72A

The Roman Catholic Clergy

From Charles Booth,
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Name.	Address.	Page		Nature of Interview
Father Higley	CB. 636 Commercial Road. E	1-17.		
Father Gordon Thompson.	CB rG.H.D. Presbytery. Bow Common. Lane.	19-43.		
Father Egglemeers	G.H.D. St. Edmunds. 297 West Ferry Road.	45-53.		
Father Lawless.	EA rG.H.D. Presbytery. Upper North St. Poplar	55-69.		
Sunday evening in	Bow. G.H.D. Vespers at Father Lawless' church.	71-79		
Rev. Dr. Thacker	G.H.D. 26 Campbell Road	81-91		
	Hackney		Dist.	
Father Dunne	(A) Presbytery, Ballance Road, Homerton.	123	13	
Father Cutcliffe	(A) Presbytery, 19 Bowere Road	139		
Father Olney	(A) Presbytery, The Triangle Mare Street.	153	13	
Father Howlett	Presbytery, Tottenham R^d De Beauvoir Tn.	169	14	
Father Swift	S. Scholastica's Kenninghall Road	193	13	
Canon Pycke	S. John, Duncan Terrace Presbytery	197	14	
Father Carey	Presbytery Eden Grove	221	15	
Father Dolan		231	15	

General Character of population.

7th May 1897. CD (2)

Interview with Father Highley at
636 Commercial Road E

I had seen Father Highley (See Small Book No. 1) & this evening first met Father Kelly – a quite young Irishman who has been 19 months here. Father Highley has been 9 years & must be older than he looks being still almost boyish in appearance. I learnt from Father Kelly what I did not know before that the 1st Communion at about 11 or 12 is given by the priest & is followed at about 14 by confirmation which is a distinct sacrament & given by the Bishop. – up to the 1st Communion they keep the children & except for those who leave the district they go on to the Confirmation. It is afterwards that the leakage ~~ex~~ occurs when the parents are indifferent or with mixed marriages. The rest of information from Kelly is given in the replies to the questions.

Dock & Water Side labourers chiefly. The girls work in factories. It is quite a poor population on the whole

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What portion do the Ministration touch ?

and especially the Catholics.
The district is bounded (roughly) by the West India Dock Rd & Burdett Road to the Railway & Turner St & thence westward to White Horse Lane so Southward to the River including London Street. The Poverty & seems to be much as given on our maps. The Population moves & so changes very much in a few years.
The poorest - or nearly so. The leading people are such as green grocers. The Catholics are largely Irish, Cockney-Irish. They do not seek out any but their own people, but at times those who have been Protestant or had no religion come or are brought & these are of course encouraged. Father H. does not believe in proselytising. They have many mixed marriages. He thought more than half but on referring to his book found that in 1896 there were 9 out of 26 & in 1895 only 5 out of 25. In some cases the husband or wife had joined the Church before marriage. It is supposed that as many mixed marriages take place in Protestant as in Catholic Churches. He had some evidence of this. Altogether it amounts to a large proportion. Father Highley is himself the Child of a mixed marriage. & thought the gain to the Church from such marriages

was

What persons Employed?

What buildings?

What Services?

was at least as great as the loss.

They try to get the children succeeded. Mixed marriages were only allowed with that stipulation & the man was usually quite willing to let the children go to school & as soon to a Catholic as any other school. The mixed marriages were usually with the women. Catholics the man indifferent or nothing. Amongst Catholics however indifferent the children were sent to School.

Two priests only. Except the School teachers & assistance for nursing from the Little Sisters of the Assumption (Wellington Pr. Bow)

A small Church, holding about 250 - but hardly seating so many. Father Highley said 500 had been known to get in but Father Kelly made a lower estimate. He said there was an overflow often when the place was full inside, others standing outside - No other building except Schools.

2 Masses. 8.30. 10.30. 11.30 Sunday morning. The 10.30 being full. the others with 100 to 150 adults perhaps. Children. 3.30 60 or 70 come & evening at 7 not many coming nor is it made any point of. Great efforts are made for the morning mass. to come to which is a duty on all Catholics. A very poor proportion of men come, but more

women

What Social Agencies?

What Educational Work?

To what extent Visited?

women. On Week days there is early mass at 7.30 or 8 (quite a few come) & evening service on Wednesday and Friday when perhaps 30 may come. Wednesday & 50 or 60 Friday

Excursions - especially for the 1st Communion children. & School treat - no Club now - no definite temperance organization - it had been tried & failed, but they worked hard for temperance he has been a teetotaler for 17 years himself.

Schools of which Father Highley is manager - Infants for 121, others for 310. 480 on books. Attendances very slack. Had been the worst in London. about 60 per cent. Parents indifference, they did all they could & had made a little improvement. Father Highley giving most of his time to the school. He has kept up the staff irrespective of the attendance, there are 5 certificated, 2 adult & 5 pupil teachers which is more than the law requires.

The people send when sick & are visited but they are also looked up if they dont come to mass. - but Father Kelly does most of that. There is an organized collection of money from house to house every Sunday afternoon

Nursing the Sick?

Charitable Relief

Finances?

afternoon. 6 men undertake this having each a district. the priest accompanying them each district in turn & in this way come in touch monthly. Of more formal visits they try to manage one each year to everyone.

By the Sisters as mentioned above. but the people when bad go to the Sick Asylum mostly.

A personal matter. Father Highley is a C.B.S. convert. Kelly is more new at the work & probably gives more. The money comes out of their own allowance. Father Highley gives largely when he thinks any good can be done.

He roughly sketched their finances. The congregation pay about £5 a week - £3 from the Church offertories & £2. collected outside & there are grants of £75 & £50 from some funds. They have School. House & Church free. Father Highley has the right to £40 & Father Kelly to £30 for clothes &c. & they get certain offerings in addition. The Housekeeping is paid out of the money received & the rest goes to maintain Church & School. The Housekeeping Father Highley limits to 10/- a week each for food - there is a Housekeeper & a housemaid & the 2 priests to find for, making

Other Religious Influences?

Co-operation with Other Bodies?

or £2 a week. Father Highley says he has not had a new suit of clothes for 9 years, but has had some single garments bought or given. Has never had a holiday except about 4 days & never been a day confined to the house. Has taken to bicycling & finds that a great help. Has excellent health.

Church of England do not reach so low a class & Dissenters hardly compete. Tests this by Church attendence. Requirements as to dress less exacting with the Catholics. Many men come without collars, but otherwise they are well enough dressed.

Very little agressive propaganda - a friendly feeling especially with the Church of England & Co-operation when needed. Spoke highly of Wm Gordon Works with the C.O.S being on the Committee, but differed sometimes with their precise rules, & had carried a point against the Committee on reference to the Central. Whether the bad character of a parent should prevent something being done for a daughter who was herself of good character & 24 years old. When the Committee refused.

Local Government?

Police.

Prostitution

Crime.
Drink & Temperance.

Thrift.

Marriage

Was himself on the Vestry for 6 years & considers it rotten - small jobbing & self interest prevail. It is a very economical body however. Has been off for 2 years. Is a guardian & has been for 6 or 7 years having been 1 year in Mr Jones time - The anti-out relief principles prevail but tend to lapse a little. He approves of refusing outrelief except when no other way can be found of dealing with a case unsuitable for going in-

Seems to do their work all right - no doubt the publicans treat them -

A good deal of this largely in connection with the sailors. Highley thinks prosecutions useless - only shift the evil from street to street They try to get the girls to go into Catholic homes-

Some. Dock thieving-

A good deal of heavy drinking. surplus money of Coalporters & others spent so. but there is another section of moderate drinkers & amongst those who come to Mass a large proportion - perhaps half are teetotalers.

Very little. the irregularity of the work goes against it.

Not particularly early - he is not against marriage

at

Health.

Housing &c.

Character of the man & his work.

at from 20-25 - thinks it the lesser evil. A good many have previous relations & marry when a child is born or expected - They come back to the Church to be married even if they had slipped away previously.

Good - but often ruined with drink & men break down early. There are dock accidents.

Much more might be made of the homes but it seems Hopeless —

Cardinal Vaughan calls Father Highly "rough spun". He is a man of the people. his father a working Carpenter & Joiner his mother no doubt a woman of character. She was a Catholic, the father was a protestant. Highley is proud of his origin & recognises also that a mother may be proud of her sons. He has a brother in South Africa & read me a letter just received describing Johannesburgh. The brother is an electrical engineer or something of the kind, but evidently a Keen Catholic. It was an excellent letter. Highly had the ordinary elementary school education before being trained for a priest. He by no means affects the "rough spun" on the contrary takes pains to speak with a

cultivated accent. He is more like a schoolmaster than a priest. He however recognises the close sympathy which his origin gives him with the people whom it is his aim to lead into the ways of virtue & the decencies of life through the organization of the Catholic Church. The work of the man are alike genuine in Character. Such an influence must be very good.

Rev. Father Gordon Thompson.

Character of District

No canal traffic now due to railways

Want of work for men.

Tyranny of the Dockers Union.

?

Hunger an incentive to work.

Cheap food.

May 17th CB. & G. H. D.

Father Gordon Thompson. The Presbytery Bow Common Lane. E.

Large Irish colony. German Bakers. Pleshers at Stratford market
Over 200 frenchmen at Cold Silver refinery. all catholics.
2000 of the Convent here. Irish. 85% of congregation.
Not many mixed marriages among the Irish.
Regular cul de sac, East-side of Devons Rd. All poor streets.
Formerly all traffic up the canal, monopoly of timber
traffic esp at Atlantic wharf: now all finished.
Nothing unloading now in his parish except at Chemical
works. This is owing to the railways & less goods by water
Tyranny of Dock Union. Men not allowed to take outside work.
Money paid by gangs. Always paid at a public house.
Men turned out if they wont accept these conditions.
No steady work now for the older men who were formerly
in the Docks. Their sons are loafers.
Hunger the great incentive to men. Drills the advantage of cheap
food. On Saturdays beef & mutton is sold at 1d per lb.
3 mackerel or herrings for 1d. Father T buys his leg of

Meat at 1d a lb.

Disadvantages of cheap food.

Price of bread.

Rents in the Devons Road.

Overcrowding

Permanent pauperism secured by cheap food & rents.

Character of factory girls.

of mutton 7lbs in weight for 7d. On week days you pay 2d for a lb. Saturday is cheap because meat would go bad & it costs to put it away in a refrigerator.
He has bogus cocoa and bread well spread, very thickly spread in his schools if the children are to be expected to eat it. Bread 3½d a quarten loaf. Not get touched 4d.

Devons Road the ultima Thule of the poorest. Rooms to be had for 8d per week. 'Rent is a nominal thing'.
1/- a week the most in the very poor street. Houses owned by publicans or pawnshops or grocers who will let at these rents if tenants promise to deal at their shops.
Has a case of 10 in one room. Wonder is that there is any sense of morality or decency left. But there is.
Best girls go to Bryant & May. Bells are rather less good. Others to Cake factories: Sweet stuff. The simplest & worst go to the Rope walks. Work in gangs.
"Cheapness of living & cheapness of food secures the permanent condition of the poorest" ie they remain the poorest.
Girls as wild as rabbits. No vice. No traffic in vice. No brothels. Simply loose relations; tho' they keep together

The cost of marriage

Amusements of the girls

The 'Gaff'

Knows every soul in the Parish

His seven sisters

Bow Common Lane.

whence once they have "paired" i.e. enlightened they are faithful
Has tried to get them places as servants: but they love their
freedom: (are soon bored) had much rather have their evenings free & less money.
Can't marry a couple under 9/7. (for fees) has to pay for it, (in a quarter) buys the ring, (often)
dresses the girl. Only gets £1 per week from Mission.
People are too poor to pay for themselves.
Girls (out late) can't be got to bed. But go to Pavilion. Leave the
Mile End Road about 12. Then home but not to bed. Stand about singing
The 'Gaff'. High rates paid to Parish who want turn
them out. Police let them alone. 'That's easily managed'.
Here there are dark corners, inducements to immorality.
Flaring gas & deep shadows. Noise, excitement etc.
Knows every soul (of his people) in his parish. Has 7 sisters working for
him. Teaches children. These sisters are his only helpers.
Sisters live at corner of Gale Street. Work for the love
of God only and are not paid.
Extraordinary change since the advent of the sisters.
Crèche in Day time. Classes for factory girls in the
evening
Police or strangers are not even now safe in Bow Common.
But Clergy are. He hears a row. It is sufficient for him
to kick at the bottom of the door to quell it.

Number of children attending his schools

How the children are got to school.

Father Thompson's prayer to the Cardinal to come East.

The Hours of Mass.

Over 500 children on his register. Attendance of 320 on the average. Board School do not touch these children. They never came to school before. Sisters sisters are out each morning & dress & collect the children. Indifference on part of the parents. "Oh yes' sister take them if you like". No initiative on the part of the parents. Gives breakfasts to 30 & 40 during winter, hot cocoa & bread & jam. Must give them something to warm them or you cd never teach them anything.

School fires lit between 5 & 6. Children come in at 7. Easier to get them up in winter than in summer :: it is so cold in bed than stays in bed while sister dresses children. Required some courage on the part of the sisters to get the children up under these circumstances but they do it.

Father Thompson asked Cardinal Manning to let him come here. The Cardinal refused saying there was nothing to be done that could be done; that he was doing a good work where he was & had better stay. He promised never to ask a penny from the Diocese. He built £20,000 worth of Building out of the pockets of his West end friends. Schools & presbytery now replace one of the greatest slums of the neighbourhood.

Hours of mass 8 & 10 in the morning.

10 is children's mass. Mass crowded. More older people at 8

Afternoon Services.

Refuses to cater for an audience.

Church capacity & the usual congregations

Only Catholics accepted at his school.

The indifference of Parents

The Somerton schools

Open again at 2.30.

Cattechise at 3.30
Full 200 in the afternoon.
"You will never bug the people down here".
Complained of the catering for an audience at Somerset House. He could always get 600 factory girls at 2 hours notice by saying there was a magic lantern entertainment... But he wants people to come for the sake of their religion & because they believe.
Evening benediction & sermon at 7:
Can seat 600. have generally 300 or 400. All attendants at School are Catholics.

No existence of Protestants attending his schools or chapels. Exchanges with Board Schools. Each tell the other of those who attend their schools.

Children go to the nearest school. Parents in different. Somany Bd. Schools here: if there were not he wd have 300 or 800 more from protestants. 'Can't say I don't want them but I did'nt come for them'.
In Somerton 50% of those attending RC. schools are Protestants

People resist public authority

Infant mortality

Marriages

Marriages by the batch.

Catholics who go to the Protestant church.

Mixed marriages

Fathers T or sisters can always stop fighting. Police cannot. People resist authority.

Children Healthy. Infant mortality enormous. Half of those he baptises die. Children born from mothers of 15 years up to 50. Child birth very easy. The mother is up at her work often within 3 days.

Marriages of girls generally below 20 & of the men just over 20.

? At the 'Red Church' ie All hallows. & at Mr Plummer (St Paul's) on Certain days they marry for nothing. Bank Holidays Easter Xmas, Whitsuntide. People married in batches. This is a great scandal. The Bishop (or stepping may have) tried to stop it but he does not believe it is illegal.

Catholics go to Protestant Church in order to 'bilk the registrar' ie avoid the necessary 9/7.

'Marry the people by all means for nothing but do it decently.' People even when married in this way will come to him ask him if he cannot make it right for them.

From $\frac{1}{4}$ th to a $\frac{1}{3}$rd are mixed marriages. Has no feeling against mixed marriages in the lowest classes. The only people any the poor who have a 'religious conscience' are the Catholics.

Go

Conversions from mixed marriages

Leakage among the indifferent.

The Irish character.

Self-respect encouraged.

The origin of his schools & presbytery.

'You must not mind my saying it.'
Amongst the poor they often gain a family from the mixed marriage.
In the higher classes naturally there are other considerations.
Half the converts are from mixed marriages.
The leakage is far greater among the indifferent where both are Catholics than among those of whom one is Protestant and the other Catholics.

'Irish' people are very good. 'They get drunk. They fight but they will never do anything any worse.' Their own standard of purity or chastity is higher than that of Protestants.
Rather than the question of race it is one of religious influence

Self respect encouraged. Girls clothed. "Not a girl in the school now without a pair of drawers."

Began by doing what he could. Room, Scolers, children on floors no benches. In 3 yrs he built his schools.
Said to Rev. Plummer if you find a child here who comes from Church or Board Schools you can take him away. The Rev P. found none:
Pulled down down 12 wretched shanties to build his presby.

Respectability in Church.

Number of communicants.

No providence.

Sights to be seen.

Gambling

Flash philanthropy

lery - Vermin so rampant that the workmen refused to pull them down till burnt out

The main work is among the children.
Over 700 Easter duties this year not counting children
People don't come bootless to mass but, they have to makeshifts to get them
Boots shared for mass. Borrowed by one for 1st mass
lent to another for the second.

Not a child born who does not cost him 5/-

Not one is in a burial club.

Man drunk on bed. Children sitting round table at food.
Dead baby in workhouse coffin on the very table. This is
a sight he has seen in a poor house in the neighbourhood.
Pitch & toss. Much low tossing & gambling.
Barrett (brother of man who ran away with cap. of silver)
has a sweet shop &; horse races on paper. encourage-
-ment to boys to gamble.
Flash philanthropic societies. Brakes come down collect children
take all the dirtiest raggedest. makes relig. in stink

Bribing children.

Work of other religious bodies

Never refuses charity

Cost of his own life.

in the noses of the people.' Children liked to go. In the same way with clothing. These things throw religion into contempt. All these societies have to do is to make a show for their contributors. They are uncontrolled.

These excursions are arranged by missions from the West End.

Neighbourhood is too poor for the Salvation army. Protestants dont touch the very poor. Story of the family Pepper. For 3 years the greatest ruffians in the neighbourhood. Clash with the Wesleyans so soon as the Peppers became more respectable. Wesleyans frightened the female Peppers with tales of hell. Interchange of letters.

Never refuses charity. Has always a 6d. or 1/. to give. Was formerly in Spanish place where he had 1000 ~~number~~ of penitents. Money dribbles in from them. 90% of his funds go in relief of distress. ~~Had an son~~

Absolutely nothing between himself and destitution as far as funds in hand are concerned.

Does not cost him £1 a week. His servant comes for the love of God. 2 girls in school one at 2/. the other at 1/.

All work done for the love of God. He has not a man who wd. take 6d. from him. No need to show a

proper

School rates.

Cost of Doctors

Sham done by Hospital letters.

Skilled nursing unnecessary.

Maternity letters

These poor people never have troublesome births

Doctors a good lot.

The Public authorities

proper house or to dress properly. Has been rated very heavily
used to pay £100 a year in rates alone. By the late bill
he has been relieved of £70 a year rates on his school.
In Poplar they are much more liberal.
Bromley by Bow testy a very nervous one. Father thrifty
in Poplar. is relieved of all rates. His assessment committee is
favourable & never charged him anything.
Doctors see the poor in their own rooms for 1/-; or 6d at the dis
pensary. Loss of self respect due to lodging round for Hospital letters.
Large sale of hospital letters. Never gives them now unless
treatment must be in a hospital.
Dr. Meadows, Bird, Hedworth are the 3 doctors he employs.
What the poor wants when ill is to have the room made
clean. Nearly all lie-in at home. The lying-in letters
are the worst form of charity begging. Here are mid.
wives in all quarters of London connected with Royal
Maternity Hospital. Cost 7/6. Hard luck on the doctors.
Does not know any better class than the Doctors of the East End.

Hardly ever comes in contact with Public authorities. They look
after medical questions, tho much they have to let go.
A fair amount of out-relief given - not more than 7/6. No
food

The question of out-relief.

The Police

Virtuous factory girls

The question of truants

food given to the old.

Out relief not half so immoral as the so-called charitable relief which is corruption nothing more or less!

Where you have a house to house knowledge you may give in safety, but charities are unrestricted they have only to make a show.

Has no complaint of the Police. Many of them are young & are officious. Apt to be too quick at interfering.

Except in the main thoroughfares you never see a policeman. Police can prevent any thing great occurring but are useless as regards stopping pitch & toss, fights etc. Could not do more than they do do unless they went about in large bodies.

'The lives of our working girls are most virtuous.' 'Their gregarious nature prevents them from harm!' 'There is not a wicked place in the neighbourhood.' Once you get near the river there are brothels & the priest is powerless: his presence in them wd be misunderstood.

The question of truants a crying one in this district. Present system incapable of dealing with them. 'No boots' the usual excuse given and accepted. If he allowed that excuse he wd not have

Proposed remedies

The poor outlook for men.

have a child. All his children except a few of the more delicate come to school bootless. The more delicate he has himself given boots to, but could not afford to do so to the whole lot of them.
How should it be remedied? Set up truant homes by grouping board schools by districts. The signature of a head master to be sufficient to send a boy to them: parents to have the right of appeal to the magistrate. Discipline of these homes not to be military or penal. Punishment enough to deprive these children of their liberty. Wash them, dress them, feed them. Let them know what it is to feel clean for a few days. Humanise them it must have some effect on them. Now you summon parents and children before a board of magistrates, benevolent old gentlemen whose hearts are touched by tales of poverty, who would rather grant them half a crown than fine them 5/-

The sad part of it is there is no opening for the boys when they grow up. There are no industries for men in the district. For women there are plenty, matches, sweets, boxes, waterproof sheeting etc. For men the future is a dark one.

Father Thompson showed us round his church and schools. A handsome well built church. Fair glass in the windows. Carved altars

Father Thompson's Church.

The 'Common' Home.

Father T's Appearance.

elaborated high altar & sanctuary under a canopy supported by iron pillars wrought about with hammered iron flowers, all gilt & light.

In one chapel or rather standing out from the wall a half size statue of Christ, coloured, with outstretched arms blessing the people. Said the congregation loved it & were much affected by it. Pictures of the stations of the Cross on each pillar round the aisle: these are explained every friday night when they march round to each station. A service, music, hymns or an address every evening in the week. Church open at 7 closed at 9. 'Let the beauty of their common home (ie the Church) influence their individual homes.' This is to that every thing in the church is good & (in his opinion) beautiful. Has a congregation of 150 to 200 every evening.

Father Thompson a man rather over the medium height. Thin. Clear eyes. Good nose & chin. Persuasive voice. Choice of words & expressions good. Speaking with conviction but not over great eagerness. Thin hair, dark, wispy & rather long behind. A great snuff taker. His ~~soutane~~ cassock covered with it. A large dark brown pocket handkerchief. Took snuff literally by the saltspoonful, always into the left nostril; but never sneezed.

The Revd. Father Egglemeers.

Extent of his flock.

Church capacity

Services.

~~C/S~~ (2)

May 18th.

G.H.D.

The Rev. Father Egglemeers. St Edmunds. 297 West Ferry Road. Isle of Dogs.
Has been at the Isle of Dogs since 1894. april.
Has none to help him. "I can do very easily all there is to be done, if they wd only turn up there might be more to be done."
Was for 18 years in Lancashire in Rochdale.
People there very diffr. from those here.

There should be about 1000 of his communion in the Isle of Dogs &: the Boundary line is the second bridge north of the Presbytery: North of that belongs to Poplar & Limehouse.

Church wd hold 500. Has had it all repaired. Ld. Dalizel the chief donator. Everyone of his people a radical. They dont much approve of the Cardinal because they think he is Conservative

Mass on Sundays 9. & 11. with sermon. 3 Sunday school at 7PM service with an instruction.
Everyday 8.30 am. he has mass: after that nothing.
on Wednesdays mass at 7.30 PM for a society called the Holy family.
Extra services in Lent.

Attendances

Don't read service to less than 25 on Sunday Evening.

Indifference of the people.

The Salvation Army.

Had 6 or 7 this morning – all women at mass. Sometimes an old man comes.

In Sundays at 9 there is a congregation of about 90 grown people. Children come at 11 & with adults make about the same number. In the evening an average 25; men & women equally mixed.

Refuses to give service unless there are at least 25 ~~there~~ at evening service

No pay at all. His housekeeper plays the harmonium. The Revd Father has no pay himself. Wd. not mind working for nothing if there "was any satisfaction given, but that is not the case."

People very indifferent about religious matters "Even protestants who have been brought up protestants are quite content that their children shd. be brought up Catholics. Religion is good they say because it makes the children more obedient & better to live with a home.

There is a low crowd here. All the RCs in the Isle of Dogs are Irish. Irish RCs here are a bad lot ~~—~~, good enough in Ireland, but here "a spirit of indifference among the whole. True both of RCs & Protestants"

Salvation Army comes from time to time but have no influence.

Prot.

The Roman Catholic schools.

How to obtain a full grant.

School attendance.

Truants.

Indifference.

Drink

just a few children stand round for the sake of the music.

School (RC) attached to the presbytery will accomodate over 300. Miss Coghlan & Miss Scott & 2 pupil teachers teach there. Are paid from Govt. grant

This school for 3 years has been exempted from examination 'because it is in such a good condition'. gets 4/6 per child. reduced to 17/6 because voluntary contributions fell off. Arrears on the school are now £300.

Charged ~~overcap~~ counterbalancing sums on both sides of the account in order to bring up the 'voluntary' contributions & so secure the higher grant

Average attendance in the school is 120. rather more boys than girls: out of more than 200 on the books. Great many truants. School board visitor is not of much account. Children & parents dont get up. Peasants is different. But care about the education of their children, at least half of them dont.

As soon as they are 13 no parent allows his child to ~~go~~ go to school.

Great deal of drink but that not the main cause of irreligion

No amusements

Excuses for not coming to Church.

Publicans as school helpers.

No brothels in the Isle of Dogs.

. ligion which is pure indifference. Great many drunken people on Saturdays. They drink away everything they earn. Women drink as much as the men.

They have no amusements. No music Hall. Never any concert.

Last year very good for work. No distress. But all are very poor. All say they cant come to church because they have no clothes: 'You may preach to them about the Poverty of our Lord, it has no effect on them, they have no spirit of Xtianity, they wont go to church without good clothes!'

There was a working mans club but it has broken up. No entertainment given now except by Mr Smith the Keeper of the corner public House who each year gives a concert in aid of the Catholic school.

Knows of no bad houses in the Isle of Dogs but they are very rough. 'You cannot expect morality from those who have no religion.' People men & women are like wild

Wild women

The Police.

Out-relief

Church influence not increasing.

& no Wonder.

Idiens. Windows constantly broken. Not out of spite but from pure love of mischief. especially by girls & boys

Police dont interfere half enough. People dont mind them much unless they are summoned. They dont respect the law but only the punishment it can enforce.

Outrelief rarely given. Hard case of woman & 3 children 2 eldest earned 18/- between them. Relief refused. House offered to the woman wh. she refused.

Influence of the Church in the Isle of Dogs is not on the increase.

"I let them go to Hell". Father Egglemeers had taken considerable trouble to get two people married. They never turned up. Said he was not going to take any further bother. Adding with a queer smile. "So I let them go to Hell". meaning it literally.

Father E was tall, well past 60 years, a flamand by birth, goes over to Holland 3 times each Summer to look after his estates; Dirty head, dirty face & very dirty hands: very anxious to leave the Isle of Dogs & go into retirement for the rest of his life: execrable frescoes painted at his own expense in his church. but church in good repair & Father E evidently proud of it.

The Rev. Father Lawless.

His Parish.

The size of his congregation

Irish, Poles & Germans.

His workers.

~~CA~~ (2)

May 19. EA & G.H.D.

The Revd. Father. Lawless. The Presbytery. The Corner of Upper North St. & Canton Street. Poplar. E.
Has been 27 years in this neighbourhood.
He is Missionary Rector of Poplar. The Boundaries of his parish are.
Limehouse Cut on the North.
Bow Creek on the East.
Rowley Street. West India Dock & the Thames. on the South.

Between 20,000 of the faithful. within these limits.

Dock Labourers, ⅔ are of the poorest of the poor. Above them those in Dock service.
Nearly all of his flock are Irish.
Small colony of Catholic Poles in the West Corner.
- very good X tians: tailors by trade he thinks
Also a colony of Germans: mostly bakers. very steady & particular about their religion.
In touch with all of his people.

His workers — His sisterhood & an able committee of

Schools under him

His Collectors

Seating capacity of Church.

Schools.

Services.

Has a
Laymen - Magnificent choir. the organist is paid.
Has one curate; 'we call them colleagues'.
Sisters paid salaries for teaching
Little Sisters of the Assumption also help in the nursing in his district.
Higher school - a boarding school, Catholics & non Catholics received.
Elementary school.

to collect money to enable him to continue his work,
Out door collectors who go around. No helpers come from outside even those on the Committee live here. Sisters live in E. India Dock Rd. at Howra House.

The Buildings Church: will seat 750.
Schools - - 800.
No separate club Bldg.
Wd. much like a club room but cant afford to build one.
School Rooms put to various purposes ie not entirely used for teaching.
Four masses on Sunday.
7. 30. 9. 10 (for the ch.n). 11
3. (children service).
meeting for young men

Average attendances.

Attendance of non Catholics

Shifting.

Decrease of Catholic population

Vespers (choral). at 7.
The 10 o'clock mass (sung or late) is the best attended.
A lecture or sermon at each mass
about 2000 altogether come on Sunday.

Average 120 at first mass. Second mass 150.
10 o'clock mass. av. 300. perhaps 500. 'I say less rather than
11 - - - ... 150 more because "I had
7.30. 300 - 400 rather not lie."

Great many non Catholics come at 11 & the 7.30.

The poorest come to the early mass: they don't want to be seen in their rags: at 10 & 11 come the respectably dressed.

'A good many who come to find the truth', at the evening services.

Great many come & go of his own people. They go over the bridge into Canning Town. Population is a very shifting one. & many leave & not come back. But it's strange that although the Catholic population is decreasing ~~but~~ the number of Catholic in this schools is increasing. Probably

School attendance

Sunday schools.

The Liquidation Committee

Prostitution

But thinks Poplar is better than most London neighbourhoods.

Board School education 'Damnable'.

is that they are coming from the Bd. Schools. Attract a few from other parishes.

Average attendance at the schools about 600. Great falling off in hop & fruit picking season. In winter they have every morning at 7.30 | give one & sometimes two meals to the children.

About 200 to 300 in the Sunday Schools. Does not believe in them. Likes them to enjoy their Sunday. Give them perhaps a short service but 'let them get out of doors & enjoy themselves'.

'The Liquidation Committee'. So gay men & women go out collecting every Sunday. Self sacrificing representative people.

Knows of some prostitution in order to maintain the family.

Goodliffe, Grove, Guildford, Market, Carmen st are the worst streets of the neighbourhood.

Dorothea. Woman came to him to have her child educated. Asked her how she lived, said the she made a good thing in the streets but did not want her child "All education out side religion Damnable" & the boy strayed in the same surroundings.

Loss of family respect due to Board Schools. One boy declared he was glad to be out of 'that Hole' ie the Thomas St Bd. School. Masters have no authority outside the school walls. Has noticed that children are only obedient now 'for the sake of convenience' not because of any real respect for their parents.

Drink

Evil Effect of the Dock strike

Trade leaving

Suffer a deal from Drink. Too many public houses.
Pubs are most attractive. Homes uncomfortable. 'Flannock'
of a wife; man likes to go out.
In two Beer shops in Pekin St. On a Sunday you find men
swaying there from 12-45 to 3. What is the poor
wife to do?
Dock strike have done a deal of harm. Promoted a deal of irreligious
feeling. Got Cardinal Manning to interfere in Dock Strike. Final settlement
in his school room. He was on the side of the Dockers
but he thinks now that the 'classes' were insufficiently
regarded. The bricklayer wants his hodman & the hodman
is of no use without the bricklayer. So with the dockers.
The Dockers interest is also the Stevedores. The Stevedores
were not sufficiently considered. Now there are a few
men who are rather better off than before but a
great number who have nothing at all. The spirit of
the Union has destroyed the spirit of obedience.
This has not been a bad year. Not much distress because of
the open winter. But trade is leaving Poplar. Women have
plenty of work, jam, matches, sweets; but not so the
men of whom by far the greatest number have
irregular work, 3 or 4 days a week alternated by
hours

Poor-relief.

Police.

Fathers L's personal influence.

bursts of overtime or no work at all. Very few are regularly employed.

Out relief is given fairly easily. Approves of it. Would even wish to see the system extended provided there was proper supervision of the cases relieved. Used to work with the COS. But disagreed with the methods of administration & especially with one lady on their Committee. He approves of their theories but in practice they are often wanting. For example it is a shame to ask an applicant whether they have any pawn tickets before relieving them. COS wanted him lately on their Committee but he refused. He had nothing to do with them during the last year & never sends cases to them. At times he applies directly to the police magistrate for relief from the poor box & his recommendation is practically sufficient to ensure it.

The Police don't do much. There should be more of them. They have little power in quelling rows though he himself is nearly always able to do so. Anglican clergy have no power of this sort either. But he can do it (said without boasting) He only once struck a woman himself & she hardly a woman, a brawny amazon whose husband was dying. Went into Public & found her drinking, took her by the back hair

Truants

Mixed marriages.

Early marriages

The Inhabitants of the Orchard House

hair, banged her as hard as he could, forced her out of the public & pulled her along the street by her hair. "Had I attempted to do a thing like that I should have been lost", said a policeman to him at the time.

There are a fair number of truants. The school board visitor is the only man who hunts them up - not with any great success.

Mixed marriages are a great evil. Loss of great numbers in this way to his church. When mother is the Roman there is a better chance of getting her children than when the man is. But there are exceptions. Knows a case now where woman does not come to him though the husband gives her every liberty to do so. Has spoken to her & finally preached against her publicly in Church.

Marriages both of men & women between 20 & 24. not before - a few women perhaps at 18.

Of immorality there is not much. In crowded houses there is more coarseness than anything else.

Knows nothing of the rents in the neighbourhood.

Of the people in the Orchard House in the peninsular surrounded by Bow creek: said they were hardly

known

'Incarnate mushrooms'

human. Called them 'incarnate mushrooms'. Thought that God must have made a mistake in creating them. Did he not know to the contrary he wd. never have believed that they were God's creatures

Will be very glad to see Mr Booth. Is a busy man. Glad to hear his church, his schools & his sisters establishment another day.

Father Lawless, a podgy man rather under medium height, evidently a strong man but very nervous at my taking notes, so much so that in the end I desisted. Wanted no statement to be made that cd. possibly be traced to him. Wanted even to see the result of this interview but did not insist. Is probably a bigot. Wd. not be unwilling to persecute those holding views other than those of his own church.

Sunday evening in Bow.

The Congregation (evening) at St Paul's Church.

At Father Lawless' Church: Vespers.

The Service & congregation

(2) CM

S.H.D.

Sunday. May 24.

Visit to Bow between 7.30 & 9.30 PM: in full Sunday toggery i.e. Top hat, frock coat, patent leather shoes, silver handled ~~stick~~.
First to Bow Church – no service, church under repairs. Services held in the Bow Vestry. did not attend

Then down the Burdett Road. People just coming out of St Paul's Church. Counted 87 people, mostly women & children coming out & going North. Much the same number seemed to be going South. = a total congregation of 180 – 200. All well dressed.

Then to Father Lawless' Church at a little past 8 (St Edmund & S. Joseph. Canton Street). Choral Vespers ~~High Mass~~ going on. Many candles & much incense. Father Lawless & 5 acolytes. Excellent choir & organ – Choir particularly good. Congregation about 200. Well-dressed. A few poor women in the side aisles but not a feature. Some children of about 13 in white veils of the first communion & at the

back

Mission Service in Randalls market

No service at Father Gordon Thompsons

back about 20(?) small children in white with pink crowns on their heads. The service - as far as words went unintelligible - slightly intoned. Responses made by the congregation all of whom responded & seemed to know the service by heart - Impossible to make out whether ~~the~~ ~~service~~ it was in English or in Latin. The last prayer read by Father Lawless himself was ~~by~~ English, apparently, from the two or 3 phrases I happened to catch.
Service ended at 8.40. Each bowing the knee to the altar on reaching the main aisle as he or she went out.

Then on to Father Thompsons Church in Boscommon Lane. By this time quite dark. Lamps lit.
Passed a small service in Randall's market by Ricardo Street. A preacher & some feeble music. 3 benches ranged round the preacher. Audience exclusively children - None over 10 yrs old.
Found Father Thompson's Church shut at 8.50 light out, iron gate padlocked, no sign of a

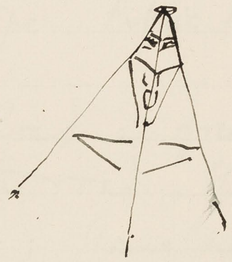
The Devons' Road

Out-door Mission Service

The audience.

recent service. Then up the Devons Road. The sweet shop 'Barratt' doing a fair trade with children & lads. Public Houses brightly lighted but not full. A few women walking about with bare heads. One or two men a little the worse for drink but none drunk. Sounds of piano playing & singing in many of the better houses.

Stood for some time at a mission service at the corner of Knapp street & the Devons Rd.



In the centre a street lamp on a tripod. with legends of 'God is light' 'God is love' running round the top.

In front a red bearded preacher, a scotch man. promising Hell to all who wd not follow him: but 'peace Salvation & Heaven' to all who did. Hymns. 'How shall I wash off my stain, Only by the blood of Jesus, How shall I be whole again, Only by the blood of Jesus.' soon soon.

Audience — young men attached to the mission & singing

Bow Common Lane.

Bow Road.

Devons Road.

singing: One man from the neighbourhood ~~among the cultured~~, a few old ladies, several children playing round the outside. ~~the~~ All well dressed. Several young girls. Members of the mission dispersed among such crowd as there was to lead the singing. No enthusiasm though one old lady put her pocket handkerchief to her eyes once or twice during the preaching.

Walked a little way up Bow Common Lane. Men there of a rougher type. Public houses fuller.

In the Bow Road a great crowd of people on each side of the road. Young girls arm in arm, boisterous; Young men probably clerks in billy-cock hats laughing with one another.

[In the Devons Road & streets off it a good many children, their mothers often at the open front door, sitting on the door step in their aprons.] sh. come on previous page.

The Rev. Dr. Thacker.

Boundaries of the Bow Mission

Committees of nuns working in the District

Paid helpers.

Anglican v. RC curates

A.

(2)

S.H.D.

June 2nd

The Rev. Dr. J.P. Thacker. Of the Bow Mission. 26. Campbell Road.

The Bow Mission extends from Abbey Lane E to Cut of the Lunatic Asylum on the W. & from Victoria Park on the N to Bow Creek on the South.

The Church is opposite Mr. Gladstone statue about wh the Dr. made a joke that he (Mr. G) stands with his back to the Ch of England holding the Catholic Emancipation Bill & pointing to the Dominican convent (181 Bow Rd)

Three Committees of nuns in the Dist.

1. Dominicans. 181 Bow Rd. 25 nuns.
2. Little Sisters of the Assumption 12 nuns.
3. French Community. 24 Bow Rd.

They work for though not exactly under Dr Thacker. They do anything he asks them but he does not exactly order them about.

Two curates or assistant priests. in receipt of a salary made up of fixed stipends, + the church offerings.

assistant priests wk get £50 with board, lodgings & washing: so they are vastly better off than anglicans: besides they have no wives & generally a spare £20 in their pocket for summer holidays.

Church accomodation

Services.

The Bow congregation

Public institutions ministered to by Dr Sheckes.

Church has sitting accomodation for 300 - it was never intended to be the public church tho' it has come to be one. Cardinal Manning "who was a bit of a financier", gave the runs the choice of paying £120 per year for a priest or declaring their church free

Sunday 4 masses 8. 9. 10. 11.
Catechism. 3. Benediction for children
Evening service (English prayers), no Vespers given at 7.
With Catholics church is obligatory in the morning
that is why they have 4 services.
About 800 at the 4 services.
10 o'clock mass - many children: this is the best attended. Escape 11 o'clock sermon by coming at 10 am. People Don't appreciate being talked to, that is Dr T's experience.

The congregation within the parish wd be about 2000.
Divided at the Knapp Rd from Father Sharpson's mission.

3 large public Buildings to attend to in addition namely
1. Poplar & Stepney Sick Asylum, where there are on the Average 2 deaths ½ per wk to be attended to.
2. City of London Sick asylum. with 50 or 60 Res. to be attended to gratis.
nearly all are Irish.

No parish magazines

Education.

The 'children of Mary' club.

Nature of his congregation.

Mixed-marriages

3). Stepney Union for old people.

No mission magazines. The Rosary magazine among the Dominicans & the Sacred Heart. Published for all England.
Catholic Times & Universe also have a good sale: but RCs have no parish magazine like Anglicans.

Service. Each many at 7 & 8 am.
Evening Service. Tuesday Thursday & the first Friday of the month: In addition to these there is on Saturdays in the afternoon from 4–5 & 7–10 PM Confession.
Father T complained they were very hard worked.

Average attendance at the Schools in the Devons Rd. 313, or about 80 per cent. He has to find the money for the teachers. Vestry has been trying to making pay rates but he refuses to do so.

"Children of Mary" for the young women, conducted by the Dominicans at 181 Bow Road where they have a Club room.

Congregation mostly labouring men, few mechanics, mostly dog labourers. Mostly of Irish descent. ie have Irish ancestors.

Mixed marriages a great curse: $\frac{2}{5}$ of the marriages here are mixed

Church Clubs.

Match girls

Morality

Charitable relief.

children grow up with no religion; leads to indifference & so to loss to the church. Most of the leakage comes this way. Less bad when a woman is the Catholic because hers is the home influence

Boys club is carried on at 181 Bow Rd.

Plays for girls in whitsun week are arranged for by the nuns so that they may not run loose.

Club room in iron building next church

Young men pay 2d per week with about 50 or 60. Members during Bank holiday some clerks, paraffin works etc, N.L Railway works, Gas works, Soap works, Howard's Chemical, Bryant & Mays. Bell & Co. In Bryant & Mays factory — the room is called the Irish Room, and all its occupants are Irish girls come from long distances, Poplar, Bethnal Green etc not so much from Bow which is not the residence place of the very poor.

The girls are rough, noisy, love their liberty but not immoral. For more immorality any servant girls in the west (there is this dist: was) go at Marylebone. So Knows some of the conditions of west end servant life.

Give very little charitable relief. The S Vincent & Paul Society goes round & assists deserving cases but will not relieve destitution. Sor & Gentlemen meet once a week

His opinions on 'visiting'

Changes in Bow.

Drink

Out-relief.

in the convent & discuss the cases and then visit them lest they are not being imposed upon.
No regular visitation of the district.
Wd. all be visited in the course of the year
Does not hold with too much visiting. People expect relief, Gentlemen yourself instead of elevating them. Familiarity breeds contempt. & you should not make yourself too well-known to your parishioners.
Has been 27 yrs. next August in Bow.

Changes. seat rents were £60, 20 years ago.
now not £16 per annum.
People have all gone out First gate way; Great Eastern cheap trains the cause.
very poor remain.
Great number of custom Hse. officers living in Bow. It is near their work & as a neighbourhood sufficiently respectable.
Drink a curse. Total Abstinent Soc met with some success but it was difficult to keep politics out: Father T. is proud of being a conservative Tory
Approves of out relief. Home broken up by going into House.
People want go into the house thoughtlessly are ready to take out relief. & have no feeling of shame in doing so.

Poor streets.

Cost of Schools.

The difference between Anglican and Roman priests.

Father Thacker himself.

Cottages Spring St. Summer, Autumn, Sts Devas St. are the poorest in the district.

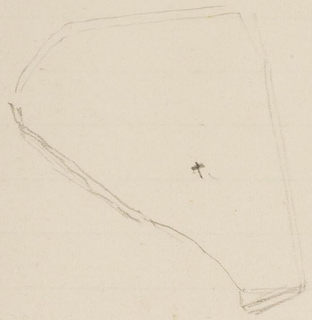
Cost of schools. ending June 96. £617. 0. 10.
Receipts 626. 13. 10.

Payment of alms by clergy is not expected of Roman Catholics. In the penny catechism it is taught, along with the commandment 'Honour thy Father and thy Mother', that the priest must also be honoured & that those who preach the Gospel must live by the Gospel. As a consequence very few will ask alms of a priest. If a man does so it will shew he is in very great straits. This is one great difference between Anglican & Catholic clergy. The Anglican clergyman is looked on as one from whom you can get something material, the Catholic as the fountain head of religion.

Father Thacker a man of nearly 70 years. Gouty legs. Under medium height. Clean shaved but beard of two days apparent. Inclined to corpulence. No marked features. Face ugly but humorous twinkle in the eye. Bored by my visit. Had previously urged me not to come as he had nothing to tell me. Great many books.

Journal.

The Parish.



Cf. p. 153.

Its population.

The Work.

CD (2)

Interview with Father Dunn on the Presbytery of the Church of The Immaculate Heart of Ye Mary, Ballance Road.

Father Dunn has been at Ballance Road 11 years.

Parish Boundaries: From Hackney Church S. by Morning Lane & Hackney Road; Derbyshire (from Wick Lane bridge) thence East London Waterworks Canal & along S. & E. boundaries; & Powerscroft Road & Hainfield Road one to the North.

Knows about 1000 persons (can age). R.C.s.

Men a very poor laboring class. Could count on fingers R.C. who are more respectable. No congestion of R.C.s in district. Probably not more than 6 families in any one street.

Men not very drunken, but drink tremendously, mainly the former, the result of poverty. Sometimes can fix blame on parents. But many cases where the origin is too remote for one to trace. Drink the curse out.

Said a good deal about the Work. Not many R.C.s there. A low level coloring people there for the most part. Their Minister does a great amount of visiting, but like all others probably hears to work is far too great to one. Donation lies to be a great deal "but I not know whether he would say that he reaps the fruit".

See Donation, Doyle, & Coffin* are "you have the Work".

J.F. Coffin (R.O.) 16 Colegan Terrace.

Change.

Migrants thither comes. Limited reading power of R.C. laity.

Staff.

Homeston has no attraction for the Work Sister.

Building.

Residents of his parish change very quickly. The better-off town to leave. A churchkeeper of his church, absent for 2 years, came home & hardly knew any one.

Migrant not passed on to another church. Might be useful if there were lay visiting or more lay staff. Very little lay visiting for church purposes can be done among R.C.s. ~~[illegible]~~. It has to be done by priests or sisters. If, e.g. a lay man asks about church or mass, an R.C. is inclined to say "that's my business".

He tries with practically no. He doesn't help a great deal. New people found by their coming to church or by accident. A certain number come to district & are lost, but the ordinary R.C. finds out his church by hearsay.

Staff. Two priests. A sister, who off by the Convent-age lady, visits. Only volunteer helpers are the 6 members of the Soc. of St Vincent de Paul. They concern about £30 a year. Visit the sick etc. No other lay helpers. Homeston not hard & dreary enough for the work sisters. Ability to get helpers of this kind depends largely on priests: if he personally knows a lot of people it is an asset. If not, she is not helped by attractiveness of district, he has to get on as best he can pretty much alone.

Building: Church - holds 450

Services.

Attendances.

The church question.

Sermons: Can open following morning + for a good-deyer room, but find it, except on very rare occasions, much better "to keep a sermon as a sermon".

Services: Matins on Sunday at 8, 9.30 + 11.
Celebration for children at 3.15.
Evening Service at 7.
Daily Mass at 8.
On W. & Thursday Friday Service at 8.15.

Attendances. Figures for Sept. 12. 97. (Sunday).

8 Mass	114 + 54	orphans (i.e. from the Convent-Poor Law School adjoining).
9.30	229	
11	246 + 31	Guests (I believe from the same school).
Evening	240	

Grand total 1114. This very about average. Special services. Past total Sunday average: at 3 masses 600; at evening service 200: total 800.
The great majority were R.Cs.

At 11 o'clock the people are supposed to come in their best; if their clothes are "away" a great deal, who had missed the earlier masses, would probably go elsewhere.

No Social agencies.

Education.

Visiting

Nursing.

Charity.

No Social agencies except the Soc. of St. Vincent de Paul. (V. p. 125).

Education. The School. Average attendances last school year :-

Boys	71·5	
Girls	79·2	Increasing about 120 from the
Infants	133·8	Convent Poor Law School.*

* By a unique arrangement the children from the Convent Sch are allowed to attend this Church School.

Visiting, dependent on Sister, on 2 Priests & Sister. Apart from visiting the sick, people having been very distrait for last 12 months. His digestion bad, & doing a lot to think about. "But I have been bad".

A good deal of nursing done by the Sister.

Apart from Soc. of Vincent de Paul there is only Poor Box (about £3 - year administered by Mgr) and his private charity. Asked about the latter he said he was "foolish that way. Have not enough strength to refuse". "Did they cost him much"? "They pester the life out of me, then, they tell me, they go down to the Tiger to drink my health"! and this said with a very attractive naiveté & gleefulness.

c

The power of Politics

A Guardian of the Poor.

Out-Relief.

Classification.

Police. " Hard swearing.

Asked about the religious influences of the district, he said, laughingly, "Politics", & clearly thought that this was by far the most living force just now. Of churches & chapels, keep the Eton Mission as a charitable centre, nothing special. ["The Progressives rule everything". In South Ward the Reform Club in Wall St. has only to make up its mind, to secure return of its local candidate. But not Parliamentary. There bribery, more or less concealed, settles the business. You have only to live in district & subscribe to be relieved.]

No other work, therefore no Corporation possible. But believes in it. Would prefer to work with an other sections, even with atheists, in an charitable & philanthropic work.

An Guardian of 3 years standing. Progressive. The 3 years term of election been very beneficial as regards both efficiency & policy.

Out-door relief 7000 & increasing. In favour of it up to a point. "Of course in pauperising both all charity has the same effect."

Guardians are building separate work-house for able-bodied. Subdivision into 8 different classes of inmates will be made possible, & this better classification generally.

Speaks warm of the police, but his experience in Soho makes him think that

Drink.

Prostitution.

Crime.

Morality.

Thrift.

Health.

Houses & rents.

Jews.

a policeman's evidence on oath is valueless. Hard swearing in support fellow officer is the rule. Men have come to him threatening if necessary there was for it, & R. G. has lost light on conscientious grounds. They could not stand it.

Drink. We had already spoken of it. When we come to it, on the face, a make future head was one in second to require.

Not a neighbourhood of prostitution, but of small low morality.

Not a criminal district, not even the Wick has thefts. Or, if it be, "they practice elsewhere".

Heard only occasionally of non-legal cohabitation.

Not a thrifty people.

The parish "not a health resort". Rather low & depressing.

Houses in neighbourhood nearly all in hands of small owners, & rent mostly collected by agents. "You get them in better that way". The property of nearly an Balmoral Road belongs to the Equitable Life Assurance Co. The Jews are buying up "an awful lot of property", generally of

Re Widdows.

a good character in the district, especially in South Hackney. They have just opened a Synagogue there. The only Estate agent of the district is Mr Stockall of 93 (?) Grove Road. He would give information on point of this kind. They use to have Dennis name. On the building township of the houses in the Wick Mr Muggett (Bickel Way near the church in Balmore Road) would give information.

? area door Mr Widdows. Mr Clarke thinks is not quite right in his mind. Says there is no doubt, on the evidence, of his guilt in the 10 years sentence case. Also that he was expelled the Franciscan order; had been guilty of immorality in Canada; [illegible] reasons Widdows gives out for having left the Order are quite fictitious. He admits for opposition, & says it is an advertisement. He ridicules the R.C. religion, & "plays to fool" on his lectures. Mr Clarke goes through the ritual & ceremonial of the mass. And yet he has been seen devotedly worshipping in R.C. churches, & knew to express his regret at his secession. Asked how, after all that is said against him & after the statutes, he could hold his own, Father Dunne said that it was largely by "cheek"; by attributing everything to a fiendish plot, & playing on that note; but that he was a good singer & speaker & "a very clever man". The chapel of Notre Dame was given to Widdows

Personal.

after he had served his term of penal servitude! Father Dowe spoke favourably with very little bitterness, & seemed to regard him as a strange creature that he did not quite understand, that had gone wrong in some serious ways, yet on the whole he rather pitied. He may have been to some extent an assumed attitude, for we P.s can very well like Wallace: it is as easy to damn with praise as with faint praise.

Father Dowe is an Irishman, about 45 years of age; quite decent, I think, but with no sign of strenuousness; rather charming; has a musical voice & easy speech, & makes you feel that he is taking you into his confidence. In this way he probably wins the confidence of most people, but he would not worry them. He did not seem to attach very much importance to anything.

The Parish.

Clergy.

Buildings.

Services –

S'man
Stoke Newington

CP (2)

Interview with Father Cuthajar
The Presbytery, 19 Bouverie Road.

Has been at the Church of Our Lady of Grace Corner for 8½ years. Came there from Leisson Grove district where he had to deal with a very poor class.

His present parish is a queer-shaped one including most of Stoke Newington, & bits of Clapton & Hornsey. The R.C. population is only about 800, with very few poor, nearly all being of the middle class, mainly, he thinks, keeping foreign clerical recipients, the very great majority often not leaving the district daily for their work, not going to the City.

Father Cuthajar works alone. There are a few ladies who would visit & help to nurse in case of need, but there are no regular helpers. The parish does not provide them, but on the other hand there is no need for them.

Church – holds 400. (Iron building)

Services: Sundays – Communion at 8.
Masses at 9 & 11.

Attendance.

Great upset of holidays in such a district.

the poor as "sources of income". Better than the moneyed well-to-do.

Religious confraternity, but no social agencies.

Service Cont^d. Sunday Cont^d. Catechism at 3.30 (Girls)
Benediction at 4.30
Evening service at 7.0

Daily Mass in the morning.
Evening services on Wednesday & Friday.

Great difficulty in giving averages of Sunday services. They vary so much, especially on account of holidays, & on that he could not fix. They was that the numbers were increasing, & the services well-attended. Finally he put the average at the two masses at 400, & said that the evening service was "fairly well attended." A considerable number of non-Catholics attend. None of the congregations have any special character, distinguishing them from the others. All are equally representative of the local middle-class population.

But although middle-class, his congregation is not therefore the best to pay. The poor are the best. And the reason is evident. The middle-class man has to keep up appearances, whereas the poor man has not. "If he has 2/6 he gives it." There is no doubt that the poorer among our people are the most productive of income".

They have various religious confraternities but no social agencies.

Among boys.

Education.

A High School for middle class girls.

Visiting.

Among the former are those of the Devotion of the Sacred Heart; of the Devotion of the Holy; of the Devotion of the Holy Family, & of the Children of Mary, the latter being for ~~the~~ unmarried women. He says that are but a normal membership, proportionate to the congregation, & the Devotion eligible.

No register is kept of the Sunday School, but the normal attendance to the total of 800 was again mentioned. Numbers attending however very very greatly & during July & August, the holiday months, that are so few that the School is discontinued. They are starting again now.

On his own responsibility, & quite apart from parish funds, Father Cotajar has started a school for girls - a high school, with terminal fees, & the guarantee for Contributi Vaing. About 30 girls come. For mortgage upon Father Cotajar is liable for £64 a year. He receives a salary £336 & makes up the deficit of £28 himself. He takes no part in the actual management of the school. He is working it purpose & providing a good middle-class Contributi Vaing, for those girls of the Congregation, a very fine proportion, who attend it.

He has on the visiting himself, & is able easily to cover his people, per-

Social Objects. Cardinal Vaughan's Diocese.

Nursing.

Charity.

Temperance Immorality.

Health.

Housing. "Protected States".

keep once or twice a year. "His visiting is primarily of a social character, with the object of establishing intimate personal relationships." The Cardinal says it, & I, on enquiry, find that Cardinal Vaughan is especially strong on this point. Visiting in sickness is of another character. This is a primary & "absolute obligation".

No special provision, thus need of it, for nursing. If wanted, he calls out of the ladies to visit. These are a few always willing to do this.

Also no need for charitable relief. The Arch-bishop people of the district recommendably find his own & care, independently of their religion. But there is an, & there is no organization.

His people are temperate, & the whole district is "free from any place I have ever been of prostitution". He knows of no case of kept women. In case of non-legal cohabitation that have come under his notice are quite exceptional, & these he has been able to "regularize".

Sister Nevinglion is one of the beautiful parts of London.

The housing is on the whole good. There are several "protected districts" in the district, e.g. the Arkwright, which are rather large, & are

the artist un-less-holding it on.

On other religious influences: Can people have more than one religion?

leaves out special classes that provides e.g. that there can be no public-houses or shops; no lawyers; no clerks hanging in the book garden &c. The reason is that the artist is helped to take it on, & even in his opinion to improve. He is unquestionably so as regards his own people. They are moving up a great deal e.g. from Hackney, & he thinks it a simple conclusion that other hard class people are moving up in the same way. [Probably a truer way of putting the case would be to say that the artist is becoming more popular, but that so far as respectable working-to-no class is moving into it.]

Father Coleridge is a very strong Catholic. On his occasions that I have seen him, suggested by the topic of other religious influences, he has not hesitated to say that he does not think very much of them. Cardinal Wiseman was very nice people, very respectable. He likes to smoke a cigar with them, but – for religion! His argument: the immutability of the laws of God; the need of an Infallible – always leads up to the doctrine of infallibility & the need of authority. He is struck by the Anglican notion of so-called Christian teaching: "If you go into my church or the Cathedral, we make no difference: the same doctrines are taught. But, if in this house (and I may add, I am entirely with you), on entering any church or chapel in the country, and as a R.C. does, you can never tell where you are

The comparative advantage of religious Migration:

Second.

going to be taught or teaching". He alludes to the bitter feelings, especially in the Bishop who have no public recognition or validity of the Anglican Church, whereas the Roman case having been argued by — Q. Co!

In all this movement of the time the absence of church discipline & authority he notes as a danger. How can we expect church to prevent (or rule prevent), two churches in Wolverhampton, & other towns, through religion, ~~thus~~ being the only influence other than vice we can ~~also~~ look for the checking of evil.

He mentioned the Sabbatarian question, emphasizing the tolerating & sanctioning given by the church (e.g. in regard going to mass, fortnightly) a misinterpretation from the Laws of God; & compared the demand of religious Migration as recognized in aggressive churches. The R. C. goes to mass & and who think no wrong to play a game on billiards in the afternoon or evening of Sunday. The Non-Con. with the latter wished were more idealists, & observes his Sunday very ill by getting up later; having better meals; napping in the afternoon; & toward evening dozing in his best for an late service!

Father Cuthbert's a man of about 40 or 45, with rather a strong face & impressive manner. Not a vestige of the ascetic about him, or in his surroundings. He talks &, albeit with some vituperation, argues well. The Catholic Church sees danger of Religion & Sin, rather than the evils of poverty

are uppermost in his mind. But he is a better thinker than the man
probably he reads but is temperamentally incapable of being a doctor or
where he has ~~been~~ corrected ~~[illegible]~~ the false prophets of people's semi-religious lives.
Either Christian, he would make, I think, a very valuable agent — of the
Church.

CD (2)

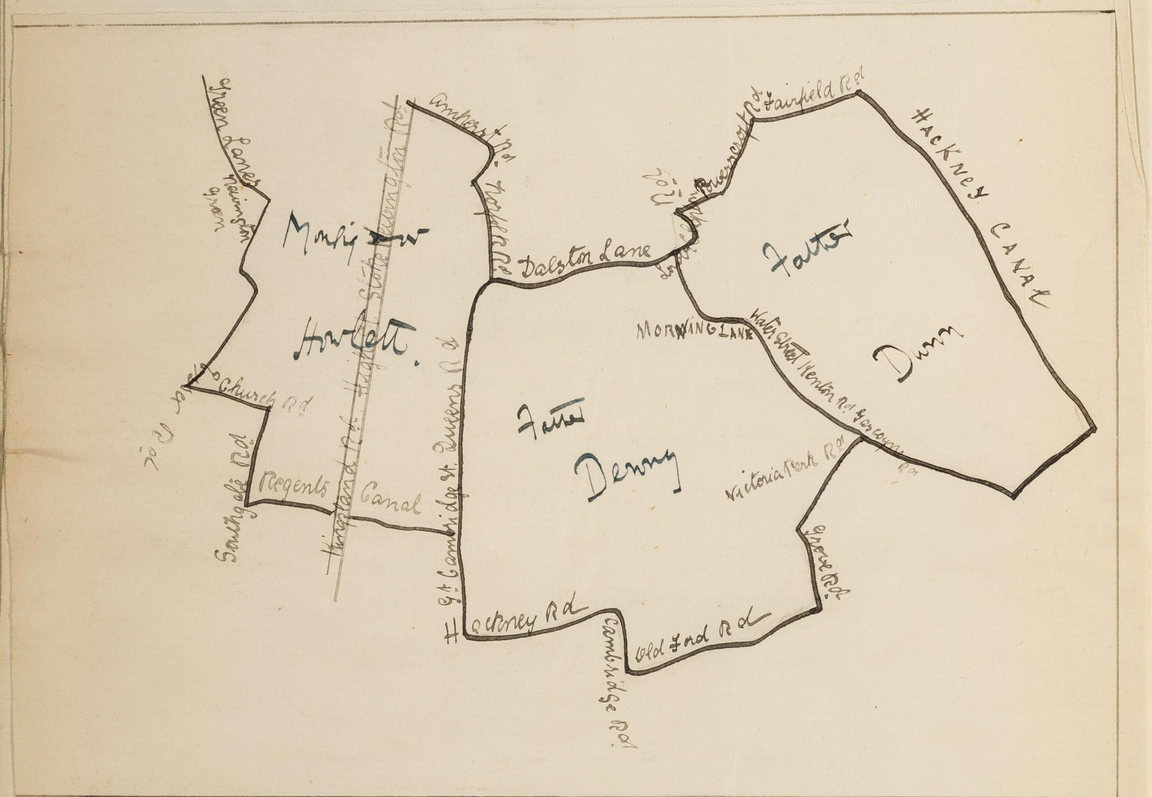
Interview with Father Denny (Missionary Rector of the Church of St John the Baptist)
The Presbytery, Triangle, Mare Street,
Hackney –

Hackney

Father Denny is the Missionary Rector of a large parish (see plan) but the P.C. only number about 700. They are quite scattered, & a very mixed class – spinsters, clerks, laborers, gas-workers, tailoresses, & some of independent means are among them & there are in Father Denny's time.

He has been there as Rector for 2 years, but started in career as priest here 24 years ago, being then a curate for the church for 9 years. At that time there were a few hundred (about 12) communicants, the Church was well-to-do, & there was an force – it empty or deserted. Financially temporal the Mission is not so well off, but in other respects he does not seem to detect much change in the people during the 24 years, the total number of P.C. remains about the same.

Father Denny is High-church, his only co-workers being a band of the brothers of St Vincent de Paul. The Cardinal has promised to send him some nuns for general parochial work, but "they are hard to get". If he needs help for nursing one he sends to the Little Sisters in the Bow Road.



Rough.

For Nursing goes to the Little Sisters in Bow Rd.

Finances -

Buildings.

Services.

There is no endowment of any kind, & for the maintenance of the church, altar &c. the salary of the priests are regarded entirely as "the voluntary offerings of the faithful". From the pew-rents in the church &c. When a priest ~~leaves~~ is sent to a mission-church of this kind he has to do the best he can, & the funds of the church explain the short number of priests in most districts. Father Young described the financial position as a certain financial melancholy. It was clear that he would like an endowment, that his margin for salary was very large, but it was equally clear that the church was in fairly good shape temporarily, that his appearance on the footpath is no very weakness in position a few friends & faithful. ~~He is a very~~

[The offertories for August-September (including money) amounted to $182.1 of which $2.15.1 was for special objects. The weekly average for balance is about 38/-, but for the year is doubtless exceeds this amount. In addition there were 18 fees of special contributions.]

The church holds about 300.
In only two buildings in the parish.

Services: Sunday: Masses at 8 & 10. High Mass at 11.15
Catechism at 3.30 & 7.30 Communion.

Sunday Evening 6-7.
Monday Mass 6-8
Thursday Evening 6-8.

Attendances for July 1899

The following is the list of Attendances and Offertories for July.

Attendances.			Offertories.	£	s	d
July 6.—	8 o'clock Mass	105	Collection for		10	4
	10 ,, ...	163	Catholic School	1	4	2
	11.15 ,, ...	140	Committee.	1	1	7
	Evening ..	108	... ...		9	9
July 11.—	8 o'clock Mass	94	... ...		8	8
	10 ,, ...	153	... ...		18	1
	11.15 ,, ...	138	... ...		15	6
	Evening ...	80	... ...		5	1
July 18.—	8 o'clock Mass	78	... ...		6	3
	10 ,, ...	158	... ...		14	10
	11.15 ,, ...	156	... ...		14	9
	Evening ...	80	... ...		4	3
July 25.—	8 o'clock Mass	78	... ...		9	1
	10 ,, ...	150	... ...		12	3
	11.15 ,, ...	148	... ...		14	6
	Evening ...	87	... ...		6	0

Attendances for September 1899

Attendances.			Offertories.	£	s	d
Sept. 5.—	8 o'clock Mass	87	... ...		8	4
	10 ,, ...	109	... ...		9	7
	11.15 ,, ...	116	... ...		14	11
	Evening ...	71	... ...		6	3
Sept. 12.—	8 o'clock Mass	99	... ...		10	6
	10 ,, ...	129	... ...		10	3
	11.15 ,, ...	157	... ...		14	9
	Evening ...	75	... ...		5	8
Sept. 19.—	8 o'clock Mass	85	... ...		6	9
	10 ,, ...	163	... ...		14	2
	11.15 ,, ...	146	... ...		15	3
	Evening ...	88	... ...		7	4
Sept. 26.—	8 o'clock Mass	90	... ...		7	2
	10 ,, ...	151	... ...		11	11
	11.15 ,, ...	163	... ...		17	0
	Evening ...	99	... ...		7	3

The scale of charges for pew

No special festival of any of the congregations

St Vincent de Paul Soc.

Confraternities.

Day Schools.

(382)

The above figures give fair average for the 3 morning services, the two being the average would be considerably higher.

There is no special characteristic of any of the congregations. The foreign congregations are always R.Cs. and of course some Protestants come, & we have our three chapels of the Church of England present.

About 100 children come to Catechism. No register is kept.

Social Organisations: None except the Soc. of St Vincent de Paul. There are a certain number of Sodalities, & 12 working societies. Social meetings of the congregation we have about once a month.

There are 3 (Religious) Confraternities, one of the Blessed Sacrament, including more members of the congregation.

There are Boys, Girls, & Infants Schools connected with the Church.

The following figures are from the Report for the year ending Dec. 31st 1895.

	Number on Registers.	Presented at Inspection.	Average Attendance.
Boys	124	108	87
Girls	115	109	79
Infants	119	99	69

Number of Catholic Children on the Registers:
Boys 74; Girls 67; Infants 72.
In last Report the numbers were:
Boys 60; Girls 55; Infants 71.

This year we have fewer children on the Books, but the attendance is more regular, and we have a larger percentage of Catholic children, so that we hope parents will assist Managers and Teachers by seeing to the regular and punctual attendance of their children at School, and also at Sunday Catechism.

The following extract is from the same Report:-

Managers again regret that several of our Catholic children are sent to Board Schools, and that their places in our own Schools are filled by Non-Catholic Children, who mostly all, with the free consent of their parents, receive the same religious instruction as the Catholic Children in attendance. We have also to complain of the very irregular attendance of some children; and we wish Parents to help us to an improvement in this respect; irregular attendance is harmful to the children as well as to the Schools, since they lose the lessons given in their absence, and forfeit all claims to prizes or treats which may be given to the children.

BALANCE SHEET.

Account of the Income and Expenditure of ST. JOHN BAPTIST'S, TRIANGLE, HACKNEY SCHOOLS, for the year ending October 31st, 1896.

INCOME.

	£	s.	d.
Annual Government Grant	223	2	6
Fee Grant	121	10	0
Voluntary Contributions	65	14	0
Collected in Church	11	13	1
Grant from Science and Art Department ...	11	18	0
By Entertainments	28	16	7
Balance Deficit	**30**	**3**	**0½**
	£492	17	2½

*: From various funds, ~~[illegible]~~ (70 subscribers).

EXPENDITURE.

	£	s.	d.
Balance Deficit, 1st November, 1895. ...	12	13	3
Teachers' Salaries	220	15	0
Assistants ,, ...	60	0	0
Additional Teachers Salaries	6	0	0
Articled Pupil Teachers ,, ...	63	0	0
Candidate on Probation ,, ...	1	0	0
Teacher of Cookery ,, ...	4	8	0
Books, Apparatus and Stationery ...	40	5	0
Fuel, Light and Cleaning	41	14	5½
Repairs to Building and Furniture ...	25	4	8
Rates, Taxes and Insurance	17	16	10
	£492	17	2½

THOMAS C. DENNY, *Treasurer.*

I hereby certify that the foregoing account is correctly abstracted from the Cash Book of the Schools, which has been examined by me, with Vouchers and School Registers, and found to be correct.

GEORGE STODDART, *Auditor.*

Visiting

Cruelty

Rel. of
Outdoor Relief: views on.

Other work.

He boards from an Oxford house where work, & figure largely in the monthly notes in the parish magazine.

Our Visiting is done by Friendly Visitors & entrusted in first instance to a lady in personal touch with the people & keeping them in touch with the church. This seems to be most provided testimony to our work of friendly criticism (cf. p. 145). We look up the neglected; find out those who need a word spoken to them & to. & need the aid have first claim.

The only charitable help given is the money raised by the Soc. of Vincent-de-Paul, but we do not know how much this is. The applicants for this grant amount to practically nothing. The work done is, we have called fairly providing.

He agrees largely as to dissatisfaction with the Poor & as regarding the recession work. He is a strong advocate for Out-door Relief however; knows of no excess; we and know of cases where they have been helped up through it repeatedly. It appeared that his strong advocacy was based on his experience.

In the police, he said "Thieves are nightly", & as to drink had

Prostitution: Lots of Prostitutes

Crime.

Thefts.

Religious responsibilities often poor as compared with the well-to-do.

'nothing special to say'

Prostitution. No cases among my own people. More street walking ~~at night~~ on Sunday nights. People coming to church as usual, ~~I heard~~ children bringing their girls along to.

Not criminal.

No thefts among members of church.

Asked as to the kind of response to religious appeal that different classes made he was unable to say that one or that class was any better than the rest. So far as the poor are concerned he has never found any holding off from the church on their part; he has found them "satisfactory" from the point of view & can make no unfavourable comparison as compared with the better off classes. His work always has been in Spitalfields, but when at Southend & in other parts of London. Mr Hartley his congregation is representative of appropriate to the various classes living in the parish.

Passmore

Widdows.

Father Young is a man of about 50. ~~[illegible]~~ ~~[illegible]~~, ~~[illegible]~~, ~~[illegible]~~. He is a very kindly & sympathetic man, & must make people like him & like him. He is less clerical than Father Young; less militant-Tractarian than Father Cuthbert; & less learned than Monsignor Hoskett but he is probably the best-fitted bursar.

P.S. Father Young tells me that Widdows was "never a monk". If we like we can get fuller information about him from Mr Lane, Universe Office, 310 Strand, & may mention Father Young's name.

Personal.

Interview with the Very Rev. Monsignor Hoblett
The Presbytery
Tottenham Road.

St Peter's de Beauvoir Sq.

(2)

Monsignor Hoblett has been Rector of the Church of Our Lady & St. Joseph for 3 years. On several occasions when I called he was protected by a dragon of a servant, & when I at length got by, the Monsignor offered me half an hour, & appeared the much occupied man. When we began to talk however he relaxed, & on some questions talked even more than I wanted. All sign of pressure on his time vanished, & he became indeed the learned instead of the busy priest.

Another surprise was his age. I had expected to meet an old, or elderly man, but found instead one certainly well on the right side of forty, with curly dark hair, rather handsome & pleasant face, not unlike, save perhaps for just a touch of temper & superciliousness, a decent grown-up. But he was a very attractive & interesting person, betraying a certain aristocratic aloofness towards all his surroundings — parish, people, clubs, &c. &c. that I had not met before & that did not lack its own interest. He probably finds its key in the Rector's career.

The parish as he found it.

When the Monsignor came to the parish, he had only been in England 2 years, & these he had been spending as one of Cardinal Vaughan's private secretaries. For the preceding 10 years he had been in Rome, studying most of the time in an Italian College, & passing his Doctorate in Divinity, Laws, & Philosophy. He showed me his three diplomas hanging on his walls. It is a very exceptional thing for English students to stay so long in Rome & to take the three degrees. Towards the end of the time Mr Howlett was sent with the Papal Nuncio to the United States, & for his services was made "Monsignor", a "Prelate of the Pope's Household".

The time being spent now in Hackney is probably only a step in a career that is marked out for preferment. He came there to put a hard-up mission on its legs again. His predecessor had got out of heart; the buildings were out of repair; the school unassessed; there was a heavy debt. Monsignor Howlett has himself spent about £2000 in alterations, drainage &c; has paid off £900 of the debt, because the interest was £1 for £100 that the Cardinal gave him, so heavy a charge. He has stirred the efforts of the congregation; & is financing the school to the amount of £400 or £500 a year. So that altogether, the Rector in

Parish Boundaries.

The people.

No. of R. Cs. Shifting a good deal.

Staff.

this case is rather the Grand Seigneur type.

The general bounds of his parish are marked on p 152 (see draft). (The northern boundary is roughly from West-Hedley Church to Classon Park).

He describes the people as being a very mixed class, mainly the lower middle (clerks, shopkeepers etc) & some "rather respectable", no wealthy, but a certain number of very poor near the Canal in Heyrton & in the neighbourhood of the church itself in Dalton.

The R. C. population is quite a scattered one, & numbers 1500 or 1600 people. They change a good deal, moving ~~Rising~~ both within the bounds of the parish & right away. They are thus difficult to keep in touch. But those who move away are by no means only the better-off. The less well-to-do go too. Lower rents away from the centre & special train facilities (e.g. Express Service & special fares) separate them.

The staff consists of the Rector and one other priest. The nominal salary of the curate is £130. In addition there are special emoluments etc, bringing the total up to about £150

Curates in poor parishes.

best.

Building.

a year, in addition to board & lodging. The Rector said that the position of a Curate in a poor parish was really a better one financially than the Rector's office, & he was comparatively free from responsibility. Father Hoskett put his own salary down at £40, & it figures thus in the accounts. But as he said it would have made no difference if he had called it £100 or £200 since he pays back more than the amount for parish purposes.

The present debt is £2800, & the money is borrowed at 4½%. The yearly interest is £115.0.8. I remarked on the high rate & he said they could not get it for less. He could privately from his own bankers, but doing so would simply mean that the responsibility for the whole thing would be his, & that he would never be repaid. He has gone a good way but apparently is not willing perhaps is not able to take this further step, & as he said, "What I want now is someone who has £2800 to spare, & who will write me a cheque for the amount".

The church holds 600 or 700, the only additional large room is a club-room under the church.

Services - Attendance.

The congregations -

Services

Sunday Mass at	8	(97 + 91)	For explanation of figs see below.
	9	(65 + 83)	
	10	(274 + 158 under + 304 + 158 under)	
	11	(200 + 194)	
Catechism at	3	(97 + 101)	
Evening	at 7	(149 + 285*)	
Daily Mass	at ~~8~~ 7.30	and usually at 8.*	
Tuesday Friday	at 8 p.m.		

* When Rector & Curate are in residence mass is said at both times, but they only hold themselves to the earlier hour.

No register of attendances is now kept, but the figures given above are those for two Sundays in Advent, about 3 years ago, before Father Hurlett came. He can give no other figures, but says that the averages for the 2 Sundays given may be taken as correct, on the understanding that all have since tended upwards, the evening figures considerably upwards.

The most crowded congregation is at 10, & as a rule there are most men then. The poorer come either at 10 or

earlier. At 11 the better class come. The evening is a mixed congregation, but considerably the 11 o'clock. All are the lower practically all are R. Cs.

As usual there are few strictly social agencies. In the room under the church there is a Working-Men's Club. Membership 70 or 80. Attendance 40 or 50. Subs. 1/- a month, but food &c. provided at something under bar prices. Object to keep men out of the public-houses. The Rector does not interfere much, as he does not want to seem to boss. His predecessor started the club & made a bad arrangement by which no rent was paid, but the outlay on billiard table, &c was to be repaid. The result was that if any little mishap, the members could walk off & take the club effects with them. This was remedied on a rent-is charged, "when they don't pay". It is doubtful however, & if occasion arose, would constitute a lien on properties. There is no religious test of membership, but all are R. Cs.

In the management of this club as well as in other ways, specially in connection with the school, Father Hoskett was indirectly critical his predecessor, who left "rather dissatisfied". He

"The Ransomers".

The Schools –

was a young man & has gone to Hanwell now – "not to the Asylum, but to a church mission there".

They have a branch of "The Ransomers". He seemed rather surprised that I did not know about the Guild. Said that the name was taken from Our Lady of Ransom, & that the Rev. Father Philip Hackett the Master of the Guild would give full information about it. Its chief object is "to advance the interests of Religion" which Mr Aiken, who knows of the Guild, paraphrases as "to attend & disturb Protestant meetings".

Father Hackett rather prides himself on what he has done for his schools. When he came, there were only 2 departments; into bad attendances & insufficient staff; & a threat from the Department of a withdrawal of the grant for structural & staffing shortcomings. Now they have 3 departments; standard approved; 9 assistants instead of 5; a very good report; & a rapidly increasing attendance, the school being practically full.

For the last year the average was:–

Boys – 93.2 (1899 to date 113) Infants – 68 (1899 to date 90).
Girls – 91.3 (— " — 101

Successful Competition with the Board Schools.

Nuns

Father Hoblet especially prides himself on these results in face of the recent rapid increase of the Board Schools in the neighbourhood. Five have been built, but – in spite of this, & our weaker position, financially & otherwise, we have doubled the number of our children". As may be imagined Father H. has no love for Board Schools, & discourages R.C. parents from sending their children to them. They are too big; no individual attention is possible; the associations are bad; & their religious influence harmful. You can never be sure, as you can in a R.C. school what doctrine will be taught, & you have the teachers very likely believing something different – when to what – they may happen to teach. How can the religious influence be good! no religion is not for Catholic children.

He draws the conclusion, from his own school, that – if they are anything like up to standard, there is a wide-spread preference for the voluntary school.

Only 10% of their children are now non-Catholics. They refuse children [except R.C.s] who come from other schools.

The teaching of the girls & infants is in the hands of a convent of Nuns, to whom Father Hoblet has given a house, rent & rates free, & whom he pays, for their work in the school, £100 a year.

Visiting.

Charity.

Other influences.

[? how is this shown in the accounts of the Education Department!]
In addition they have a small high class school, which they run on their own accounts. They are French. Take no part in regular parish work, have to pay an occasional visit.

Systematic visiting of the congregation very difficult, & the congregation difficult to get to know. Asked if visiting was done socially, that is on Father Curtayne's lines (cf. p. 145) the answer was in the negative, and, (the question being slightly misunderstood) I was told that "there was no one you wanted to know" in the ordinary acceptance of the word. So all the visiting is done "from the religious point of view", to see how people are getting on, & to keep the backsliders up to the mark.

There is no charitable fund. Anything of this kind has to be done privately, & there are many appeals, more than can be responded to. Loans often asked for, but they always mean gifts, & he has made it a rule never to "lend".

Does not know much about 'other religious influences'.

Mixed marriages: the alternative sequels.

C.H. Funds.

Police

Drinking & drunkenness.

None of my own people are under any. Dare often in the case of mixed marriages.

Said that when a mixed marriage took place one of two things seemed to him always to happen. Either family + the children became Catholics; or the latter lost all faith + became practically infidels. It was a most unsettling thing for children to see their parents going to different places for worship. They began to ask which was right, + how whether either were.

Father Hoblett mentioned the Cavan's County Hospital Fund as an outside charitable body with which he cooperated. He has a representative on the local Committee, but clearly did not think much of its methods. He seems to appreciate the work of the Fund, but severely criticised its arrangements as regards the supply of Catholic homes.

Spoke well of the police.

As regards drink said that he did not come across much drunkenness, but thought that, without great excess, there was a good deal of tippling at the pubs, both by men + women.

~~Prostitution~~

Cohabitation.

Theft.

Religious responsiveness.

The effect of regular employment

Thinks not much prostitution, but has been little of disorderly houses in Tottenham Road.

Thinks no irregular cohabitation among his people.

Thinks his people a thrifty lot on the whole, using the Post-Office chiefly.

Asked his opinion as to whether one class was more responsive than another to religious appeal, he at once replied that he thought the "employed" were more regular than the unemployed casual worker. Men who are continually employed get into regular ways, & attend to their religious duties. But if they are not employed, they tend to become irregular in all sorts of ways, & Religion comes in for its share.

I found that Father Hoblett in giving this answer had dockers etc. in his mind as best illustrating the regularly employed, but on asking him about manual workers he said that the statement applied to them, & cited the case of gas-workers who, if in regular work, he

Idleness as a cause of unemployment, also a cause of irregular religious observance

Personal.

found also regular in religious attendances.

He also charged on the objects, saying that the unemployed were often the idle, & that the same cause that made men unemployed often made them irregular in their religious observances. On my suggestion that this ~~[illegible]~~ smacked of the *a priori* line of argument, he admitted its generality, but asserted that it was also an opinion based on his own experience & observation.

The interview was a long one & during the whole time Monsignor Howlett talked very freely. It is difficult to form a useful estimate of the man. There is no sign of fervour about him, but he is probably a very sincere Catholic. The signs of it were, however, somewhat negative, as, e.g., his ~~[illegible]~~ hostility to & suspicion of Board Schools. He would never be carried away by sentiment, & is more likely to be callous than weak. He is a good deal of the ecclesiastic & something of the politician, is alert & rather distinguished. His *language* was simple. He is Irish by birth, but, except for a time in Rome, has been for many years in England.

(2)

St. Scholastica's, Kenninghall Road -
(Fathers Smyth & Bidle.)

I have been unable to arrange for a proper interview here. When I called, Father Smyth was away on holiday, but I made an appointment with Father Bidle. In the meantime however he had been his superior & asked me to see him instead, if I really wished to see anyone at all. But Fathers agreed however that it was hardly worth my while, as the Mission was a small one, & the district not good. I made an appointment however, through Father Bidle, with Father Smyth, but this again failed, & a subsequent letter I have had no reply.

St Scholastica's is called a Retreat, but I cannot say what this implies. The Presbytery is itself a small house & certainly could not be occupied by more than 4 or five people at once, & contains no other residential building. There is a small church, & a day school but the whole thing would appear, as Father Bidle implies, to be on a small scale. Father Bidle himself has been there about 8 years. He is a man of

from 31 - 40 ; with a heavy jaw + somewhat unpleasant face. He wanted to know if my Birth was a Catholic, + "would he give money", + altogether ~~although~~ was a rather crass sort of person, in any case on what I at the time regarded as a preliminary conversation. I do not suppose that a full interview would have told us very much - or indeed that there was much to tell.

A

The parish.

Number of R. Cs. The congregation.

are scattered.

Dear spot.

CD (2)

Interview with the Very Rev. Canon Pyke,
Missionary Rector of the Church of St John the Evangelist,
Duncan Terrace, N. the Presbytery. Nov 3. 99.

Canon Pyke is a man of about 50 or 55 & has been at the above church for many years. But in spite of a long experience he feels that he would be able to see as little as his people were so scattered & the area of his parish so large. It has a population of over 100000 & roughly, is bounded on the West by the Caledonian Road, on the East by the Regent's Canal, on the South by Pentonville Road, & on the North by Grosvenor Road.

The total number of R. Cs. is estimated at less than 3000, & these are representative of every class. Carriage & the very poor alike come to his church, the former from Highbury & the latter mainly from S. Islington. His people thus range from the rich merchants to the lowest labourers. There are very few shop-keepers, but many clerks, most of the latter being Irish & in some branch of the Civil Service.

There is no place where the R. Cs congregate: they are scattered through the whole parish.

The poorest places are probably Elliott's Place, & the worst spots

Clerical supervision.

Shifting from point.

in Islington; I should like to draw in upon face of the earth; & Government House.

The R.Cs are looked after very closely, & confess classes in Kensington, with an manner of particulars about the individual family. He referred to the others we extracts by way of illustration. He was proud of it, & he said, wherever he went into a district did so armed with the information in contained the book of special reports in front. But the great difficulty is the constant shifting of the poorer classes. "In four years", he said, looking up the Census" the voice be worth a half-sphinx to us". People who go out without passing on. For the most part they simply disappear from his ken. In the same way with those who come. They appear on the scene, this is the business of the clergy to find them. Often of course they were arrested from their way to the church, but when they are reported in one way or another, mainly by neighbours, & he did not seem to think that many R.Cs. come to the parish without being found. He gave an instance of the worker work in Kensington. A Catholic reported a new family in the district, believed to be Irish & R.C. Father Pyke called to visit. The people evidently make it out." What more you think

Personal

we were R. C.?" "Well," he said, "you took a doormat, for it is an Irish ~~[illegible]~~ mode of signifying 'welcome'. Never mind what it is on the inside." In this case it proved a false one as the people were English, and R. C., they never knew the meaning of the motto in question. But he cited the incident to illustrate the vigilant cooperation of their own people, & the close supervision of the clergy.

The latter point was made clear during the whole interview. A vigilant watchfulness; an intense dislike of any interference with his own people; a detestation of the Boer Lands for Catholic children; & a willingness to take unbounded care when a Convent came along, characterize this vigilant ~~[illegible]~~ priest. When I called & made the appointment — I only saw the friendly, rosy-rounded face & figure of a kindly Catholic rector, but as through the interview he revealed himself as a keen, shrewd, fierce guardian of the souls of his people. He is not a proselytiser but he keeps a look-out for recruits; & he is inspired by a deep belief in the destiny of the Catholic Church for, as he said, the great question to-day is the Conversion of England.

Little leakage.

Converts.

In spite of the constant drifting of the poor, & of the change way in which new arrivals have to be found, the net result is an increase in the R.C. of the district. Some the congregation includes many converts. The latter rarely all come through the medium of the church. He does not believe in & does not preach controversial sermons. He explains the doctrine of the Church, & if people don't believe they don't come to him. But he always gives an opportunity for people to speak to him both in the church & in the presbytery, ~~&c~~ though if a complete stranger came to the latter place, "you would be as a mighty great distance from him". "You have to be always on your guard, & women, especially young females", he never deals with; they are always sent to the converts.

A good many foreigners turn up at the church, especially on great Festivals when they make an effort to find out a Catholic church. They are legion for instance, he has been on the book ever, & "couple three". He gave up: "Monsieur est-il français?" "Non". "Ah! Vive la Catholique!" "Oui". "I speak lots of languages, that's the way I do it". [Father Ryder's German or Dutch, I note. He has been in England 32 years.] But most of the converts

Clergy.
Protestantism.

Convents.

are English; worthy of an intelligent class, & the men are often Civil Servants. They are generally Church of England mainly High Church.

When a man wishes to be received he is taken in hand, sometimes for months, partly by the clergy, partly by the brotherhood (see later). No one leaves them without being able to look his own — unless he is a fool, & we can't all have the ~~his~~ five talents!

He thinks there is little leakage among those who stay on in his parish. If it happens it is generally among the lower classes, & due to drink.

The clergy consists of the Rector & two other clergy.

There is a brotherhood of teachers. Laymen, but under vows of poverty, chastity &c. They are paid as teachers; have their own community; 7 of them & one who is the cook. Manage their own domestic affairs. In addition to school-work, keep nine convents.

Sisters of Notre Dame. Ten of them. English. Look after infants & girls' schools, & 6 of them run a private school. Charge a guinea a quarter for the latter, & are paid for their day-school

Ransomers.

The Conversion of England.

work. They take female converts in hand.

Another Protestant at 115 Coldharbour Road. Four of them. Supported by the Church & by generous friends. Objects: to take up girls who leave Industrial Schools (mainly from Marylebone School). Bring out, find employment & look after. Come home to meals & in by fixed hour at night. Leave at 16 or 17. Teach bits of work.

A Guild of Ransomers, men & women. About 30 fringe, chiefly "rescue-cross members", & 70 others. Can call on the fringe bits in any emergency - to visit etc.

Main objects of the Guild to stop leakage, & to keep on the Conversion of England.

On the latter point Father Ignatius talked at some length. "It is the great question", & the thoughts of the Catholic church here & France & England are closely turned upon it. In England at many of the services (I believe at every Celebration) a special prayer is now said in English & joined in by the people for the Conversion of England. The prayer was written two years ago by the Pope.

Father Ignatius dropped over the phrase "we are conscious of the Conversion of England"; & when I asked why, he alluded to the changes of the last 32 years. He sees a great

The Best Question the Conversion of England

High Church

Rome the mountain.

difference in the position of the Church. Misunderstanding has been done away with. They are a power, & have a voice that commands attention whether we like it or not, be it from Rome or from England. The Conversion will not come in our generation, nor shall he see the change of the next 32 years, it is reasonable to expect that the position will have again greatly altered when another 32 years have gone by. "I speak plainly to you on this matter."

Father Ignatius referred to the way in which the movement has been hindered by political questions. Irish politics & religion were unequally associated in the public mind with Catholicism. "When there is political peace, we find that there are more Converts."

The High Church movement works for Catholicism, & he alluded to the number of their priests who had been Anglicans. There is then a special fondness for the support of such Converts, who are often married & have families. But he clearly felt that any union happily by the Anglican Church would involve movement on one side only. To him the Catholic Church was clearly the mountain, to which the Mahomet-like Church of England

would have to come.

Buildings. Church – holds 1000
Presbytery.
Schools (Boys, Girls, Infants).
Convent-School (a private venture).

Services: Masses on Sunday: 7 for the members of the religious community, mainly.
8. ~~[illegible]~~
9 Mainly children.
10. Quite full. The parish church.
11 Quite very well full. This is the "the world's come". In fact strangers, perhaps from 40–50.

To an the church an average of about 1400 or 1500 come.

Sunday: Children's Catechism at 3 (about 180).
Vespers at 7. When they have lectures (about 6 times in the year), about 600. At other times about 250.

Day School.

Special training.

Service Cont-d

Daily Mass at 7, 8, 9. Average total. about 130.
Evening Service for various Societies
H.H. on M. Tu. W. & Friday. Average at each about 100.

Social Agencies: Football Club. Connected with School.
Rowing & Cricket Club. — " — Church.

No use of School for social purposes. They keep their School for School purposes.

To his day-school Father Pycke attaches the greatest possible importance. The School is the first duty of a Catholic mission, & should be built before the church; & used ~~[illegible]~~ meanwhile for celebration.

As usual his Father Pycke has the greatest dislike of Board-Schools, especially when they secure Catholic children. In his own Schools there are two children, merely one Catholics, the Schools are free. He does not like the introduction of boys who have been trained elsewhere. Their own system is peculiar, the confession & the religious training inculcate a spirit of submission & practice of morality that you cannot speak with a

Other Religious Influences.

Secular Cooperation; religious exclusiveness.

Some church training. The tone of his own church is good, but he cannot trust the words of the unknowing boy. And again Father Ryder body apologizes for his plain speech.

On Visiting, see above. It is the main duty of the clergy.

No money. They send to the sisters on Houston or Brow.

The only relief given from the Church are the gifts of the faithful, which are distributed by the clergy in their calls. [It probably amounts to not-little].

"On our own people no other influence; I should object-".

There is no cooperation, except with the Church of England on some secular matters, e.g. the School Board Election; the Guardians Election; the Associated Friendly Visitors (not-

Personal.

the C.O.S.). On the first of these Dates had met Father Pyckle at his Worship's the day before. The R.C. clergy do not touch or try to touch public administrative work.

Among his own people no prostitution, + little crime. Had one bad case in Grosvenor St. some time back – a murderer.

Moral relationships are good, especially among the Irish.

Father Pyckle is a man. You feel that he means business. If a local person stole one of his people or even one of his children, I think he would have a hard time of it, for, ~~altho~~ although this Missionary Rector attempts no proselytising by visitation, he is a rather striking embodiment of the Church Militant. He may have thought that I was an alien, but he could not well have been franker or friendlier.

The following is a recent utterance of the Bishop of

Salford, but Canon Pycke could, I think, have written it & said Amen: –

MIDDLETON ELECTION.

ROMAN CATHOLIC BISHOP'S DENUNCIATION.

Dr. Bilsborrow, Roman Catholic Bishop of Salford, issued yesterday to the Roman Catholic electors of the Middleton Division a manifesto expressing his earnest hope that every Roman Catholic elector in the division will vote for the Unionist candidate, Mr. Mitchell.

"Of all the questions" (says his lordship) "affecting us as Catholics, whether the sons of England or Ireland, there is none so vital and all-important for the preservation of the faith of our Catholic children, for the welfare of the Catholic Church, and even for the maintenance of the Christian religion in our great empire, as the question of education. I do not hesitate to say that the defence and safety of all denominational schools from the persistent attacks of the School Board party, which consists of Secularists, Socialists, and Nonconformists, is the defence and safety of Christianity itself in the hearts of our children. If the School Board party has its way all denominational schools will be destroyed. Board schools alone will exist, and as a consequence parents will no longer be allowed the choice of schools to which they may send their children, and they will be compelled to send them to Board schools, where, if any religion is taught, it is a religion in which Catholics cannot believe, and therefore must reject."

Personal.

The Parish.

The R.C. population.

Proportion touched.

Visit 15.

(S. James Holloway)

(2)

Interview with the Rev. Father Carey (at the Presbytery) Church of the Sacred Heart of Jesus, Eden Grove.

Father Carey has been at Eden Grove for 13 years, he is the junior priest, Father Nolan having been 24 years, and a total as priests of 47 years, at this church. For interview with him, see p –.

The parish covered by the church is bounded on the South by the N. L. Railway; on the East by Holloway Road & Blackstock Road; on the North by Seven Sisters Road, Tufnell Park, & Carleton Road; & on the West by York Road.

The R.C. population is estimated at 2000. They are poor, the majority are wage-earners. The rest are mainly clerks, & few have any margin of income to speak of. There are more women than men among the Catholics, & a considerable number are either isolated members of families or people living as lodgers.

The people are as a rule migratory, & the chief motive for movement is convenience as regards work.

Every one in the parish knows to be a Catholic is

Nov 14.

The Convent.

teached, certainly by visitation if in no other way. During the Easter season every one is seen. To do this is a religious obligation. When visiting, it is the rule to ask every one seen "Do they know of any other R. Cs?" Some are doubtless missed here in this, & other ways, he thinks that most are found.

The two priests from the Mag., there are no voluntary helpers. There is no money to pay for additional people, & the congregation is of a class that cannot provide any competent volunteers.

The sisters are the Convent in Eden proper teach in the Day School, but do no visiting. Women Converts (under the intelligence) are sent to them for instruction, & they keep into touch & the confidential of the young girls. But mainly, they are an educational order. In addition to teaching in the Day School, they have a High School (with Boarders, about 25) & a kind of Middle Class school with lower fees, & about 70 Scholars. The Boarders are mainly Protestant girls, but come from all kinds of people. There are 20 or more sisters. The Convent belongs to the Community. They belong to the Sisterhood of Notre Dame de Sion, the Mother House is in Paris. They are mainly Irish, but there are some French, English, &c.

Building.
Education.

Service & Congregations.

Social
Agencies & Conditions (religious).

Building: Church - holds about 700.
Parish. 300 children in the 3 boards. Full.
Convent - which however belongs not to the Church but to the Sisterhood.

Services: Sunday Mass at 8.10. & 11. Third average bowing close 700.
Christian Catechism at 3. About - 200.
Evening at 7. Varies - great deal, from 100 - 200.

Week-days: Monday at 8.15 pm.
Wed. Friday at 8 pm.
Saturday from 6-9 for Confessions.
Daily - Mass at ~~8~~ 7.30.

There are practically no social agencies, except a Cricket Club &c. They have had an hour of singing at different times: Mutual Improvement Soc.; Gymnasium; Concert &c. &c. They are doing very well at first. After a time. Then people get tired of them, & the novelty, & the first the children come. In entertainments they cannot compete with London where the best singers &c. can be heard or seen for a shilling.

Opinion re Temperance work.

Confraternities.

Visiting

The Census.

Their temperance organization they have given up. It did not pay, was not necessary. If they knew of a case of drunkenness the quickest & equally expedient way was for ~~the~~ the man to be seen by the priest. In the parish however drinking is not an special evil.

There are various religious confraternities:-

The Holy Family.
— Children of Mary (for young girls)
— Sacred Heart.
— Apostleship of Prayer.
— Holy Thirst (Temperance [I believe for young people]).

As already noted the visiting is thorough. In addition to the regular visiting a special census is taken, about every four years. Father Cavey showed me one of the little volumes & allowed me to copy down the headings as follows:-

No. of House.
Name.
Age if under 21.
Occupation.

Nursing.

Charity.

Other expenses.

Mass. [i.e. if attended].
Easter duties.
Confirmation.
Married.
Mixed marriages.
Children attending Catholic or Non-Catholic Day School.
Is child's faith in danger?
Is child in immediate danger of joining criminal classes?
Remarks
Change of address.

Nothing special arranged for nursing. Women use Holloway Sisters & medical Millengen Home. Many people go direct to doctor for help or use district.

Charity. Poor Law: doctor £½ or £0. In special cases or special seasons they get some help from outside friends, true poor get £½ or £1. Rest work has to come out of their own pockets.

Their own people come under no other religious influence. If it were known in any case, it would not be allowed for the bounds, for (with hesitating) disgraceful ally we suffer no toleration. No-

Morning Tel.

Personal

is impossible, any more than it would be for the teacher to allow his pupils to be taught that "2 + 2 = 5".

In other words, under relations such as exist we happily friendly with the clergy. They cooperate cordially, e.g. for the Primrose Dames, & lately they have issued circulars for the School Board Election. We believe they are the same as the Church teachers. We think just support these who are not opposed to voluntary schools.

The housing of the Catholic poor is bad, & the dirt & overcrowding are generally. Father Carey thinks that the district compares favourably with other parts of London.

I leave the more general questions for a subsequent interview with Father Dolan.

Father Carey ~~[illegible]~~ is a man of about 35, of something over average height. He is of the Father Denny type (Cap. Hug), but a good deal younger.

Personal.

Growth of Catholicism in North London.

St. Wormholt Road.

S. James Holloway

Interview with the Rev. Father Dolan, Senior Priest at the Church of the Sacred Heart of Jesus, Eden Grove. (2)

I made a separate interview with Father Dolan as he has been so long in Islington & is perhaps, as he declared himself, almost the oldest inhabitant. He was ordained a priest at the Church in Duncan Terrace in 1870; stayed there for 23 years, & for the last 24 years has been at Eden Grove.

During that time he has witnessed many changes. As regards his own church, in 1870 Duncan Terrace was the only R.C. church in North London. Now there are 13 in the same area. Then his priests served the district; now there are thirty. Then there were no convents; now there are twelve.

Three years ago his own parish was divided in two, and the part north of Essex Sisters Road being now served by a new mission church at Stroud Green, with 3 priests. But the partition, Father Dolan says, seems to have made no difference to the Eden Grove congregation. We did not discuss the question as to whether Roman Catholicism had spread relatively more rapidly than non-Catholic centres of religious activity, but its absolute expansion has ~~been~~ clearly

Recreations.

Irish Immigration. Change in Congregations.

been considerable, & Father Dolan is very pleased with it.

In other ways his retrospect is interesting. He remembers when on Duncan Terrace he used to walk towards where Holloway Station now stands & turn off to the right for a country walk; he has often seen on the vacant ground closed & tiffin stripped in the neighbourhood of the Angel when the Irish from Shadwell or some other part came up for a fashion fight & with the men of perhaps a different county or a different political party who lived in the courts & alleys off the High Street, Islington.

When he went to Duncan Terrace there was a large labouring Irish population living in the neighbourhood of the Angel that has been quite scattered by the tide of the subsequent American immigration. The courts & alleys where they lived ~~[illegible]~~ have for the most part been cleared away. In those days there was a wealthy section of the congregation, many of whom kept their carriage, living in the City Road, but these latter the compelled Irish population have of course long since disappeared. From a temporal point of view the church on Duncan Terrace has thus gone down, &

History of Edenfore.

The Convent.

it has been just the same as Edenfore.

The Church of Christ at Edenfore had been built a very few years before Father Dolan came. At a mission it had started in Queensland Road in a little room, with a congregation of 60 people. The Convent was established at about the same time, by the Hon. Miss Lane & other ladies who had been connected with St Mary's (?) & had founded the Convent School. It was then primarily a centre of devotional life, ~~[illegible]~~ & there was needed a chaplain. Their chaplain became the minister in this way the Convent paved the way for the church. The original establishment has been moved to Ireland where a house had been opened in the ~~[illegible]~~ building, which was taken over by the present sisterhood, a branch of the order of Notre Dame de Sion. Fr Father Covey has said the present Convent is an educational centre, but Father Dolan seemed to attach rather more importance to their cooperation with the church, bringing them the nuns are used to keep the young girls together; get them placed; & constantly make them welcome as to a home, as the Convent itself. The present Convent has been often chosen for very gracious

Eden grove Congregation.

Converts.

Mixed marriages. The children.

Anglicising the children.

to ~~Eng~~ teach to Canada.

Though the Congregation at Eden grove is a poor one, there are very few drunkards, & when they were looking round for the Jubilee dinner they found very few who needed it.

There are a considerable number of converts; they are mostly the poor & uneducated, & should invariably find their own way to the church ~~the~~ priests: they just "come".

Mixed marriages are the general rule. They are only allowed on a dispensation from the Cardinal & this is only granted on two conditions (1) that a certificate of baptism is produced by the protestant & (2) that a promise is given that the children shall be brought up in the Catholic faith.

Though many of the parents of the children at the school are Irish on one side or the other, speaking on the whole now on the playground are English, & in spite of Father Dolan's hope that the children are rapidly anglicised. As illustrating this he mentioned a visit paid by a Irish priest, who was delighted to come on Irish across a Irishman

Change of feeling towards R. C.

"The Conversion of England".

The Police.

named Murphy. He was challenged however when, in replying to the remark "Not been a real Irish boy!" to have the last reply "No, father, I am English".

Father Dolan probably welcomed this drying out of racial feeling very much as he did those of religious antipathies. He remembers the early days of his work on Eden Grove when he was stoned in the Holloway Road by a Protestant mob, & referred with them once to the change that has come about. There is no bitterness now, the poor are very friendly.

Father Dolan does not seem to agree with Father Bourke that the Conversion of England is the great question of the moment. He has no faith of Ransoms, & he seemed to attach little importance to the special prayer for Rome. It has been issued by the Cardinal, ordered to be read, & "there's an end of it". The fact that it is being said in every church is no sign that there is any keen feeling excited by it. It is pretty evident that it is not on Eden Grove.

He praised the police, saying they were satisfactory in every way. They are better behaved than they used to be, & will

General conditions: industries, prosperity &c.

Drink.

Marriage relations.

Morals.

so rough in dealing with the people.

He notices an improvement in the general appearance & tidiness of the streets, but except for the fashion fights, does not seem to be greatly impressed by the fear of change for the better. The same is true as regards prostitution, & in this respect, so far as the public streets are concerned, he says that the people of his neighbourhood have always behaved pretty well. He was clear that as regards general [redacted] behaviour, violence, crime, & public morality his recollection WAS his back to no time when things were much worse, & indeed very difficult to know that they are worse.

As regards drink he agreed with many other witnesses that there is more drinking than drunkenness now, but drinking is the great failing of the Irish, & many families are still ruined by it. At Portinville where he visits, he finds that practically all his people who go there go through drink.

Marital relations are satisfactory, as they have always been with the Catholics.

Habits as regard morality are not good though a little better, & thriftlessness like drinking remains the weak point in Irish character.

Housing.

His opinion on the general trend.

High Church & Catholicism.

As regards housing the special improvement has been in the removal of slums, particularly near the Docks & off the Commercial Road behind St Mary's Church. But the houses that are there are still very bad. Father Cooney he emphasized this difficulty rather than the frequency of sanitary or structural defects.

Asked as to his opinion on the general trend of things he said that he was decidedly hopeful. He saw improvement both morally & socially, this matter affecting hygienic conditions. Asked as to whether he saw improvement also as regards attention to religious duties he replied "I don't know, but as regards improved character I had no doubt". Then you are not one of the pessimists, Father? "No; I'm the other way altogether, & am indeed sometimes criticised into taking too rosy a view of things".

Asked as to the effect of the High Church movement he answered that it was of no importance, but he thought he heard that in order to weaken the allegiance of his own people. Nor did he think that High Churchism is the best method against Catholicism: they are just as hostile to us as the Low Church, perhaps even more so. But in other ways the Anglican movement is important. It is preparing

The Prisons.

The riff-raff are overlooked

Personnel.

the way for Catholicism, & is changing people's ideas as regards the forms & meaning of worship.

He visits on Portrush thus every facility for so doing. There is a separate chapel, he can go when he likes. The prisoners are classified by religious profession & a very liberal view is taken on the calls of the R.Cs. He then knows exactly what to go. The Church Compliment has a white ticket & an overlapping is avoided. In the hospital it is different, & the only way in which he can discover a Catholic Pleb is by hearing of the cases, or by moving kindly in the wards & being called by a patient.

He has visited in the prisons for many years & has seen a large number of the Catholic riff-raff. But he always finds that they have their religious duties properly to. They have been just at.' [This seems to be interesting testimony to the fact that the R.C. leakage is small]

Father Dolan is a white-haired old gentleman of about 70: of large build & still, & still full of vigour. He was a little snuffy & untidy in attire, but cheery & communicative, & very friendly.