including "Reeve Gift," "Endowment Jubilee," and "Presland Testimonial" Funds; also a General Budget for 1897-8) were read and adopted.

## FIFTY-SIXTH ANNUAL GENERAL MEETING. 9

The Reports and Cash Accounts of the Sunday School, Book Steward, Mutual Improvement Society, Benevolent Fund Committee, Choir, and the Reports of the Librarian and Tract Distributor were read and adopted.

The Officers of the Sunday School and of the Benevolent Fund were elected. (See page 4.)

The Scrutineers handed in their Report, and the Chairman announced the names of the New Committee elected (Mr. R. Jobson being unable to serve, Mr. Clowes Bayley takes his place. (See page 3.)

Messrs. J. T. Clausonthue, W. P. Jobson, and E. W. Renham were elected Auditors of the Society's Accounts for the ensuing year.

Mr. E. G. Dow, Treasurer and Secretary, were appointed as a Sub-Committee to revise, print, and distribute the Society's Annual Report.

It having been announced that Mr. G. E. Lloyd was unable to continue to act as a Superintendent of the Sunday School, it was

*Resolved*, That the best thanks of the Society be given to him for his long and faithful service in that capacity.

The following resolution was also passed:—

*Resolved*, That the best thanks of the Society be given to those Ministers and friends who had occupied the pulpit during the past year.

The proceedings were brought to a conclusion by the Chairman pronouncing the Benediction.



Report

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## REPORTS AND CASH ACCOUNTS.

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## COMMITTEE.

It is with feelings of very deep bereavement that we this year begin our Annual Report. The removal into the Spiritual World of our dear friend and pastor, the Rev. John Presland, is a loss that naturally causes each of us to feel much pain and keen regret. We all remember with sorrow how it was found imperative for him in December last to take immediate and complete rest from all his literary and ministerial work, and how, acting on the advice of his medical adviser, the Committee took steps to at once relieve him from all his duties, in order that the required rest and change might be secured. We also call to mind his affectionate words of gratitude and counsel, and his warm solicitude for the Church during the period of his absence. From that time onward till his decease on May 1st, we passed through a period of ever-recurring hopes and fears; hoping and praying that he would be restored to us in health and vigour, and fearing that his system would not stand the strain of his severe and long continued illness. And now, in the order of the Divine Providence, we have been bereft of his guiding hand, his wise counsel, and his warm friendship.

For twenty-five years he ministered to this Society with an intense devotion and with a sincere regard for its spiritual needs. His many eloquent presentations of New-Church truth will long remain fresh in our memories. We

are, perhaps, only now able to justly value his conspicuously gifted services. Our memory of, and gratitude to him, will, we feel sure, be kept green by the warm-hearted regard which he secured through his gentle manners during his long and earnest ministry. Our loss, therefore, is deep and lasting, yet it would be contrary to our teaching and to his wishes to regard his removal with anything like gloom. We may be sure that he is even now with us in spirit, and that his great appreciation for his "dear old Society" will still be active and helpful. In the absence of any words from him in the way of an Address, it is especially useful and encouraging at this time to recall what he said to us when he was no longer able to continue his duties:—

"The Church is far larger than any of its individual members or ministers; and if the love of the Church burns in our hearts, no mere change of administration will interfere with our regular and punctual attendance, or in any way lessen our practical interest and helpful co-operation. Let me beg of you to hold well together during my enforced and most unwilling absence. Maintain a warm and hearty sphere of united worship and brotherly fellowship, and our dear old Society will be the stronger for this transient trial, and Argyle Square Church will be hallowed by new memories of the Lord's goodness and ever-present help."

These affectionate words of wisdom might almost, at this time, be written in gold, so pointed, practical, and helpful are they to us under our present circumstances. We may, indeed, fitly close this part of our Report by expressing the hope that we shall all heartily combine to chronicle them in the life of the Society. Let us pray that Mr. Presland's warm interest in the Church may receive such reciprocal response, that we, as a Society, what-



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## 12 REPORTS AND CASH ACCOUNTS.

ever our future circumstances, may long continue in that "sphere of united worship and brotherly fellowship," which has been for so many years our privilege and joy.

Stricken with grief at our own loss, our hearts readily kindle with love and sympathy for Mrs. and Miss Ethel Presland, and we naturally desired to express this in some formal manner. The Committee, as representing the Society, promptly sent an expression of such sympathy, which you have already confirmed.

It is painful to recall that the arrangements which were begun towards the end of last year to celebrate the twenty-fifth anniversary of the Rev. John Presland's ministry at Argyle Square, were not completed, in consequence of his illness. It was intended to have held a celebration meeting on Good Friday, for the purpose of presenting him with an address and a testimonial showing in a tangible way, our affectionate regard and esteem for him as a man and a minister. The preliminaries for this were under discussion when Mr. Presland's serious condition of health precipitated matters, and it was decided to present him at once with some part, at least, of the means wherewith to obtain the change and rest so suddenly imposed upon him and over £60 was immediately subscribed. Part of this was handed to Mr. Presland, and altogether £192 has been received and paid to his account, and further sums are expected. Unfortunately, Mr. Presland's subsequent condition did not admit of the celebration meeting being held, but an Address prepared by the chairman and adopted by the Good Friday meeting, was read over to him by Mrs.

## REPORTS AND CASH ACCOUNTS. 13

Presland, and we have been assured that it gave him the greatest pleasure.

The business of the year may now be summarised—

The Committee, under the Chairmanship of Colonel J. B. Keene, has met at regular intervals for the purpose of carrying on the work of the Church, much of which has, this year, been of a most important and critical character.

The usual Quarterly Meetings have been held according to rule.

The number of Members on the Roll last year was 197, and at the present time, there are 205, showing a net increase of 8. Three have been removed by death, viz., Rev. John Presland, Elizabeth Rodenhurst, and Benjamin Tatlow; Mrs. Gregory has been transferred to the Camden Road Society; and 7 have ceased to attend; showing a loss of 11 Members. On the other hand, 19 have been enrolled; of these, 3 have been transferred from the Junior Members section; Miss Jemima F. B. Wilkie, and Messrs. James F. Humphreys and Herbert Lloyd, and 1 from last year, viz., Miss Louisa Stearns. 15 have been elected, viz., Mr. Isaac T. Brooke, Miss Emily E. Ward, Mr. and Mrs. John Horncastle, Miss Ellen Horncastle, Mr. and Mrs. H. G. Lyne, Mr. and Mrs. J. H. Spalding, and the Misses Ethel and Margaret Spalding, Mrs. Josephine Bayley, Mr. Denis Bayley, Mr. William Boreham, and Mr. William John Edwards.

The following 4 Junior Members have been elected and signed the Roll:—Annetta Arundell, Eleanor F. V. Rains, Mary Jeggins Stacey, and Edgar C. G. Hardy.



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## 14 REPORTS AND CASH ACCOUNTS.

It may here be pointed out that, increasing the number of Junior Members tends ultimately to add to the membership of the Society, and we urge all parents, who have children eligible, to use their influence to induce them to become Junior Members.

It is with great regret that the Committee has to report the resignation, through a serious illness, of Mr. E. G. Dow from the office of Secretary. Mr. S. Edwards was appointed to fill the vacancy.

The use of the Schoolroom was granted to the Mutual Improvement Society for the session 1896-97; to Mr. R. Storry Deans, on the 1st October, 1896, for lecture on "Armenia"; to the New-Church Evidence Society, on the 7th of October, 1896, for their Annual Meeting; to the New-Church Missionary and Tract Society, on 19th May, 1897, for their 76th Anniversary; to the Anerley Society for Dramatic Entertainment, in aid of their Bazaar; and also to the various institutions of the Society. The use of the Church was also granted on the 27th January, for the funeral service of the late Sir Isaac Pitman.

The 90th General Conference of the New Church will meet at Camberwell, on 26th July, 1897, when this Society will be represented by Messrs. Clowes Bayley, W. F. Edwards, and Samuel Teed.

The annual collections, in aid of the Sunday School were made on Sunday, June 13th, amounting to 6*l.* 10*s.* 6*d.*, and in aid of the Metropolitan Hospital Fund on Sunday, June 20th, amounting to 12*l.* 5*s.* 5*d.*

## REPORTS AND CASH ACCOUNTS. 15

The following amounts have been raised by the special collectors of our Society:—

	£	s.	d.
Missionary Ministry Fund .. ..	4	13	8
National Missionary Institution (Miss Presland) .. ..	5	5	6
Missionary and Tract Society (Miss Jobson) .. ..	25	13	0
New-Church Orphanage (Mrs. Upjohn) including 2 <i>ol.</i> 16 <i>s.</i> 0 <i>d.</i> for our Sun- day School Orphan (Mr. Upjohn and Miss Purnell) .. ..	41	9	6
Sunday School Union (Mr. Black) .. ..	1	1	0
Conference Pension Fund (Mrs. Harry Caistor) .. ..	9	10	0
Conference Building and Augmenta- tion Fund (Mr. W. F. Edwards) .. ..	7	6	6
Italian Mission (Mr. Alfred Gallico) .. ..	11	18	0
Swedenborg Society (Mr. Jobson) .. ..	5	1	0

It will be seen from this Report that we are steadily, though slowly making progress, and it is hoped that all who are eligible will feel it to be their duty to make application to become members, as by so doing, they will no doubt feel an increased interest in everything relating to the Society, and add to its usefulness.

On behalf of the Committee,

SAMUEL EDWARDS, *Hon. Secretary.*



Report

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## DEACONS' REPORT.

THE Deacons desire to report concerning their various duties in connection with the Church Services during the past year.

This has been a trying, sad, and anxious time. After a painful illness, extending over four months, the Rev. John Presland, for twenty-five years Minister to this Society, passed to a higher sphere of use.

This fact was made known to the Society on May 2nd, by the following announcement. "With great grief we have to inform the congregation, that our beloved and revered Minister passed peacefully away into the Spiritual World, yesterday afternoon, shortly after two o'clock." Notice to this effect was sent to all the London New-Church Societies.

In connection with this event, a special funeral service was held in the Church, on Wednesday, May 5th, at two o'clock, conducted by the Rev. Joseph Ashby, President of Conference, and the Rev. Arthur Faraday; and the interment took place the same afternoon, at Highgate Cemetery, near to the graves of the Revs. Noble, Bayley, and Tafel.

On the following Sunday, May 9th, special Memorial Services were held, when the Rev. Arthur Faraday officiated, preaching in the morning from the text, "I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were and Thou gavest them Me; and they have kept Thy Word" (John xvii. 6), dealing with our Minister's work in this Society; and in the evening from Psalm cxviii. 17, "I shall not die, but live, and declare

the works of the Lord." The Services were fully choral, including the following anthems. "Blest are the departed" (*Spohr's Last Judgment*); "Hallelujah! what are these" (*Stainer*); "I know that my Redeemeth liveth" (*Handel*). The Church was beautifully and appropriately decorated with flowers, and the attendance was large.

A special Memorial Service was held in the Church on January 27th, for the late Sir Isaac Pitman, conducted by the Rev. Arthur Faraday; the usual services were also held on Christmas Day and Good Friday. Two Children's Services and the Harvest Thanksgiving Service, were conducted by our late Minister.

On Sunday, June 20th, Services for the New-Church Thanksgiving and commemorating the Queen's Diamond Jubilee, were conducted by the Rev. Joseph Deans, and collections made in aid of the Metropolitan Hospital Sunday Fund.

During our late Minister's protracted illness, and since his decease, assistance has been rendered by the following Ministers and Laymen. The Revs. W. Freeman, A. Faraday, J. Hyde, W. H. Claxton, J. Martin, E. M. Pulsford, J. J. Thornton, J. C. Goldsack, J. Deans, L. Slight; Col. Keene; Messrs. Butcher, Drummond, Speirs, R. Gunton, Dicks, Baynham and Hurt, to whom our best thanks are hereby conveyed.

The last service conducted by the Rev. J. Presland, was on December 20th, and his last Sacrament was on December 6th. Since that time the following Ministers have administered this holy rite; the Revs. Deans, Martin, Faraday, Freeman, Hyde and Slight. During the year the Sacrament has been administered on 13



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## 18 REPORTS AND CASH ACCOUNTS.

Sundays, morning and evening, the average attendance being 52, against 59 last year; that of the morning being 42, as against 41; and the evening 9, against 18 last year. The largest attendance on any one day was 80, the smallest 31; against 86 and 44 in previous years. This comparative report shows an increase of 1 in the morning, but a decrease of 9 in the evening.

A course of Sunday evening lectures, entitled: "What think ye of Christ," were given by our Minister during November.

The Readers during the year were Colonel J. B. Keene, Messrs. J. Butcher, E. G. Dow, F. Black, C. W. Harvey, and W. E. Hurt.

The sick and dying have been duly visited.

The Sacrament of Baptism has been administered to 9 children, as follows: Henry John Newland, Robert Henry Short, Frank William Short, Arthur Thomas Short, Edward Wilfred Hodson, Ralph Hodson, Reginald Clifford Cooke, Dora Josephine Ayres, Gerald Cedric Gibbon.

The following marriages have been solemnised by the Rev. John Presland. Mr. W. F. Edwards to Mrs. Selina Eliza Gostick; David Frederick McGuire to Lillian Alice Pitcher.

The Diaconate have held 6 meetings during the year, with an average attendance of 11, as against 13 last year.

In conclusion, many things are missed now that we are a flock without a shepherd. The masterly courses of Sunday Evening Lectures, already mentioned, to which we had grown accustomed, are now impracticable, owing to the condition of our pulpit arrangements.

## REPORTS AND CASH ACCOUNTS. 19

The deacons trust that before long a suitable Minister will be found, who will carry on the traditions of this historic New-Church Society, and that all will manifest the same spirit of united effort, whatever circumstances may arise, which they have hitherto evinced.

On behalf of the Diaconate,

FRANCIS BLACK, *Secretary.*

## TREASURER.

THE year just concluded has been fraught with much anxiety, which has affected somewhat detrimentally our finances for general purposes. The receipts from the offertory have fallen off 15*l.* 5*s.* 9*d.*, and from seat rents 5*l.* 15*s.* 6*d.*; the income from the "Reeve Gift," owing to the altered circumstances connected with the investments, is now about 16*l.* less, and the Society considered it right to make up this loss to the Minister, whose income was augmented from this fund. In consequence of the illness and decease of our Minister, the cost of pulpit supplies has been heavy, amounting to 31*l.* 13*s.* 6*d.*, and although the Minister's stipend ceased at his death, the Committee decided to continue the payment to the end of the financial year, in the form of a gift to the widow, and also resolved to contribute 5*l.* towards the heavy funeral expenses, and will during the ensuing year defray the cost of a monument over the grave. The repairs to the Church were somewhat heavy, the kitchen floor was found to be affected with dry rot, and consequently dangerous; this has been thoroughly renovated and the lavatories put into good order. Whilst facing these difficulties, we



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have been much encouraged by the result of the Society's financial efforts in other directions. Since December last we have raised 192*l.* as a testimonial to mark our late beloved Minister's twenty-fifth year's service amongst us. A testimonial to our good friend, Dr. Stocker, for his many years' service as Treasurer, in the form of a silver waiter; and the cost of new surplices, have been exactly met by subscriptions raised for this purpose.

Beyond the funds necessary for the General Account, the sum of 464*l.* 17*s.* 0*d.* has been raised by the Society during the year for other purposes and institutions. The response to the Committee's appeal to assist the Treasurer to meet the Society's financial engagements, has resulted in the receipt of 19 subscriptions amounting to 55*l.* 4*s.*, towards the reduction of the anticipated deficit of 96*l.*, and in obtaining 17 future annual subscribers to the General Church Fund to the amount of 55*l.* 5*s.* 0*d.*, bringing this fund up to the handsome sum of 70*l.*

We are indebted to the late Mrs. Caistor for the gift of a piano, which, not being required for use, was sold for 10*l.*

We have succeeded in obtaining rebate of income tax paid since April, 1893, amounting to 14*l.* 7*s.* 11*d.*, and we shall now regularly apply for the return of any payments made for this tax.

A further bonus of 12 *l.* deferred shares in the Improved Industrial Dwellings Company, bearing interest at 5 per cent. per annum has been received, the benefit of which will commence during the ensuing year; this makes

an addition of 23 *l.* shares since the original gift of 100 from the late Mr. Butter.

There are at present 178 seats let in the Church of the value of 190*l.* 16*s.*, an increase of 2 seats and 4*l.* 4*s.* value over last year. The arrears stand at 16*l.* 12*s.*; 1*l.* 9*s.* more than last year.

Analyzing our balance sheet, compared with last year, we find our income has been less from seat-rents and Conference Fund, 5*l.* 19*s.* 6*d.*; Offertory, 15*l.* 6*s.* 9*d.*; and Deficit Fund, 18*l.* 5*s.*; amounting to 37*l.* 12*s.* 3*d.*; but we have received more from Calendar Fund, 9*s.*; interests, 9*s.* 1*d.*; and for income tax rebate, 14*l.* 7*s.* 11*d.*; and sale of piano, 10*l.*; together, 25*l.* 6*s.* 3*d.*; making total loss of income, 12*l.* 6*s.* 3*d.*; whilst on the expenditure side we have paid more for Minister, 16*l.* 0*s.* 1*d.*; funeral expenses, 9*l.* 4*s.*; pulpit supplies, 31*l.* 13*s.* 6*d.*; Choir, 5*l.*; Wine, 2*l.* 6*s.*; Conference, 2*l.* 7*s.*; Gas, 3*s.* 5*d.*; Printing, 17*s.* 4*d.*; and repairs, 5*l.* 16*s.* 8*d.*; amounting to 73*l.* 8*s.* We started the year with the deficit 69*l.* 16*s.* 3*d.* less than the previous year, and saving has been effected on coals, 6*s.* 9*d.*; sundries, 1*l.* 0*s.* 5*d.*; advertising, 11*s.* 0*d.*; and expenses "Reeve Gift," 15*s.*; together, 72*l.* 9*s.* 5*d.*; making the total increase of expenditure 18*s.* 7*d.*, which, added to the loss of revenue and the deficit with which the year started, we arrive at our present deficit of 39*l.* 2*s.* 3*d.*

Dealing with our Budget, which I consider to be useful to present, the figures must necessarily be more conjectural than is usual, owing to the uncertainty of our future arrangements, but there is every prospect that, if these are carried out as we anticipate, our financial position will be on a more satisfactory basis than hitherto.

HENRY ROWE, *Treasurer.*



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**THE TREASURER IN ACCOUNT WITH THE ARGYLE SQUARE SOCIETY**  
 Dr.

For the year ending June 30, 1897.

	£	s.	d.
To Subscriptions for Sittings	130	1	6
" " Conference Fund	7	2	0
" " Calendar Fund	2	5	0
" " General Church Fund	14	15	0
" " Deficit Fund	81	9	0
" " New Surpluses	8	8	0
Interest, Endowment Fund, less Income Tax	24	12	8
" late Mr. Butler's Gift for Advertising, do.	6	3	0
" late Mrs. Reeve's Gift	48	19	11
Rent Cromer Street, less Income Tax	87	0	0
Rebate of Income Tax	14	7	11
Sale of Piano, Gift of late Mrs. Caistor	10	0	0
Offertories:			
General	142	19	6
Choir	15	18	7
Sunday School	6	10	6
Hospital Sunday	12	5	3
Balance	177	13	10
	39	2	3

Balance due to the Treasurer, £39 2s. 3d.

£712 0 1

**SOCIETY'S BALANCE SHEET.**

	£	s.	d.
By Balance, 1895-96	255	0	0
" Minister's Stipend to April	48	19	11
" Gift to Mrs. Presland	61	0	1
Services in place of Minister	365	0	0
Churchkeeper	31	13	6
Organist	52	0	0
Organ Tuning	50	0	0
Organ Blowing	5	17	0
Choir Expenses	6	0	0
Water Rate	5	0	0
Gas	4	6	0
Coals	15	9	5
Insurance	5	8	0
Rent Cromer Street, less Income Tax	4	11	0
Wine for Sacrament	9	13	4
Sundries	3	9	0
Conference	3	15	4
Representatives	48	0	0
Subscriptions and Minutes	5	12	6
Printing, Stationery and Postage	13	12	6
Advertising	11	18	3
Repairs	1	13	0
New Surpluses	16	15	7
Funeral Expenses, late Rev. J. Presland	8	8	0
Repayment, Reeve Gift and Interest	27	14	5
Treasurer of Choir	15	18	7
" Sunday School	6	10	6
" Hospital Sunday Fund	12	5	3
	712	0	1

HENRY ROWE, Treasurer.

**THE BUDGET FOR 1897-98.**

**INCOME.**

	£	s.	d.
Sittings, as now let	190	16	0
Offertories	143	0	0
General Church Fund	70	0	0
Conference Fund	7	0	0
Calendar Fund	2	4	0
Interest on late Mr. Butler's Gift	6	13	0
" " Mrs. Reeve's Gift	44	15	0
" Endowment Fund	25	10	0
Cromer Street Rent	90	0	0
	579	18	0

	£	s.	d.
Income	579	18	0
Expenditure	428	18	0
Balance	151	0	0
Present Deficit	39	2	3
Estimated Balance	112	17	9

**EXPENDITURE.**

	£	s.	d.
Minister's Stipend, including the "Reeve" Gift (2 quarters)	137	10	0
Services in place of Minister	50	0	0
Regular Items:-			
Churchkeeper	52	0	0
Organist	50	0	0
Organ Tuning	5	17	0
Choir Expenses	16	0	0
Insurance	4	11	0
Water Rate	4	6	0
New Church Magazine	0	12	0
Ground Rent, Cromer Street	10	0	0
Gas	15	10	0
Coals	5	10	0
Wine for Sacrament	5	15	0
Conference Subscriptions and Minutes	2	6	0
Sundries	4	0	0
Advertising	6	13	0
Monument to late Rev. J. Presland	10	0	0
Printing, Stationery and Postage	11	8	0
Repairs	10	0	0
Reeve Gift, Repayment and Interest	27	0	0
	428	18	0



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**"JUBILEE FUND" ACCOUNT, 1896-97.**

Dr.	£ s. d.	Cr.	£ s. d.
To Balance, 1895-96	6 3 4	By Post Office Savings Bank	22 3 0
" Subscriptions	16 0 0	" Balance in hand	0 0 4
	£22 3 4		£22 3 4

**ENDOWMENT FUND ACCOUNT.**

Dr.	£ s. d.	Cr.	£ s. d.
To Eastern Bengal Annuity	26 0 0	By Income Tax, Eastern Bengal Annuity	0 17 4
" India 3 per cent. on 69½ 8s. 11d.	2 1 8	" Sinking Fund and Expenses	2 11 8
	£28 1 8	" Transfer to General Church Account	24 12 8
			£28 1 8

**"REEVE" GIFT ACCOUNT.**

Dr.	£ s. d.	Cr.	£ s. d.
To 3 months' Interest £1500 Deposit, Commercial Bank of Australia, 4½ per cent., less Income Tax	27 4 8	By purchase of £49 5s. 3d. New South Wales 3 per cent. Stock	50 0 0
" 3 months' Interest do., 3 per cent.	21 0 6	" Minister	48 19 11
" 6 " £1450 do., 3 per cent.	0 14 9	" Repayment to Dr. Stocker	25 0 0
" 6 " £49 5s. 3d. New South Wales 3 per cent. Stock	50 0 0	" Interest at 3 per cent., 1 year	2 14 5
" Repayment from Commercial Bank of Australia	90 14 0	" Balance Loan from Dr. Stocker	65 14 0
" Balance of Loan from Dr. Stocker	2 14 5		
" Interest " 1 year, 3 per cent.	£192 8 4		
	£65 14 0		£192 8 4

**PRESLAND TESTIMONIAL.**

To Subscriptions	182 0 6	By Payments to Rev. J. and Mrs. Presland	189 15 6
	£192 0 6	" Illuminated Address	2 5 0
			£192 0 6

HENRY ROWE, Treasurer.

**SUNDAY SCHOOL.**

The Officers and Teachers are pleased to report that much useful work has been done during the past year in this most important branch of our Church's activity.

The Class hitherto conducted by our late Minister performed a most useful work in preparing the senior scholars for junior membership of the Church, and it continues to meet twice every Sunday, being conducted in the morning by Miss Irene Bateman, and in the afternoon by Mr. Henry Ogle.

The number of scholars at present on the register is 143 (65 boys and 78 girls), compared with 142 (69 boys and 73 girls) last year. The average attendances show a slight falling off from those of last year, being—morning 53; afternoon 84; against—morning 54; afternoon 86.

Several changes in the staff of Officers and Teachers have taken place during the year. After a connection with the school extending over a period of about forty years, Mr. Robert Jobson, our respected morning superintendent, has found it necessary to relinquish his office. In recognition and appreciation of his services, a slight testimonial, in the form of an illuminated address and a fountain pen, was presented to him. Miss Mabel Wilkie and Messrs. Ernest Renham and A. H. Gallico have felt compelled to resign their office as teachers. Mr. James Butcher has undertaken the office of the morning superintendent, Mr. Henry Ogle that of the afternoon, and 4 new teachers, Mrs. Black, the Misses Irene Bateman and Mabel F.



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## 26 REPORTS AND CASH ACCOUNTS.

Robinson, and Mr. George A. Hide have been appointed. The number of teachers is at present 13, a decrease of 1.

A Teachers' Preparatory Class, conducted by Mr. Butcher, has been instituted, and is held every Thursday evening.

The New Church Sunday School Union Scripture Examination took place on Sunday, 28th February. 25 scholars took part, 21 of whom passed, compared with 20 last year. The number of successful candidates, in each grade, was as follows:—

1st Grade. Excellent, 2; Good, 5; Pass, 1.

2nd Grade. Good, 4; Pass, 3.

3rd Grade. Good, 1; Pass, 2.

4th Grade. Excellent, 2.

The average number of copies of the *Juvenile Magazine*, distributed monthly to the scholars for regular attendance, has been 18.

The Annual Recital was held on Thursday, 21st January, and was well attended. It was presided over by Mr. Jobson, who distributed the prizes. An excellent programme of songs and recitations was creditably performed by the scholars, for the success of which we are much indebted to Mrs. Mackenzie, who again trained the children in music.

The usual New Year's parties were held, and were highly successful. The Misses Jobson prepared an excellent musical programme for the parents of scholars' party.

On Sunday, 20th June (Hospital Sunday), a collection amounting to 4s. was made on behalf of the Metropolitan Hospital Sunday Fund.

## REPORTS AND CASH ACCOUNTS. 27

Short services have been held in the tea room immediately after the morning school for the scholars. These services have recently been discontinued, accommodation having been found for the scholars in the Church gallery.

The annual Excursion has not yet been held, but is arranged to take place on Tuesday, 6th July.

The Sunday School Orphan Fund (suggested by the Rev. John Presland, 27th May, 1888), has a small balance in hand, after providing for the seventh annual payment for our ward, Clara Mabel Haslam, of 20*l.* 16*s.* 0*d.*, in advance (to 20th April, 1898), the total amount paid, being 145*l.* 12*s.* 0*d.* The amount in the Sunday School box this year was 5*l.* 8*s.* 0*d.*, an increase of 10*s.* over that of last year. One life subscription of 2*l.* 2*s.* 0*d.* has been received, and a donation of 10*s.*, in memory of the beloved founder, our deceased Minister.

The Library has now 456 books, as against 183 last year; 51 purchased by the Book Steward, 210 presented by the Mutual Improvement Society, and 12 by other friends. There have been 481 volumes borrowed, against 156 last year. For the use of the Library, 300 new catalogues have been printed.

The Officers and Teachers desire to thank the many friends who have assisted them during the past year, and to assure them that their kindness is heartily appreciated.

On behalf of the Officers and Teachers,

EDWARD JOHN PULSFORD, *Secretary.*



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## 28 REPORTS AND CASH ACCOUNTS.

## CASH ACCOUNT.

DR.: To balance, 12l. 11s. 6d.; Braby shares, 1l. 2s. 4d.; annual collections, 6l. 10s. 6d.; lady collectors, 18s. 6d.; donations (Col. Keene), 2l.; anonymous, 1l.; recital, 1l. 8s.; use of piano, 13s. 6d.; hospital, 4s.; balance in librarian's hands, 8s. 1d. **Total 26l. 16s. 5d.**

CR.: By printing, 2l.; Sunday School Union (subscription), 1l. 1s.; excursion fees and reports, 7s. 3d.; piano tuning and moving, 1l. 3s. 6d.; annual parties, 5l. 11s. 8d.; hire of slides, 4s. 6d.; hire of piano, 1l. 1s.; recital, songs and dialogues, 3s. 2½d.; class registers, 3s.; children's services, 2s. 3d.; do., 17s.; churchkeeper, 10s.; postage and stationery, 11s. 3d.; hospital, 4s.; balance, 12l. 16s. 9½d. **Total 26l. 16s. 5d.**

To balance in hand of treasurer, 12l. 8s. 8½d.

" " for Sunday School Library, 8s. 1d.

## SUNDAY SCHOOL LIBRARY.

DR.: To stock in hand (catalogues and cards), 5s. 2d.; cash in hand, 3s. 8d.; 300 catalogues received gratis from Book Steward, 1l. 5s.; sale of catalogues and cards, 11s. 10d.; **Total, 2l. 5s. 8d.**

CR.: By purchase of 175 library cards, 2s. 7½d.; sundries, 3s. 10d.; depreciation in value of stock, 5s. 2d.; stock in hand (catalogues and cards), 1l. 5s. 11½d.; cash in hand, 8s. 1d. **Total, 2l. 5s. 8d.**

## BOOK STEWARD.

It is satisfactory to note that the sales have increased during the past year. The profits arising from these mainly benefit the Sunday School. A grant of 3l. has been made towards the Church Deficit Fund. The prizes for the Sunday School have been provided from this fund, and 219 Juvenile Magazines have been presented to scholars for good attendance.

## REPORTS AND CASH ACCOUNTS. 29

The sale of *The New Church Magazine* has averaged 53 copies per month; this magazine being the only Conference publication, it is desired that all members will endeavour to support it.

The Psalms, as used in our services, being out of print, arrangements are being made for securing subscribers towards a new edition, and the co-operation of all friends is requested.

New-Church literature of all kinds may be obtained through this agency, and forwarded by post, if desired.

ALFRED H. GALLICO, *Book Steward.*

## CASH ACCOUNT.

DR.: To cash in hand, 5l. 17s. 1¼d.; cash on deposit at P.O. Savings Bank, 8l. 1s.; stock in hand, 5l. 13s. 0½d.; stock received gratis, 17s.; cash received gratis, 5s. 6¼d.; sales of books and magazines, etc., 48l. 2s. 8d.; sale of old stock, 3l. 0s. 10½d.; cash paid in advance, 2l. 5s. 7d.; interest from deposit at P.O. Savings Bank, 3s. **Total, 74l. 5s. 9½d.**

CR.: By purchase of books and magazines, etc., 38l. 17s. 0½d.; purchase of 51 second-hand books for School library, 1l.; printing of 300 catalogues for School library, 2l. 3s.; donation to Church Deficit Fund, 3l.; 219 Juvenile Magazines and tune book and tracts, 1l. 4s. 7d.; prizes for use of Sunday School, 1l. 17s. 6½d.; sundries, postages, etc., 1l. 17s. 8d.; depreciation in value of stock, 1l. 9s. 8½d.; stock in hand, 2l. 12s. 2d.; accounts due, 4l. 19s. 6d.; cash on deposit at P.O. Savings Bank, 8l. 4s.; cash in hand, 7l. 0s. 7d. **Total, 74l. 5s. 9½d.**

ALFRED H. GALLICO, *Book Steward.*



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## 30 REPORTS AND CASH ACCOUNTS.

## CHOIR.

THE past year has been uneventful so far as the Choir has been concerned, but we hope we may claim that useful work has been done in assisting the services of the Church.

The Church Committee having made us the generous grant of 10*l.* per annum, to enable us to secure the services of a professional tenor, we have had one for the past few weeks on probation. Owing, however, to an affection of the throat, he has resigned, and the Choir Committee are now looking for a substitute.

The Offertory for the past year amounted to 18*l.* 11*s.* 4*d.* (as against 17*l.* 1*s.* 3*d.* last year), of which 15*l.* 18*s.* 7*d.* was retained by the Choir for general purposes, the balance divided between the collections in aid of the Hospital Sunday Fund and the Sunday School.

The balance in hand is 9*l.* 2*s.* 9*d.*, as against 7*l.* 16*s.* 9*d.* last year.

The Officers of the Choir will be glad to hear from any friends of musical ability willing to assist.

In conclusion, the thanks of the Committee are tendered to Miss Robinson and Miss Sargent for their ready response to the many calls on their services during the past year.

On behalf of the Choir.

ERNEST MACKENZIE, *Hon. Secretary.*

## REPORTS AND CASH ACCOUNTS. 31

## CASH ACCOUNT.

DR.: To balance from last account, 7*l.* 16*s.* 9*d.*; offertory (general purposes, 15*l.* 18*s.* 7*d.*; Sunday School, 16*s.* 9*d.*; Hospital Sunday, 1*l.* 16*s.*); donations, 6*l.* Total, 32*l.* 8*s.* 1*d.*

CR.: By stipends, 19*l.* 3*s.* 4*d.*; music, 1*l.* 0*s.* 3*d.*; printing, 7*s.*; repair to piano, 2*s.*; Sunday School, 16*s.* 9*d.*; Hospital Sunday, 1*l.* 16*s.*; balance in hand, 9*l.* 2*s.* 9*d.* Total, 32*l.* 8*s.* 1*d.*

ERNEST R. MUDIE, *Treasurer.*

## BENEVOLENT FUND.

THE Committee has continued its useful work as far as the funds at its disposal would permit.

It has rendered assistance to eight friends during the year, and could extend the sphere of operations with great advantage, were more means placed at its disposal.

Mr. Greenhill again kindly gave a concert in November, in aid of the Fund, for which the Committee tender their grateful thanks.

The want of funds is still very pressing, and the Committee earnestly appeal for contributions to carry on the important work during the ensuing year.

## CASH ACCOUNT.

DR.: To balance 1895-96, 4*l.* 5*s.* 1*d.*; alms at Sacramento, 27*l.* 19*s.* 6*d.*; subscriptions and donations, 48*l.* 17*s.* 6*d.* Total, 81*l.* 12*s.* 1*d.*

CR.: By allowances and gratuities, 77*l.* 7*s.* 6*d.*; Christmas Dinners, 17*s.* 6*d.*; balance in hand, 3*l.* 7*s.* 1*d.* Total, 81*l.* 12*s.* 1*d.*

MRS. JAMES GRAHAM,  
*Hon. Secretary and Treasurer.*



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## MUTUAL IMPROVEMENT SOCIETY.

IN common with all other institutions of our Church, we have sustained a severe loss by the removal into the other world of our President, the Rev. John Presland.

We regret to report that the membership shows a considerable falling off from that of last session, being 47, compared with 82 last session. The average attendance at all meetings has been 49, that of members 17; the highest being over 200 and the lowest 15. Whereas meetings of a secular and social character have been numerous attended, the numbers at doctrinal and theological meetings have been much smaller, an unsatisfactory reflection, indicating a regrettable lack of interest in the principles of the Church.

During the session 3 Social Meetings have been held and programmes provided by the Students of the Royal Normal College for the Blind, Miss Robinson, and Mrs. E. H. Bayley respectively.

Doctrinal Meetings, dealing with the subjects taken from *Heaven and Hell*, have been conducted by our Minister and Col. J. B. Keene.

Mr. E. G. Dow lectured on "The Church and the Society"; Mr. James Speirs on "Money and its Correspondence"; Mr. J. E. Greenhill on the "Röntgen Rays"; Mr. Ernest Rabone on "The Enjoyment of Poetry"; The Rev. Arthur Faraday on "Stepping Stones to Ruskin"; Mr. S. B. Dicks on "Reminiscences of America"; the Rev. John Martin on "A Heap of Rubbish"; Mr. J. S. Brown, F.R.A.S., on "The Story of Life on our Globe"; Mr.

Edward H. Bayley, J.P., on "Lifeboat Reform"; and Mr. Henry Ogle on "His experiences in California." These 3 latter lectures were illustrated by oxy-hydrogen lantern views.

A reading of Shakespeare's comedy, "As You Like It," was given by our Minister, and a debate on "Nationalisation of Land," was opened up by Mr. George Barger. The annual business meeting, closing the session, was held on May 13.

The thanks of the Society are hereby given to the friends to whose kindness we owe this excellent list of meetings, and we hope that in future a greater interest may be taken in the work of this Society than hitherto, and that the success which has attended us in the past will be increased in the future.

On behalf of the Committee,  
EDWARD JOHN PULSFORD, *Secretary*.

## CASH ACCOUNT.

DR.: To balance from 1895-96, 15s. 4d.; members' subscriptions, 2l. 5s.; social meetings account (to sale of 52 season tickets, 6l. 4s. 6d.; 22 course tickets, 3l. 6s.; 42 single tickets, 2l. 2s.), 11l. 12s. 6d.; to Röntgen Ray account, sale of tickets, 11l. 11s. 6d. **Total, 26l. 6s. 4d.**

CR.: By general account (baize, 11s. 3d.; printing programmes, 12s. 6d.; postages, 1s. 6d.; advertising, 1l.), 2l. 5s. 3d.; social meeting account (refreshments, 2l. 19s. 5d.; sundries, 14s. 10d.; hire of piano, 2l. 2s.; tuning piano, 3s. 6d.; printing, 12s. 6d.; advertising, 11s. 9d.), 7l. 3s. 6d.; Röntgen Ray account (lecturer's fee, 5l. 5s.; printing bills, 7s. 6d.; printing tickets, 4s.; advertising, 6s. 6d.; hire of chairs, 8s. 4d.; gas for lantern, 3s.), 6l. 14s. 4d.; Church Deficit Fund, 6l.; Presland Testimonial Fund, 2l.; balance in hand, 2l. 3s. 3d. **Total, 26l. 6s. 4d.**

SAMUEL EDWARDS, *Treasurer*.



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AUDITORS.

We, the undersigned, beg to report that we have examined the following Cash Accounts of the Society, viz., Church Treasurer, Presland Testimonial, Sunday School, Book Steward, Choir, Benevolent Fund, and Mutual Improvement Society, and found them to be correct.

We understand that the following securities are deposited in the Society's safe:—India 3 per cent., 69*l.* 8*s.* 11*d.*; Eastern Bengal Annuity, 26*l.*; Industrial Dwellings Company, 100*l.* shares and 21*l.* deferred shares.

J. T. CLAUSONTHUE, }  
WM. P. JOBSON, } *Auditors.*  
E. W. RENHAM, }

LIBRARY.

As the Writings are a potent factor in the Second Advent of the Lord—Emanuel Swedenborg having been commanded to write in some of his works the words, "*Hic liber est Adventus Domini*"—it may well be expected that there will be a sure, if somewhat slow, enlargement of New-Church libraries, and an increasing extension of their use. That such is the case with our own library it gives me much pleasure to report. Eight books have been presented by the Rev. W. C. Cass; 5 copies of Swedenborg's works have also been obtained by voucher on Swedenborg Society presented. The number of books now in the library is 866 against 853 last year. A number of copies of *The New-Church Magazine* and *New-Church Messenger* have been received.

GEORGE BATEMAN, *Librarian.*

TRACT DISTRIBUTOR.

THE tracts placed in the box in the Vestibule have been freely taken from Sunday to Sunday. These have been supplied mainly through vouchers on the Missionary and Tract Society presented by various friends, besides which, copies of *The New-Church Magazine* and *Morning Light* have been received, and these I have presented to various hospitals. I have also attended public meetings and distributed tracts on various subjects. I again solicit the continuation of these kind gifts.

GEORGE WALTON.



Visitation

Charitable Relief

Co-operation

The Position of the Church

Visitation by Ministers & deacons & ~~deacons~~.  
District allotted to each & each visit members of  
congregation in that district.

Have a Benevolent Fund managed by a  
Committee of ladies. Alms are distributed in  
cases of sickness ~~or~~ or infirmity "but there  
are very few poor attached to our place".  
£78 given in year - Report page 33. Must know  
something of recipients history. "Charity not indiscriminate."

Co-operation much less than in Lancashire. The  
Free Church Congress will not admit them. Want  
of co-operation due to ignorance - "we are supposed  
to believe all sorts of funny things." Mrs Hyde  
then gave me a short account of their beliefs; their  
fundamental doctrine being "that Jesus Christ  
is the only God". They are at the opposite pole  
theologically to the Unitarians but are equally  
with them rejected by the evangelicals.

As a Church they are growing, but very  
slowly. Draw most of their people from the  
other



other churches. People who were likely to drift into atheism. Do not do much amongst the poor: their ~~own~~ creed needs to gain the consent of the intellect before it is accepted and they don't expect to do ~~so~~ much amongst the poor, with whom the appeal is to the emotions.

As a local influence the church is practically nil. It has some importance as being the lineal descendant of the first Swedenborgian church in London. They appear to be a decent set of well to do folk, doing all things decently & in order but with little interest beyond their own doors.



Rev John E. Wakerley  
London Central Wesleyan Mission



District worked

People reached

St John's parish.

5

4/5  
C. J. P. 5

Rev John E. Wakerley, Supt. of London Central Wesleyan Mission. St John's Square, Clerkenwell, ec.  
Seen at his residence: 19 Lloyd Square, W.C.  
abt May 31/98

Mr Wakerley has been in the Wesleyan ministry 16 years, the last eight being spent at Clerkenwell. Previously he was at Holly Park & Hornsey. He is probably 40 but looks under 30. ~~except~~ Impressed me as an earnest methodical worker with a large fund of reserve power. He has an intimate knowledge of the district, extending <sup>to the</sup> courts & blocks of building. Is on the Board of Guardians & was formerly on the Vestry.

The district they work is mainly to the north of the Mission premises and between Goswell Road and Gray's Inn Road <sup>almost to the Angel,</sup> altho' they draw from the west of Gray's Inn Road. From the City side they draw a number of young men living in the City warehouses.

The people they reach belong roughly to two classes: the very poor and the artizan. The congregation, a full one, is distinctly a local one.

Altho'



THE LONDON CENTRAL MISSION.

A FORWARD MOVE AT ST. JOHN'S SQUARE.

The success which has attended the working of St. John's-square Chapel, Clerkenwell, on mission lines, would be considered phenomenal were it not for the fact that, wherever similar work has been attempted on similar lines, similar success has followed. The chapel will celebrate its jubilee next year. When opened it was at first successful, but depression came, and a half-empty chapel with it. The population was there—an immense artisan population—within five minutes' walk of the chapel, but very few of them ever entered it. But with the advent of the Mission and Rev. Edward Smith, followed by Rev. J. E. Wakerley, a new era in the history of St. John's began, and the chapel became too small for the ordinary church worshippers, not considering casual attendants. With the object of inaugurating a scheme for the enlargement of the premises a meeting was held in the chapel on Thursday evening. An attractive list of speakers was announced, but when the meeting opened with "My heart and voice I raise," the rostrum was only occupied by the Chairman (Mr. J. E. Vanner), Revs. J. E. Wakerley, John Bond, W. D. Walters, E. A. Bennett, and Messrs. W. H. Jennings, J.P., C.C. (of Plymouth), W. Hedges, and Crowle Smith. The meeting was certainly very free from red tape, speakers coming and going in a delightfully free and easy manner; but the audience—very few of whom were attired in silks, for St. John's-square is not an aristocratic congregation—seemed thoroughly to enjoy the proceedings, and never so much as when with heroic self-sacrifice they contributed their best towards the cause which evidently has captured their hearts. After prayer by Rev. W. D. Walters, "Come let us join" was sung in good old-fashioned Methodist style, with the chorus of "Hallelujah to the Lamb." Rev. J. E. Wakerley, on rising to make his statement, was right loyally received. He stated that the premises had become

April 21

Altogether too Small,

for the growing mission Church. In connection with that one place alone there were 800 adult members and 200 juniors. The Sunday-school (of 1,200 scholars) included 500 children who could not meet on the premises. The slate club had 700 members and the mothers' meeting 400. Mr. Wakerley then proceeded to explain that under the scheme three houses at the back of the chapel had been purchased, and it was proposed to add 400 seats to the chapel, making it capable of holding 1,600 persons; to enlarge the schoolroom, add a lecture-hall, a number of vestries, a dispensary, and carry out many other necessary improvements, including the lighting of the chapel by electricity. The estimated cost was £7,500, towards which the Methodist Church Building Committee had granted £1,250. Mr. Vanner and Mr. Horace B. Marshall promised £500 each; Mr. J. Pearce, Mr. Howard Morley, Miss Wyburn, Mr. J. S. Budgett, and Mr. J. Crowle £100 each; and Mr. Holloway, Mr. J. Gibbs, Mr. J. Cory, Mr. Crowle Smith, Mr. Putterill, Alderman Wakerley, and Rev. J. E. and Mrs. Wakerley £25 each. These, with other promises, brought the total amount secured up to £3,476 15s. 1d.

The Chairman delivered a bright and hopeful address. He first sketched the history of the chapel, in the inauguration of which he took part. After a period of depression they had found out the way to fill the chapel. Souls, too, were being saved, and that was best of all.

THE LIVERPOOL DISTRICT AND FOREIGN MISSIONS.

A. J. Fletcher, £10; H. M. Addy, £10; Dr. Randles, £1; James John son, £1; James Redfern, £1; Thos. Cole, £1; W. Stephenson, £1; Miss A. E. F. Barlow, £1; R. Leigh, £1; J. W. Brown, £1; J. M. Merritts, £1; B. Brown, £1; E. Cannington, £2; W. T., £1; J. F. Hammond, £3; John Johnson, £1; Rev. G. Har greeves, 10s. 6d.; Miss Fletcher, 5s.; W. Raby, £10; E. Aston, £10; W. P. Hartley, £10 10s.; Readers of The Christian, per Morgan and Scott, 5s.; J. R. Haworth, £5; F. J. Crossfield, £5; A. Friend, £1; Thos. Walker, £1; G. M. Richardson, £1; C. Heap, £2; B. and Co., £2; Mrs. Clegg, £1; J. T. Hitch, £1; W. Hunt, £2; Rev. Griffin Hodson, 5s.; C. F. Sanders, 10s.; John Allen, £1 1s.

Buildings Used

Although they get a few visitors, these are a very small proportion. People staying in London hotels and also a number of Irish people. The latter may come to St John's Square instead of the W.C. Mission on account of Hugh Price Hughes' unpopularity with the Irish. It is a working class congregation. Most would be in receipt of a weekly wage of not much more than 24/- a week.

Mr Wakerley believes that the mission has got hold of the working population and in his Report, which I append to this interview, speaks of the "solid and encouraging progress" made, who and speaking to me he contrasted the condition of the church now & before it was turned into a mission. Certainly the extensions of their building, now contemplated point to a large amount of success. They raised £4000 for this purpose at a meeting held on April 21/95.

Chapel holding 1100, with schoolroom below. Lecture Hall and 6 vestries. Additional premises will increase seating accommodation (400), double the school room and provide 8 classrooms and a church parlour. Hugh Myddleton Board School is used

on



## THE LONDON CENTRAL MISSION.

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The Chairman delivered a bright and hopeful address. He first sketched the history of the chapel, in the inauguration of which he took part. After a period of depression they had found out the way to fill the chapel. Souls, too, were being saved, and that was best of all. That ought always to be so in Methodist chapels. Away with your preachers and people who are content without it! Of all the Churches

#### Methodism Cut the Most Sorry Figure

unless a real work of God was going on. Mr. Vanner was particularly severe on the idea that every big chapel must have a little mission hall somewhere near, so that conversions might take place there and not disturb the regular services. "Tell me," said he, "how the prayer-meetings are attended, and I shall be better able to test the condition of that church than by attending some public service. We Methodists can pray ourselves out of any difficulty."

Promise forms were then handed round, and while they were being filled up, and the state of the poll announced, Rev. H. Price Hughes, who had by this time arrived, kept up a running fire of remarks. He advised contributors to make their gifts guineas instead of pounds—a suggestion which the Chairman at once complied with amid loud applause. The total up to this time, including the collection, having been announced as £3,741 14s. 4d., the Chairman, who had some distance to go, and Rev. Hugh Price Hughes, who had another engagement to keep, left; but Rev. C. H. Kelly had now arrived, and he continued the meeting, delivering one of his cheery and optimistic addresses. He stated that that meeting was the fourth celebration of the kind he had attended since Sunday, and it certainly did not look as if Methodism was a dying force.

A further list of promises having been announced, including £50 more from Mr. Pearce, Rev. W. D. Walters stated that, with some promises which, though not definite in sum, were certain, they might calculate the amount secured as £4,000, a result which fully justified the hearty manner in which the congregation sung the Doxology prior to dispersing.

April 21.

Buildings Used



Workers

71  
on Sunday afternoons for school & the Holborn Town Hall  
for Evangelistic services during the winter.

Paid staff consists of Minister, lay agent and 3  
sisters. Mrs Waterley does a good deal of sister work  
& superintends the sisters. Have a large number of  
voluntary workers - the Mission Band alone numbers  
300 & this does not include all the workers. The  
Band includes, public house, lodging house and  
Button holding brigades and a brass band.

Services Sunday 11 & 6.30 P.M. About 200 in morning  
& full in the evening. Have been full altho' not  
uncomfortably crowded on the 3 last Sunday, altho' John  
McNeill has been holding services at Agricultural Hall.  
Sunday Schools 9.45 & 2.45

Hugh Myddleton B.S. Teachers. 30, Scholars <sup>on 13 weeks</sup> 500 Aver. attendance 292 (aft.)  
St John's Square. " 57. " 690 " " M. 250. A. 570.

Children's Service 6.30, Crowded. Get about 200.

Tuesday 8 P.M. Service.

Wednesday & Thursday. About 30 classes. Fill every  
room.



Social Agencies

Friday. Bible Class for Policemen in connection with the Christian Police Association.

Prayer Meeting. Average about 200

Townhall Services. Usually full & sometimes crowded (holds 1100)

Of Social Agencies & Meetings there are:

Slate Club - 700 members

Mother's Meeting. 400 members. Saving Bank, maternity society & excursion fund.

Medical Mission. Free. One afternoon a week

Boys' Brigade

Band of Hope.

Pleasant Evening for the People. (Monday) mainly for non-church goers. Concert or Lecture etc. Mr W. gives a short address at the interval.

Temperance Meeting (Saturday). Held in schoolroom during winter and open air during summer.

Get hold of the drinking people. Sometimes people in drink will interrupt & Mr W. will answer or turn the remarks. Showed the statistics of pledges taken during past 6 1/2 years. Total was 2083, averaging 320 a year. Last year 456.

Have Cricket, Tennis & Football Clubs and a private ground at Hornsey.



## Visitation

## Charitable Relief

## Other Religious Agencies

75  
Visitation - See Report - pages 12 seq. Lay agent visits as well as Sisters. The chief attack is made on the buildings, the courts being taken "one day a week as a change from climbing the stairs & visiting the blocks". Neighbourhood is divided into 80 districts & each visitor takes handbills weekly. 3000 are distributed.

Charitable relief is given in kind rather than money. Its distribution rests with the sisters but they consult him in cases needing more than temporary help. Christmas dinner fund (about £100) provides for about 500 families. Do not give much but did not say total amount, which I notice is not shown in the Report: Mr W. looks after cases that should be parish cases, his position on the Guardians enabling him to do this. Clerkenwell gives a good deal of out relief, for which people under 60 are not supposed to be eligible but "not-able bodied" cases do get this relief.

Of the other religious agencies, Mr Groves' Flower Gate Mission is the largest in the district "next to ours". They get their chapel full but relief, of which Mr G. gives a good



Balance sheet of the Flower Gate Mission is given in  
the Report. 81

77  
good deal may have something to do with it. They do  
not publish a balance sheet.

The Parish Church (St James) has several agencies but  
does not know any special ~~work~~ department that is  
prominent. They don't get the people to church. <sup>Spoke very</sup>  
<sup>highly of Mr Rose. 1880</sup>

The Friends do a great deal in the lower part of the  
parish. Have improved their premises. Mr Bellett is a  
capital fellow "

Vernon Chapel is renewing its youth. Rev Moore is  
a very earnest fellow. Came from Barking.

Congregational Churches have non-resident  
pastors.

The upper part of the district (Lloyd Square neighbourhood)  
is worked by the Sisters from the House of Bethany.  
They are closely allied with the Kilburn Sisters and  
work very much in "Holy Redeemer" Parish - Cornhill  
Street, &c. Comes across them in Farringdon Street  
Buildings. They are very good to the poor, e.g. give  
relief.

Mr E. V. Eyre, Church of the Holy Redeemer, is a very high  
churchman. People say he should have been a R.C. Personally  
he is a charming man.



Charities &c.

The Free Church Council

Local Government

The chief charitable institutions are: the Finbury Dispensary, Brewer Street, Goswell Road. Very largely used. The Chest Hospital, City Road - one of our greatest loans. The Northampton Institute.

They have a great many local charities but unfortunately nearly all are distributed about Christmas and largely by tickets which get into the hands of the wrong people. A good deal of this relief is quite unnecessary.

The Free Church Council is not doing much. They have just got their map out. Mr W. had just received a copy but not looked at it yet. He was secretary of the council. Believes it will do good. Difficulty is that the area is too large: includes Shoreditch, St Lukes, Clerkenwell & the City. The differences of the districts and the churches are also drawbacks. Instances the City Temple, "a Congregationalist Cathedral" drawing large congregations but doing little local work.

Local Government has considerably improved. They are getting a better class of people to do the work - less of the old drinking set. Present trouble



is the introduction of politics and they are now suffering from a re-action. The progressives seem to have gone to fast & now the other party are organised & active. However all the reforms instituted have been maintained. Sanitary administration has been much improved; additional inspectors appointed and a highly qualified medical officer of health.

Police in close alliance with the drink traffic. No difficulty in catching men drinking on duty if any reformer would take it up. The new Secretary of the local Licensed Victuallers Ass<sup>n</sup> is a retired Inspector of Police.

Publichouses are much too numerous. They have changed hands frequently of late years and risen enormously in value. Rateable value has been raised enormously. It has been nothing extraordinary for the rating authority to double the rateable value.

Do not see a great deal of prostitution e.g. publicly. Have been some disorderly houses near

Police

Drink

Prostitution



## Crime

## Marriage

## Thrift

## Health

## Housing

near Kings Cross closed and there are 2 or 3 private hotels in Farringdon Street that have a bad repute.

The worst feature is rowdyism, which the police seem unable to cope with, altho' their number has been increased. Gambling amongst lads is also prominent. They used to resort to sweet shops but now are playing in the streets. Told how one day he & the school secretary surprised a party of lads, who ran off leaving their money on the ground.

Find a good many couples living together unmarried - even elderly people. Often comes out through investigation by the Guardian.

Considerable improvement in thriftiness. Partly due to general introduction of slate clubs by the churches.

Health has considerably improved, altho' they have had much fever and diphtheria in the buildings - even the newer blocks.

Distinct improvement in housing. A steady



May 9th.

I visited this church on Sunday morning: though not actually raining, it was a threatening day. The congregation was large, too large to count: too scattered as the people near the chapel had the appearance of being well filled, and was I think about half full. Rough workmen were then signs of actual poverty, as shown by dress, - and then were several signs of middle class families, - yet as a whole it was undoubtedly far the most representative working class congregation that I have seen, the bulk of them being, I should say, artisans of some sort, and the not small shopkeepers. Of men there were certainly quite as many as women, and among them a number of young men and youths, some of them being almost rough in appearance, of the type that of an unconverted one might expect to belong to the Clerkenwell gangs: but here as elsewhere the prevailing type was of the G. M. C. H. The service was of a distinctly mission character: a hymn, a very short prayer, a hymn, first lesson, a hymn, second lesson (with comments), a hymn, a long prayer, a hymn for children sung sitting, sermon, a hymn and collection. In his announcements for the week Mr Wakerley spoke at some length about the class meetings, and

28  
movement in the right direction. Annual whitewashing enforced in houses let in tenements by non resident landlord etc.

Mr Wakerley is quite optimistic as to the future of the work & thinks the changed attitude of the Church to the working man has induced a change in the latter's position to the church. The old Bradlaugh influence is quite extinct - The Hall of Science was offered to Mr W. twice but it was not large enough - nor is there any aggressive opposition. He does not know any pronounced atheists in the district. On the other hand, ~~the~~ connection with Mission work is helpful to candidates to the local boards, whilst years ago it would have been a hindrance. Mr W. & the S. S. Supt have been returned at the head of the poll in different wards.

That Mr W. is successful in getting the people is certain and it appears to be due to the way in which he & his helpers fraternise with the people. At the Holborn Town Hall, everybody is spoken to & generally receives a hand shake.



from his tone it was evident that there is great difficulty in getting the members to attend these meetings: he spoke of the great discouragement to leaders etc. Mr W. preached for half an hour: beginning rather quietly he worked up to a condition of tremendous fervour amounting at times almost to rant, but there was no question as to his earnestness, and he thoroughly held his audience, making both (as also during the prayer) occasional groans and cries of 'Praise the Lord' 'Halleluia' etc. His text was 'The zeal of thine house hath eaten him up' and the subject of 'zeal' naturally lent itself to rather stirring treatment: the constituents of true zeal were defined as self-denotion, indignation, and love. Among other things Mr W. thundered against the false zeal of proselytism, against those who lay in wait for ~~some~~ converts, giving me the impression that he had some particular person or organisation in his mind. On the whole Mr W. impressed me favourably: oddly enough in the afternoon I was reading the Fairy Queen and with an aptness which would have been welcomed as miraculous by John Wesley upon the following passage:-

"His name was Zeal, that his right well became:  
For in his speeches and behaviour he  
Did labour much to express the same."

Mr W. is in the central aisle after the service, Mr W. the sisters and lay workers at other exits, shaking hands and speaking to the people, whilst before the meeting about 16 'Button holes' are in the streets adjacent to the building inviting the people in. In this way they get a large number of fresh faces at these meetings. Their prejudices are overcome and after a time they come to St John's Square.

Mr W. gave me a copy of their Magazine which is placed with the other literature & Annual Report - see next page.



## A Few Facts about the Work.

We have 1,209 Members meeting in Society in the Mission, with over 200 Juniors.

Notwithstanding the heavy drain upon our membership caused by the constant removals from the district, we rejoice in increasing membership. God continues to bless us constantly with conversions.

We have a large amount of Social Work going on in connection with our Church, both in Clerkenwell and Holborn.

Our SUNDAY SCHOOLS have 1,200 children in attendance.

Our HOME OF REST at Tooting Bec is already proving a great blessing to our poor folk.

Our SLATE CLUB has over 700 members.

Our MOTHERS' MEETING has over 400 members.

Our PLEASANT EVENINGS FOR THE PEOPLE are crowded week by week.

Our TEMPERANCE MEETINGS are gloriously successful in converting the drunkard to sobriety and to God.

Our HOLBORN TOWN HALL SERVICES are growing in prosperity. God is blessing this extension abundantly.

Our LODGING HOUSE VISITORS are always welcomed.

Our BRASS AND ORCHESTRAL BANDS are most useful in our work.

Our TRACT VISITORS distribute from door to door over 300,000 Tracts during the year.

Our MISSION BAND WORKERS are always at it in many ways, seeking to extend in the open-air the Master's Kingdom.

Our SISTERS continue their work in the district, each Sister visiting over sixty families weekly. This work in its social relief is necessarily expensive.

Our MEDICAL MISSION is most useful to the poor in the district under the Hon. Direction of Dr. Howard Downes.

We want **£500** at this Anniversary. Will you help us continue and increase our work?

If so, please fill up Promise Form, and post direct to one of the addresses given on other side.

*Camden Street Mission  
See page 27*

# Christianity Not Played Out

A RECORD

OF THE

## London Central Wesleyan Mission Work during 1897.

Subscriptions are earnestly invited towards the support of the work, and will be thankfully acknowledged by the Superintendent,

Rev. JOHN E. WAKERLEY,

19, Lloyd Square, Clerkenwell.

PRICE TWOPENCE.



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Camden Street Mission  
See page 27

### Branches.

ST. JOHN'S SQUARE, CLERKENWELL.

HOLBORN TOWN HALL.

HOME OF REST, TOOTING BEC.

MELTON HOUSE—SISTERHOOD.

HUGH MYDDELTON BOARD SCHOOLS.

MEDICAL MISSION, ST. JOHN'S SQUARE.

CAMDEN STREET CHAPEL, N.W.

### Missioners, etc.

REV. JOHN E. WAKERLEY, *Superintendent*, 19, LLOYD  
SQUARE, W.C.

Rev. EDWARD A. BENNETT, Leysian Hall.

Mr. CHARLES BARNETT, *Warden*, Home of Rest.

Mr. G. H. EAST, Camden Street.

### *Sister Superintendent:*

Mrs. WAKERLEY, 19, Lloyd Square, W.C.

### *Hon. Superintendent of the Medical Department:*

Mr. HOWARD DOWNES, M.R.C.S., L.R.C.P.

### *Honorary Physician, Home of Rest:*

Mr. ROBERT DUNSTAN, M.R.C.S., L.R.C.P.

### *Hon. Treasurer:*

Mr. J. CROWLE-SMITH, 25, Lloyd Square, W.C.

### *Hon. Secretary:*

Mr. W. R. PUTTERILL, 94, Farringdon Road, E.C.



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Photo by]

[Wykeham, Balham.

LONDON CENTRAL MISSION HOME OF REST,  
TOOTING BEC.

*Camden Street Mission*  
*See page 27*

TO THE FRIENDS OF THE  
LONDON CENTRAL MISSION.

*It gives me great pleasure to issue once more a brief report  
of our work in Clerkenwell, Holborn, and Camden Town.*

*The past year has been marked by our acquiring a valu-  
able furnished house close to the bracing air of Tooting Bec  
Common. This house meets a long-felt necessity, and we are  
using it as a Home of Rest for the ailing poor. For the  
generosity of the gift we are devoutly thankful.*

*The year upon which we have entered has brought us face  
to face with a Divinely-given opportunity for enlargement of  
the Central premises in Clerkenwell.*

*I am anxious in connection with the Anniversary effort of  
1898 to raise £500, including £200 needed for the Home  
of Rest. This will set us entirely free to cope with the large  
amount needed for purchase of property and rebuilding. God  
is greatly blessing the work, and it is proving most fruitful  
of good to the district. If all who read this account will  
ask God what they should do to help a work such as this  
we have no doubt as to the result. Can you send us a  
contribution?*

*With all good wishes, and asking your sympathy,*

*Yours sincerely,*

JOHN E. WAKERLEY.



## A Few Facts about

We have 1,209 Members meeting in S  
over 200 Juniors.

Notwithstanding the heavy drain upon  
the constant removals from the dis  
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conversions.

We have a large amount of Social Work  
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## OUR EXTENSION SCHEME.

### PRELIMINARY ANNOUNCEMENT.

For years we have been seeking for some method by which we could enlarge our chapel premises at St. John's Square, and also provide much needed vestry accommodation. Various plans were carefully considered by the Mission authorities, but difficulties of one sort or another proved insurmountable, and they had to be reluctantly given up. Now, however, we have been led to a scheme which will enable us to provide some four hundred additional sittings to our chapel, a considerable enlargement to our school premises, and a new church parlour, together with several extra vestries,—all being additions much needed by the various departments of our many-sided Mission.

This extension has been made possible by the purchase of three houses, situated at the rear of our chapel premises, and the cost of the entire scheme will be about £6,000. Our friend Mr. T. Morgan Harvey, J.P., has kindly consented to act as Treasurer of the Extension Fund, and it is hoped that the entire scheme will be carried out during the present year, and the enlarged premises ready for occupation early in the winter.

*Camden Street Mission*  
*See page 27*



## “Christianity Not Played Out.”

A Record of

### LONDON CENTRAL MISSION WORK DURING 1897

☞ ☞ ☞ The novelty of our great Central Missions in the eye of the public is no longer a sufficient appeal for help. For about twelve years the work of several of them (including the Central London Branch) has been established. It is necessary for us, therefore, to be able from year to year to report

#### Solid and Encouraging Progress,

in order that our sympathisers may be stirred to keep up the contributions for support. It has never been our good fortune to be able to present a more satisfactory account of the various departments of service that cluster around our work in Clerkenwell, Holborn, and Camden Town than at the close of the year 1897. We have always tried to maintain a vigorous, spiritual church-life in the background as the inspiration of all our auxiliary agencies. We are, therefore, glad to be in a position to report that our ordinary Sunday congregations at St. John's Square have been well maintained. On one or two occasions it has been necessary to turn people away without anything extraordinary in the way of special advertising or the like to swell the attendance. We scarcely feel free to do all that might be done in claiming the

#### Out-of-Church Population,

lest we should be in the position our stewards were on a



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Sunday evening during the present month. Said a woman who came a few minutes late, "What is the good of you asking us to come if when we come we can find no room?" The strangers who have visited our congregation on not a few Sundays to inspect and observe have gone away highly gratified by what they have seen, and two or three of our prominent ministers have said, "We had expected much, but this is more than we thought to see."

We have had to rejoice over a series of

### Remarkable Prayer Meetings.

In no previous year do we remember to have seen such successively large attendances, while the spirit which has pervaded the meetings has been sincerely spiritual. The most pleasing feature of these gatherings from week to week has been the large number of men of all ages and of different conditions of life who have rallied for prayer and praise. To the fervent prayers of God's people we trace very much of the blessing that has attended the aggressive efforts. In the class-meetings also we have sought to inspire zeal for the unconverted. One week, for instance, in our more than thirty classes the topic brought forward by every leader was

### "Soul Winning."

We have not been able for lack of accommodation to extend our various meetings for Christian fellowship, although we are bound to say that if we had only better class-rooms and a larger number of them we could increase our membership considerably, but we also need larger space for the gathering in of what may be termed, without offence, the raw material. When one remembers that in a chapel capable of seating 1,140 people, there is a membership in class at the one place of about 770, exclusive of 200 juniors, one well understands that the scope for aggression in our congregation is an exceedingly limited one. Our work must be mainly directed towards filling up the vacancies by removal in or near London by fresh conversions. We remove something like eighty members per annum to other districts, and nearly every one of these must be replaced by those who are laid hold of from without.

One of the greatest sources of gladness has been the gracious

Camden Street Mission  
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work in connection with many of the City houses. An efficient, spiritual class-leader has been able to gather a large band of devoted young fellows around him. On a Sunday morning we had thirty-seven of these young men to receive their tickets of membership from their Minister. The majority of them had come from the country. Some had never been decided Christians in their home, and others had drifted in the first period of their City life into utter worldliness. As they have become converted they have become anxious for the good of their comrades in business, and the leader and several of his members have gone late in the evening and personally dealt with scores of young men as they have come to their business houses for the night. In all cases our workers have been courteously received, and we cannot tell how far-reaching have been the results of their toil.

### The Children.

Our two Sunday Schools have been worked vigorously and with manifest spiritual blessing. We have about 1,200 children in the St. John's Square and "Hugh Myddelton" Board Schools, with a large staff of voluntary workers, who have rendered efficient services as teachers. The children's Sunday of 1897 will long be remembered. Not only on that day, but on subsequent Sundays, many of our young friends gave public evidence that they had given themselves to God. At our Covenant Service this year amongst those who came to see the Minister to ask for a ticket of admission was

### A Rough-looking Youth,

with clothes of the poorest type fast going to rags, but holding in his hand a small Testament that his Sunday-school teacher had given him. He asked that he might be permitted to go to the table of the Lord with God's people that afternoon. The boy's testimony was so clear that we had great joy in permitting him the desire of his heart. At the same service one of the teachers brought nearly the whole of his class, and not a few of our boys and girls have given evidence of their desire to follow the Saviour by attending the Sacramental Service. We have been able during the year to help, by the kindness of suburban friends, some of the poorest of the children of the



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district from the worst courts. To friends in Holly Park and Hornsey, in our Superintendent's old circuit, we are much indebted for kindness in providing a good tea, garments, etc., for quite a company of the most needy of the little ones. At the time of our evening service, Sunday by Sunday, we have had the Lecture Hall crowded with children, for whom there is no room in the ordinary congregation, and for whose benefit the lecture-hall meetings are held.

☞ ☞ ☞ We were able to assist in connection with the Jubilee Dinners of the Princess of Wales' Fund, our schoolroom being one of the centres, and being entirely staffed for waitresses by our own most earnest and constant workers. We had the great honour of a Royal visit during the progress of the dinner,

### A Royal Visit.

#### Their Royal Highnesses

the Prince and Princess of Wales, Princess Victoria, Prince and Princess Charles of Denmark, and others being conducted by the Superintendent and Treasurer of the Mission round the schoolroom and through the rows of the hungry recipients of the Princess's bounty. Their Royal Highnesses expressed themselves as very pleased with what they saw. The Superintendent had the honour of an introduction by Sir H. Jefferson to their Royal Highnesses the Prince and Princess of Wales. The following press comments will be of interest:—

THE "DAILY TELEGRAPH" OF JUNE 25TH SAYS:

In the Clerkenwell parish there were some 4,000 dinners provided. These were served at five centres. One of these was at St. John's Place, one at Amwell Street Schools, one at a warehouse in the temporary occupation of St. John's Ambulance, one at the Drill Hall, Penton Street, and one at Clerkenwell Town Hall. By great good fortune I reached the centre, in St. John's Place, just as the Prince and Princess of Wales arrived to visit the diners. Their Royal Highnesses were received by Sir A. Jefferson, who, with the Rev. John E. Wakerley, of the London Central Mission, accompanied them round the hall. (Mr. Crowle-Smith also had the honour of escorting Prince and Princess Charles of Denmark and Princess Victoria of Wales round the hall.) There was a scene of great rejoicing when the Prince and Princess of Wales entered the room. All present at once rose to their feet, cheering in the most vociferous manner. At a signal from Mr. Wakerley, the orchestra which was in attendance struck up the first bars of "God Save the Queen," and instantly the whole

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assemblage joined in and sung the National Anthem with unsurpassed heartiness and fervour. The Prince of Wales then requested the poor people to resume their dinners, and he and the Princess walked about the room. Their Royal Highnesses took special notice of the method in which the carving was being executed. The Princess was greatly interested in a poor, ragged little urchin who had no knife and fork—every person had to bring their own—and she watched him with eyes full of pity as he struggled through his meal with the assistance of a kindly neighbour, who, in the intervals between his own mouthfuls, cut up the food on the boy's plate. No beer was served at this dinner, but there was a great variety of aerated waters, and poor people were helped without stint. In other respects the meal was exactly the same as that served elsewhere. Having made a careful inspection of the whole room, their Royal Highnesses took their departure amid the renewed cheers of the guests. While the Prince and Princess were in the building the news of their presence became known, and in an incredibly brief space a great crowd had assembled in Clerkenwell Road and St. John's Gate. A strong force of police was on duty, but they had difficulty in keeping a carriage-way clear. The appearance of the Royal visitors, as they emerged from the dining-hall, was the signal for a great ovation. The populace cheered again, and even the roughest slum-dweller in the crowd took off his hat. Hearty blessings were invoked on the head of the Princess, who looked exceedingly pleased at the cordiality of the greetings which she received as she drove away to visit other similar scenes.

The gentlemen assisting at the St. John's Place centre, in addition to Mr. Wakerley, who was really in charge of it, were Mr. A. Millward, J.P. (Chairman of the Vestry), Mr. R. E. Paget (the Vestry Clerk), and Mr. Crowle-Smith and Mr. Fincham (Churchwardens). Most of the poor people who dined here were women and girls. There were some few men present from the shelters and lodging-houses, but their number was inconsiderable. Many of the women had babes with them, and the poor little mites in most cases presented a pathetic appearance. All of those present had made an effort to make themselves more presentable, but nothing could conceal their dire poverty, and, in several instances, traces of absolute starvation were clearly visible on the wan and pinched faces. However, under the influence of the scene, and the nourishing and plentiful food, even the most despondent brightened up, especially after the visit of the Prince and Princess of Wales, which cheered the poor people like wine. By the time the plum pudding came on the majority of the diners looked as if they had never a care in the world, and they chatted and laughed together in the pleasantest manner.

☞ ☞ ☞ have shown considerable increase during the year, the total income and expenditure of the Slate Club at St. John's Square showing a sum of £887 9s. 7d.; while the Mothers' Meeting has continued in a flourishing condition, despite the opening of two or three other mothers' meetings, which are powerful rivals. The

### Our Clubs



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Maternal Society has pursued its much-needed services in connection with this meeting.

The 59th Company of the Boys' Brigade, under the captaincy of Mr. W. Eastman, has met for drill from week to week. On a Sunday morning a Bible-class, especially for

### Lads of the Brigade,

has been held under the direction of the Treasurer of the Mission, who is one of our Sunday-school superintendents. Every opportunity that has come in our way for extending the kingdom of Christ and the influence of His people in the district has been readily embraced.

One of the most delightful things that has occurred has been the conducting of a series of half-hour dinner-time services

for the bricklayers and labourers working on the new Ophthalmic Hospital in City Road.

One of our earnest Christian men got employment there, and before he had been on the works very long one of his mates became thoroughly converted. He began to talk of the good he had received. Our St. John's Square member lent him a copy of

### Dinner-time Services.

### Our Magazine, the "Central,"

in which was a sermon by the Pastor. Chaffingly he was asked, "What are you reading, old man?" and when he told them it was a sermon on "Paul, the Working-man Lodger" they requested him to read it aloud; this he consented to do after a vote had been taken, and the majority being in favour. This led to one of our class-leaders, a policeman, going to sing the Gospel as well as to speak it during the dinner-time. Then Mr. Wakerley went, and on several occasions held the services in the mess-room in the most informal manner. The services were most remarkable for the power with which they were visited, as well as for the peculiar circumstances under which they were held.

### LONDON WORKING MEN.

#### A LETTER FROM ONE OF THEM.

DEAR MR. CHAMPNESS,—I feel compelled to write you because I have some "joyful news to tell." Now, the dear Lord Jesus has been visiting us with His salvation in the dinner hour. I am a bricklayer, working on a

new hospital in the City Road, London. When I started I was the only Christian there, but I believe in the power of God, and began to pray that God would save, and started to preach Christ and sing some hymns. The singing took well. There are about fifty or sixty men working there. One wet day we could not work for the rain; we went into the mess room. I got some hymn-books, and "Pour it forth, the mighty anthem" was the favourite, it did go with a swing. We had a new foreman, an out-and-out Christian, but owing to his position could not say anything, but he started to pray. You may guess the devil has not been asleep when we have to work amongst ungodly mates, but glory be to God, because His grace is sufficient for us, and we have never to do anything for Christ without He gives us the power.

One dinner time I got a

#### CITY POLICEMAN FULL OF JESUS

to come and sing some solos; it went well. He also gave a testimony of what the Lord had done for him for the last eighteen years. I could see the Lord was working by His Spirit. I am a member of the Central Mission. I told the Rev. J. E. Wakerley how the Lord was working, and that three bricklayers had decided for Christ, and asked him to come and speak to them, which he gladly did. Although he is one of the busiest men in London, his one aim is to get men saved. He came and preached. He took well; the men themselves asked him to come again. He made himself at home, and appealed to the heart. One day he took

#### THE BUILDING FOR A SERMON TO US,

"Other foundation can no man lay." Everyone's attention was on him. He told us how he laid two or three bricks, and how he tried it with plumb-rule and straight-edge to see if it was upright and straight. He told us how God would try us. It left a deep impression. They talk about it now. When one of them says a bad word, or does anything wrong, they say,

"THAT WILL NOT STAND THE STRAIGHT-EDGE!"

One day, as Mr. Wakerley was leaving the building, one of the men met him, and said, "Oh, sir, I do want to be good. I have heard you speak; it has done me good. God bless you, sir." I have seen him weeping, but the devil seems to hold him bound in sin. We are praying that Christ will save him, and help him to break away from the demon drink habit that has such a hold on him.

God bless you, sir, in the stand *Joyful News* is taking against the drink traffic. Mr. Wakerley came again on Wednesday, November 3rd. It was one of the largest gatherings we ever had. The Holy Spirit was with us. "Make haste" was the text. As he told the old story the great Searcher of Hearts was at work. There was one bricklayer who was there for the first time. We could not get him in before, but after a lot of inviting he came. As Mr. Wakerley was speaking the tears began to flow. He laughed, and the handkerchief was out to wipe his nose, but still the tears rolled down his face. We looked around the room. We could see men



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moved by the Holy Spirit—men who never go to a place of worship—men  
who are

NOT GOSPEL HARDENED.

Mr. Wakerley said it was the greatest joy of all his ministry to be able to  
speak to them during the dinner-hour. I asked them after how they liked  
it. One man said, "You could not help believing what he said, because it  
was so true."

has been vigorously prosecuted. No less  
than five services and meetings per week were  
regularly arranged and conducted. In most  
instances the crowds were very respectful,  
and, in fact, in addition to the people that we  
got by the way, many came from week to  
week as regular hearers. Every Sunday after-

noon and every Monday evening during the summer a large  
assembly has been held in the Rosebery Avenue near to the New  
River Head. The Brass Band has been in constant attendance,  
and Mr. Barnett, the lay agent attached to St. John's Square, has  
had charge, and has been most readily assisted by our young  
local preachers as well as experienced workers. Prior to the  
prayer-meeting every Friday night, Mr. Wakerley has conducted  
an open-air service in the Square opposite the chapel. Our  
experience has taught us that a sensible sermon by one speaker  
who has the gift is much to be preferred to a number of  
rambling statements by inexperienced talkers. We cannot afford  
to show our worst side in this public manner, when one con-  
siders the peculiar class of individuals found in a London  
street congregation, many of whom are ready to interpose with  
outlandish questions, etc. We need men and women of clear  
head and ready tongue who can give a reason for the hope  
that is within them.

Our regular visitation by

### The Three Sisters

and by our voluntary tract distributors has been well and faith-  
fully carried out. It is our custom to keep the Sisters  
exclusively for aggressive work and to deal for the most part  
with the non-worshipping classes of the community. Each  
Sister has as her central sphere of activity a huge block of  
model dwellings, and from door to door in these they have  
been accustomed to go. In addition, they have spent some

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time every week in visiting some of the courts that are con-  
tiguous to the chapel. They have often been able in this way  
to deal face to face with scores of the inhabitants. In the  
distribution of charity we have sought to guard against the im-  
position which is so largely practised upon those who are novices.  
Careful enquiry is made into the cases that are helped, and  
although it may gain unpopularity for the Mission and its  
workers in certain directions, it will show they are not willing  
to buy the population wholesale. We feel it is much more  
honourable and satisfactory work. The following interesting  
notes by the Sisters will describe the class of people with whom  
they meet, and the kind of service they are able to render:—

### Court Life.

A Sister says:—"I shall never forget my first visit to  
— Court with tickets of invitation for the children residing  
there, to a tea at St. John's Square. On reaching the entrance  
of the first dwelling I stood looking down into the cellar  
below, and up to the rooms above, with their unpleasant  
smells, and feeling that I could not enter I decided to return  
home, but the remembrance of those words, 'for My sake,'  
caused me to ascend the stairs. In the corner of one room  
was a sick man lying on an old bedstead with scarcely any cover-  
ing; a thin, careworn woman was standing beside him, and two  
sickly little children with hardly any clothing; a broken chair  
and an old table was their only furniture. In another room  
there were nine bright, intellectual children, with uncombed  
hair, dirty hands and face, and garments all in shreds, and  
nearly all had naked feet. By the glimmer of a lighted match  
I groped my way up another staircase to the top rooms, where  
there were several more children into whose ears the voice of  
love seldom sounds. I next went down into a cellar where  
were curly-haired, blue-eyed children, who looked wonderingly  
up into my face and joyfully accepted the invitation, with a  
promise to come with clean hands and face—a promise which  
was faithfully kept. On the day appointed they appeared in  
the schoolroom looking clean, and after a good tea, amidst  
loud cheers and an uproar of laughter, Mr. Wakerley and  
others handed fruit to each child. Later on the children  
returned home, taking with them the memory of a happy  
evening."



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### "If God Loved Me."

"On my morning round of visiting I noticed that the knocker on one door was muffled, and feeling sure that someone was very ill I knocked gently. The door was opened by a young woman, who wore a hard look upon her face, and in a harsh tone of voice she informed me that her husband was very ill, and the doctor had said he would never get better. 'Has any one been to visit him?' I asked. She replied, 'No.' I then asked to see him, but she refused. I pleaded with her, saying that I, who was strong and well, needed God's help daily, and surely her sick husband needed Him very much. Her reply was, 'If God loved me He would not have taken my baby away last August and now my husband.' I was obliged to leave her, but that night I earnestly prayed that God would soften her heart. The next morning I called again. The door was opened by the wife, who at once invited me in, and that day I saw her husband twice, but it was quite evident that his days on earth were numbered. He required new milk, which the wife had not money to purchase; therefore help was given, and at such times it is a joy to be able thus to lighten the burden of sorrow.

"He lingered for some time and during those days he found the Saviour. He was fond of music, and on the last Sabbath that he lived a request was sent to the conductor of the brass band at St. John's Square that they would come and play for him. The request was willingly complied with, and as the notes of the well-known hymn, 'Shall we gather at the river,' floated on the still night air, he asked to be raised up in bed that he might more readily catch the strains.

"Two days later his end came, calm and peaceful."

"Sister — called to see Mrs. —, a young married woman with five children; found her intoxicated and very dirty in her appearance, also her room untidy. Her husband, a carpenter, was earning good wages, and they might have been very comfortable but for the wife's habits. On a second visit found Mrs. — in bed, having fallen down the steps leading to the dwellings, and broken three of her ribs and injured her arm. After telling how the accident happened she exclaimed: 'O Sister, be careful, or you will fall and injure your arm!' Explained that she was not likely to do so as she was a total abstainer, and, producing her Temperance pledge-book, said, 'I want

Camden Street Mission  
See page 27

you to become one, too.' The woman signed the pledge, and has kept it. She has since become a member of the Mothers' Meeting at St. John's Square and an attendant at other of the services. Two of her children are members of one of the junior society classes, and three are attending the Sunday-school and Band of Hope, and her husband has promised to join the Temperance Society.

"When present at Mothers' Meeting here for the first time, was told of one of the members being in great trouble, so started next morning to find her. After many enquiries succeeded in finding the house. Then climbed two flights of narrow stairs to the room occupied by the P—s. The contents were taken in by a single glance, viz., table, two chairs, and small box. In one corner a bedstead and mattress, with nothing but a very thin sheet and blanket for covering. On the mantelshelf were a few tawdry ornaments. The table and chairs I afterwards learnt had been lent them by the landlady.

"This was the home for a family of five. Although a cold December day there was no fire nor anything to kindle one.

"The wife, a scantily clothed and half-starved-looking young woman, told how they had been brought to this dreadful state by the intemperate habits of her husband, during the last two years, through which he had lost a good situation, where he had been earning from 38s. to £2 per week. Not only had he taken to the cursed drink, but had also become an 'Atheist.' One day his wife, having left on the box a Bible that had been given her some years ago, he took and threw it on the fire, saying that was the place for such stuff.

"For some months her brother had been paying the 4s. for rent of room, also helping as far as possible in other ways, but through scarcity of work this had to cease. Since that time the husband has not been near the place, leaving the mother with her baby of nine months, a three-year old cripple, and boy of thirteen years (son of first wife) to fight their own battle.

"We did what we could in providing food, firing, etc., beside getting a little work for the woman. Last week the landlady, being unable to wait longer for her rent, they found themselves homeless.

"Shelter for the present has been given them by a sister, who, with her husband and daughter as well as a man lodger, have only two rooms to live in.



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"The poor woman is most anxious to obtain employment, so that she may be able to keep her children with her, and by-and-by get a home once more for herself and them."

### An Opportune Visit.

A Sister says: "In answer to my knock at one door it was opened by a woman whose look spoke of serious trouble. Words were muttered that I could scarcely understand. She went back into the house, leaving me standing at the open door. I followed her into the bedroom, where lay the remains of her husband, whom she had unexpectedly found dead." Only half-an-hour before she had given him his breakfast, and on taking his medicine found he had just passed away. "Is he really dead?" asked the woman in her distress. The Sister found the woman had no friends near to whom she could go, and so set herself to perform offices and duties that a relative would in other circumstances have done. The widow afterwards said: "I did not intend to ask you in, but at that moment

### God must have sent you,

for I do not know what I should have done." This was not all. A son living with his mother and about this time was found to be stricken with lung disease, thus bringing another sorrow speedily in the steps of the other. During a stay in the hospital the Sister visited him, and after his return home continued the visits almost daily until he died. Through these visits the sick one was led to Christ. During her Christmas holidays the Sister was in Liverpool, where the young woman lived to whom the son was engaged, and, finding her out, unexpectedly was able to tell the news of the deceased's salvation, and to receive warm thanks for the help given. The young woman said she believed the Sister had been sent in answer to her prayers.

### Sympathy and Salvation.

"In one of the homes I visited," says a Sister, "I was specially drawn to the woman, who seemed weary and depressed. By degrees she took me into her confidence, and I found the trouble was one, alas! too common. Gradually the husband had become intemperate. Late hours and intoxication upset the house and family happiness. One day the

*Camden Street Mission*  
*See page 27*

woman said, when strangely depressed, 'Oh, Sister, if it were not for the children I feel like getting out of it all. If this goes on for long I do not know what our home will come to. It seems more than I can bear. How I wish it were possible for you to get him to chapel!' We agreed to make it a matter of prayer. In the home I found the man one day and produced a pocket pledge book, and he followed his wife's example at my persuasion and signed the temperance pledge. The next thing was to send one of our earnest Christian working men to see him. He succeeded in getting him to chapel. Coming under the power of the Gospel and of the Holy Spirit, in a few weeks both husband and wife sought the Saviour and found Him. Both are now in our Church fellowship and the home is a changed home."

### Income 5s. per week.

In addition to their blocks of model dwellings the Sisters have spent certain mornings in the courts, where they have been called in, as in the following instance: "A woman standing about said, 'Sister, Mrs. — was taken ill suddenly this morning, and wishes to see you at once.' So I made my way to the top floor back. The room revealed extreme poverty. The furniture consisted of a decent-sized box that served for a table, an old arm-chair, a stool, and the bed. The daughter, who was the sole support, earned 5s. per week, out of which 2s. 6d. was paid for rent. The poor woman had no pillow for her head. The only way the head could be raised to give the sufferer ease was to put a box under the mattress. The doctor was sent for, and an arrangement at once made for her removal to the infirmary, where I visited her during her brief illness. She passed peacefully away, resting on Christ."

☞ ☞ ☞ This section of our work has been growing in importance and influence; the congregations show a most satisfactory increase on the previous years. We have been much indebted to our Button-Hole Brigade for their brave services in the invitation of strangers at all the corners of the cross ways of the thoroughfares near to the Hall, while our voluntary Orchestral

**Holborn  
Town  
Hall.**

☞ ☞ ☞

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Band has rendered loyal and faithful co-operation throughout the year. The Town Hall congregation is of a most cosmopolitan character. Very many who are quite unaccustomed to frequent public worship are found from Sunday to Sunday listening with eager interest to the truths that are advanced. The well-to-do and very poor have sat side by side, neither of them having had any regular association with the Church of Christ. People of different nationalities and of different religions and of no religion at all have delighted in

### The Hour of Song and Speech

on Sunday afternoon, and even with the prospect of enlarged central premises we dare not forget our Holborn Town Hall work. One of the largest congregations that has gathered was on the first Sunday of 1898, when Mr. Barnett conducted; and at the same hour the body of our chapel was crammed with nearly 500 people for our Annual Covenant Service. As far as possible our aim has been to combine with brightness direct evangelistic teaching in a form that the common people can understand, and those who do not regard themselves as common can also appreciate. We have reason to be exceedingly grateful for the direct spiritual results that have followed these Sunday afternoon services.

☞ ☞ ☞ has been vigorously prosecuted. We have no single week in the year without a temperance meeting, and one may be forgiven for repeating what an Irishman said in a recent letter to us, "In a drink-cursed district such as yours you must deal with this evil." A great many people have taken the temperance pledge during the summer on a Saturday night at a meeting which is held in the open air. Once a month we have had a huge demonstration on Clerkenwell Green, while on other evenings the meeting was held near to the chapel. Living in one of the worst courts in the district that the Medical Officer of Health has condemned as insanitary, there lived a man with his wife and five children. He was the son of

### A Prosperous Australian,

and had been a ledger-clerk in one of the principal banks of

Camden Street Mission  
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Melbourne. He got through a fortune of several thousand pounds, and was being employed as a labourer in this district at small wages. Scarcely anyone would employ him because of his drunkenness. This man came to the Open-air Temperance meeting one Saturday evening and signed the pledge. We have every reason to believe that shortly afterwards he became a true Christian. He had been such a drunkard that when he left off the intoxicating cup he had to go into the Infirmary, so great was the physical change caused by total abstinence at the beginning. On coming out of the Infirmary the drink craze was upon him, but one of our earnest members had promised to meet him, and he took him that afternoon (Saturday) to the Y.M.C.A. in Aldersgate Street, where the Rev. F. B. Meyer was giving his address. This service was instrumental in the man gaining the victory; he has now moved from the court. . . . In the dusk of a recent evening we met him coming along with a number of packages in his hands with a beaming face, and in answer to our enquiry, "Been shopping?" he said "Yes, it is one of the children's birthdays to-day and I am giving them a treat." You will scarcely wonder that now the man says, "I can stand out for my price for my labour and many men will employ me now, because I am getting a character; before I had none." We have been sent for to deal with various cases where drink has been the ruin. Sons of some of our prominent members in the provinces, brilliant professional men with admirable testimonials to their capacities, but who have fallen through drink, have come to us to seek to help them against the monster to which they are victims. In some cases we are glad to know that the grace of God has triumphed, and men who were utterly down have been turned within the last year by God's grace into respectable citizens. Two children saluted us in the dark one night towards Christmas; the Superintendent on hearing his name looked round, asked the names of the children; they said who they were; "We are removing from the court, Sir," said they, as they looked with pride at the zinc bath they were carrying which contained some of the household effects. Their father was in Holloway Gaol,

### Charged with Attempting Suicide;

he had lost his situation, he and his family had almost reached the last stage of misery. Mr. Barnett visited him in prison



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when he came out he and his wife took to attending St. John's Square. The only shelter they could get was the wretched tenement in the court, with no glass in the windows and of the worst description we have ever seen. Both man and wife one Sunday night came into the vestry as seekers after Christ; we believe they were both amongst those who found Christ. A careworn look went out of the man's face. We never remember a more conspicuous change in physique as the result of inward renewal. For weeks the man was out of work except for odd jobs. One Sunday, unknown to us until afterwards, the whole family came to the house of God without breaking their fast, but no word of complaint was ever uttered. At last we were able to get the man work. He proves to be quite trust-worthy and of good capacity, and from his employer we have recently heard the highest possible praise. It is sometimes suggested that we should leave the people alone who have ruined themselves by their own folly, extravagance, and vice; but surely nobody will withdraw support from a Mission that is the instrument in God's hands of making dishonourable citizens honourable men, and by the spiritual influence that God enables it to wield is emptying our courts of their denizens and making them into paying, law-abiding inhabitants. This, through the great mercy of God, we are enabled to do. We have been able to secure work for not a few who are unable to get a footing for want of friends. We think of two widows now in permanent employment in one situation through the instrumentality of the Mission, who but for that would have been on the poor rates, or else amongst the crowd of those who are practically dying of starvation.

has been continued throughout the year, Dr. Howard Downes, of Hornsey, having most generously continued his entirely gratuitous services in the interests of our sick poor. Both the leader of the Mission and the Pastor are greatly in debt to Dr. Downes for his regular, kind, and skilful treatment in this branch of our work. Our former colleague the Rev. H. Norman Startup did the dispensing during the time he was with us. It has been necessary to engage the services of another dispenser. Mr.

### The Medical Mission

Camden Street Mission  
See page 27

Startup rendered very efficient and valuable help during the time he was with us. We have been very much in need during the year of hospital letters for the local charities, especially for the Royal Hospital for Diseases of the Chest in City Road, and similar local institutions. The Superintendent will be very glad to receive help in this direction. Many subscribers for want of thought allow their letters to lapse, or nearly so, before sending on, when they might have been of most valuable help.

### Our Christmas Dinner Fund

has again been well supported. We were able to provide dinners on Christmas Day for some 2,000 poor people. All the families had been visited and reports made as to their circumstances. Some of the money, in accordance with the announcement at the time of collection, has been applied for relief to the necessitous poor by giving bread, groceries, coals, etc., throughout the year.

### Home of Rest:

### Our New Departure.

In previous years we have sorely felt the need of a house to which we might send some of the ailing poor, who, in the close confinement of a crowded district, need fresh air and change of diet, together with healthful surroundings, rather than medical advice and physic. During the year the Rev. W. D. Walters, the General Secretary of the London Mission Committee, had a house offered him for his own use near Tooting Bec Common, by a generous lady donor. Mr. Walters, with characteristic generosity, said he could only accept the house for the use of the London Mission, and not in any sense for his own personal benefit. Accordingly the deed of gift was executed, and the house was taken over by Mr. Walters for the London Mission. As the lady's family had been connected with Clerkenwell, she expressed the wish that if possible the London Central Mission might have the first offer of the new house. After due deliberation, and in the confidence that God's people would help in the maintenance of so noble a branch of our effort, the house was taken over from Mr. Walters by Mr. Wakerley and Mr. Crowle-Smith, as Superintendent and Treasurer of the Central Mission, as personal Trustees for its oversight and use. Mr.



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and Mrs. Barnett have gone into residence as Warden and Matron. Dr. Robert Dunstan has generously offered his service as Honorary Physician, and already we have been able to use the house for both old and young, who have derived great



Photo by]

CORNER OF DRAWING ROOM: HOME OF REST. [Wykeham, Balham.

benefit from a stay in the suburban district. We have to thank very gratefully those who have given us blankets, cutlery, flour, vegetables, etc., for use in the Home, and also Mr. and Mrs. Horace B. Marshall for their kind interest and generosity in connection with the opening ceremony. The friends of the Tooting and Balham Circuit welcomed us amongst them, and we hope that the association between that district and this Mission may be mutually advantageous. It is estimated that at least £200 per annum will be required to cover the cost of maintenance of the Home. The following are the types of the cases already sent:—

An old lady, seventy-five years of age, had never previously had a holiday from home; was accustomed to have dinners

*Camden Street Mission  
See page 27*

only on Sunday. Her enjoyment, appreciation, and benefit very great.

A woman found by the Superintendent in the Parish Infirmary. The doctor said she wanted rest, change, and good food, and not medicine. After a fortnight's stay returned greatly strengthened and refreshed.

A bit of fire was just dying out, and there was no coal for any more. On a bitter day a week or two afterwards, when

### The Woman's Reticence

had somewhat given way, it was found she had reached her position through sheer misfortune. When she came to the Superintendent's house for some clothes her poor little boy was dressed in only an old worn velveteen tunic, with a little sacking tied underneath to ward off some of the bitter cold. You can scarcely wonder that a woman, delicately nurtured and having been in good circumstances in the country, should have burst into a flood of weeping when her little child was fitted out with suitable warm garments, and she herself was able to dress in such a way as to commend her to those of whom she had in vain been seeking work for herself and child. In many ways Mr. Wakerley has been able to help this case. It is only a specimen of dire and respectable poverty with which we have had to deal.

have still formed part of the charge of the London Central Mission. Mrs. Wakerley has about thirty of these upon her list now, who have been benefited and whose lives have been brightened by suitable gifts of toys, books, etc., from time to time.

Many of the children in Central London rarely, if ever, get into the country, and we are glad to announce that during the past year 100 of the poor youngsters of our district have been taken to the **Children's Country**.

A DINING ROOM AT THE HOME OF REST.

Another patient could neither read, write, nor tell the time. Had been ill, in circumstances of great loneliness and poverty.

A girl of nineteen years of age came down very weak after a



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tedious illness. The fresh air, regular meals, and the rest greatly invigorated her.

These are specimens of some of the early patients we have been able to assist.

It is impossible for us in a hasty review to deal with the manifold misery that the Mission has had to deal with during



CORNER OF DRAWING ROOM: HOME OF REST. [Wykeham, Balham]

benefit from a stay in the suburban district. We have to thank very gratefully those who have given us blankets, cutlery, flour, vegetables, etc., for use in the Home, and also Mr. and Mrs. Horace B. Marshall for their kind interest and generosity in connection with the opening ceremony. The friends of the Tooting and Balham Circuit welcomed us amongst them, and we hope that the association between that district and this Mission may be mutually advantageous. It is estimated that at least £200 per annum will be required to cover the cost of the year that has gone. Those who are not in close contact with the needs of the district can scarcely realise the depth of the poverty and the helplessness and almost hopelessness of many of the people of inner London. On a fourth floor back

*Camden Street Mission  
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Mrs. Wakerley one night quite recently found a woman and her little child in a room in which there was nothing that could by courtesy be called furniture. Only a heap of rags in one corner made the bed, and although it was not yet seven o'clock in the evening the woman had gone to rest with her little one, all the clothing they had being one old garment each—the woman a Newmarket jacket, the boy an old coat. The last bit of fire was just dying out, and there was no coal for any more. On a bitter day a week or two afterwards, when

### The Woman's Reticence

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☞ ☞ ☞ Many of the children in Central London rarely, if ever, get into the country, and we are glad to announce that during the past year 100 of the poor youngsters of our district have been sent away for a fortnight's holiday to either the seaside or the fresh air of the country. Our thanks are due to both the Fresh Air Mission for their ready assist-

### Children's Country Holiday Fund.

☞ ☞ ☞



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ance in this work, and also to our own Country Holiday Fund  
connected with the Wesleyan Sunday School Union.

We have not mentioned the fact that the "Pleasant Evenings  
for the People" have been continued every Monday evening  
through the winter, and have served to make a break in the  
monotony of the one-room life of the district. It is a remark-  
able fact that on four evenings of the week we have large full  
meetings, in addition to the many gatherings for Christian  
fellowship and other social and spiritual work.

It would be impossible on the human side to conduct so  
large a mission with so many departments excepting with the  
hearty co-operation of the officers, leaders, and members of  
the church who have most ungrudgingly supported the minister  
in the arduous labours that the Mission entails. Our great joy  
is that the God of all grace has made His manifold grace to  
abound toward us in wisdom and patience.



Camden Street Mission  
See page 27

## CAMDEN STREET BRANCH.

By G. H. EAST.



OUR work at this centre has been carried on during  
the year under considerable difficulties, but with  
many encouragements.

At the present moment there are many signs  
that we are on the threshold of a real advance.  
At the service of last Sunday evening (Jan. 15th, 1898) there  
were more people strange to the oldest of our workers than  
we have had for many a long month, while the Missioner  
learnt from a number himself that it was the first time coming,  
but that they intended coming again.

In fact, there is no reason why, if all our people stick to their  
duty, Methodism should not ere long take its proper place in  
the crowded and important district of Camden Town. What it  
wants is careful, honest, and patient effort on the part of every-  
body, and that, I believe, we are all prepared to give. If it is  
true that the greater the difficulty the *wider* the opportunity,  
then Camden Street Methodists have one of the most magnifi-  
cent outlooks in the Connexion.

During the winter that is drawing to a close we have had  
many services of great power. There has not been so much of  
romance as we have been accustomed to in previous spheres,  
but the vitalising power of the Word has been made manifest  
in our midst. A new venture during the year has been the  
establishing of a "Men's Meeting." This has been going now  
for four months, and we have on the register over sixty names.  
This has been slow work, and has occasioned much heroic toil.  
Coming from the provinces, one is impressed by the great  
difficulty of winning the men in London as compared with other  
large towns.

There is not that latent reverence for things good, which  
afford the mission worker such a potent lever for moving a man  
into the honest consideration of Christ's claims upon his man-  
hood. He can only be won when the thick, tangled growth of  
prejudice that encases him has been broken through. But of  
course this is gloriously possible, as we have seen, even in  
London. Every Sunday a few men meet for prayer in the  
chapel at half-past two; then they proceed to the streets to  
buttonhole amongst the passers-by. When a quarter-past three  
arrives they are all back, and a bright cheerful meeting for one  
hour commences.



## A Few Facts about

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necessarily expensive.

Our MEDICAL MISSION is most use  
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We want £500 at this Anniversary  
and increase our work?

If so, please fill up Promise Form  
addresses given on other side.

We believe this meeting is very largely the key to the position in connection with the forthcoming revival at Camden Street. Already it has borne very gracious fruit. A man who had for many years been addicted to gambling went home one Sunday and told his wife he "had put his last penny on horses," and now for some eleven weeks he has been a most regular attender. Being the foreman at a very important business, who knows where this may lead to?

Another man and his wife professed conversion on the very first Sunday this meeting commenced, at the close of the evening service, while only last week a man came new to my society class and declared he had been much moved upon by a New Presence, and finding that it was the Good Shepherd seeking to bring back the lost one, he had by God's grace forsaken sin and was trusting in the mercy of God in Jesus Christ for pardon. This man last Sunday was buttonholing, and helping in the open air before the evening service, while I am glad to say his wife has joined the mothers' meeting. Now, another pleasing thing is that each of these men is comparatively young, not one of them being more than thirty-five.

In connection with our men's meeting we have established a Book Club. We are of opinion that the Church of God in London is in great need of "intelligent" working men. Quite a lot of the men have joined already, and there is no doubt this will prove a great blessing to our work. I may add that every week we endeavour to visit the absentees, and when I say that upwards of one hundred and fifty visits have been paid monthly to those we should never have been known to, it will be seen how far-reaching this movement may be.

The annual gathering of the Mothers' Meeting was held last night. There was a capital attendance, and it was shown in the report that during the year there had been an improvement in the attendance, and also in the membership. Moreover, there had been no less a sum than sixty-five pounds through the hands of the Treasurer, which was mostly in connection with the various clothing and outing clubs. Our aim is to double the attendance during the year, and I am almost certain it will be done. We think that if this is our ambition for the mothers, and a similar aim for the men's meeting, we ought to see the chapel crowded. Temperance work amongst us is being carried on with considerable vigour. The Band of Hope is especially worthy of note. The workers in this

Camden Street Mission  
See page 27

department are most nobly devoted in their labours amongst the young. The attendance has rewarded them, for it has considerably improved, while the behaviour of the children is everything one could desire.

The Saturday Evenings for the People have been well attended. Excellent programmes have been given from time to time, and every facility for helpful social intercourse has been afforded. To give a good concert and refreshments for 1½d. beats the publican hollow, and when this is more known, our meetings will be even more popular than they are. Our work in the Sunday-school is just now very encouraging. The ever-zelous superintendent reports that not for a long time was the attendance so good and the outlook so hopeful.

We have recently been able to add a number of teachers to our staff, and I am not quite sure if we should not aim here also at putting into operation the *doubling process*. Our premises will hold more, and I believe we are about to see a greatly improved school in every way. Already we are thankful, but it is going to be much better with us on before.

The Boys' Brigade has also, we are glad to report, an increased roll of members. In connection with this there is a capital Bible-class, with an average attendance during the last quarter of thirty, while it has afforded the Missioner an opportunity of giving a short address to the lads most weeks.

The Slate Club has prospered beyond any previous year. The dividends have been unusually high and the membership most satisfactory. A special constitutional rule, making this club a more direct part of our church work, has already resulted in *sixty* new members joining during the first three weeks of this year, so that we have now nearly three hundred members.

The only meeting that has not greatly increased its efficiency is the "Wesley Guild," but here, again, the multiplicity of meetings that our people attend has undoubtedly prevented this from sharing in the "good work" of progress. I am trusting, however, that even yet we may be able to make this a "centre" for all the young life of our church. It will be seen from the above that over the whole field of our various activities there are tokens that point to coming success.

We look for the promise "of *to-morrow*" because we are learning the "wondrous meaning of *to-day*," and by the favour of God we look forward to a very prosperous year of toil.



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## List of Subscribers, 1897.

£ s. d.		£ s. d.	
Mr R. W. Perks, M.P. ...	100 0 0	Miss Hinds, per Mrs. Sanders ...	1 1 0
Mr. H. B. Marshall, M.A., C.C. ...	50 0 0	Mr. S. A. Hugh ...	1 0 0
Mrs. H. B. Marshall ...	25 0 0	Mr. R. Barnes ...	0 5 0
Mr. Horace B. Marshall (for Home of Rest) ...	25 0 0	A Gent. leaving ...	0 2 6
Messrs. Vanner ...	42 0 0	Mrs. Thompson ...	0 5 0
Messrs. Vanner ...	20 0 0	Mr. and Mrs. Barnes ...	2 0 0
Rev. J. E. and Mrs. Wakerley ...	5 0 0	Mr. and Mrs. Thomas ...	1 1 0
Miss F. H. Wood ...	10 0 0	Mr. and Mrs. Ireland ...	0 3 6
Mr. Howard Morley ...	25 0 0	Mrs. Rowley ...	0 2 6
Mr. J. Cory, J.P. ...	10 0 0	Blank Form ...	0 2 6
Messrs. Sage and Co., Gray's Inn Road (per Miss Wyburn) ...	10 0 0	B. H. ...	0 2 0
Miss Wyburn ...	10 0 0	No Name ...	1 0 0
Mr. W. W. Pocock ...	5 0 0	E. J. S. ...	0 5 0
Mr. and Mrs. J. H. Lile and the Misses Lile ...	12 12 0	Miss E. Brown ...	0 10 6
Mr. A. McArthur, J.P. ...	5 0 0	Mr. T. B. Ellis (paid at meeting) ...	0 10 0
Mr. John Gibbs ...	5 0 0	Mr. W. Whent ...	0 2 0
Mr. and Mrs. W. B. B. Quibell ...	5 0 0	Mrs. Ireland (in memory of little boy) ...	0 1 0
Mr. Fredk. Sherlock ...	5 0 0	Mr. and Mrs. Pengelly ...	0 10 0
Bank of England Note (Home of Rest) ...	5 0 0	Mr. and Mrs. McShee ...	0 5 0
Mr. and Mrs. Putterill ...	5 0 0	Mr. A. O'Dell ...	0 2 0
Mr. and Mrs. J. Crowle-Smith ...	5 0 0	Four Fiddlers ...	0 2 0
A. B. C. ...	5 0 0	Mr. Babb ...	1 1 0
Sir F. Howard ...	5 5 0	Miss A. Cornish ...	0 2 6
A Friend ...	5 0 0	Mr. W. Coates ...	0 10 0
A Friend ...	5 0 0	Mr. Mustard ...	0 5 0
Mr. W. Howard Hazell ...	1 1 0	C. C. ...	0 2 6
Mr. John E. Alcock ...	1 1 0	Mrs. Ruttley ...	0 2 0
Mrs. Baker ...	2 0 0	Mr. Thompson ...	0 2 6
Anniversary Collections ...	15 12 9	Mr. J. Brown ...	0 10 0
Mr. J. B. Wild ...	0 10 0	The Late Mr. E. R. Sharp ...	0 2 0
Miss Kirk ...	1 1 0	Mr. S. Esther ...	1 1 0
Mr. J. W. Craft ...	0 10 6	Mr. E. Cannington, J.P. ...	2 2 0
Mrs. West ...	1 1 0	Mr. H. Pearson ...	1 1 0
Mr. Southall ...	0 10 0	Mr. Hedges ...	1 1 0
Mr. and Mrs. Evans ...	1 1 0	Dr. Howard Downes ...	1 1 0
Mr. and Mrs. Smale ...	0 10 0	Mr. H. Lewis ...	1 1 0
Fred. R. B. ...	0 5 0	Mr. Argent ...	0 10 6
Mr. and Mrs. B. Sanders ...	1 1 0	Mr. C. E. Beecroft ...	2 2 0
		B. and Co. ...	5 0 0
		Mr. and Mrs. Tuck ...	1 1 0
		A Member ...	0 3 0
		Miss Baines ...	0 5 0
		Mr. and Mrs. James Mayer (Medical) ...	2 2 0

Camden Street Mission  
See page 27

## RECORD OF WORK DURING 1897.

£ s. d.		£ s. d.	
Member of Mrs. Wakerley's Class ...	1 0 0	Mr. P. C. King ...	0 2 6
Per Mr. Hart ...	0 10 0	Mr. and Mrs. Howard ...	0 10 0
Mr. J. Holland ...	0 10 0	Mr. and Mrs. Cherry ...	1 1 0
Mr. C. G. Wakefield ...	5 0 0	Mr. W. Giles ...	0 2 6
Mr. E. J. Comfort ...	0 10 6	Miss Annie Richards ...	0 2 6
For the Poor Relief Work—		P. ...	2 0 0
A. B. C. ...	5 0 0	Anon. (Leeds), per West London Mission ...	0 5 0
Mr. W. B. B. Quibell ...	5 0 0	J. H. M. ...	1 0 0
Messrs. Vanner ...	10 0 0	Cymbro ...	0 10 6
Mr. A. H. Carr ...	3 3 0	Florence Corpe (per Mr. Barnett) ...	1 0 0
Mr. and Mrs. Askam ...	2 2 0	Mr. J. W. Fletcher Ford ...	0 10 0
Mrs. Oldham ...	0 2 6	Mrs. Clark, £3, less 10s. paid to Sunday School Funds ...	2 10 0
Mr. Valentine ...	0 5 0	Mr. A. A. Stanger ...	2 2 0
Mr. Arthur Eastman ...	0 10 0	Mr. E. R. Parker ...	0 10 0
Mr. Joseph Saywell ...	0 5 0	Dr. W. F. Blake, L.C.C. ...	1 1 0
Miss L. Heffer ...	0 2 6	The Late Hon. Ashley Ponsonby, L.C.C. ...	1 1 0
Mr. and Mrs. Goodchild ...	1 1 0	Mr. A. Newham ...	1 1 0
Mrs. Ough ...	0 5 0	Dr. Howard Barrett (Medical) ...	1 1 0
Mr. and Mrs. Percy Smith ...	0 10 6	Mr. J. E. Alcock (Home of Rest) ...	1 1 0
Mr. Carey ...	0 5 0	Mr. R. Wolfenden ...	1 1 0
Miss Fairburn ...	2 2 0	Mr. G. W. Stemp ...	2 2 0
Mr. Potter (per Mr. Barnett) ...	2 2 0	Mr. J. F. Shorey ...	2 0 0
W. B. (Bath Street) ...	0 5 0	J. H. M. ...	1 0 0
Mrs. Davis ...	0 6 10	Mr. and Mrs. Barnett ...	1 1 0
Miss Matthewman ...	0 2 6	Mr. J. A. Craig ...	1 5 0
Mr. and Mrs. C. H. Woods ...	0 10 0	Taken from box at door ...	0 0 7½
Mr. W. Lisle Williams ...	2 2 0		
Mr. and Mrs. Longden ...	1 1 0		
Mr. and Mrs. Cornish ...	0 10 0		
Miss Ada Berry ...	0 6 0		
Mr. T. E. Proctor ...	0 5 0		
Mr. and Mrs. Frank Harris ...	2 2 0		
Mr. and Mrs. Robert Carter ...	1 0 0		
Mr. W. Broom ...	1 1 0		
Mr. F. Tupper ...	1 1 0		
Mrs. Coomber ...	0 3 0		
The Late Mr. J. Bradshaw ...	0 10 0		
Mr. Bertie Johnson (B) ...	0 2 0		
" " (Sub.) ...	0 5 0		
Miss Parnett (per Mr. Harwood) ...	0 5 0		
Mr. and Mrs. Wort ...	1 1 0		
Mr. Harding ...	1 0 0		
Mr. Alfred Best ...	1 1 0		
Mr. Ruffett ...	0 10 6		
Thankoffering per Mr. Barnett) ...	1 0 0		

Less Expenses of Speakers, Hire of Hall, and Balance of Luncheon and Tea cost, etc. ... 29 12 5

£545 19 2½

£516 6 9½

Entered Balance Sheet, 1896-97 ... 330 0 0

Entered Balance Sheet, 1897-98 ... 186 6 9½

£516 6 9½



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## LONDON CENTRAL WESLEYAN MISSION. Cash Statement, March 31st, 1897.

Dr.	Cr.
£ s. d.	£ s. d.
By Sunday Offerings, St. John's Square—	To Balance overdrawn, March 31st, 1896
General	Stipends and Allowances for Two Ministers and Lay
Portion for 'Poor Fund' on 'Sacramental	Agent, including Rent, Rates, and Supplies
Sundays	Lighting and Cleaning St. John's Square
Foreign Missionary Sunday	Music, Cost for Year, including Repairs of Organ, Choir
Sunday School Anniversary	Books, and additions to Orchestral and Brass Bands
Hospital Sunday	Rates and Taxes for Chapel and Insurance Premiums...
By Class and Ticket Money—	Camden Street Rent, Gas, and Maintenance
St. John's Square	Circuit Assessment
Week-night Collections in Classes	Paid to Connexional Funds
Camden Street, Class Ticket and Sunday	Paid to Hospital Sunday Committee—Collection
Offerings...	Printing, Stationery, Plan for Year and Advertising
Seat Rents and School Rent, St. John's Square	St. John's Square Sunday School Collection
London Mission Grant	Portion of Offerings Paid to Poor Fund
Received on Account of Anniversary, 1897	Sisterhood and Social Relief Work
Balance of Anniversary, 1896, as per published Report	Cost of Medical Mission—Drugs, etc., for Year
Week-night Collections for Foreign and Home Mission	Rent and Caretaker, Hugh, Voluntary Board School,
Connexional Funds	for the Extra Sunday School for the Year
Collections, Holborn Town Hall, Sunday Afternoon	Expenses of Pleasant Evenings for the People, Music,
Services, from April, 1896, to March 31st, 1897 (less	Rent, etc., for Building for Holborn Town Hall Services
three summer months closed)	Paid Contractor balance of Cost of New Drains, etc.,
Collections at Monday Night Pleasant Evenings for the	underneath St. John's Square Chapel
People, October, 1896, to March, 1897	Cost of Printing and Illustrating Report for 1895
Sale of Work—Net Receipts as per audited Balance	Bank Charges to Date (for year)
Sheet	District Meeting Levy
Contribution from Temperance Society to Trust Funds	Payment Mission Band, Part Proceeds August Bank
Special Subscription, Medical Mission	Holiday
Receipts, Barry Road, Easter, 1896	Cost Mothers' Meeting Tea, Harvest Festival, Recep-
Subscriptions, etc., St. John's Square and	tion, Calico, and balance of cost Excursion
Street for Foreign Missionary Society	
Balance overdrawn to date	
	£1,852 6 0

LONDON, June 3rd, 1897.

I have audited the above Statement and find it to be correct.

E. T. JONES, F.C.A.

*Camden Street Mission  
See page 27*



St. Mark's parish.

4  
22

91

2. The Rev<sup>d</sup> Edward Mitchell, Pastor of Mount Zion  
Chapel, Chadwell Street, Clerkenwell.

Replying to our letter asking for interview, Mr  
M. sent the following letter and notes:

25 Calabria Road,  
Highbury Place. N.  
Apr 15<sup>th</sup> 1878.

Re, "Life & Labour of the People in London."

Dear Mr Booth,

In reply to yours of the 11<sup>th</sup> inst  
respecting the work carried on by the church  
over which I preside, I think I can give you  
the information you require without troubling you  
to call upon me. Should any further particulars  
than those given below be required, I shall be  
pleased to reply to any further enquiries.

I am,  
Dear Sir,  
Yours faithfully  
Edward Mitchell.



93

The church is of the Strict & Particular Baptist order - holding the most pronounced Calvinistic doctrine - and meets for worship in Mount Zion Chapel, Chadwell Street, Clerkenwell. There are about 450 sittings in the chapel, and 260 members on the church roll. We have school premises at 71 White Lion Street, Clerkenwell. These consist of a small hall (200 sittings) with a gallery for infants (70 sittings) and five class rooms. About 300 children attend the school. We hold a Mission service in the Hall on Sunday evenings, and open air services in the neighbourhood during the summer months. During the week, in addition to prayer meeting and preaching service in the chapel, we have at the school premises a Mother's meeting - Bible class (open hall) and prayer meeting, on Mondays, Thursdays, and Saturdays, with lectures interspersed during the winter months. We have also a Dorcas Society, and benevolent funds connected with us, and distribute about £150 a year among the poor of the church and congregation. We also distribute tracts and religious literature in the neighbourhood, and employ a Christian

woman as a sick visitor and Bible woman. Although not connected with us several of our friends largely assist to support the "Howard Institute" which works among the factory girls



4. The Churches joining this Association have to subscribe to a Doctrinal Basis containing 14 articles. There is however another body even stricter than this and of the churches which form it we know little. Hitherto the Pastors have uniformly declined an interview.

95  
girls employed in Clerkenwell. Miss Mote (hon secretary of the Howard Institute, 18 Northolme Road, Highbury St. can give you particulars of this institution.

This Church belongs to the \*Metropolitan Ass<sup>n</sup> of Strict Baptist Churches. and in the Report of that body for 1897 its membership is given as 263 & the Sunday School is stated to have 18 teachers & 238 scholars. The following is the Report made to that Union by the Church.

CLERKENWELL: Chadwell-street, Mount Zion.—Pastor E. MITCHELL.—  
"Ebenezer." This we have experienced through another year, and though no glowing report belongs to us, our mercies are many. We would gratefully record the goodness of our covenant God in the help afforded our beloved pastor in his work, and not leaving the Word proclaimed without some sign of Divine blessing resting upon it, also for our freedom from debt on our new school premises. Peace is still maintained in our midst. Congregations and prayer-meetings are good for the times in which we live, and the school is increasing. These all occasion our thankfulness, and earnest prayers to our Triune Jehovah.



Rev. Alex. Connell. M.A., B.D.  
Regent Square Presbyterian Church

The Man

Literature

St Peter's parish.

14 Rev. Alexander Connell. M.A., B.D., 39 Upper Bedford Place W.C.  
Minister of Regent Square Presbyterian Church. W.C.  
G.A. 10/5/98

A tall thin young man, probably in the early thirties, with face clean shaven, except for the closely clipped moustache, is the minister of Regent Square. He wore a clerical coat & collar & had little to distinguish him from the ordinary clergyman, except when a smile lit up the ordinarily passive features and revealed the man behind. Then the animated expression & the mellow voice combined to make an attractive personality, likely to win the young people, who form a large proportion of the Regent Square congregation.

Mr. Connell is a graduate of Edinburgh; was ordained in 1891 & inducted to Regent Square in 1893.

He brought into the room with a copy of the Church's Annual Report (52<sup>nd</sup>) and also a copy of the Church Handbook recently issued.

The latter I attach as he it gives much information about the Presbyterian Church generally as well as Regent Square in particular.

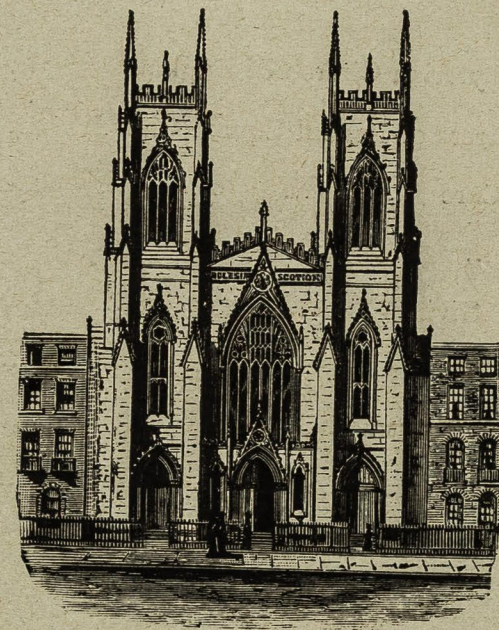


99

Presbyterian Church,

REGENT SQUARE, LONDON, W.C.

HAND BOOK.



LONDON:

JOHN MENZIES,  
6, Cophall Avenue, Telegraph Street,  
E.C.





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TO MY PEOPLE.

MY DEAR FRIENDS,

I commend to your kindly interest this Handbook of Regent Square Presbyterian Church, which carries with it the hearty greeting of my office bearers and myself, to all who share, or may share, with us in this congregation the worship and work of the Divine Master. I hope all newcomers who join our fellowship will regard it as a welcome; and I also hope it may be a reminder to all friends, old and new, of the privileges and duties of Church membership. We must not forget what our union means. We are united as a part of Christ's Holy Church, as members of the Presbyterian Church of England, in a sanctuary of many sacred memories, which at the least, we ought not to shame; and above all we are united as personal believers in the Lord Jesus, whose solemn duty it is to lead others to His Truth, and to aid one another in the way of righteousness. That is a great trust in which the humblest among us can bear their part, a trust, indeed, which none of us dare refuse. I earnestly plead, therefore, for the more intelligent and sympathetic knowledge of our work which this Handbook can supply. And as the outcome of this, and of an ever deepening spiritual life, I pray and look for a real and individual sense of responsibility, and for such loyal and unflagging service on your part in the Kingdom of God, as shall not weary or slacken until the Master calls you to His rest, or the world is won for Christ.

I hope you will ever find in our midst a true spiritual home. I believe we can give you, if Christ moves you to help us definitely, some practical work to do. I rely on your continual prayers one for another and for all men, and then God will surely make us helpers one of another in living the Christian life and in bearing the Christian fruit.

Believe me,

Your affectionate Pastor,

ALEXANDER CONNELL.

39, UPPER BEDFORD PLACE, W.C.

January, 1898.



## THE PRESBYTERIAN CHURCH OF ENGLAND.

*"Christ also loved the Church, and gave Himself for it."*—Eph. v., 25.  
*"He is the head of the body, the Church."*—Col. i., 18.

REGENT SQUARE CONGREGATION is one of 305 congregations scattered all over England, from Berwick-on-Tweed to Plymouth, which constitute the Presbyterian Church of England.

THE PRESBYTERIAN CHURCH OF ENGLAND claims by its title to be:—

1. *A Church*; neither a sect representing some religious peculiarity, nor a society organised according to the wisdom of men; but a Church constituted on the lines of the Apostolic fellowship, and holding fast the Apostolic faith.

2. *A Church of England*; not exotic, but indigenous; a New Testament institution on English ground; self-contained and self-governing; seeking the good of England; and, while making spiritual provision for Scottish and Irish Presbyterians resident here, endeavouring to satisfy the religious wants, and to adapt itself to the conditions, of the English people.

3. *A Presbyterian Church of England*; deriving its distinctive name from the Greek word *πρεσβύτερος*,

which signifies "elder," it denies the Divine right of Prelacy, and maintains, with the Reformed Churches generally, the Episcopacy of Presbyters, the only order of Overseers of the flock of God known to the New Testament. Indeed, it is *The Presbyterian Church of England*, so named not in an arrogant spirit, but because there is no other Church occupying the same position, or aiming at the same object.

Its leading principles of faith and polity may be briefly stated as follows:—

- Doctrine.* I.—Its *Doctrines* are Trinitarian and Evangelical; proclaiming the love of the Father, Redemption by the Son, and Regeneration by the Holy Spirit.\*
- Members.* All who profess faith in Jesus Christ, and lead a consistent life, may become Members in full communion.
- Government.* II.—Its *Government* is representative in character.
- Elders.* 1. The Elders of each congregation constitute the spiritual court by which the affairs of the Congregation are administered, and the Sacraments dispensed. This Court is termed the Session, and is presided over by the Minister, who is styled Moderator.
- Office.* 2. Elders are elected to office by the Members in full communion with the Church; but after ordination they hold their spiritual orders for life, or till deposed.
- Jurisdiction.* 3. Members of a Congregation are subject to the Session. The Minister is elected by the Members of the Congregation, but holds his office by authority of, and is accountable to, the Presbytery.
- Presbytery.* 4. The Minister and one Representative Elder from each of a group of neighbouring Congregations constitute

\* An authoritative statement of the fundamental doctrine of the Presbyterian Church of England will be found in the XXIV. Articles of the Faith, adopted by the Synod on 1st May, 1890.



*Synod.* a Presbytery; and all the Ministers, with an Elder from each Congregation, constitute the Synod, which, in England, is the supreme Court of the Church.

*Appeal.* 5. From the decision of each of the inferior Courts, an appeal lies to the one above it.

*Deacons' Court.* 6. The financial and secular affairs of each Congregation are entrusted either to a Court of Deacons, who are ordained to office for life; or to a Congregational Committee, the Members of which are elected yearly, in whole or in part; but these always act under the supervision and authority of the spiritual courts.

The system thus combines congregational self-government with the centralisation of the whole Church under one general authority.

Substantially, this is the system of Government adopted by the greatest number of Reformed Churches. It prevails in greater or less completeness in France, Germany, Holland, Switzerland, Wales, Scotland, and the North of Ireland, as well as in the United States, Canada, Australia, and other British Colonies. The total number of Presbyterian Congregations in the world exceeds thirty-six thousand, representing over seven millions of Communicants, and over ninety millions of Members and Adherents. Thus the Presbyterian Church of England is a branch of one of the largest ecclesiastical families of the Christian Church.

Presbyterian Government, in the language of the Formula, is held by our Church "to be founded on, and agreeable to, the Word of God," and is believed to have been, substantially, the mode of government prevalent in

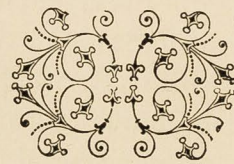
the Apostolic Churches. The form of government adopted by most of the Churches which at various dates separated from the Church of Rome was Presbyterian. The Waldensian Church was constituted on that form. The same was partially introduced in Switzerland in 1541. It made its way into France in 1555, and it has ever since been the form of Church Government of many of the Protestant Churches on the Continent of Europe, as well as in America. The first General Assembly of the Church of Scotland met in 1560. The first meeting of a Presbytery in Ireland took place at Carrickfergus in 1560; and in 1572, a Presbytery was formed at Wandsworth, Surrey, in England.

In 1646-47, the Church of England was constituted as a Presbyterian Church, and, at the passing of the Act of Uniformity in 1662, the great majority of the ejected Ministers were Presbyterian. A large number of Presbyterian congregations continued to exist in England, notwithstanding altered and adverse circumstances; but they were, unhappily, torn by internal discords, and suffered from want of Presbyterial superintendence. Meanwhile, the Church of Scotland, and the Secession and Relief Churches (which afterwards, uniting, became the United Presbyterian Church), as well as the Reformed Presbyterian Church, planted several congregations here and there in England.

In 1836, two Presbyteries, comprising English congregations of the Church of Scotland, together with several of the old English Presbyterian congregations, were organised into a Synod. In 1839, two other Pres-



byteries joined this body, when it was decided to adopt the title of "The Synod of the Presbyterian Church in England, in connection with the Church of Scotland." To this Synod other Presbyteries subsequently adhered. At the disruption of the Church of Scotland in 1843, the Synod asserted its independence of the Scottish Church, and in 1849, the words "in connection with the Church of Scotland" were removed from the title. The "Presbyterian Church in England" remained thus constituted from its first formation in 1836 till 1876, when, by the action of their respective Synods, an incorporative union was effected between that Church and the English Congregations of the United Presbyterian Church, the United Church taking the name of "The Presbyterian Church of England."



## PRESBYTERIAN CHURCH, REGENT SQUARE.

### LIST OF OFFICE-BEARERS.

*"He gave some . . . pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."*—Eph., iv., 11-12.

*"And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on Whom they believed."*—Acts, xiv., 23.

*"They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."*—1 Tim., iii., 13.

#### Minister.

Rev. ALEXANDER CONNELL, M.A., B.D., 39, Upper Bedford Place, W.C.

#### Assistant Minister.

Rev. J. E. McVITIE, 45, Sidmouth Street, W.C.

#### Elders.

Mr. LEWIS STEWART, 37, Carleton Road, Tufnell Park, N.	Ordained.	Admitted.
.. .. .	..	.. 1862
Mr. R. T. TURNBULL, 50 Gordon Square, W.C.	..	.. "
Mr. THOMAS BELL, 47, Belsize Avenue, N.W.	..	.. 1871
Mr. AFFLECK FRASER, 38, Grosvenor Road, Gunnersbury, W.	..	.. "
Mr. J. MUIR LEITCH, Manor House, Kensal Green, N.W.	..	.. "
Mr. JOHN HAIR, 14, Upper Park Road, N.W.	..	.. 1876
Mr. ROBERT WHYTE, 51, King Henry's Road, Primrose Hill, N.W.	..	.. "
Mr. JAMES ROBERTSON, 39, Gordon Square, W.C.	..	.. 1870 1880



## Elders—continued.

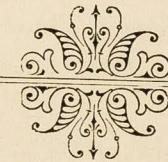
	Ordained.	Admitted.
Mr. JAMES FARQUHARSON, Heather Hill, The Park, Highgate N. . . . .	1880	
Mr. NINIAN MERRYLEES, 41, Woodstock Road, Finsbury Park, N. . . . .	"	"
Mr. THOMAS SHARER, 9, Berkeley Road, Crouch End, N. . . . .	"	"
Mr. ANDREW MOIR, 109, Camden Road, N.W. . . . .	1885	
Mr. JOHN MACKAY, 29, Warham Road, Harringay, N. . . . .	"	"
Mr. JOHN COUTTS, 88, Highbury New Park, N. . . . .	1890	
Mr. THOMAS NESS, 36, Highbury Place, N. . . . .	"	"
Mr. JAMES WHITE, 45, Gordon Square, W.C. . . . .	1885	1895
Mr. GAVIN BROWN, 20, Bryanstone Road, Crouch End, N. . . . .	"	1895
Mr. THOMAS MERRYLEES, 32, Queen's Road, Brownswood Park, N. . . . .	"	"
Mr. GEORGE P. HARBOTTLE, 5, East India Avenue, E.C. . . . .	"	"
CAPTAIN JOHN BROWN, 1, The Crescent, Minorities, E.C. . . . .	"	"
Session Clerk—Mr. THOMAS BELL, 47, Belsize Avenue, N.W. . . . .		20

## Deacons.

Mr. JOHN THOMSON, 50, Gresham Street, E.C. . . . .	1870	
Mr. DONALD SWANSON, 14, Harrington Square, N.W. . . . .	1880	
Mr. ROBERT TWEEDIE, 20, Adelaide Road, N.W. . . . .	1890	
Mr. JAMES BROWN, 46, Hilldrop Road, N. . . . .	"	"
Mr. ROBERT PRINGLE, 28, Arundel Square, N. . . . .	"	"
Mr. A. T. JENKINS, 19, Percy Circus, W.C. . . . .	"	"
Mr. JAMES THOMSON, 25, Lonsdale Square, N. . . . .	"	"
Mr. JAMES KYLE, 42, Whitecross Street, E.C. . . . .	1893	1894
Mr. ALEXANDER MACDONALD, 36, Lewisham Road, Dartmouth Park, N.W. . . . .	"	1894
Mr. JOHN DOWNS, 29, Warham Road, Harringay, N. . . . .	"	"
Mr. THOMAS ARNOLD, 1, Bond Street, Holford Square, W.C. . . . .	"	"
Mr. WILLIAM DUNCAN WHITE, 14, Taviton Street, W.C. . . . .	"	"
Mr. ROBERT STEWART MURRAY, 4, The Terrace, Camden Square, N.W. . . . .	"	"

## Deacons—continued.

	Ordained.	Admitted.
Mr. GEORGE BULT FRANCIS, 21, Taviton Street, W.C. . . . .	1894	
Mr. EDWARD JAMES COWIE, 6, Upper Chadwell Street, Myddelton Square, E.C. . . . .	"	"
Mr. JAMES JACKSON, 34, Lonsdale Square, N. . . . .	"	"
Mr. JOHN MILLER, 52, Dresden Road, Hornsey Lane, N. . . . .	"	"
Mr. FREDERICK THOMAS TUCKER, 28, St. Mary's Road, Canonbury, N. . . . .	"	"
Mr. DAVID SALMOND, 10, Cloudesley Street, Islington, N. . . . .	"	"
Clerk to Deacons' Court—Mr. THOMAS MERRYLEES, 32, Queen's Road, Brownswood Park, N. . . . .		20
Congregational Treasurer—Mr. JAMES BROWN, 46, Hilldrop Road, N. . . . .		
Association Treasurer—Mr. ROBERT TWEEDIE, 20, Adelaide Road, N.W. . . . .		
Pew Treasurer—Mr. DONALD SWANSON, 14, Harrington Square, N.W. . . . .		
Church Officer—Mr. ALEXANDER DAVIDSON, at the Church. . . . .		





## PASTORAL CARE.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.”—Acts xx., 28.

### DISTRICTS.

THE MEMBERS OF THE CONGREGATION are grouped in Districts, as shown below, according to their places of residence.

IT IS REQUESTED THAT ALL CASES OF SICKNESS of Members of the Church, or of their inability from any cause to attend its services, be reported as early as possible to one of the Elders of the District in which they reside, that he may visit them; and, if necessary, report to the Minister.

IT IS ALSO REQUESTED THAT ANY CHANGE OF RESIDENCE be at once communicated to one of the Elders of the District.

I. South District.—*Northern Boundary*—Holborn and Oxford Street. *Eastern Boundary*—Farringdon Street and Bridge Street. *Western Boundary*—Regent Street, Cockspur Street, and Northumberland Avenue. All South of the River.

Elders—Mr. BELL, Mr. LEITCH.

Deacon—Mr. W. D. WHITE.

II. West End District.—*Eastern Boundary*—Finchley Road, Avenue Road, thence a straight line through Regent's Park to Park Square, Portland Place, Regent

Street, Cockspur Street, and Northumberland Avenue. *Southern Boundary*—The River.

Elder—Mr. ROBERTSON.

Deacons—Mr. TWEEDIE, Mr. MACDONALD.

III. Regent's Park District.—*Eastern Boundary*—York Road, Brecknock Road, Junction Road, and Archway Road. *Southern Boundary*—Euston Road. *Western Boundary*—Finchley Road, Avenue Road, thence a straight line through Regent's Park to Park Square.

Elders—Mr. L. STEWART, Mr. HAIR, Mr. MOIR, Mr. GAVIN BROWN.

Deacons—Mr. SWANSON, Mr. JAMES BROWN, Mr. KYLE, Mr. MURRAY.

IV. Euston District.—*Northern Boundary*—Euston Road. *Eastern Boundary*—Judd Street, Hunter Street to Guilford Street, Guilford Street, Southampton Row. *Southern Boundary*—Holborn and Oxford Street. *Western Boundary*—Portland Place and Regent Street.

Elders—Mr. TURNBULL, Mr. JAMES WHITE.

Deacons—Mr. JENKINS, Mr. FRANCIS.

V. Church District.—*Northern Boundary*—Euston Road. *Eastern Boundary*—Gray's Inn Road. *Southern Boundary*—Holborn. *Western Boundary*—Judd Street, Hunter Street to Guilford Street, Guilford Street, Southampton Row.

Elders—Mr. SHARER, Mr. MACKAY, Mr. COUTTS.

Deacons—Mr. JAMES THOMSON, Mr. DOWNS, Mr. COWIE.



VI. Pentonville District.—*Northern Boundary*—Pentonville Road. *Eastern Boundary*—Goswell Road, Aldersgate Street and round by Charterhouse Street to Holborn Circus. *Southern Boundary*—Holborn. *Western Boundary*—Gray's Inn Road.

Elders—Mr. NINIAN MERRYLEES, Mr. HARBOTTLE.

Deacons—Mr. JOHN THOMSON, Mr. PRINGLE, Mr. JACKSON, Mr. SALMOND.

VII. Barnsbury District.—*Eastern Boundary*—Essex Road, Ball's Pond Road, High Street, Stoke Newington. *Southern Boundary*—Pentonville Road. *Western Boundary*—York Road, Brecknock Road, Junction Road, Archway Road.

Elders—Mr. FRASER, Mr. FARQUHARSON, Mr. THOMAS MERRYLEES.

Deacons—Mr. MILLER, Mr. TUCKER.

VIII. City District.—*Southern Boundary*—The River. *Western Boundary*—Bridge Street, Farringdon Street, Charterhouse Street, Aldersgate Street, Goswell Road. *Northern Boundary*—High Street Islington, Essex Road, Ball's Pond Road, High Street Stoke Newington.

Elders—Mr. ROBERT WHYTE, Mr. NESS, CAPTAIN BROWN.

Deacon—Mr. ARNOLD.

N.B.—*Both sides of the streets forming the Northern and Eastern boundaries of a district are included in that district.*



## WORSHIP.

*"Give unto the Lord the glory due unto His Name; worship the Lord in the beauty of holiness."*—Psalm xxix., 2.

### DIVINE SERVICE.

THE HOURS OF CONGREGATIONAL WORSHIP on the Lord's Day are—Morning at 11; Evening at 7.

A PRAYER MEETING AND SERVICE is held every Wednesday Evening in the Church at 7.30.

### THE LORD'S SUPPER.

THE SACRAMENT OF THE LORD'S SUPPER is observed at Morning Service on the first Lord's Day in January, April, July and October, and at Evening Service on the third Lord's Day in May and November.

A PREPARATORY SERVICE is held in the Church on the Wednesday Evening preceding each Morning Communion at 7.30.

CARDS FOR COMMUNION are distributed by the Elders to the Members in their respective districts towards the end of each year.

### BAPTISM.

THE ORDINANCE OF BAPTISM is administered on the last Lord's Day in each month, after Morning Service. Application should be made previously to the Elder of the district.



## MEMBERSHIP.

CLASSES FOR THE INSTRUCTION of those desirous of joining the Church are held by the Minister, from time to time, as required; intimation of the arrangements being made from the pulpit.

PERSONS JOINING THIS CONGREGATION who have previously been in the communion of the Church, are expected, if it be possible, to bring certificates of membership or letters of transference from the congregation they are leaving. This document should be handed to the Session Clerk, immediately on joining the congregation; or, at latest, before Divine Service on the Wednesday Evening previous to the observance of the Holy Supper.

THE ADDRESS should be given on the back of the certificate.

MEMBERS ABOUT TO LEAVE THE CONGREGATION should, in all cases, apply for certificates of membership to be presented to the Church they wish to join.

## PRAISE.

IT IS EARNESTLY DESIRED that all Members of the Church should join in the Service of Praise at Divine Worship. A class for the practice of Psalmody is held after the Service every Wednesday Evening during the winter months, from 8.30 to 9.30, and is conducted by Mr. H. L. Fulkerson, 26, Brunswick Square, W.C.

THE PSALMS AND HYMNS to be used at Divine Service are printed each month in the "Cover," in the hope that the families of the congregation will practise them at home.

## CHRISTIAN GIVING.

*"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."*—ACTS xx., 35.

*"Every man according as he hath purposed in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."*—2 COR. ix., 7.

OUR CONGREGATION is not endowed; and there is no source of income available for us except the contributions of our own members and adherents. For gathering these in there are three channels.

1. Seat Rents,
2. The Offertory at the ordinary diets of worship,
3. Subscriptions through the Association;

and it is expected that all belonging to the Congregation will use all three of these channels, and so bear their share of financial responsibility, as God has prospered them.

1. **Seat Rents.**—The amount derived from seat rents is wholly devoted to providing, so far as it will go, for the expenses of our own Congregation—the maintenance, heating, and lighting, etc., of the Church buildings, the ministerial stipend, the salaries of Choir Leader and Church officer, a provision for the poor Members of the congregation, and other necessary disbursements.

The Pew Treasurer is Mr. DONALD SWANSON, 14, Harrington Square, N.W. He attends for the purpose



of letting sittings, at the close of the Service, each Wednesday night.

Seat Rents vary from 2s. to 8s. per sitting per quarter, according to position; and all who are in the habit of worshipping with us are expected to have their own seats, which are reserved for them until public worship commences. All sittings should be paid for in advance, and a quarter's notice should be given when discontinued. Members and others whose means do not permit them to pay seat rent will have sittings allocated to them free of charge on application to Mr. Swanson.

2. An Offertory is made after Sermon, at both diets of worship on the Lord's Day, which, when not specially allocated otherwise, is applied, like the Pew Rents, to the ordinary expenses of the Congregation. The amount desired from this source is an average of £20 on each Lord's Day throughout the year. We have not yet reached this average, but the Deacons' Court is encouraged to hope that all members will co-operate, according to their ability, in the effort to attain it.

Special collections are made from time to time (usually not more frequently than once a month)—for our own requirements, for the work at home and abroad of the Presbyterian Church of England, and for such other objects (as, for instance, the Hospital Sunday Fund, the City Mission, and the like) as the Deacons' Court feels may be suitably aided by the Offertories made on the Lord's Day. As a rule, the average amount of our ordinary collection is deducted from the Offertory, so that

the special object only benefits by the amounts we contribute over and above our ordinary collection.

3. "The Association" is the banding together of the Members of the Congregation for the purpose of giving more systematic and more substantial support than we can do through the weekly Offertory to our own Congregational Funds, to our large and costly Sunday School and Mission Work, and to those other enterprises for which, as one of the Congregations of the Presbyterian Church of England, we share the responsibility.

Mr. ROBERT TWEEDIE, 20, Adelaide Road, N.W., the Treasurer of the Association, appointed by the Deacons' Court, and working under its supervision, issues a "schedule" every quarter to each seat-holder or Member, and invites its return with such a contribution as each is able to afford. The subscriptions may be made in one sum, or quarterly, or at more frequent intervals; and either by means of the envelopes or otherwise, as the givers may prefer. Giving is secret, in this sense, that there is no publication of names, or of the amounts given; and it may be quite anonymous, if contributors so desire. There is no assessment; the only standards set up are the needs of the work, and the New Testament Canon, "according to that a man hath." The amounts actually received from individual givers in one year vary from 1s. 6d. to upwards of £100; and the Minister and Office-bearers earnestly hope that each of us, knowing, as only we ourselves and God can know, what we have to give, will give as we ought, "as unto the Lord and not unto men."



The following particulars of the various objects to which contributions may be made through the Association may be of assistance towards intelligent and interested giving.

The amount required annually for OUR OWN CONGREGATIONAL EXPENSES, already referred to, is about £1,500. The receipts from Seat Rents and the Weekly Offertory usually leave about £250 of this amount to be provided from the contributions by the Association.

Besides this, from £300 to £400 is required for the expenses of OUR OWN CONGREGATIONAL MISSION WORK, for the rent and other charges of the large Sunday Schools we conduct in Aldenham Street, Regent Square, and Compton Place, and to maintain the various Evangelistic agencies carried on by us as a congregation.

Beyond the claims made on us by our own needs, and our own work, are the responsibilities resting upon us as one of the larger among the congregations forming the Presbyterian Church of England. First among these is the Sustentation Fund, the central fund for ministerial support, to which every congregation of the Presbyterian Church of England is expected to contribute according to its ability; and from which all its Pastors, our own included, receive their salaries quarterly, on the principle of equal distribution. Where congregations can afford it, it is in their power to "supplement" their own Pastor's income, as we do, by direct payment over and above the amount received from the fund. The amount which the Church expects us to contribute to this fund is not less than £500.

Then there are the Missions which the Presbyterian Church of England carries on at home and abroad, and which it is incumbent on us loyally to support.

OUR FOREIGN MISSION has a new and special claim on us in that our own Minister is Joint-convener of the Committee in charge of the work; but apart from this, the importance of the work gives it a commanding claim on our interest, our prayers, and our support. Its sphere is chiefly in China, where we have fifty-six English Missionaries, fifteen Native Pastors supported entirely by their own congregations, and one hundred and thirty-three Native Preachers and Teachers, carrying on an extensive amount of successful work. There has also been for many years a small Mission in India at Rampore Bolia.

OUR HOME MISSION is designed to extend our own Church over England, both by fostering local efforts to preach the gospel to the careless and neglected classes, and by giving temporary help to young and hopeful Presbyterian Congregations struggling with their initial difficulties.

OUR JEWISH MISSION has a double field. We have a Missionary at work among the Jews in Whitechapel; and we have recently opened a new centre, which is full of promise, under the Rev. W. M. Christie and Dr. Piper at Aleppo.

THE COLLEGE in which students are trained for the Ministry of our Church, is also mainly dependent on the subscriptions of our own and the other congregations of the Church.



THE INSTRUCTION OF YOUTH completes the list of objects for which contributions are invited through the Association Schedule. Under this title is embraced the work done in aiding the Sunday Schools and Day Schools of the Church, and in providing classes, with examinations, prizes, and certificates, for the religious teaching of the young people in our congregations all over the Church.

Members of the Congregation will find interesting details of the Missionary, and other, work of the Church in the "Messenger" which is placed every month in the pews.



## CHRISTIAN SERVICE.

*"I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."*—John xv., 16.

The co-operation of every Member of the Congregation in the work carried on in its name is earnestly sought. The list which follows affords scope for the employment of very varied talents; and volunteers will be welcomed by the Superintendents or Secretaries, whose names and addresses are given. Those who do not find in our list anything directly appealing to them, or who desire to offer service in other directions, are invited to communicate with Mr. Connell. There is room, and need, for the exercise of the energies and abilities of every one of us; and those who, by sickness, or the exacting nature of home, or other, duties, are denied the privilege of active participation in the work, may yet share it by their sympathies and their prayers.

### SUNDAY SCHOOLS.

#### I.—AT REGENT SQUARE.

*Superintendent.*—Mr. JOHN MACKAY, 29, Warham Road, Harringay, N.  
*Secretary.*—Mr. J. SINCLAIR, 52, Constantine Road, Hampstead, N.W.  
SUNDAY MORNING SERVICE, in Lower Class Room, at 11.0, superintended by Mr. JOHN MACKAY.

GENERAL SCHOOL meets in Lecture Hall, at 3 p.m.

YOUNG WOMEN'S BIBLE CLASS in the Vestry, at 3.

YOUNG MEN'S BIBLE CLASS in Lower School Room, at 2.45.







SUNDAY SCHOOLS, ETC. AT COMPTON PLACE—*continued.*

- Sunday—6 p.m., Infant Classes.  
 " 7.30 p.m., Evangelistic Service.  
 Monday—7 p.m., Women's Working and Clothing Club.  
 Tuesday—Forenoon, Medical Mission.  
 " 12 noon, Soup Kitchen.  
 " 7.30 p.m., Senior and Junior Girls' Sewing Class.  
 Wednesday—7.15 p.m., Band of Hope.  
 Thursday—7.30 p.m., Girls' Mending and Working Class.  
 " 7.45 p.m., Evangelistic Service.  
 " 9 p.m., Choir Practice.  
 Friday—Forenoon, Medical Mission.  
 " 12 noon, Soup Kitchen.  
 " 8 p.m., Lectures, &c., to Men's Institute.  
 " 8.30 p.m., Prayer Meeting.  
 Saturday—7.45 p.m., Workers' Praise and Prayer Meeting (fortnightly).  
 " 8 p.m., Concerts, Lectures, &c.



## LADIES' MEETINGS AND SOCIETIES.

*"In like manner also that women adorn themselves . . . with good works."*—1 Tim. ii., 9, 10.

*"She hath done what she could."*—Mark xiv., 8.

All Lady Members of the Congregation are invited to associate themselves with so many of the following as they can make it convenient to help. A cordial welcome will be given at them to all young ladies joining our congregation as strangers, and especially to those who are living in lodgings, or in business houses.

## THE YOUNG WOMEN'S GUILD.

*President*—Miss HEPBURN, 9, Portland Place, W.

*Secretary*—Miss BRUNTON, 16, Endsleigh Street, W.C.

*Treasurer*—Miss COURTTS, 88, Highbury New Park, N.

The Meetings are held in the Lecture Hall of the Church, on Thursday Evenings, at 7.30 p.m. On one Evening in each month the Meeting is held in the Lower Class Room. No Meetings are held in August and September.

All Young Women joining the Congregation will be welcomed at the Meetings.

## REGENT SQUARE LITERARY SOCIETY.

The Meetings are held on Monday Evenings, at 8 o'clock, and the attendance of the Ladies, as well as of the Young Men, of the Congregation is invited. Essay writing is voluntary.

The Meetings of the Society are discontinued during the months of May, June, July, August, and September.

The Library is opened a quarter of an hour before the time of meeting, and again at the close of the proceedings.

*Average attendance 74.*



## DORCAS SOCIETY.

*Secretary*—Mrs. WILSON BLYTH, 205, Camden Road, N.W.

*Joint Treasurers* { Mrs. LEVI, 31, Highbury Grove, N.  
Mrs. COUTTS, 88, Highbury New Park, N.

The Meetings are held in the Lecture Hall, on the last Tuesday of each month at 3 p.m. All Ladies connected with the Congregation are invited.

## WOMEN'S MISSIONARY ASSOCIATION.

*Treasurer*.—Mrs. Fraser, 38, Grosvenor Road, Gunnersbury, W.

*Secretary*.—Miss Turnbull, 50, Gordon Square, W.C.

Quarterly Meetings for prayer and information are held in January, April, July, and October.

All the ladies of the Congregation are invited to become Members of this Association, the object of which is to sustain and extend Missionary work among the women of China. "Our sisters in other Lands," the organ of the Women's Missionary Association of the Presbyterian Church of England, gives interesting information about the progress of the work and may be had by all contributors.

THE BRITISH WOMEN'S TEMPERANCE  
ASSOCIATION, REGENT SQUARE BRANCH.

*President*.—Mrs. BELL, 47, Belsize Avenue, N.W.

*Secretary*.—Miss H. L. BRUNTON, 16, Endsleigh Street, W.C.

*Treasurer*.—Miss ONN.

The Meetings are held monthly, alternately at Regent Square and Compton Place.

All Women cordially invited. *Membership 170.*

## SOMERS TOWN BLIND AID SOCIETY.

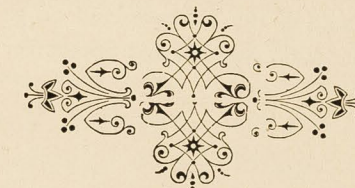
*President*—Rev. Principal DYKES, D.D.

*Treasurer*—Mr. S. R. STAREY, }  
*Secretary*—Mrs. STAREY, } 53, Hilldrop Road, Camden Road, N.

SOMERS TOWN BLIND AID SOCIETY—*continued.*

Meetings held every Thursday in School-room, Bedford Chapel, Charrington Street, N.W., at 7 p.m.

This Society, although not directly connected with our congregation, is, through its Secretary and otherwise, in very close touch with us. Offers of service from ladies who have leisure to visit and read to the blind in their own homes will be greatly appreciated.





FOR THE YOUNG PEOPLE OF THE  
CONGREGATION.

*"Train up a child in the way he should go, and when he is old he will not depart from it."*—Prov. xxii., 6.

REGENT SQUARE MISSION BAND.

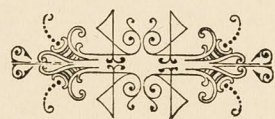
*President*—Rev. ALEX. CONNELL, M.A., B.D.

*Treasurer*—Mr. DONALD SWANSON, 14, Harrington Square, W.C.

*Secretary*—Mrs. FRANCIS, 21, Taviton Street, Gordon Square, W.C.

It is hoped that the young people of every family in the Congregation will join this Band. The Treasurer will be pleased to supply Collecting Boxes or Cards, and all information can be obtained from the Secretary.

The Meetings are held in the Lecture Hall on the First Friday in each month, at 7 p.m., July, August, and September excepted.



ARRANGEMENTS FOR YOUNG MEN.

*"My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck."*—Prov. i., 8, 9.

*"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him 'We have found the Messiah.'"*

—John i., 40, 41.

SPECIAL SERVICES FOR YOUNG MEN.

*Secretary to Committee.*—Mr. W. G. HISLOP, 28, Cathcart Hill, Dartmouth Park, N.

A SPECIAL SERMON is preached to Young Men on the evening of the first Lord's Day in each month, from October to July inclusive. At the conclusion of the service, Mr. CONNELL is "At Home" to Young Men in the Lecture Hall; and all such, especially those who are strangers in London, will be heartily welcomed.

The Committee in charge of these Services is most anxious to do all in its power to make young men coming as strangers to London feel at home in Regent Square; and the Secretary will esteem it a favour if young men who have but recently arrived in London will communicate with him, in the first instance by letter, when he will be delighted to introduce them to other young men, and to the Societies connected with the congregation.



## REGISTER OF LODGINGS.

A REGISTER OF RESPECTABLE LODGINGS is kept, and any young men in search of apartments, or who wish to change their present rooms, are invited to apply to Mr. WILLIAM D. SWANSON, 14, Harrington Square, N.W., who will be pleased to furnish names and addresses.

## EMPLOYMENT AGENCY.

As OUR CONGREGATION contains amongst its members a considerable number of employers of labour, and as enquiries for situations are frequently being addressed to individuals by young men out of employment, it has been considered desirable to try the experiment of instituting an Employment Agency, in order to provide a medium for bringing these two classes into contact.

Members of the Congregation who at any time have vacancies occurring in their offices, warehouses, etc., or who hear of vacancies occurring elsewhere, are earnestly requested to notify the same to the Secretary, W. G. HISLOP, 28, Cathcart Hill, Dartmouth Park, N., who will be pleased to supply the names and addresses of such young men as he may have on his list. None will be entered there for whose good character he has not obtained vouchers.

If, by the co-operation of the Congregation, this experiment proves successful, a most useful and beneficent agency will have been added to those by which we are seeking to promote the welfare of young men in London.

Young men in search of employment are invited to communicate with the Secretary, as above.

## YOUNG MEN'S BIBLE CLASS.

THIS CLASS MEETS in the Lower Class Room every Sunday afternoon throughout the year, at 2.45 p.m.

Any young men who are not otherwise occupied, whether belonging to the Congregation or not, will be very cordially welcomed any Sunday afternoon.

The Membership is limited to those over 16 years of age.

The current programme may be obtained from the Secretary, Mr. E. J. COWIE, 6, Upper Chadwell Street, E.C.

## OPEN AIR SERVICES.

During the Summer months an Open Air Service is conducted by the members of the Bible Class at the corner of Gray's Inn Road and Prospect Place, on Wednesday evenings at the close of the Prayer Meeting; in this they invite the co-operation of all the young men of the Congregation.

## LITERARY SOCIETY.

*Secretary.*—Mr. J. C. S. Brough, 11, Elder Avenue, Crouch End, N.

THIS SOCIETY meets in the Lecture Hall every Monday evening, at 8 o'clock, during the winter months, for the discussion of subjects of political, social, literary, and general interest.

The attendance of Young Men is cordially invited.

There is a Library in connection with the Society for the use of the Members.

Essay writing is entirely voluntary.



## YOUNG MEN'S CHOIR.

A MALE VOICE CHOIR, composed of our own young men, the object of which is to help in the various Young Men's Meetings held in connection with our own Church work, meets for practice on Thursday evenings, at 8 p.m., in the Lower School Room. Information as to membership may be obtained from the Secretary, Mr. W. L. Smith, 19, Holford Square, W.C.

## FOOTBALL, CRICKET, AND RAMBLING CLUBS.

A FOOTBALL CLUB was started in connection with the Bible Class some five years ago, and has been found to meet a want existing among the young men of the Congregation of some form of recreation for Saturday afternoons in the winter months.

Young men who play football or who are in any way interested in the Association game, are invited to communicate with Mr. R. C. MURRAY, 19, Holford Square, W.C.

The Club has a private ground at Highgate Manor Park, and at present runs two teams.

There is also a CRICKET CLUB in connection with the Young Men's Bible Class, information regarding which will be gladly supplied, and members of which will be cordially welcomed and enrolled, by Mr. R. C. MURRAY, 19, Holford Square, W.C.

The RAMBLING CLUB has been in existence for some years past, and provides enjoyable Saturday Afternoon Outings for Young Men during the summer months.

The excursions are to various pretty places near London, some part of the journey being always made on foot. Occasional Boating Excursions take place, to which ladies are invited.

Particulars will be supplied by Mr. P. FERGUSON, 49, Gibson Square, N.

DURING THE WINTER MONTHS parties are formed for the purpose of visiting old churches, buildings, and other places of interest in London under the leadership of some competent person; and it is hoped that young men will take advantage of joining these parties.

Particulars will be announced at the Bible Class and at the Monthly Services, and can also be obtained from Mr. FERGUSON.

## ALDENHAM INSTITUTE.

This Institute is situated in Goldington Crescent, Pancras Road, N.W., and young men will find there classes for the study of technical and commercial subjects, together with a gymnasium, swimming, football, cricket, cycling, and various other clubs and societies.

Although the Institute is not directly connected with Regent Square, our young men will be welcomed for membership.

Enquiries should be addressed to the Secretaries, Mr. H. S. MINGARD and Mr. M. F. E. SAMES, Aldenham Institute, Goldington Crescent, Pancras Road, N.W.



## DIARY OF MEETINGS.

"This I say, brethren, the time is short."—I Cor. vii., 29.

"Walk in wisdom toward them that are without, redeeming the time."—  
Col. iv., 5.

## SUNDAY.

- 11 A.M. MORNING SERVICE at Church.  
 11 " Children's Service, Lower Class Room.  
 11 " " " Compton Place.  
 2.45 P.M. Young Men's Bible Class, Lower Class Room.  
 3 " Sunday School, Regent Square.  
 3 " Young Women's Bible Class, Vestry.  
 3 " Sunday School, Aldenham Street.  
 3.30 " " " Compton Place.  
 6 " Boys' Classes, Compton Place.  
 6 " Girls, Senior " "  
 6 " Infants " "  
 6.30 " Evening School, Aldenham Street.  
 6.30 " Bible Classes " "  
 7 " EVENING SERVICE at Church.  
 7.30 " Evangelistic Service, Compton Place.  
 8.30 " Open-Air Service, Prospect Terrace, Summer Months.  
 8.30 " Prayer Meeting (Cottage Mission Workers), last Sunday  
of Month.

*Afternoon Service in Gaelic, occasionally*  
MONDAY.

- 2.30 P.M. Mothers' Meeting, Lower Class Room.  
 7 " Women's Working and Clothing Club, Compton Place.  
 7 " Penny Bank, Aldenham Street.  
 8 " Literary Society, in Lecture Hall.

## TUESDAY.

- \*9.30 A.M. Medical Mission, Compton Place Hall.  
 12 NOON Soup Kitchen, Compton Place Hall.  
 3 P.M. Dorcas Society (last Tuesday of the Month).  
 7.30 " Senior and Junior Girls' Sewing Class, Compton Place.  
 8 " Working Men's Institute, Lower Class Room.  
 8 " Working Girls' Club, Aldenham Street (Musical Drill).  
 8 to 9.30 P.M. Recreation Class, Aldenham Street.  
 8.30 P.M. Cottage Meeting, at 4, Wakefield Mews.

## WEDNESDAY.

- 11 A.M. Dorcas Sale (Quarterly).  
 3 P.M. Lady Workers (1st Wednesday in Month).  
 7.15 " Band of Hope, Compton Place.  
 7.30 " Congregational Prayer Meeting and Service.  
 8.30 " Psalmody Practice, Lecture Hall.  
 8.30 " Seat Letting (after Service).  
 8.30 " Young Men's Open Air Service in Summer Months.  
 8.30 " Cottage Meetings, 14, Harrison Street.

## THURSDAY.

- 7 P.M. Session and Deacons' Court (after 2nd Sunday in Month).  
 7.30 " Young Women's Guild, Lecture Hall.  
 7.30 " Girls' Mending and Working Class, Compton Place.  
 7.45 " Evangelistic Service (Cottage Meeting), Compton Place.  
 8 " Male Voice Choir in lower school room.  
 8.30 " Cottage Meetings (two), Derry Street; 3, Peace Cottages;  
and 14, Harrison Street; and at Compton Place Hall.  
 9 " Choir Practice, Compton Place.

## FRIDAY.

- \*9.30 A.M. Medical Mission, Compton Place Hall.  
 12 NOON Soup Kitchen, Compton Place.  
 7 P.M. Mission Band, Lecture Hall (first Friday in month).  
 8 " Working Girls' Club, Aldenham Street (Clothing Club  
and Sewing Class).

\* This Medical Mission, though meeting in our Premises, is not under our control.



## DIARY OF MEETINGS.

## FRIDAY—Continued.

- 8 p.M. Lectures, &c., to Men's Institute, Compton Place.  
 8.30 " Cottage Meetings, at 15, Prospect Terrace; and 18 and  
 68, Cromer Street, W.C.; 28, Tunbridge Street;  
 40, Hastings Street, Bedborough Street; and 3,  
 Peace Cottages.  
 8.30 " Prayer Meeting, Compton Place.

SOCIAL MEETINGS of Societies, Districts, &c., occasionally;  
 usually on Friday.

## SATURDAY.

- Young Men's Recreation Clubs (*see pages 32 and 33*).  
 7.45 P.M. Workers' Praise and Prayer Meeting, Compton Place  
 (fortnightly).  
 8 " Concerts, Lectures, &c., Compton Place,

[N.B.—When not otherwise stated, the above Meetings are held Weekly.]

## CONGREGATIONAL NEWS.

Pastoral Notes by Mr. Connell, and any news, intimations, or reports which are of special interest to our Congregation, are printed in the *Regent Square Supplement to The Presbyterian Messenger*, which is circulated in the pews monthly. Any paragraphs of this nature will be welcomed by the Editor, Mr. Thomas Ness, 36, Highbury Place, N., and should be sent to him not later than the 20th of each month.



John Menzies, 6, Copthall Avenue, Telegraph Street, E.C.

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Buildings Used

St Pancras parish.

Old St Pancras

Persons Employed

Services &c

The Chapel seats 1000 people & they have a hall behind the church & some rooms but they are "quite inadequate to the work" so that they are about to build. Seven houses adjoining the church have been bought & on a portion of the site two halls and a number of class rooms are to be built.

Mission Hall at Compton Place (a partially cleared black spot on map). See interview with Mr Filkins p 181

Aldenham Street Board School is used for Sunday Schools. <sup>(Somers Town)</sup> The Aldenham Institute, Goldingham Crescent, <sup>Pancras Road</sup> is also largely worked by them being, one of the Elders being at its head but the church is not officially responsible for it. Also use 10 or 12 private houses for cottage meetings.

Ministry assistant pastor, paid. The latter superintends the mission work as well as assisting in church work. A London City Missionary is attached to Compton Place and they have a "great many voluntary workers and are always asking for more". Mr. C. would not commit himself as to numbers ~~or~~ whether on this point or as to congregation. 20 Elders, 20 Deacons, 121 Sunday school teachers e.g. Regent Sq. 22, Compton Place 23 and Aldenham Street 76.

Services and Meetings. See list in Hand Book. pages 34-36.



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One of their recognised weaknesses is the distance from which many of their members come. Mr G. is concentrating the churches' efforts to the immediate neighbourhood and says "we are getting more of the people of the neighbourhood."

The following from the Annual Report shows their position:

Mission work must always have a prominent place in our church, for we stand in the very heart of a district which claims our help as a first duty. Some churches have to seek for such work in places more or less distant from themselves; with us it encompasses our building, and the need is forced on every one who enters these doors to

worship. If we failed to do our part others who are not of our fold would shame us. Yet we have not altogether neglected the call, and our purposes are surely cast for yet more direct and possibly more effective work in the future, with the advantage of long experience to guide us.

*Alludes to the new buildings to be erected.*

From the earliest days, Regent Square has been the rallying point of the Scotch Presbyterian colony in London so that they are peculiarly tinged with the Scotch element and draw their congregation from anywhere within a radius of a mile & a half. Judging from the proportion of church officers living at Highgate, Holloway & other outlying districts a considerable proportion come from even greater distances.

The congregation is largely a congregation of units. A very large proportion of young people. Young men & young women, who have come to London to business. Amongst these are many girls employed in the Post offices. These



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These lodge together in 3's and 4's, but of the dwellers in the Russell Square district lodging houses they do not get many. The main bulk of the congregation may be termed comfortable <sup>some very well to do</sup> but all classes are included. Getting more of the mission people e.g. local residents. Have been struggling to overcome the prejudice against coming to chapel amongst this class & Mr C. evidently thinks with success. The morning congregation is the larger, but the place is not full, nor has it been since Mr MacNeill left, except last Sunday morning when he preached there after a 7 years' absence. Until I was leaving Mr MacNeill's name was not mentioned & then I asked whether his mission had affected the congregation. 'No', said Mr C., 'it has not, as he is preaching in the evening.' and then he spoke very kindly of Mr M. & the esteem with which the Regent Square people regarded him and said that he used to draw the people. While however the congregation increased, the church did not grow in the same way. Mr MacNeill was evidently a preacher but not an organiser, whilst Mr C. says that he has tried to increase the church & 'build up the mission work upon



upon which so much the church life so much depends. In this he may be said to have succeeded as the church membership was 588, when he came in 1893. & is now 733.

The large proportion of young people in business houses leads amongst the members <sup>causes</sup> leads to rapid changes in the membership. The changes last year amounted to 10% as below.

The Church Membership

The Roll of membership in a congregation such as ours is liable to considerable fluctuation. Many new members are added from time to time, while many removing to other districts have to form connection with other churches. After the annual revision of the roll in consequence of such fluctuations, and the removals by death it is gratifying to find a net increase of 17.

Number on Roll at December 31st, 1896	...	716
Admitted during the past year—		
By Certificate ... ..	50	
Admitted for the first time ... ..	33	
	<hr/>	83
		<hr/>
		799
Removed during the year—		
Certified to other churches	29	
Left without certificates ... ..	32	
Died ... ..	5	
	<hr/>	66
		<hr/>
On Roll at December 31st, 1897 ... ..		733
Showing a net increase of ... ..		<hr/>
		17

The 32 left without certificates Mr C. he does not think are lost to the Church. They leave thus in the great majority of cases simply thro' carelessness - forget to ask for transfers and also partly because "we dont look after them as we ought."



The Sunday School

109  
The local people are touched mostly through the Mission.  
[ We shall need to see Mr Felkins the Missionary at Compton Place  
& Mr C. advises us to see the secretary of the Albham Institute  
(District 18)

The Cottage Meetings appeal to the people in the particular  
streets, and are a means of teaching the poor. Total attendance  
250 to 300

The Sunday School at Regent Square is small:  
22 Teachers; 310 scholars on books Average attendance 242.  
That at Albham Street B. Sch. 76 Teachers, 1479 scholars  
on Books, with average attendance of 389 in afternoon and 493  
in evening. At Compton Place, there are 308 scholars on  
book with average attendance of 101 in afternoon & 115 in evening.

Special efforts are made to attract the young men  
coming to London. Special sermon once a month, after  
which Mr C. is at home to young men in the Lecture  
Hall. ~~This~~ At this gathering fresh faces are always seen,  
usually brought by others already attending Regent Square.  
Around this, other agencies cluster. (See Handbook pp 29-33)  
and at this social hour the main object is to get them  
to form friendships & to link them on to some of the church  
agencies. To a limited extent to form a link between the  
country (Scotch) churches & Regent Square. Ministers & friends  
write to say that certain young men are coming to London &



## Visitation

## Charitable Relief

## Co-operation

111  
They have a Young Men's Committee to look after these newcomers

For visitation purposes the district around the chapel is divided into eight districts, each of which is in charge of 2 or 3 elders and usually 2 deacons. These look after the members and congregation. Mr Connell visits the sick and as many of the members as he can but finds it impossible to do it thoroughly. The Asst. Minister visits a good deal in the neighbourhood of the church & there in connection with the medical mission. There are a number of lady visitors, who visit from house to house.

Give a 'good deal' of charitable relief: Pensions to old people, who have been connected with the church. cost £67 in 1897. Mr Connell has a fund for relief but did not care to say how much as it is practically a private fund. The ladies also give some relief but Mr C. tries to minimize the amount as he finds they overlap.

At present there is not much co-operation. The Free Church Council is just getting into working order



## Other Religious Agencies

## The District

## Drunk + Vice

113  
order and is familiarising us with the idea of co-operation.

Of other agencies, Mr. Connell mentioned the Church of the Holy Cross, Crown Street as the most active in the neighbourhood. & also mentioned "a little Baptist Chapel" close to Regent Square.

Of the neighbourhood, Mr. C. did not know much. He mentioned Derry Street and Compton Place as very bad. People always living from hand to mouth.

Drunk is the enemy we have to fight. A good deal of vice in the neighbourhood but does not think the people live there.

Regent Square is evidently the centre of a vigorous work & is well sustained. The income in 1897 was £3111. Mr. C. regards the prospect as very hopeful & this note dominates the printed report which says that 1897 has been memorable "as a year of advance in every department of our Church work." He is looking forward to the new



115  
premises & wants to get "more set on social lines" but at present is hampered for room. The distance at which the people live is the 'precarious element' but the proportion is becoming smaller. They are getting some from the Sunday Schools but "nothing in proportion to the number of scholars."

Mr. Connell is a cultured gentleman, a good organizer & I should think, a steady persistent worker. Whilst he has not attracted so large a congregation as his predecessor, John MacNeill, he has increased the church membership and rendered the numerous church organizations efficient. These services have won for him the affection & esteem of the people, which finds expression in the annual report thus: "No pastor could be more respected and loved by his congregation, and we might add, that no one could have a more united and sympathetic people to labour amongst. At no time in the history of our Church have all the conditions of a successful pastorate been more evident, and at no time have our Christian agencies been in a more healthy state than now."



The Watercress & Flower Girls' Christian Mission  
Mr John A. Groom

See also interview  
with Mr Groom, p. 195.

Buildings Used

St. James' parish Clerkenwell.

4/3

The Watercress & Flower Girls' Christian Mission.  
Clerkenwell, E.C. Secretary: John A. Groom.

966  
11/5/98

This Mr Groom is the Clerkenwell "Atkisson".  
I called and in his 31st Report (1896-97) acknowledges  
an income of £7360 of which £5360 was "Sub<sup>ts</sup>  
& Donations". I called to see him after making  
an appointment but only found his assistant, an  
intelligent young man of 24 or thereabout, and whom  
he had authorised to give information about the  
Mission & Woodbridge Chapel.

The Mission Premises consist of two houses in  
Serkford Street (Nos 8 & 37), the former is Mr Groom's  
residence & the latter is the office & is also used for  
trade purposes, in connection with the artificial  
flower making in which they train some of the girls.  
Woodbridge Chapel (corner of Woodbridge & Suffolk Street) seats 650  
comfortably & 800 when packed. Attached large school room (500), &  
small school room (150) vestries & library. Additional  
rooms are now being built. Beside these,  
there are several homes at Clacton on  
Sea and on the Report cover other branches

in



in London are named but these are independent missions, at which some of their branches are allowed to hold meetings. The Report is thus distinctly misleading (see cover of side & page below)

### Watercress & Flower Girls' Christian Mission, WOODBIDGE STREET, LONDON, E.C.

#### Branches.

- ORPHANAGE HOME FOR LITTLE WAIF GIRLS.
- BABIES VILLA.
- CHILDREN'S COTTAGE HOSPITAL.
- CONVALESCENT AND HOLIDAY HOME.
- HOLIDAY HOME FOR BLIND AND CRIPPLED CHILDREN.
- SERVANTS' TRAINING.
- AT THE FLOWER VILLAGE, GREAT CLACTON, ESSEX.
- BERMONDSEY... COLLIER'S RENTS. LAMBETH ... WATERLOO ROAD.
- BLOOMSBURY... DRURY LANE. ST. LUKE'S... WHITECROSS ST.
- HOLBORN... ... BROOK STREET. ST. PANCRAS COMPTON STREET.
- WESTMINSTER ... ... OLD PYE STREET.

#### Treasurer.

F. A. BEVAN, Esq., 54, Lombard Street, E.C.

#### Trustees.

E. C. ROBINSON, Esq., M.A. R. SCOTT, Esq.  
(Barrister-at-Law). (Of the Christian).  
THOMAS JOHNSON, Esq. J. A. GROOM, Esq.

#### Finance Committee.

W. HART, Esq. H. A. HASWELL, Esq. J. JUDD, Esq. G. KING, Esq.

#### Council.

Mrs. GARNER, 14, Chadwell Street, E.C.  
W. HART, Esq., 33, Skinner Street, E.C.  
H. A. HASWELL, Esq., 39, Great Russell Street, W.C.  
J. HOLLOWAY, Esq., 44, Hall Street, City Road, E.C.  
J. JUDD, Esq., 84, St. John Street, E.C.  
G. KING, Esq., 35, Richmond Crescent, N.  
W. LEMMINGS, Esq., 138, St. John Street, E.C.  
P. R. PRATT, Esq., 59, St. John's Park, Upper Holloway, N.  
Mrs. ROBINSON, 11, Sinclair Gardens, Kensington, W.  
H. THOMPSON, Esq., 76, Thornhill Road, N.  
F. H. WESTFIELD, Esq., 12, West Smithfield, E.C.  
C. E. WHEELER, Esq., 291a, City Road, E.C.

#### Missionaries.

Mr. SULLIVAN, 42, Albion Grove, Barnsbury.  
Mr. TILBROOK, 4, Seymour Place, Clerkenwell, E.C.

#### Deaconesses.

Mrs. DAKIN, 47, Clerkenwell Close, E.C.  
Miss A. MORGAN, 44, Hall Street, City Road.  
Miss G. CARTER, 13, King's Square, Goswell Road, E.C.  
Miss B. CARTER, 13, King's Square, Goswell Road, E.C.

#### Matron and Caretaker.

Mr. & Mrs. STYLES, Mission House.

#### Auditor.

Mr. THOMAS MOGG, Public Accountant, 86, Newington Causeway, S.E.

#### Bankers.

BARCLAY, BEVAN & Co., 54, Lombard Street, E.C.

JOHN A. GROOM, Secretary,  
8, Sekforde Street, Clerkenwell, E.C.

#### BRANCHES

- The Chapel - WOODBRIDGE STREET.
- Lockhart's Coffee Rooms - LOCKHART'S COVENT GARDEN.
- Regent Square's Medical Mission - REGENT SQUARE COMPTON PLACE.
- Prison Gate Mission - DRURY LANE.
- do do - BROOK STREET.
- Leycester Mission - LESLIE'S MANSION ERROL STREET.
- Congregational Mission - COLLIER'S RENTS.
- Bible Christian Chapel - WATERLOO ROAD.
- Regent School - OLD PYE STREET.



- ORPHANAGE AND HOME FOR LITTLE WAIF GIRLS.
- CRIPPLED ORPHANS' HOME.
- COTTAGE HOSPITAL.
- HOLIDAY HOME FOR AFFLICTED CHILDREN.
- BABIES' VILLA.
- SERVANTS' TRAINING HOME.



The Mission Church

Persons Employed

The Mission work at Woodbridge Street is organized as a Church & has a membership of about 300. It originated with some services held at the Foresters' Hall 25 years ago, the Mission then having a small hall at Clerkenwell Close. These services increased in number & as they had to leave Foresters' Hall, they took the Chapel which was at low water then. Coming to a smaller place they lost a good many people but the congregation is still large (Mr Wakerley said second only to his own in Clerkenwell). This Mission appears to reach an different set of people to the flower girls as my informant said very few of the latter attended the Hall, <sup>but the two are combined in the report</sup> I shall therefore deal first with the Church work.

The Staff consists of Mr J. J. J. & his assist<sup>ts</sup>, 2 two missionaries, 3 deaconesses and a biblewoman (all paid). Of these, the missionaries give all, & the deaconesses most, of their time to the Flowergirls branch meetings & to visiting these girls at their stations. The biblewoman works entirely in the neighbourhood & they have considerably over 100 voluntary workers. The Court & Alley Band numbers about 50 & they have about 40 S. S. Teachers, beside choir etc.



Services &c

Summary of Operations.

SUNDAY.

Adult Services	11.0 a.m. and 7.0 p.m.
Children's Services	11.0 " 6.15 "
Sunday School	3.0 "
Young People's Special Service	3.0 "
Court and Alley Band	2.45 "
Open-Air Meetings (Summer)	8.30 "
Prayer Meeting	8.30 "

Average 150 to 200 in morning & 700 in the evening.

Large

Morning 100 Evening 130

MONDAY.

Children's Free Breakfasts (Winter)	8.0 a.m.
Mothers' Meeting, Clothing Club, and Maternity Society	2.30 p.m.
+ Flower Girls' Sisterhood—Meeting of the St. Pancras Branch	2.30 "
+ " " Meeting of the Bloomsbury Branch	5.30 "
Singing Class	8.30 "
Young People's Society of Christian Endeavour	8.0 "

About 200 on books. Attendance 120. All from Clerkenwell

Only 6 months old. 130 members. Young people. 16 to 30.

TUESDAY.

+ Club Room, Covent Garden at Lockhart's	Open from 5.0 to 9.0 a.m.
Children's Free Breakfasts (Winter)	8.0 "
Prayer Meeting	8.30 p.m.
+ Flower Girls' Sisterhood—Meeting of the Lambeth Branch	2.30 "

WEDNESDAY.

Children's Free Breakfasts (Winter)	8.0 a.m.
+ Flower Girls' Sisterhood—Meeting of the St. Luke's Branch	2.30 p.m.
+ " " Meeting of the Holborn Branch	6.30 "
Band of Hope	7.0 "
Men's Bible Class	8.30 "
Young Women's Bible Class (2 classes)	8.30 "

350 on books. Attendance 230

35 members. Average 20 120 " " 75

THURSDAY.

+ Club Room, Covent Garden at Lockhart's	Open from 5.0 to 9.0 a.m.
Children's Free Breakfasts (Winter)	8.0 "
+ Flower Girls' Sisterhood—Meeting of the Bermondsey Branch	2.30 p.m.
+ " " Meeting of the Westminster Branch	5.30 "
Adult Service	8.30 "

Average attendance 150

FRIDAY.

Children's Free Breakfasts (Winter)	8.0 a.m.
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SATURDAY.

+ Club Room, Covent Garden at Lockhart's	Open from 5.0 to 9.0 a.m.
Prayer Meeting	8.0 p.m.

Average 80.

+ Meetings held at places other than Woodbridge Chapel.



The congregation is drawn from the neighbourhood. A few come from Islington - old members, but the bulk of the people are young. Working class with a sprinkling of poor. Good many have only one set of clothes but majority have a change. Get a proportion from the courts & alleys as a result of the Band's work "but it is very hard work". Morning congregation is mainly workers

Sunday School. Statistics of S.S.V. show 30 teachers, 400 scholars on books with average attendance of 250. My informant said 600 on books with attendance 450 to 500. If correct <sup>the school</sup> must have increased largely during past year. Children are mainly those of people attending the Russian Young People's Service for those over 16. About 70. Try to draft them <sup>esp. young christians</sup> into the Court & Alley Band. "We think that all christians should do something"

The members of the Church are visited, and the Biblewoman visits in the district. The Court & Alley Band goes to 8 courts, 4 each Sunday & appears to give a good deal of relief in tickets. "Go to the people and see how they are getting on and relieve them."

Visitation



## Charitable Relief

127  
"them. That is why they are so welcome. Were unpopular but now no-one dare touch them". They go to the courts because no other visitors do that and they have not visited the streets systematically because they did not "like to trespass" on other people's work. The chapel being full they don't want for more.

A considerable amount of relief is given locally. Poor relief, Poor children dinner, Free breakfast & Food distribution appears in Balance Sheet for £764, Treats £185, whilst £642 went for stock etc for the girls & £185 for treats

During the past year the relief appears to have been considerably reduced. The free breakfasts for children have not been given. Only one application came from a school while last year 5 schools were supplied with tickets: Bowling Green Lane, Hugh Myddleton, St John's Lane, Saffron Hill & Compston Street Board schools. Had 500-600 children 4 mornings a week. This year none have been given. Free Dinner (twice a week) have also been discontinued. These were largely composed of food collected from hotels. ~~Then~~ Bread made into bread puddings. The Court & Alley Band give



Cost £110 in 1896-97.

The Flower Girls Work

129  
£100 a year in tickets, the amounts being at the discretion of the leader of the band. Also send children to the R. S. U. Homes and their own homes at Clacton. In nearly all cases the people pay something.

Most of the relief goes to the 'Flower girls'. An 'Emily' loan fund exists from which loans are made to purchase stock. These loans are repaid in 90% of the cases, mostly by instalments. A good deal is also given for this purpose by Mr G., the deaconesses and missionaries, who use their discretion as to small amounts, but large sums are brought before the council. Free breakfasts\* (2<sup>nd</sup> <sup>cost</sup> a head) are also given to the girls on market morning. The relief to these women bears a proportion to the membership: "the ~~greater~~ <sup>more</sup> the membership the greater the relief".

The Flower Girls Christian Association is the centre around which the work amongst these women clusters. It has 900 to 1000 members - "all bona fide street flower sellers." This is one qualification for membership, the other being that their characters will bear investigation. Some of these women sell  
different



different other things when flowers are dear &c. but

St. Cripple's Industrial branch also exists & these girls are taught artificial flower making & for this purpose they have a regular factory in which 20 to 30 girls are being trained. After two years they become efficient. In this dept. wages to the amount of £1032 was paid & goods sold to value of £1478 in 1896-97.

The Girls Club Room at Covent Garden is simply a room at Lockharts, which is reserved for them on market mornings ~~to~~ & to which the members have free access. A free breakfast is given to 100 or 120 on the market mornings (3 a week). It consists of 2 slices of bread & butter & a cup of coffee. The mission pays 2<sup>d</sup> a head for this & the charge includes the use of the room.

Efforts are made to get these girls to enter the <sup>(Claxton)</sup> home and be trained as domestic servants but they have a great repugnance to doing so. It is hard to get them to make up their minds; the 'free' life of the streets is more attractive. Those who do make the decision do not tire & leave the home but leave the life for good.







Of the other religious agencies the following comments were made.

Wesleyan Mission (Waterley) doing a splendid work and overgrowing themselves

The Church in Exmouth St. (Holy Redeemer) also doing splendid work. Look after the people wonderfully well and seem to have unlimited supplies of money at their back. Give to those who are connected with them.

St James's Clerkenwell - does not seem to be wide awake but are waking up.

Martyrs Memorial - a very sleepy place.

The leading place is St John's Square Wesleyan.

As to Mrs Johnson's work, the chapel seems to be flourishing & there is little room for growth except amongst the children. The people seem to be a distinct local influence whilst the the Flower girls Mission for which most of the contributions are probably collected seems to be comparatively unimportant. At the best its efforts are diffused over a wide area & count for little in any district



Rev J. Cynon Davies  
Spa Fields Congregational Chapel

GD  
23/5/88

St Philip's parish.

4  
19

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Rev J. Cynon Davies. 24 St Augustines Road, Bantock Sq. N.W.  
Minister of Spa Fields New Church, St John Square, W.C.

Mr Davies is a tall dark Welshman; keen & energetic; nervous rapid speaker. He has only been here about 6 or 7 months and was full of his plans for the future. Has unbounded confidence in his ability to fill the chapel and several times declared his intention of doing so. He had filled the place half a dozen times during his ministry and "what you have done once you can do again".

He came from Durnow, where the people <sup>drive</sup> ~~come~~ in from a radius of 12 miles to the morning and afternoon services, going back in time for milking. Coming to London, he was impressed with <sup>the</sup> ~~the~~ strain of the London life. All the people fighting for a living; no rest: the bow seemed pulled to the greatest extent. Men have no time for reading. He has to adapt his services to the conditions: started a P.S.A. with plenty of good music etc. Had Mr. Chant last Sunday.

Chapel is reported as seating 850 but he has counted.

Buildings Used



Counted the sittings & funds 1000. School rooms & lecture hall (400) several classrooms. Have also 2 houses: one is let & the other occupied by the chapel keeper & two old pensioners, who have rent free, whilst the ground floor is used for a girls school.

Organist, organist & one singer. Had a nurse but have discharged her & will re-engage another in the autumn. <sup>see below</sup> 27 Sunday school teachers, 11 Deacons, & about 20 other workers, lady visitors etc. Day school masters & assistant paid

Sunday. Service at 11 and 6.30 pm. Morning Cong<sup>n</sup> about 200, mostly men. Women at home cooking etc; Sunday the hardest day for the wives. Evening Cong<sup>n</sup> is about 400. Almost half are men. "I am proud of my men." People are mainly middle class; have very few poor.

3.15 P.S.A. mixed; for women & men get an average of 500 present. Has an orchestra and string band. Reckons he has the finest orchestra in North London.

Sunday school. Scholars on books 229. Attendance <sup>not</sup> 30 + afternoon 145. Teacher (S.S.V Report) 18. Children come from the neighbourhood.

Persons Employed

Services Held



Tuesday - Bible class for children

Wednesday. aft.<sup>n</sup>. Maternity society, Dorcas Society & "Mother Help" meet.

" 8 PM Preaching Service. About 100. Reckoned it one of the best proportionately to Sunday congregation. Give special addresses & essays programme for three months.

Thursday. Band of Hope 70 members

Christian Endeavour. Small. ~~40~~ 50 members Attendance 20.

Friday. - Band Practice.

" Social Club for Boys. Over 60 members from S. School, Bible Classes & P. S. A. Has a gymnasium & drill master. Boxing jumping, chess, paper etc. Monthly Social for children of the Sunday school Cricket Club.

Visitation

Visiting Mr D intends to do, but has been so busy in organising the P.S.A. and other meetings that he has not done any as yet. Have Ladies Committee in connection with P.S.A. and a number of men who visit those who come to the meetings. Get them to pay friendly visits, 'drop in' on men who are in trouble. Mentioned case of a shoemaker who was out of work & in low water. Work has been obtained for him & some of the P.S.A. men knowing he got home, 'drop in' to cheer him up.



## Charitable Relief

## Education

## Church Membership

## Other Religious Agencies

### Claremont Chapel

Communion Fund about £10.

Poor Box about £7 & an endowment producing nearly £6. five to aged people, widows with families & cases of distress. Several of their people give systematical but such gifts do not come into the church accounts. "Could not visit without giving".

Have an endowment producing £178 a year for educational purposes and with this they clothe & educate 50 girls. Used to have some boys but the endowment has been decreased. Children are chosen without regard to sect, only condition being that they must live in the neighbourhood.

Of the Church Roll has 179 names in it but Mr D. does not regard these as effective. "You might take 100 off".

Of the other religious agencies Mr Davies knew little except as to Claremont Congregational Church, Pentonville Road. Of this, he spoke very



very gloomily. Mr Jones, the minister, cannot preach. & the place is likely to be closed. Dr Horton was there, one week evening, about a fortnight ago, lecturing. The meeting was well advertised, large posters, bills & local papers. but the audience was only 80 to 100. Some year ago the place was offered to Spa Fields Church but declined. Mr D. evidently expects another offer to be made, should the place be closed a second time & has already got his Committee to agree to accept it. "It is such a splendid position"

The Church of England do an enormous amount of visiting and give away a great deal - rather needlessly Mr D. thinks & with a view of proselytising. Two cases of several he mentioned I record: the first a man <sup>(£250 a year)</sup> living in Wharton Street to whom the incumbent of St Philips gave a volume of Herbert's Poems & the curate (Mr Green I presume) had induced him to let his little boy come to him to learn music with the choir. The other case referred to the Sisters of Belbany, Lloyd St, who "seem to have a number of wealthy ladies in the convent & send coals to the people". A man employed in the Post Office & whose children attend Spa Fields Chapel & school had half a ton of coals sent to him. Absolutely no need for it. People take the thing & laugh at them.



~~Into~~ The local questions were not touched upon as Mrs D. knows little of the district as yet. So puzzled to know ~~whether~~ where his congregation comes from. Well dressed, silk hats, frock coats &c, with a sprinkling of artisans from the P.S.A. but here he has tapped a higher stratum of the population than he sought.

Mrs Davies seemed to me an example of the countryman caught in the whirl of London life. An able man intellectually, he has set himself the task of filling his chapel & as he has increased the congregation from 25 in the morning & 47 in the evening, he bids fair to do it. "Last night was the best congregation of all." "I am always asking myself," said he "What will be best for this neighbourhood? Shall we continue the liturgy or go in for a Free Church service?" & so on.

To attain the full chapel he is prepared to go to almost any lengths. Hopes to get Annie Besant to come one Sunday evening. He will probably make a temporary success at Spa Fields but lacks the spiritual power to build a permanent Church.



Mr George Bray. L. C. M.

'Lamb & Flag' Schools & Mission

Premises Used

Persons Employed

The Missionary

St. John's parish.

H

149

5.

June 9/88  
SJA

Mr George Bray. London City Missionary attached to  
the 'Lamb & Flag' Mission & Schools, 10 Red Lion St  
Clerkenwell, Ec.

The 'Lamb & Flag' is one of the early ragged schools  
having been established in 1843, and like most of the others  
was a ~~scattered~~ educational as well as religious centre  
before the School Board was established.

It occupies the house, 3 floors & basement. The  
ground floor rooms & what was the garden (now covered)  
form a hall into which 400 people can be crammed,  
but I think the proper accommodation is nearly 300.  
Six rooms upstairs used as class rooms etc.

The workers (about 30) are all voluntary, except  
Mrs Bray; <sup>(S.S.U. Report. 33 teachers)</sup> most of them have been scholars in the  
school. An <sup>paid</sup> agent of the Ragged School Union looks  
<sup>Mrs Piddis.</sup> after the Cripple Department & devotes all her time to  
this work.

Mr Bray, is stout, fresh coloured, jovial  
looking man, has been here 30 years. Must be  
over 50 but carries his years lightly. Pleasant  
face and kindly manner, which has evidently  
endeared him



endeared him to the people amongst whom he is well known. At a meeting a few days before I met him he had been presented with a testimonial and a purse of £25 as a recognition of his 30 years service. After the interview, we walked through some of the Clerkenwell Cou courts and everywhere the children came rushing up, even the 2 & 3 year olds trotting up. He had a good word for each and was also on good terms with the parents, many of whom had passed through the schools. As we passed a publichouse, to one of two young men standing there touched his shoulder and stopped him for a talk.

Mr Bray's district for visitation purposes is bounded by Clerkenwell Green, Aylesbury Street, St John's Street, Cow Cross Street & Turnmill Street, and is a labyrinth of poor courts. ~~Dum~~

During the 30 years the district has changed entirely. Cow Cross - the courts leading out of Turnmill Street was the worst <sup>(+ most crowded)</sup> now it is all gone and been replaced by business premises. Every part of the district has improved since the schoolboard came into operation.

The District



Of the places that remain Bishop's Court is as bad as any: 13 houses with an average of 5 families in each. The people are market porters, shoe blacks, newspaper runners and many costers. The majority get their living in the streets. Nobody lives in the district from choice: work and in some cases parish relief keeps the people there. As soon as they can, they go to the country; not only the young people but families as well. Lots go to Tottenham. As a rule the young people when they marry (and they marry very young) go away. The exceptions are cases in which husband and wife have been reared in the courts.

List of Services is given on next page. At the Gospel Service (Sunday 7PM) they get about 200. Nearly all from the courts and many of them former scholars in the schools. They are not very ragged as Mr B. gets clothing for them. Some boys come & get in the corners because of their clothing. Sunday Schools have 550 on the books with average attendance: morning 60; afternoon 370 & evening 250.

Services.



Lamb & Flag Mission & Schools.

LIST OF MEETINGS.

- Sunday, 11 a.m.—Children's Service.
- "    3 p.m.—Afternoon Bible School.
- "    "    Young Men and Women's Bible Classes.
- "    6-45 p.m.—Evening School for Boys and Girls. *Cost 200.*
- "    7 p.m.—Gospel Service for Adults.
- "    8-30 p.m.—Open Air Service (summer months.) *on free*
- Mon., 7-30 p.m.—Play Night, Lecture, or Entertainment, for Children and Cripples.
- Tuesday, 8 p.m.—Gospel Service for Adults. *average 100*
- "    9 p.m.—Choir Practice.
- "    7-30 p.m.—Cripple Children's Bible Class.
- Wed., 7-30 p.m.—Mothers' Meeting.
- "    9 p.m.—Workers' Prayer Meeting.
- "    7-30 p.m.—Cripples' Play Night.
- Thurs., 7 p.m.—Children's Bank. *now Monday*
- "    8-30 p.m.—Sewing Class for Girls and Gymnasium.
- "    "    p.m.—Institute for Elder Scholars (Boys).
- "    7-30 p.m.—Cripples' Meeting.
- Friday, 7 p.m.—Band of Hope. *about 40*
- "    8-15 p.m.—Band Practice. *Suspended. — Institute.*
- Saturday, 7 p.m.—Young Men's Gymnasium (Winter).
- "    Afternoon—Cricket (Summer).
- Tuesday } Dinners to Poor Children
- AND } at 12.30 p.m. (Winter).
- Friday }

About 170 on Books, and attendance 250. Some from the other side of Clerkenwell Green but most from immediate neighbourhood. Practically every woman from Aylesbury Place. Those living at a distance formerly lived near.

All factory girls, 30 to 40 of them. Make garments; their own dresses etc.

General Superintendent:—

MR. GEORGE BRAY, L.C.M.

The Institute for elder scholars is limited to young men. None are under 18. Chess, draughts & recreation of all kinds. Held on Friday as well as Thursday. Have also Goose club, cricket club, gymnasium for young men (33) & young women (37).

"With this class of people you are obliged to have a lot of social things."

Social Agencies



## Visitation

## Charitable Relief

For visitation Mr B. has about 300 houses with a much larger number of families. He gets round about once in two months. Also visits factories, mostly on the district and the Smithfield Station. Gets in "pretty nearly everywhere". Lived amongst them for 10 years in one of the Courts.

Charitable relief is given in the Report as under:

Summer Treats & Country Holidays £77.10-

Children's Dinners & Winter Treats. 88.16 £166.6

During the winter dinners are given to children twice a week (about 300 each time). Also sell soup at  $\frac{1}{2}$ d. per quart. Robin & Christmas dinners are also provided.

A considerable amount of clothing is given to the children, through the Poor Children's Aid Society, a branch of the R. S. U. The clothes are loaned to the children, the object being to prevent parents pawning them.

Assist cases of sickness and out of work. Visit and know them all & this knowledge of their life history, Mr B. thinks is a check on imposition.

A large number of children & adults are sent for country holidays. The usual term is a fortnight and



## Other Religious Agencies

Police

Drink

Prostitution

159  
the children pay 3/- & the Misses 3/- towards the 6/- paid to the R.S.W. for the holidays. For adults the cost is 12/- or 13/- & they charge them about 10/-.

Some of the people go to St John's Square (Mr Wakerley's); not many however. The A number of the women go to the Mothers meeting. Several go to two & "some to one or two more". At the 'Lamb & Flag' they only give the mothers an excursion & a winter tea.

The Church of England has a mission woman visiting but she only collects club money. Church was popular in St Maguire's time but has lost its influence now.

The Quakers (St John's ~~Street~~) don't visit much but are waking up. Brass band - the ~~to~~ "nearly all the lads composing it have been through our school".

Police. still have to go in couples down some of the <sup>coverts</sup>.

Not so much drink amongst men but a good deal amongst women; especially at holiday times.

No open prostitution at but a good deal of loose living.



Crime

Marriage

Health

Not a great deal of crime: what there is mainly amongst the young people.

Think a little more about marriage now than formerly. Mr B. got 12 couples married one morning. Dr Hughes used to marry them free. He published the banns for 24 couples and only about 10 or 12 turned up. He then altered his plan & charged 2/- for banns and married for nothing. Has found that when he has got couples <sup>formerly living together</sup> to marry, the result has been to make the family respectable.

Health very good considering. Some fever amongst the children. Condition has very much improved owing to the action of the sanitary authorities. Specially mentioned the prohibition of living in cellars.

The work is distinctly a mission and the numbers are about stationary. They make up the loss due to people leaving or joining the churches or chapels & the outward drift. When the people are converted, they like them to join a church. Some go to Mr Groom's, Woodbridge Street & others to the Wesleyans.



Nearly all their people were non church goers; a few had lapsed but ~~the~~ most had not been any where since. The people do not care like church or chapel. They want something homely & something they can understand.

The mission appears to have got hold of the court dwellers. I looked in when ~~the~~ ~~Prop's~~ the anniversary meeting was to be held; the people gathering were unmistakably the lower working class. Some men in their working clothes, elderly women in rusty black; <sup>only</sup> some of the younger women were at all well dressed.



Mr Mayne, Resid<sup>t</sup> Supt  
Field Lane Institution

GA



The three buildings of the Institution are situated as follows:—

**CENTRAL BUILDING,**  
(Represented above.)

In which the Refuges, Crèche, Ragged Schools, Ragged Church Services, Mothers' Meetings, &c., are conducted, Vine Street, Clerkenwell Road, near Hatton Garden (Farringdon Street Metropolitan Station).

**BOYS' CERTIFIED INDUSTRIAL HOME,**  
(Represented on page facing 30.)

Hillfield Road, West Hampstead, near the West Hampstead Station of the Metropolitan Railway, and the West End and Finchley Road Stations of the Midland Railway.

**GIRLS' CERTIFIED INDUSTRIAL HOME,**  
(Represented on page 32.)

Nos. 9 & 9A, Church Row, Hampstead, near Hampstead Parish Church.

Holy Trinity parish.

10

1698

Mr Mayne, Resident Supt. Field Lane Institution  
Vine Street, Clerkenwell E.C.

Field Lane Ragged School (as it was formerly called) originated in a small room in Caroline Court, Saffron Hill in 1841; from there it passed by a series of migrations to Little Saffron Hill. The building erected there was acquired by the Metropolitan Board of Works & the present large block of buildings in Vine Street was erected in 1877.

It contains a hall holding 800 & 2 smaller rooms (120 each) beside laundry, crèche, refuge buildings. In addition the Institutions include two industrial schools, as at side.

Mr Mayne is a stout, bullet headed man of about 50. He has known the district many years & has been connected with the Institution for 20 years.

He gave me a copy of the 53<sup>rd</sup> Annual Report which gives ~~a~~ quantity much detailed information about the Mission work in an appendix p. 36-44. It is placed with the papers.

The ~~sh~~ work around which the other operations cluster is the Refuges and the line

upon



The Refuges

Accommodation

upon which these are conducted are stated in the following introduction to the Report :-



THE Committee beg to submit to their supporters a brief statement of another year's labours. The review is one which calls for deep gratitude. Not only has the work been well sustained, but it has been attended with many tokens of the Divine blessing. It has been carried on upon the old lines—the same steady efforts have been made to befriend the friendless, to reclaim the belated wanderer, to succour the ragged and outcast child, whilst all the teaching has been based on the same great evangelical truths which have ever formed the ground-work of the Institution.

The benefits conferred by the

#### MALE AND FEMALE REFUGES

can scarcely be realised by those who never witnessed the look of relief given by a homeless and destitute human being on exchanging the dreary streets, with the cold and rain, for the warmth and comfort of these places of shelter.

During the year 824 persons have been admitted. It would have been easy to have made a greater show of numbers by retaining each inmate for a shorter time, but the principle of these Refuges is to allow those who enter them to remain a sufficient period to enable them to recover, in some degree, from their depression, and,

if possible, to obtain employment which shall restore them to the positions from which they have fallen. The Refuge records comprise numberless instances of restorations of this kind, and offer the fullest testimony to the value of this effort to help, in an effectual manner, those who have been defeated in the bitter struggles and competitions of life. 304 persons have thus been helped to employment during the year.

The accommodation is for 35 men and 20 women, and A. motion is in charge of the females & Mr M. has charge of the other side of the house.

The procedure with applicants Mr M. describes,



~~prefacing~~ his remarks with the statement that they did not go on the lines of the C.O.S.

I see a man when he comes and size him up. If his story seems feasible, he is taken in at once, and I write for his references. None are taken without a reference. He is then given 3 or 4 days and if no satisfactory reply is received from the references he goes. If enquiries are satisfactory he is allowed to remain a fortnight. At the end of that time the case has to come before the secretary, who may allow him to remain until the next sub-committee, which has power to allow him to remain <sup>indefinitely</sup>. Meanwhile work is sought for the man. If he gets a place, he is allowed to remain until he draws his first weeks money.

The refuge is generally nearly full. He finds the new cases are the most promising - those who have only just come down. Lots of the people are lifted by the opportunity given at the refuge: he has 20 or 30 people come to see him at the refuge and all are doing well. Drink is the cause of downfall in many but not all cases. Does not always get a favourable reply from referee.



Mission Services & Agencies

The Subscribers and Public are invited to visit the Institution, and inspect its various operations, which are as follows:—

**REFUGES.**

Open daily from 10 a.m. to 6 p.m.

**CRËCHE OR INFANTS' DAY NURSERY,**

Open daily from 8 a.m. to 6 p.m.

**INDUSTRIAL SCHOOLS FOR BOYS AND GIRLS,**

(Hillfield Road, West Hampstead, and 9, Church Row, Hampstead).

Open daily from 10 a.m. to 5 p.m.

**BIBLE SCHOOLS.**

Sunday Afternoon	...	...	...	3 to 4.
„ Evening	...	...	...	6.30 to 8.
Friday Evening	...	...	...	7 to 9.30.

**YOUTHS' INSTITUTE.**

Open every Evening	...	...	...	7.30 to 9.30. — About 30 members.
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**GIRLS' SEWING CLASSES.**

Tuesday Evening	...	...	...	6.30 to 8.30. — 200 girls. Over 8 yrs old.
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**RAGGED CHURCH MISSION SERVICE.**

Sunday Morning	...	...	...	12 to 1. — 500 to 600 of whom about 50 are women.
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**CHILDREN'S SERVICE.**

Sunday Morning	...	...	...	11.30 to 12.30. — About 120 children.
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**EVENING MISSION SERVICES**

Sunday Evening	...	...	...	6.30 to 8. — In afternoon 50 to 60 adults. Poor labouring people from the neighbourhood. Register addresses & know them. In evening 120 of same class.
Friday Evening	...	...	...	8 to 9.

**OPEN AIR SERVICE.**

Wednesday (from May to October)...	...	...	...	8 to 9.
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**BAND OF HOPE.**

Monday Evening...	...	...	...	6.30 to 7.30.
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**GOSPEL TEMPERANCE SOCIETY.**

Monday Evening...	...	...	...	8 to 9. — Membership about 200. About 100.
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**PENNY BANK.**

Monday Evening...	...	...	...	7.30 to 8.30.
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**MOTHERS' WORKING MEETING.**

Monday Afternoon	...	...	...	2 to 4. — About 600 on book. Average 400 at meeting.
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**PRAYER MEETING.**

Sunday Evening	...	...	...	8.15 to 8.45.
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**CHOIR.**

Wednesday Evening	...	...	...	8.30 to 9.30.
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Teachers preparation class.

Sunday School. 53 teachers. 1097 scholars on books. with an average attendance: Mon<sup>y</sup> 107, afternoon 203, evening 561.

The Ragged Church - a Sunday service for hampstead is the great gathering. Each is given a ring of cocoa



and a piece of bread. In winter have the place full: numbers begin to go down in April when the Militia is called up and at hay making and hop picking times. The proportion of women is small, Mrs JN thinks, because they drift into the workhouses quicker than the men. From this meeting they get some of the people into the shelter. The tramp class is very difficult to deal with personally; if you asked them to stay to an after meeting, half the room would remain in the hope of getting something. Their plan is if they see any likely people to speak to them during the meeting.

~~There~~ knows that some of these men go to Reuben May's & get there Sunday breakfast & then come to Field Lane & <sup>make</sup> the meal there dinner. Does not blame them for this.

The members of the large women's meeting come from Clerkwell & St Luke's & a good many from Pentonville - latter were formerly residents in the neighbourhood & have continued to come: a few have been brought by friends. Range from v. poor to decent working class. Provident & clothing club.

The Friday Bible School for girls is large: Juniors 250 on books with average attendance of 170; Seniors 200 with







## Housing & Rents

## Financial Condition

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High rent ~~is~~ the great drawback in the district and if anything it is getting worse. 3/6 to 4/6 for a room + a room not bigger than this (some 12 feet square) lets at 4/- a week. Sanitary authorities are sharper about over crowding but this only makes the condition worse as a family is obliged to have more than one room so that a man with 20/- a week has to pay 8/- to 9/- for rent. About one-third of these people are one-room dwellers.

So far as the number reached is concerned the Institution is about stationary yet they are continually adding some fresh things to their agencies.

The Institution has an income of about £9000 of which subscriptions & donations provide £1700 + legacies a similar amount. The bulk of the income however is derived from Government & other grants to the schools, these amounting to £3600.

Visiting the Institution, one cannot but notice, the out of the way position of the place. Altho' a splendid block of buildings, & close to the corner of 2 main thoroughfares, one may pass



pass & repairs without whitening it. It is quite close to the Italian colony, indeed in it yet nothing is done for these Italians & I expect most of the people attending come from the east side of Farringdon Road.

The Refuge work appears the best part. Some trouble is taken to get the right class of people in, & then to reinstate them as independent members of society.



Mr J. Filkins, L. C. M.  
Compton Place Mission  
& Regent Square District

gld

The District.

The Poor Streets

St Pancras parish

14/5

181

15

14. Mr J. Filkins of 68 College Place Camden Town  
London City Missionary in connection with Regent Square Presbyterian  
7/6/95. Church, working at Compton Place Mission.

Mr F. is a big, grey ungainly looking man of about  
60; grey hair and ragged rounded beard. Walks stiffly  
with a slight limp, the result probably of rheumatism.  
Has a pleasant smile & kindly manner, which largely counter-  
act his uncouth exterior. Has been here upwards of 20 years.

The district is bounded by Leigh Street & Harrison  
Street on the north, east by Gray's Inn Road, south by  
Heathcote & St Coram Street & west by Marchmont St.

The worst spots in this district are still Compton Place,  
Derry St & Prospect Terrace, but he inclines to make Derry  
Street the worst. Compton Place was an Irish  
Colony but it is better than it was. The worst houses,  
(four floors, closely built) were pulled down & the people  
who corresponded with their tenement, who went  
elsewhere. The people are not criminal - get locked up  
for fighting and drunkenness or assaults. Derry  
Street always has a lot of children about but the  
time to see it is when the publichouses are closing.



The people are flower sellers, costers, bricklayers labourers, &c.  
 There is much crowding in all the streets: in Harrison Street, Kenton Street & Handel Street ~~the~~ almost all the people live in one room - <sup>altho exterior appear respectable</sup> 70% at least <sup>many</sup> ~~most~~ of the houses are in the hands of agents, who let them out. In these cases the street door usually swings open & you can enter at any time. A few houses are let to one person and these are the best as it is to their interest to keep the house 'select'.

List of Services at Compton Hall is given on p. 23 of Handbook see page 99 of this book.

On Sunday night they get over 100 people to the Gospel service. Some decent men amongst them - carpenters apprentices, young women &c. Get very few from Compton Place itself <sup>people are mostly Catholics</sup> Hall is fairly filled during the summers & 'packed' in the winter.

Mothers Meeting. 60 to 70. post.

Thursday week evening service 30 to 40.

Mens Institute on Fridays during the winter. Occasional concerts & temperance meetings.

Medical Mission is open Tuesday & Friday from 10 am to 2 or 3 P.M. Had 34 this morning; get 60 a morning during the winter. Have short service before attending to the patients.

Compton Hall Services



## Visitation

185

The cottage meetings some of which Mr F. used to conduct, appear to be successful in getting the poor people <sup>living</sup> in the streets. They are held in any room they can get: sometimes it is the living room, in other <sup>cases the</sup> parlours ~~for~~ one at Dury Street, a kitchen is used. In some cases there is a bed in the room, which is then used for a seat. Difficulty is that the rooms are crowded, sometimes pack as many as 30 in. All would be residents in the street.

Mr F. visits consecutively but owing to the crowded condition of the houses, the number visited varies. In seven houses, he will find 30 families. Gets over the district in about 4 weeks, visiting the Terment houses & the crews. In the better houses such as St. Coram Street he only calls occasionally and sees the servants. Does a good deal in the streets. His long acquaintance with the district makes him familiar with the people and he gets numerous opportunities to talk with the people on the streets. Women going shopping, men working in the district &c. Finds that men will talk more freely in the street than indoors.



## Forced Removals

## Charitable Relief

## Religious Agencies in District.

187

People change their abodes frequently but do not move far. Thrifts inability to pay the rent is the most frequent cause of removal.

Does not have much to do with the relief. Has a few tickets occasionally, perhaps 10 in a year. If he finds people in need he would speak to the leader or some one at the mission. They would visit & the people would probably get a few coals or a little grocery. Might in some cases get 5/- or so.

As to church attendance, the great majority go nowhere. It is a small percentage that attend services. Those who go, mostly go to the Mission: Midhope Hall in the Building, Compton Place & Crown Street Hall. Baptist Chapel is not well attended.

St Peters Church. "There are high churches that seem to do, but this church is dry and cold although high and gets very few" people.

Salvation Army in Burton Street work the district but have a small following: ~~are~~ hampered by the small Hall. Some of the people go to mission off the district. Of these he mentioned the Wesleyan Mission



District becoming poorer  
+ Rents higher

Drink  
Prostitution

Thrift

189  
in Chalton Street & Cox's Mission - entrance in Clarendon  
Grove, Clarendon Square. The latter gets a good company.  
The Passmore Institute is also getting the people  
for concerts & lectures. A certain number of  
poor but mostly the better classes.

Here he mentioned the difficulty of getting <sup>some</sup> any of  
poor people out for any purpose whatever. "Some  
of the poor stick like limpets to their rooms".

District appears to be getting poorer but may not  
be, but it certainly is rougher. The reason that why  
Mrs F. is doubtful as to whether the district is really  
poorer, is that the people pay more rent now than  
"when it was better off".

Far more drink but not so much drunkenness.  
As to prostitution, he mentioned that some of  
the best houses in Regent Square were kept by fast  
women. They however kept themselves 'very select'  
and it was difficult to prove anything.

Does not think the people save much in  
many cases but they have not got much  
chance to save.



The Compton Place Mission.

The Medical Mission

191  
After our talk, Mr F. took me over the Mission. It is much more commodious than it appears outside. Hall holds 150 & there are 7 class rooms beside, dispensing room &c for Medical Mission.

The doctor was in the consulting room - a fair dapper little man of about 40 - gold spectacles &c. They were not very busy then but in the winter and spring had a large number of cases. Visited the people in their homes as well as attended them at the dispensary. Had only ~~had~~ two deaths within the last year & about these he evidently felt a little sore. One was a man, who had been discharged from some institution & died in a few days from a complication of disorders. Bronchial diseases, rheumatism & diseases from defective nourishment were the most common complaints. [He was willing to talk & might be seen if we wished to see a doctor. I had to stop him rather than encourage him to talk as I had to get back to Adelphe Terrace].

Mr F. seems a genuine fellow. He started the Mission about 19 years ago in 2 parlours in Compton Street.



Went in for various things for such as a Barrow Club  
 for the Costers, through which they purchased their  
 barrows. He holds a number of open air meetings.  
 Corner of Prospect Terrace, Sunday & Wednesday.  
 Derry Street - Thursday; Crown St; Friday.

He confirmed my opinion of the Regent Square  
 work under John McNeill. The Mission work  
 seems to have declined during his ministry but "when  
 Mr Connell came it sprang into new life and  
 has been growing ever since". He did not think  
 that the people of the district were attracted by J. Mc  
 Neill. The people came from all round. It was a  
 crush at first but later the place was only com-  
 fortably crowded.



Mr John A. Groom

St James, Clerkenwell parish.

4/3

195  
11/14

1. Mr John A. Groom, of the Watercress & Flowerful Mission. Safforde & Woodbridge Street, Clerkenwell.  
(See Interview with <sup>Secret.</sup> Secretary on pages-117-135.)

[Being in Clerkenwell one evening with Mr John Kirk we called upon Mr Groom. He had just returned from Clacton and expressed his willingness to give any information. I thought that ~~as~~ as he had spent his life in the district, it would be well to see him, altho' the main facts of the Mission are recorded in the interview with his secretary & so an appointment was made].

Mr Groom is about 45. Strong yet kindly face, clean shaven. About medium height and active both of body & mind. Speaks clearly and rather quickly. Has a most intimate knowledge of Clerkenwell, where he has lived from boyhood. During the interview he told me that he was in business at 8 Safforde Street. On a plate on the front door describes him as an engine turner & metal engraver. During the life of the 9<sup>th</sup> Earl of Shaftesbury propositions were made that he should give up his business & devote himself to the Mission but he felt it would not be wise for him to do so and finally arrangement was made to pay a man to work in



The Changes in Clerkenwell

197  
in the business so that Mr. J. was free for the Mission work. Now the business goes on & Mr. J. is comparatively free. He however evidently regards the business as his livelihood & not the Mission which occupies most of his ~~work~~ waking moments.

The great change during the past 30 years in Clerkenwell has been the new streets that have been made on the sites of the old rookeries, which were occupied by the poor & vicious who have got further out. Co-incidentally a depreciation of the squares & streets has taken place. Streets in which servant keeping folk lived are now occupied by poor people. In Leckford Street several houses are let out in tenements. The only people who kept the houses now were small business men (like Mr. G. & his next door neighbour) who were obliged to remain on the spot by their business - mostly small jobbing work. Even the watchmaker had now gone to live at Richmond & came in to business.

Mr. J. agreed with Mr. Bray that Lower Cross was the worst part. The south side of the Clerkenwell Green



Relation of Mission & Church

Charitable Relief

Green is still the worst part of the district. Jerusalem Court is a den of thieves. "I don't suppose there is an honest person there." Whitehorse Court, costers, Berkley & Francis Court, similar class. There has not been much change in these. On the whole the district has improved. Secret outrages &c have declined; there is less living together & more respect for marriage. & The place is not so rough.

The Flowers girls Mission & the Church are distinct altho' the connection is very close. The members of the church are the workers forming the Mission. The Church is not a cost to the Mission; they have a collection weekly and this pays the Church expenses, so that Church all subscriptions are devoted exclusively to the benefit of the Mission.

Charitable relief is given in "cases of necessity" but the extent of the relief depends entirely on the cases. "If I knew the father was drinking and the child was starving, I should feed it and take steps to prosecute the father for neglect - if the father were ill I should help." Finds that 9 out of 10 cases arise directly or indirectly from drink. He was not surprised at this but rather appeared to sympathize.



sympathise with them. "Brought up in neglect, sin and wretchedness and living principally in the publichouse, the children are weakly." The people come to them and expect them to relieve them and "are very disappointed if we dont". As a rule if they trace the distress to their people faults or folly they do not relieve. Might not be strict the first, but would be the second time.

Lends money occasionally for rent or other things. the borrower repaying so much per week. As a rule the people repaid alright. Tries to make the people "moral policemen". Thus Mrs. C. applies but is told that she cannot be helped. Mrs. Smith (an inhabitant of her court) had borrowed 5/ & not repaid it. "They bring one another up to the scratch in a marvellous way."

It is congregation he regards as local. A very small proportion of the Flower girls element in it; not more than 20%. Of the children a larger percentage - 40% to 50% would be connected with the flower sellers. They come considerable distances; from St Lukes, Shoreditch, but most from the neighbourhood.

The Congregation



Results of Work

The congregation is respectable: you would not recognize any of them as flower girls. All look well dressed but he knows them to be poor. When poor people come and with shabby clothes, they struggle to get on an equality with the others.

As to results, the most satisfactory results are with the children, & the younger they get them the more promising the result. The church membership is recruited by adults from the district and also from the S. School. Of the total membership, about one-third would be over 30 years of age and about two thirds between 20 & 30.

As a rule there is an improvement in the homes, when the people have been converted. "If a change of heart takes place, it manifests itself in the life." The result is often disastrous to them (e.g. the museum) for they move away as soon as they can. Mr. G. has tried to get them to live in the courts with a view of influencing others but many are obliged to move for their children's sake. Mr. G. recognizes that in some of the courts, a decent person, unless ~~of~~ an exceptionally strong minded, could not live without sinking to the level of their surroundings.



## Other Religious Agencies

245  
Of the other religious agencies, the first mentioned was Mr Bray (Lamb + Flag), who does a good work, feeding the children + visiting the poor. Has a very good school.

The Wesleyans (Mr Waterley) and his own place have good attendances but he cannot speak favourable of the success of the others. Clerkenwell is a godless place if you reckon by the religious attendance. The Parish Church is doing very poorly. In Dr Maguire's time it was a great influence and attraction.

The conversation then passed to the Flower Sellers' Mission. The members of the Assoc<sup>n</sup> are bonafide flower sellers, whose character must bear investigation but "we don't draw the line too tight". Of the money lent for stock, the cases of loss are "very few indeed". They would not start any one not brought up to the business, because it exposes them to temptation & also on account of the perishable nature of the stock. "When the stock is gone all is gone". Those who are bona fide sellers ~~and~~ have loans, buy under the supervision of the senior missionary, who attends the market. He used to buy for them but they find that the salesmen ~~will~~ make



make concessions to the women. Usually advances are to supplement the women's capital as when a woman wants to buy a large lot that is going cheaply.

After the interview, Mr. J. took me to Woodbridge Street to see the artificial flower makers. They were working in the schoolroom under the chapel, their own workroom being in process of enlargement.

There were some 30 girls and women at work. Some were visibly deformed: hunchbacks & partial paralysis; others were afflicted in various ways, one had a wooden leg. The ~~well~~ contented faces & bright well dressed appearance of all was the striking feature. Nearly all were seated & they were making roses, daisies and cornflowers. I asked whether all had been flower girls: Mr. Groom replied that all were flower girls or the children of flower sellers.

Personal contact has improved my opinion of Mr. Groom, formed from his report. He is evidently a hard worker and conscientious. ~~and~~ Talking of him, Mr. Kirk said that he was a genuine fellow. He began life as a Ragged School boy and



has improved himself and worked up the  
Mission by constant devotion!

As I came away he gave me another Report &  
the following appended pamphlet:-

The Watercress and Flower Girls'  
Christian Mission.


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Treasurer:-  
F. A. BEVAN, Esq., 54, Lombard  
Street, E.C.

**Its Aim and Work**

Secretary:-  
JOHN A. GROOM, 8, Sekforde Street,  
Clerkenwell, E.C.

Bankers:-  
BARCLAY & Co., 54, Lombard Street E.C.





has improved himself and worked up the Mission by constant devotion!

As I came away he gave me another Report & the following appended pamphlet:-

**Watercress & Flower Girls' Christian Mission,**

WOODBIDGE STREET, CLERKENWELL, E.C.

**Branches :**

- ORPHANAGE HOME FOR LITTLE WAIF GIRLS.
- BABIES VILLA.
- CHILDREN'S COTTAGE HOSPITAL.
- CONVALESCENT AND HOLIDAY HOME.
- HOLIDAY HOME FOR BLIND AND CRIPPLED CHILDREN.
- SERVANTS' TRAINING.
- AT THE FLOWER VILLAGE, GREAT CLACTON, ESSEX.
- INDUSTRIAL TRAINING FOR CRIPPLED GIRLS.
- TEMPORARY HOME FOR CRIPPLED GIRLS.
- BERMONDSEY, COLLIERIES RENTS | LAMBETH, WATERLOO RD.
- BLOOMSBURY, DRURY LANE | ST. LUKE'S WHITECROSS ST.
- HOLBORN, BROOK STREET | ST. PANCRAS, COMPION ST.
- WESTMINSTER ... | ... OLD PYE STREET.

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- C. E. WHEELER, Esq., 291a, City Road, E.C.

**Auditor :**

Mr. THOMAS MOGG, Public Accountant, 86, Newington Causeway,

**Bankers :**

BARCLAY & Co., 54, Lombard Street, E.C.

JOHN A. GROOM, Secretary,  
8, Sekforde Street, Clerkenwell



has improved himself and worked up the Mission by constant devotion!

As I came away he gave me another Report & the following appended pamphlet:-

THE  
Flower Girls' Christian Mission:  
ITS AIM AND WORK.

THE Watercress and Flower Girls' Christian Mission, established in 1866, owing to the efforts of the late Earl of Shaftesbury, whose sympathies were drawn towards the vast numbers of young girls, little children and cripples, who at that time infested our streets at all hours of the day and night under the pretence of selling flowers, but who were really by begging and dishonesty obtaining money for the self-indulgence of their vicious guardians.

Though in recent years benevolent laws have made a vast difference in the lives of these poor children, yet some of the most painful scenes of London street life are those connected with

THE FLOWER GIRLS' CHRISTIAN MISSION: 3

children who, ill clad, ill fed and abandoned, are seeking by flower selling to secure the means of existence.

At the present time our streets are overcrowded with young girls who, under proper training, would make an acceptable response to the universal cry for domestic servants, but who, being left uncared for in the streets, are not only exposed to its dangers and temptations, but in their turn become the pest and danger of our streets.

The Flower Selling Fraternity.

The generality of the flower selling fraternity is composed, first, of those *bona fide* women who, all their lives, have been engaged in the sale of flowers in the streets, matrons of experience who have occupied the same spot for years, who add a welcome touch of brightness to the dingy thoroughfares; civil, honest, obliging, their flowers, fresh and reasonable in price, are appreciated and well supported. These are followed by another class, altogether different,



has improved himself and worked up the Mission by constant devotion!

As I came away he gave me another Report & the following appended pamphlet:-

4 THE FLOWER GIRLS' CHRISTIAN MISSION:

and whose appearance, manners, and general conduct are most objectionable, strong girls from 16 upwards who, having lost their characters, or finding factory work slack or not sufficiently remunerative, turn to the streets to sell flowers; there are not a few of this class who, either through laziness, neglect of themselves, or fiercely resenting all discipline, seek the freedom of the streets and try to make a living in accordance with their own sweet will. There is yet another class more pitiful in its sadness, viz: the children who in such numbers are seen flower selling; very many of them are the children of callous and vicious parents, whose only thought seems how best to turn the children's labour to their own advantage, knowing, as they do, the power of childish pleading to invoke a sympathetic response from the public, who often, in pity to the children, give money that goes to gratify the brutal instincts of their taskmasters. The crippled and deformed are, beyond doubt, those who most need

ITS AIM AND WORK.



COVENT GARDEN IN WINTER.



has improved himself and worked up the Mission by constant devotion!

As I came away he gave me another Report & the following appended pamphlet:-

the practical sympathy of the compassionate, their physical deformity always make their appeal to "please buy my flowers" the more irresistible, and, therefore, they are the more valuable aids in the hands of the unscrupulous; their inability to endure the cold and hardships of the streets, their weariness of limb and body so distressing, yet day by day for long dreary hours, incessantly are they by threats and fear kept trudging along, raising their pitiful cry, and that look of real weariness and distress seldom fails of response.

Such are the class of women, girls and children that this Institution, since the year 1866, has existed to assist, and in giving a very brief outline of its Homes, Schools, Branches, &c., it should be borne in mind that the primary object is to rescue the children, train the young girls for domestic service, to permanently help them by removing them from the streets and settling them in safe and suitable positions in life so that there may be no returning to street selling again.

**The Object.**

The Council recognize the necessity of flower sellers in the streets, but these should be women of maturity and experience, "to the manner born." Strong young girls are offered a home, and training for domestic service, to which they are sent with a suitable outfit, young children rescued from suffering and exposure are sent to our Homes and Orphanage, and the crippled and physically afflicted are received into our Crippled Girls' Home and Industrial Branch, where they are taught to earn their own living by flower making or other suitable work for which they show an aptitude. Of necessity the work must be extensive for London is a large place, the different degrees among such a constituency are so many, and rescue means permanent deliverance.

**The Work.**

All the usual agencies of an earnest Christian Mission are in full operation at all the Branches; schools, classes, services, clubs, &c., of every



has improved himself and worked up the Mission by constant devotion?

As I came away he gave me another Report & the following appended pamphlet:-

8 THE FLOWER GIRLS' CHRISTIAN MISSION:

helpful character are in full work, appreciated and used to the utmost by those for whom they are formed (a full account of these efforts will be found in the Annual Report, to be obtained post free on application). Here it is simply to refer to the special efforts made for those for whom we work.

**The Early Market Breakfast & Club Room.**

The Flower Market opens at four, five, and six o'clock in the morning, according to the season of the year, and the flower seller to be able to secure a stock must be there betime, often before the market opens, frequently to find that she must wait about until nine o'clock, the hour of closing. These weary hours of waiting in the cold is the time of great temptation, for formerly there was only the shelter of the public-house afforded them. The Mission has now (through the courtesy of Messrs. Lockhart) a comfortable club-room in the market, open every market morning, where these women are

ITS AIM AND WORK.

invited, they are provided with a simple breakfast of cocoa and bread and butter, here they may tie and arrange their flowers, settle with each other about their stock and money. The room is under the care of the senior scripture reader and deaconess who conduct a short simple service with them and give helpful advice and sympathy. Many interesting cases of reclamation and deliverance from sin and wandering might be recorded, and of lost ones restored to home and friends. The cost of each breakfast is two-pence.

**The Servants' Training Home**

Is situated at Clacton-on-Sea; every strong, healthy girl, who can be induced to forsake this street life for honourable service, is offered the necessary training in the above Home, from which, when efficient, she is sent to a suitable situation, provided with a complete outfit which becomes her own on the completion of twelve months' service. The advantage of this Home being at a distance is obvious, for it at once re-



has improved himself and worked up the Mission by constant devotion!

As I came away he gave me another Report & the following appended pamphlet:-

moves the girls away from their former surroundings, they get used to the quietness of country life, and are thus prepared to take country service;



FROM THE STREETS



TO SERVICE.

during their training they are practically servants, doing the work of domestics in the Homes of the Institution, under proper supervision.

**The Orphanage Homes**

Are at the Flower Village, Clacton-on-Sea, they consist of detached cottages, each providing accommodation for from twenty to thirty inmates; the houses are named Lobelia, Violet, Pansy, Snowdrop, Forget-me-not, Buttercup, Daisy, and Bluebell, Orphan children, who are really destitute and in danger, are received irrespective of age, creed, or district; they are kept until they are sixteen years of age and then are placed out in service.

**The Babies' Villa**

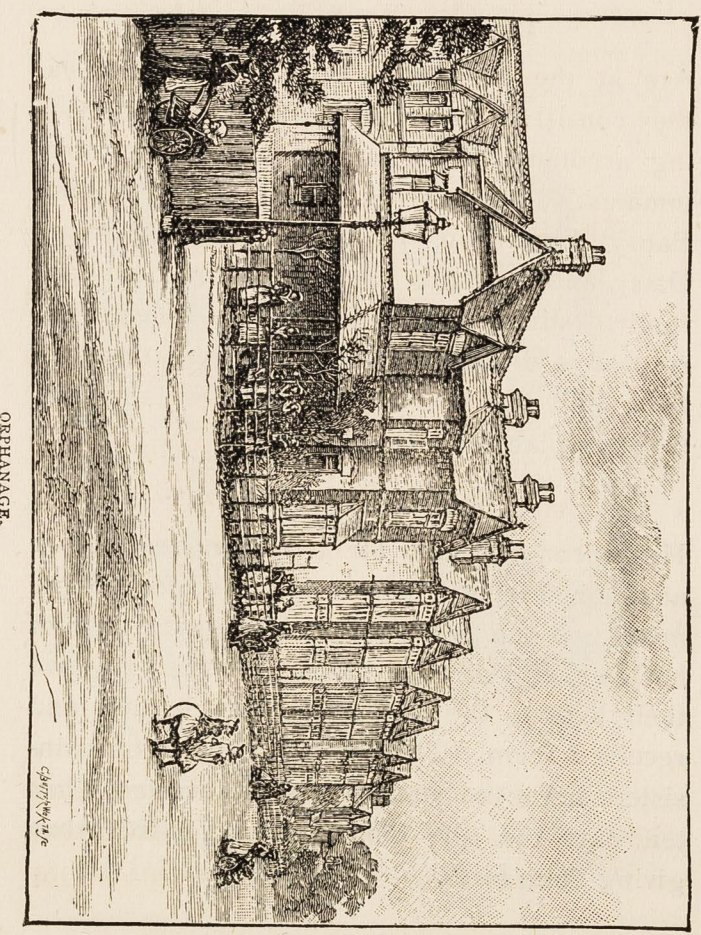
Has accommodation for twelve motherless or abandoned infants, there are twelve in the Home now, each one has a particularly sad history of her own, and in most cases the little ones owe their lives to the Institution who rescued and received them. There are two pairs of twin-sisters here, the youngest were received when ten days old, the mother having died when giving them birth.



has improved himself and worked up the Mission by constant devotion!

As I came away he gave me another Report & the following appended pamphlet:-

12 THE FLOWER GIRLS' CHRISTIAN MISSION :



ITS AIM AND WORK. 13

**The Cottage Hospital**

Is the generous gift of Miss Jane Arden, and is used for the benefit of our own sick and ailing children, it gives accommodation for twenty patients, it has an isolated ward and all necessary offices for nurses; here the little sufferers, who, otherwise, might have been left to die of disease contracted in the streets, have been nursed back to life and health.

**The Holiday Home**

At Clacton provides accommodation for thirty inmates, and is used for the crippled children and those who are blind and helpless, and are not eligible for the ordinary Holiday Home. Every crippled child under our care has not less than a fortnight's stay, and the time is extended indefinitely by the order of our Medical Superintendent.

**The Crippled Girls' Industrial Branch.**

What were we to do with our crippled girls? having rescued them from the hardships of the



has improved himself and worked up the Mission by constant devotion!

As I came away he gave me another Report & the following appended pamphlet:-

streets something must be done with them, for unless they could be trained to earn their own living they would not only be a permanent drain upon the charity, but a life of helplessness



FROM FLOWER SELLING



TO FLOWER MAKING.

would be a weary burden to them. Many of them were found to possess ability of no mean order, and when given the opportunity showed much skill in the making of artificial flowers,

with the forms of which they had long been painfully familiar. It was felt that by such work, under skilled and competent management, these poor girls would learn to have a pleasure and object in life, and feel in earning their own living all the sweet joys that spring from dependence upon self exertion, and one of the most cheering and encouraging sights is to see these poor afflicted girls making their flowers with all the pride of inbred consciousness that by so doing they are no longer a burden to private or public charity. Some of these girls are inmates of our crippled girls' home, others are boarded out with suitable Christian people, while others come day by day to learn and earn; work is always found for them, and when they are efficient is given them at a remunerative price.

Since 1866 this work has steadily continued, and although the loss sustained on the death of the President, The Earl of Shaftesbury, and of so many of its early and staunch friends has been keenly felt, yet as the need for this work



has improved himself and worked up the Mission by constant devotion!

As I came away he gave me another Report & the following appended pamphlet:-

16 THE FLOWER GIRLS' CHRISTIAN MISSION.

grows, and the influence of the Mission increases, it is felt that if its aim and work is laid before friends they will gladly support it, it being an effort that must commend itself to every earnest mind as one of the foremost charities whose aim is to help the poor and afflicted to help themselves.

Subscriptions may be sent to our Treasurer, F. A. Bevan, Esq., 54, Lombard Street, E.C., or to John A. Groom, Secretary, 8, Sekforde Street, Clerkenwell, E.C.

Bankers - BARCLAY & Co., 54, Lombard Street, E.C.





Rev<sup>d</sup> W<sup>m</sup> Foster B.A.  
Kings Cross Wesleyan Church  
Liverpool Street

GLA

A Disreputable District

Persons Employed

Building Used

St Jude's parish.

4

10 Rev<sup>d</sup> W<sup>m</sup> Foster B.A. 56 Oakley Square N.W.  
11/6/98 Wesleyan Minister of Kings Cross Chapel. Liverpool St.  
Kings Cross St.

A tall, well-built vigorous man of about 45/50, Mr Foster looks a leader of men. Clear keen face and eyes; hair showing lines of grey. Our interview was rather short as he had to go out in about 20 minutes.

He confirmed our previous accounts of the district:

"The apparently respectable area (e.g. that enclosed by Manchester & Argyle Streets & Euston & Gray's Inn Roads) is a nest of brothels. Belgrave Street is the worst - can't walk down it without being accosted, and then Argyle Square almost as bad. Molested even in the day time. Poor people in Crown Street & Judd Street districts. These come to the mother's meeting.

Mr Foster is minister in charge. 20 officers are mentioned in the plan & in addition there are the Sunday School Teachers. "Capital workers" said Mr F. but he did not know the number. Had a biblewoman but her work has ceased temporarily.

Chapel seats 1000, but schoolroom is small & they are hampered in this respect. A theatre in the neighbourhood was for sale & Mr F. regrets that it was not bought.



## Services Held

Sunday. Service at 11 and 6.30 pm.

Tuesday " at 8 PM

Saturday Prayer Meeting 8 PM.

11 Class meetings. Sunday, Monday, Tuesday & Wed.

Congregation is largest on Sunday evening. Respectable artisans and shopkeepers; a few clerks & people of that sort. Mostly come from the north of the Euston & Pentonville Roads. A good many young people and for these Mr F ~~has~~ specially caters. He would not commit himself as to the number of the congregation but said it had "got down" but was steadily increasing. Week night preaching service he reckons good, not less than 70. Open Air services on Sunday.

Of Have "no strictly social work" said Mr F & then mentioned the Cricket Club, Mothers Meeting, Wesley Guild (Friday) Average attendance 60 to 70 Temperance Concerts. Average attendance has increased & the schoolroom has been frequently filled - 300/350.

For visitation purposes they have a capital organization of young people. Does not believe in district e.g. house to house visitation. Visit those they come in contact with.

## Social Agencies

## Visitation



## Charitable Relief

## Church Memberships + Prospects

## The Vigilance Society

215  
Do a good deal of charitable relief through the mother's meeting. Drawn from the funds of the mission Lane about £20 to £30 a year. Have also a Dorcas Society, making garments for the poor.

Church membership is not growing, yet the Church work has distinctly hopeful features. He is concerned about the memberships but thinks it is better than it was as it is 'solid'. They had an evangelist there 3 years and he gathered in all there was + now they have to grow some more.

Of local organization there was little time to speak. He mentioned the Vigilance Society which has shut up 3 houses recently.

Mr Foster has been a year a Kings Cross. He came from Walworth (Camberwell Rd Chapel). The people attending the chapel at Kings Cross are much like those at Walworth altho' the immediate neighbourhood differs. This point shows that, as he said, his congregation comes from the north. The Caledonian Road district being in many respects like the neighbourhood of Camberwell gate.



Although our interview was short, Mr F impressed me as an able, clear headed man and one who while availing himself of any legitimate advantages would not go in for any sensationalism to increase his influence. He aims at 'solid' rather than showy results.

The church is connected with the Great Queen Street Circuit and the Circuit Plan is incorporated in the interview with Rev J. Bankam (Book LXIII p



Mr Geo A. Robottom.  
Fox & Knott Mission & Schools

GRA

Historical Note

actually within  
city boundary.

b

Mr Geo A. Robottom. Secretary of the Fox & Knott  
Mission. 42 Charterhouse Street, West Smithfield. EC.

15/6/98

Mr R. is a fair and physically weak man of the  
clerk type. Active and of a genial disposition,  
he improved on acquaintance. When I met him  
he had evidently come direct from business, as he  
walked up hurriedly, bag in hand, with an apology  
for keeping me waiting. He appears to spend  
most of his evenings at the Fox & Knott & apparently  
has done so for several years. Is about 30 years of age.

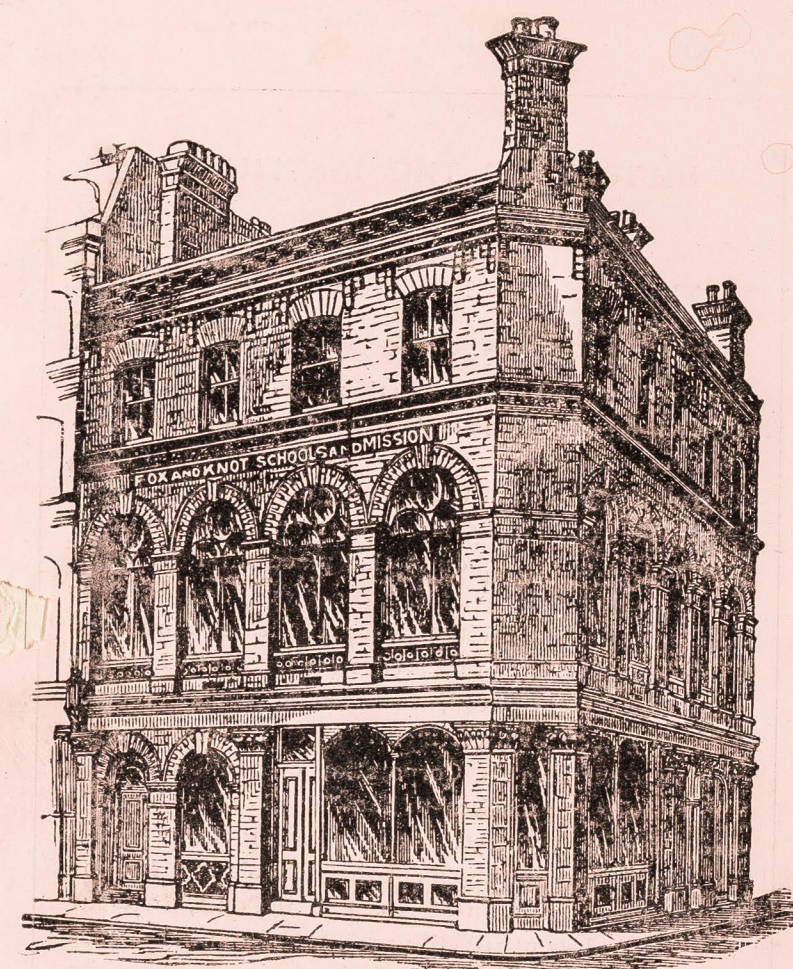
The Mission originated in Fox & Knott Court in 1840  
& its migrations, mostly forced, are detailed on the  
inside of cover of Report, which also gives a view  
of the building now occupied (See next page)  
Some years ago the Mission had got into low water  
through the defection of workers & at the same time  
the workers of a mission in Hatfield Street were  
on the look out for another place in which to hold  
their meetings. The result was that the Hatfield St  
workers came to Fox & Knott, bringing their school  
children &c with them & the two missions became  
one. Incidentally Mr R. told me there was some talk  
about joining with Reuben May, who was the nearest



to them but as some of the teachers did not like his method of working, not publishing a balance sheet etc this was negatived.

The Mission contains a Boy room (300), infant room, Committee Room and caretakers apartment on 2 upper floors. Ground floor is let.

The Building used



**REPORT**  
OF THE  
**FOX & KNOT & HATFIELD STREET**  
**SCHOOLS & MISSION,**  
42, CHARTERHOUSE STREET, WEST SMITHFIELD, E.C.  
  
For the Year 1896-7.



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The Mission contains a Boy room (300), infant room, Committee and caretakers apartment on 2 upper floors. Ground floor is let.

The Building used

### HISTORY OF THE INSTITUTION.

THE FOX AND KNOT SCHOOLS AND MISSION were established in 1840 in Fox and Knot Court, King Street, Smithfield. In the year 1865 the premises were required by the London, Chatham, and Dover Railway Company, and the sum of £500 compensation was given. A Freehold was purchased in Newcastle Street, Farringdon Street, at the opening of which the Right Hon. the Lord Mayor Mr. Alderman Hale, presided. The work was carried on at this place till 1872, when the same company, wanting the ground, paid £3,100 for its possession. With this sum the lease of premises in King Street was purchased, near the spot where the work was commenced, and Schoolrooms erected, leaving £2,000 for investment. Once more a removal was necessary, as the Corporation of London wanted the site for approaches to the New Poultry Market, and gave for it £1,296. After vacating the premises, as a temporary arrangement the Schools and Mission work were carried on at No. 4, Ball Court, Giltspur Street. Subsequently the present substantial edifice was erected, at the cost of about £4,000, on a site obtained from the Corporation of London, on a lease of 80 years. The first stone was laid on the 28th March, 1876, by J. D. Allcroft, Esq., Treasurer of Christ's Hospital, and the building was opened on the 14th October, 1876, by the Right Hon. the Lord Mayor, Mr. Alderman Cotton.

### The Meetings of the Institution

ARE HELD AS FOLLOWS:

#### SUNDAY SCHOOLS.

AFTERNOON ... .. 3-15 p.m.  
EVENING ... .. 6-30 p.m.

#### JUNIOR SEWING CLASS.

MONDAY ... .. 7-30 p.m.

#### BAND OF HOPE.

TUESDAY ... .. 7-30 p.m.

#### CHILDREN'S SERVICE.

THURSDAY ... .. 7-30 p.m.

#### ADULT'S MISSION SERVICE.

WEDNESDAY ... .. 8-0 p.m.

#### PENNY BANK.

TUESDAY ... .. 6-30 to 7-15.

#### ADULT'S SEWING CLASS.

For 13 weeks in the Winter Season, on <sup>Tues-</sup> ~~Thurs~~days from 4-0 to 7-30 p.m.



Workers engaged

Services

All their workers are voluntary. About 25. Teachers & friends. Come from various Churches & chapels. Most from New Chapel & St John's Clarendon.

—: Please to keep this card by you. :—

TO  
**ADULTS — BOYS — GIRLS.**

**FOX & KNOT & HATFIELD STREET SCHOOLS  
AND MISSION,**

42, Charterhouse Street, (close to the Meat Market.)

**YOU** are very heartily invited to  
the following **MEETINGS.**

**SUNDAYS** . Schools at 3.15 and 6.30.  
Infant, Junior and Senior Classes.

**MONDAYS** . Girls' Sewing Class at 7.0.

**TUESDAYS,** Band of Hope at 7.30. — 2.50.  
Children's Savings' Bank at 9.0.

**WEDNESDAYS, ADULTS' Service at 8.**  
Savings' Bank at 9.

**THURSDAYS, Young Peoples' Service at 7.30.**  
(Ask for a Star Ticket.)

**FRIDAYS,** The 86th London Company of  
the Boys' Brigade—Parades at 8. (During Session.)  
Boys over 12 years of age may join.

Lantern Services, Entertainments, &c., &c.

— ❖ COME. ❖ —

Services as on  
card: -  
Sunday school 312  
on books. Attendance  
in afternoon 74. Evening  
225.

Girls 8 to 14 yrs  
age. Attendance 30 to 50.

Largely the parents  
of the children. Attendance  
varies 60-70 in winter.  
Now about 45.

70 to 100.

Started about 18 months.  
42 members, mostly  
scholar.

Adult Sewing class. About  
12 to 15 attend. Make  
garments which are  
sold at a nominal  
charge.



## The Children

## Visitation

## Charitable Relief

255

The children come from the immediate neighbourhood and also from the Hatfield Street district, practically 5/8<sup>th</sup> of them from the latter. Others from Peters Lane and come off Bartholomew Close. Bulk of the children seem respectable but he has found that the dress is not always an indication of the home. Has been in some 'shocking homes' & yet the children looked comfortable. Not much difference between those coming on Sunday afternoon & evening but the afternoon scholars are slightly the better. Children of costers, street sellers &c.

Have 3 voluntary visitors, who visit the parents of children and in addition they canvass the neighbourhood 3 or 4 times in a year.

Cases of sickness & distress that come under the notice of visitors - and they are "pretty frequent" - are relieved. Give coal & bread tickets, new laid eggs but never money. As a rule the people are connected with them but if not they make street inquiries before relieving. We "don't go sheepstealing". Also send children to holiday homes & give clothing, or rather lend it for use. Speaking of the cadging class, he said "Some people get like sponges" but we find them out.

Amount expended on Excursions, relief, breakfast &c £41. See Report page 22



At present they are not increasing in numbers, but have grown since they came from Hatfield Street. The work is healthy: the workers are earnest and have the right object in view. e.g. to lead the children to God.

As to results, 5 of the teachers were scholars in the schools, 3 of the old girls are members of Reuben May's church, others have joined the Hope Mission and others are connected with churches elsewhere. A good many move away ~~before~~. As to the people attending the adult service, he does not think they go anywhere else. Many move about from place to place but they discountenance it & he thinks the people coming on Wednesday night may be called "our own".

Of other churches, he mentioned St Sepulchre's, which is active. Have opened a mission just opposite the Fox & Knot & some of the <sup>Church</sup> people gives tickets to their children to draw them away. The Church does not seem to like them. Assumes a prior claim and thinks the children ought to come to their place.

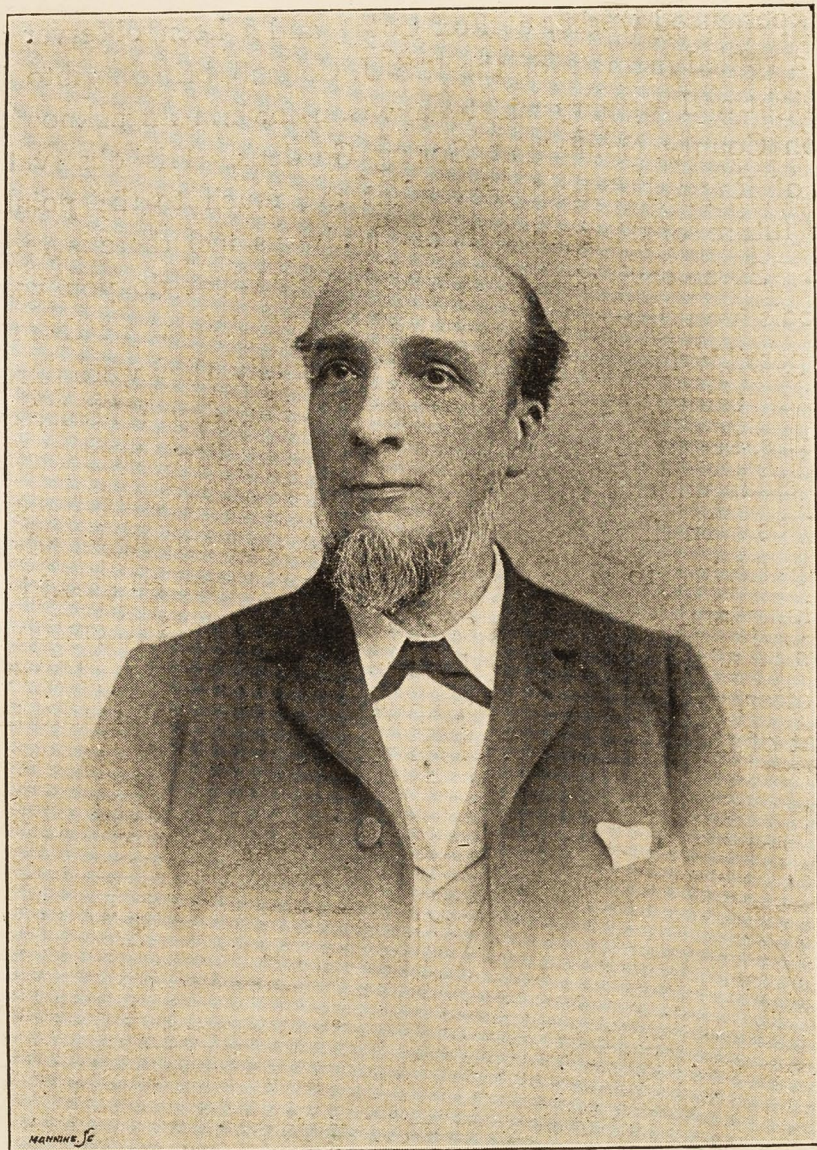
Also mentioned Mr Geo. W. the Wesleyan Mission, Friends Mission & Lamb & Flap but added nothing to our information respecting these places.

Other Religious Agencies

St Sepulchre's Church.



Mr Thos Fagg  
Fox Court Ragged School.



MR. THOMAS FAGG.

The District

St Alban's parish.

259

1. Mr Thomas Fagg. <sup>10</sup> 136 Pentonville Road N.  
Hon Secy of Fox Court Ragged School & Mission, Fox Court  
Gray Inn Road. W.C.

GA  
28/6/97

The Mission has attained its 52<sup>nd</sup> year & Mr Fagg has been connected with it for 41 years. His hair & whiskers show signs of age but his pleasant face & keen eyes show bespeak the energy of the man. Is employed at Cocoa factory & gives nearly all his evenings to the Mission.

He gave me four copies of Annual Reports which together give a history of the Mission & the last considerable details as to the work now. They are placed in the drawer (marked A-D).

The district has been transformed within Mr F's recollection. It is safe now but it was unsafe to go down these courts. The old courts have been replaced by buildings and the old people have gone away - been scattered. The people have not improved but they have been changed. A few of the old houses remain as Verulam St & these are inhabited by the old class. A nest of violent thieves live here and robberies have taken place at the corner of Gray Inn Road in

bread



Broad daylight. On Sunday evening, a fortnight ago one of the lady teachers was robbed at the same place.

The people in the buildings are mostly jobbing men; very few would be respectable. Brooke's Market was a vile place - families lived in the cellars - Now the County Council have cleared it. As an example of the condition of the place in the old time, he said that he remembered visiting a scholar in an old house that stands on the site of the present mission. There were two beds in the room with a passage between. In the one, a girl (18) and her father & mother slept in the other two old Irish women lay - one, <sup>was</sup> groaning, the other lighting her pipe.

The Mission is a freshhold building with three floors. It has a large schoolroom on each of the two upper floors, ~~and~~ three smaller rooms on ground floor & a gymnasium in the basement. The rooms are <sup>beautifully</sup> decorated.

Have about 60 workers, coming at different times in the week. Only one is paid; she is termed lady sup<sup>t</sup> & she is there during the day looking after the children.

The Building

Workers engaged





Services Held

SUNDAY.  
3. 0 p.m. School for Boys, Girls and Infants. Superintendent, Mr. Fagg; Secretary, Mr. J. Gayer.  
6.45 " School for Boys and Girls. Superintendents, Mr. E. P. Curnow and Miss Norman.  
7. 0 " Service for Parents. Conducted by Mr. Davies, City Missionary.

MONDAY.  
7. 0 p.m. Mothers' Meeting. Conducted by Miss Case.  
8. 0 " Penny Bank. Treasurer, Mr. C. E. Fry; Manager, Mr. W. H. Peacock; Secretaries, Mr. Marshall and Mr. W. H. R. Peacock.  
8. 0 " Sewing and Cookery Classes for Girls. Superintendent, Miss Fagg. *Shed & factory girls.*

TUESDAY.  
7. 0 p.m. Children's Special Service. Conductors, Mr. F. L. Batten and Mr. J. M. Rusk.  
7. 0 " Ladies' Dorcas Society. Second Tuesday in month.  
8. 0 " Young Men's Gymnasium.  
8.30 " Teachers' Prayer Meeting.

WEDNESDAY.  
7. 0 p.m. City Missionary's Meeting for Adults. Mr. Davies.  
7.30 " Band of Hope. Conductors, Mr. E. P. Curnow and Miss Whitehead. *80 members*  
7.30 " Mothers' Bible Class. Conducted by Miss Case.

THURSDAY.  
7. 0 p.m. Children's Scripture Union. Conducted by Miss Fagg.  
8.30 " Bible Class for Young Women. Conducted by Mr. Fagg. *Over 30 attendance*  
8.30 " Bible Class for Young Men. Conducted by Mr. E. P. Curnow. *Small.*  
8.30 " Meeting of Christian Band. Mr. W. Broom. *Children.*

FRIDAY.  
7. 0 p.m. Children's Musical Drill. Conducted by Miss Edwards.  
8. 0 " Young Men's Gymnasium.

INFANT DAY SCHOOL.  
Morning.....9.30 till 12.0 | Afternoon.....2.0 till 4.30

*2 1/2 teachers 386 scholars on book  
Average attendance. Afternoon 120. evening 140  
About 70.  
7 1/2 on books, average attendance 400.  
The numbers of children attending the schools.  
757 depositors. Balance £275.*

Free Breakfasts for Infants each morning.  
Children's Hot Dinners (in winter), Tuesdays and Fridays, at 12.30.  
The Fox Court Young Men's Institute, open every Week Evening from 7 to 10.

*Children all come from immediate neighbourhood. Occasionally move away & continue to attend the school. Seen on Sunday, the children appear respectable; at other times they look fearfully poor. In winter they are poorly clad; under garments thin or lacking. The young people are mainly those brought up in the schools. The girls are mostly book & paper folders & some factory hands, waistcoat makers & artificial flower makers.*



## Visitation

## Charitable Relief

235  
Visitation is done by the lady visitors. Visits "our families" mothers of the children and cases of sickness or destitution that they hear of.

As to relief, "we don't have much to give, I wish we did". Help depends upon report received of the case; we don't help those who bring themselves to destitution. In cases, whether drunk enters, they would help the children. Expenditure on Visiting <sup>relief</sup> fund amounts to £460, but the total expenditure, including dinners, breakfasts, Day in the County, Summer Holiday &c amounts to £146. See balance sheet next page. 239

Destitute Dinners Society provides the funds for the children's dinners. About 60 are fed twice a week in winter. Some pay 1<sup>d</sup>.

Send about 60 to 70 children for fortnight's holiday. <sup>Pay for</sup> ~~Charge~~ the elder scholars 12/- a week and 6/- a week for the younger. Of this amount they charge the elder scholars 7/6 and the younger 4/-. Mostly the children in the schools and the young people in the Bible classes.

As a rule the young people marry early, from 18 to 20. A few go away but they stop in the



neighbourhood if they can. The ones that leave mostly go to the S.E. district, some to Walthamstow. As a rule settle down to one room life & the girl remains at work as long as she can.

The work is not growing now so far as numbers are concerned. The alterations in the neighbourhood and the provision of so many places of amusement has checked this. Mr J. notices that the provision of so many facilities for passing the time has made the young people less energetic. The young men don't care to sit down & study as they used to do. Of the girls he sees a good deal as he has got several of them employed at his factory. They are of all kinds: there is a a inner cove of earnest christian girls & there is also an immense number of rough girls.

Drink is the bane of the neighbourhood. But for this we might close our doors. The children are the victims of the parents want of care.

Not a great deal of prostitution in the neighbourhood. Pentonville is a hot bed of it.

Drink

Prostitution.











July 12<sup>th</sup>.

Holy Cross parish.

12

Interview with Mr. Walton, City Missionary,  
Crown St. Mission Hall.

Mr. Walton has for two <sup>and a half</sup> years been the City Missionary in this district, which is a very small one being bounded north and south by Manchester St. and Hanover St., East and West by Gray's Inn Road and Judd St. It was ~~originally~~ originally made thus small no doubt owing to the black character of the district, but the blacks have now all disappeared, its place being now taken by "niggers" the inhabitants of which Mr. W. says are nearly all decent working class people, including a large number of police and postmen; the demolition however seem to have affected Crown St. which Mr. W. now describes as the lowest street in the district and very poor. Mr. W. before he came here was for some years in the Rosoman St. district of Clerkenwell and says that the people there were on the whole much more degraded and difficult to get hold of than those here.

Mr. W.'s work is on a rather large scale.



than that of most City Missionaries: he has a  
good sized hall with two large school rooms in his  
buildings and there is a meeting of some sort  
daily: on Sunday evening on an average about  
50 come to the service at the half night service  
there are about 50, the Sunday School draws  
about 200 children and the Band of Hope 150.

Mr W. visits in all about 540 families once  
a month: he tells the usual story of utter indifference:  
all he can do is "to get hold of one hen and then".  
But he is nearly always well received much better  
than in Rosoman St. where he was the first City  
Missionary, while here they have been settled for years.  
None of them he visits for attend his hall or  
any other place of worship. Those who come to  
the Mission Hall mostly go elsewhere at times to  
take the Communion, generally either to St. Ann's  
or John St. Chapel: with the exception of Mrs  
Stall's church in Pentonville Road and possibly  
Mrs Golding's in Gray's Inn Road there  
is no church in the neighbourhood they could go  
to: the church is in a "sad state": nearly



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all "little better than Roman Catholics". The Church of Holy Cross in Waverley St. (Mr Moore) is especially active and its visitors are constantly among the people: they get good numbers but only by paying them: even those who do not like their doctrines and especially dislike the Confession: at Rossmore St. it was even worse, Mr Lynn and the Sisters being most active. Mr W. seemed rather inclined to complain that the High Church people in their visiting took rather a mean advantage by not as a rule turning the talk into spiritual channels: they talk about trade, the weather etc but ~~they~~ get no nearer to any talk about the soul than an invitation to church or chapel: the City Missionary on the other hand, though he has "to use the wisdom of the serpent" in approaching people, never leaves them without some reference to their soul's welfare: he may and usually does begin on other topics, but he is constantly on the watch for any chance which will enable him to turn the conversation on to spiritual basis, to "entreat them to come to God as a father."

Mr W. says that he finds practically no relief in



his district.

Mr Walter is I think a very typical  
life mixing of <sup>the</sup> average character: a good, rather  
dull, heavy man with as Mr Hawkins said "not  
the least trace of humour". He would never influence  
any but those of religious temperament.

District 4. continued  
in Book LXVIII.



Continued in Book LXVIII <sup>A</sup>



