

THE MANCHESTER UNIVERSITY SETTLEMENT IN ANCOATS, 1895–1909

Michael E Rose

'Before they left the museum, Miss Hindshaw asked the boys if they'd like to go to a Christmas party at the Roundhouse in the afternoon... The boys had to give careful consideration to this, for Catholics were not supposed to get involved with the goings on at the University Settlement where they would have to mix with Protestants. Also, the Settlement Roundhouse was run by students from the University of Manchester, and it was well known that students did nothing but cut up dead bodies all day. Not only that, but women went to the Settlement to give talks to the women of Ancoats about not having babies; yet across the road at St. Anne's the priest was always telling the women of Ancoats to have lots of babies'.¹

Here, as described by Malcolm Lynch in his graphic, amusing novel about Ancoats life between the wars, was the dilemma facing the youthful heroes of the story, Terence, Michael and Kevin. What was this mysterious institution, the University Settlement, which appeared to pose a threat to the demographic future of Ancoats, if not to Holy Church itself?

Origins of the Settlements

A settlement house or social settlement was a concept of the last two decades of the nineteenth century, a period in which Britain 'discovered' an 'inner city' problem for the second or third time. As industrial and commercial cities like Manchester grew, the wealthier inhabitants moved out to more pleasant, pollution free suburbs leaving behind the poorer elements in society often in deteriorating housing and a smoky environment which posed a threat to body and soul. The gap between rich and poor appeared to be widening, and the ignorance of the wealthier middle-class suburbanites about the condition of the poor to be increasing.² New efforts it seemed were required to put together again the broken Humpty Dumpty of a cohesive urban community. The missions and charities, the educational, sanitary and poor law reforms of the early and mid-nineteenth century appeared to be losing their impact as far as the great cities were concerned. This was the message of Andrew Mearns' pamphlet, *The Bitter Cry of Outcast London* in 1883.³ Mearns' exposé of slum housing conditions in London was followed in more sober vein by the first results of Charles Booth's massive survey of the London poor in 1887, and in an even more sensational one by newspaper stories of the depredations of Jack the Ripper in the East End of London in 1888.⁴ Young people, particularly the college educated sons and daughters of the intellectual and professional middle classes were moved by this apparent deterioration at the heart of late nineteenth century urban civilisation. 'They were conscious of something wrong under modern progress' proclaimed the East London clergyman, the Reverend Samuel Barnett, 'they were drawn to do something for the poor'.⁵

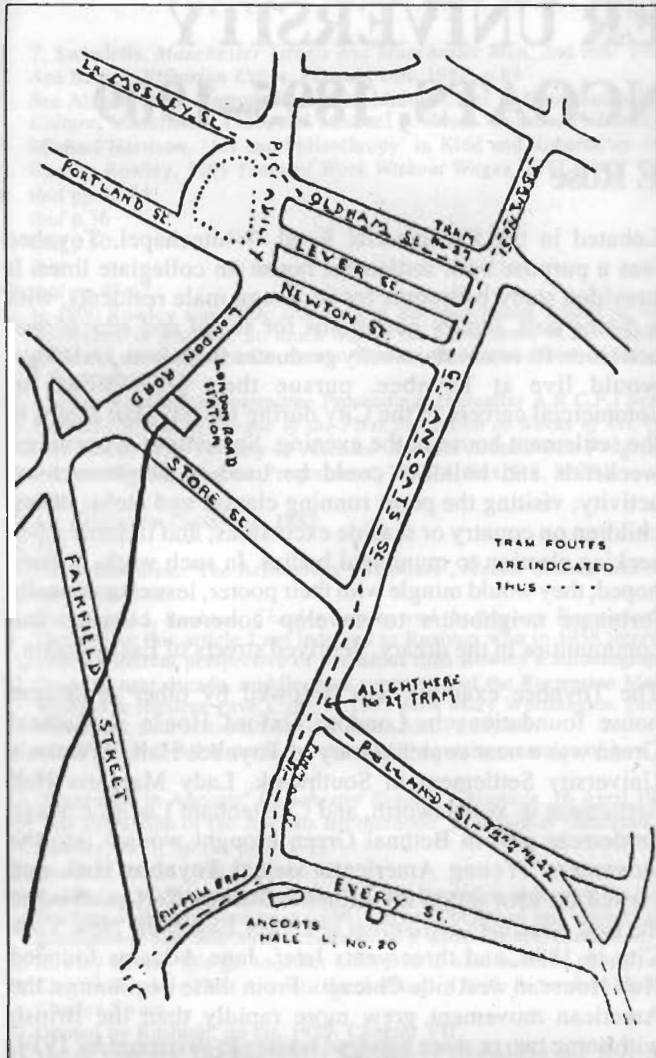
This 'something', in Barnett's view, was for the educated young to go and reside in the inner city as 'neighbours of the working poor'. To this end, and with financial support generated in the universities of Oxford and Cambridge, he established in 1884 a new type of institution, Toynbee Hall.

Located in the Commercial Road, Whitechapel, Toynbee was a purpose built settlement house on collegiate lines. It provided study bedrooms for its young male residents, with a dining hall, library and rooms for social and educational activities. Its residents, mostly graduates fresh from Oxbridge, would live at Toynbee, pursue their professional or commercial careers in the City during the day, but return to the settlement house in the evening. Spare time at evenings, weekends and holidays could be used in neighbourhood activity: visiting the poor: running classes and clubs; taking children on country or seaside excursions; and in some cases seeking election to municipal bodies. In such work, Barnett hoped, they would mingle with their poorer, less educationally fortunate neighbours to develop coherent cultures and communities in the dreary, deprived streets of East London.⁶

The Toynbee example was followed by other settlement house foundations in London. Oxford House in Bethnal Green was a near contemporary of Toynbee Hall.⁷ Women's University Settlement in Southwark, Lady Margaret Hall Settlement in Wandsworth, and Cheltenham Ladies College Settlement also in Bethnal Green brought women into the movement.⁸ Young Americans visited Toynbee Hall, and carried the idea across the Atlantic. Stanton Coit established the first American settlement in Lower East Side, New York City in 1886, and three years later, Jane Addams founded Hull House in west side Chicago. From these beginnings, the American movement grew more rapidly than the British with some two or three hundred houses in existence by 1914, the great majority in eastern and mid-west cities such as Boston, New York and Chicago.⁹ In Scotland, six settlement houses were opened by 1890, three in Edinburgh, two in Glasgow and one in Dundee.¹⁰ English cities, however, were slow to follow the metropolitan example, and, ten years after Toynbee's foundation, only Middlesbrough, with a small settlement established by the philanthropist and social investigator, Lady Florence Bell, had heeded Barnett's call.¹¹ Even Manchester, the 'shock city' of the 1840s, had not been inspired to try this new solution to the urban problem.



Recreation Ground, Manchester University Settlement, c.1905.



Map as frontispiece to Annual Reports, showing location and accessibility of the Settlement.

In January, 1895, Samuel Barnett presided over a meeting at Toynbee Hall to discuss the progress of the settlement movement. Sir John Gorst spoke with enthusiasm of its growth in the United States, but the Bishop of Rochester, Randall Davidson, noted the English movement's over concentration in London, and remarked that it might be better if the eleven London houses were distributed amongst other English cities.¹² Barnett and Gorst therefore set off on a mission to the unconverted, and swept into Manchester on 27 March 1895 to address a meeting at Owens College (later the Victoria University) to support what the *Manchester Guardian* described as the 'Movement for a Manchester Toynbee Hall'.¹³ The meeting led to the establishment of a committee chaired by one of Manchester's leading philanthropists, the wealthy paper and card manufacturer, Thomas Coglan Horsfall, to investigate the possibilities of establishing a settlement house in Manchester.¹⁴ The prospects seemed favourable, and on 4 October 1895, Miss C H Stoehr, a botanist and Dr Annie Anderson MD moved into Ancoats Hall. The Hall, formerly the seat of the Mosley Family, had been occupied since 1886 by the Ancoats Art Museum, T C Horsfall's project to provide things of beauty for the culturally impoverished people of the inner city. In the settlement historian's words, the two ladies came 'under the railway bridge, up the hill, over the cobbles, round the curve of the treeless drive and into the temple of arts and crafts'.¹⁵ Manchester had done today what London had achieved the day before yesterday.

A Settlement in Ancoats

To the question as to why Manchester was a relative late comer in the establishment of a settlement house, there might be posed the counter question as to whether such an institution was required in Manchester at all. The Universities Settlement Association of 1884, which had supported the establishment of Toynbee Hall, listed as its objective, 'to provide education and the means of recreation and enjoyment for the people in the poorer districts of London and other great cities: to inquire into the conditions of the poor and to consider and advance plans calculated to promote their welfare'.¹⁶ Manchester, it would seem, did not need more institutions to promote these aims. The 'education of the poor' had been of civic concern at least since the publication of James Phillips Kay's *The Moral and Physical Condition of the Working Classes Employed in the Cotton Manufacture in Manchester* in 1832, and the city arguably played as great a role in the campaigns leading to the Education Act of 1870 as did Birmingham.¹⁷

'Plans calculated to promote the welfare of the poor' had been advanced by many societies since the 1830s, not least the Manchester and Salford District Provident Society of 1833 with its schemes for district visiting and face to face contact between giver and receiver. The poor did not always see such plans as promoting their welfare, but their existence was not in doubt.¹⁸ 'To inquire into the condition of the poor' had been part of the brief of the Manchester Statistical Society, founded in the same year as the District Provident Society. One of its members, Fred Scott, had produced the results of yet another such enquiry in its published *Transactions* in 1889.¹⁹ As for 'recreation and enjoyment', Manchester had been an early starter in the provision of public parks and libraries; whilst such bodies as the Collyhurst Recreation Rooms, the Ancoats Recreation Committee and the Ancoats Art Museum were seeking by the late nineteenth century to provide organised enjoyment of a high cultural level for the inhabitants of these inner city districts.²⁰ In a sense, all Manchester lacked was the residence qualification spelled out in the second objective of the Universities Settlements Association, 'to acquire by purchase or otherwise and to maintain a house or houses for the residence of persons engaged in or connected with philanthropic or



One view of the University connection.

TIME TABLE.			
DAY	ACTIVITY	HOUR	ROOM
MONDAY	Blind Reading Party	2 p.m.	Associates' Room
	Poor Man's Lawyer	7 p.m.	Upstairs Rooms
	Little Girls' Club	7 p.m.	Recreation Rooms
	Senior Girls' Club	8 p.m.	Concert Rooms
TUESDAY	Case Committee (3rd of the month)	11-30 a.m.	Santa Fina Office
	Leather and Carving Classes	2-30 p.m.	Associates' Room
	Little Girls' Club	7 p.m.	Upstairs Rooms
	Little Girls' Penny Bank	7 p.m.	Office
	Santa Fina Penny Bank	8 p.m.	Santa Fina Office
	At Home	8-9-45 p.m.	Concert Room
	Choral Society	8 p.m.	No. 1 Room
WEDNESDAY	Visitors' Meeting	8 p.m.	Committee Room
	Dramatic Society	8 p.m.	Recreation Rooms
	Young Children's Case Committee	10 a.m.	No. 1 Room
	Play Night	6-30 p.m.	Recreation Rooms
THURSDAY	Little Girls' Club	7 p.m.	Concert Room
	Senior Girls' Club	8 p.m.	Recreation Room
	History Class (alternate Wednesdays)	8 p.m.	Nature Study Room
	Social and Economic History Class (alternate Wednesdays)	8 p.m.	Nature Study Room
	Fawcett Debating Society	8 p.m.	No. 1 Room
	Mothers' Meeting	3 p.m.	Concert Room
FRIDAY	Smoking Concert (3rd of the month)	8 p.m.	Recreation Rooms
	City League of Help (alternate Thu.)	8 p.m.	Committee Room
	Picture Night	8 p.m.	Committee Room
	Santa Fina Sewing Class	7-15 p.m.	No. 1 Room
SATURDAY	Children's Entertainment	7 p.m.	Concert Room
	Lectures (as advertised)	8 p.m.	Associates' Room
	Associates' Meeting (1st of month)	8 p.m.	Committee Room
	Carr Meadow Com. (last of month)	8 p.m.	Committee Room
	Field Club Excursions (time as advertised)	2 p.m.	No. 1 Room
Santa Fina Parties (once a month)	7-30 p.m.	Recreation Rooms	
Toynbee Debating Society	7-30-10-30 p.m.	Recreation Rooms	
Dance	7-30-10-30 p.m.	Recreation Rooms	

The William Morris Press, 47, Albert Street, Manchester.

Settlement activities; Winter Programme, 1910-11.

educational work'.²¹ It had indeed come close to achieving even that. Had T C Horsfall left Swanscoe Park, Macclesfield in 1886 to take up residence in Ancoats Hall, or had Charles Rowley and the Ancoats Brotherhood pitched their tents north of Great Ancoats Street, Manchester's might have been amongst the first of the settlements.

Six years before the foundation of the Manchester University Settlement, the industrialist, Francis Crossley, had established a mission cum settlement there in the shape of Star Hall.²² The area was also the site of well established social work with workhouse visiting at Tame Street, the Ancoats Lads Club, and a Penny Savings Bank in the Pollard Street Dwellings. Such activity, together with the more widely publicised 'Ruskinian' cultural activities of the Ancoats Brotherhood and the Art Museum made Ancoats an obvious base for the new University Settlement.

A further advantage lay in the fact that Ancoats, particularly the Every Street, Great Ancoats Street, Pin Mill Brow area where the new settlement was sited, was not a 'slum' with all the social and moral depravity carried by that emotive term. Angel Meadow or the courts north of Deansgate would have provided more fertile ground for the serious 'slummer'. Census enumerators' returns for Every Street in 1881 and 1891 show a mixed community of white collar and factory workers, artisans and small shopkeepers.²⁴

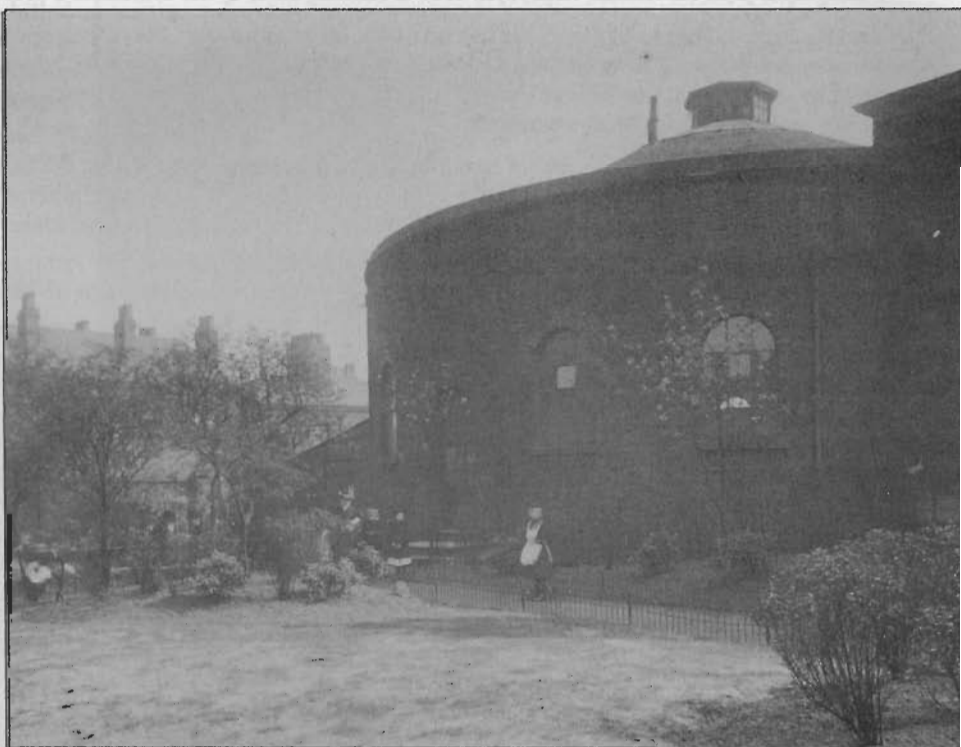
The settlement mission was not to the slums, but to areas inhabited by the (generally) 'respectable' working classes imprisoned in streets thought to be 'dead', 'arid' or 'sterile' because of their lack of community life and cultural opportunity. Settlement houses were to be the 'public drawing rooms of the neighbourhood, showing their working-class neighbours how to live the good life in a simple, unostentatious, but not monastic fashion.²⁵ Settlement houses

were comfortably furnished, sometimes with William Morris furniture, Liberty curtains and soft furnishings.²⁶ Books and pianos were provided, as were servants for the rougher domestic tasks. When Ancoats Hall proved inadequate at first to the needs of its lady residents, they moved to more suitable accommodation in Ardwick, returning only after refurbishment at the Hall had been carried out with funds provided by Mrs Rylands and Miss Worthington.²⁷

Once such problems had been overcome, however, Ancoats proved an ideal settlement site not only in its social, cultural and philanthropic structure but also in its ease of access from city and university. The University Settlement's annual reports provided simple maps showing its convenient location. A short tram ride from the Infirmary in Piccadilly would take the visitor to nearby Pollard Street. Residents could remain close to city and University activities, and visitors come and go with ease. Ancoats 'Manchester's Bethnal Green' — was an ideal location for a late nineteenth-century social settlement.²⁸

The University Connection

Not all late nineteenth-century settlements were 'university' settlements. Some, like those at Middlesbrough and Chesterfield, as well as London's Passmore Edwards Settlement, owed their origin to a wealthy individual benefactor.²⁹ Even the most famous London settlements, Toynbee Hall, Oxford House and Women's University Settlement, were supported not by their local university but by the universities of Oxford and Cambridge or, as in the case of Lady Margaret Hall Settlement, by an individual Oxbridge college.³⁰ In Manchester, however, the university connection was a local one. Before Barnett's missionary visit in 1895, some recent graduates of Owen's College of the Victoria University, as it then was, had spent the summer discussing and investigating the possibilities of founding a settlement house. Prominent amongst these was a law graduate, A. Woodroffe Fletcher, and Harold Pilkington Turner, who was later to play a prominent role in the development of the university's extra mural work.³¹ In his speech at the beginning of the 1894-5 session, A W Ward,



The Round Chapel, Ancoats. Photographed by S.L. Coulthurst.



The Carmen Orchestra.



Puffing Billy.



Tuesday at Home.



Holiday School Payments.

Photographs from the Annual Report for 1937-8 showing some of the Settlement's activities.

the Principal of Owens College, his eye no doubt on wealthy benefactors who might support this groundswell of youthful idealism, argued that the College was not sufficiently involved in the problems of its local community.³²

Such activity in the College meant that the ground was well prepared for Barnett's visit, which was followed almost immediately by the setting up of a general committee to establish a settlement. Ward was appointed to preside over the initiative and T C Horsfall took the chair of the committee. He was very soon succeeded as chairman by Thomas Frederick Tout, professor of history at Owens since 1890. His fellow committee members included the professor of philosophy, Samuel Alexander; J W Graham, Warden of Dalton Hall, a Quaker Foundation and one of the University's oldest halls of residence; J E Phythian retired lawyer, art lecturer and city councillor; and Charles Rowley of the Ancoats Brotherhood. A constitution was drafted and approved by the Settlement's first annual general meeting on 15 July 1896:

The name of this association . . . shall be the University Settlement, Manchester . . . founded in the hope that it may become common ground on which men and women of various classes may meet in goodwill, sympathy and friendship; that the residents may learn something of

*the conditions of an industrial neighbourhood, and share its interests, and endeavour to live among their neighbours a simple and religious life.*³³

Settlement life was to be a two-way educational experience, and, whilst not formally part of what was soon to become the Victoria University of Manchester, the Settlement retained, and retains, close links with it.³⁴

Members of the Settlement

The aims expressed in the Settlement's constitution were noble but vague, and as such were typical of the settlement movement as a whole. Neither missions, nor political organisations, nor charities in the direct 'relief of the poor' sense, their activities are not easy to chart or to evaluate. Residence, being there and being active within the neighbourhood, was undoubtedly central to their purpose. Unlike many British settlements, Manchester's catered for both male and female residents from the first. Although separately housed, the women in the refurbished Ancoats Hall, and the men, after a brief spell in Ardwick, at 20, Every Street, there was no attempt to create a separate 'women's settlement' on the lines of Liverpool's Victoria Settlement, Birmingham's Summer Lane, or Southwark's Women's University Settlement.³⁵

There was a considerable turnover in residence. In its first decade, 23 women and 30 men came to reside and then left the settlement. By 1907, there were seven women residents including Alice Crompton, Warden of the women's house, and five men, including T R Marr, Warden of the Every Street men's house.³⁶ All paid a guinea (£1.05p) a week for board and lodging. Men however got a reduction to 15 shillings (75p) if no lunch or tea were taken between Monday and Friday whilst women had the option of paying 31 shillings and sixpence (£1.57½p) for the privilege of a private sitting room and fire.³⁷ This would seem to indicate the more regular presence of the woman resident. The men worked at their professions during the week, and left the settlement after a short stay for reasons of career or marriage. For some women, however, social work at the settlement could provide a respectable alternative to marriage.

This band of twelve residents was not by any means the full complement of settlement workers. Visitors, often from other settlements, came to stay and to participate in settlement activities, paying 3 shillings 6 pence (17½p) for dinner, bed and breakfast and 6 shillings (30p) for weekend stay. Early visitors included Dr Scott Lidgett, head of the Methodist Bermondsey Settlement, Dr George Leonard from Bristol's Broad Plain Settlement and the eminent medieval scholar, Hastings Rashdall.³⁸ Although a residential settlement, many workers were not overnight residents but frequently lunched or dined there. Prominent here were the Settlement Associates, some 200 of them by 1900. Founded in 1899, and formally recognised in the revised constitution of 1902 which gave them the right to elect six members to the Settlement Council, the Associates comprised all residents, leaders of educational classes and members of the governing body *ex officio*. In addition, anyone who gave personal help in Settlement activities could be elected as an Associate. No subscription was required, although a fund was set up to which anonymous donations might be made.³⁹ Thus the Settlement claimed that, by 1907, it had brought 'mill hands, artisans and unskilled labourers' to work side by side with 'those who have had the advantages of better conditions and a higher education', and that it had succeeded in doing 'what few other Settlements have done . . . to have created an efficient body of helpers from the working classes of our neighbourhood'.⁴⁰

Though not mill hands nor unskilled labourers, two of the Associates were to rise from relatively humble origins. Its secretary in 1900 was a jeweller's assistant from Chorlton, James Mallon. Mallon left Manchester in 1906 to become secretary to the Anti-Sweating League. After World War One, he was appointed as Warden of Toynbee Hall, playing a very active role in the settlement movement, nationally and internationally between the wars and in the post-1945 era.⁴¹ Another Associate was a young mathematics teacher from Burnley, Fred Marquis, who was to be appointed warden of the new Liverpool University Settlement in 1908, and, after World War One, rose rapidly in the ranks of business and politics to become, as Lord Woolton, Minister of Food in Churchill's

Coalition Government, chairman of the Conservative Party and Chancellor of the University of Manchester.⁴²

The decade before World War One has been described by Mary Stocks as the 'golden age' of Manchester University Settlement.⁴³ 'The Settlement shook me like a kaleidoscope, the pictures in my mind changed their form', wrote the young Preston schoolteacher, Teresa Billington, of her period as a Settlement Associate between 1902 and 1905.⁴⁴ Every Street and Ancoats Hall were full of young and youngish men and women, middle class or lower middle class, many of them college graduates with some professors and Ph.D's. In formal groups like the Toynbee Society, and the Fawcett Society, a debating club for women only, and on informal outings and rambles over the Derbyshire moors they discussed and argued about all manner of issues, political, philosophical, artistic and scientific. They pursued ideals of useful work, of social reform and of social change to better the conditions of their Ancoats neighbours in cultural and spiritual as well as material ways.⁴⁵



SETTLEMENT PLAYERS — LE BOURGEOIS GENTILHOMME.



MOTHERS' SEWING CLASS AT EDALE.

More Settlement activities, from the Annual Report for 1933-4.

They were led by Alice Crompton, a niece of Lydia Becker, educated at Manchester High School and at Owens College where she gained a First in Classics in 1889, followed by an MA in 1893, and by T R Marr, 'Citizen Marr', joint author with Horsfall of *Housing Conditions in Manchester and Salford* (1904), an enquiry which exposed the appalling state of inner city housing, and called for town planning, council housing and the rating of unoccupied land.⁴⁶ The Settlement Associates assisted in this and other social enquiries, and they worked for Marr's election to the city council, which he achieved in the New Cross Ward in 1905. Marr's election established a link between the new University in Oxford Road, the Town Hall in Albert Square and the University Settlement in Ancoats, a link which ran via the *Manchester Guardian's* offices in Cross Street, for C P Scott's son, Laurence, was a prominent Settlement member and activist.⁴⁷



James Mallen, retiring Warden of Toynbee Hall. Mallen began his career as secretary to Manchester University Settlement Associates.

Activities of the Settlement

The cultural, creative, reforming energy developed in Ancoats took many forms. Settlement residents, visitors and associates supported existing organisations and developed new ones, until the place resembled a sort of Open University cum YMCA cum Dr Barnardos all rolled into one. Educational and cultural activities were high on the agenda. 'Small but appreciative' classes, with nine or ten students, studied Elizabethan and Jacobean literature, botany, economics or eighteenth-century history. Education as entertainment, especially when combined with the magic lantern, drew larger crowds. A hundred people turned up to hear Professor Tout lecture on the Age of Elizabeth in 1897, and three hundred for Professor Hickson's account of his travels in the Malay Archipelago.⁴⁸ Pure recreation proved even more popular, with between 150 and 400 people crowding into the wooden Recreation Room behind 20, Every Street for smoking concerts and Saturday dances.⁴⁹ Attendance at Christmas parties had to be carefully controlled and hundreds were turned away from a performance of Gilbert and Sullivan's *Trial by Jury* in 1898. Weekly 'At Homes' brought low attendances of a dozen or so in summer, but 50 or 60 came along in the winter months.⁵⁰

Children were a focal point of the Ancoats Settlement's activity as they were of so many other British and American settlements. Classes were organised at the Ancoats Hall Art Museum, which was merged with the Settlement for the first twenty years of the new century.⁵¹ Children's clubs were organised, and vacation schools run during school holidays. Emphasis was placed on getting Ancoats children into fresh air and open space whether in the south Manchester gardens

of tolerant and settlement minded university professors or on rambles into the countryside organised by the Field Club, which also distributed plants and bulbs to nurture in sooty Ancoats back yards.⁵²

Work with disabled children began with Cripple Parties at the Settlement in 1896, and led, through the initiative of two residents, Helen Fisher and Janet Blair, to the formation of Santa Fina for educational and recreational work with disabled children. Santa Fina, named after an Italian girl saint to remove the ugly and derisive term 'cripple', worked in co-operation with the local education authority, and played a part in the foundation after World War One of Manchester and Salford's Invalid Children's Aid Association. Pioneering activities, co-operating with other agencies both private and public, and finally handing over established work to another body was classic Settlement activity.⁵³

With social work went social investigation, an activity which increased with T R Marr's accession to the Wardenship. Information on unemployment and on housing in Ancoats was collected and analysed.⁵⁴ Evidence was given to the Royal Commission on Marriage and Divorce which reported in 1912, and a study of the low paid worker was carried out for the Ratan Tata Foundation in 1913.⁵⁵

Whilst classes, clubs and concerts continued, the impression gained from the Annual Reports is of a more serious minded, socially conscious even professional organisation by the outbreak of World War One. The 'Golden Age' was over. Indeed, for its historian, it had ended in 1909 with the resignation of Marr and Crompton from their joint wardenship.⁵⁶ Never, perhaps, 'glad confident morning again', but the story of the next eighty years remains to be told in another place.

Impact of the Settlement

It was George Lansbury's view that settlements did more for their upper middle class, short stay, residents than they did for the settled poor of East London or East Manchester.⁵⁷ George Unwin, first professor of economic history at Manchester University in 1910, put it only a little differently when he remarked that settlement houses were 'an easy way to heaven' for those who came from wealthy professional or business families in Bowdon, Altrincham or Alderley Edge and not from the more humble abode of a Stockport railway clerk.⁵⁸ Such comments contain more than a grain of truth, but the answer to them might be 'and why not?'. It was important for the young college graduate to experience, if only briefly, the real world of the inner city neighbourhood and to experience it in a context which pointed to its strengths and weaknesses.

As for Ancoats itself, the Settlement might be said to have an influence at two levels, and on two different groups. The first were those probably of skilled working or lower middle-class backgrounds who took Mr Spencer's arithmetic class, 'to prepare boys who are employed in rough work to get more responsible positions in offices and elsewhere', or Mr

Smith's and Mr Campagnac's classes in English Literature and Latin for pupil teachers.⁵⁹ Young men like Mallon and Marquis, young women like Teresa Billington, became Settlement Associates, were prominent in Toynbee (or Fawcett) Society debates, in Field Club rambles and social work. They moved upward and onward, profoundly influenced by the Ancoats experience. The other group attended lantern shows and Christmas parties, smoking concerts and Saturday dances. Women came to the Mothers' Meeting to get away from the kids, put their feet up and have a chat even at the cost of having to experience a lecture on hygiene from Mrs W B Worthington, descending upon them from Cheetham Hill.⁶⁰ For young people, settlement dances were light on alcoholic refreshment and heavy on decorous behaviour, but were cheap and gave a chance to find a sweetheart. For children there were games, and outings and Christmas presents even if, as for Terence, Michael and Kevin, the price was learning a song, taking part in a nativity play and risking the wrath of Father Granelli after mass the next day. Settlement activities were a part of the life of Ancoats and not the most unpleasant part. 'Ancoats' pronounced the *Manchester Guardian*, 'presents a branch of knowledge and wisdom in which all would do well to matriculate'.⁶¹

NOTES

- 1 Malcolm Lynch, *The Streets of Ancoats* (1985) p 41
- 2 Gareth Stedman Jones, *Outcast London* (1971) Part III; Gertrude Himmelfarb, *Poverty and Compassion. The Moral Imagination of the Late Victorians* (1991) Book I
- 3 Andrew Mearns, *The Bitter Cry of Outcast London: An Inquiry into the Condition of the Abject Poor* (1883), reprinted in A D King (Ed), *Homes of the London Poor* (1970) Antony Wohl, 'The Bitter Cry of Outcast London' *International Review of Social History* XIII 1968
- 4 Charles Booth, 'The Inhabitants of the Tower Hamlets (School Board Division), their Conditions and Occupations' *Journal of the Royal Statistical Society (JRSS)* 1887, pp 326-391. Ibid 'The condition and Occupations of the People of East London and Hackney, 1887' *JRSS* 1888, pp 276-331 Standish Meacham *Toynbee Hall and Social Reform 1880-1914* (1987) p 29
- 5 S A Barnett, 'University Settlements' in W Reason, *University and Social Settlements* (1892) p 12
- 6 Asa Briggs and Anne Macartney, *Toynbee Hall, The First Hundred Years* (1984); J A R Pimlott *Toynbee Hall, Fifty Years of Social Progress* (1935)
- 7 Mandy Ashworth, *The Oxford House in Bethnal Green, 100 Years of Work in the Community* (n.d.)
- 8 Martha Vicinus, *Independent Women, Work and Community for Single Women 1850-1920* (1985) Chapter 6
- 9 Allen Davis, *Spearheads for Reform. The Social Settlements and the Progressive Movement 1890-1914* (1967, 1974 Reprint) (Chapters 1, 2
- 10 W Reason, *University and Social Settlements* (1898) pp 189-190. British Association of Residential Settlements (BARS), *Handbook of Settlements in Great Britain* (? 1927) p 38
- 11 Marion I Lowe, *Not Money But Morals: Welfare in Middlesbrough 1892-1912* (Unpublished MA Dissertation. Teesside Polytechnic 1983) pp 26-35
- 12 Toynbee Record, March 1895 pp 78-99
- 13 *Manchester Guardian*, 28 March, 1895
- 14 Michael Harrison, 'Art and Philanthropy: T C Horsfall and the Manchester Art Museum' in A J Kidd and K W Roberts (Eds) *City, Class and Culture* (1985) pp 120-147 and the article by Harrison in this issue of the *Review*.
- 15 M D Stocks, *Fifty Years in Every Street, The Story of the Manchester University Settlement* (1945) p 13
- 16 Pimlott op cit p 39
- 17 J P Kay, *The Moral and Physical Condition of the Working Classes Employed in the Cotton Manufacture in Manchester* (1832 Reprint 1969); S E Maltby *Manchester and the Movement for National Elementary Education 1800-1870* (1918); D K Jones 'Socialization and Social Science: the Manchester Model Secular School 1854-61' in Phillip McCann, (Ed) *Popular Education and Socialization in the 19th Century* (1977)
- 18 H C Irvine, *The Old DPS 1833-1933* (1933); A J Kidd 'Outcast Manchester: Voluntary Charity, Poor Relief and the Casual Poor 1860-1905' in Kidd and Roberts, op cit, pp 48-73
- 19 T S Ashton, *Economic and Social Investigation in Manchester* (1934) Fred Scott 'The Condition and Occupations of the People of Manchester and Salford' *Transactions of the Manchester Statistical Society* 1888-9 pp 93-116
- 20 J K Walton, *Lancashire, A Social history 1558-1939* pp 190, 229, 304; Gary Messinger *Manchester in the Victorian Age* (1983) pp 132-139; Charles Rowley *Fifty Years of Work Without Wages* (n.d.) pp 193-208; Collyhurst Recreation Rooms and Manchester Art Museum and University Settlement — *Annual Reports* in Manchester Central Reference Library. Local Studies Department
- 21 Pimlott, op cit p 39
- 22 J Rendel Harris, (Ed), *Life of F W Crossley* (1899) p 130
- 23 Manchester University Settlement, *First Annual Report* 1897
- 24 Census Enumerators Returns. 1881. 1891. Manchester Central Reference Library. Local Studies Department, MF 2856
- 25 *Manchester Guardian*, 24 October, 1898
- 26 At the Chesterfield Settlement, whose first warden was Hilda Cashmore, later (1926-32) to be warden at the Ancoats Settlement, bills for bedding, furniture, carpets and curtains were presented in 1903 by Maples, Heals, and Holroyd, Barker & Co Artistic Upholsters of Oxford Street, London, Violet Markham Papers. British Library of Economic and Political Science. 26/8
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- 28 Manchester Art Museum and University Settlement, *Annual Report* 1912 p 2
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