Camden Town

Non-conformist and Missions

District 18

Book LXXV

R COLL U B 216

BRITISH LIBRARY OF POLITICAL AND ECONOMIC SCIENCE M420

District 18

Lansdown.	Rev W.	Congt. Homer St.	65. Oakley Square N.W.	3
Wright	E.P.	Bapt. Regent St.	149 Adelaide St. N.W.	21
Wyndale.	2B	Pres. Somers St.	Whitehorse Mews Park Avenue	27
Wilcher	W	Methodist King St.	39. St Pauls St. N.W.	49
Haley	Rev. W. Thomas	Congt. Bedford	Camden Sq. Oakley Sq.	63
Ball	W. Philip	Christian Mission Chalton St.		73
Judall.	Rev W.H.	Wesleyan Hundel St.	10 Jardon St. Gordon Sq. N.W.	91
Ruler	Rev. J. & Mr. W. Thompson	Congt. Albany St.		97
Roman.	Rev W.H.	Presbn. Trinity Kings St.	3 Park Terrace St. Kentish Tn.	113
Sutterby	Mr Charles	L.C.M. Drummond St	Mission House, 180 Drummond St.	121
Whelan	Rev. Father	R.C. Little Albany St.		133
Smith	Rev. Father	R.Cath: S. Aloysius	Presbytery, Clarendon Square	141

Revd M. Lansdown
Tolmer's Square Congl. Church
and Mr Balaam. L.C.M.

GHA
Nov 1/98

The District

St James' parish.

18/4

Revd Mathias Lansdown, Pastor of Tolmer's Square Congregational Church. 65 Oakley Square. N.W.

Mr. L. has been 3 years at Tolmers Square. He is a burly, energetic, middle aged man of medium stature. Keen, piercing eyes, fine forehead & well defined features. Well dressed, suggesting the successful business man rather than the minister. ~~He came~~ We met him in the vestry. He came from the Institute, where he had just been attending the mothers' meeting. With him he brought Mr Balaam, the City Missionary, who has been 10 years on the district & takes an active part in the Mission work. Mr B. is a very tall, spare, almost gaunt man of 45 or thereabouts. He seldom joined in the conversation except when directly addressed. A quiet conscientious plodding type of man.

The neighbourhood is changing very much. Mr L. can see it even in the short time he has been there. "The way it comes to me is that some of my best people are going off." Mostly working class and a few tradesmen

Buildings used

Persons Employed

Services held

Lansdown - Congregational

Is still on the downward tendency. Not less people than before ~~but~~ for one good family going away two or three come in its place.

They reach some of all classes. The labouring people at the mission, while at the Chapel they get the better class and a fair proportion of fairly well to do people. To show the class of people he said that £50 was given with the proviso that £150 be raised by Nov 1st (6 weeks). The amount was raised amongst his own people within 4 weeks without any public appeal.

Church seating 1100 (Handbook says 1250), church parlour & 2 vestries in Tolmers Square. The Institute in Drummond Street, containing halls seating 600 & 200 & several other rooms, ~~from~~ holding 50 or less.

Minister, missionary and biblewoman paid "Well off for voluntary workers". Ladies (several) give themselves entirely to the work. Evangelistic Band 35 members, very few are S.S. teachers. S.S. teachers number 48.

Sunday morning congregation "not more than 250" Evening very much better - 500. They make special

efforts

efforts to get outsiders to the services. Bills are issued announcing subjects and for a special monthly service the workers meet at the chapel on Sunday afternoon, have tea & then go into the streets inviting the people. Always have a fair proportion of strangers at these services

SUNDAY.

PUBLIC WORSHIP.—Morning at 11; Evening at 7.

PRAYER MEETING.—Every Sunday Morning at 10.30 and Sunday Evening at 6.30 in the Committee Room of the Church.

At 3 o'clock in the afternoon a BIBLE CLASS for Young Men and Women in the Church Parlour.

SUNDAY SCHOOL.—Morning at 10 o'clock, in the Institute, Drummond Street; afternoon at 3. A separate Service for the Children is held in the Morning from 11 till 12, and in the evening at 6.30. — 60

34

BOOKS USED.—The New Congregational Hymnal.

All children from neighbourhood. Scholars on Books. 386
Average attendance. Afternoon 266

WEEK DAYS.

DAY.	TIME.	
Monday,	7.30 p.m.	Penny Bank.
,,	8.0 ,,	Lectures, etc., during the Winter.
Tuesday,	3.0 ,,	Dorcas Society, last Tuesday in the month.
,,	3.0 ,,	Mothers' Meeting.
,,	6.30 ,,	Band of Hope.
,,	8.15 ,,	Senior Band of Hope.
,,	8.30 ,,	Prayer Meeting.
Wednesday,	8.0 ,,	Service in Church. — 60 to 100
Friday,	8.15 ,,	Choir Practice.
Saturday,	8.0 ,,	Bible Reading and Conversation.
Friday 8 -		Men's Own - about 30 members

The Sunday school & the week evening meetings except the Wednesday service, are held at the Institute in Drummond Street

A Mission service is held there on Sunday evening at 8.30. Attendance 30 to 60. It was intended to reach the poor but in this Mr L. says it has failed. The bulk of the people are those who go from the chapel after the other service to assist. Mr L. is ~~this~~ going to alter or abolish it. In this as in most of his statements he was very frank. Did not hesitate or excuse the failure.

Social Agencies

Visitation

Of Social Agencies "Some of us think we have too much". Two or three soirees in connection with each society annually. However he is "trying to kill it a little bit". A Social Room is open 3 evenings a week for both sexes. "Tried it for several years and it has gone to smash but now it looks like succeeding. Young people 17 & upward.

Mutual Improvement Society - 98 members. (Mon.)

Mothers Meeting or 'Mission to the poor' as they term it. Meets on Tuesday. Bibleworman works in connection with this

Band of Hope. 50 to 60 members.

Senior Band of Hope. (Ages 14 to 25)

Gospel Temperance Society. Membership 60. Attendance 40

Dorcas & other societies.

Penny Bank (Monday) 633 depositors. Deposits in year £328.

Mr L. reckons to pay 10 pastoral visits a week - ordinary calls he does not count - but does not always succeed nor when he fails can he make up the leeway. Visits members who reside over a wide area. The Bibleworman visits the mothers, who attend the mission & that is

about

Mr Balaam's District

Euston Street

Charitable Relief

about all she can do. They have also 25 visitors ~~who~~ with districts averaging 50 families e.g. persons in someway connected with the church. They visit these homes "or are supposed to visit" at least once a mth. Take a circular. Free Ch. &c

Mr Balaam says that he visits his district (Boundaries: Little George St, Melton Street, Euston & Hampstead Roads) consecutively, covering the whole in 5 to 6 weeks. He also visits the cab yards talking with the men there. Some of the people move about a great deal; on the other hand some have been there all the time he has been on the district (10 yrs). People receive him well & a number come to the meetings the mothers - . A much larger proportion go nowhere. this being especially true of the men. Euston Street & the streets off it are the worst. Poor & criminal. The vestry of the Chapel looks out on the Euston Street & Mr L. said that the police when watching for people asked to use the vestry. The esprit de corps in the street is so strong that the police have great difficult in catching offenders.

For Charitable purposes they have the Poor funds (£11 to poor members in 1897); an annual collection (£15 this year)

St James' Parish

Co-operation

The Dorcas Society supplies cheap clothing & assists at maternity cases but only to a small extent (£17) Have a branch of the Sick Visiting Society, which assists in cases of illness. Also a few pensioners (3/- a month or so)

Work with the C.O.S. e.g. they give pensions and we find the money. Send cases to the Com^tee (St St. Pancras) but only such as have a good character. Mrs Balaam says that this class of person does not object to the C.O.S. as they know they will be helped.

St James' parish has the Church Army worker. See something of them - "rather we didn't sometimes" They are high. Whilst no - cooperation in religious work, they (Johnson Esq) do endeavour to prevent overlapping in charitable work. Compare lists with Regents Park (Baptist) & Chalton Street (Wesleyan) Does not think there is much overlapping with the church relief as they would soon stop anybody going to chapel, if they relieved them. On the other hand we can only afford to help our own.

Police

Drink

Prostitution

Crimes

Police are very civil now compared with what they were. but ~~does~~ not sufficient. They get 50 to 60 windows broken in a week. The windows toward Euston St are wired. Mr Balaam thinks they ~~of~~ winks at the betting. Mentioned a retired police sergeant, who went in for betting now.

Drink the main source of mischief in this district. See women reeling about on Mondays. ~~There~~ A little beerhouse (The George) kept by a widow, much used by prostitutes. So there to wash &c. Fairly strong temperance feeling in the district. Several licences have been refused. Was surprised at some results - e.g. the Bowler house, Stanhope Street. Thinks the Court is favourable to temperance reform.

As to prostitution, Euston Street has a bad name. ~~The~~ It is a poorer type than the West End & has deteriorated here. Keeps to the back streets. Tolmer Square is better than it was as several houses have been cleared. Still three houses of accommodation there, says Mrs B.

Thinks crimes of violence are on the increase Many young people in the district & so much sympathy with the wrong doers.

Marriage

Thrift

Housing

The Church's Condition & Prospects

Not many marriages beside those of their own people. These are usually married at the chapel, the exceptions being cases in which the bride belongs to some other church. Few forced marriages in the district (Only one case). He does not encourage them to marry when a couple are living together. Apparently thinks the last stage may be worst than the first.

Their own people are very thrifty. "They must be to do what they do". Then there is the Penny Bank & a Skate Club.

Some of the houses are very neglected - Little George St, Euston Street. Had a woman come to him in great terror: her landlord had threatened her because he thought she had informed the sanitary inspector of the condition of the house.

As to the present condition of the Church, there is a good deal to be thankful for, but nothing to boast about. Believes they are doing a real solid work being done. When he came they had 500 names on the Church Roll. He has had these absentees to be struck off - "names are no good" - and they are stronger today with 290 on the Roll. Some

people

people - good substantial people have joined them quite recently. Most however come from the Sunday school & bible classes.

Mr Lansdown is doing good work here. He appears to have obtained a thorough grip of the place & people &; he has a good band of workers and the church is evidently increasing

See also Church Year book for 1897.
placed with material for district

Revd. E. P. Wright — GDA

Baptist Church. Chalk Farm. — Nov 4/98

Personal Note

The people & the District

Building used

St Mark's parish. 18/11 21

Revd. E. Pitcairn Wright. Berkley Road Baptist Chapel, Chalk Farm. Seen at his residence: 149 Adelaide Road. N.W.

Mr Wright is a young man of about 25. He was trained at Spurgeon's College and commenced his first pastorate here in 1897. Fine regular features, high forehead & prominent nose – well dressed, polished manner; a white tie the only sign of the cleric. Evidently ~~a~~ capable & sincere and possessed of talents that should raise him high in his ~~profess~~ profession in the future.

The chapel had been without a pastor for some time before Mr W. ~~becom~~ came. This ~~conterregaum~~ and a scandal that arose had brought the ~~place~~ work to a very low ebb. ~~when Mr W.~~ when Mr W. took the pastorate.

The people are drawn mainly from the group of streets between Regents Park & the Chalk Farm Rly; a few come from the north – Ainger Road – ~~and~~ whilst a number of servants come from the good roads, Adelaide &c. The people are second class clerks, shopkeepers with a few artisans.

Chapel holds 500. Schoolroom below (450), vestry & classrooms

Persons Employed

Church membership

Services Held

Visitation

Charitable Relief

Minister, chapel keeper, 25 S. S teachers, 8 deacons & a number of visitors – About 40 altogether.

Church membership now is about 120.

Sunday Services Morning 11 & 7 P.M. Congregation 150 on Sunday morning & 350 in the evening.
Wednesd. Service 8 P.M. About 40
Saturday. Praye meeting " 30
Sunday school. Mornt & afternoon. 212 scholars on book
Attendance average Morn. 84: afternoon 153.
Also has a Christian Endeavour Society with 40 members (Friday) and Mothers' Meeting (Monday) – small. The women come from St Georges Road & the small street off it.
Open Air services at corner of King Edward Road.
Visitation of Church much as other small churches: e.g. sick and members.
In addition they have a systematic visitation of the district once a month to deliver pamphlets and a small magazine of which they give 400 a month.

Charitable Relief between £10 & £15 a year. Not many sick cases. Mostly relieve widows & children – large majority of them live in Egbert & Eton streets.

Other agencies

Free Church Council

Drink & Prostitution

Does not see much of the other religious agencies. The Church of England is very high & altogether opposed to them. A service is held at the Chapel of the Boy's Home, Regents Park Road. High, but usually crowded - Chaplain could tell us about it. Salvation Army occasionally come into the district. Girls Friendly Society has a branch connected with the Church.

Free Church Council is working well. Mentioned the united service at the Workhouse on Sundays.

Not seen much drunkenness, altho' plenty of publichouses in the area. No prostitution.

The church is growing and the congregations increasing, their difficulties having been overcome.

Mr W. seemed an earnest & capable young man & I have no doubt the church will continue to improve under his pastorate. He say that altho' they are off all the main routes, they frequently get strangers in R.S. people who do not belong to the neighbourhood.

Revd Z. B. Woffendale
Presbyterian Minister.

GHA
Nov 8/98.

Historical Note

Old St Pancras.

18/2

Rev Z. B. Woffendale. Minister of Somerset Town Presbyterian Church, Ossulston Street.

Residence: White House, Dartmouth Park Avenue N.W.

Mr W. is a big, burly man with a strong rugged weatherbeaten face, that suggests the old sailor rather than the minister. He is in the fifties but the grey has not touched his hair or goatee beard. ~~He~~ Has worked in the district 28 years; the last 22 e.g. since the formation of the church, as a Presbyterian Minister.

We had met previously, and as I knew something of his past history I turned the conversation to the early times.

The neighbourhood has always been low class. In the early days Kings Cross was a great resort on Sunday mornings. Men gathered there and Mr Z. held open air services at the Arches. There was much latent infidelity and the atheists also held meetings, sending their best speakers. An enormous number of beer shops existed and scores of men waited for them to open much as to day at Hackney Marsh. The place was a pandemonium of all kinds of evil.

Railway clearances

Woffendale - Presbyterian

A ragged school existed and Regents Square Presbyterian Church ~~open~~ started a Mission in Middlewick Street. ~~an~~ They offered it to Mr W. to carry on his work amongst the poor. He accepted, & the place was used, as well as a Theatre or Saff at Kings Cross. The work gradually grew. A chapel in Goldingham Crescent (now the Aldenham Institute) was obtained & at a later date the Church in Ossulston Street was built & opened. During the whole of this time the Sunday open air meeting were continued at Kings Cross & they were the ~~chi~~ means of bringing the people to the church and gave Mr W. a status with the working people he could not otherwise have obtained, mainly because he had to controvert the arguments of the sceptics.

The district has changed greatly ~~but~~ but has remained poor. Whole streets have been swept away: and considerable pressure had to be brought upon the Rly Companies (Midland especially) before they could be induced to provide accommodation for the evicted. ~~Pub~~ The meeting were held at Mr W.'s chapel &c & the Buildings in Clarendon Square are results of that agitation

The Poorest Streets

Buildings used

Persons Employed

The departure of some many of the residents caused the tradesmen to become poorer & poorer, and the district has tended towards a low level. Today while they work amongst the poor in the south the work is mainly supported by those in the north - Kentish Town. One cause of this is that when they get hold of the people, they gradually become more self respecting and industrious. As they better themselves they move into the Dolly's or seize the first opportunity of going northward.

Today Little Clarendon Street is the worst in the district, Johnson Street is nearly as bad and some of the places in the d. bl patch by Drummond St.. York Bldgs & Wilstead Cottages, Ossulston Street are also bad. The former has been bad 20 years but is about to be swept away.

Church - a fine bldg - holds 1000. built back from the street with a large building in front - the Institute. This contains a number of rooms & a hall seating 200.

Minister only paid worker. L. C. Missionary Mr Budge been on the district 3 years. A large number of voluntary helpers

Notes on Services &c

helpers. Sunday S. teachers 31. Sessions Court & Managers 54.
whilst they have a large number of open air workers, Choir &c.

List of Services - see next page.

The Sunday morning services is small - mainly young men & young women - [I presume largely those belonging to the Fellowship Mtg] . They look like middleclass ~~peop~~ but are working people well dressed. The heads of families cannot get out - the women are cooking and there are lodgers & children to be attended to.

Evening congregation is larger. 600 to 700. Have a good choir & bright services.

Young Ladies Guild - has 76 junior & 80 senior members. "They are working girls but they have their pride". was Mr W's explanation of the name.

Sunday School Scholars on books. 625. Average attendance: Morning 135. Afternoon 200

Saturday Temperance Mtg & Concert. Always crowded.

"I preside and give a five minutes address during the interval". Gives out the notices &c. Would have nothing that did not aid the church work and was not on ~~[illegible]~~ those lines or did not lead up to it

Please pin this on the wall for reference.

Our . . Enjoyable Winter . Evenings, &c.

1897=8.

SOMERS TOWN PRESBYTERIAN CHURCH,

174, OSSULSTON STREET, EUSTON ROAD.

Rev. Z. B. WOFFENDALE, Minister.

EACH SUNDAY—

Services 11 a.m. and 6.45 p.m.

FELLOWSHIP, 10 to 11 a.m. — Young Men & Young Women

SUNDAY SCHOOL, 10 a.m. and 3 p.m.

Young Ladies' Guild / Young Men's Guild } Bible Class, 3.15 to 4.15.

MONDAY—

MOTHERS' MEETING, 2.30 to 4 p.m. — Large. 100. All from the neighbourhood. It is their service.

PRAYER MEETING, 8 to 9.15 p.m.

Young Men's Guild Meeting—

Gymnastics, Drill, Dumb-bells, &c.

JUNIORS, 8 p.m. } Fee—2d. per month.
SENIORS, 8.30 to 10 p.m. } Teacher—Mr. HARRISON.

TUESDAY—

Young Ladies' Guild Meeting—

Calisthenics, Musical Drill, &c., &c.

JUNIORS, 7.45 to 8.45 p.m. } Fee—2d. per month.
SENIORS, 8.30 to 10 p.m. } Teacher—Mrs. RUSSELL.

Orchestral Society, 8.15 to 10 p.m. — Carries on the Saturday night Concert.

Conductor—Mr. J. LIDSTONE.

WEDNESDAY—

Service, 8 to 9.15 p.m. — 100 — our own people

THURSDAY—

BAND OF HOPE, 7 to 8 p.m. — 139

CHOIR AND ORGAN PRACTICE, 8.15 to 10 p.m.

Conductor—Mr. J. M. JAMES.

FRIDAY—

Temperance Meeting (and Entertainment), 8.15.

Boys' Brigade, 8 to 10 p.m. Teacher—Mr. ALLEN — 80

SATURDAY—

FELLOWSHIP MEETING, 8 to 9.15 p.m.

FOOTBALL CLUB MEETING.

Happy Saturday Night Concerts.

Admission by Programme, 2d.—8 p.m.

COME AND WELCOME.

Visitation

Revival Promise-Paper

For God in the Heart, Christ in the Life, and Love in the Home.

SOMERS TOWN
PRESBYTERIAN CHURCH OF ENGLAND,
174, OSSULSTON STREET, EUSTON ROAD, N.W.

Rev. Z. B. WOFFENDALE, Minister,
Will (D.V.) conduct, with Friends, a

SPECIAL REVIVAL and OPEN-AIR MISSION

(Twenty-eighth Year),
From SUNDAY, 4th, to SATURDAY, 17th SEPT.,
☞ Each Night, 8 to 9.45 o'clock.

OUR OBJECT:
To win souls to Jesus Christ and Salvation.

Reader.—If you approve of the above good object, then sign the following:—

REVIVAL PROMISE.

I hereby promise, from this day, with the help of God, to do my best to follow Christ, to live soberly, and to attend the House of God once, at least, on the Lord's Day, and may God's blessing rest upon me and mine.

Signature .....

Address .....

Date .....

☞ When signed, please send or give this paper back to one of our Co-Workers, or hand it at any of the Services to the Minister.

Sunday.—SERVICES in the Church, 11 a.m. and 6.45 p.m., with Special Anthem by the Choir.
" YOUNG MEN'S AND YOUNG WOMEN'S MEETING, 10 to 11 a.m.
Each Monday.—PRAYER MEETING, 8 to 9.30 p.m.
Each Wednesday.—SERVICE, 8 to 9.15 p.m.
☞ **NOTE.**—From Sunday, Sept. 18th, to Sunday, Sept. 25th, **the Revival Mission will be continued nightly in the Church,** 8 to 9.30 o'clock.

ALL STRANGERS & CO-WORKERS HEARTILY WELCOME.

"O Lord, revive Thy work."—*Heb. iii. 2.*

Neighbourhood is divided into 8 districts, each in charge of 2 elders & 4 or 5 managers.

In addition to meetings mentioned on previous list, additional meetings have been started:-

A P.S.A. Sunday afternoon. Mixed meeting. Sacred song, big choir.

Sewing Guilds for young women & young married women. Teach cutting out &c

Hold 4 open air meetings on Sunday:-
(1) Regents Park, (2) Cobden Statue. High St, (3) Mudland Arches, (4) Ossulton Street.

Mr W. visits the sick and also goes round the neighbourhood with invitations to the services. Find the Free Church circular very useful in this work as if the people do not care to come to his church, he can invite them to others. Being well known, Mr W. has easy access to the homes. He says that hundreds have lapsed from the churches — meets scores whom he has known as church or chapel folks. He sympathises with their difficulties and believes that many have a sincere desire to attend the services. "We have got married. Look at these children. How can you expect us to come?" "We want a good dinner once a week" Sunday the only day for this.

The L.C.M. visit on his district — round Clarendon Square

Sickness & Nursing

In cases of sickness, the people go to the dispensaries. The Great Northern dispensary is the most popular. Children are taken to Great Ormond Street. Hampstead Road and Vernon (Hampstead) Hospitals are popular.

Charitable Relief

Don't profess to give any charitable relief. If he does, it comes out of his own pocket or that of his friends. No distinction is made as to ~~creed~~ creed &c. A few coals in the winter, maternity bags. Not much chronic poverty but no reserve. A bad Saturday night puts them on their beam ends. Railway men are poor & any exceptional expense brings them down

Membership of the Church

The church has been heavily hit by the demolitions & removals. The following table shows that the membership grew steadily until 1889 & since that time has as steadily declined. Just holding their own again as the membership was 600 at end of last year. The report say that the roll has been "very carefully" purged. Of this the 84 is evidence. Transfers usually mean loss to them. The people go north.

OUR NUMBERS—THE COMMUNION ROLL.

On the 1st January, 1896, the Membership stood at - -	616
There have been added during the past year - - -	64
	680
From this must be deducted—	
1—Died - - - - - - - - - - -	4
2—Lapsed through non-attendance at the Communion during the year, and by removal from the neighbourhood - - - - - - - - -	84
3—Certified away to other Churches at home or abroad -	10
	98
Leaving on the Roll, on 31st December, 1896 - - - - -	582

Year	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879
Members	95	121	140	160	226	310	424	499	582	642

Year	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889
Members	675	645	700	761	849	865	893	917	971	1,010

Year	1890	1891	1892	1893	1894	1895	1896	1897
Members	986	900	825	755	688	616	582	600

Other Religious Agencies

Co-operation

The Free Church Council

Had a rambling chat about the other religious agencies in the course of which a few facts & opinions were given:

St Marys, Seymour St. - Was a very active church. Had a house; a lot of curates ~~& clubs~~. Took part in all local matters - almost a socialistic spirit. Club for the lowest class of working men &c. This vigorous work has stopped now. New vicar is high church & probably does not approve of it.

Working Mens' Mission, Chalton Street. Does a great deal amongst the poor people. Gets them but does it by feeding. "Don't know what the C.O.S. would say". Have collectors out & pay 15% commission on subs.

St Pancras (New) Church have good schools and do a good work but don't seem as powerful as in Dr Dale's time.

Aldenham Institute & Aldenham St. Mr J Robertson
Goldingham Crescent.
39 Gordon Square W.C. Supt of Sunday School. Very large. Institute doing a good work. Connected with Regents Square

Co-operation amongst the Non-conformists by the Free Church Council. Gave me a list of the arrangements that have been made for a regular service at the workhouse - see next page. Also combine for local questions - licensing.

Workhouse Services
on Sunday Afternoon

St. Pancras Evangelical Free Church Council.

ROTA OF

SUNDAY AFTERNOON SERVICES,

From 3 to 4 o'clock, in

St. Pancras Workhouse.

Woffendale - Presbyterian

43

St. Pancras Evangelical Free Church Council.

ROTA OF

SUNDAY AFTERNOON SERVICES,

From 3 to 4 o'clock, in

St. Pancras Workhouse,

Conducted by THE NONCONFORMIST MINISTERS OF THE PARISH.

1898. Oct.	2	=	Rev.	Z. B. WOFFENDALE
,,	9	=	,,	H. H. ALLEN (COMMUNION)
,,	16	=	,,	D. W. VAUGHAN, M.A.
,,	23	=	,,	R. M. THORNTON, D.D.
,,	30	=	,,	W. MINCHER
Nov.	6	=	,,	F. T. CATERER
,,	13	=	,,	J. CRITCHISON (COMMUNION)
,,	20	=	,,	J. B. BINNEY
,,	27	=	,,	GEO. A. SUTTLE
Dec.	4	=	,,	T. WYNNE-JONES
,,	11	=	,,	M. LANSDOWN (COMMUNION)
,,	18	=	=	Christmas Carol Service
,,	25	=	,,	D. M. CONNAN, M.A.

Should any Minister be unable to fulfil his engagement, it is understood that he will kindly effect an exchange, or provide a suitable Substitute.

It is suggested that each Minister invite some of his Office-bearers, Singers, and Organist, to be present with him.

ORDER OF SERVICE:—(1) Brief Invocation; (2) Hymn; (3) Reading; (4) Hymn; (5) Prayer; (6) Sermon; (7) Hymn; (8) Benediction.

HERWOOD ALLEN, Hon. Sec., 49, St. Augustine's Road, N.W.

No co-operation
with the Anglican Church

Poor Law

Police
Prostitution

Cannot work with the High Church. Teach their young people that it is a sin to enter a Non-con Church. Speaking to young fellows in the street & whilst visiting, they have said to him "We have our own Church, but that (the Presbyterian Church) is only a meeting place. You have no ordination. We are the Church of England". To which Mr W. has replied by pointing out that "we are the Presbyterian Church of England".

Was a poor law guardian for three years. Just retired. A good deal of Out Relief is given altho' they are chary of it. Thinks they should give more so that hard-working honest poor are not forced into the House. Chairman had very strong C.O.S. views.

Police - very good - Do their duty well.

Prostitution is mostly on the south side of the Euston Road. Thinks it is increasing. Preventative work is carried on by Mr Thomas, 200 Euston Road. (A home) Mr W. used to have midnight meetings for the women and they would reclaim about 3 out of 100 attending. These would be mostly the young. Regarded the old as almost hopeless. To be of real good the movement must be systematic & united.

Marriage

Crime
Thrift
Health
Housing

Woffendale - Presbyterian

Have a good number of marriages including some outsiders. Sometimes May & December but these always turn out badly.

A good deal of crime
Thrift. Penny Bank well sustained
Always fever or something of that kind about.
Housing is inadequate. Need more dwellings.

Regarding the district as a whole, Mr W. thinks there as been a wonderful improvement in every respect since the Board Schools came into ~~begn~~ being. Of the future he was not so hopeful as he expects further railway extensions.

Rev. W. Mincher
Primitive Methodist

GHA
Nov 8/95

The Changes in Camden Town

The Population

The Congregation

Revd. W. Mincher.. Minister of King St Primitive Methodist Chapel, Seen at his residence: 39 St Pauls Road. NW

A tall spare man of about 50, Mr M. is a regular son of the people. Dark, restless eyes, and short pointed beard.. Began his ministry at Camden Town 27 years ago; returned 6 years ago after 16 years absence in other circuits.

The change of the district in the interval was "marvellous". The residents in St Pauls Road & the Camden Square district kept their houses and had a servant or servants. To-day nearly every house has a lodger and servants are rare. The change was more rapid after the L. C. C. abolished the gates four years ago. St Pauls Road then became a highway for east & west traffic. Camden Town is becoming a business place: the large firms are buying up the houses & converting them into warehouses &c. [This applies mainly to the southern part of the district.]

People are chiefly tradesmen & work people. A large percentage of the residents are employees of the three railway companies. For a congregation, however they do not depend upon the immediate locality

Buildings used

Persons Employed

Services held

Social Agencies

locality: "it ~~was~~ [e.g. the church] would not exist long if it depended on the neighbourhood". They draw the congregation from a radius of a mile from the chapel & I gathered that while a good number live near the building, the chief supporters (at least from a financial point of view) come from the more distant streets.

Chapel holds 850. Schoolroom below. 5 or 6 vestries used as classrooms.

Minister is the only paid worker. 19 S.S. teachers, beside class leaders & other officers. Church members number 200, all of whom Mr M. regarded as workers

Services on Sunday 11 & 6.30. Congregations 450 & 150. The former being (I think) the evening number.

Sunday School. Morn^g & Afternoon. Scholars on books 209. Average Attendance: Morn^g 44; aftern^n 120.

Bible class (Mixed) 50 young men & women.

Five Society classes on various week evenings

Thursday week evening service.

Of social agencies, they have a Band of Hope (Tuesday) "very successful" 60 member; Christian Endeavour Society 70 members.

Mincher - P. Methodist

Literary & Debating Society (see plan attached)

Primitive Methodist Chapel,
KING ST., CAMDEN TOWN,
Literary & Debating Society.

Winter Session, 1898.

"Ignorance is the curse of God, knowledge the wings wherewith we fly to Heaven."—*Shakespeare.*

President:
REV. W. MINCHER.
Vice-Presidents:
MESSRS. W. WHITE, W. HEAL, & J. A. LAKE.
Treasurer:
MR. J. SHERGOLD.
Secretary:
MR. P. W. MINCHER,
39, St. Paul's Road, Camden Square, N.W.
Assistant-Secretary:
MR. T. STOCKER.
Committee:

MR. WRIGHT.	MRS. HEYWOOD.
„ HEATH.	„ HEAL.
„ LEDNOR.	MISS MINCHER.
„ WEBSTER.	„ STOCKER.

Editor of Journal:
MR. W. DIXON,

Contributions to be given to MR. DIXON on or before the 1st of each month.

A lodge of the Good Templars also meets at the chapel (The Angel of Mercy) and on Saturday night a large temperance meeting is held by the St Pancras Temperance Union. Mr J. B. North, 35 Oakford Road, Fortess Rd is the leading spirit in this effort & is also connected with most of the active temperance work in the district. Probably he should be seen. There are clubs and "all sorts of things"

Mincher - P. Methodist

Literary & Debating Society (see plan attached)

Programme.

Meetings on Tuesday Evenings at 8.30.

Aug. 11. Social Evening.
Kindly given by Mr HEAL.

„ 18. Paper—"Success, and how to obtain it."
Mr. WRIGHT.

„ 25. In consequence of the Bazaar, no meeting will be held.

Nov. 1. Musical Evening. Programme arranged by Mrs. HEAL and Miss MINCHER.

„ 8. Paper—"Marie Correlli."
Mr. ATWELL.

„ 15. Paper—"Schoolroom Humours."
Mr. W. DIXON.

Nov. 22. Paper—"Lord Tennyson."
Miss MINCHER.
With Selections by Members.

„ 29. Paper—"The Earth."
Mr. CHRISTOPHER.

Dec. 6. Social Evening.

„ 13. Paper—"The Pathos of the Bible."
Mr. W. HEAL.

„ 20. Paper (Selected).
Mr. J. A. LAKE.

„ 27. Christmas Service

Jan. 3. Paper (Selected).
Mr. P. W. MINCHER.

A lodge of the Good Templars also meets at the chapel (The Angel of Mercy) and on Saturday night a large temperance meeting is held by the St Pancras Temperance Union. Mr J. B. North, 35 Oakford Road, Fortess Rd is the leading spirit in this effort & is also connected with most of the active temperance work in the district. Probably he should be seen. There are clubs and "all sorts of things"

Visitation

Charitable Relief

Other Religious Agencies

things" in connection with this temperance meeting. including a good Temperance Choir.

No organised band of visitors. Mr M. visits the neighbourhood and gets others to help him in taking invitations. Also visits the sick. Finds this visitation takes him all his time.

Charitable Relief about £20 to £25 a year, including Christmas gifts. It is distributed by a Benevolent societies connected with church & sunday school. Has nothing to do with the C.O.S. & knows little of their work.

Camden Street Wesleyan is not self supporting. A good earnest brother ~~[illegible]~~) but don't think they do much. "Like all the rest suffers by the removal of the better class people. Is a branch of the Wesleyan Mission

Bedford (Cong.l) Chapel. When Hull & Jones were there Bedford was a huge success. Today it is struggling to live

This remark applies also to Tolmers Square Cong.l Church & Whitfield's Tabernacle, Tottenham Court Road. Both well crowded & popular but now struggling

Drink

Marriage

Park Chapel also was a great centre. It is now doing better than for years past. The new minister (Rev Binney) being successful.

The Salvation Army (Chalk Farm Corps) cannot grow any more. Their building has been crowded for the past 6 years.

No change in the drinking habits of the people unless it be for the worse. Much poverty due to this cause. "We fail to persuade the people that they don't like it". Thinks the weakness of the temperance movement is that it has "degenerated into entertainments" instead of teaching the people. Said that the women attending their mothers' meeting would go out of "this temperance meeting" into the publichouse.

Marriages are confined to their own people, except a few cases sent by the Registrar: people who wish to have the religious ceremony but do not know where to go.

On the other general subjects, Mr M. did not care to say anything.

As to the work at King Street, it appears to be growing. The membership (200) is just double what it was when Mr M. came back. A split appears to have take place just before, & the previous minister (Rev Herwood Allen) had seceded to the Congregationalists. He became the minister of St Paul's Chapel, Hawley Road & took with him a hundred or so of the King Street people. Now Mr M. has practically regained the old position & has reduced the debt on the building ~~from~~ (£2870) by £1400. The payment of the interest on this debt has seriously crippled efforts for extension, so that all energies were bent to the reduction

Mr M. is an earnest, zealous worker but his efforts have been cramped by the necessity of considering what was the best thing to do from a denominational point of view instead of from a wider christian standpoint. "When you are in a denomination like ours that measures everything by ~~the~~ statistics you are obliged to ~~not~~ watch closely & direct your energies in the direction that appears best for the church." said Mr M. partly as an excuse for the dis-continuance of his mother's meeting

This

This meeting was worked by the wife of a jeweller in High Street Camden Town. Had 120 women on the books. At her death, the meeting was broken up, partly owing to the difficulty of supplying the leader's place but also because it had not helped the Church. "Not two had joined the church from it".

Rev^d. Halley M.A. GHA

& Mr. A. Cousins. Bedford Chapel Nov 15/98

The district

Old St Pancras parish. 18/1 63

Revd Halley M.A. & Mr A Cousans. Seen at Bedford Congregational Church, Charrington Street Ackley Square.

Mr Hedley is a smart young man with socialistic views. He has only been pastor here for 6 months, the church having been without a pastor for 12 months previous. Mr Cousins the Church Secretary, is about 30 years of age; faultlessly dressed, frock-coat with silk facings &c. Slim and of medium height; Jewish type of face. ~~He~~ Is probably in the shipping business as he knew Mr Booth's vessels altho' he was not quite sure as to whether ~~the~~ Mr Booth of this inquiry was the same person

The interview was of a rather painful character. The church has gone down very much during the long interregnum and it was difficult to get any definite account of what was actually being done, Mr Halley who was the chief speaker, preferring to talk of their plans for the future.

The district north & west of the church contains artizans and a number of comfortable clerks. Mr C. confirmed the general evidence as to deterioration. also as to the great poverty in Somers Town; in fact all the district south of the church.

Buildings Used

Persons Employed

Services held

Halley - Congregational

The church is a magnificent roomy building, seating 1100 people. Schoolbuildings at the side provide three large halls, holding 600, 300 & 100 respectively beside a number of smaller rooms, used as class rooms & vestries. These premises are used as a temporary school by the L.S.B. pending the completion of the enlargement of Stebbington Street School.

Minister is the only paid worker. 22 S.S. teachers but no definite statement as to others.

Services on Sunday at 11 & 7. Fairly mixed congregation, the evening being better than the morning but gave no figures.

A Men's Own at 3 PM. recently started seems to be the only flourishing thing. Started with 400 men at a lecture by Sir W. Besant. but attendance dropped to 200 subsequently & is now slowly increasing.

This is intended to be the nucleus of a Social Settlement on the lines of Mansfield House, Canning Town.

Sunday School with 206 scholars on books & an average attendance of 52 morng and 131 afternoon.

Week night service on Wednesday.

Christian Endeavour Society (Tuesday) 16 members

Band of Hope - 45 members. Get a lower type of child to the Sunday School - 100 from Little Clarendon Street.

Visitation

Charitable Relief

Church Membership

Other Religious Agencies

Local Govt.

There are 120 of them.
GH

Halley - Congregational

Mr Halley is now visiting from house to house in the district assigned to Bedford Chapel by the Free Church Council. Rev. J.B. Woffendale & he working together in this matter. They find a great many with "early memories of church life, especially amongst the women".

For charitable purposes, they have the communion fund. This however must be very small.

Church membership is now 120.

The Institute and curates of Old St Pancras are much in evidence in the district. Ritualistic - one or two people have come to Bedford because they can't enter the church.

In Somers Town, Mr Woffendale does a good deal amongst the poor.

The Local Government, Mr Cousins - a member of the London Reform Union - thinks is very bad. They want good leaders. "The vestrymen are a flabby lot: not a strong man among them". The people are apathetic and take little interest in local matters.

Marriage

Drink

Halley - Congregational

Has a number of marriages - persons who have been living together - these he marries free & the L.C.M. - Mr Cockle seems to be very successful in finding out these cases and inducing them to be married. He has been 8 or 9 years here. [His district includes Little Clarendon Street & the bad street adjoining it. Perhaps he should be seen].

Intemperance, Mr C. thinks, has decreased considerably, but this result is partly due to the demolition of the houses & shifting of population.

Beside the ordinary meetings of the church, a meeting for Blind people is held on Thursdays by a Mrs Stacey, who is connected with a Mission to the Blind. They come from all parts of N.W. London to the number of 400 or more.

A Saturday night Temperance meeting has also been started and Debates on Friday nights are also being arranged. A working men club is also being started, in fact they hope shortly to include most of the features of the work of the Settlement at Mansfield House & Browning Hall

Hall. A gentleman has come from Mansfield to take part in this work. He was present at the interview but I did not catch his name altho' the face was familiar to me, I think, at Toynbee Hall.

For the work, they are getting a few very good workers. Dr Horton's people are helping.

From the interview I gathered, that although possessing exceptionally good premises and equipment, the Church work and influence was practically nil before Mr Halley's advent. A young man full of energy, enthusiasm & probably ambition, he is turning his attention mainly to ~~det~~ the development of social activities and gathering round himself a number of like minded men, he will no doubt succeed in making the place a social centre of some importance in the near future but I fear that as a religious & spiritual force Bedford will not easily regain the influence it had in Thos Jowls time.

A very large Sunday school (1400 children) is held at the Aldenham Street Board School in connection with the Aldenham Institute. Negociations for its transfer to Bedford have been in progress and even ~~soko~~ went so far as a temporary transfer for a month. Altho' now broken off, Mr H. expect the transfer to take place eventually.

Messrs Ball & Page
Christian Men's Union

Nov 15/98
GHA

Somers Town

St Mary's parish.

18/3

Mr Philip A. Ball, Secretary, & Mr Herbert Page, Treasurer,
of the Christian Men's Union Gospel Mission.
64 & 65 Chalton Street, Somers Town.

I expected to meet a couple of working men but was surprised to find two well dressed middle class men; frock coat, silk hats &c. Mr Ball is a big bearded man of about 50, and holds some position in the G.P.O. His colleague is younger, (about 30) and more slimly built; dark regular features, slight mustache; vigorous ready speaker. Both are energetic men, with plenty of 'go' but Mr Page is the more cultured. He is in business on his own account.*

Both knew the district well. It is much more congested than it was, owing to the great clearances that have been made by the railways. The clearance of the district between Phoenix Street & Platt Street rid them of one notorious street – Brill Street – but most of the people crowded in the remaining houses, a few going south of Euston Road.

The worst places they now have are Equity Bldgs ~~which~~ & Little Clarendon Street; these two are on a par.

Clarendon Square is the only place that has improved; the new buildings are good and are occupied by a better class than lived in the old Polygon. Much cleaner.

The Occupations of the People

Persons Employed

Buildings Used

Ball & Page – Christian Men's Union

(Clarendon Square &c)

The purple patch, at the back of Chalton Street is poorer. The comfortable people have left. They would make it all blue. York Bldgs & Eastnor Place are also very bad. Indeed they practically agreed with Mr Woffendale's testimony that the district was sinking to a low level of poverty by the impoverishment of the tradespeople & the removal of any who could be termed comfortable.

The people are coal porters, costers, goods porters, casual labourers: persons who must live near their work, partly because the work is irregular and partly because the working hours are abnormal. Mr Page says that the Railway companies employ a considerable amount of casual labour, the men being taken on early in the morning for the day and about mid night for the night shift.

They have at least 50 workers including 24 S.S. teachers. Only paid agent is the clerk in the office but they are about to appoint a 'slum worker' who will live on the premises.

Have Nos 64 & 65 Chalton Street on lease. In the back gardens the soup kitchen & Clarendon Hall are built. The hall hold 250 & the smaller hall above, 150. The houses are 3 storied with basement. The upper portion of one is let, the ground floor & basement being used for mission work

Services held

Social Agencies

Ball & Page - Christian Men's Union

The upper part of the other house is occupied by the caretaker, the other rooms being used for class rooms & reading room.

OPERATIONS.

SUNDAY SCHOOLS—		
Afternoon	at 2.30.	Clarendon Hall.
Evening	„ 5.45.	Clarendon Hall.
Sunday Evening	at 7.	Gospel Service.
Monday	at 2.30.	Mothers' Meeting.
„	„ 7.30.	Band of Hope.
„	„ 8.	Prayer Meeting.— About 20 workers.
Tuesday	„ 7.30.	Children's Service.
Wednesday	„ 8.	Christian Experience and Prayer.
Thursday	„ 8.	Bible Class.-for adults.

In the schools they have as many children as they can take. Children are poor and look poor.
Scholars on books. 445. Average Attendance 370
Gospel service 7 pm. Attendance varies from 100 to 250 e.g full. Average about 150. All from the neighbourhood. A few men and the mothers of the children.
Mothers' Meeting. About 300 on books & average attendance 200. Bank in connection - give a bonus of 1d in the 1/-. Withdrawals for Clothing, coals &c.
Wednesday Meeting - Attendance is 200 and over.
Beside the Band of Hope, social agencies include Reading Rooms - open three nights a week for elder lads. A Penny Bank open Tuesdays, Thursday and Saturday. 365 depositors. Money drawn out on Saturday & at Christmas. Thinks the bulk is spend for clothing & useful things. Not much, altho' some on drink.

Visitation

Charitable Relief

A,

CHRISTIAN MEN'S UNION GOSPEL MISSION,
ESTABLISHED 1862.

189

TO MR. FEUCHT,
Baker,
CHALTON STREET
(Corner of Church Way, Somers Town.)

Please give to Bearer 2-lb. of Bread and charge the same to my account.

Philip Alexander Ball,
Secretary.

Christian Men's Union Gospel Mission.
ESTABLISHED 1862.

189

Name

Address

PHILIP ALEXANDER BALL, Secretary.
64, Chalton Street, Somers Town.

Please give to Bearer 1/- worth of Grocery, and charge the same to my account.

To Mr.

No systematic visitation. If they know anyone, who is sick, they look them up. Generally get to know of all cases connected with the Mission as they keep a register. Have visitors appointed for the schools to visit absentees.

Charitable Relief is an important part of their work. About £400 a year spent in this way. Free Dinners to Children are given twice a week during the winter - Tuesday and Fridays. Now giving 1200 to 1500 dinners a week & number will be greater when weather becomes colder. Tickets are distributed by the S.S. teachers, by the teachers of Aldenham Board School and others. No distinction is made as to the creed &c. The Roman Catholic priest asked them to alter the hours of their dinner (1 pm) to suit the children attending the R.C. schools! They could not do it as it was arranged for general convenience but the children still come. Also give Christmas dinners e.g. joints; parcels of grocery, bread ticket; coals and clothing. Blankets are lent & have 50 out now. Give 1/- if returned clean at end of winter. Only had one pawned in 4 years.

Their plan is to visit every case that is relieved and to

Visitation

Charitable Relief

A,

CHRISTIAN MEN'S UNION GOSPEL MISSION,
ESTABLISHED 1862.

189

TO MR. FEUCHT,
Baker,
CHALTON STREET
(Corner of Church Way, Somers Town.)

Please give to Bearer 2-lb. of Bread and charge the same to my account.

Philip Alexander Ball,
Secretary.

Christian Men's Union Gosp
ESTABLISHED 1862.

Name

Address

PHILIP ALEXANDER BALL,
64, Chalton Street, Somers Town.

Please give to Bearer 1/- worth of Gr
charge the same to my account.

To Mr.

No systematic visitation. If they know anyone, who is sick, they look them up. Generally get to know of all cases connected with the Mission as they keep a register. Have visitors appointed for the schools to visit absentees.

Charitable Relief is an important part of their work. About £400 a year spent in this way. Free Dinners to Children are given twice a week during the winter - Tuesday and Fridays. Now giving 1200 to 1500 dinners a week & number will be greater when weather becomes colder. Tickets are distributed by the S.S. teachers, by the teachers of Aldenham Board School and others. No distinction is made as to the creed &c. The Roman Catholic priest asked them to alter the hours of their dinner (1 pm) to suit the children attending the R.C. schools! They could not do it as it was arranged for general convenience but the children still come. Also give Christmas dinners e.g. joints; parcels of grocery, bread ticket; coals and clothing. Blankets are lent & have 50 out now. Give 1/- if returned clean at end of winter. Only had one pawned in 4 years.

Their plan is to visit every case that is relieved and to

The children's dinners

and to suit the relief to the case. The tickets for dinners are given to those who know the children & the responsibility of a proper distribution is thrown upon them.

This relief forms a great part of their work. On the Tuesday before meeting Mr B. I was in the neighbourhood & went to see the dinner. The children began coming rapidly about 12.30 & passed into the Hall by the entrance in Clarendon Grove, the man at the door gathering their tickets as they passed in. Some brought vessels to take the soup home, the popular article being a quart beer can. These children represented families & usually brought two or three tickets. They passed in with their tickets & were passed out by the Chalton St entrance. All the children were poorly dressed and some were evidently poorly nourished – dark rings round the eyes, scrofulous margins of the lids &c while the features were flabby or pinched – but the latter were not the majority. In the hall a number of women were arranging the children and a young curate from Christ Church was ~~also~~ assisting. Everything went smoothly

and

and the noise was not great - an occasionally tattoo by impatient children with spoons on the benches and a continuous buzz of voices being the only sounds. The children settling quickly into their places & remaining in them.

The Mission does not publish a report. Mr B. gave me several papers - chiefly appeals and some of these I attach. The objects of the Mission are stated as under.

THE CHRISTIAN MEN'S UNION GOSPEL MISSION.

ESTABLISHED 1862.

(This Mission is Unsectarian).

The objects of the Mission are:—1. The preaching of the Gospel to the poor. 2. The conducting of Sunday Afternoon and Evening Ragged Schools, Bands of Hope, Bible Classes, and Mothers' Meetings. 3. The visitation of the poor and sick at their own homes, and ministering to their bodily and spiritual wants. 4. The giving Free Breakfasts and Dinners to poverty-stricken little children. 5. Penny Bank (affiliated with the Post Office Savings Bank). 6. Reading Room and Library opened three nights a week.

THE

CHRISTIAN MEN'S UNION GOSPEL MISSION.

UNSECTARIAN. *ESTABLISHED 1862.*

SPECIAL CHRISTMAS APPEAL.

The Committee urgently APPEAL for FUNDS to give a GOOD HOT DINNER of ROAST BEEF and PLUM PUDDING to Six Hundred Poor Children on CHRISTMAS DAY; also to provide a Dinner for Five Hundred Aged and Infirm People AT THEIR OWN HOMES. 39,000 Free Meals were given away last winter. Parcels of Old Clothes, Blankets, Boots, etc., greatly needed; also Toy Books, Cards, Oranges, and Apples, to be distributed at the dinner.

DONATIONS EARNESTLY SOLICITED.

Contributions will be thankfully received and duly acknowledged by—HERBERT PAGE, *Treasurer.*
Office—64, Chalton Street, Somers Town, London, N.W. PHILIP A. BALL, *Secretary.*
Auditors—Messrs. TRIBE, CLARK, PAINTER & CO., 19, Coleman Street, E.C., Chartered Accountants.
Bankers—PARR'S BANK (Limited), High Street, Camden Town, London, N.W.

This adv't. I cut from this week's British Weekly.

Dishid 18

This Mission is Unsectarian.

ESTABLISHED 1862.

A Plea for Funds

TO GIVE

FREE + DINNERS

AND

BREAKFASTS

TO HUNGRY LITTLE CHILDREN.

1,500

FREE DINNERS & BREAKFASTS DURING WINTER MONTHS

GIVEN WEEKLY TO

NEEDY LITTLE CHILDREN

BY THE

CHRISTIAN MEN'S UNION GOSPEL MISSION.

STATIONS:

Clarendon Hall, Clarendon Grove, Somers Town;
64 & 65 Chalton Street, St. Pancras.

Office: 64 Chalton Street, Somers Town, London, N.W.

HUNGRY, OUTCAST AND POOR.

The objects of the Mission are:—1. The preaching of the Gospel to the poor. 2. The conducting of Sunday Afternoon and Evening Ragged Schools, Band of Hope, Bible Classes, and Mothers' Meetings. 3. The Visitation of the poor and sick at their own homes, and ministering to their bodily and spiritual wants. 4. The giving of Free Breakfasts and Dinners to poverty stricken little children. 5. Penny Bank (affiliated with the Post Office Savings Bank). 6. Reading Room and Library open three nights a week.

Supported by Voluntary Contributions.

85

THIS MISSION IS UNSECTARIAN.

ESTABLISHED 1862.

AN APPEAL

ON BEHALF OF THE

Christian Men's Union Gospel Mission,

RAGGED SCHOOLS,

EVANGELISTIC SERVICES,

CLARENDON HALL, CLARENDON GROVE,

64 & 65 CHALTON STREET, SOMERS TOWN.

FUNDS URGENTLY NEEDED.

THIS Mission with its Ragged Schools was established on April 14th, 1862.

Its first meeting place was opened in Fitzroy Market, by the late Very Reverend Dean Champneys, then Vicar of St. Pancras, and the late Reverend William Pennefather.

It was afterwards for many years removed to Grafton Hall, thence to Clarendon Hall, Somers Town, where it now carries on its work.

Preaching the Gospel of Christ with Bible Readings and Meetings, nearly every day of the week.

The Bible is our Text book, showing forth Christ crucified for perishing sinners.

SUPPORTED BY VOLUNTARY CONTRIBUTIONS.

The Christian Men's Union Gospel Mission.

Funds Absolutely Exhausted.

From "The Charity Record," November 4th, 1897.

FREE DINNERS TO ST. PANCRAS POOR.

The first of the free dinners to poor children which are given twice a week throughout the winter months by the Christian Men's Union Gospel Mission, was held on Tuesday, October 22. The meal was served at the headquarters of the Mission, Clarendon Hall, Clarendon Grove, and was partaken of by about 600 children, who had previously been supplied with tickets, either by the voluntary workers of the Mission, who from going in and out among the poor are in a position to judge of their needs, or by the masters and mistresses of the various board and other schools in the locality. The neighbourhood in which the Mission works includes the whole of Somers Town and the poorer parts of St. Pancras, and to those unacquainted with the district, the sight of so much dire poverty within a stone's throw, as it were, of King's Cross, is almost a revelation. Unfortunately the East-end has no monopoly of poverty, as the records of this Mission only too painfully prove, and were it not for these dinners, the condition of the children who abound in the alleys and slums would be pitiable in the extreme. This opinion is borne out by the Rev. B. R. Clutterbuck, who as special missioner to children at Christ's Church, Somers Town, has constantly before him the sad condition of the little ones among whom he labours, and he declared to us in the most emphatic manner that these meals are a perfect boon to the recipients, and that but for them many of the children would be half starved throughout the winter. The Rev. Arthur Woods, M.A., vicar of Christ Church, and Miss Audrey paid a visit to see the children at dinner. A glance at the youngsters enjoying the meal with the greatest zest, was sufficient to satisfy one that the tickets had been wisely distributed, for it was indeed pathetic to notice the wan and pinched faces, and the tattered garments of the majority of the little diners. Inquiries elicited the information that for the most part the children belonged to parents who gain a precarious living as general labourers, coal porters, painters, &c.—men who even in busy times earn scarcely enough to keep body and soul together, and whose condition, with that of their wives and little ones, is simply appalling, when they find themselves out of employment. It needs but little imaginative power to realise what a great comfort it must be to such as these to know that their little ones can get at least two good meals a week, provided for them by the kindness and generosity of those who are more largely endowed with this world's goods than they. The Mission has been engaged in this truly Christian and charitable work for over 30 years, and the committee hope they will be able to continue the dinners as usual until next April. Unfortunately owing possibly to the numerous fresh calls that have been made this year upon the benevolent, the funds of this old-established Society are in a very low state and immediate financial help must be forthcoming if these free meals are to be continued without any curtailment. We would strongly recommend any of our readers whose sympathies go out to poor children —and surely this includes all—to pay a visit to Clarendon Hall any Tuesday or Friday between one and half-past, and they will see a picture that will move them to pity and which will appeal to their hearts more powerfully than anything that could be written. Those who act upon our advice will, we feel confident, not go away without leaving a substantial donation towards the good work; and those who cannot spare the time to see for themselves, will, we still hope, be moved to help on the work by either sending a donation towards the funds—or what is still better, by becoming annual subscribers.

From "The City Press," October, 1897.

FREE DINNER TO POOR CHILDREN.

On Tuesday, at Clarendon Hall, Somers Town, some 600 children gathered from the courts and alleys of the neighbourhood were given a substantial Irish-stew dinner by the Christian Men's Union Gospel Mission. This was the first of the dinners this season, and, funds permitting, it is the intention of the Committee to give them every Tuesday and Friday in each week down to April next, as has been done in the past.

From "The Citizen," October, 1897.

Six hundred poor children from the courts and alleys of the neighbourhood sat down to a substantial dinner, which was given under the auspices of the Christian Men's Union Gospel Mission. The meals are not given indiscriminately, and, in order to prevent any abuse, the tickets for the dinners are distributed by the voluntary workers of the Mission, the masters and mistresses of the local, board and other schools. Money is urgently needed to continue the work.

THIS MISSION IS UNSECTARIAN.

ESTABLISHED 1862.

AN APPEAL

ON BEHALF OF THE

Christian Men's Union Gospel Mission,

RAGGED SCHOOLS,

EVANGELISTIC SERVICES,

CLARENDON HALL, CLARENDON GROVE,

64 & 65 CHALTON STREET, SOMERS TOWN.

FUNDS URGENTLY NEEDED.

THIS Mission with its Ragged Schools was established on April 14th, 1862.

Its first meeting place was opened in Fitzroy Market, by the late Very Reverend Dean Champneys, then Vicar of St. Pancras, and the late Reverend William Pennefather.

It was afterwards for many years removed to Grafton Hall, thence to Clarendon Hall, Somers Town, where it now carries on its work.

Preaching the Gospel of Christ with Bible Readings and Meetings, nearly every day of the week.

The Bible is our Text book, showing forth Christ crucified for perishing sinners.

SUPPORTED BY VOLUNTARY CONTRIBUTIONS.

This Mis

ES

A Plea

FREE

BR

TO HUNG

FREE DINNERS & E

NEEDY

CHRISTIAN M

Clarendon Hall
64 & 65

Office: 64 Chal

HUNG

The objects of
Gospel to the poo
and Evening Rag
and Mothers' Meet
at their own home
wants. 4. The g
poverty stricken li
the Post Office Sa
open three nights

Supported

The Ragged Schools are now conducted in the Hall every Sunday.

Open Air Services are conducted in the neighbourhood during the summer months.

Free Breakfasts on Sunday mornings and Dinners on Tuesdays and Fridays from October to March, are given every week to the poorest of the poor, and as one of their mothers truly said—" It is the only good food the children get all the week."

During nearly thirty-three years over a million of these Breakfasts and Dinners have been distributed to the most destitute.

The sick and aged are not forgotten, as they are supplied at their own homes by Visitors from the Mission.

Clothing the necessitous is also attended to. Many are the thanks given for the left off garments of others. Aged and infirm widows, and fatherless children join in the chorus.

Another branch of work which has engaged our attention, has been the sending of convalescent children into the country for a few weeks.

An Annual Excursion for a day's trip to the green fields of some 700 children and 300 adults, has been continued to the delight of all. The following is an extract from the " St. Pancras Gazette."—

" Whether regarded from a physical, mental or religious standpoint, its far reaching value is evident, and it is in an eminent degree an application of the inspired writer's injunction to Christians in all ages, regarding alms-giving. ' Cast thy bread upon the waters, for thou shalt find it after many days.' "

The 50 voluntary workers in this Mission include all sections of Christ's Church.

REPORTS

FROM OUR VISITOR'S NOTE BOOK.

I visited Mrs. I——, of Somers Town. Her husband deserted her fourteen years ago; by advice she went into the Workhouse in order that he might be found, but without success. All she has to live on and pay rent with is only five shillings and sixpence a week. She does charing when she can get any to do. She is most respectable and deserving. We have known her for some time, she attending some of our Mission Meetings.

I also visited Mrs. W——, of Somers Town. She has been a widow for the past seven years. She is 67 years of age, and her health is very bad, suffering as she does from chronic rheumatism and chronic bronchitis. She used to get her living by her needle, making shirts and women's garments, but she is not able to do that now. When able she attends some of the Mission Meetings. She is most respectable and deserving.

Visited Mr. and Mrs. S——, of Somers Town. Both have been confined to bed with a severe attack of Influenza; both were allowed to get up to-day. The wife is very weak. The doctor has ordered liquid nourishing food, such as beef-tea, &c., and the husband is suffering from the after effects of Influenza, severe rheumatism. He was in the army for 18 years, was shot and his breast bone broken, and was also stabbed. In consequence he was discharged from the army with a small pension for two years. He was a farrier, but on account of his wounds is not able to follow his trade. There are three children. The whole family total abstainers. Very respectable. The wife attends some of our Mission Meetings.

I visited Mrs. F——, of Somers Town. Her husband is a painter. He has been living away from home for some years, as his wife cannot live with him through his bad habits. There are three children, two sons and one daughter; the sons have very bad health, and the daughter is doing but a little. They do what they can to support their mother, which is but little. Mrs. F—— has been very ill, attended by the parish doctor, and has been unable to do much since. She is a laundress, and has worked for many years at a laundry in Eversholt Street. Through her illness she has parted with nearly everything, even to her bedstead. They have to sleep on the floor, with no other covering than their own clothes and an old sack thrown over their feet. They are very poor, but deserving. We have from time to time been able to help them.

Police

Housing.

Mission is growing

Police do their work well and are a fairly honest body.

Housing is the great difficulty. Rooms cannot be obtained in the neighbourhood and rents are excessive. They let their first floor, 2 rooms, the front one a good sized apartment, for 9/- a week & Mrs P. says they could get 11/-, which is the normal price. Houses are in the hands of house farmers who let them out in rooms. One man has 5 houses in Chalton Street. The Midland Railway Coy is also buying up the short leases through a syndicate. These houses are either closed or let on weekly tenancies so that when the Company takes them over officially they may be delivered empty. In this way the responsibility of providing for the evicted people is evaded. The only good point mentioned was that the sanitary authorities were enforcing the sanitary laws strictly and kept the courts clean & the drains flushed.

As to the future of the work, it is growing but is hampered for want of space. Have women to put the children on Sunday.

GA
Nov 16/93

Page - Christian Men's Mission

This morning I met Mr Page of the Christian Men's Mission and walked through some of the poor streets and courts of the district. Equity Bldgs, two roomed tenements, ground floor only, are undoubtedly dark blue, on map l.bl. During our walk he pointed out several houses recently acquired for the Mr. Rly.

Little Clarendon Street has always been rough. He had had his hat smashed several times there. When first they went there, the inhabitants rose against them but they persevered & established themselves in the street by renting a room there. Subsequently they were obliged to give it up, the landlord giving them notice; they however hold open air meeting there still & are well received there as elsewhere.

Revd. W. H. Tindall
Wesleyan. Stanhope St.

Nov 17/98

St Thomas' parish.

Christchurch parish.

The Building

The Workers

18

Revd. W. H. Tindall. 10 Taviton St. Gordon Square W.

Mr Tindall is the minister of Hinde Street Wesleyan Chapel, Manchester Square & the Mission Church at Stanhope Street is attached to Hinde St. Circuit & under his charge. He is an active ~~slim~~ old gentleman with a benevolent looking face & long grey beard. A cultured ready speaker ~~and~~, with a long ministerial experience. Was at the West London Mission before coming to this circuit.

Stanhope Street chapel is run on Mission lines: the pews have been taken out recently and the place seated as a hall (holds 400). Have a large schoolroom below & a few other rooms.

Mr. T's duties at Hinde Street keep him away from Stanhope St. except for occasional visit. He & is planned to take 4 Sunday services this quarter & usually takes the Wednesday service. The work devolves upon the Sister attached to the chapel & the local workers, one of whom, a local employer take the oversight. Students from the Wesleyan College come for the Sunday services.

Services Held

Social Agencies

Tindall - Wesleyan

The congregation is local and is larger on Sunday evening than in the morning. Beside the services at 11. & 7, they have a Sunday school at 9.45 & 2.45. Scholars on Books 320

Teachers. 26. Attendance - Morning 62. Afternoon 225.

Band of Hope. Monday 7 pm. 139 members.

Church Social Wednesday. 8 pm.

Five Society Classes. Sunday (1), Tuesday (2), Thursday (2).

The Social agencies include a Slate club (Men + Women), Penny Bank and Mothers meeting. The latter is termed a Women's 'At Home' & is conducted on novel lines. The women are divided into groups; each group sits together round a table & is under the charge of a lady. The groups are small not more than a dozen, the object being to render the personal influence as strong as possible - This, said Mr Tindall was the object in all their work

The following extract from the local Magazine is the Sisters account of the work:-

After Madame Rich had sung "The Promise of Life," Sister Ellen gave an account of the work at Stanhope Street. She told us how God had blessed the "Women's 'At Home'" there. They had commenced with eight members and had increased almost every week. The conversion of a whole family through one Sister Maud said that, early in the year she had claimed from God the fulfilment of the promise "If ye shall ask anything in My name, I will do it." She had asked that souls might be saved in the Open-air Meetings, and abundantly God had answered her prayers. She told us of

Services Held

Social Agencies

Tindall - Wesleyan

The congregation is local and is larger on Sunday evening than in the morning. Beside the services at 11. & 7, they have a Sunday school at 9.45 & 2.45. Scholars on Books. 320 Teachers. 26. Attendance - Morning 62, Afternoon 225.

Band of Hope. Monday 7 pm. 139 members.

Church Social Wednesday. 8 PM.

Five Society Classes. Sunday (1), Tuesday (2), Thursday (2).

The Social agencies include a Slate club (Men + Women), Penny Bank and Mothers meeting. The latter is termed a Woman's 'At Home' & is conducted on novel lines. The women are divided into groups; each group sits together round a table & is under the charge of a lady. The groups are small not more than a dozen, the object being to render the personal influence as strong as possible - This, said Mr Tindall was the object in all their work

The following extract from the local Magazine is the Sisters account of the work:-

After Madame Rich had sung "The Promise of Life," Sister Ellen gave an account of the work at Stanhope Street. She told us how God had blessed the "Women's 'At Home'" there. They had commenced with eight members and had increased almost every week. Many of the members had found Christ and had joined the Church. Out of the "Women's 'At Home'" had grown the Penny Bank, Library, and Slate Club, which latter had now a membership of two hundred. Sister Ellen also spoke of the "Girls' Hour," which she holds on Saturday afternoons, from four to ~~six, for~~ girls over fourteen. Some of the girls had been troublesome at first, but now nearly all had been converted. Although the work at Stanhope Street was not so large as that at Hinde Street, God was in their midst and was blessing it.. Pastor's Anniversary. Oct 27. 98

Visitation

Charitable Relief

Church Membership

The District

Prospects

The Sister does a great deal of visitation and is well-known in the district.

For their own members, they have the ~~ch~~ Communion Fund and for others, Mrs. T. can get whatever he requires. Does not however give much ~~but~~ as he does not believe in getting people by giving. "You can buy any number of people" and this Mrs T. declines to do. The relief practically depends upon the Sister with whom Mrs. T. goes over the cases weekly; whilst the amount & nature of the help given depends on the case.

The membership at Stanhope Street is 80 and they are growing slowly. Have 20 in the Junior class.

As to the district, ~~This~~ Cumberland Market and the streets around are poor. Stanhope Street becomes poorer as you ~~go~~ approach the Euston Road, a similar ~~this~~ change taking place in most of the streets ~~as~~ you go south. In Stanhope Street many of the houses are let in tenements & there are numerous lodging houses

The general conditions are normal: drink everywhere and some prostitution.

As to the future, there is a prospect of a great change. It is proposed to combine the Stanhope St Mission with that in Camden Street and to build a Hall or Chapel somewhere between the two & consolidate the work at the new centre.

Personnel.

Character of Population

St Matthew's parish. 18/8

Rev. J. Bunny [pastor] [Mr. W.H. Burroughes, Church Secy]
Park Congregational Church Arlington Rd. Camden Rd. - J.A.

Mr. Bunny has only been here 6 months coming from the North. He is a youngish man seems fairly active & capable & to have some capacity for organisations. Medium height dark close cropped hair & moustache.

Mr. Burroughes & his wife are undoubtedly the leading knights of the congregation. An elderly couple of independent means they devote themselves, in a more or less essentially way to religious work. Mr. B is besides being secretary, senior deacon, treasurer of the free church council, & acts as patron to various societies connected with the chapel whilst his wife leads the various charitable movements. They strike one as a kindly comfortable couple living well in a charming old converted house in Brecknock Rd where I saw them. The ~~house~~ house stands in rather extensive grounds & is quite unique in the locality a reminder I suppose of what the district formerly was like.

Park Chapel has been established 54 years & was once a most fashionable & influential resort of Nonconformity. It had a popular preacher, & was always crowded. It still returns a fairly large congregation, coming partly from a distance, but it has

Persons Employed

Buildings

Funds &c.

shared the changing fortunes of the locality. Mr. Burroughes has seen Arlington St in 3 social stages - one family to a house, then 2 families sharing, now 3 or 4 families, with many single room tenements. The surrounding streets are not much better, but there is still a good-class neighbourhood adjoining the Park.

Pastor, Bible nurse, organist & chapel keeper paid, a good number of voluntary workers as Sunday School teachers, visitors, secretaries, &c.

Church seats 1000 comfortably. Church parlour & 3 class rooms attached. Large school rooms used also as lecture hall, further down the street.

4

Services and Meetings.

SUNDAY.

PUBLIC WORSHIP—	Morning	11 o'clock.
	Evening	7 o'clock.
Sunday School		10 a.m., 2.45 p.m.
Young Women's Bible Classes		2 45 p.m.
Young Men's do.		3 p.m.

COMMUNION SERVICE after *Morning* Worship on the *first* Sunday, and after *Evening* Worship on the *last* Sunday in the month.

Monday.—	Mothers' Meeting ...	2.30 p.m.
	Pastor present in Vestry	7 p.m.
	Penny Bank	7.30 p.m.
	Young Women's Guild...	8 p.m.

Binney - Congregational

Tuesday.—	Band of Hope, Junior ..	7.15 p.m.
	Do. Senior ...	8.30 p.m.
	Young Men's Guild ...	8 p.m.
Wednesday.—	Week-night Service ..	7.30 p.m.
	Christian Endeavour Society, Junior ...	6 30 p.m.
	Senior ...	8.40 p.m.
Thursday.—	Choir Practice, Choral Society ...	8 p.m.
Saturday.—	Prayer Meeting	8 p.m.

MONTHLY MEETINGS.

CHURCH MEETING, the Wednesday before *first* Sunday in the month	7.30 p.m.
Zenana Working Party, *last* Tuesday ...	3 p.m.
Scripture Union. *second* do. ...	7.15 p.m.
Social Working Party, *second* do. ...	4 30 p.m.
Temperance Society, *third* do. ...	8 p m.
Deacons' Meeting, Tuesday before *first* Sunday	7.30 p.m.

The church has 370 members, including a few well to do, a good number of tradespeople, & a fair sprinkling of working class. The morning congregation of about 400 is made up of ~~members~~ members & seatholders; in the evening a considerable number come in from the immediate district & the attendance increases to about 700. At the Wednesday night service about 120 to 150 attend. Mr. Binney having doubled the number at this service.

Of the social agencies the young men & young women, guilds which have weekly lectures or entertainments are the most successful.

Educational Work

Visitation

The Band of Hope has an average attendance of 70 [almost entirely children from outside] & the temperance society reports a "steady continuance of interest", though only 27 pledges were taken last year. The ladies of the society are active. Mr Binney says, & rescue an occasional neighbouring drunkard, but he regards Bands of Hope as most hopeful feature of the work.

Mothers meeting not a very large affair but useful. Very few are church members.

Morning day schools, with a 6d to 9d fee & average attendance of 252.

Morning & Afternoon Sunday Schools – 588 on register. Mainly the children of the district & of people who dont attend any place of worship. Same with Band of Hope.

Members of the Church are visited, but the present system is not quite satisfactory owing to the wide area which has to be covered. Mr B is arranging this visiting in 15 residential Groups, with 2 lady visitors to each. He & his wife can only hope to pay 2 visits a year to each member, but he expects by the new scheme to get every member visited 10 times a year.

The Sunday School teachers [particularly the ladies] try

to follow up the children by calling at their homes & have in this way got some of the parents to attend a place of worship.

In addition Mr B is attempting a house to house visit throughout the district allotted to him by the St. Pancras Free Church Council. This district which includes about 800 houses is bounded North by Park St. East by Highbt. West by Regents Park, South by Worrington Pl & Crescent. Mr B has map a copy of which is on office wally. Up to now he has called at each house in Albert St. Delancey St & Worrington Pl. He is nearly always civilly received, has a little chat at the door & gives a friendly invitation to those not already attending any place of worship, but he is rarely asked inside & so sees nothing of the lodgers. In a few cases his invitations has been responded to. He judges that in the majority of instances the people do not go anywhere, for those who do go readily tell you. This is not so much he thinks from indifference as from family circumstances. Many have lodgers on whom they have to wait. In Albert St. for example, there seem to be a lot of young Germans & these lodgers whose meals have to be got. Not infrequently the occupier will let rooms to another family, & the

Nursing

Charitable Relief

young men lodgers as well. Several in these roads keep the house to themselves. What he has so far done being the best part of his district. Has not yet tried Islington P.O. & rather dreads it.

Every house in the district has been called at by visitors in connection with the Free Church Council & an invitation left. The visitors were asked to find out number of lodgers & are now sending their reports. This work was arranged to be simultaneously done in each of the 25 districts into which S. Pancras has been finally divided (& a little alteration from map). The reports are all to be considered by the Council. Then a second visit is intended to include the lodgers.

The Bible woman visits sick members of the Church or recommends cases & does what she can but she is not a certificated nurse. The District Nurses of Guy's are supposed to cover the whole district.

Charity is not given on a large scale. It is said to be "very carefully administered" ("Dig not to Lazarus & not to Dives") - A few poor members receive

Binney - Congregational

small monthly pensions from the communion fund, about £5 a year. This has in some instances been very useful because it has helped to give them the little settled income which has qualified them for an almshouse, such as that of the "Aged Pilgrims Friend Society". The Benevolent Society has 6 voluntary visitors who each take a district & recommend cases after due inquiry. Last year about £30 was distributed partly in meat & coal tickets. Maternity Bags are lent & also about 60 blankets, all of which are returned, the householder in each case giving a guarantee. A number of garments are also given by the ladies Working Parties. £1 is spent on a Xmas Dinner to the poor. Apart from the communion fund all the charity is to non members but they are either persons who attend the services or meetings or are specially recommended.

Brothels

Mr. Binney is told that houses in Park Village East are used for improper purposes, but does not know of it for a fact.

Drink

The facilities for drink are great - about a

Comparison with North.

Binney – Congregational

dozen public houses within a stones throw of the chapel door. It is feared that drinking habits are increasing. Mr. Binney is struck with the growth of the practice amongst women & the boldness with which they now enter the bars. Noticed this little North as well as here.

Houses ~~are~~ badly built, but too crowded.

Mr. Binney was previously at Gateshead on Tyne, says the experiences which were kindness & consideration here thanks did there. The people here are more civil & appreciative.

St. Michael's parish

115

Dist. 18

18/9

Report of interview with the Rev. D.M. Connan, Minister of the Presbyterian Church, at the Corner of Buck St. (marked a Congregational Chapel on map). at his residence 3 Bartholomew Road. (E.A.) Nov. 9.98.

Mr. C. is a man of about 40, and reminded me of Spurgeon in miniature. He is not so ugly, or so fat a man, but the type is there. He is the minister of a small cause, and calls himself a failure. But he is a very honest man, and has intentionally adopted a policy that was certain to make his task difficult. He had to follow a man 11 years ago who had established a tradition of pauperization in the church, and had got many round him who notoriously came for the loaves and fishes. Against this Mr. C. has protested, and thinks that now he has succeeded in eliminating the weak-kneed contingent. His congregation is therefore a small one, and has gone down in his term of ministry. He hopes that it has touched low water mark now, and that it may begin to improve. But, as he said with unusual simplicity, I am a failure according to the accepted standards.

The Congregation is entirely, with two exceptions (shop keepers) working-class -- printers, postmen, railway men etc. They come from a fairly near neighbourhood. The church is one of the "aid-receiving" class in the Presbyterian system.

Mr. C. is the only paid person. In addition there are

Connan - Presbyterian

(2)

10 S.S. teachers, and 6 other helpers.

The church holds 600, and there is a school-room holding 180.

On Sunday morning from 30 to 40 adults come, and from 50 to 60 children. In the evening from 80 to 90 adults. The Sunday School has a register of 145, and an average attendance of 115, a good many of the children coming from the district allotted to the church by the Free Church Council, and not necessarily ~~being members of the~~ belonging to members of the congregation.

There are 80 church members, and, as stated, numbers have gone down in Mr. C's time. But he hopes now that things may begin to improve a bit.

He does not consider that he has any social agencies, but mentioned a Mothers' Meeting, as if one had to take that for granted, and a Band of Hope.

Visiting is done mainly by himself "and two or three others".

Relief has certainly but little power to pauperize now: it amounted last year to about 3 guineas, plus a very little that came in from sources other than the special collection at Holy Communion for the poor. The money appears to go to 2 or 3 poor members of the congregation. Although it would

enable him to send up his numbers, "the test of success", he "would be very chary of accepting it, if £100 a year were offerred for charity", and was prepared to accept the verdict that is passed upon him of being one of the unsuccessful ones, not uncheerily.

He mentioned drinking as the source of the greatest difficulty in Christian work, emphasising especially the amount of excessive drinking on Sundays (evenings) at the Buck's Head, among young people, of 20 or so. The women are as bad as the men. Betting very prevalent. Cohabitation, not prostitution, is the form that the immorality of his district takes.

The neighbourhood as a whole is healthy, although infant mortality is high. Union Terrace has been spoilt in the past by its late owner, Mr. Bridgemen, who built it in at the back with his baths etc. and let the houses out in a way that made for deterioration. But the houses at present close were never, he said, "exactly brothels", as the police said. But the terrace has got a poor reputation, and the buildings behind it will make improvement difficult, in spite of renewals. He mentioned Arlington St. between James and Park Stree as having gone "decidedly" down in his time.

Asked if there was any other point that he would like to mention Mr. C. surprised me by expressing a wish to say

Connan - Presbyterian

a word "about the soldiers". It appears that a good many of his lads have enlisted, and come back to the district after having served their time. But the short service system has been their ruin. They generally marry, are too much of gentlemen to do the work that they can perhaps get, and spend t their time in looking or professing to look, for work, and in not doing it, should it come along. The satisfactory cases of old soldiers that he has had to do with have served longer in the Army till they had got some character. "That's the difference". There was nothing new in Mr. C's criticism of the short service system, but it cam unexpectedly, and thus with additional weight from a man of his type.

Altogether, I rather liked this, personally, not very attractive "unsuccessful" man. Pictures appeared to be his hobby, and the room in which we talked xxx had the walls covered with them.

Mr Chas Sutterby. L.C.M.
Mission Hall, Drummond St

GH.
Nov 30/98.

The District

The Poor Streets

St. James' parish.

18/5

Mr Charles Sutterby. London City Missionary,
Mission House, 180 Drummond Street N.W.

Mr Sutterby is a sturdy well built man of 32 or so & has been stationed here 7 years.

His district is an almost rectangular block of poor streets on the west of Hampstead Road, the other boundaries being Euston Road, Albany Street and William Street. In this area he reckons there are 1000 visitable families and another 200 whom he does not visit, these being located in the boundary roads and Munster Square.

Seaton Street is still the worst place, while Stanhope Street, south of William Street is also poor & presses Seaton Street as to vice. Stanhope Bldgs is nearly as bad as Seaton St. Has become poorer & rougher than it was. Many costers & labourers. Grybert Street has been nearly all pulled down & the people displaced. Most have gone to Somers Town. He knew 20 families here & nearly all are now in Somers Town. The place seems a sort of cesspool, taking their worst characters. As a whole the district has improved by the eviction of the worst characters.

Effect of Demolitions

The People + Religious observances

The Mission Premises

Considerable displacements of the people for extensions of business premises have taken place. One difficulty caused by this is that people with children cannot get into respectable houses with families. They are forced to go to bad places like Stanhope Bldgs, the result being that he has known families to be degraded by their surroundings. The case of families coming from the country is the same.

Not many of the people attend any place of worship. The women attend mothers' meetings and the children mostly attend Sunday school

The Mission premises are built on the site of three houses and consists of a hall holding about 200, a few other rooms, apartment for the Missionary whilst ~~over~~ above ~~it~~ are built tenements, which are let to very poor people at a cheap rate - 15 to 16 families are accommodated. The property belongs to Mrs Gould and it is worked as a Branch Mission of Mr Gange's (Baptist) church, altho' the local people mostly speak of it as 'Lady Loch's Mission'. Much information respecting the work is given in the Church Report of Regent Park Baptist Church, which is attached to the report of interview with Mr Gange.

Meetings Held

Social Agencies

Charitable Relief.

Sutterby - LCM.

Numerous Meetings are held - two or three in an evening. On Sunday night, there is a prayer meeting at 6.15, followed by Services at 7. and 8.30 pm. The average attendance at 7 pm is 90; at 8.30 - 60 to 70. Four lodging houses are also visited on Sunday evening; 2 in Euston Road, one in Park Road and the Fitzroy in Whitfield Street. Attendants at services are all labouring people from the immediate neighbourhood. Gospel Service on Tuesday. Average about 40. Sunday School held in Stanhope Street (B. School) has 38 teachers, 310 scholars on the books and average attendance of 236. Men's Bible class on Monday with 40 members, most of whom are members of the Men's Club. Open Air Meetings on Sunday & Tuesday. Children's Meeting on Wednesday conducted by S. School teachers.

Social meetings and agencies are vigorous. Two Mothers' Meetings (Mon. & Wed) with 400 on the books. Men's Club, open nightly with library, games &c; Penny Bank, Mutual Aid Society, Band of Hope (large); Gospel Temperance meeting - average 70 to 80. Of all these details are given in the Report.

A good deal of relief is given, from the Mothers' meeting and the Mission Band. The latter collect about

£20.

Other Religious Agencies

Poor Relief

Police

Betting

Prostitution

Sutterby - LCM.

£20. Give groceries, coals &c.; send people to convalescent homes. Most of the recipients are people Mrs S. has visited.

No co-operation with the Church of England. The churches working here are high. St James', Hampstead Road is almost as high as St Mary Magdalene, Munster Sq. Tolmer's Sq. Congregational does little on this (W) side of Hampstead Road. Seen their visitor in Stanhope Bldgs. Concentrate their work on the east side of the road. Cleveland St Wesleyan nurses come into the district and some of the people attend Cleveland Hall.

The Guardians are becoming a little more lenient about outdoor relief. Widows, sick and elderly women are the usual recipients.

Police do their duty fairly well. See them drinking - "any amount of it".

A good deal of betting. Police take no notice unless compelled. Mrs S. has written to Scotland Yard and got the bookmakers shifted.

Not many prostitutes on this side. There was a house

Crime

Housing

house in Stanhope Street but it was closed and is now to let. Was shut up several times before it was finally closed. Some houses in Albany Street.

Not much crime.

Housing is very bad. Place is very crowded, 4.5 & 6 persons in a room. Rents run from 7/6 to 8/- for two rooms; 6/- for a front room. People are constantly moving.

A vigorous work centres around this mission. Mrs Sutterby visits the district consectively about 6 times a year, beside the special visitation. A large number of workers are engaged; the Mission band numbering 26. While the ~~influence~~ Mission is entirely local, its direct influence is restricted to the immediate neighbourhood. The indirect influence is no doubt wider. Thus Seaton Street Mrs S. regards as practically untouched altho' he knows most of the people. Scarcely a christian man or woman in the street is his verdict. The mission is too far for the people to attend; they well not go far from their own doors.

Sutterby - LCM

Of other Missionaries, be mentioned:
Mr Iredale (Cumberland Market district). 2 Mackeson Road Hampstead.
Mr Cockle, who has the poor patch east of Seymour Street 2 yrs
& north of Clarendon Square.

The Stanhope Institute, Stanhope Street is carried on by Mr Lithgow, Solicitor
Wimpole House, Wimpole Street W.

RC 18/21

Feb. 15th. 1855

Interview with Father Whelan, Church of Queen of Martyrs, Little Albany St.

Father Whelan is an Irish priest of the familiar type: big, bald headed, stout, plain. About 35 years of age. He has been here for 5 years.

His district is made bounded by George St, Euston Road, Regent's Park and Cumberland Market. It contains about 700 Catholic souls, of whom half would be Irish, the rest being English, or foreigners. At present do not extend north of Euston Road. Of these 700 Father W. only knows actually 500: but the rest are not necessarily lapsed; some of them he knows attend other churches.

The work here is crippled by lack of building. There is no real church: only a room which is used as School in the week and Church on Sunday. The workers too are few: only the Father and two nuns though ~~but~~ help is given from the Convent of the Helpers of Holy Souls from outside the parish.

There are two masses on Sunday with about 300 in attendance. Of the total number of R.C.'s in the district about 2/3rds attend to their duties. The others do their best to evade the Priest and "trust to a death bed repentance".

The Schools have 100 children: nearly all the Catholic children: but some go to other Catholic schools. Not more than 12 children go to Board Schools.

There is no social work in connection with the Church.

The Catholics in this district are all poor: only four are householders. The poorest live in the neighbourhood of Castle St. which the Protestants get poorer and more crowded. With very few exceptions the poverty here is carried to squalor. Relief is given to the extent of about £2.10.0 a week.

Father Whelan thought that his people were for little entries alone of the other sects, and that there was no attempt to proselytism among them. He knew several instances of Catholics going to the neighbouring Ritualistic church of St. Mary Magdalene, but they "only went for the Mass-bits". No Catholic

Lowman poor would look upon the Highest of Churches as a fitting substitute for his own church. They are all too well instructed in the Faith.

The work here is of no significance, and Father Whelan acts of the highest type of priest.

St. Mary's parish

RC

18/21

141

Report of interview with Father Smith, mission priest of S. Aloysius, at the Presbytery, Clarendon Square.

(E.A.) Dec.19.98.

Father Smith has an enormous parish to look after, measuring something like 2miles by one, and affording by its size one of the many proofs that we have had of the numerical unimportance of the R.Cs. in the northern parts of London. The people are a mixed class: some "gentry" towards Regent's Park; some tradesmen; but most are working class. "Are there many Irish?" "Ça va sans dire". While including many poor, Father Smith does not consider that many of his people are "poverty stricken". The numbers are estimated at from 3 to 4000, but it is difficult to feel very certain about numbers. The total is considerably, "even thousnds", lower than it used to be, beforethe clearances for the local railway extensions had been made.

The staff consists of four clergy and about 10 Sisters. There are some other sisters at the convent close by the Church, but thse confine their efforts to education, teaching in the elementary day schools, and having a private boarding school in addition. The 10 sisters mentioned above live at Park House, Gloucester Gate, and give their time to visiting, to charity, and to proselytizing. They have a religious

service at their house, and it is clear that they are valuable auxiliaries to the priests in their work. Father Smith mentioned them in connexion with the converts, some of whom are always "on hand", and many of whom appear to come in through the agency of these Sisters. They are connected with a French order called "The Helpers of the Holy Souls". The converts made were, Father Smith said, nearly always of the better English working class, and their wives -- and he mentioned cabinet-makers as illustrating the class of men he had in view. They are invariably English.

The buildings consist of the Church, holding some 700 people; the schools, with some 600 girls and infants and 200 boys; the Convent; and a club room for boys' guilds etc. The church is an unpretentious building, with galleries, and lacks the warmth and brightness of many of the R.C. churches. It has not exactly an uncared for look, but gives no indication of wealth at the command of the clergy in this part of London.

The attendances are almost exclusively of their own people, and number about 1000 at the four morning masses on Sunday, and about 200 at the evening service. The average is well maintained, and is at the present time, in spite of the losses to the parish through the clearances, as good as

ever -- a fact that leads Father Smith to draw a favourable conclusion as to the local position of the church now, as compared with the past. He has himself been there for about 16 years. Like other people he admits the tendency of the young people to drift apart, but this he regards as a difficulty that all religious workers are having to put up with; and he thinks that the R.Cs. are not so much weakened by it "as others". Moreover, he thinks that while so many get ~~a-r~~ adrift for some few years -- perhaps 5 or 7 -- that 90 % of them find their way back. Marriage is the period that very often leads to their return, andthe R.C. interpretation of this sacrament gives them,as Father Smith said, "more of a pull over " their people.

There is very little social work attempted, unconnected with religious work, and the League of the Cross, which is mainly a temperance society, was the only thing especially mentioned. This has been successful, and Father Smith mentioned its influence as one of those that had brought about the improvement that he notices generally in his people. But it has also, from one point of view, been almost too successful, for the members who yield to the seductions of temperance, are sometimes also "too much bitten by the idea of saving": they are often "not so generous" as in their more unregenerate days.

Smith - R. Catholic

ecate days.

The children at the R.C. school are nearly all those of R.C. parents, although there are still some from other households. Before the erection of the S. Mary's Schools in Clarendon Sq. this proportion was larger.

The church makes no provision for the nursing of the sick. There is no Poor Fund, and what the clergy give appears to come out of their own pockets. They give on personal knowledge, and in a very personal way, "what is necessary". Doubtful cases they refer to the C.O.S. They get as many soup tickets sent them as they want. In addition to the Clergy, the Sisters of Park House appear to give, and they have a fund. They give more in kind than the clergy, but Father S. could give me no figure. The amount does not appear to be large. In the R.C. relief and religious work it is claimed that there is no clashing between S. Aloysius and other centres. It is needless to say that there is no co-operation.

With regard to the district as a whole, Father Smith thought that things had improved in his time. There is less of the dark blue than formerly, and the explanation of this is due partly to improvement from increased sobriety (the League of the

Smith - R. Catholic

League of the Cross), and partly from the clearances, these ~~having~~ in some cases having driven the very poorest out of the neighbourhood. But not always, as to some extent greater overcrowding has resulted, and rents have gone up. But still the net result is he thinks certainly an improvement.

He mentioned Grafton Place, Wellesley St. and Seymour Place as being on all accounts perhaps the worst spots in his parish, and all are run hard by the Hampden St. which has a very poor and rough population. Little Clarendon St, is bad enough, but he appeared inclined to give it a slightly better character than the others mentioned. It is not a criminal street.

Nothing to say against the POLICE. As regards DRINK there are too many pubs, and too much drinking. Co-habitation he regards as exceptional. Sexual immorality in Somers Town is as a rule not professional.

Father Smith is a man of about 45 or 50, short, square, capable, strong. There is no humbug about him. He knows his own mind, and lets you know what it is. I liked him, and there is good reason to suppose that he presides over an active and efficient centre of Roman Catholic teaching and work. After the interview we happened to meet again in the church, and I mentioned the Guild of Ransomers. With this Father Smith proved to have little sympathy, and gives

Smith - R. Catholic

151

(6)

it no countenance at S. Aloysius. "I believe" he said"in th Conversion of England, but there are more ways than one of bringing it about".