

**BRISTOL ETHNIC MINORITIES AND PLACES OF WORSHIP -
APPENDICES**

APPENDIX I: Early Roman Catholic Registers in Bristol

Bristol Record Office.

From St Joseph, Baptismal Register

21.10.1792; John Long, son of Peter and Catherine, born 13.9. Susceperunt [i.e. godparents] **Dominic Leoni and Catherine Toole.**

St Joseph, Death register 1787-1792, extracted from 37553/R/1/1. Microfiche FCNC/RCB/2/1/4, pp.39-45. Those who died without receiving sacraments have 'sine sacr.' against the entry.

An Account of those of this congregation departed this life.

1787

Nov 4 Bridget Daly

Dec 5 N. Webb

Dec 8 Thomas Connor

Dec 20 Daniel O'Leary

Dec 29 Margaret Grosvenor

1788

Jan 3 Hester Elmore

Feb 5 Mary Hacker

Feb 9 John Courtenay

Feb 6 John Donaghue

Feb 22 John Matthews

Feb 27 James Brien

March 9 Andreas Kleiser sine sacr.

March 19 Mary Yeates

March 22 Mrs Jane Egan

April 17 William Stanner

April 18 John McManus

May 1 Mrs Ann Middleton

May 13 Mrs Martha Copin

May 22 Maria Butler

May 30 Cornelius Collins

July 3 Mrs Bathoe sine sacr.

July 31 William Fitzgerald

Aug 18 James McFadden

Aug 22 Daniel Collins

Aug 27 Mary Ashford

Sep 7 Joannes (John?) Toole

Oct 1 Eleanora Bidgood

Oct 13 Dionysius McCarthy

Oct 18 Elizabeth Donaghue

Nov 8 Eliza Crowley
Nov 15 Carolus [Charles?] Cooke
Nov 18 Thomas Carew
Nov 25 Ann Barnet

Dec 2 Dennis Callahan

Dec 2 Thomas Jones
Dec Susanna Birch
Dec 18 Ann Mercy Winter

Dec 27 Michael Pfeffer

1789

Jan 3 Elizabeth Murphy

Jan 10 Catherine White
Jan 18 John Salomon
Feb 2 Nathaniel Worrall

Feb 9 Richard Flinn

Feb 11 Charles N Diller
Feb 12 Thomas Lyons

Feb 15 Francis Cochlan

Feb 16 John Connor

Feb 21 Maurice Joice
Feb 22 Hannah Brunnock

March 4 John Hughes

April 1 Catherine Hurly

Apr 11 Thomas Goss

Apr 24 John Fleming

May 1 Thomas [McGhee?]

May 6 Mrs Elizth. Margt. O'Reyly

May 8 Michael Stevenson

May 12 Elizabeth Leary

June 18 James Anger

June 22 Mary Green

May 23 Eleanor Lander

June 25 John Russel

June 28 Mary Collins

July -----

Aug 17 James Conolly

Aug 21 Arthur Coyle

Aug 26 Eleanora Simmons

Aug 30 Birgitta Hill

Sep 20 Daniel Holland sine sacr.

Oct 2 Elizabeth Jones

Oct 12 Mary Anster

Oct 24 Maurice Hickley

Nov 9 Jane Gammon

Nov 30 Francis Gammon

Dec 16 Mr James Ryan

Dec 22 John Walsh

Dec 22 Elizabeth Baker

Dec 21 Thristian[?] Brigs
Dec 23 Mary Farrel

1790

Jan 6 Elizabeth –F–
Feb 28 Mary Forbus
March 1 James Dalby
March 6 Mary McGuire
March 8 Ann Cochran
March 5 William Reading
March 11 Jeremiah Mullins
April 9 Mr William White
Apr 24 Patrick Dennis
May 4 Mr Edmund Kelly
May 20 Margarita Toyne
May 22 Esther Donilan
June 29 Patrick Dillon
June 17 Mrs Martha Ryan
July 10 Joanna Fitzgerald
July 13 Dennis Murphy
July 15 Elizabeth Dale
July 31 Patricius [Patrick] Doyle
Aug 14 Margarita Holleran
Sepr 4 Mary Durrant
Sep 17 Francis Callan
Sep 21 Mr Joseph Cook
Octr 15 James Buckley
Oct 24 Margaret Power
Oct 24 Mrs Catharine Cook
Nov 8 Thomas Boot
Nov 12 Ann Hall
Nov 22 Mr John Vaughan
Nov 22 Mary [?Selinan]
Dec 2 Mr George Wellick
Mrs Elizabeth Keough
Dec 5 Eleonora Neptune
Dec 5 Mary Smith
Dec 29 William Thomas
Dec 31 Bridget Hayes
Dec 31 Mr John Burn
Tim: Donoghue *die et mense ogotis* [day and month unknown]

1791

Jan 1 N. Dwyer
Jan 16 Mrs Elizabeth Symmons
Jan 19 John Desmond
Feb 13 Timothy Desmond
Feb 16 Mrs Mary Evans
March 9 David Moylan
Mar 15 Mrs Eleonor Bromley

March 26 Jeremiah McCarthy (married to Mary [Lowby?]) Waterford

Mar 29 Sarah Adley

April 1 Richard Miles

April 2 Sybilla Sullivan

April 22 Mr James Curley

April 23 Mrs Margaret Thomas

April 24 Patrick Buckley

April 24 Margaret McGuire

April 25 James Dunn

April 25 Philip Coggins alias Gheogagan

May 4 Peter Clark

May 10 Timothy Leigh

May 11 Edmund Butler

May 13 Margarite Glindon

May 22 Eleonora Murphy

July 17 Matthew Haggerty

July 22 Thomas Hennerty

Aug 26 Mary Baldwin

Sep 13 Ann Farley

Sep 17 Paul Heirom Fonernaide

Oct 1 Mrs Ann Evans

Oct 13 Michael Arnold

Oct 25 Eleonora Power

Nov 8 James Wheeler

Nov 8 Honor Farr

Nov 10 John Shannon

Dec 3 Mary Hussey

Dec 17 Thomas Farrel

Dec 20 Ann Murphy

Dec 24 Thomas Yates

Dec 30 Mary Kirk

1792

Jan 5 Michael Reynolds

Jan 10 Antonio (a Negro)

Jan 14 Timothy Sullivan

Jan 20 Joan O'Leary

Jan 25 Dennis Spencer

Jan 26 Margaret Manser

Jan 27 William Harris

Feb 5 John Brien

Feb 8 Mrs Mary Pennington

Feb 29 Mr John Kenny

March 4 James Byrne

March 12 Francis Leigh (Portuguese)

April 4 Revd Mr Charles Nevill

April 10 Thomas Mahon

April 11 Richard Sullivan

April 12 Daniel Donovan

April 14 Matthew Kenny

May 12 Catharine Murphy

May 13 Francis Leonards

May 18 Patrick McCann

[Ethnic factors:

1. the clear predominance of Irish names.
2. One Irish man the name of whose wife is noted in Waterford, for unclear reasons.
3. a small number of other European names, including German, and one marked Portuguese, although the name sounds English.
4. Burial of 'Antonio, a negro'.
5. One burial where the date is unknown other than the year – possibly a death and burial at sea reported to the priest?]

St Nicholas of Tolentino, Baptismal Register (microfiche FCNC/RCB/3/1/1).

Mother's maiden name given in brackets. (Sample pages only)

1848

13.6.1848. Michael Edward **Magee**, born to Thomas and Joanna (**Yarnon**).

25.6.1848 John Anderson, born to John and Anna (Scott).

2.7.1848. Joanna **Clancey**, dau. of Michael and Helena (Hutchinson).

11.5.1848 Michael **Doyle** son of Thomas and Helena (**Cremin**).

2.7.1848 Eugenius Coleman, son of Timothy and Elena.

(no date) Jeremiah **Donahue**, son of Henry and Honora (**Donovan**).

(no date) John Augustus Loveridge, son of Robert and Elizabeth (**Hanasek**)

16.7.1848 Mary Ann **Kelly**, dau. Of Thomas and Joanna (Leech)

6.8.1848 Elizabeth **Giveney**, dau. Of James and Elizabeth

14.11.1848 Catharine **Doolan**, dau. Of James and Mary (Carberry)

1859-60, p.2 –

19.1.1860 Mary Ann **Dohoney** b.25.11.1859 to John Patrick and Margarite (Eversend).

19.1.1860 Catharine Hill b.15.1.1860 to Henry and Joanna (Slimsby)

29.1.1860 Catherine Wickham b.29.1.1860 to Christopher and Mary Ann (Leonard).

5.2.1860 Catherine Dwyer b.6.1.1860 to Patrick and Mary Ann (Sims).

12.2.1860 Mary Ann Norris and -?- Gertrude Norris b. 2.2.1860 to Abraham and Anastasia (**Hutstein**). Godparent Lavinia Lucy Hutstein.

APPENDIX 2

Unitarians and other liberal Dissenters were attacked by a Bristol clergyman in the pages of the press, for advocating liberty for 'Mahomedans, Hindoos' etc etc (Bristol Mercury, March 3 1829)

APPENDIX 3

Broadmead Baptist Church and Serampore, India

Joshua Marshman (after whom our Marshman Room is named) was born in 1768. He married Hannah Shepherd in 1791 and in 1794 the couple moved from Westbury Leigh in Wiltshire to Bristol. Here they joined this church and Joshua taught in a Charity School (which it supported). He also studied at Bristol Baptist College. On 29th May 1799 Joshua, Hannah and their two children set out from Portsmouth for India aboard the *Criterion*. The threat of French Naval attack added extra peril to the voyage but the family landed safely at the Danish settlement of Serampore (a few miles north of Calcutta) on 13th October 1799.

Like pioneer missionary William Carey (with whom he had come to work) Joshua Marshman was a gifted scholar. The pair translated the Bible into Indian Languages and classic Indian literature into English. Joshua also translated the Bible into Chinese - and had a significant role in the development of Indian newspapers. He was keen to apply new developments in educational practice and to encourage teaching in local languages. (The colonial establishment wished that instruction be given through the medium of English.) He saw all his varied forms of service as means by which he could achieve his main aim - the telling of the Good News of Jesus Christ.

On 15th July, 1818, William Carey, Joshua Marshman and William Ward (another able member of the missionary team) took a step whose breadth of vision was typical of the trio and far in advance of the times. They issued a prospectus (written by Joshua) of a proposed "College for the instruction of Asiatic, Christian, and other youth in Eastern literature and European science". So was born Serampore College - which in 1998 continues to provide broad-based high quality education. Currently a hundred students from a wide range of denominations are taught theology while two and a half thousand others study in the Arts-Science-Commerce Department (which is affiliated to Calcutta University).

The group 'Friends of Serampore' provides a link for those who wish to support the College with their interest and prayers.

Source:

<http://www.broadmeadbaptist.org.uk/historypage.php?content=history/marshman.htm>

APPENDIX 4

Broadmead Baptist Church and the Anti-Slavery Movement

Next time we are outraged by a case of cruelty, of violence towards the old or the young, to the defenceless, remember William Knibb. He lived the first half of last century (1803-45) and his chief claim to fame is that he helped bring about the end of slavery in Jamaica. Any violence that shocks us now could happen then without redress - if its object were a slave, a non-person.

William Knibb was sent to Jamaica in 1823 by the Baptist Missionary and started work as a teacher in a free school in Kingston in 1824. Baptist churches already existed in Jamaica. Two Negro leaders, Moses Baker and George Liele, had come over from the U S A. The BMS had been sending missionaries in a steady stream from 1814: not all had survived: 4 had died and 4 others left for health and domestic reasons.

There was a tension between these leaders and the Jamaican plantation owners and authorities, who saw the education of Negroes and respect for their humanity as the thin end of the wedge towards the abolition of slavery. In Acts of 1807 and 1811, the British Parliament had abolished the trade in slaves within British Dominions. Hopes that this might make slaves more valuable and therefore better treated were not fulfilled.

Knibb's time in Jamaica was far from easy. Being unable to prevent his fellow believers being mistreated, flogged, working treadmills or being in chains must have been heart breaking. Added to this, he and his wife lost three babies in their early years and two older sons later on. There was a slave rebellion in 1831, swiftly and brutally suppressed, and the Baptist leaders (like Knibb) were regarded by the Jamaican authorities as being partly responsible for raising the slaves' expectations. They were in contact with the Anti-Slavery campaign which was hotting-up in Britain.

In 1833 Knibb returned with his family to England, and went, with others, on an Anti-Slavery tour of the British Baptists. They also gave evidence to Parliamentary Committees. The result of his and others' work was an Act in 1833 under which slavery was to be abolished in the British Dominions over a transitional period expiring in 1838.

Knibb and his family returned to Jamaica in 1834. The point of the transitional period had been to give the slaves and the Jamaican economy time to adjust. In practice, many of the slave or 'apprentice' owners (though not all) responded by getting as much out of the slaves as possible, charging high rents for their meagre huts and paying as low wages as they could. They still mistreated their 'apprentices' with impunity. It was not until 1st August 1838 that the by then discredited apprenticeship system was abolished and all 300,000 Negroes were declared free.

"As congregations gathered in every chapel across the island, the Negroes arriving for worship at Falmouth at 11p.m. on 31st July found a huge banner bearing the word Freedom across the entrance to the chapel. Knibb counted every last second till

midnight and, as the final stroke died away, cried with all the fervour and relief of the bitter struggle finally won: "The monster is dead! The Negro is free!" " (Gwenda Bond)

William Knibb lived to be involved in the purchase of land for free townships, where the ex-slaves could have modest homes and raise families without being at the mercy of their employers. He also saw the start of a new venture. Some of the erstwhile slaves exercised their new freedom to go back to their homeland to take their much prized Gospel to their African kin.

Ros Houseago 1998

So who was William Knibb?

William Knibb was the son of Thomas, a tailor of Kettering, Northamptonshire, a town locally known as 'The Holy Land', because of the high degree of Sunday observance and chapel-going among its residents. The Knibb family was very much part of this, all going to the local Congregational Church, except for Thomas, who was more than once declared a bankrupt, and who William referred to kindly, but always with sorrow, as 'the unbelieving odd man out' in this Christian household. Eventually William, and his older brother Thomas, were apprenticed to J G Fuller, a printer, and the son of Andrew Fuller, the Baptist minister in Kettering who had been a founder of the Baptist Missionary Society in 1792, as well as its first Secretary.

J G Fuller moved his printing business in 1816 to Bristol, and the Knibb boys, Thomas and William, followed their work. In Bristol they both became members of Broadmead Baptist church, where John Ryland, jnr, was minister and also President of the Baptist College. William was baptised on profession of his Christian faith on 7 March 1822. In the same year a teacher was needed for a school which the Baptist Missionary Society had opened in Kingston, Jamaica, and William's older brother, Thomas, together with his wife, was accepted for the post, and arrived in Jamaica before the year was out.

William already saw himself as a missionary, and went preaching with one of the Bristol Academy students, Samuel Nichols, in the city slums, in an area known as the Beggars Opera, or 'Beggars Uproars', where Bristol beggars gathered for relaxation and drinking after a day's work. William did not find preaching easy, but continued when Nichols moved on to other responsibilities.

In the summer of 1824 came news that his brother Thomas had died in the April of a fever. William was devastated by the news, but eventually went to J G Fuller, his employer, and said: 'If the Society will accept me, I'll go and take his place.' John Ryland had already got his eye on William as a printer, and commented: 'A good lad, but not equal to Thomas'. William was accepted, and went for three month's training at the Borough Road School of the British and Foreign Bible Society, a showpiece of the 'Lancastrian' system. His irrepressible high spirits, addiction to fooling, and 'incessant activity' rather than deep thoughtfulness, reflected William's 'whole-hogging temperament and his tendency to exaggerate in all things'. J G Fuller hoped that William's bride to be, Mary Watkins, a fellow-member at Broadmead and five years his senior, a 'sweet-tempered and sensible' girl, might just be the calming

influence he needed. Taken to task by Nichols for his levity, William told a Bristol lady of his acquaintance: 'I do not mean to say that a minister should not cultivate gravity, but while that is the ballast, let cheerfulness spread the sails!'

William and Mary sailed in January 1825, a few months after William's 21st birthday, arriving in Jamaica in February. Knibb became schoolmaster in Kingston, but, like his brother before him, was soon preaching at Port Royal. The BMS had given instruction to Knibb, as to all its Jamaica missionaries, that they were to view slavery through the eyes of St Paul, who had exhorted slaves to be obedient to their masters at all times, and they were in no circumstances to interfere in civil or political matters. For some years the missionaries obeyed these instructions, until circumstances forced a change. Knibb made no attempt to hide his hatred of slavery when he wrote home to his mother: 'The cursed blast of slavery has like a pestilence withered almost every moral bloom.' His colleague, Phillippo, pulled no punches either, about the awfulness of slavery in his book, *Jamaica, Its past and present state*, summing it up as 'dreary, hopeless and hereditary bondage.'

Early Baptist pioneers in Jamaica

The West Indies mission holds a unique place in the history of Baptist Mission, as the missionaries did not go to wholly unevangelised territory, but served as pastors and teachers of an existing Christian Negro community. It was also a period of unprecedented church growth, and the emergence of an autonomous, indigenous church soon followed. Most notably of all, Baptist missionaries there exercised a decisive influence on the course of secular history. George Lisle and Moses Baker, two former American Negro slaves were the preachers who prepared the way for Baptist work in Jamaica.

George Lisle, an emancipated slave born in Virginia, regarded as the first Baptist preacher in Jamaica, was one of 4-5000 slaves who, with their masters, had left America as a result of the War of Independence. He preached first on the racecourse at Kingston, Jamaica, where the novelty of a black itinerant preacher attracted much attention. Having gathered a 'congregation', he purchased a piece of land about a mile from Kingston, where a chapel was built, and sought support from John Rippon, of Carter Lane, London. His preaching was deemed seditious and he was imprisoned, but was later acquitted.

The mulatto, Moses Baker, a barber from New York, arrived in Jamaica in 1783. After a long personal struggle he came to faith in 1788 and was baptised by Lisle. A Quaker planter invited Baker to settle on his estate and instruct the slaves 'in religion and moral principles'. Moses Baker made contact with Dr John Ryland, Broadmead's pastor and College principal, and asked Ryland for some help in Jamaica. John Rowe, a college student, who married one of the Broadmead young women, Sarah Grundy, went to help Moses Baker, preaching to congregations of 500 slaves on the Quaker estate. Rowe, born in Lopen, Somerset, in 1788, like many of the early missionaries to Jamaica, died early, in 1816.

When William Knibb arrived he joined Thomas Burchell and James Phillippo, who became a Jamaican Trio, much as Carey, Ward and Marshman had been in Serampore, 20 years earlier.

The Power of the Planters

The most influential class in Jamaica were the Planters and they were the most unwilling that Nonconformists should settle and instruct their slaves. The Planters had considerable influence in the Jamaican House of Assembly and over local magistrates, and their allies were the Anglican parish clergy. John Rowe had written to Ryland that he would have had more influence if he had not been a Baptist, 'as people in general are more prejudiced against them than any other sect'. The Planters had persuaded the House of Assembly to make preaching without a licence illegal, supported by further legislation that allowed no preacher to function before six in the morning or after sunset. These were, of course, the only times at which slaves would be free to worship. Attempts by people like Thomas Buxton, in the House of Commons in England, to pass legislation to improve the conditions under which slaves lived, only had the effect of making Planters more violent in their attitude to slaves and missionaries. Thomas Burchell, with his colleague James Mann, was working in the Northwest of Jamaica, founding new churches regularly, and it was here Knibb began his own preaching work. Knibb wrote to Sam Nichols:

I have now reached the land of sin, disease, and death, where Satan reigns with awful power, and carries multitudes captive at his will. True religion is scoffed at and those who profess it and ridiculed and insulted. The Sabbath is violated, and ...many would wish all the servants of God were banished out of the land.'

Wilberforce was a by-word through Jamaica as the one who had, in 1807, secured the abolition of the British Slave trade. To the Planters, an arch-enemy, to the black people, a saint, Wilberforce and his supporters were nonetheless taking their time to abolish slavery itself: they seemed to think that it would wither away, once the trade had been stopped. It did not, and so in 1822 the abolitionists, led by Wilberforce turned their attention once more to Parliament.

The Insurrection

Only Knibb, of the Jamaica trio, was in Jamaica, when an insurrection of the slaves took place in 1831. It seems that the slaves' intention was passive resistance, refusing to work after Christmas unless given wages. But the movement's character changed swiftly, and houses and machinery on estates were set on fire. The militia were called out and the rebellion brutally and swiftly stamped out. The Planters saw this as their opportunity to get the Baptist missionaries out. At one time there were seven Baptist missionaries under arrest, charged with complicity in the insurrection. Knibb was among these, as was Burchell who, though not in Jamaica at the time, was taken off the ship that had brought him from England, and arrested on 7 January 1832 in Montego Bay. Released on 16 March, Burchell returned to England, and it was soon apparent that one of the missionaries must go to England to state their case, so Knibb and his family left for England 26 April 1832. By the time Knibb got home, news of the insurrection, and the burning of the Montego Bay chapel was reported, then the subsequent demolition of all the Baptist and most of the Methodist chapels in the western parishes of Jamaica, many at the hands of the militia, was causing rising indignation.

Knibb arrived in London, a few days before the BMS Committee meeting on 19 June, to be followed on 21 June by the public annual meetings. The committee, 'with one voice' according to Hinton, 'strove to deflect Knibb from his proposed course of action: only Dr Thomas Price encouraged him to stand fast and 'if necessary to break with the Committee, rather than be gagged.'

As Price describes it, Knibb gave a detailed account of his own personal arrest and sufferings, which was received with 'the deepest interest' by the Committee. At length Knibb stood up, 'and his words as near as I can recollect, certainly in substance were: "Myself, my wife, and my children, are entirely dependent upon the Baptist Mission; we have landed without a shilling, and may at once be reduced to penury. But, if it be necessary, I will take them by the hand and walk barefoot through the Kingdom, but I will make known to the Christians in England what their brethren in Jamaica are suffering". [Wright, p.115] The declaration had a powerful effect on the Committee, and it was agreed Knibb and Phillippo would present a report on the Jamaica Mission at the public meeting.

At that meeting, Knibb told his audience that the missionaries had resolutely kept silent about civil and political affairs, as long as they had freedom to preach: but now there was an onslaught upon Christian teaching, and it was clear the Negroes would be denied it for ever, unless slavery was abolished. 'I now stand forward as the unflinching and undaunted advocate of immediate emancipation'. The statement was greeted with tremendous applause, lasting several minutes. He told of his experiences in the insurrection, of the colonists contempt for the declared intentions of the British Government, and the lawless vengeance of the Colonial Union - 'a colonial church union', composed of Planters and Anglican clergy, further designated by Knibb as 'nearly all the fornicators in the island... formed to stop the march of mind and religion.'

Some of the platform party heard him with undisguised regret; others, realising the matter could not be avoided, had urged moderation - while he was speaking Dyer is stated to have pulled Knibb's coat-tail by way of admonition - and heard him with anxiety. But the vast majority of the Assembly heard him with ardent sympathy, and testified their concurrence by bursts of loud and long-continued applause. At a subsequent meeting of the friends of Christian Missions in the new Exeter Hall, in the Strand, 3000 representatives of the various Dissenting bodies gave repeated rounds of deafening applause to Knibb's speech, that he concluded with a touching tribute to Wilberforce, by then terminally ill.

The result was that the Abolition Bill became law on 28 August 1833. By it, slavery was to be finally abolished on 1 August 1834, and all children under six at that date, or born subsequently, were to be free, but with this exception: slaves were to be bound to work as 'apprentices' without wages, for their former masters, for a further 12 years. Up to £20million was to be paid to slave-owners in compensation.

The Apprenticeship system

This was bound to fail, as Phillippo among others was quick to point out. It was obvious that the Planters would work their slaves to death in the apprenticeship period, and events justified this view. The half emancipated slaves were to work for

their masters for a set time each week, and for the remainder, could work for wages. The planters ruined the plan by spreading the hours to be worked for them over six days, instead of four. Additionally, the brutality to the slaves made it clear to Knibb and others that the day of complete emancipation must be brought forward.

Now back in Jamaica, Knibb urged members of his church in Falmouth who had slaves to free them immediately. Phillippo persuaded the Governor of Jamaica, Sir Marcus Sligo to free all his slaves on 1 August 1838. Sligo made his decision in the Spring of 1838, and by 22 May 1838 the House of Commons decided to abolish the apprenticeship system on 1 August 1838.

Planters had provided some kind of free accommodation for slaves, but with emancipation, was no longer required to do so, many demanding exorbitant rents or offering unreasonably low wages. To help the newly free slaves, many Baptist churches bought up land, which they then sold off in small lots to the people of their churches, thus enabling freed slaves to escape from living on the sugar plantations. Knibb and his church formed Hoby Town for this purpose. The money came from England and within a few years many ex-slaves became industrious free-holders.

The Baptist Churches in Jamaica were first formed into two Unions, the Eastern and the Western, and these came together in 1849, to form the Jamaica Baptist Union, a self-supporting Union needing no further financial support from the BMS, except for specific projects.

Knibb's death

On Sunday 9 November 1845, William Knibb preached in the Baptist Church where he was pastor, in Falmouth, Jamaica, in such a way that one hearer said 'there was too much of heaven in it for him to be long an inhabitant of earth'. After preaching in the evening, Knibb, exhausted and sweating, walked home in a downpour without coat or umbrella. The next day he drove his family to Kettering, for the Western Regional meeting of Baptist ministers, and on the way home complained of pains in his back. He took to his bed on Friday, when symptoms of Yellow Fever appeared. Knibb, from his bed, gave out a hymn and conducted a brief service for those gathered at his bedside. On Saturday morning he died.

Next day, according to the local paper, 8000 people swelled the funeral procession that left the Baptist Manse, and 'the multitude moved through the streets in a silence broken by half-stifled sounds of grief, but as the [pastor's] body was carried into the chapel they broke out into lamentations, which Walter Dendy likened to the wailing of the children of Israel when they lifted up their voice and wept at Bochim.

One contemporary minister said of Knibb, his faults were egotism, love of power and bitter intolerance. Another, acknowledging his by no means perfect character, described him as 'a man of ardent piety, an indomitable advocate of liberty, a straightforward though not always a consistent man, and a warm-hearted friend'. The Patriot newspaper felt safe in affirming that future ages would link his name with those of Clarkson and Wilberforce.

Knibb was a man of passionate intensity, who had a combative temperament that led him to champion the human rights of this black, enslaved, church members. Such crusading brought him the bitter hostility of colonial white Planters who saw him, and all Dissenter preachers as subversive agents against the status quo. To the English public he was known as 'the friend of the negro', whose views carried weight in the Colonial Office, whose words were quoted in the House of Commons, as he became powerful protagonist for the immediate abolition of slavery following the passing of the Reform Bill in 1832.

Mary Knibb remained in Jamaica, surviving William by 20 years. One of their daughters, Ann married Ellis Fray, who became pastor of congregations at Kettering and Refuge In Jamaica, and so in the grandchildren of the man who had called the apprentices, bone of his bone and flesh of his flesh, the strain of noble-minded English nonconformists was united with that of enslaved Africans. His memorial plaque in Falmouth Baptist Church, Jamaica, states the church's appreciation clearly:

William Knibb, endeared to the sons of Africa
by early devotedness to their improvement,
he was a rare example of youthful philanthropy,
hatred of oppression and love of freedom, ...
who thus declared that slavery is incompatible with Christianity.

A recognition of his services that was later acknowledged when the Jamaican Government posthumously awarded William Knibb its highest honour, the Order of Merit, on 1 August 1987, 150 years after the abolition of slavery.

ROGER HAYDEN

(This address was given at Broadmead Baptist Church on Sunday 7th September 2003 on the occasion of the 200th anniversary of the birth of William Knibb.

Source:

<http://www.broadmeadbaptist.org.uk/historypage.php?content=history/knibb2.htm>)

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APPENDIX 5

POLISH IMMIGRATION TO BRISTOL

(Source: extracted from <http://www.bristol.gov.uk/ccm/content/Community-Living/Equality-Diversity/polish-workers-in-bristol.en>

Undated, c. Autumn 2006)

“2. Bristol evidence

- 2.1 Just as is the case with national figures, establishing the numbers of Polish workers resident in Bristol is not straightforward. Census data is of limited use, as it is now rather out of date and is not specific on questions of nationality. The most recent census figures estimate Bristol's total population for mid 2005 to be 398,300, an increase of 4,400 since mid 2004. It is believed that this increase can be attributed to both natural change (ie. births minus deaths) of +1,700 and net migration of +2,600. The majority of the net migration is thought to be due to international migration. The largest increase is in the 25-29 age band where the mid 2005 figure is 36,398, an increase of 2,232 (6.53%) compared to the mid-2004 population estimate.
- 2.2 A TUC/Job Centre Plus/Government Office South West (GOSW) paper on 'Migrant Working in the South West' presented at the South West Rural Affairs Forum in 2005 stated that out of some 24,000 migrant workers that had come to the South West since Accession, Poland accounted for 57.5% of the total. It also reiterated the assessment that these migrants are predominantly young people. 'The age range 18-34 makes up 88% of the total incoming workforce'.
- 2.3 The National Insurance Processing Unit (part of Job Centre Plus) has recently provided more detailed information on Polish nationals applying for National Insurance numbers in the South West region. This data for the South West has been recorded monthly since February 2005 and is broken down by nationality, gender and age range. It indicates that between February 2005 and the end of September 2006, some 17,205 Polish nationals applied for National Insurance numbers in the South West region. The total for all A8 nationals for the same period was 25,135, indicating that Polish nationals comprised 68.5% of all such applications. Of the 17,205 Polish nationals making NI applications, 10,230 (59.5%) were male and 6,975 (40.5%) female. The data also highlights that the majority of those applying fall into the 18-24 and 25-34 age ranges.
- 2.4 The Polish Consul for Bristol and the South West, George Peszynski, estimates from his own work that there are now some 50,000 Poles in the South West region, including approximately 15,000 in the Bristol area. It is certainly true that Polish migrants have much more of a visible presence within the city than they had only a couple of years ago. There is now a direct flight between Bristol and Krakow (4 times a week) and the Polish Consul is currently in negotiation with Bristol International Airport and a number of

airlines to encourage them to set up another direct flight from northern Poland. Polish shops and restaurants are now more noticeable within the city. The four main areas where there is a known local migrant work force in the Bristol area are: First Bus, the Broadmead Expansion, Bristol Airport and small local businesses including cafes and other 'leisure' businesses.

3. Local Issues

Housing

- 3.1 Migrant workers are not making demands on Council housing, predominantly they are finding their own private sector accommodation or are having accommodation provided for them by their employer(s). Recent migrant workers are therefore vulnerable to possible exploitation by landlords and may be unaware of their rights as tenants. There may also be issues around substandard and overcrowded living conditions. The Observer newspaper has also recently highlighted the problem of the numbers of homeless Eastern European people in some London Boroughs. While the Homelessness service in Bristol has expected to see an increase of demand on their services due to the recent migration, no such upsurge appears to have currently taken place. At the time of drafting three hostels within the city have reported that they have no resident Polish people. The homelessness service believes that it does not currently have any Polish rough sleepers. However, they do note that there have been a number of reports in the recent past of Eastern Europeans sleeping rough in the city. The Polish voluntary organization, Polski Bristol, believes that homelessness is more of an issue in the city than is currently recorded by the authority, at least with regard to short-term homelessness among recent migrants.
- 3.2 The Polish Consul reported that he had, on a couple of occasions, arranged for truly destitute Polish migrants to be sent back to Poland, and had worked with the Assertive Outreach Team to arrange return flights for them. The homelessness issue is somewhat exacerbated by the fact that the Polish Consul has knowledge of a number of instances where employment agencies have held onto people's passports and put them into accommodation tied employment. The work turns out only to be intermittent and commonly covers little more than the costs of accommodation. A number of those who have complained have returned from work only to find their belongings on the street and the locks changed.

Education

- 3.3 From September 2006 the city council's education department is planning to introduce three new categories for monitoring the status of children entering Bristol schools, namely White Western European, White Eastern European and Black Somali. Anecdotal evidence suggests that there are increasing

numbers of Polish Children being registered in certain schools, specifically Catholic schools. There is some evidence also that children of Polish migrant workers are beginning to be born in the Bristol area. Polski Bristol note that last year the priest of the Polish Church in Cheltenham Road performed six baptisms; this year the figure is already 20. The increase in Polish speaking children in Bristol will inevitably raise the demand for Polish/Eastern European speaking translators in certain schools in the near future. Polski Bristol volunteer, Julia Verne, runs a Polish language school on a Saturday morning. Whereas last year there were some 35 children attending such lessons, there are now 100 plus and accommodation is becoming a problem. The Equalities and Inclusion team within the city council are currently setting up a Newly Arrived Assessment and Support Base for all pupils with English as an additional language. This will be funded for 2 years from Neighbourhood Renewal to try and support this work, and relieve some of the immediate pressure.

- 3.4 Polski Bristol have highlighted that there are a number of qualified teachers amongst the new Polish migrants, who could be utilised as bilingual teaching assistants in a number of schools. Unfortunately, currently the process by which Eastern European professionals can get their qualifications recognised in the UK can take some considerable time. Julia Verne also believes that there may be possible issues initially around numeracy and literacy among young Polish children entering UK schools, as children in Poland do not tend to start school until age seven.
- 3.5 As a result of migration during the past two years, there has been a sharp rise in the number of people from Poland and other Eastern European Accession countries requesting assistance with learning English. Some research is currently being carried out nationally through NIACE (The National Institute of Adult and Continuing Education) to chart the extent of the increase in demand.
- 3.6 It would appear that English as a Second Language to Overseas Learners (ESOL) provision, within Bristol as elsewhere, is geared towards Entry Level 3 (comprised of two levels: 1 & 2), which is quite advanced, rather than the more basic, Entry Levels 1 and 2. This is due to funding arrangements, Entry Level 3 courses are offered to meet Learning and Skill Council (LSC) targets, whereas Entry Levels 1 and 2, do not directly impact on LSC targets and therefore receive little funding. This was already an issue with existing immigrant communities, but the influx of A8 migrants had worsened the situation considerably. The Employment and Skills Team within Economic Regeneration are hoping to fund some work related ESOL training through Neighbourhood Renewal over the next year, which will include basic levels, but unless the rationale of the funding regime changes, this is likely to remain an issue¹.

¹ NIACE, in the final report of their inquiry into ESOL provision, stated as one of its final recommendations: 'The design of the new LSC employability and ESOL programme should take into account the distinctive needs of ESOL learners, and have both learning and employability outcomes, and ensure that the learning outcomes should address the needs of Entry Level learners as well as higher-level learners who count towards the LSC's current Public Service Agreement (PSA) targets'.

Community Cohesion

- 3.7 The council's Community Development Team has been working with a group made up of representatives from the Bright Project (an organization set up in order to improve the standard of benefits and legal advice for Black and other Minority Ethnic voluntary sector organisations in Bristol), South Gloucestershire Council, the Anglo Polish Society and the Polish Consul, with a view to securing funding to set up a Polish Information and Advice officer in a room adjacent to that of the Polish Consul and also to hire a Polish speaking worker to circulate a questionnaire to as many Polish people as possible, which would give the authority much better evidence in terms of the numbers of Poles in Bristol, where people are located, their skills etc. Another member of the Community Development Team, working with a homeless organisation known as Action Works, has obtained £300 from Neighbourhood Renewal to hold a consultation event with Eastern European migrants to identify housing and other issues among this new community.

Other Issues/Services

- 3.8 The Translating and Interpreting Team report that demand for Polish interpreters and translation has increased significantly. In 2004/05 there were 49 such requests. During the current year this has increased to 202, an increase of some 312%. With regard to translating services, Julia Verne, of Polski Bristol, has suggested that it would be useful to have more Russian speaking translators and interpreters available. As many Eastern European nations were formerly Communist states, Russian is the second language in many of these countries, and so would be of use in communicating with a range of Eastern European migrant workers.
- 3.9 Council Tax cannot quote any statistics, but note that there has been a noticeable increase in personal visitors to Amelia Court from Polish customers relating to enquirers for both council tax and business rates. In fact Council Tax have recently added Polish to their business rates information leaflet. Polski Bristol urge all migrant workers they come into contact with to sign up to the electoral register, as it has practical benefits, such as contributing to an individual's credit rating. Julia Verne believes that there is still an issue around Benefits information as the legislation is so complex, and there remains confusion as to what benefits are available to migrant workers. For example, there are frequent enquires as to whether Polish children are entitled to free school meals.
- 3.10 The City Council's Employment and Skills Team have recently produced a 'New to Bristol' Booklet. Apparently the take up from Polish migrant workers has been very high. There has also been a sharp rise in telephone enquiries from Polish People seeking employment within the City Council via the Employment and Skills service. The City Council Job Shop also reports a high number of Polish people coming in during the past few months looking for work. It was noted that they commonly make enquiries in groups and are

predominantly seeking manual, hospitality or shop work rather than office work.

3.11 Julia Verne, Acting Director of Public Health for Bristol, is also a volunteer for Polski Bristol. She is keen to come and discuss the sorts of issues affecting the new Polish community with a range of Council departments and other agencies. The Policy and Scrutiny Team is currently looking to arrange a half-day or day-long session so different departments/ agencies can meet and discuss what knowledge they currently have, identify any significant gaps and any potential service issues. Julia sees the three main issues for Polish migrants as being:

- finding decent accommodation for a reasonable rent.
- getting people into work as quickly as possible. This is more of an issue for Job Centre Plus than for the authority, but any assistance the council can give would be appreciated.
- issues around education (particularly English language) provision for both children and adults. Communication issues can have knock-on effects in other areas, such as health and safety issues in the workplace.

She notes that in the past year, Polski Bristol has heard fewer cases of employer exploitation than in previous years, so it may be the case that the recent gang-master legislation is having an impact on curbing exploitation. She notes that drink-driving may be an issue with the Polish community. It was noted that there were some 180 Poles were killed in traffic related incidents last year. Julia is currently checking whether this figure is significantly higher than the national average. A related issue concerns the repatriation of the deceased in certain circumstances. If the deceased has no insurance and the person's family is poor, there are issues about getting the bodies back to Poland. At present the Polish Consul liaises with the Coroner, but it was noted that some kind of failsafe mechanism needed to be put in place.

It is anticipated that the authority should have much more reliable information on Polish migrants in the next six to twelve months. ”

APPENDIX 6:

PHILIP MUNRO & SON, SCOTTISH ARCHITECTS IN BRISTOL

Source: RIBA Directory of British Architects, 1834-1914, London 2001.
pp.230-1.

MUNRO, Philip, b. 1843

Place of birth: Dornoch, Highlands, Scotland.

Address: business; 2 St Stephen's Chambers, Baldwin Street, Bristol (1896). Home; 27 Aberdeen Road, Clifton (1898).

Education and Training: Articled to Alexander Leslie, Civil Engineer and architect of Aberdeen, and remained as his assistant.

Professional and practice information: Assistant Engineer for Guernsey Harbour Works. Commenced practice in Bristol, 1878.

Other Information:

Member of the Society of Architects, 1887.

Fellow of the Surveyors' Institute.

Portrait: WT. Pike, Contemporary Biographies (Brighton, Pike 1898-1911) (Pike's New Century Series) (reprinted as Dictionary of Edwardian Biography, Edinburgh, Bell, 1983-1987), p.140.

MUNRO, William Kirkpatrick, 1855-1935

[This must be Philip's son – the company was Munro & Son from the late C19, but the dates must be wrong, unless Philip fathered a child aged 12!]

Address: 2 St Stephen's Chambers, Baldwin Street (1896, 1914).

Other information: Member of the Society of Architects, 1888.

References: Society of Architects' Members List, 1896.

Who's Who in Architecture, 1914.

List of Works by Philip Munro

(Source: Andor Gomme, List of Bristol Architects, MS Central Reference Library B29649)

NB. Selected works only – not a complete list. Gomme gives his date of death as '1911 or later'.

1883 53-54 Redcliffe Street. Destroyed.

1886 6 Marsh Street; alterations

1890 Cornwallis Avenue, Clifton.

1891 Clifton Rocks Railway (as co-engineer)

1893 Clifton Pump-Room and Spa, Prince's Buildings.

1900 65-67 Station Road, Shirehampton

1900 Trinity Presbyterian Church, CRanbrook Road, Redland.

1902 Rayment Hotel, Rayment Road, Bedminster.

1910 Stoke Abbey Farm, Parry's Lane, Sneyd Park; stables.

Munro & Son also did numerous suburban terraced houses, pubs for Georges brewery, and several Mission halls and schoolrooms.

APPENDIX 7

EVIDENCE FOR SCOTTISH IDENTITY, St James Presbyterian Church.

Source: BRO 41937/StJ/R/2/1 – Communicants Roll Book 1932-40.

Members names and addresses are recorded, and the number of times they attended communion services during the year.

A rough count indicated that at least 80 out of 327 members in 1932 had identifiably Scottish surnames. There were many Livingstones, other names included MacGregor, Stewart, Ogilvie, Crombie, MacLeod, McIntyre, McDonald, Sinclair, Piper, Murray. Many of the addresses have Scottish-derived house names.

Unexpectedly, there were also prominent though not frequent occurrences of Italian names – including the family of Yacomeni from Tannery House, Bedminster, and Giannoni.

Addresses are spread widely across the city, e.g. Bedminster, Staple Hill, Knowle, Southville, Cotham, Clifton, Horfield, etc. Some travelled from much further afield to attend a Presbyterian church; e.g. the Corfields, from Portishead in the West, and the Scotts from Bromham, Wilts. in the east.

APPENDIX 8.

Bristol Seventh Day Adventist Church – 50th Anniversary

“On 10 September 2005 Bristol Central church celebrated its 50th anniversary. Ministers came from far and near, together with members past and present. The church looked resplendent, having been recently decorated and the old pews replaced by new comfortable chairs, complementing the new carpet. Members of Bristol Central used to worship less than a mile from the church's present location. Worshipping in a very poor building, the members made a decision to move to a place that would allow for growth and better meet the needs of the congregation. Much of Bristol had been destroyed during World War II and land was difficult to obtain. However, with the help of a dedicated member and builder, Mr Miller, a site was found. For a sum of £400 the land, where two houses previously stood before the bombing, was purchased. It was dedicated on 2 July 1955 and was the second of two churches built in Bristol in two years.

The day began with a special Sabbath school which had as its focus Marge and Arthur King who were members at the time of the dedication of the church. They had been baptised in 1942 as a result of attending meetings held by Pastor O. M. Dorland, after finding a leaflet through their door asking the question, 'Are the angels spirits of the dead?' Fascinated by the title, they attended the meetings and in due time, after studies with Miss Guntrip a dedicated Bible worker who braved air raids to get to their home, they joined the church. Brother and Sister King said that they never thought they would still be here fifty years later because they believed Jesus would have come long ago.

Members from Malawi, Jamaica, Slovakia and India who have joined us over many decades shared their impressions of Bristol Central. Video greetings from the General Conference were shown, including many messages from around the world. The sermon was very inspirational and brought to us by SEC president Pastor Don McFarlane. Everyone was invited to a wonderful lunch. African, Asian, West Indian, English and European dishes provided a delicious vegetarian feast. A wonderful celebration cake was made by Yvonne Gordon, one of the members, and was cut by the oldest couple present, Marge and Arthur King. The afternoon programme was presented by Pastors Richard Daly and Dalbert Elias, together with church elder Brenda Sabadin. Audio and video messages came from many pastors and elders who could not make it on the day. One, from New Zealand, came from Pastor Mel Trevena who had been an intern in Bristol in the 1970s. The church heard stories about ministers who were conscientious objectors and refused to take up arms in World War II. There was also much laughter as the church members were taken down memory lane. Pastor Alan Hodges, the present BUC Ministerial secretary, who had been a child at Bristol Central, shared stories of his childhood and teenage years prior to going to Newbold College. Pastor Michael Taylor shared his recollection of the biggest ever campaign to be held in Bristol. It was conducted by Pastor J. F. Coltheart, an Australian, and a team of ministers in 1968. Hundreds of eager souls flocked to the Colston Hall (the biggest hall in Bristol) to hear the good news. So many that there had to be three sittings! At the end of the campaign, approximately fifty new members were baptised. Pastor Dalbert Elias (director of the Discovery Bible School) shared his memories of fund-raising cycle rides and fancy-dress parties and a large campaign held at the main railway station called The Gospel Express. Pastor Ron Edwards who ministered at Central prior to Pastor Daly, shared his thoughts of his time in Bristol.

In the last five years Bristol Central really has become truly international, growing from just a few nationalities to about twenty-two. People have come from all over the world to worship with us, from places as diverse as Africa, the West Indies, America, Australia and Slovakia. We welcome our brothers and sisters into God's family, and each year we celebrate our cultural diversity by holding International Weekends. 2003 was important in the life of Bristol Central, when we 'gave birth' to the North Bristol church, the first new church in Bristol for decades. Although we said goodbye to many valuable members, God has blessed us and multiplied our numbers. By the grace of God we are still growing, going from strength to strength, and on 14 January we were delighted to report that a new group (South

England's Past for Everyone
Identity and the City: a History of Ethnic Minorities in Bristol, 1002 - 2001

Bristol) will be meeting in the south of the city. As you can see, God has truly been with our church, and it gives us great hope for the future as we seek to hasten Christ's second coming, and prepare ourselves to be ready for him."

(Source: Messenger, Journal of the Seventh Day Adventist Church, vol 111, no. 5, March 3, 2005.

<http://www.adventistnews.org.uk/messenger/bam2006-06.pdf>)