

## Bow Men and their Church.

**S**HOUTING of crowds in river gardens and of boys astride boundary walls, grinding of delayed barge and hoy and curse of angry rivermen, brought to standstill traffic across Bowe Olde Bridge, that "rare piece of seventh century work," vide Stowe, arched like bended whip of First Henry's queen Matilda. and at her command after she had been "well washed" crossing Lea here.

Down steps shadowed by clapper bridge, midst noise of scorn and abuse, into stream stepped little band of men and women, where unheeding all else they performed their rite.

### AN EARLY BAPTISM.

On that July day of 1786 his sixty-three years lay lightly on John Knott as he baptised Frances Davis, Ann Wells, Frances Turner and Edward Bishop.

Baptismal services ever since Commonwealth times had been held in this willow-lined elm-shaded river, but most in shallows above Old Ford bridge and reservoirs. It was bold move: of Knott to advertise his fellowship in straight mile twixt Balls. and Bowe bridges.

Afterwards sturdy John and gentle Mary, his wife, Edmund Dorrell, "unofficial" deacon "princibly at Lord's Table," and Mary, his wife, Mary White, Elizabeth Shephard, who was to enjoy sixty-two years' fellowship, John Standfast, Ruth How, Mary Brown, William Welch and "Fanny" Manning, who became Mrs. Welch, the four newly-baptised, and Curteis Fleming, took meal together at Ye Olde Bowe Taverne.

Northern inn windows had that day brought profit to bustling, jovial host Adams, third of five of line long remembered, who tried to hire the three small windows of Knott's chapel overlooking day's ceremony, and whose disappointment at refusal may have been salved when tendering bill for meal.

### THE FIRST MEMBERS.

At table John Knott presided, lately from Eythorne, Kent, where family had long been good conforming folk until some, including Lawrence of Dover and John of Deal, came under influence at Canterbury of saintly evangelist Henry Denne of the Fen Country.

Their Baptist history begins with Elder William Knott, of Eythorne, who in Blenheim Year 1704 attended assembly of General Baptists in London, and Elder James who held office

about 1717, was deposed 1725, restored 1732, only to conform, with most of his large family.

John of baptism in Lea, whose father of near Barfreton was Eythorne officer about 1730, became trustee of family church at twenty-two and Elder three years later.

He attended association meetings, dropped epithet Junior 1758, added church to New Connexion 1770, adapted calvinism to evangelicalism on joining Kent and Sussex Particulars after painless passing of southern section of connexion, left Eythorne 1780 for Bow, where wife had relations, and here commenced services soon after.

John Standfast kept minutes, his large round hand a joy to read. As is his spelling, in telling of "disorderley" members who "after using every Prereckquiset" were erased from roll, one for "generell Tenner bad," another for being "very Lyeing man," and others—"exposed to a Prosscuction," "marreing Profane man," "having diabolical Temper," "joining Cade of Aduleham" (Cave of Adullam Baptists of Old St., Stepney).

William Welch was that saint of beautiful spirit who became, with Robert Robins, first deacon; also father of all for forty-eight years, being "continuously requested" as "genial and encouraging apostle" to "take the Book and go round and ask the members how they do."

Mary Brown was Widow Brown, once Fleming's servant, who remained her good friend, now serving church as "ruler of synagogue"—to quote James of Woolwich on chapel-keepers—for thirty shillings a year, ten deducted as subscription, and "one shilling for single person and two if four persons and if six three shillings" at baptisms.

Curteis Fleming is mystery man of those days, "merchant" taking seven-ten rent for chapel and owning steps used for that Lea baptism, "minister" of Bromley, writing he "would continue to be instrumentally the defender of the church," "Old Ford friend" who hoped "no one might be shut out on account of their poverty,"—a dig at Knott's elaborate scale of charges for members.

Four years Fleming was evening and Knott morning preacher, co-operation ending when morning hearers knew perturbation of spirit because evening hearers attempted gaining sole use of building.

He was trustee of own place with Mrs. Ashberry of London and Augustus Clarke of Bow, and at above mentioned time of distrust is quoted as being behind Edkins the Mile End corn merchant and Asprey the "voice" of the disturbance.

Then, after being at Widow Brown's burial and "preaching lecture" at ordination of first deacons and addressing

mourners at Knott's grave and speaking at settlement of Newman, the name of Curteis Fleming appears no more in minutes.

#### ORIGINAL MEETING HOUSE.

On that twenty-first June 1788 (year John Thomas of Wild Street went first journey as surgeon to India, from which came call to mission work) when Knott's first few folk "covenanted to cleave to each other in strength of God," they met in building already more than century old; a granary converted to printing factory.

When Lea overflowed, as often it did, the site was deplorable. Bluff William James of Woolwich, acceptable preacher here, when wading to chapel via Old Ford found flood more than once within inch of tops of hessians.

Some time before Knott hired it of Fleming, upper stories had been taken down and ground floor roofed, but it remained frail, dark, having but three small windows on east side, endlessly swallowing hard-won funds for repairs, pew alteration, and covering of corner for vestry. Yet roomy and fairly central, therefore Knott made best of it for seven and half years and Newman for another six.

Little is recorded of Knott's work, Standfast's minutes (until he left because others were "Proffered" before him) and those of Welch being almost entirely concerned with discipline and expenditure. (Knott received £15.)

First real information is dated January, 1793. "The All-Wise having removed our pastor . . . by sudden stroke bereft of bodily strength (and) lost reasoning powers . . . there being no reason to believe but that he will continue in this state he is dead to the church. . . ."

Twenty-first of following month Edmund Dorrell announced—"The Lord hath removed our pastor . . . thirtieth January . . . from what he expressed and from his long service and christian course we have reason to hope his soul is happy."

It was left to successor to tell of "the warm and tender affection" with which name of Knott "was always mentioned" and to pay tribute to life and ministry as "sweet savour of Christ."

With that burial in Goold's Ground, Stratford, conducted by Fleming and Knott's son (another John and Eythorne Elder) just as War with France was declared, Bow's first chapter ends. The second, interwoven with name of William Newman, was to reach jubilee year of 1835.

#### NEWMAN AND HELPERS.

After James Rodway of Bristol Academy (first Baptist

missionary to Sierra Leone 1795-6) whose family gave six or seven to the ministry, and William Newman "the young man of Enfield" had supplied six months or so, the latter was called by six brothers and sixteen sisters. Nearly three hundred were to mourn his death.

James Upton of Green Walk, Lambeth, who was to be at Newman's funeral and ordination of successor, William Button of Dean Street, who two years before at Maze Pond baptised Elizabeth Robins who became 1796 Mrs. Newman, came to ordination fifteenth May 1794; Abraham Booth, with whom and Taylor and Gutteridge Newman was to create Stepney, addressing church from Ephesians v. 1, and his own pastor John Davis of Waltham Abbey giving charge from Ezra viii. 18. Service began ten-thirty and lasted three hours.

Of local stalwarts who were so bravely to uphold ministry present that day were men and women of the Robins of Bow, Burford of Forest Gate, Sorrell of High Street, Parnell of Stratford, Challis of Bromley, Wadman of Mile End, all families represented in fellowship by several generations.

Puritans these men and women, of kind now only remembered, but having tastes and graces of culture, and the courage best seen in share of uprooting upas tree of slavery, literally as old as race of man.

Robert Robins, first of fourteen, coming from Goodman's Fields 1787, first deacon with Welch, becoming Newman's father-in-law, dying 1806, brother "Uncle" Joshua then taking, to death 1830, treasurership of moneys that grew from sixty-nine to three hundred and eighty ordinary, and from six to three hundred and eighty-four pounds special funds.

Robert presided at ordination dinner at Bow Tavern where gathered visiting ministers and Father Welch, Uncle Joshua, David and Samuel and Ephraim Burford the patriarchs of twenty more, Henry Tippen the humorous well-read successful merchant, George Sorrell the pioneer of thirty, Thomas Parnell first of fourteen, and Nicholas Clarke of prayer-meeting fame.

Samuel Burford subscribed for church fifty pounds to P.B. Fund, becoming with Newman first manager, being followed down the years by pastors and Alexander Sparkhall, Joshua Robins, Samuel Saunders, John Freeman, William Weight Stanger, Henry Bent Ferne and Joseph Wadman Sorrell.

Manifested soon was desire for better accommodation, and while making new paths with gravel from Farmer Mann of Bland's park (wherein stood Grove Hall, long an asylum under notable doctor James Lindsay) in which Dickens placed cottage given by Cheeryble Brothers to Mrs. Nickleby, moving gate to higher ground, putting embankment along Lea, laying flagstones.

“brought by James’s hoy” and keeping fire burning in vestry, the members sought other site.

#### SECOND MEETING HOUSE.

Like burst of bombshell came knowledge that factory-chapel would be difficult to leave, long negotiation following between Asprey for owners and church officers Welch, Robins Bros., Nicholas Clarke, Joshua Glandfield who succeeded Dorrell at Lord’s Table but declined deaconship, and Josiah Hubbard.

Knott’s verbal agreement, ensuing lease—dead these two years—none knowing save Asprey, rent of twenty-five, fixtures claimed by Crawley, were themes of discussion. Then “Mr. H——” (surely not Josiah?) was found not quite playing the game.

“The artifice of Mr. H—— has forced upon us the old place. He concealed two witnesses at his own house who have signed a letter and are ready to swear brother Joshua Robins declared we agreed to accept. He stamp’t letter” (and threatens) “law-suit in Court of Chancery.”

Evidently it was *not* true, as member is reported saying in meeting, that “we might say all we had to say in his presence, *without his hearing.*”

The Robins, Welch, Clarke, sadly took “old place” at seventeen-ten and repairs, presently purchasing.

The forty-nine members elected these with Newman, Sister Green (pioneer of many fine women), David Burford, Stephen Williams, banker of Mile End (treasurer), as “receivers.” Sabins “a young gentleman at Bro. Hubbard’s” submitted plans (returning half twenty-pound fee nine years later); adjoining plots were purchased for burial ground; and “N.B. We took leave of Old Ford meeting house, Lord’s Day ev., Sept. 21, 1799.”

Sunday services were held at Assembly Rooms, Stratford, and Methodist meeting house, Bow; week-evening meetings at Bromley Bethel, where now Joseph Benson “laboured” and to whom was sent one guinea cleaning fee after eights months use; and baptismal services at far-off Devonshire Square and Maze Pond and Goodman’s Fields.

#### BOW IN 1800.

The property stood at juncture of Old Ford Lane and Bow High Street, now Bow Road. Its additions were, 1814, land of Elizabeth Karby, glazier, plumber, “melting” house owner; of cow-keeper West, whose sheds and dairy came down; and of “Giant” Graham the smith, as mighty a man as ever known

in song, whose forge was bought and razed because of nuisance of clanging hammer during Sabbath services.

New chapel was west of site of printing factory, fronting revolving arms of windmill owned by Richard Love and Thomas, son of Elizabeth Karby, where felt factory afterwards was built. Both Love and Karby families became members, Thomas being an early local preacher.

In front was brewery long owned by other members, and beyond village green stood St. Mary's, the fine old parish church.

Westward were Draper's almshouses and mansions of those who made profit by themselves or their servants going down to the sea in ships. Bow had members from such, the Robins were ship builders, Sparkhall was ship owner, and Newman baptised William Whittle, master of brig *Fancy Free*, Hugh Poole of the West Indian trade, and George Kettle of the *Virginia*, an American pacquet.

Cartage of material through cabbage lands and trouble with treacherous foundations brought up cost to two thousand forty-three pounds (all paid within decade), but for that they had comfortable chapel wainscotted to windows, holding six hundred, with Yorkshire stone baptistry—gift of the Sisters.

First brick was laid on first July 1800 by gallant Nicholas Clarke, benevolent fund treasurer, great-hearted collector for building, whose home at Old Ford knew thronged weekly prayer meeting. He started the "lecture agency" in which young folk heard of astronomy, phrenology, electro-biology, abolished church rates, fulminated against war and slavery, and practised sermon-making under their pastor.

Monday twenty-fifth next May it was opened for worship, John Rippon who had baptised both pastor and pastor's mother preaching morning from Second Corinthians vi. 13, and (after "dinner in vestry: privately given") venerable and godly George Ford of Stepney Independent from Psalm cx. 2.

"Beautiful day: large auditory: handsome collections," writes Newman in ever-ready diary. "Day long to be remembered to the Lord with gratitude and joy."

Building paid for, they renovated and put in side galleries, enthusiastic people raising one month hundred and twenty-nine pounds. In 1823 ten are noted awaiting seats and pulpit as "only spot giving leisure to move." Minutes, written in neat hand of pastor, often end with that mighty word "Ebenezer."

#### PARNELL'S PEN-PICTURE.

One of the Parnell's left pen-picture of the congregation in walled-in pews, shivering in great-coats and cloaks before Arnett's heating-stove was installed, preacher in high three-

decker, precentor below sounding note on syringe-like wooden pitch-pipe, servant maids on back forms, and children in gallery watching pew-opener—only really awake on foggy mornings when she tended the tallow candles and inadvertently snuffed out flame that had to be relit by long ceremony of tinder-box.

They sat to sing their slow chants, droning two lines after same had been read, and stood back to minister during prayer. Large-typed *Bibles* before most, flanked here and there by Watts' and Rippon's *Selections*. On seats rested horn lanterns and beneath them ringed pattens.

Thomas Royall ("Ryall" when a Parnell married daughter), baptised Staines, here 1788, clerk 1803, wage rising to three guineas (successor reached ten near end of twenty-one years), was precentor and his wife "Mother Royall" caretaker from death 1790 of Widow Brown. (In Norton's time she lost snuffing job, treasurer Samuel Saunders, who was always giving, then "improving lighting" by gas.)

At communion services midst the pewter stood black bottles containing so rare wine vintage from cellars of Henry Tippen that fellow officers never failed to take some for home use.

Vestry was cosy with fire ("two pokers, one and eight") and heavy dark oaken furniture, pastor's list slippers ("two shillings") neath largest chair. There were pictures, looking-glass, leaden ink-stand, brass candlesticks, damask table cover, desk with pulpit *Bible* and two others, and umbrella stand, as is known from list made by Welch after robbers entered with lost key. They also cleared glass-doored cupboard of metal tea-spoons, groceries, wine, and the half-pint of brandy Uncle Joshua provided for Newman on baptismal days.

In that vestry the officers thrashed out many a discipline case, that of bankrupt ordered to "bring forth fruits meet for repentance," of man put into King's Bench, the "defaulting" partners commanded to make good at "earliest leisure," Philip Crocker the Volunteer who had "once in three weeks to break Sabbath," the woman reprimanded for attending concerts, and that other female who came under censure for "being out so late on Whitesun Monday."

There they rigorously investigated claims for membership, like that of John Gass 1811, baptised fifty years before by John Brittan of Church Lane, Whitechapel, and since member with Charles Hyatt, who by reason of being General instead of Particular was told the letter he thought a "dismission" was merely "good recommendation."

And there Daddy Kemp 1864 gave dinner to honour John Thorman of Stratford, whose coming completed the first thousand members.

## "DADDY KEMP."

Francis Kemp was member sixty-three years from 1802, dying year before Newman's chapel came down and, if legend is believed, because of rumour of that intended vandalism. Almost to last he could boast of never having missed service Sabbath or week-day.

In the fifties he, and great whalebone umbrella, was best-known sight of neighbourhood, sitting there in the graveyard of which he was last registrar, the book he kept so carefully showing names of one thousand three hundred and fifty-four burials.

Between Robert Wood, who worked with saw and hammer for weekly shillings, and Thomas Parnell, who employed hundreds of men, Daddy would sit neath shade of lime, willow, lilac, alder, and fruit trees he had planted, talking of the past.

Of winter 1817 when body-snatchers profaned this garden of sleep. Of the Thirties fight between church and felt factory regarding window cut overlooking scene. How they built wall to hide the unwarrantable intrusion, how it was pulled down, how they erected strong trunk iron-bound only to see that smashed, how they expended hundreds of pounds on lawyers and at last accepted small annual rent whilst still protesting.

And of the friends lying there amidst the flowers, especially that great man William Newman, against whose dust his own was to be laid. (Daddy Kemp left a hundred three per cents. for upkeep of the two graves, and another hundred for the sick poor of the fellowship.)

## JOHN FREEMAN.

John Freeman was Newman's brother-in-law, having married third daughter of Robert Robins. (The second became Mrs. Mosely of Brackley.)

"The Professor" as he was so long and so lovingly denominated, came from Watford 1806 as usher to Newman, purchasing Prospect House and school when his chief went to Stepney and handing same to son (another John and member, as was grandson) on retirement to Maryland Point, Stratford, where he died 1884, fifty-seven years member and forty-three officer.

Physician Cooke claimed for him knowledge of twenty languages, and he was known as author, lecturer, botanist, astronomer, as ripe scholar and christian gentleman.

## JUBILEE, 1835.

In August, 1835, Newman issued jubilee letter of some length, containing copy original agreement and his own weighty articles of faith with essay on principal maxims of a church



("Localize: Centralize: Individualize"), in the letter rejoicing and giving God thanks for paid debts, crowded building, faithful friends.

Next month he wrote asking for assistant (he had been pastor over forty years), "a colleague, intelligent, affectionate, devoted, who will, like Timothy (Phil. ii. 20) naturally care for your state."

After Francis Tucker and Joseph Angus had declined, William Norton, another "beloved son" of Stepney, accepted; but before he could be ordained Newman had passed.

#### NEWMAN'S WORK.

Newman's parish was large, his work successful.

From building period for more than thirty years through ready aid of Alexander Sparkhall a lectureship "thronged by crowds" was conducted at "populous" Stratford. For ten years from 1796 another was continued at Plaistowe, where Sparkhall hired disused Friends' meeting-house. (This man's influence or that of wife, who was of sect, explains reason of Bow being for period of years let for Quaker annual festival, assembly Charles Lamb wrote of in an *Elia Essay*.) Occasional or regular meetings were also held at Clapton, Barking, Hackney (afterwards Lauriston Road), North Bow (through John Freeman's ability and devotion becoming Grove Road, Victoria Park), Cotton Street (1800 for five years), Empson Street and Devon's Road (Blackthorne Street).

From opening of Newman's chapel there were five branch schools, Woodford, Ilford, Stratford March (that James Burford fostered into Carpenter's Road), Temple Mills and Park Street, Bromley, the last in Waterloo Year having fifteen teachers and hundred and sixty-two scholars. There was also a "charity" school under members Lindsay and Mrs. West, both paid from 1804.

In 1823 the home school moved from south side High Street into a building alongside chapel (furnished with Clark's prayer-meeting benches), the room let for number of years at thirty-three pounds as Bow County Court. Elijah Pettifer, John and Joseph Wadman Sorrell, Matthew Whitty, William Weight Stanger, James Burford, were superintendents, and from the scholars John Batsford became minister at Eagle Place, Mile End, Clement Nott via Stepney at Sutton Ashfield, Robert Oxlad at Swansea, William Newton at Midhurst, and Charles Gordelier at Hepzibah, Mile End Gate, later special preacher at New Broad Street, City and Jury Street, Aldgate. A teacher, James E. Pearson, went to Bahamas as missionary 1833, dying

next year, and another, Thomas Gostick, emigrated to Upper Canada 1834, there becoming pastor of church he formed. (First missionary of church was George Pearce of Calcutta, one of several Stepney students who joined.)

From 1790 separate classes were held by Henry Tippen, followed by Daddy Kemp, John Freeman, George Sorrell, and George Ofor of Hackney, baptised by Newman 1807, resigned ten years after but continued to find service here, who is best known for effort to preserve purity of Bunyan's work, his edition (Hansard Knollys Society) appearing 1847 and being reprinted 1854.

#### NEWMAN'S SUCCESSORS.

After William Newman was laid to rest behind chapel on first day of 1836, the third chapter of Bow history begins, the chapter of five ministers in thirty years, and long interregnums.

Frail William Norton was the first, and during his enforced absences and after his resignation 1841 two ministerial members well served the church.

William Crowe, independent missionary retired health reasons from India and baptised by Cox at Hackney, and Thomas Hunt who ended long service with sixteen years voluntary work at Bow.

Crowe was invited by minority, this re-opening mixed communion question, first heard 1789 and echoed till twentieth century.

Newman and "faithful henchman" Carder had successfully withstood "uniting with paedo-baptists" but in Forties the controversy agitated whole denomination, causing secessions everywhere and fixing gulf twixt Strict and Particular and those, desiring no adjective, who were combination of Fullerite semicalvinist, New Connexion and Manchester School. Issue therefore had to be met with more delicacy than before, and though revered men like "Crusader" Parnell and Daddy Kemp stood for wider invitation, Freeman helped by George Sorrell and Edward Long managed to keep peace till Crowe went to Worcester (1841).

Andrew Gunton Fuller succeeded Norton and added fellowship to B.U., affiliation neglected though Newman in 1813 largely helped then nascent Union and served on committee, as did G. T. Kemp, brother of Daddy, and it had been long and well advocated by Carder.

"Singing John" Carder, sixty-four years member from 1818, clerk for fifty, was responsible for choral class from 1825 that gave musical evening at jubilee, appeared Crystal Palace

1869, and under Richard Tucker became premier choir of East London. (No musical instrument other than pitch-pipe "profaned" until Blake installed small harmonium.)

Long after too feeble to pitch tune John sat in square pew (Fuller lowered Newman's pulpit) surrounded by committee of deputies. Always he refused to believe himself not responsible for the harmony. "Directly hymn was announced he would commence search for iron-bound portentous spectacles, usually thrust high on forehead, sometimes going down on knees to seek midst hassocks, his friends, used to such aberrations, patiently waiting till glasses discovered themselves by dropping into rightful place."

George William Fishbourne followed Fuller, the communion question again being prominent in his time. In 1851 Freeman again kept them in old path but two years later, after the "three hundred and seventy-nine days of wormwood and gall" Fishbourne led out fifty-four members to form Stratford Grove.

(When Blake in 1870 opened Table, thirty-four left to help reform Parnell Road, a fellowship that had existed precariously some twelve years.)

Then came William Poole Balfern, poet and mystic, making gentle way across growing London from his book shop in Spring Vale Hammersmith for seven years, here renovating and adding class rooms and reconstructing pews and accepting into membership the last thirteen of Enon, Stratford, who had sold their building for Ragged School; followed for brief twelve months by Charles James Middleditch.

This period saw lamentable change in East London, Bow's great houses becoming tenements, beauty of Old Ford squalor, Bromley region of lodgings, and mean streets rising in which language heard was not that of shires but of ghettos of Europe.

The membership shrunk. The books became full of sad comments upon erasures and transfers. Out of a hundred lost one year, five went to South Africa, eight to Australia, two to Jamaica, eleven to Canada, six to New Zealand and fifteen to the States; most of last to Staughton of Philadelphia through influence of Ivimey family, members of which joined Bow from 1808 for more than thirty years, Thomas and Hannah from Eagle St. leading way.

### THIRD MEETING HOUSE.

Vitality of James H. Blake, lecturer and preacher, late of Sandhurst, pastor here 1865, eleven years after to Luton, caused building of third meeting house, aided by increased membership (up to three hundred again) desiring new start. These pro-

gressives tore down Newman's dignified structures, put up temporary hall (materials after used for caretaker's cottage) and erected new place to plan of Searle and Yelf of Bloomsbury.

They linked up fellowship with L.B.A., and the great divine who masterfully led that association laid Bow's new foundation and during the years (it took twenty-six to free debt) subscribed from gifts of friends and *Sermons in Candles* nearly five hundred towards prodigious outlay of over seven thousand; denominational Building Fund, to which Newman left nine hundred, loaning another thousand.

Henry Robey of the R.T.S. was amongst those members, and Henry Bent Ferne of Dorcas and all other charitable funds—who was transferred to "Shakelwell" with "kind remembrances," and Joseph Wadman Sorrell the Barnabus of his time and generous worker for church and Stepney, twelfth in succession of same family with eighteen following—who never missed communion for forty years.

Also secretary William Smellie whose handwriting ranges from copperplate to hieroglyphics and whose signature never took less than height of three lines, and Harper Twelvetrees, F.S.S., who with wife Isabella came from Mare Street and mother from Biggleswade to join brother and sister baptised by Balfern the Beloved. Twelvetrees, a successful preacher and lecturer on David Livingstone, formed the short-lived church that met in Lecture Hall of Bromley.

Also some successors to Whittle and Poole and Kettle like Joe Reid of *Flying Breeze* clipper, trained in Navy and now honourably retired, and David Thomas the finest of all these mariners, baptised by Fuller, minute secretary when dock official, laboriously pen-printing records and comments in paragraphs long as voyages and sentences rolling like billows. After twenty-seven years, unable to resist longer, Thomas went off again, extracts from his letters appearing in church book, letters full of his happy manhood, his faith, his love for the brethren, last coming from ice-bound St. John's, Newfoundland, where with smiling face he was finally submerged by that sea he so loved.

And after Blake came Edgley and Carr—for whom Lord Mayor of London presided at centenary, and Vanstone who cleared last penny of debt, and King who built the mission hall, and Butt-Thompson and Condy, helped greatly by Frederick Charles Parnell, smiling John Lines, George Samuel Phillips, faithful Richard Tucker, and that beautiful soul Forbes Jackson, when Head of nearby Harley College.

F. W. BUTT-THOMPSON.