Nonconformist

B 258

Chelsea

District 26

Book

XC.

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| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Vanse | Rev. W. | Min. | Marlboro Sq. College Place | United Meth. | 129 | Warwick St. Pimlico | 1 |
| Hastings | Rev. Fred. | Min | Markham Sq. | Cong. | 120 | North Side Clapham Com. | 5 |
| Shence | Rev. J. | Pastor. | Sloane St. | Baptist | 27 | Walpole St. Chelsea | 19 |
| Williams | Rev J. M | Min, | W. Brompton | Cong. | 17 | Edith Grove — " — | 33 |
| Alder Lcm. | Mr. J. | Lackland Hall. | | | 129 | Kings Road | 47 |
| Patterson Rt. | Rev. Father | R. Cath: | St Mary Cadogan St. | | | Presbytery, Cadogan St. | 61 |
| Reeves - Canon<br>St. Luke Parish | | R Cath | Mission Ch. | | | 12 Wyndham Place | 69 |

Rev^d W. Vause

United Methodist Free Church

GH
6/3/99

The Chapels: Marlborough Square + College Place

Services. Marlboro' Sq.

College Place





Wes 28 Wsh 28/18

Rev. W. Vause. United Methodist Minister in charge of Marlborough Square & College Place Chapel.
Residence: 129 Warwick Street, Pimlico S.W.

W^m Vause was seen respecting Pimlico & Victoria Chapels in District 25. (See Book 88. p 17). At the same time he gave the following particulars respecting these chapels, which are under his care.

Marlborough Sq. is the oldest chapel on the circuit. It seats 300 people, College Place is smaller: seats 200.

The Services at Marlborough Square are:
Sunday Service at 11 + 6.30 PM.
Wednesday evening at 8. Preaching Service
Saturday at 8 PM Prayer Meeting.
At College Place:
Sunday Services at 11 + 6.30 PM
Tuesday at 8 PM. Preaching Service
Saturday at 8 PM Prayer Meeting.

The attendance at both chapels is small; the number of adults being less than at Pimlico.
cf. 80.

Church membership



Vause — Unit: Meth. Free.

e.g 60 at the evening service on Sunday.

The Sunday Schools are small:-

Marlborough Square. 16 teachers. 179 scholars on book.

Average Attendance: Morn[g] 23, Afternoon 73.

College Place 11 teachers. 100 scholars on books.

Average attendance: Morn[g] 25, Afternoon 65.

There is a Christian Endeavour Society at each place meeting at Marlbro' Sq on Friday & College Place on Thursday. and a Band of Hope at Marlbro' Square with 40 members.

The Membership of the Churches are:

Marlbro' Square 48; College Place 29

Both churches are small and the Sunday services are usually taken by local preachers of whom there are over a dozen. The week evening services are taken by one of the ministers.

A considerable proportion come from Battersea. These may be some of the Chelsea people, who have been driven out.

Rev.d Fred.k Hastings
Markham Sq. Congregational Church

GA
11/3/99

Personal Note

Chelsea improving



St Luke's parish.

West End II
26/32
Work 26/18

Rev.d Fred.k Hasting. Minister of
Markham Square Congregational Church, Chelsea.
Seen at his residence: 120 North Side, Clapham Common S.W.

Mr Hasting is a dark little man of about 60 - 65 but lithe & active both of body & mind. Pointed beard & mustache long staggy eyebrows and bright little deep set eyes, that shone through his gold framed spectacles. He received me in his study, a comfortable apartment, lined on two sides with books. Mr H. has been in the Congregational Ministry 37 years: has travelled much, was for some years minister of an Australian church & has been at Markham Square since 1894, when he succeeded Rev J. Lawson Forster D.D. (now at Queen's Park) who is a great friend of his. He dabbles in literature: has written a number of articles and a few books on East End life. I first came across him during the enquiry into the East End Tailoring trade, several of the Jewish employers mentioning him. He had been visiting there to get local colour for his sketches.

Chelsea is improving in social condition both north and south of the King's Road. This is due to

Increase of Rates and
Rateable value



Hastings - Congregational

to the steady clearance of the poor areas and the erection of good flats instead. The poor are being driven out & their places taken by a higher social class. One sign of this change is the increase of the rateable value. see following cutting from today's local paper.

We presume by this time that the most hardened optimists at our local Board will admit the truth of what for years we have—almost alone and unaided—been hammering into their heads. On Wednesday at the Guardians' meeting Mr. Blore had to move that the highest rate ever made in Chelsea should be sanctioned by the Board. Even those ignorant people who will persist in estimating the amount of our burden simply by the amount we pay *in the pound* will be silenced, because even from this point of view we have never had to pay so much before. Of course from any sound point of finance the real increase is simply enormous. In accordance with our usual custom we set out our table of rates levied in Chelsea since 1882 in periods of six months :—

| Year | March half | Sept. half | Total for year. |
|---|---|---|---|
| | s. d. | s. d. | s. d. |
| 1882 ... | 2 3 | 2 5 | 4 8 |
| 1883 ... | 2 8 | 2 10 | 5 6 |
| 1884 ... | 2 11 | 2 11 | 5 10 |
| 1885 ... | 2 11 | 2 7½ | 5 6½ |
| 1886 ... | 2 9 | 2 7 | 5 4 |
| 1887 ... | 2 7 | 2 7 | 5 2 |
| 1888 ... | 2 7 | 2 10 | 5 5 |
| 1889 ... | 2 10 | 2 6 | 5 4 |
| 1890 ... | 2 7 | 2 7 | 5 2 |
| 1891 ... | 2 7 | 2 6½ | 5 1½ |
| 1892 ... | 2 7 | 2 9 | 5 4 |
| 1893 ... | 2 8 | 2 10½ | 5 6½ |
| 1894 ... | 3 1 | 3 1 | 6 2 |
| 1895 ... | 2 11 | 3 0½ | 5 11½ |
| 1896 ... | 2 11 | 3 1 | 6 0 |
| 1897 ... | 2 11½ | 3 1 | 6 0½ |
| 1898 ... | 3 0 | 3 0 | 6 0 |
| 1899 ... | 3 1½ | | |

We proceed to give the sum *actually realised* by the rates each half-year as far as can be given which is up to a year ago :—

AMOUNTS REALISED BY RATES.

| Date made | Poor | Vestry | Total |
|---|---|---|---|
| | £ | £ | £ |
| Sept. 1889 | 41,357 | 36,506 | 77,863 |
| March 1890 | 45,303 | 36,834 | 82,137 |
| Sept. 1890 | 43,392 | 40,031 | 83,423 |
| March 1891 | 44,785 | 41,346 | 86,131 |
| Sept. 1891 | 47,435 | 37,099 | 84,534 |
| March 1892 | 45,131 | 41,552 | 86,683 |
| Sept. 1892 | 53,715 | 39,541 | 93,256 |
| March 1893 | 51,576 | 39,805 | 91,381 |
| Sept. 1893 | 57,503 | 41,450 | 98,953 |
| March 1894 | 63,525 | 43,300 | 106,825 |
| Sept. 1894 | 63,397 | 43,208 | 106,605 |
| March 1895 | 57,824 | 43,364 | 101,188 |
| Sept. 1895 | 64,984 | 41,477 | 106,461 |
| March 1896 | 60,730 | 45,469 | 106,199 |
| Sept. 1896 | 65,470 | 49,517 | 114,987 |
| March 1897 | 67,411 | 46,329 | 113,740 |
| Sept. 1897 | 66,536 | 50,567 | 117,103 |
| Mar. 1898 | 63,558 | 50,807 | 114,366 |

Our third table shows the progress of the rateable value of the parish :

| | £. |
|---|---|
| 1888—9 ... ... | 625,309 |
| 1889—90 ... ... | 629 804 |
| 1890—91 ... .. | 647,684 |
| 1891—92 ... ... | 689,542 |
| 1892—93 ... .. | 705,870 |
| 1893—94 ... ... | 712,624 |
| 1894—95 ... ... | 734.942 |
| 1895—96 ... ... | 740,615 |
| 1896—97 ... ... | 779,696 |
| 1897—98 ... ... | 803,851 |
| 1898—99 ... ... | 816,530 |

From this last table it will be seen that in 12 months alone the rateable value has gone up to the extent of £12,679. The rate in the pound having also so largely increased, it is obvious that the local burdens for the current half year are exceptionally onerous.

Results of the Cadogan Policy

Persons Employed

Buildings used

Services held.



Hastings - Congregational

This change has not been beneficial to the church for the new comers, if they ~~do anything~~ go anywhere go to church, whilst their people are being driven across the Thames. About half his people come across the Albert Bridge - 7 deacons live on the south side. Gets a few from Pimlico. The Chelsea people come mainly from the streets on the south side of the Kings Road.

Another change has been the driving out of the smaller tradesman, who lived over their shops. Larger tradesmen have taken their places and live out of the district & practically all (tradesmen and assistants) clear out from Saturday night to Monday morning.

Minister is the only paid worker. Had a deaconess but she proved inefficient. 35 S.S. teachers; deacons & other workers - Could not give number.

Large church holds 1200 (Year book says 1100), schoolroom 400 + class rooms.

Services held are:

Sunday Service at 11. & 6.30. Get a fairly good morning congregation - 400 and at night "nearly 1000 - say 900." After the evening service

Hastings - Congregational

service, a Lantern Service is held in the schoolroom at which they get a distinct congregation (about 100) from the locality.

Sunday. 3.30. Mens Own. Has an orchestral band. Don't get many - about 70 men.

Sunday School. 368 scholars on books. Average attendance: morning 143; afternoon 245. Children come from district.

Wednesday. Preaching service in church. Makes it short & bright. Get 70 to 80.

Thursday. Christian Endeavour Society. About 80 in

Visit people in the Infirmary &c.

Social Agencies

Social Agencies are rather slight, although Mr Hastings takes a keen interest in such developments. A Labour Bureau in connection with the Mens Own. Keeps a list of situations wanted &c. Advertisement sheets of D. Chronicle are pasted outside church.

Mutual Improvement Society. Very successful. Over 200 members. Band of Hope 253 members

Slate Club. About 120 members

Visitation

Have no system of visitation except in connection with

Hastings - Congregational

Charitable Relief

with the Christian Endeavour. Several ladies visit small districts and Mrs H. aims at visiting all the members once a year.

Charitable Relief is given to the extent of about £36 a year. Mostly to poor widows - members of the church. Also give coals and meat and Christmas dinners to cases recommended by the Tract Society. Train their children to give in various ways. Have a poor children's tea & their own children bring toys to be given to ~~the~~ the guests.

Other Religious Agencies

Of the other churches:
"Spence (Lower Sloane St) is doing a good work". Advertises subjects of his sermons + catchy titles - Draws some but if he (Mr Hastings) were to do it half his congregation would be offended.
Wesleyan (Sloane Terrace) absolutely empty.
Trinity Church (Sloane St) is the 'swell' church. Cutting out St George, Hanover Square as a fashionable marrying centre. St Lukes could not hold its own but for the endowment.

Co-operation of Churches

Free Church Council

Drink

Prostitution

Health &c

Hastings - Congregational

The district, as a whole is difficult for non-conformists. of congregationalists, there are practically none until you get to Mr Horne's church at Kensington. Trevor Chapel, Brompton Rd is small and Edith Grove - "There is nothing there".

Feeling between the Church of England & Noncons is friendly. None of the bitterness that appears in other districts. Mr H. has lectured for the Rector (on Blunt) and the latter has come to meetings at his Church. Mr H. read the lesson at the Church at the Jubilee service. Mr Blunt wished him to wear a surplice; he wore his black gown just as he preached at Markham Sq.

Free Church Council does not do much in this locality. With one or two exceptions, there is no enthusiasm.

Drink is bad in the back parts, especially Leader St.

Prostitution is pretty well cleared out. Wellington Square is now quite clear & he does not believe there are any bad houses in Markham Sq. Wellington Sq. was notorious some time ago. Vestry is very watchful.

Health is good and the housing and social condition are distinctly improving.

Church membership

— Markham-square Church, Chelsea (Rev. F. Hastings), has been reopened after renovation with sermons preached by the pastor to large congregations. 'The church,' writes a correspondent, 'is one that repays any effort at decoration. Probably there are few churches in England that present a more attractive appearance than this West-end church presented. Everything was most chaste in tone, while the services were bright and devout. Madame Annie Layton's solo at the evening service, "The Better Land," followed immediately by the congregation singing "Jerusalem, my happy home," was a very distinct feature.' The schoolrooms and vestries will be shortly finished. Rev. Ossian Davies will continue the reopening services on Sunday evening.



Hastings - congregational

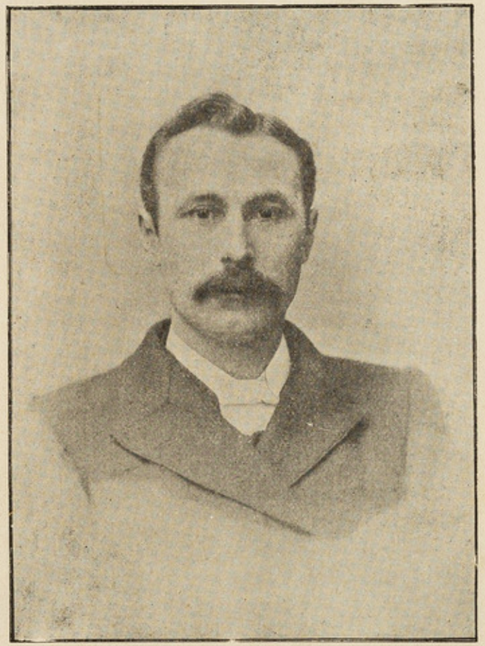
Chelsea, Mr H. thinks, is charming and is bound to be a good residential neighbourhood. It has so many artistic and historical attractions. The pretty bend of the river &c.

The church has now 467 members. Mr H. was surprised to find that during his 6½ yrs ministry, 253 persons had been added to the church but they had lost rather more, so that the number now was slightly lower than when he came. He spoke very highly of his people, their self denial and self sacrifice. Mostly tradesmen and better class artizans. Mentioned as examples, a gun engraver, cabinet maker, & carpenter each of whom had given him a guinea for the funds.

Mr Hastings is a very interesting man with literary and artistic tastes and is probably popular in a wider circle than his church. His drawing room and hall are coo walls are covered with his water colour and other drawings; the subjects being drawn from Australia, Spain & other places.

Rev^d John Spence
Chelsea Baptist Church

GRA
17/3/98



REV. JOHN SPENCE, F.R.A.S.

Holy Trinity parish

Interview with

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19

Rev^d John Spence. Pastor of Lower Sloane Street Baptist Church. Seen at his residence: 27 Walpole St Chelsea Sw.

Mr Spence is a well knit dark man in the prime of life (37). Has been at Chelsea 4 years. Some account of his career is given in the following brochure:-

A SKETCH
OF
THE LIFE AND WORK
OF THE
REV. JOHN SPENCE,
PASTOR
CHELSEA BAPTIST CHAPEL,
LOWER SLOANE STREET.

PRICE ONE PENNY.

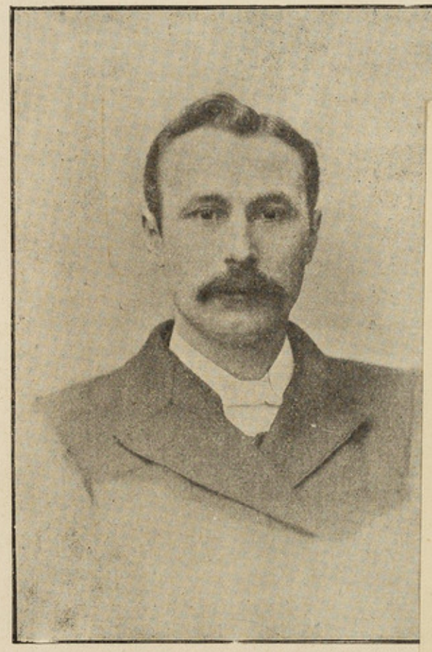
MAY, 1895.

*R. Buckenham, Printer, 642-644, King's Road, Fulham.*

Mr Spence did not profess to know much of Chelsea

Rev^d John Spence
Chelsea Baptist Church

GA
17/3/98



REV. JOHN SPENCE, F.R.A.S.

Holy Trinity parish

Interview with

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A SKETCH OF

THE LIFE AND WORK

OF THE

REV. JOHN SPENCE,

*Pastor of Chelsea Baptist Chapel, Lower Sloane Street.*

COWPER'S lines, "God moves in a mysterious way, His wonders to perform," were never more applicable than to the subject of the present sketch, who is a living witness to to the fact that God's ways are "in the sea," and past finding out, and that God still chooses His servants from most unlikely places, independent of the influence of man, just as when He called one Apostle from his fishing boat on the Lake of Galilee, another from the feet of Gamaliel, a third from the professional ranks; and some whose trade and manner of life are

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Chelsea Baptist Church

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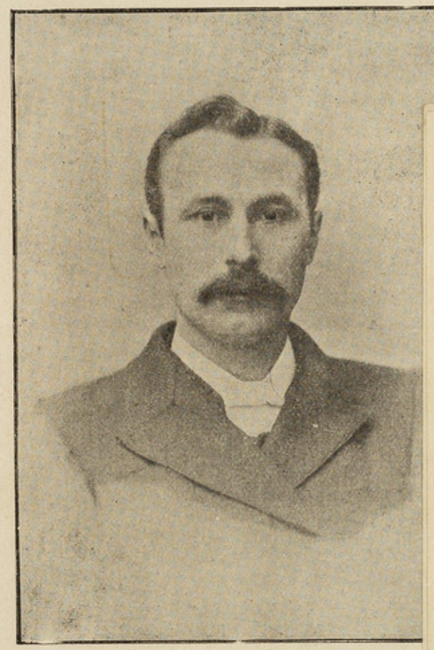
17/3/98



REV. JOHN SPENCE, F.R.A.S.

4

unknown. Thirty-three years ago John Spence first saw the light in the distant Shetland Isles, being born in the small island of Yell, and as he grew up to youth in a seaside village, it is not surprising that he early acquired a love for the sailor's hazardous life. School days being over, he commenced to do business on the great waters, and through continued determined efforts, and having made the study of navigation his delight, he soon rose to the responsible position of commander of his vessel. Now, through beholding His wonderful works in the sea, and after having visited many lands, it pleased God to direct him across the line of demarcation that separates the saved from the unsaved. He was born from above ; a circumstance which led to his marriage and the abandonment of a seafaring life.

Having received salvation as a gift from God, he at once commenced to work it out, in agreement with the Scripture injunctions. His

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pit than had ever been added in a similar period by any former pastor during the eighty-two years of the church's existence—a result achieved by the untiring efforts for the growth and spread of Christianity.

The following extract from the colums of the *Dundee Advertiser* indicates the general tenour :— "Several of the English and Scottish newspapers have commented on the preaching of the Rev. John Spence, now minister of the Baptist Church, Market Place, Arbroath. Some of those papers stated that Mr. Spence resembled the Rev. John McNeill in his preaching ; others said that he resembled Richard Weaver ; others thought he was much like Mr. Spurgeon in his younger days. As I had read of Mr. Spence, and had heard of his work when he was a missionary, I was anxious to see and hear him, so I found myself comfortably seated in the Baptist church, which was

Holy Trinity parish  West 26/23  26/13

19

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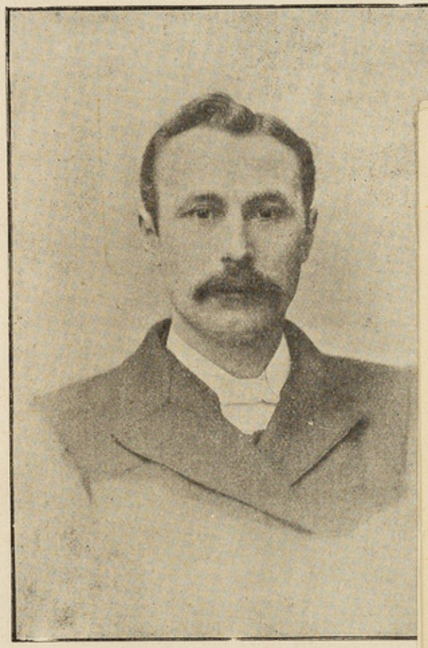
Rev^d John Spence
Chelsea Baptist Church

GA
17/3/98



REV. JOHN SPENCE, F.R.A.S.

Holy Trinity parish

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8

crowded in every part by all classes. Mr. Spence is a young man of about thirty years of age. His voice is clear and would be heard all over a building much larger than his own church. The moment he began to speak we saw a real enthusiast, he spoke with much feeling and with much force. Those who are fond of a nap in church will have little chance if Mr. Spence is the preacher. His theology is not the general theological teaching or preaching of to-day; he adheres to the old gospel truths. He spoke in a bold fearless manner to all classes alike." On leaving Arbroath, Mr. Spence received (amongst other presents) a purse of gold. He then paid a brief visit to America, preaching in many of the large Baptist churches there. On his return he received a most hearty and unanimous call to the oversight of the church worshipping in Chelsea Baptist Chapel, where after a few weeks' ministry he was duly recognised as

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Pastor at a largely attended and enthusiastic meeting held on the 20th of February 1894.

The Chapel (the memorial stone of which was laid by Sir Morton Peto, Bart', M.P., on 30th of June 1864), is situated in one of the most prominent streets of the fashionable western districts of London; has a sitting accommodation for 1,000 persons, but at some of the services as many as 1,300 have been present.

Since his location in Chelsea he has been retrieving the somewhat fallen fortunes of the Baptist cause in that district. New life has been infused into every department of the work, and (to quote from a London newspaper), "in this returning prosperity the new pastor will be a great factor for good. Mr. Spence is compact, and personally attractive with his dark features and kindly eyes; his voice is comfortable to listen to, and he uses it to the best advantage; he can be very original in his ideas

Mr Spence did not profess to know much of Chelsea

Rev^d John Spence
Chelsea Baptist Church

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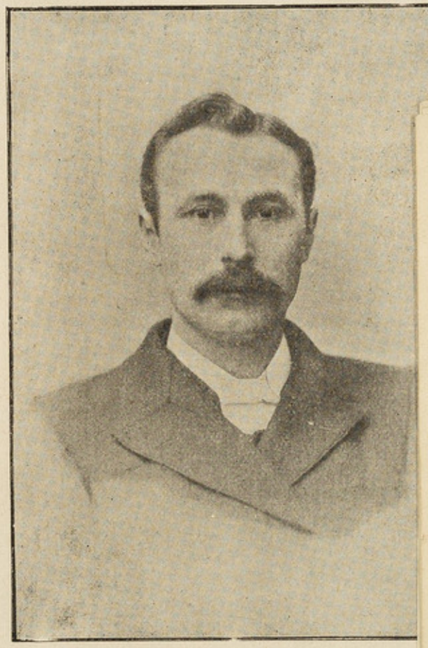
17/3/98



REV. JOHN SPENCE, F.R.A.S.

Holy Trinity parish  West View  26/23  26/13  19

Interview with

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Mr Spence is a well knit, dark man in the prime of life (37). Has been at Chelsea 4 years. Some account of his career is given in the following brochure:-

10

at times, and has always delivered some trenchant remarks from the pulpit, he has also revealed a vein of dry Scotch humour."

Since the foregoing paragraph was published, the first Anniversary of Mr. Spence's settlement as pastor, has been celebrated (19th February, 1895), when the Hon. Secretary of the church read the report of the year's work, which showed: That since Mr. Spence became the pastor, the work of the church in all its numerous agencies has and is showing marked improvement.

The attendances at the services on the Lord's Day, were larger than at any time during the past fifteen years, the same can be said of the prayer meetings, the week-night services, the Bible classes, and the Sunday School. The Gospel Temperance Society is a great success, some of the meetings being

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first attempts at public speaking showed that he had no mean powers in that direction, therefore opportunities for service soon became frequent, and his desires towards the ministry developed. The various Mission Halls of Edinburgh and Leith (for Edinburgh was now his home) afforded him excellent practical training in preaching, and after a course of study he was appointed by the Seamen's Christian Friend Society (of London), to represent them as a missionary to sailors on the south coast of Cornwall, where he laboured very successfully amongst an ever-changing flock. At this time Mr. Spence had something of the McNeill-Moody style about him; his preaching attracted large crowds, both of the seafaring classes and others, and many were reclaimed through his earnest efforts; articles in reference to the good work that was going on frequently found their way into the local press and religious weekly periodicals.

Mr Spence did not profess to know much of Chelsea,

Rev^d John Spence
Chelsea Baptist Church

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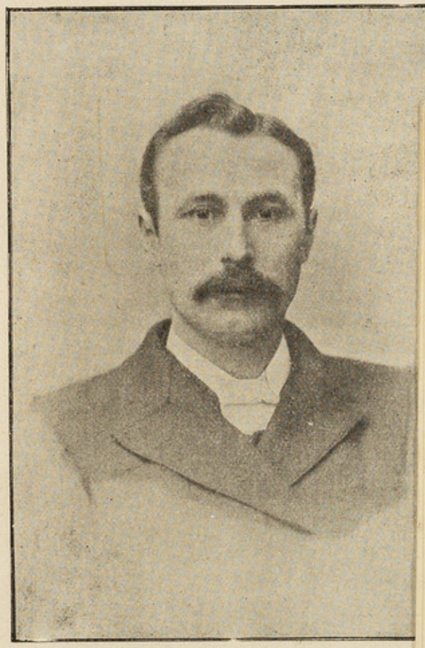
17/3/98



REV. JOHN SPENCE, F.R.A.S.

Holy Trinity parish West End 26/23 26/13 19

Interview with

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6

Having been baptised after his conversion, and feeling convinced that his life's work lay inside the Baptist denomination, Mr. Spence resigned his position under the Seamen's Christian Friend Society. On his leaving Cornwall, the members of the various churches and chapels in the town of Fowey united at tea to bid him farewell and to wish him God-speed. This was in the summer of 1891, and soon afterwards Mr. Spence received a call to the pastorate of the Baptist church at Arbroath, N.B., where his Cornish success was quite eclipsed: at his settlement a revival commenced which continued uninterruptedly during the term of his ministry here. Nearly two years after his ordination he felt compelled to send in his resignation; this step he was urged by the members to re-consider, but he remained firm to his resolve. At this time the local papers stated that more new members had been added to the church during his occupation of the pul-

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attended by 400 to 500 persons, many pledges have been taken and much good done.

A Young People's Christian Endeavour Society has been formed, and is of great service to the church, the Saturday night prayer meeting recommenced after a lapse of some years.

About six months ago, it was decided to publish monthly one of the pastor's sermons, and it was with thankfulness and joy they were able to report, that some of the sermons had been sent to China, India, South Africa, Australia, and other parts of the world. 3,350 sermons have been printed of which about 2,650 were sold or distributed. Temporary relief had been given to many poor persons, irrespective of church, and a large number of articles of clothing etc., had been received and distributed. This work has been entirely in the hands of the pastor and was a source of much sorrow at the

Mr Spence did not profess to know much of Chelsea,

Rev^d John Spence
Chelsea Baptist Church

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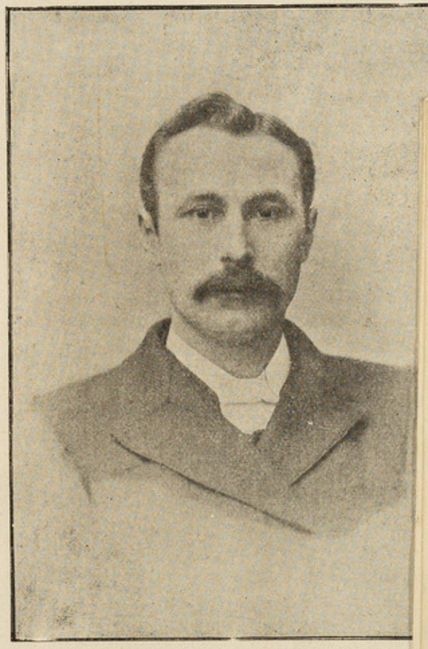
17/3/98



REV. JOHN SPENCE, F.R.A.S.

Holy Trinity parish

Interview with

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want, misery and distress that prevails, yet also of joy at being able to relieve some of the distressed ones.

It has also been determined to secure an organ (the instrument at present in use being old and nearly worn out), £25 has been received, and a Sale of Work will (D.V.) be held at the end of May, when it is hoped that the remainder of the money needed (£250), will be forthcoming, so that the organ which is to be in used in October next, may be paid for.

FINANCE. for 1894

The receipts for the year had been very good, so much so, that instead of a deficit of £168, which was the case at the end of 1893, the deficit at the present time was only £14. There was every reason in expecting that this deficit would, at the end of 1895 become a balance in hand. It was with much pleasure



that the church were able to present Mr. Spence with a holiday gift and £15, and also to increase the stipend by a substantial amount.

During the year 84 friends had been received into membership, this is the largest number of members received in any one year since the church was formed in 1817. 59 friends have been baptized (by immersion), also the largest number of baptisms during any year. The record previous to this year being: Addition to membership 69; number baptized 44.

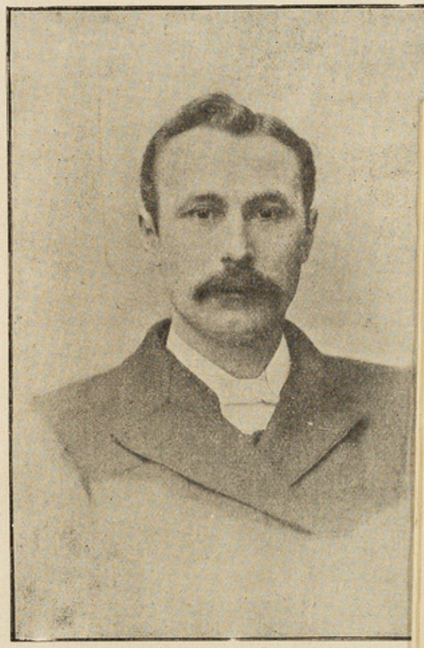
After expressing their thanks to their Heavenly Father for His goodness, the report closed by commending Mr. Spence to the members and friends of the church, asking for their prayers and cordial support and that the year now entered on, may be even more successful that the one just past.

We may hope that Mr. Spence may be spared for many years to labour for God in the

Mr Spence did not profess to know much of Chelsea,

Rev^d John Spence
Chelsea Baptist Church

G&A
17/3/98



REV. JOHN SPENCE, F.R.A.S.

14

largest city of the world, according to the ability bestowed upon him by his Creator, and that, with the hearty co-operation of the members of his church, his efforts may be blessed with even more splendid results.

Holy Trinity parish

Interview with

Wes/Rw 26/23 26/13

19

Rev^d John Spence, Pastor of Lower Sloane Street Baptist Church. Seen at his residence: 27 Walpole St Chelsea SW.

Mr Spence is a well knit dark man in the prime of life (37). Has been at Chelsea 4 years. Some account of his career is given in the following brochure:-

Mr Spence did not profess to know much of Chelsea

Changing Chelsea

The Rush for Houses

Building used

Persons Employed



Spence - Baptist

in the past but said that in his time the changes had been many. The Turks Row poor area had gone: only the publichouse left & the ground landlord could not get possession of that although some thousands had been bid for it.

The demand for house room in Chelsea & was enormous. Rents had gone up largely. As an example of the demand, he said that a gentleman advertised a small self contained cottage in Flood Street. He was obliged to insert a second advt to stop applicants coming. He had 200 the first morning.

The Chapel seats 1000, have also a large schoolroom below and a lecture hall. Several class rooms.

Minister is only paid worker. Of voluntary workers quite a number, certainly over 100, including 9 local preachers, 25 S.S. teachers &c.

For List of Services see Cover of magazine on next page.

Services Held

Notes on Services



# CHELSEA CHAPEL MAGNET

**Pastor—REV. J. SPENCE, F.R.A.S.**

**Lord's Day.**

Services, 11 a.m. and 6.30 p.m.

Prayer Meeting, 10 a.m.

Sunday School, 10 a.m. and 2.45 p.m.

Bible Classes for Men and Women, 3 p.m.

During the Summer Months, Open-Air Meeting, 8 p.m.

Hon. Church Sec.:
**J. E. Lorch, Esq.**
Canfield House,
Perrymead Street,
Fulham.

LOWER SLOANE STREET.

**Week Nights.**

Monday, 2.30 p.m., Mothers' Meeting.

Monday, 8 p.m., Prayer Meeting.

Tuesday, 8 p.m., Christian Endeav'r Society.

Wednesday, 8 p.m. Service in Lecture Hall.

Thursday, 8 p.m. in the Winter months, Gospel Temperance Society.

Thursday, 8.15 p.m. in the Summer months, Open-Air Service.

Saturday, 8 p.m., Prayer Meeting.

Sunday congregations are large. 700 in the morning and quite full at night. The congregation is mixed although business people form the largest section. Get ladies & gentlemen from the large houses, working people but none very poor – there are none in the neighbourhood now. A good number of domestic servants "and do you know? We find them as good members as any we have. Never behind in their contributions".

People come from Pimlico and Chelsea; a number

Spence - Baptist

from South Kensington; indeed Mrs S. did not know where they all came from. The Chapel is a draw. Prayer Meeting (Monday) 200 to 300. This is the chief week night meeting, the attendance at the Wednesday preaching service being 100. Saturday night prayer meeting is not so large as Mondays but hall is well filled. Mrs S. centres his work around the prayer meeting & always has an after meeting at the close of the Sunday evening service. Since he came over 1000 people have professed faith in Christ at this meeting.

Sunday school has always been small. Children come from the neighbourhood. Teachers 25. Scholars on books 255 Attendance. Mat 84, Afternoon 138.

Christian Endeavour Society has 100 active members.

Social Agencies

The most important Social agencies is a strong Temperance Society - Has an attendance of 400 to 500 at its meetings & is said to be the largest in West London. Get a lot of people who do not come to the chapel. Provide the usual coffee & bun for a 1d & if any poor comes & cannot pay, well they have it given them. 80 or 90 pledges taken last year.

Mothers Meeting women mostly come from the working part

Visitation

Charitable Relief

Other Churches

The Free Church Council



Spence- Baptist

part of Chelsea; a few from Battersea.

Mr S. endeavours to visit as much as he can but is not able to do it regularly. Two ladies visit regularly & the C. E. Society also visits

Have 2 or 3. old people who have allowances from the Communion Fund, which amounts to about £48 a year. Also has a small fund, he calls the "Faith Mission". People give him small sums, and he uses them for poor cases that come before him. Is now more particular than he was. "I was taken in so many times, I would have given away everything I had".

Knows nothing of the Church of England except that Holy Trinity has a good congregation. Sees a curate occasionally in the district.
The Wesleyans are doing very little. The congregational (Mr Hastings) is doing good work & being maintained.

From the Free Church Council, Mr S. held aloof at first but has joined with it more recently believing it to be a good thing.

General Questions

Church Membership



Spence - Baptist

Hears very little of the Police. Drink is not so bad as in other districts, altho' all the publichouses are being turned into large palaces. Sees very little prostitution, altho he has often been along the streets late on his way home. Of crime there is none. Marriages are mostly of their own people altho' a number of others come to the chapel. The young people generally go to the suburbs, either S. or W.

The church membership is now 431. There has been a continuous growth, averaged a gain of 40 a year while he has been there. 335 added during the past 5 years. See report of Anniversary Services on next page.

The church here is evidently prospering & the prosperity is connected with Mr S's advent. Started with a congregation of 57. and a debt on the church. The latter has been paid off & they have been able to obtain a new organ.

Mr Spence is an earnest vigorous man, and modest withal. He believes his Bible & all his work appears to be based on its teachings and prayer.

# Pastor's Monthly Notes.

On Wednesday, February 1st, at 2.30 p.m., a very interesting wedding took place in our Chapel, the contracting parties being our highly esteemed friends, Mr. Charles James Page and Miss Ruth Dibble, both active workers in our Sunday School and Christian Endeavour Society. There were several hundred persons present to witness the marriage. The Rev. W. J. Page (father of the bridegroom, and former Pastor of Chelsea Chapel) opened the ceremony with a hymn; after which he offered prayer and read suitable portions of Scripture, which he commented on, and applied to the bride and bridegroom, in a very loving and attractive manner. The present Pastor of Chelsea Chapel performed the actual ceremony. A hearty reception was afterwards held at the residence of Mr. John Dibble, father of the bride. Later in the day the happy couple left for Bournemouth, where the honeymoon was to be spent. A large number of beautiful and costly presents were received. Among those sent was a neat walnut bookcase from the congregation at Lower Sloane Street. The Sunday School and Christian Endeavour Society also sent a fine silver tea and coffee service; and the members of Mr. Page's class gave him a token of their esteem and affection. Mr. Akast, of 88, King's Road, supplied the wedding cake, which was greatly admired by the hundreds who saw it in his window; both for *beauty* and *taste* it was all that could be desired. Our earnest prayer for Mr. and Mrs. Page is that God may make them as great a blessing in the future as He has made them in the past. They both leave our Church with the good wishes and earnest prayers of all who know them.

## Anniversary Services.

Our fifth Anniversary, as Pastor at Chelsea Chapel, was celebrated on Sunday, February 12th. The forenoon text was from the third Epistle of John, and the fourth verse: "I have no greater joy than than to hear that my children walk in truth." The evening text was from Psalm cvii., verses eight and nine: "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men. For He satisfieth the longing soul, and filleth the hungry soul with goodness." On the following Tuesday evening a tea and public meeting were held. The arrangements for the tea, which was given in the Schoolroom, were in the hands of Miss M. Northcroft and Miss Higgatt, and was all that could be desired. The public meeting was afterwards held in the Chapel; and the attendance was very good. The Rev. C. Chambers, of Peckham, offered prayer. Mr. G. H. Davies, of Sloane Square, presided, and gave an excellent word of cheer and encouragement to all present, for which he received hearty applause. Our Hon. Secretary, Mr. John E. Lorch, gave his report; he showed how God had blessed all the work connected with the Church during the past five years. We cannot give the report *verbatim*, but here are a few words: "No fewer than 335 persons have joined the Church during the past five years (applause). Counting losses from death, removals, &c., the clear gain to the Church membership is 204. The Church roll showed a membership at present of 422—by far the highest number in the Church's history." Mr. Lorch said that, owing to the expenses connected with the new Lecture Hall, nearly £25 required still to be raised; but he felt sure that all would do their best in the future, as they had done in the past. He sat down amidst great applause. The Rev. W. Williams, of Upton Chapel, gave an excellent address, full of wit, humour, and sound advice. The Rev. Mr. Payne, of Earlsfield, gave an enlivening speech, which was well received. The Rev. J. H. Grant, of Dawes Road, Fulham, also inspired the meeting with a splendid discourse. Miss Annie Northcroft sang one of her beautiful songs in fine style, for which she was loudly encored. We thank God and take courage, because of the goodness and mercy of the Lord bestowed upon us all, as a Church and a people: to His name be all the glory.

## Good Friday's Services.

We hope (D.V.) to celebrate the thirty-fifth Anniversary of the opening of our Chapel on Good Friday; also to recall the Lord's goodness to us, as a Church, during the past year. Please remember that the Chapel Anniversary is not the same as the Pastor's Anniversary. We always try to make the Church's Anniversary a very special time, when friends far and near make an effort to meet with us. On Good Friday the proceedings will begin at 4.0 p.m., when a sermon will be preached (we hope) by our esteemed friend, the Rev. John Thomas Wigner. After the service in the Chapel, tea will be provided in the Schoolroom, at 5.30 p.m.—tickets for the tea, 6d. each. But there are also *tray tickets*, 2/6 each. These tray tickets have been a great help to the Church in the past; and as very much requires to be done to the Chapel this year, friends are kindly asked to do their best on this special occasion. At 6.45 a public meeting will be held in the Chapel, when addresses will be given by various ministers. Make it a real good time; pray about it, and speak to others about it; and bring some friend with you. Personally, I thank you all for your love and loyalty. May God ever bless you in your work, in your Church, and in your homes, is my earnest prayer for all of you. J. S.

P.S.—Will friends who desire a copy of our Magnet supplied regularly, kindly communicate with Mr. Northcroft after any of the services, or write to his address, 135, King's Road.—C. C.

Rev. J. M. Williams
Congregational Minister

GBA
22/3/99

Personal Note

Mr Williams left this church
at the end of 1899 going to Llanelly S Wales
GBA

People come from the better
working class streets

Not much change in district



St John's parish.

West End II 26 29 Work 26 17

Rev. Iona M. Williams. Minister of West Brompton Congregational Church, Edith Grove, Chelsea. S.W.
Seen at his residence: 17 Edith Grove, S.W.

Mr Williams is a bright faced young Welshman, about 25 to 30. Fine head ~~surrounded~~ covered with a thick shock of hair, which brushed up all round forms a kind of frame to the face. Has been here 2½ yrs. His first charge.

The people are drawn from the poor streets to the S.W. on either side of Ashburnham Road, the similar streets north of the Kings road. Very few come from the north side of Fulham Road. None ~~come from~~ the World's End passage area nor from the L13. street behind the chapel, there if they go anywhere attend the Missions.

In the immediate neighbourhood there are not many changes. Some flats in Edith Grove & the next road are the only noticeable changes. The streets are poorer meaner ones. Edith Grove is divided at the chapel - north of it all keep servants, & very

Building used

Persons Employed

Services held

Light and Love 1899.

# CALENDAR.

WEST BROMPTON

## CONGREGATIONAL CHURCH,

EDITH GROVE, CHELSEA, S.W.

**Minister—Rev. Jona M. Williams,**

Inter. B.A., (Lond.) A.T.S.

SECRETARY.—

Mr. R. M. Sharpin, 46 Lots Road, Chelsea, S.W.

| Sunday School Superintendent.— | Sunday School Secretary.— |
|---|---|
| Mr. T. Patrick. | Mr. T. H. Funnell. |

Morning School Superintendent.—

Mr. Wm. Gristwood.

*MEETINGS.*—

| | |
|---|---|
| Sunday Services .. .. .. | 11 a.m. and 6.30 p.m |
| School .. .. .. | 10 a.m. and 3 p.m |
| Minister's Bible Class .. Mixed - about 20 . | 3 p.m |
| Communion, first Sunday evening | |
| Monday, Ladies' Working Meeting .. .. .. | 3 p.m |
| Bible Reading and Devotional Meeting .. | 8 p.m |
| Tuesday, Band of Hope .. .. .. .. | 7 p.m |
| Wednesday, Service .. .. .. .. .. | 8 p.m |
| Choir Practice .. .. .. .. .. | 9 p.m |
| Thursday, Christian Endeavour Society .. | 8.15 p.m |

Those who desire a visit from the Minister are requested to communicate with him or any of the Officers of the Church.

Williams - Congregational

very few - people are dressmakers &c.

Chapel holds 1100, lecture hall beneath (450), infant schoolroom (150) and 5 class rooms.

Minister is the only paid worker - About 50 voluntary helpers including 28 S.S. teachers (Year book gives 33).

For Services see list annexed.

Congregation about 150 in morning and 250 to 300 at night. Tradesmen, better class working people, nursery men, shop assistant & girls and some better class servants.

Sunday School has an attendance of 200 - quite a superior class of child. Notices that if a poorly dressed child comes, he or she seldom returns. Thinks the use of a form, upon which they obtain the parents' consent before enrolling a child may have some effect in restricting the class of children. Sec. U. returns five School as having 470 children on books & average attendance of 50 morning & 350 in the afternoon.

Williams- Congregational

Week night meetings are poorly attended. About 20 on Wednesday. Band of Hope is fair 50 to 60 children - same class as S.S.. Christian Endeavour Society is fairly flourishing - about 30 members. Ladies Working Meeting works for an annual bazaar, which is held to pay off debt on Building. Sunday school has 2 working classes (boys + girls). These do sewing and fretwork for the same object - About 25.

Church Membership

Church is small - about 130 members.

Visitation

Mr W. visits the members but not regularly. Only as he thinks it is needed or he is requested. Does not regard himself as a priest. Have two ladies who visit the sick and the Christian Endeavour Soc. has 5 or 6 young ladies, who do the same. Thinks all sick are visited.

Charitable Relief

Very little charitable relief. Communion fund is about 15/- a month. Have two old people they help regularly + any balance is kept for special cases. In case of sickness, he goes to some friends, who will help. Practically little help is needed except in sickness or other misfortune.

Other Churches

Co-operation

Poor Law &c.

Williams - Congregational

Does not come much into contact with other churches. The Anglican church has placed several Missions and Institutes about in the neighbourhood and he thinks they are doing most work there. "They have more men and money than we have".

The R.C. (Servite) Church, Fulham Road is well attended. The people pass along Edith Grove on the way home from Mass on Sunday mornings.

L. C. Missionary at Lackland Hall. Is doing good work

No co-operation. Churches are too scattered. They are most closely united with Dawes Road, which is a daughter church of Edith Grove. No co-operation with Church of England but friendly with clergy. Best of friends with Mr Wilkinson (St Johns).

Has rather a poor opinion of the vestry. Thinks that many of the men are incompetent. Do not study the subjects and have no fixed policy - everything is haphazard. Many tradesmen, & have not the time. The Chelsea Liberal & Radical Assn held a meeting at his chapel on a local question - There was a good deal of talk but they were quite incompetent.

Drunk

Prostitution

Crime.

An epidemic of suicide

Marriage

Health

Housing



Williams - Congregational

Temperance sentiment is strong in the church and there is not much open drunkenness in the neighbourhood. Hear people going home between 11 & 12 pm. that is all.

A great deal of prostitution in the neighbourhood, mostly of the respectable kind. Three streets - Edith Grove, Mandel Grove (now Fernshawst) & Gunter Grove - pointed to a house, nearly facing his own, as an example. Women are all well-dressed. Cabs driving up at night and also during the day. Vestry has just arranged for additional lamps in Mandel Grove.

Not much crime. Suicide is prevalent. Had 3 cases in one week, another in the following week; one last week & another last Sunday.

Marriage is not popular amongst his people. They cannot afford to support a wife and will not be improvident so remain bachelors & oldmaids. Mr W. is a bachelor.

Health is fairly good. Drains smell badly as do the mudbanks on the Thames at low water.

In old Chelsea there are numbers of houses with short leases. Drainage is bad & landlords will not repair.

Williams - Congregational

Mr Williams says church is improving slowly. There were two parties in the church when he came and the difference became acute soon after, ~~and~~ One party left and is ~~practically~~ now working at Lackland Hall. They are united now & he has a good working set of officers. This explains the small membership (130) which in the year book is given as 159.

Mr Williams is an enterprising young man, strongly imbued with the social idea. He is now preaching sermons on Sheldon's book "In His steps" and takes with it another book by Rev Andrew Murray "Abiding in Christ". to combine the christian and social ideas.

## WEST BROMPTON CONGREGATIONAL CHURCH,

EDITH GROVE, CHELSEA, S.W.

# GRAND BAZAAR,

**TUESDAY, WEDNESDAY and THURSDAY, JUNE 6th, 7th and 8th, 1899.**

## We urgently need £200.

Dear Friends,

There is on our Church at the present time a Mortgage of £1,200, and this, together with the expenses of keeping a large and beautiful building in repair, and the carrying on of an aggressive work, is a heavy burden on the Members. It has therefore, for many years, been our aim to reduce the debt by means of an Annual Bazaar.

By the effort of last year the sum of £117 was raised, and, encouraged by the generosity shown on that occasion, we are now preparing for a Grand Bazaar in June next, when we hope to raise **£200**. If all our friends continue to help, it is quite possible for this amount to be secured. We then shall be able to clear away the second half of a Loan lent us for Renovation purposes by the Congregational Union,—£100 of which were repaid last year,—and also to settle several smaller outstanding accounts.

We are looking forward to GREAT REPRESENTATIVE GATHERINGS, as the following gentlemen have very kindly promised to open the Bazaar:

| | | |
|---|---|---|
| First Day | ... ... | **SAMUEL SMITH, Esq., M.P.** |
| Second Day | ... ... | **CHARLES A. WHITMORE, Esq., M.P.** |
| Third Day | ... ... | **CHARLES W. TOMS, Esq.** (*Chairman, London Congregational Union.*) |

A good work is being carried on at the Church, and the Members are giving liberally to support the cause. We beg to appeal to you therefore, to help us as far as you possibly can.

Donations of Money or Goods will be gratefully received by the Secretary or Treasurer, the Committee, or by any of the Workers *(see overleaf)*, and, on any Monday Afternoon, from 3 to 7, at the Vestry of the Church.

We are, yours faithfully,

IONA M. WILLIAMS, *Minister.*

T. HENRY FUNNELL, *Bazaar Secretary.*

# Bazaar Workers and Committee.

## Sewing Class Stalls.

Mrs. DORKING (*Class Secretary*), 400, King's Road, Chelsea, S.W.
Mrs. BRAZIL, 506, King's Road, Chelsea, S.W.
Mrs. FUNNELL, 55, Basuto Road, Fulham, S.W.
Mrs. PHILLPOT, 10, Britannia Road, Fulham, S.W.

## Christian Endeavour Stall.

Miss TURNER (*Secretary "Endeavour" Bazaar Committee*), 10, Uverdale Road, Chelsea.
Miss L. TURNER, 10, Uverdale Road, Chelsea, S.W.
Miss BUTLER, 574, King's Road, Fulham, S.W.

## Sunday School Stalls.

Mr. G. DORKING (*Superintendent of Boys' Work*), 2, Dancer Road, Fulham, S.W.
Mrs. G. DORKING (*Superintendent of Girls' Work*), „ „
Miss WILLIS, 36, Upham Park Road, Chiswick.
Mr. W. HASLER, 40, Uverdale Road, Chelsea, S.W.
Mr. A. SWIFT, 17, Meek Street, Chelsea, S.W.

## Committee:

Rev. IONA M. WILLIAMS (*Chairman*), 17, Edith Grove, Chelsea, S.W.

MRS. BRAZIL. + MR. G. DORKING.
MRS. DORKING. + MR. A. SWIFT.

**Treasurer** - - Mrs. PHILLPOT, 10, Britannia Road, Fulham, S.W.

**Secretary** - - Mr. T. H. FUNNELL, 55, Basuto Rd., Fulham, S.W.

The effort is receiving the earnest attention of the Church workers and friends. The Children of the Sunday School are this year showing marked interest, and every week they meet in the Halls to prepare work for the Sunday School Stalls. The Christian Endeavour Society is also busy, doing all that it can to further the work.

Mr John Alder. L.C.M.
Lackland Hall

GA
June 2/99

Personal Note

The District

The People of the Neighbourhood

St John's parish.

West 2nd II 26 26/17



Mr John Alder L. C. M. 30 Lackland Hall, Lackland St.
off 429 King's Road, Chelsea. S.W.

Mr Alder is a lean, wiry man, nearing 60 but active as a young man. Short pointed beard and hair nearly all grey; keen piercing eyes; stern but decidly pleasant face when he relaxes into a smile. Has been 25 years on this district

The district is bounded on the east by Limerston Street; N. by Fulham Road; S. by the Thames and W by Ashburnham Road & Gunter Grove.

To the west of Mr Alder another missionary (Mr Pinnell) so stationed, who like Mr A. is partially supported by Mr Veitch the nurseryman, and the two work together for Lackland Hall, which is practically supported by Mr Veitch.

Blandburn Street is the worst in the district. Costers who keep their barrow at the end of the street. Hulman St & Gilray Square are poor. Worlds End passage is mostly 4 roomed houses, ~~they~~ each contains 2 families or 3 distinct lots of people. An increasing number of bus people live here – washers, horsekeepers &c

Alder- L.C.M

Poverty the result of Improvidence

The drivers & conductors go to Fulham, nearer the starting points.

West of World's End Passage the people are better - the 30/- class. Majority would have two rooms Luna Street is a little poorer than the rest. A larger number of one room people. The streets westward to the railway are all of the 30/- class, except Lots Road, which is poorer & more like the streets east of the Passage.

The poverty of the district is not due to lack of work or low wages as work is plentiful. It is drink & gambling that swallows so much of the mens earnings. As an example he instanced two brick loaders, engaged on the barges, & both doing the same work and earning the same money. One lives in Luna Street & has a wife & 6 children "but if you went into his house you would think it was a mechanics home" The other has only wife & one children & lives in one room. He would always tell you that he had no money.

Church Attendance

Very few of the working people attend any place of worship, altho' with the exception of Edith Grove Congregational

Alder- Lem.

Building used

Congregational Church, the churches are fairly attended. but it is by the better class people.

Workers

The Hall holds 300; they have 3 smaller halls in the basement & can accommodate 700 people at one time. Attached to the building are the Missionaries rooms.

Have a band of 30 workers.

Services Held

On Sunday 8 meetings are held commencing with a prayer meeting at 9 am. Morning Service at 11 am S. School (3 PM) with 150 on books.; Mixed Bible class (3 PM) with 140 members. Children's service in the evening attended by 300 children - Very poor but mostly tidy. Gospel Service at 7 PM. Hall nearly filled - average 200. all from immediate neighbourhood

Monday. Mixed Bible class. 60 attend.

Young People's Gospel Mission. Average 50. Like the C.E.

Thursday. Gospel Service. 40 to 60.

Now ~~the~~ Meetings are being held nightly in a Tent - see bill attached - and the Hall is only used for the children's meetings, the tent meetings being continued throughout the summer. The audience

is over

Social Agencies

Sick Benefit Clubs

# THE TENT

**550, King's Road, Chelsea.**

*(Adjoining the Nursery of Messrs. James Veitch & Sons, Limited).*

## *Gospel Services*

WILL BE CONDUCTED BY

# Mr. F. L. BALDWIN

**(Of WORCESTER PARK),**

**From SUNDAY, JUNE 11th,**

**To THURSDAY, 15th.**

**Services on Sunday at 3 p.m. & 7.15 p.m.**

*On Sunday, June 11th, at 7.15, the Children attending the Lackland Hall Sunday Evening Schools will Sing Special Pieces and Recite Portions of Scripture.*

**A COLLECTION will be taken for the Children's Annual Excursion.**

**All are Heartily Invited to Attend.**

Printed by R. Buckenham, 642-4, King's Road, Fulham.



Alder Sem.

is over 300 on Sunday night & from 70 to 80 on other evening.

All the regular attendants at the Hall go and they get 'hundreds' of people they cannot get to hall or chapel. People from Gladburn Street to attend. Of the results of these services he is confident - last summer he knew of 15 persons whose lives were changed through the services.

A great feature of the work here is the sick benefit clubs, and in this work Mr Alder claims to be a pioneer, other clubs in London having adopted his rules. The first club was started soon after he came here. He has now 3 Men's Sick & Benefit Clubs with memberships of 150, 150, and 50 respectively; a women's S.B. club with 300 members, and a Youths (13-20) with 650 members. All are on the sharing out principle. Last year £1650 was paid. A Medical Club for families has a membership of about 300. This provides medical attendance & medicine for man, wife & 2 children for 2d a week. All the members of these societies have lived in Chelsea but a few have now moved to Fulham.

He finds these clubs useful as an introduction to

Visitation

Charitable Relief

The Church of St John

Nursing

Improvement of district

to the Jumbies. To "difficult cases" he takes a bell at the time the clubs begin & this forms an introduction. "If I had told them that I wanted to read to them, bang would go the door." Then he has the sick lists and these enable him to keep in touch with the sick folk.

Reckoned to cover his district in 6 weeks but does not always do this. Finds new faces on each round and notices that the new comers are usually a grade poorer than the out going people. Visits the sick frequently.

Has a Philanthropic Fund in connection with the Hall & when cases of poverty are met they are referred to the Treasurer, who gives the help needed. Mostly cases of sickness. The amount is small: under £20 a year.

The Church (St John's) is not doing much. When they get a new curate, he begs at it for a time but gets discouraged at the reception. The roughness of the men &c. "Got any tobacco?" "No", "well you are no good".

Two deaconesses work in the neighbourhood

In cases of sickness, the doctors call in nurses but the society ~~and nurses~~ is largely controlled by the clergy.

The district has wonderfully improved since the days of old Cremorne, which Mr A. remembers. Thanks there were

Prostitution

Drink

Changed sentiment of the People



Alder- L.C.M.

were at least 1000 prostitutes living in the district; whole streets were taken up by them. The building on the site of the Gardens sent them away. and within the past 10 years a still further clearance has been made. ~~The~~ district is comparatively clear now. A few still remain but ~~have to be~~ are very quiet and the authorities cannot get hold of them.

'Drink' is a serious matter. We cannot seem to grapple with it as a few years ago. The blue ribbon was a tremendous success for a time. You could get large meetings. Now the temperance society has died a natural death— apparently unlamented by Wm A., its influence being gone. There is a feeling of resentment amongst the people on the question: Why should they not be allowed their glass of ale? is the question asked and they point to the drinking in wealthier classes. They do not ~~regard~~ look upon drinking as a sin, nor would any man acknowledge himself as a drunkard.

He thinks the only way to combat the evil is the Christianizing of the people. 70% of those whose lives are changed become abstainers. ~~If~~ They must go into the publichouse to get the drink and even if they did not give it up from principle, they do so to avoid the old company.

Alder- LCM.

As the result of the work, Mrs A. has seen many cases of conversions. Replying to questions respecting these people, I found that they mostly made the Hall their spiritual home, going to Park Chapel for the communion service. Sometimes they went to Edith Grove Congregational Church but this has been discontinued; Mrs Williams strong social tendencies being the probable explanation. Few of them appear to join the churches, Mrs Alder saying that he could (not) recommend them to any particular place. His object evidently is to retain them as workers and worshippers at Lackland Hall. This explains the large (for a mission) attendance at the Sunday service, the place becoming practically a church without the ordinances.

St Simon's parish.



Interview with the Right Rev. Father Patterson, of S. Mary, Cadogan St. at the Presbytery adjoining, (E.A.)
May 18.99.

When I called on Father Patterson, I had forgotten that he was "Right Rev." and only found out afterwards that he was the Catholic Bishop of Emmaus. He appeared, and, although no appointment had been made, was extremely kind and courteous. He is a short man, but looked dignified in his violet trimmed robes. On his finger was the episcopal signet ring; on his shoes the silver buckles; and everything seemed quite in keeping. He has a face like a judge, the effect being increased by his short white hair, which is cropped and stands stiffly up, giving somewhat the impression of the judicial wig when he faces you in the room. After the interview I went in to the Church, and later happened to see him leaving the Presbytery, a back view as he passed down the street lacking the impressiveness of the presence. During this he had been judge and bishop too, but hastening down the street he reminded me of the White Rabbit, as the White Rabbit might have looked had he ever been dressed in episcopal tights.

The parish over which Bishop Patterson presides covers a large area, stretching roughly from S. George's Hospital to Flood St. and from Francis St. to S. George's Rd., Pimlico. Like that of Monsignor Barry, it has to a great extent been denuded of its Catholic population, but in the Chel-

St Simon's parish.



Interview with the Right Rev. Father Patterson, of S. Mary, Cadogan St. at the Presbytery adjoining, (E.A.)
May 18.99.

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sea district the change has been a much more recent one. It has been largely due to the changes in the Cadogan Estate, and the great exodus of the people has been to Battersea. The Catholic census is still put down at about 3000, and of these two-thirds are poor. They are mainly Irish by descent. Those who are not poor are [redacted] rich, the whole parish including only two Catholic tradesmen. This is a matter for regret, and difficulty in working, for the tradesmen class is the best for giving both personal and financial help. The chief difficulty comes in in getting workers, and on this point the Bishop felt and spoke strongly. As he said, the people are "too upper", and he gave an imaginary case of xxxx the sort of thing that happens. He hears of a new arrival, and calls, expressing the hope that they will be able to do this or that. The lady will be only too charmed. The meetings are held, say on Wednesdays; will she come next week. "I am so very sorry, but on that Wednesday, I am engaged". Then the week after is suggested, leading to the discovery that they are off to --- Hong-kong."I assure you" said the Bishop, "this is hardly an exaggeration", and he mentioned an actual case of the last few days, when he had been trying to fix a date for confirmation, the task being almost impossible, because "We are thinking of going on the ---

[redacted]"

Patterson - R. Catholic (3)

to stay for a few weeks at Lugano". It is always so, he added pathetically. The people are always here and there, and there is no getting any regular help of any kind from them. It creates a very special difficulty of their work.

It was evident too that he did not like the habit of many of his own rich people going to Farm St. or to the Oratory. He did not say very much about it, but enough to show what his feelings were in the matter. On these two fashionable churches and on the services that are arranged at them, especially, I think, at the Oratory, "I have my own ideas" ~~about them~~ he said, adding that he hated fuss and show, but that he was "an old fogey", (this rather sotto voce) who thought that a church service ought to be so arranged as to "help prayer".

But inspite of all difficulties, be it from displacement or from counter-attractions, I was not to think that things were worse than they were, and he gave me figures. They have four masses: at 7.30 (200); at 9 (200 and children); at 10 "what they call in Paris Le Messe des Paresseux" (400) and at 11 (under 300). Very few non-Catholics come. although at Vespers the proportion is somewhat larger.

There are three assistant-priests; Sisters; a branch of the Soc. of S. Elizabeth; and one of the Soc. of S.

Patterson- R. Catholic (4)

Vincent de Paul (with 16 members, including, I think he said, Lord Ripon who is intimately connected with the Chu here.) They have Schools, but on these I obtained no particulars.

The Bishop is very suspicious of relief work, thinking that it is full of dangers, the chief one being that of exciting to xxxxxxx venality. Of this he has a great horror: "I hardly like to say it, but by the distribution of shillings, I could get hundreds to the mass". He spoke most favourably of the C.O.S. especially of the Chelsea Committee -- almost the only person who has to me. But with the Committee in the Buckingham Palace Road he h s not got on so well.

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Report of interview with Canon Keens, of the Roman Catholic Mission Church in Upper Cheyne Row, at the Presbytery, 12 Upper Cheyne Row. (E.A.) Dec. 12.99.

Canon Keens founded this Mission in 1892, and it was thus through him that the church has been built. In it, therefore, he takes the pride of a founder, but he is not quite happy, it appeared, in the character of the parish that he cares for. He is an oldish man, perhaps 60, gray, of average height; capable, kindly, with just a touch of despondenyyxx in his tone.

He described the district as being somewhat overdone with xmarxix giving. The Church of England is an offender, but he thought that the Oratory also commanded and dispensed too much money. The people are not a satisfactory class, and are just the sort to be demoralized by unwise giving. They are not an"industrial" class. Occupations are varied, including many costers and laundry employees. Most are cockney Irish. They are nomadic in their habits. A considerable change has come over the district since he has known it, owing to the rebuilding and displacement of the poorer, but a vastly greater change xx is impending. He anticipates indeed, that "in four or five years the whole district will be transformed". The probable destination of the displaced poor will be Battersea, that "refugium peccatorum".

His own census is 1000, including a few middle class,

but none who are wealthy. Lord Ripon attends the church, but lives just outside the parish.

To the four Sunday masses from 4 to 500 come. The congregation includes very few children, partly explained by the fact that the Mission has no school. This is his "great trouble", and he is trying in vain to procure a site. But so far the price of lnd has been quite prohibitive. He was unwilling to say how many made their Easter duty at the church, saying that those numbers should be got from the Cardinal.He appeared to think that the diversion of many of his people to other churchs at that season of obligation would make his own isolated numbers misleading.

They have a certain number of converts, drawn from all classes, and he mentioned, in this connexion the unsettling effects of the disturbed condition of the Church of England.

They have three priests, and their diffculty is not found in inability to get helpers, when volunteers are wanted. They have at least one fairly wealthy and devoted lady from whom it appears that most of the money for purposes of relief comes , and who herself helps much in its actual disbursement. But the amount given away is not large, being put by the Canon at from £30 to £50, according to needs. Tickets are used a good deal, and he claimed that distribution was careful though not in coöperation with

the C.O.S. They have a blanket fund, give food for invalids, etc. etc.

The sick get help through the Dispensary, and surgical cases are sent to the King's College Hospital.

Although he criticised the largesses of other churches he made no complaint of proselytizing. Drink is the thing that blocks their work more than anything else. Prostitution is "not a local disease". Mixed marriages are "unfortunately very common".

This church appears to be a quiet and not very important centre of Catholicism, though its head is, I think, the kind of man who would win to himself many personal adherents. He excites affection. After our talk, which was in the evening, he took me over to the Church. There, in a half light, I found perhaps 40 people dotted about, the scene one of perfect stillness and devoutness. Somewhat against my will, the Canon pressed me forward to look at the east end, especially at the fresco, [redacted] a very beautiful piece of work. But it went somewhat against the grain to have to stand against the altar rail, while he went and turned on the elctric light, so that I might the better see. It seemed a somewhat garish intrusion on the devotional scene. However, it was his evident wish, and I could not but be touched by his kindiness, al-

th ugh I could not but feel an intruder as I retraced my steps among the kneeling forms. Some I saw casting furtive glances at me, and I can only hope that their Canon did not unduly disturb their meditations and their prayers. The service was just going to begin, when I left the church.

Ecclesiastical Parish of S. Luke's