

B 209 12B.

Roman Catholic Clergy

Districts 6, 7, 8 + 17.

From Charles Booth,
9, Adelphi Terrace,
Strand, London, W.C.

COLL U

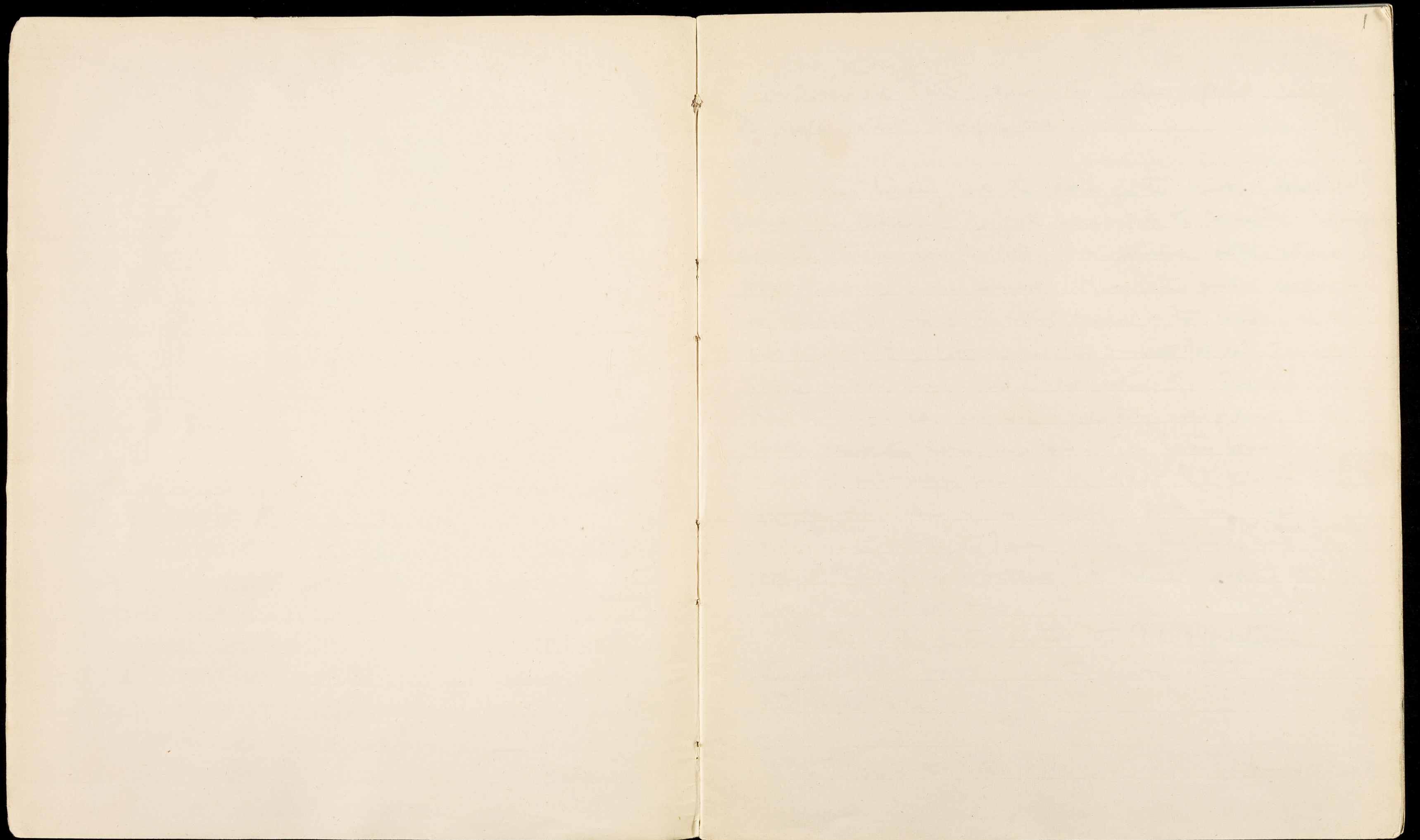
B (209)



1

| District | Priest | Church | Address | Page |
|----------|-----------------------------------|---|------------|------|
| 17 | Father Andrew Very Rev | S. Joseph's Retreat | | 3 |
| 7 | Nerres Rev. Father D ^r | S. Boniface, Whitechapel | Presbytery | 21 |
| 8 | Beckly Rev. Father | S. Patrick's Wapping | | 27 |
| 8 | Donnelly — | English Martyrs Wchpl | | 45 |
| 8 | Akers — | S. Mary & S. Michael Commercial Rd | | 63 |
| 6 | Kelly — | S. Thomas Stonion's Stonion Sq | | 79 |

not numbered



The Parish.

The Parsonage.

14/5
CP(2)³

Interview with ^{the Very Rev.} Father Andrew, the Father Superior of
St Joseph's Retreat, Highgate Hill.

This fine building, in the dome of the Church (sometimes called the Cathedral of North London) & the Conventual buildings command London from the North, & is situated at the extreme N.W. corner of smaller London. Much of the parish allotted to it therefore lies outside the district covered by the inquiry, only the part lying N.W. of Cathedral Hill, (off Brompton Park Hill), Tainton Terrace & Grove Road being in our district. This line of streets is very broken, but on the whole they have to give, & the general character seems unobscured. The Eastern boundary is Hornsey Rd & Hornsey Rise, & by Grosvenor Rd. they run to Maresfield Hill taking in East Finchley to Church Lane Finchley right round to Highgate Parks, taking in Maresfield Lane (off Highgate Road) up to Brompton Park Avenue, completing the circuit of Cathedral Hill.

In the whole of this district the P.C. population is estimated at 2000, but the Church attracts from a much wider area.

The Retreat is the Mother House of the Anglo-Irish Province of

Relation to the Cardinal, only indirect.

the Passionists, a religious order founded in the middle of last century by an Italian "Blessed Paul of the Cross". The mother-house is in Rome. The order was introduced to England by Father Baker in 1841, & it was the order that Newman & other converts from Littlemore were directed to.

The Passionists are under strict religious vows, & are immediately responsible to their own superiors & to the Pope. The Bishop, in whose see they happen to be, or as in this case, the Cardinal Archbishop, has no direct jurisdiction. He neither appoints nor can he remove. But he can exercise power through the parish. The people are his, the church, & he might for instance, withdraw parish responsibilities from the order, putting it in his own rectors & creating other buildings.

This independence of the religious order is maintained to avoid the risk of clashing between episcopal rule & the rule of the order. Thus e.g. a regard, etc., etc. & the attention to the religious services prescribed for the religious, might be incompatible with the obedience & instructions that were given to them as called the "secular priests". (Father Andrew mentions in this connection the "Opus Dei" that is said daily as there is the morning in the house of the order).

One of the Cardinal points with the Passionists is - to preach

the men who can do the work and be paid. The main channel of conversion is the church & the lecturers. many more than half of the congregation are said to be converts. A good many of the men have been attracted to the neighborhood by the church. The ordinary congregation ~~converts~~ is more than half made up of Non-Catholics.

The Retreat provides accommodation for 36 persons. At the present time there are 13 Priests, 2 Brothers, 12 Nuns (belonging to the order of the Holy Family for the Poor & Sick).

The priest is the normal staff, although 3 or 4 are often away attending provincial missions or other work. Father Baker wishes me to understand that the 13 reduced number of ministers in the Catholic world, & mentioned Father Deane, who has been there 20 years & is a well-known writer. He has received many converts.

The church holds about 1500.
The day books are for the 300 nuns. (3 baptisms).
Two convents of the Union Nuns. 50 Nuns. One in Highgate.

The Staff.

Buildings.
Schools.
Convents etc.

Row done on Highgate Hill. They as usual, lead in the
day band, & have their own independent - higher class schools -
boards & day - boards. They as well deal with the female
converts.

St. Alonius' College is an independent school for R.C. middle-class
boys.

St. Pelagius House in the bishopric R.C. is for girls who have
fallen for the first time. ~~There~~ There are 40 girls & 10
nuns. Have a laundry. ~~Expenses~~ ~~are~~ ~~now~~
building new premises with room for 120.

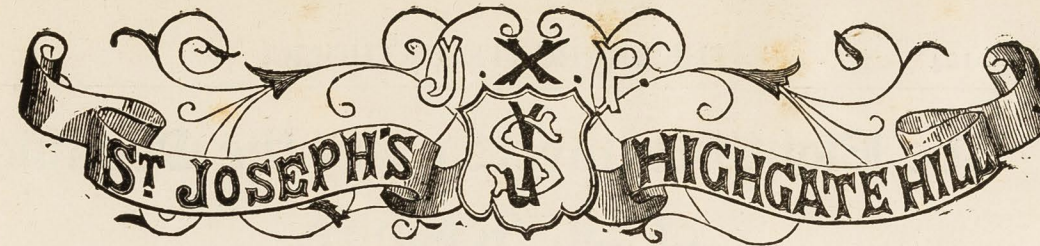
All these places are independent from the Bishop, except the
day board, we are served by it priests.

The regular series & calendar for Dec. are given on the next
page.

As the 5 morning series on an average 1500 people come -
& perhaps this number may be based on the total of communication -
people who communicate perhaps every 3 months.

During congregation - average 1000, but much crowded. In the
morning mostly P.S. but evening only 500. As the calendar
shows need to give books & lights to the series. The
church contains a magnificent organ.

Series & Attendance -



No. 6. 4th Year.]

DECEMBER, 1897.

[PRICE TWOPENCE.]

ORDER OF SERVICES & CALENDAR FOR DECEMBER.

SUNDAYS ... Mass at 7, 8, 9, 10, with short Sermon, and High Mass and Sermon at 11 o'clock.

Catechetical Instruction at 3.30, followed by Benediction and Baptisms.
Evening Service, 7 p.m. Vespers, Sermon and Benediction.

WEEK DAYS ... Mass at 6.30, 7, 8, and 9.30.

Rosary and Benediction on Wednesdays, 7.30.
Rosary, Stations of the Cross, and Benediction on Fridays at 7.30.

HOLIDAYS OF OBLIGATION—Masses as on Sundays. Evening Service 7.30, with Sermon.

BAPTISMS AND CHURCHINGS—10 a.m. Weekdays.

CONFESSIONS Daily, at all hours when Church is open, *i.e.*, from 6 a.m. until noon, and from 3 p.m. until 9 p.m.

1—WED. ... *Votive* of S. Joseph.

2—THURS...S. Bibiana, Virg., Mart.

3—FRI. ...S. Francis Xavier, Conf.

4—SAT. ...S. Peter Chrysologos, Bp., Conf., Doct.

5—Sun. ...II. OF ADVENT. MASS: SANTLEY'S MASS in E flat (unaccompanied.) *Children of Mary, 4 p.m. 1st Vespers of S. Nicholas.*

6—MON. ...S. Nicholas, Bp., Conf.

7—TUES. ...S. Ambrose, Bp., Conf., Doct.

8—WED. ...**The Immaculate Conception of B.V.M.** *Altar Society, 8 p.m.*

9—THURS...Of the Octave of Immaculate Conception.

10—FRI. ...Translation of the Holy House of Loretto.

11—SAT. ...S. Damasus, Pope, Conf.

12—Sun. ...III. OF ADVENT. MASS: GOUNOD'S MESSE DE PAQUES. *Confrat. of Passion, 12.30. 1st Vespers of S. Lucy.*

13—MON. ...S. Lucy, Virg., Mart.

14—TUES. ...Of the Octave of Immaculate Conception.

15—WED. ...Octave of the Immaculate Conception. **Ember Day. Fast.** *Confrat of Passion, 7.30 p.m.*

16—THURS...S. Eusebius, Bp., Mart.

17—FRI. ...S. Lazarus, Bp., Mart. **Ember Day. Fast.**

18—SAT. ...The Expectation of B.V.M. **Ember Day. Fast.**

19—Sun. ...IV. OF ADVENT. MASS: SANTLEY'S MASS in E flat (unaccompanied.) *Vespers of Sunday.*

20—MON. ...*Ferial.* Vigil of S. Thomas.

21—TUES. ...S. THOMAS, Ap.

22—WED. ...*Ferial.*

23—THURS...*Ferial.*

24—FRI. ...*Ferial.* Vigil of Christmas. **Fast.**

25—SAT. ...**The Nativity of Our Lord.** (Christmas.) High Mass, 6 a.m. and 11 a.m. At 6 a.m.: MOZART'S No. 2 in C. At 11 a.m.: ROSSINI'S GRAND (MESSE SOLENELLE.) Full Orchestra. Special Soloists. First rendering in England. No Evening Service.

26—Sun. ...S. STEPHEN. MASS: ROSSINI'S GRAND (MESSE SOLENELLE.) *Vespers of Christmas.*

27—MON. ...S. JOHN, Ap.

28—TUES. ...HOLY INNOCENTS, Marts.

29—WED. ...S. THOMAS OF CANTERBURY, Bp., Mart.

30—THUR. ...Of the Octave of Christmas.

31—FRI. ...S. Sylvester, Pope, Conf. Te Deum and Benediction, &c., 7.30 p.m.

Charity.

Visiting.

Method of Propaganda.

Personal

11-
There are no "social agencies", but several religious
Committees, ~~to~~ of the Hospital, + Prayers; of the Prison etc.

Monthly collection for the poor. About \$100 raised a year.
distributed by a committee of the Committees of the Prison.

Visiting is complete among their own people.

Propaganda is not carried on by controversy. The point was
arranged in connection with the recent lecture at Harvard Hall.
Their own lectures were delivered of their own position. The replies
were not been given are attacks, perhaps made necessary by
the absence of any common belief among the attacking party. Father
Andrew returned with them to the use of wisdom as the lecture. He
has the means for record, + "in use of attack necessary".

Father Andrew is the younger Rector of the Province, although the
Senior by virtue of his headship of the Mother House. He was elected
by ballot by the rectors of the Province. He is only 32; Irish; &
has a dark boyish look at first. He is attractive; of sturdy
build; good average height; curly hair + a rather good-looking

father. I don't know what he has for-rite skills, & very wide culture. But he has had a great experience: knows several languages; has lived in Paris & Rome; & the quite young was engaged in Mission work in Argentina.

He was elected 18 months ago, & is bringing his responsibilities courageously. He is working hard among our troops to beautify the structure. He took us round, & in the church we found one of the students putting ~~the~~ gilding on one of the pillars. Side, above the sculpting in the dome, delicate fresco work was being done voluntarily by a member of the congregation. The private chapel of the order has also been re-decorated & equipped.

The recreation room was handsomely furnished, but worn with a good many years. No carpet. It looked out on to the big garden, & command ^{on the day} ~~of the day~~ view right over London. I saw one of the student rooms. A (small) bed; chair; & desk for reading with a crucifix, almost complete the furniture, but looked a trifle bare. Father Anover said that all the rest of the rooms were the same, & that the details are prescribed by the rule of the order.

Although the interior & visit were of great interest: the friendly young Father Superior; the approach - service of the life; the

26. 7th.

I visited St. Joseph's at High Mass. I got in about 11.20 during the sermon. The young Irish priest was preaching extempore on the parable of the men in the market-place, - the duty of doing some work, the duty of charity, the relations of capital and labour etc: as far as I heard it a purely social sermon, good practical common sense, with no theology, and absolutely devoid of eloquence. I could not count the number, but the church might have been about 1000 full with an almost entirely well-to-do congregation, but here and there obviously poor people. The Mass was simple and well sung.

HPD

have rooms; the parish chapel & the temple of the arts office in the small hours of the morning; the beautiful church; the ancient - altar, not very happy-looking, the priest us on by rule in silence; & the dome getting its beauty as a type of old by the decoration of a voluntary worker, with its appeal to realize that I am in Upper Hungary.

The Rector is the head of the Father Provincial who is known. He is the superior of the Anglo-Roman Province. There is also a Vicar in the Rector, a kind of contemporary of Father Andrew, but his authority & responsibility are nil save in the absence of the Rector. No priest can leave the building, save on prescribed terms, without the Rector's permission. When the church is open any priest can be rung for at any time by anyone wishing to confess - ^{providing a duty bell} - times for Father Andrew to be on, up to nine times for the last name on the list.

Printed matter given:- Life of Blessed Peter the Cross 1860 pp 188
Highgate Catholic & Parish Record. Dec. 1897

(7)

CP (2)

Interview with the Rev. Father De Vries
St Boniface (German) Catholic Church
Union St., Whitechapel, Jan. 29. 98
on Theology -

This is the German Catholic Church in London, those who
come, except a small nucleus, come from a wide area. Most
are artisans, but Father Vries is the priest of all German Catholics in
London & all, whether they live in Hammer Lane or Hackney have
the right to send for him for visiting. This involves a high visit
takes 3 or 4 hours, the church differs entirely from the ordinary P.C. mission.

Estimate that there are 20,000 German Catholics in London. Except
for a proportion of new residents the congregation at St Boniface tends to
be a fluctuating one down for the total, the weather being those
who least rarely come. Whitechapel does not come very often.
But they keep at hand of need. They do not right to claim his
time but to contribute duties.

The staff consists of Father Vries & one other priest. There is also a
Convent: 7 sisters, of whom 5 are teaching & 2 are nurses. (There is a
similar & attached Convent at Hendon, with 17 sisters: mainly educated but also

German Catholics in London.

Staff.

have meeting, as in Wangel).

Church - covered (with many windows), has hall 1600. "The Germans don't mind working". Cannot say what other accommodation could be provided.

Convent.

Parish.

Club. (holds 300 - 400).

Services: Sunday 9 - "half full"
 " 11 - "full".
 " 7 - "always full - never empty".

Sunday 8 + 9.

No Sunday school: children scattered. Some arrive for them on Sunday at 9:30: 70-80 come.

The backbone of the mission is the club. The few members are men, mostly young men. When a member marries he is "kicked out", but re-admitted as an Hon. Member, with voting power. His arrangement keeps them free from an "ecclesiastical government". The club-room is large, with a platform stage; a bar; + little table with chairs - like a German Bier-halle. It is open every evening, but Sunday is the great day. It opens at 10:30; closes at 11 (more); after church "on the meadow"

Buildings.

Services.

The Club.

Come up + have a glass of Munich beer (which they have drawn from Munich). Then we go home to dinner; have the evening however, + dining at the club. As + they are all expected to come again, + Dr. Kross gives a short address on an manner of subjects. Various club amusements follow, billiards, music etc. At 7 is closed, the the club again closed. Afterward is a party; some are for the first time admitted; things have concerts, lectures, dramatic performances etc etc + beer. Mr. D-V. who is president, has just been a man drunk. Green would mean opposition. "They live a sort of happy family life together".

The club is one of a type founded 50 years ago by Peter Kolping. There are now 1000 houses scattered all over the world. 2,000,000 men have passed through them. all are affiliated, + every president takes up ^{his} review on the member's card. ~~of~~ This a new member present himself, + whether he comes from New Orleans, Alexandria or Berlin Dr. Kross knows his name. If his review is clear he is made welcome. If not - "I think he is not. I don't want drunkards or vicious men polluting my club".

The club is self-supporting. Subscription 1/- a week, but club (optional, not more than) also 1/-. They have £1200 in the bank. Give £10 for burial, etc. A Committee of management of young men, Mr. D-V. is the real ruler, I fancy. Protestants are not excluded.

(to p. 27)

Character of population.

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M ②

Interview with Father Beckley, St. Patrick's,
Greenbank, Wapping.

Father Beckley is a man of about 60,
plain and rather bleak face; poor head but
pleasant, kindly expression: very friendly and courteous.

He has been here for 16 years. His district includes
Wapping and part of St. George's, nearly the
whole in fact of that piece of London north of the
Rames which appears on our S. E. map.

The people here are almost exclusively dock or
wharf labourers with a few sea-faring people and
a small sprinkling of artisans. For the most part
they are poor or very poor, though the bulk of
the poverty is due to drink which is the chief and
almost the only prominent vice here. The shut-off
character of the district to which there are only
two approaches over bridges always guarded by police
gives the place features unlike the rest of London;
there is a public and a public opinion which
prevents the district from being a centre of crime, prostitution, and the

evil characters and resorts which infect the more northern parts of Radcliff and Shadwell. Father P. thinks however that they have got poorer and more crowded in recent years and attributes this partly to clearance and partly to the pressure of Jews driving the poor Christians out of St. George's. The Catholic population is very large about 2500 in all; all Irish or of Irish descent with the exception of a small colony of Italians working at Gatti's Ice Wharf.

Father P. claims that he knows all the Catholics in the district: "there is no credit in it" he said "when they are in a small area like this".

Two priests. "There are no lectures or visitors of any sort: we cannot afford them." Father P. complained greatly of poverty: he has had to get heavily in debt for rebuilding his schools, on which he owes £3000

Three Masses on Sunday morning, ^{four} one in the evening;

Proportion touched.

Persons employed.

Services.

Education.

Social Affairs.

Visiting.

31
three services in the week.

From 600 to 700 adults attend Mass on Sunday morning: a good many do not attend properly owing to the clothes difficulty, while others are kept away because they do not like to come unless they have a penny to put in the plate.

School with about 580 on the books: last Monday there were 470 in attendance. They get nearly all the Catholic children, but a very few may attend St. Peter's or the Board School. There are Father Pechy whom no protestant children in their school.

Have tried a good many things and failed: at present there is nothing but a small club for girls.

My body is visited more than once a year: "not very systematic, but I am fond of poking about." "There are no social obligations, no one even who would expect me to take a cup of tea."

Nursing.

Charitable Relief.

Police.

Drink.

Health and Housing.

But these people are always glad to see the Priest."

Send to the Nursing Sisters at Now.

"I doubt if he give in money more than £20 a year but I he do a good deal in clothing and boots. Our people know that we are poor and are not at all a cadging lot". Father P. works with the C.O.S. and professes the opinion that "there is a great deal of indiscriminate charity about".

The police are a very good lot. Father P. is on very good terms with them, and they are often glad of his assistance.

Drink very bad and certainly increasing among the women. As to the men - their life with its incessant hanging about at corners waiting for work is ~~very~~ very demoralising.

Health wonderfully good: however in many cases very

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old and insanitary: a great deal of crowding,
and one room life.

Father D. took me over his new schools which
have been built for 18 months: an excellent building,
with some exceptions the children looked healthy
and not very poor. I had some talk with Mr
Fleming, the Head Master, whom Father D. described
as "the best master in East London". He said
that the children were generally intelligent and
did well in after life; the majority become clerks etc,
and the less satisfactory car and draymen. Those who
get on nearly always learn Happing and he
knows quite 200 whom he has taught as boys
who live near him at Forest Gate.

Father Beckley is kind, but inactive mentally
and physically being troubled with gout. He is
content to do his duty very quietly among his flock
without I imagine any efforts at proselytism.

Personal

(Contd from p. 25.) but only 2 or 3 are needed - out of a total of 3-400.

There are guilds for Gilt Women.

Bay Funds. Many Gilt, Raphael - about 200. "Bay report" call wish for higher possible grants. The German Empire has a special fund for the support of foreign German Funds. always send £100 a year.

Visit as much as possible, but has much correspondence, & other work, so get little time for general visiting, except for the night.

for meeting can call on into the Witechapel or Hendon Court.

There is a poor box in the church, & about £50 a year is put into it. St. Vincent administers the absolutely at his discretion & renders no account. Neither does he ask for the money.

There is also a local board of the friends of St. Vincent de Paul. about £100 a year. mostly expended in pensions.

St. V. is the London representative for St. Raphael's box - the German box. for the protection of their own immigrants. They are both

Bay funds.

Visiting.

Nursing.

Charity.

Other clergy.

Anti-Asian feeling shown by the Jews -

the right to come to see D-V.

to also - Director of the Soc. for foreigners in distress, + visit the Jewish Hospital.

Asked about "conversion", he said there was none whatever. He was perfectly solid. Has no time to go "gallivanting" about among the other R.C. missions, + more knows of English clergy he "did not know a single one in the whole of London".

Father Verres' isolation & the character of his work leaves him comparatively unaffected by the Jewising of the neighbourhood in which his church is situated. He has been there 10 years + in Union St. was about 15 years ago there were no Jews, there are now only 1 or 2 Christians. Fr. Verres is not an Anti-Semite, but he has no good word for the foreign Jew of East-London. They are "dirty, filthy, ignorant - as beasts" etc. His feeling is partly explained by those who come to him as a director of the Society for foreigners in distress whose visits had always - he followed by the "airing" of his room; his other work by the religious animosity he sees. His windows are broken; the room of his colleague had a crucifix which could be seen from the street - the floor was being covered with

hills; he ~~is~~ above all he is indignant at the way in which
the ladies are treated: children with - + some offensive names etc. He
told me he hates the Christians, but if he finds out
they are Germans. He attempts no proselyting.

He speaks well of the police. Said that drink was not
a difficulty with his people. Little prostitution. For that you
must go west. Many German women were undoubtedly, but it
does not follow that they are all Catholics.

Cruel very occasional. Has helped to hang his Germans
at Nangate, but not at least had only just come to this country.

Marriage relationships 'one of our best points'.

Very trifling.

Health fair.

Working far better than the English + Irish laborers. Very few
Germans live in rural districts - only those of about 12 families.

It was with Dr. Kears that Price met of London after his
year in London, having left only last August, & the Dr. is
wisely something of an aristocrat. He is tall, dark, bearded.

General Questions

Personal

Extract from the "St. Bonifatius-Blatt" - a weekly paper
 printed in Cologne, with a news column of local news inserted. This
 is sold out on every morning by St. Vener. The papers come from on
 Friday.

Aus Kirche, Schule, Pfarre und Verein.

Es freut mich, mittheilen zu können, daß der amtliche Bericht
 über das Ergebnis der letzten Schulprüfung endlich eingetroffen
 ist und sich als den besten erwiesen hat, den wir jemals erhalten
 haben. In allen Schul-Abtheilungen ist in allen Fächern der
 höchstmögliche Zuschuß von Seiten der Regierung zugestanden.
 Dieser Zuschuß beträgt £ 229.10.6, gegen £ 216.1.0 im vorigen
 Jahre (im Jahre 1888: £ 89.6.5). Somit ist der Leistungs-
 fähigkeit unserer Schule das beste Zeugniß ausgestellt. Der so-
 genannte Tee Grant (Ablösung des Schulgeldes) kam auf weitere
 £ 123.

Mit Fortlassung dessen, was sich auf die Schulgebäude bezieht,
 lautet der Bericht des königl. Schulinspectors, wie folgt:

Boys' School. The Master has greatly improved the ele-
 mentary instruction, which is this year very fairly good.
 The grant for English is barely earned, but every allowance
 must in justice be made for the difficult conditions in which
 the work is conducted in one poor room, and with no helps
 beyond that of a young Monitor. The order is creditable.
 It is satisfactory to know that a suitable school will soon
 be built.

Girls' School. The discipline and general tone are excellent,
 and the instruction is carefully, intelligently and successfully
 given.

Infants' School. Considering the locality and the conditions
 in which the school is conducted, the results of the teaching
 are decidedly satisfactory in all subjects, the discipline and
 general tone being also good.

Es war ein Irrthum, als bekannt gemacht wurde, daß die
 General-Communion des Gesellen-Vereins am 16. Januar sein
 würde. Dieselbe ist vielmehr am 23., also am nächsten Sonntag
 über acht Tage.

Die Bazaarpreise sind auf folgende Nummern gefallen:

| | | | | |
|--------|---------|--------|--------|--------|
| 1-1029 | 10-124 | 19-256 | 28-282 | 37-621 |
| 2-495 | 11-850 | 20-755 | 29-964 | 38-799 |
| 3-413 | 12-800 | 21-668 | 30-408 | 39-841 |
| 4-971 | 13-1004 | 22-836 | 31-180 | 40-414 |
| 5-341 | 14-583 | 23-45 | 32-805 | 41-888 |
| 6-114 | 15-449 | 24-154 | 33-147 | 42-59 |
| 7-714 | 16-1014 | 25-845 | 34-248 | 43-56 |
| 8-100 | 17-720 | 26-712 | 35-85 | 44-903 |
| 9-46 | 18-143 | 27-839 | 36-728 | |

Gegen Abgabe der Tickets können dieselben im Pfarrhaus in
 Empfang genommen werden. Dr. J. Verres.

Wochen-Kalender.

Sonntag 16. Jan. (Fest des h. Namens Jesu. Volk. Abl.):
 9 Uhr stille h. Messe mit Ansprache. Gemeinschaftliche h. Com-
 munion der Kinder. 11 Uhr deutsche Singmesse und Predigt.
 12 Uhr St. Vincenz-Conferenz. 1/3 Uhr Taufen. 1/4 Uhr Kinder-
 Andacht. 4 Uhr Vortrag im Gesellen-Verein. 6 Uhr Versamm-
 lung der Marienkinder. 7 Uhr Andacht, Predigt und Segen.
 Montag 17. Jan. (St. Antonius Abt): 8 und 9 Uhr hh.
 Messen. 1/2 10 Uhr Katechismus.
 Dienstag 18. Jan. (St. Petri Stuhlfeier): 8 und 1/2 9 Uhr
 hh. Messen. 9 Uhr Gesang-Unterricht.
 Mittwoch 19. Jan. (St. Wolfstan): 8 und 9 Uhr hh.
 Messen. Abends 1/2 9 Uhr sacramentalische Andacht.
 Donnerstag 20. Jan. (St. Fabian und Sebastian): 8 und
 9 Uhr hh. Messen. 1/2 10 Uhr Religions-Unterricht.
 Freitag 21. Jan. (St. Agnes): 8 und 9 Uhr hh. Messen.
 Samstag 22. Jan. (St. Vincentius und Anastasius): 8 und
 1/2 9 Uhr hh. Messen. Beichtgelegenheit von 5 Uhr an. Morgen
 gemeinschaftliche h. Communion des Gesellen-Vereins.

upright, with nothing of the priest about him in dress, appearance
 or speech. He is an athlete in language. His oratory
 is an his refusal to woman. He does not waste sympathy -
 would never "beside for the night", but those who could win
 him would find him the best friend.

He is something of the man of the world. Is not a naturalized
 Irishman, better that he would not be, as he represents
 his people at the German & Austrian embassies. He has
 travelled a good deal, his room crowded with ~~frank~~ furniture,
 has the walls covered with things he has collected in
 various Eastern travel countries. His room was a striking contrast
 to that of Father Wainwright. He ^{is} 50 years of age,
 & has been 24 years in England, at first as a professor of
 Theology at the Seminary, Birmingham.

Jan. 27th

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Interview with Father Donnelly, ^{Church of}
The English Martyrs, Great Prescot St., Whitechapel.

The Superior of this Church is Father O'Leary, but he having been here only a few months, handed me over to Father Donnelly.

Father Donnelly looks about 22, but must be 30 as he has been here for 4 years and was previously for some time in Liverpool and ^{Hopfield} ~~etc.~~

The district covered roughly from London Bridge on the west to North St on the east. Commercial Road being the northern boundary and Wapping the southern.

The Catholic population numbers about 5000 made up mainly of Dockers and tailors with a sprinkling of small shopkeepers. For the most part they are exceedingly poor; they still have among their flock a considerable number of casual Dockers whose work is of the most precarious character.

Indirectly all are known and visited, and about

Proportion touched.

Staff.

Parish.

Services.

Social Services.

60 p.c. attend mass every Sunday.

Four priests. The priests receive no money payment except £6 in the summer for a holiday. They are lodged, boarded, and clothed.

Working in close cooperation with the Priests is a Branch of the Catholic Social Union with the Dowager Duchess of Newcastle at its head. The members of it however are directly under the Cardinal.

Church. Two Schools. Concert-Hall. Room for clubs below the Church.

The usual Sunday morning masses and evening service; service for children in afternoon. Daily service on week days.

About 1000 adults come to the masses. The poorest come to the early mass.

Club for boys and girls: this is under the control of the Catholic Social Union.

Young Men's Society.

Temperance Society

Provident Society.

Catholic Women's Club in Wellston Sq is more or less under the control of the priests. In spite of its name it is used just as much by Protestants, but Father D. says that the work is entirely social and divorced from religion: his supervision extends to going in occasionally and playing a game of billiards.

Vacation.

Two Schools: a large one just behind the church and a smaller in St. George's. Our good children: Father D. believes that no R.C. children in their district go to other schools: "we don't allow it. I suppose some people would say we terrorize them into sending the children"

Visiting.

Each Priest takes a district and "he practically lives among them". Few R.C.'s coming to the district if they do not come to the priests of their own accord are sure to be reported by their neighbours.

Father D. says there is no attempt at proselytism: "we have more than enough to do in looking after"

Housing.

Charitable Relief.

Other Religious influences.

our own people."

led to the Housing list at Dow.

The church gives nothing. Father D. attributes the enormous influence exercised by the R.C. priest largely to the fact that the people do not look to him for temporal relief: they know he has nothing to give and "have not always got one eye on his brother's pocket." Asked whether the R.C.'s were largely helped by the Duchess of Newcastle (who has the reputation of never refusing an application for help) he said he thought not: she had spent so much money in building churches that she had little to give.

Father D. has often tried to get help out of the C.O.S. but never with success and cannot understand what is a case which they will assist: "they always say the people are imprudent: of course they are: but the Society is there to give relief and ought to give it."

Father D. spoke very highly of the Church in his

district, which is more especially about Lake St. As for the non-cons they totally fail to touch the poor except by bribery. The Wesleyans especially (Peter Thompson and Co) are prodigiously active with ^(poor or poor) evil walls: they give away an enormous amount of bread incessant teas, dinners etc and get round them a number of sycophants and hypocrites, as they make attendance at meetings a condition of relief: they especially try to proselytize among R.C.s. Father D. however proposes to have no fear of their machinations: indeed he always tells his children "to take their soup and be thankful for it".

As to the Jews they look upon us as strange, inexplicable creatures" but they are not unkindly and in fact Presol. Co. allow their houses to be used for decorative purposes for R.C. processions.

Tozhu Hall does not touch the working classes, only those who have been at middle class and high grade board schools. Rich people come from the wood-land to meetings under the impression that they will see those who have been cheated from the shares

R. C. Influence.

Poor Law.

15
Though the R. C.'s are much more faithful to their religious duties than Protestants there is a great leakage mainly among young men. Most of these become not infidels but indifferent: many however come back when they marry, and all at heart remain R. C.'s scarcely ever failing to send for a Priest if they think they are dying.

The conversion of a R. C. to any other church is the rarest occurrence: but some among the very poor profess conversion for the loans and fishes: they have to put up with a great deal of obloquy: "they fling Judas at him: Judas sold his Saviour for thirty pence of silver: what have you sold your Religion for?"

The preaching of infidelity in the Park and elsewhere has had a bracing effect on R. C.'s and has ~~induced~~ induced many to study and confirm their faith.

Father D. thinks the administration of the Poor Law brutal and the Guardians generally a most inferior set of men with no wide knowledge or

Sympathetic, completely under the thumb of Vallance.
His chief complaint as to the Pon san hoan
is the neglect of the Medical Officers "which makes
my blood boil". They are paid a fixed salary
and their object is to do as little as possible: they
will leave a case which requires constant attention,
e.g. pneumonia, for 3 or 4 days unvisited. They
~~always~~ always say when they come first "well
where is the pauper patient?"

Father D. is standing for the Board of Guardians
at the next election.

The police must be rather rough in St. George's
but they are too much so. They are also much
prone to drink.

London is 50 p.c. better than Liverpool

Mainly for sailors

R.C.'s seldom living together unmarried: the priests
won't allow it.

Police.

Drink.

Prostitution.

Marriage.

Health.

Housing and Sanitation.

Personal.

As to mixed marriages they do all they can to prevent them, not only on religious grounds, but from an almost universal experience that they turn out unhappily. Paul: "it is no use talking to a girl who has taken a fancy to a man: she would marry him if he were a Turk or a Mahometan".

Worse than might be expected, but infant mortality enormous: an enormous number of children are murdered for the insurance money: it is done by putting arsenic in their milk: more common in Sheffield than London.

Very bad about cake &c: a glass of Brandy often an almost necessary stimulant after visiting.

In spite of his rather unattractive opinions on some points Father J. has an attractive personality. He is bright, healthy, pleasant and intelligent-looking with a good deal of charm of manner.

After our talk on strictly relevant matters he went further afield and discussed ex. Father McCall's

61
"Twelve Years in a Monastery." Father D. said
that when a Priest left the Church it was nearly
always "whisky or a woman" but that in this
case he believed it to be a question of genuine
loss of all faith.

8

Interview with the Rev. Father Akers
Missionary Parish St. Mary's St. Michaels
Commercial Road, E.

12

Feb. 1. 98.

Father Akers has been at St. Mary's only 18 months, he has had much over London experience, & 30 years ago was for four years a curate of Holywell Curate with Father Lander at St. Peter's, Lambeth.

His mission extends from Satterly St. & Christian St. on the west, to Popney Station & White Horse Lane on the East, the Mile End Road & the River forming the northern & southern boundaries.

The P.C. population numbers from 8 to 9000 & of these some 8000 are Irish, mainly poor labouring class.

A certain amount of migration partly because of the incursions of the Jews, & they are constantly pushing out & buying property. They are fugitives, & they never rent a street or court - they have begun to occupy it entirely, occupied by them. The Germans Jews & the Polish tend to keep upland. The other reason for migration is the want of work & the shipping factories down the river.

St. Mary's is the mother P.C. Mission of East London, the Register acts back to early in the 18th Century. It has been used sub-

The people.

Wright & W. R. S.

Service & Church.

65
Vided -

The regular staff is 5 clergy, but they are always 7
as the Cardinal and 2 young priests take 1-hour rest work.

Two convents: one 12 nuns: mostly educational - as a rule
visiting.

- 7 nuns: a little teaching, but also visiting &
nursing.

Lady Edmund Talbot, who has worked for some time with the
mission is just starting a small settlement of ladies [like
Lady Margaret Howard & the Society - Sisters of Newcastle].

There are 20 other workers of various kinds.

The clergy & those teaching in the school the only paid workers.

Services: Sunday Masses 7-8. 9. 10. 11. (crowded) 12.
Total attendance from 1800-2000. The ten schools there
are covered the power.

Sunday evening: 7. from 6-700.

- - - - - 8th - 9th Catechism for children from 300-350.

Attendance bad. No home discipline, children not sent.

Therefore visited Thursday afternoon catechism, after school.
from 700-800 come.

Communicants.

Social agencies.

Buildings.

67
Would regard 2000 as the number of regular
communicants. The average attendance of 1800-2000 very
satisfactory in view of the total P.C. in the mission, but
their work is ~~not~~ mainly that of dealing with a class that
is leaning always to be lost to the church - "semi-sub-
merged". But converts are constantly coming in.
They have a complete register of their people, the "Statist
Animarum"; as in all P.C. missions.

A certain number of social agencies: Clubs for boys &
girls. The work is strong, the former more difficult to deal
with. ~~There~~ No satisfactory home work after school age. Is
proposing to start something analogous to a Church Brigade.
Age of those in the Girls Club from 16 up ward.

League of the Cross: Tape room: at the Adult meetings
crowded rooms - some 200, but mostly women. Also
have juvenile branch.

Their schools are large & fine - 1000 children. Will
have to build.

Also a middle class girls' school for boys: 60-70.
+ a similar one for girls, but not under government

inspection. 60-70 gals.

Mission divided into districts for visiting. Clergy in charge of each, + sister + others to help.

Charity managed by branch of French St. Vincent de Paul. 6 or 7 members. About £50 - £75. No charity from church: names + address taken, + handed over to Soc. St. V. de P.

Nursing now done by Nursing Sisters. Branch of the "Little Sisters of Mary"; they are in London. Mother House in Rome. Mother House in England in Nottingham. Valuable helpers. Nursing suffered, but have met of this kind of help diminished by removal of Boston Hospital. They used to get help from the Poor "Little Sisters", + work now, if necessary. Help them must be had, help English.

Spoke of Miss Chatter's health as having failed. Sympathetic with her protest against C.O.S. names of action.

Church leads 700-800. The Presbytery's mind to church, + has large anti-members.

Visiting

Committee

Nursing

Committee: Mrs. Galtie Secy.

Building

Maintenance.

71
On finances, said that the board had an endowment of about £200 a year. The church had none. They live & the church is kept up on the class of the poor. He was handing books that the R.C. clergy were then maintained. He disliked endowments. The Earl's order is generous, the more so in proportion to the abundance of his resources. Father H. showed me the hand-bag on his side full of coppers given yesterday. All normal expenditure is thus met. He has less trouble as very penny given is saved from the public-bond. The total raised locally every year is estimated at £500, by these offerings & by special local collections. If they have to make any special expenditure (e.g. for new vestments or organs) they have to beg from abroad but normally they are self-supporting. [He in this "cash nexus" we have at once a sign of the reality of the religion of the R.C. & an exploration of his attachment to his church. The connexion is unique: on the dependence of a non-convent & on the authorities of Rome].

Point of view.

They attempt little or no proselytizing. At the Cardinals' lectures in the public hall (Lunchhouse) occasionally give their st-

just as mainly opportunity - to make the Catholic position under-
 stood. At these lectures also as time the more degraded religious
 questions are dealt with for the people are often very pagan. He is
 aghast - shocked at the depth of religious ignorance shown by people.
 The Catholics have almost always the main part of their fault, but
 it is not so much theirs. A little time ago one of them was married
 a non-Catholic, & brought him round, & gave a question as "How
 many gods are there?" produced the widest answers. Conscience
 are absolutely unenlightened. An avowed Catholic as best he can
 show - he ought to be as I believe.

Disputed the policy of being "come round" by the publicans. Heav-
 y, & believe in case of entry to houses of drinking pub. & coming of best
 from behind over the wall. Dis the pub. of mixed character -
 both good & bad. Thinks a good deal of adulterated liquor is
 sold.

A great deal of drinking among women. Knows of many a
 sad case. A man's drinking does not ruin a home half so
 much as a woman's.

Prostitution, open soliciting, as compared with 20 years ago
 greatly improved. Remembers Wellcross Square town, where he lived.

General Questions.

marriage.

Come.

Thyrs.

Heart Atroving.

A terrible piece.

a good deal of condensation. The P. Co. ^{from the practice} feet than others
but not free. Forced marriage is frequent. This
that a certain class seems to think their connection a form
of espionage. They are always ready to marry and can
free, if necessary, would pay the register fee of 5/- . Married
this fee, as an unequal charge, but as married out of the
Church of England view. Fees in a register, steps in air be
removed. ~~It~~ We keep, I think, our registers as accurately
as in the Protestant days. Do not solve the practical difficulties
arising from the multiplicity of sects, some of them with very
illiterate ministers. How are you to draw the line?

No extraordinary amount of crime now. Nothing like the centre
of John Atkinson. Cases of violence generally the result of
drunk.

Thyrs. but. Thyrs. & drink always go in contrary proportions.
A quiet optimism pervades father's mind, save as regard
drunk & thieftakings. There seem to him to be the two great
obstacles in the way of improvement.

Healthy. Housing fair, in spite of the bad anti-
sanitary found. Has several water pipes laid.

Person

77
Asked if there was any other point to raise, Father Akers simply said that he thought that on the clergy & ministers with whom he came in contact were doing their best for the poor. He said in a way that ~~he~~ gave a finishing touch to the impression that the interview had left: that Father Akers was not only one of the most attractive he one of the most truly catholic-minded men that I had met. He is a man of about 60, with a handsome face & fine clear cut profile: if he had not been a priest he might have been a soldier; he has a most sympathetic voice & manner, & his speech is that of a highly cultured gentleman. He had been a prisoner in his room for some two months from an injured knee and I saw him.

He has since died

Character of people.

Proprietors touched.

March 18th.

79
Journey with Father Kelly, St. Monica's,
Hoxton Sq.

Father Kelly is an Irishman ~~of~~ between
60 and 70, who has been at St. Monica's for
34 years. He speaks with a very strong Irish
accent, and rather thickly, with the result that
he is difficult to follow.

The area covered is the whole of Shoreditch
up to Great Cambridge St., and roughly so much
of Bethnal Green north of Bethnal Green Road as
lies west of a line drawn south from Great
Cambridge St. It is, says Father K., the poorest
R.C. district in London. There are about 2000
R.C.'s in all. Nearly all of them of a rough
and nomadic character. The majority are Irish,
but there are a good number of English converts
"people who have tried everything and want a settled
faith".

From 700 to 800 come to mass on Sunday

Staff.

Amis.

Social Affairs.

81
morning; but Father K. said subsequently that
he thought not more than $\frac{1}{4}$ of the R.C.'s in
the district. Only kept their dates.

Some priests.

Four ladies from the West End.

The usual Sunday masses with 7 to 800 in
attendance. The church is entirely free than being
none of the payment at the door which is common
in many R.C. churches and which is apt to
keep the poor away, but most of them give
something of their own free will.

A club for girls, managed by the ladies who
form a branch of the Catholic Social Union.

A Boys' Club has been tried more than once
but has failed: "the reason why R.C. Boys' Clubs
always fail" said Father K. "is that they
want what we can't and won't give them."
Father K. then went on to denounce the Men's
Clubs of Hoxton which he says "are no better

Vocation.

Visiting.

Charitable Relief.

Influence of Church.

than brother." There was one till recently in Hoxton Sq.; it used to be open practically all night and men used habitually to take women in. It is impossible for the Church to compete with places which pander to the lowest tastes.

Have about 440 children on the books but the attendance is very bad, only about 225; this is due to the terribly poor class who come. As far as I could understand Father R. they do not get all the R.C. children in the district but get a considerable number of Protestant children.

The district is divided between the priests, and each man practically lives in his district, spending nearly all his time in visiting.

"I've scarcely anything, looks upon which as a most fruitful cause of pauperism"

As far as I could gather from Father R.'s rather rambling statement the Church has

Not a very firm grip of it's flock in this district: they are 'so nomadic' and are always shifting without notice: the result is a great leakage especially among lads and young men and the great difficulty of the church is to retain them, though they do not go to any other church, but merely become careless and indifferent. But many of them keep away because they are conscious they are leading bad lives: if you ask an R.C. why he does not attend mass he will usually say "Because I am leading a bad life".

Hoxton has been steadily for many years getting poorer. The worst parts in it if not the poorest are Norfolk Place area Hoxton Market, the Kenyon grounds, while the whole district between Hoxton h- and Kingsland Road swarms with thieves.

Father K. complains of the shameful way in which the Throldite party keeps it's open spaces: for years he has hoped to see Hoxton by Throldite open, but for this reason he wishes it to

Parish: Hoxton.

Local Government.

to be under the L.C.C. The Vestry too has not repaired Hoxton Sq "for over 100 years" (it certainly is in a terrible condition). Father K. complains bitterly of the Dust-Destructor which he says should rather be called a Dust-Distributor: the chimney is just over the Priory, and the smell certainly is unappetizing.

Appalling: one of the most drunken districts in London. 47 Public Houses in Hoxton Sq.

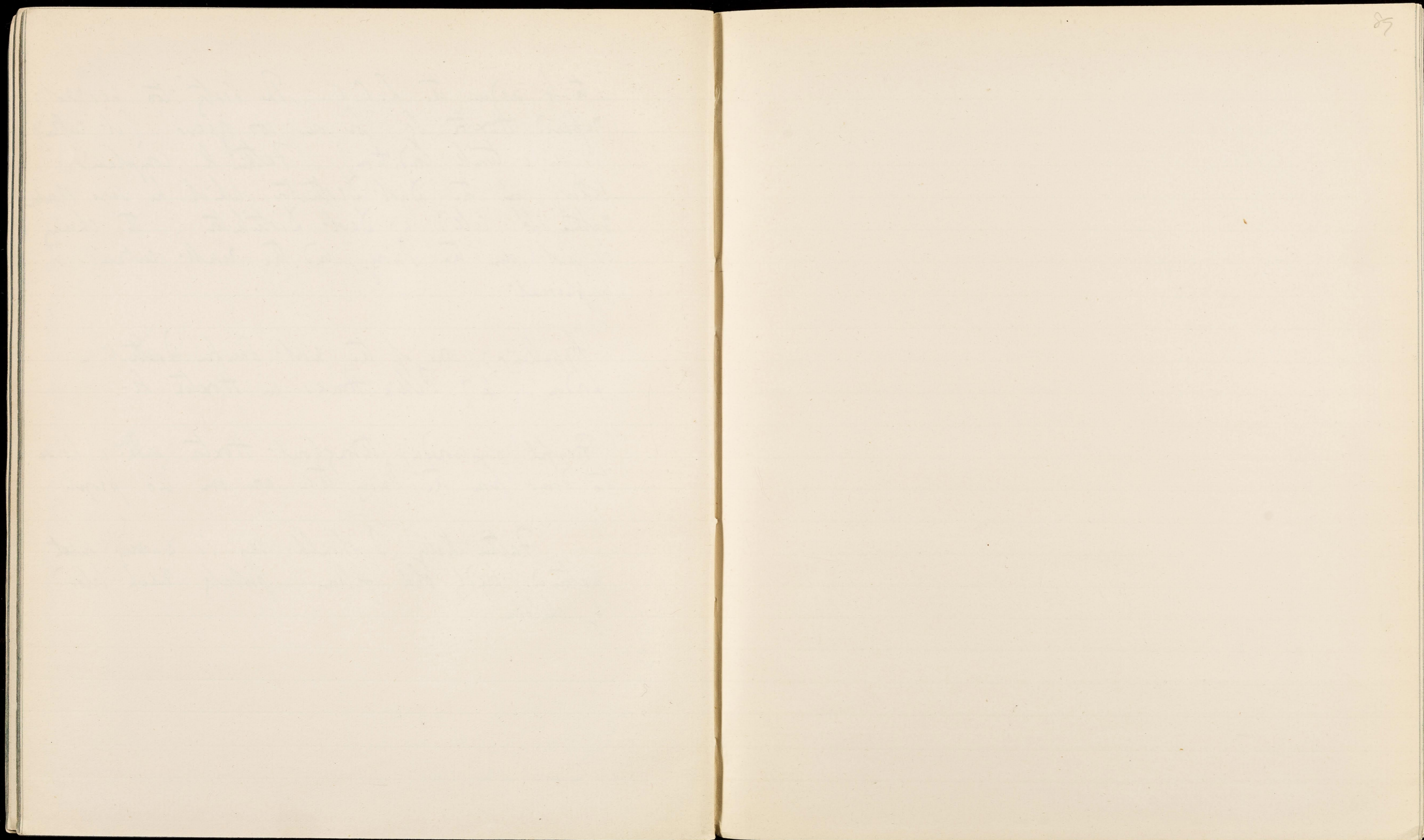
Fearful overcrowding throughout Hoxton. In a house two doors from the Priory there are over 40 people.

Father Kelly, I should say is a very sweet natured kindly old fellow, probably much beloved by children.

Drink.

Housing.

Personal.



87

