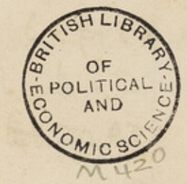
B (180)

72A

The Roman Catholic Clergy

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

COLL.U. B 180



Name.	Address.	Page	Nature of Interview
Father Higley	636 Commercial Road. E	1–17.	
Father Gordon Thompson.	CB rg. H.D. Presbytery. Bow Common. Lane.	19–43.	
Father Eggleners	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 Lebless' church.	71–79	
Rev. Dr. Thacker	G.H.D. 26 Campbell Road	81–91	

Hackney

			Dist.
Father Dunne	(A) Presbytery, Ballance Road, Hoxton.	123	13
Father Cartwright	(A) Presbytery, 19 Bourne Road	139	
Father Glancy	(A) Presbytery, The Triangle Mare Street.	153	13
Father Howlett	Presbytery, Tottenham K[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 Casey	Presbytery Eden Grove	221	15
Father Dolan	—.—	231	15

7th May 1897. CS (2)

Interview with Father Hickey at
636 Commercial Road E

I had seen Father Hickey (See Small Book No 1) & this evening first met Father Kelly - a quite young Irishman who has been 19 months here. Father Hickey has been 9 years & must be older. How 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 occurs when the parents are indifferent or with mixed marriages. The rest of information from Kelly is given in the replies to the questions.

General Character of population.

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

&

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 Pde Row)

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 Mass. 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 low 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 treats - no Clubs now - nor definite temperance organization - it had been tried & failed, but they worked hard for temperance He has been a tee totaler 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 & 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 Schools. 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 & Schools. 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 Mr Gurdon 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 Foster 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. Highley 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

C.B. & 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 Silvers 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 at his parish now 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 lookers.

Hunger the great incentive to men. Drabs 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. A week kept on pay 2d for a lb. Saturday is cheap because meat would go bad & it costs to put away in a refrigerator. He has bovine 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". ½ a week the most in the very poor street. Houses owned by publicans or pawnbrokers or grocers who will let at these rents if tenants promise to deal at their shops.

Sees 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 Bryants & Mays. Bells are rather less Good. Others to Cake factories: Sweet stuff. Roughest & 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 'Gaffs'

Knows every soul in the Parish

His seven sisters

Bow Common Lane.

whence once they have "paired" i.e. shenpolighted they are faithful
has tried to get them places as servants: but they love their
freedom: are soon sick
had much rather have their evenings free than money.
Can't marry a couple under £7/7. for fees has to pay for it, in agonies he pays 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. Best go to Pavilion. Leave the
mile End Road about 12. Then home but not to bed. Stand about singing
the 'Gaffs'. High rates paid to Parish who won't turn
them out. Police let them alone. 'That is 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 380 on the average. Board School do not touch these children. They never came to (before) school. His the 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 finis hes 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 sisters 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 cd be done; that he was doing a good work where he was & had better stay. 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. There 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 Homerton schools

Open again at 2.30.

Catechise at 3.30
Full 200 in the afternoon.
"You will never beg 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 existance 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 indifferent. Some many B^d. Schools here: if there were not he w^d have 600 or 800 more from protestants. 'Can't say I don't want them but I did'nt come for them'.
In Homerton 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's (St Paul's) Lower on Certain days they marry for nothing. Bank Holidays Easter Xmas, Whit and Tide. People married in batches. This is a great scandal. The Bishop (Stepney) has tried to stop it (may have) but he does not believe it is illegal.

Catholics go to Protestant Church in order to 'tilk the registrar ie obtain 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 ¼ to a ⅓ are mixed marriages. Has no feeling against mixed marriages in the lowest classes. Many people say the poor who have a 'religious conscience' are the Catholics.

In

Conversions from mixed marriages

Leakage among the indifferent.

The Irish character.

Self respect encouraged.

The origin of his schools & proselytery.

'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 Catholic.

'Irish' people are very good. 'They get drunk. They fight but they will never do anything any worse.' Their own standard of purity & 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, scholars, children on floors no benches. In 3 yrs he built his school.
Said to Rev. Plummer if you find a child here who comes from Church or Board Schools you can take them away. The Rev P. found none:
Pulled down down 12 wretched shanties to build his presbytery.

Respectability in Church.

Number of communicants.

No providence.

Sights to be seen.

Gambling

Flash philanthropy

ling - 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 dont come bootless to mass but, if they have to, make shifts to get them
Boots shared for mass. Borrowed by me 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 in 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 sloops)
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 ragged est. makes relying stink

Bribing children.

Work of other religious bodies

Never refuses charity

Cost of his own life.

in the noses of the people.' Children linked to go. In the same way with clothing. These things turns 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 don't touch the very poor. Story of the family Pepper. For 3 years the greatest ruffians in the neighbourhood. Clash with the Wesleyans as 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 5/- or £. Was formerly in Spanish place where he had a 1000 to give of penitents. Money dribbles in from them. 90% of his funds go in relief of distress. Has never

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

Does not eat his £ 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 will take 5/- from him. He need to show a

proper

School rates.

Cost of Doctors

Harm 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
taxed £5 per floor a year in rateable value. 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 rather a very narrow 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 die in at home. The lying in letters
are the worst form of charity begging. Here are mid.
wifes 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, the 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.

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

The Police

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 battles, fights etc. Could not do more than they do do unless they went about in large bodies.

Virtuous factory girls

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

The question of Truants

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

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 tenant 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 1/-

The poor outlook for men.

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

Fathers Thompson's Church.

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 & 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.

The "Common" Home.

Father T's Appearance.

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 cassock covered with it. A large dark brown handkerchief. Took snuff literally by the saltspoonful, always into the left nostril; but never sneezed.

~~C/S~~ (2)

May 18th

G.H.D.

The Rev. Father Egglemeers.

The Rev. Father Egglemeers. 1st Redmunds. 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.

Extent of his flock.

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 capacity

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

Services.

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

Dont read service to less than 25 on Sunday Evening.

Indifference of the people.

The Salvation army.

Med 6 or 7 this morning - all women at mass. Sometimes an old man comes.

On Sunday, 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 on 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 Rev. 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 & 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.

Just-

The Roman Catholic schools.

How obtain a full grant.

School attendance.

Truants.

Indifferance.

Drink

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

School (RC) attached to the presbytery will accomodate over 300. Miss Coglan & 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 1/6 because voluntary contributions fell off. Arrears on the school are now £300.

Charged ~~over~~ 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 don't get up. Peasants is different. But care about the Education of their children, at least half of them don't. As soon as they can is to parent allows his child to ~~go~~ go to school.

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

No amusements

Excuses for not coming to church.

Publicans as school helpers.

No brothels in the Isle of Dogs.

. legion 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.

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

Wild women

The Police.

Out. relief

Church influence not increasing.

v no Wonder.

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

Police don't interfere half enough. People don't mind them much unless they are summoned. They don't respect the law but only the punishment it can enforce.

Out reliefs 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 Eggleneers 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 fresco paints at his own expense in his church. but church in good repair & Father E evidently proud of it.

CA (2)

May 19. ΣA + Ş.H.D.

The Rev. Father Lawless.

His Parish.

The size of his congregation

Irish, Poles & Germans.

His workers.

The Rev. Father. Lawless. The Presbytery. The Corner of Upper North St. & Canton Street. Poplar. E.
Has been 27 years in this neighborhood.
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 & 30000 of the faithful. in within these limits.

Dock Laborers, 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 & train: 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 sisters Lord & 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 round. No helpers come from outside
even those on the Committee live here. Sisters live
E. India Dock Rd. at Howra House.

The Buildings Church: will seat 750.
Schools - - 800.
No separate club Bldg.
We much like a club room but can't 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 Sch.s). 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 (short & late) is the best attended.
A lecture or sermon at each mass
about 2000 altogether come on Sunday.

Average 120 at first mass. Second ~~m~~ 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 ~~of~~ of his own people. They go over the bridge into Canning Town. Population is a very shifting one. & many leave ~~that~~ come back. But it is strange that although the Catholic population is decreasing ~~but~~ the number of Catholics in ~~the~~ 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
Mass every morning at 7.30 | give one & sometimes two meals to the children.

about 200 & 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 many men & women go out collecting every Sunday. Self sacrificing representative people.

Knows of some prostitution in order to maintain the family.

Goodliffe, Sydney, 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 she made a good thing in the streets but did not want her child "All Education and Sides religion Damnable" the boy stays in the same room as
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 conscience' 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. "Slammock" of a wife; man likes to go out.
In two Beer shops in Perkin St. On a Sunday you find men
swarming there from 12-45 to 3. what is the poor
wife to do?
Dock strike have done a deal of harm Roused a deal of irreligious
feeling. Got Cardinal Manning to interfere. 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 bricklayers 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
turn to

Poor-relief.

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. Ste approves of their theories but in practise 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. Ste 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.

Police.

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 doit (said without boasting) Ste 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

Fathers L's personal influence.

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 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 is 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 Gods' creatures

Will be very glad to see him 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 ie. Top hat, frock coat, patent leather shoes, silver handled ~~stick~~.
First to Bow Church - no service, church under repair. 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 Edmunds r St. Joseph. Canton Street). Choral Vespes. ~~Service~~ 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

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~~ it service 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.

Mission Service in Randalls market

Then on to Father Thompsons Church in Boscomon Lane. By this time quite dusk. 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

No service at Father Gordon Thompsons

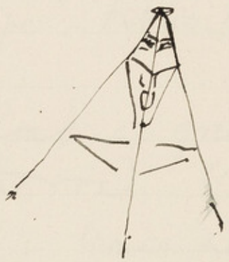
recent

The Devons' Road

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.

Out door Mission Service

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.

The audience.

Audience — young men attached to the mission & Singing

Bow Common Lane.

Bow Road.

Devons Road

singing: Ole men fm the neighborhood ~~from the~~ ~~audience~~, 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)

June 2nd

S. H. D.

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 which the Dr. made a joke that he (Mr. Gladstone) stands with his back to the Church 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 wd. get £50 with B&L, Lodgings & washing: so they are vastly better off than Anglicans: besides they have no wives & generally a spare £20 in their pocket for Summers holidays.

Church accomodation

Services.

The Bow congregation

Public institutions ministered to by D Shelkes.

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

Sunday 4 masses 8. 9. 10. 11. | runs the choice of paying £120 per year for a priest or declaring their church free

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 D.T's ^ experience.

The congregation within the parish will be about 2000.

Divided at the Knapp Rd from Father Thompson'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 week to be attended to.
2. City of London Sick asylum. with 50 or 60 Rcs. 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.

Services. Each morning 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 make 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 laboring men, few mechanics, mostly dock laborers. Mostly of Irish descent. i.e. have Irish ancestors.

Mixed marriages a great curse: 2/5 of the marriages here are mixed

Church Clubs.

Match girls

Morality

Charitable relief.

children grow up with no religion; lead to indifference &so
to loss to the church. Most of the leakage comes this way.
Less bad when a woman is the Catholic because less
is the home influence
Boys club is carried on at 181 Bow Rd.
Plays for girls in which no work are arranged for by the nuns &c
Club room in iron building next church that they may not run loose.
during Bank holiday
Young men pay 2d per week with about 50 or 60. Members
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 who 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 (the
is this dist: was) go at merry[illegible]bow. &so know
some of the conditions of west end servant life.
Give very little charitable relief. St Vincent & Paul Society
does round & assists deserving cases but will not
relieve destitution. Sir & 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, You lower 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 East gate way; Great Eastern cheap trains
very poor remain. the cause.
Great number of custom Ho 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
Opposed to out relief. Home broken up by going into House.
People wont go into the house thoughtless 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.

in these Spring St. Summer, Autumn, Sts Dorans 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.

Casual.

The Parish.

cf. p. 152.

Its population.

Its Work.

CD (2)

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

Father Dunn has been at Ballance Road 11 years.

Parish Boundaries: From Hackney Church S. by Morning Lane + Hatton Road; Dalston (from Wick Lane bridge)
+ the East- London Waterworks Canals making S. + E. boundaries; + Powerscroft Road
+ Hirstfield Road one + the North.

Knows about 10000 persons (can ages). R.C.s.

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

Men not very drunken, but drink disappointing, wasting the former,
the week + greatly. Sometimes can see Monday or Tuesday. But many
cases why the object is lost sight for so many. Drink the curse out.

Said a good deal about the Work. Not many R.C.s there. A few
local lodging people have for the most part. Shop Hours are a great
annoyance, but like all other districts hours to work in for was
great to me. Donation £25 to do a good deal "but I don't
know whether he would say that he reaps the fruit".

See Donation, Boyle, + Coffin* are "you have the Work".

J.F. Coffin (R.C.) 16 Compton Terrace.

Change.

Migrants therefrom. Limited reading power of R.C. laity.

Staff.

Monastic has no connection for the Work Centre.

Building.

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

Migrant will present on to another church. Might be useful but would require entire lay visiting w. much larger staff. Very little lay visiting for church purposes can be done among R.C. ~~laplaits~~. It has to be done by priests or visitors. If, e.g. a lay woman asks about absence of mass, an R.C. is trained to say "that's my business".

Is town unit practicable one. The church helps 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 habit.

Staff. Two priests. A visitor, who ~~is~~ by the Convert-Association, visits. Many voluntary helpers are the 6 members of the Soc. of St Vincent de Paul. They concern about 400 a year. Visit the sick &c. No other lay helpers. Formerly were head of Women Society for the Work Centre. Ability to get helpers of this kind depends largely on priest: if he personally knows a lot of people it is an aid. If not, priest is not helped by activities of district, he has to get on as he can pretty much alone.

Buildings: Church - holds 450

Services.

Attendances.

The closing question.

Sunday: Cool open fellowship service + fine a good-size room, but find it, except on very wet mornings, much better to keep a room as a chapel.

Services: Morning Service at 8, 9.30 + 11.
Children's Service at 3.15.
Evening Service at 7.
Daily Mass at 8.
On Wednesday Evening Service at 8.15.

Attendances. Figures for Sept-12.97. (Evening).

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

Grand total 1114. This very above average. Special services. Poor total Sunday average: nr 3 months back; on evening service 200: Thanksgiving. The great majority were R.Cs.

At 11 I never like people are supposed to come in their best; if their clothes are away a good Collection, we had mixed the better classes, more particularly of churchgoers.

No. Irish agents.

Education.

Visiting.

Nursing.

Charity.

No. Irish agents Soc. of St. Vincent de Paul. (V. p. 125).

Education. The Board. Average attendance last Board year :-

Boys - 71·5
Girls 179·2 } Learning about 120 from the
Infants 133·8 } Convents Poor law Board. i.t.

i.t. By a unique arrangement the children from the Convents do attend the Church Board.

Visiting, dependent as stated, on 2 Priests & Sisters. Apart from visiting the sick, plenty having been very destitute for last 12 months. His digestion bad, & drugs a lot - "but I have been bad".

A good deal of nursing done by the Sisters.

Apart from Soc. of Vincent de Paul there is only Poor Box (about £3 - £4 per annum by avg.) and no private charity. Asked about the latter he said he was "foolish that way. How can people afford to give away their money?" "They pasted the Pope over me, threw ten me, they go down to the Tiger to drink my health"! and this said with a very attractive naivete & frankness.

The power of Politics

A Guardian of the Poor.

Out. Relief.

Classification.

Police " Hard working.

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

No other work, therefore no Co-operation possible. But believes in it. Would prefer to work with an other district, even with artisans, in an ordinary typical metropolitan work.

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

Out-door relief £1000 a week. In favour of it up to a point. "Of course in pauperising both all classes has the same effect."

Guardians use building separate work-house for able-bodied. Separation into 8 different classes of inmates in be made possible, & thus better classification generally.

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

Drink.

Prostitution.

Crime.

Morality.

Thrift.

Health.

Houses to rent.

Jews.

a policeman's evidence or oath is valueless. Have swearing in support [illegible] other is the rule. We have come to him strangers & can necessarily have no [illegible] for it, & R. G. has kept [illegible] on conscientious grounds. They could not understand.

Drink. We had already spoken of it. When we came to it on the [illegible], a [illegible] head was one in general to require.

Is not a neighbourhood of prostitution, but of [illegible] immorality

Is not a criminal district, nor even the Work we thinks. Or if it be, "very [illegible]".

Have only occasionally of non-legal character.

Not a thrifty people.

The parish "not a wealthy [illegible]". Rates low & [illegible].

Houses in neighbourhood nearly all in hands of small owners, & rents mostly collected by agent. "We get them in better that way". The property of nearly all Bethnal Green belongs to the Equitable Life Insurance 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 district agent of the district is Mr Stockall of 93(?) Grove Road. He would give information on that point. They use Rabbi Dennis's name. On the building committee of the Synagogue is the Rev Mr Duffett (Baptist Min. near the church in Balmoral Road) would give information.

: Asked about Mr Widdows whether there is not quite right in his mind. Says there is no doubt on the evidence, this point in the 10 years reference case. Also that he was expelled the Franciscan order; had been guilty of immorality in Canada; [illegible] reasons Widdows gives are for having left the Order are quite fictitious. He cares for opposition, & was in no way dissatisfied. He lectures on R.C. religion, & "plays the fool" on his lectures about he goes through the ritual & ceremonial of the mass. And yet he has been seen devoutly worshipping in R.C. churches, & knows to express his regret at his secession. Asked how, after all there is said against him & after the statutes, he could hold his own. Rabbi Dennis said that it was largely by "cheek"; by withdrawing anything to a personal plane, & playing on that self; but that he was a good lecturer & speaker & "a very clever man". The cheque & Pastoral Letters was given to Widdows

Personal.

after he had served his term of penal servitude! Father Dowd spoke favourably in my little hearing, & seemed to regard him as a strange creature that he did not quite understand, but had found wrong in such devious ways, terrible as the state he would be plated. He may have been to some extent an assumed attitude, for we P.L. can very well like Woolard, this is an easy to damn with faint or with faint praise.

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

The Parish.

Staff.

Meeting.

Services –

S'man
score recognition

CP (2)

Interview with Father Colcajar

The Presbytery, 19 Bourne Road.

Has been at the Church of Our Lady & Grove Corner for 8½ years. Came here from Wilson 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 5000, with very few poor, nearly all being of the middle class, mainly he means buying farming clerical occupations, & the very great majority go into town leaving the district early for their work, not going to the City.

Father Colcajar works alone. There are a few ladies who come daily to help 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. (Does binding)

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

Attendance.

Great apparent fluctuations in week to week.

the poor as "sources of income". Better than the respectable work-
ing-class.

Religious Congregations, but no social agencies.

Services Conducted. Sunday Collection ca 330 (Estimate)
Benediction ca 430
Evening service ca 7.0
Daily Mass in the morning.
Evening devoted to Weekday Activities.

Great difficulty in giving averages on Sunday services. They vary so much, especially on account of holidays, & on what he would call fine days one must the numbers are increasing, other days very poorly attended. Finally he puts the average on the two masses ca 400, & that at 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, this 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 generous of income".

They have various Religious Confraternities but no social agencies.

Among the former are those of the Education Act, the Factory Acts; the Abolition of the Lords; the Disendowment of the Irish Church, & the Children of Mary, the Irish King for ~~the~~ immaculate women. He says that are not a normal membership, disproportionate to the Congregation, & the Institute eligible.

No register is kept of the Sunday Schools, but the normal number in the Irish Free are again quoted. Numbers attending however very very greatly & among fully 7 August, the holiday months, that are on fewer than the Parish in discontinuance. They are starting again now.

On his own responsibility, & quite apart from Parish work, Father Culligan has started a Hostel for girls - a high Hostel, with terminal fees, & the guarantee for Catholic Caring. About 30 girls come. For undergo work Father Culligan is liable for £6 to £7 a year. He receives a rate £336 & works up the capital £728 Lucy. He takes no part in the actual management of the Hostel. He is making it purpose & providing a good middle class ~~Catholic~~ accommodate Catholic Caring, for those girls the Congregation, a very fine proposition, well attended.

He was on the Visiting Lunacy, & is also acting - Canon his people, par-

Among Irish

Education:-

A High School for middle class girls.

Visiting.

Friends Hospital. Cardinal Vaughan Drive.

Nursing.

Chirky.

Temperance Immorality.

Health.

Housing. "Protected Streets"

keep over or time a year. "Our visiting is primarily of a social character, with the object of establishing intimate personal relationships." The Cardinal says it, & in saying it from the Cardinal Vaughan is especially strong on this point. Visiting in districts is of another character. This is a primary & "absolute Obligation".

No special provision, thro need of it, for nursing. If wanted, he calls one of the Ladies to visit. There are a few always willing to do this.

Also no need for charitable relief. The destitute people of the district receive this in due time, irrespective of their religion. But this 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 Keeper women. In case of non-legal cohabitation that have come under his notice are quite exceptional, & these he has been able to "remedy".

Sister Peregrine is one of the heaviest posts of honour.

The housing is on the whole good. There are certain "protected streets" in the district, e.g. the Arlington, which are rather large, & are

The artist as lecture-visiting is over.

On other religious topics: Can't make more than one [illegible]?

Leaves with special reasons when [illegible] e.g. when they come to public-houses or shops; no longer; no distinct longing in the least gone by. The reason is that the artist is happier to take it over, & even in his opinion to improve. He is unsatisfactorily to us regards his own people. They are moving up a good deal e.g. from Hackney, & he thinks in a couple generations when other kinds of people are moving up in the same way. [Probably a better way of putting the case would be to say that the artist is becoming more prosperous, has time to give an appreciative answer-to-us does is moving into it.]

Fanny Calleja is a very strong Catholic. On the occasions when I have seen him, suggested by the topic of other religions & he has not hesitated to say what he does not like about this very much of them. Christian Science ones are very nice people, very respectable he likes to smoke a cigar with them, but for religion! His argument: the unknowableness of the laws of God; the need of an Expert — always leads up to the doctrine of infallibility & the need of authority. He is struck by the absurd nature of so-called Christian teaching: "if you go into any the church of the Catholics, no matter in difference: two same doctrines are taught. But, it is true I have only once [illegible] in entering any church or chapel in the country, other than R.C. ones, you can never know what you are

The comparative Neglect of religious Nigeria:

Personal.

going to be taught a Nation". He alludes to the Indian Judgment, speaking to the Bishop who knows no finer exemplar the validity of the Apostolic Creed, whether that fine case having been argued by — Q.C.s!

In all this movement of thought the absence of church discipline & watching he noted danger. How can we express church thought or practice (or rule practice) too exactly in regard to the conscience, through religion, there being the only influence I know to which we can look for the exacting of this.

He referred to Sabbatarian question, emphasizing the historical & existing fact that the church (e.g. in regard going to mass, fasting) a distinction from the Law of God; & compared the Neglect of religious Nigeria as regards a different church. The R.C. goes to mass & does not think its wicked to play a game at billiards in the afternoon or evening of Sunday. The Non-Con thinks the latter wicked with some inconsistency, & observes his Sunday very little by getting up later; having better meals; napping in the afternoon; & himself eating dinner in his best for an late dinner!

Father Curteis's sermon of about half an hour, more rather a strong free & impressive manner. Nothing of the ascetic about him, or in his surroundings. He walks & talks with some distinction, argues well. The Catholic Church the danger of Rome by this, rather than the risk of poverty

are uppermost in his mind. But his is a rather higher, finer thought
probably to reach him in the country than me in such a district as
where the big cities contain a vast proportion of people living semi-religious lives,
Peter Wright, he would make, I fancy, a very valuable agent for the
Church.

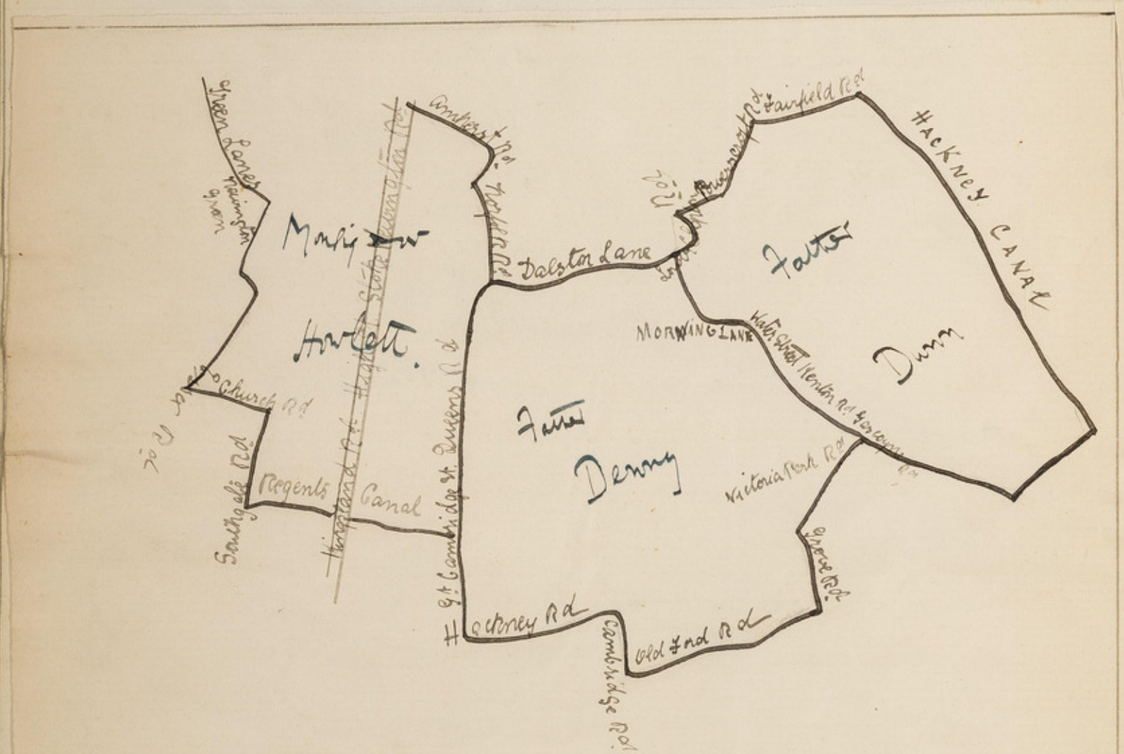
CD (2)

Interview with Father Denny (Missionary Rector of the Church of St John the Baptist, Hackney) Dec 8th 1936. Tuesday, Mare Street, Hackney.

Father Denny is the Missionary Rector of a large parish (See plan) but the R.C. population is very much above 7000. They are quite scattered, & very much class-conscious, Irish, Italians, Germans, Latvians, & some few independent Welsh are among them. There is one Irish Benedictine.

He has been Rector for 2 years, his predecessor in charge a priest who died 4 years ago, being there a month for 9 years. At that time there was a fine Church (about 12) Convent with the Church was very well-to-do, there was a good deal of wealth. Financially support the Mission is not so very big, but in other respects he has a very active work among the people among the poor, their total under the R.C. Church does not exceed.

Father Denny is High-Church, his only co-workers being a band of the Society 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 he has to send to the Little Sisters in the Bow Road.



Bow Rd.

For Nursing go to the Little Sisters = Bow Rd.

Travers -

Wardrop -

Travers.

There is no chemist of any kind, & but the maintenance of the church, either the living or the priest are regarded strictly as "the voluntary offerings of the faithful". From the rate-charge in the church &c. Was a priest ~~but~~ is said to a minister - church of this kind" he has to do the best he can, & the grants of the church explain the more number of priests in poor districts. Father Lang described the financial position as a certain financial undertaking. He was clear that he would like an increase, that his margin for living was very large, but ~~it~~ he equally clear that the church was in fact one of the temples, that his appointment as the first priest in no way weakened his position as a real friend & father. ~~He is a Boy~~

[The statistics for August-Sept. (which were omitted by #18.2.1 of which #2.1.1 was separated first). The weekly average for Lourdes is about 38/-, but for the year in another week the amount. In addition there were the less organised contributions.]

The church held about 300.
The only other building in the parish.

Services: Sunday: Mass at 8½ & 10½. High Mass at 11.15
Catechism at 3.30 ½ the Communion.

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 „	...	142	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	...	89	... ...		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.			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	...	73	... ...		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

(382)

The above figures give this average for the 3 morning services; in the evening the average would be considerably higher.

There is no special characteristic of any of the congregation. The poorer neighbours are always R.Cs. although a large number of Protestants come, & have an entire disregard of the Church of England practices.

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

Social Organisations: None except the Confr. of St Vincent de Paul. There are a certain number of Societies connected with the Church, & 12 evening lectures during winter the congregation are here above once a month.

There are 3 (Religious) Confraternities, one of the Blessed Sacrament, meeting once weekly after the Confessions.

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

The following figures are from the Report for the year ending Dec. 31. 95:-

	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.

No special festival of any of the congregations

St Vincent de Paul Soc.

Confraternities.

Day Schools.

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

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.*

Introduction: Study of Churches

Crime.

Thefts.

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

nothing special known

Introduction. No real answer to our people. Most people ~~~~ or London life. People come to church as a habit, & their religious life gets dying it.

Non-church.

No. Their religious opinions unsettled & chaos.

Asked as to the kind of response to religious appeals different classes made he was unable to say that the poor or rich classes were better than the rest. So far as the poor are concerned he has never found any backwardness from the church on their part; he has found them distinctly friendly from the point of view & can make no unfavourable comparison as compared with the better off class. This has always been in Spitalfields, but when at Southend & in other parts of London. His knowledge in connection is representative & appropriate to the various classes living in the parish.

Canada

Wickland.

Father Young is a man of about 50. ~~He has a big~~ ~~[illegible]~~, ~~and a full reddish beard~~, ~~[illegible]~~. He is a very kindly & sympathetic man, & must make people love God & like him. He is less gloomy than Father Dunn, less militant than Father Curtayne, & less learned than Monsignor Hartley but he is probably the best-hated man he is probably the best-hated man.

P.S. Father Young tells me that Wickland was "never a saint". If we like we can get from information about him from Mr Lane, Universe Office, 310 Strand, & my brother Father Young, name.

Personal.

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

(2)
Postbox

St Peter's
de Beauvoir Sq.

Monsignor Hoskett 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 help & hour, & offended 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 Irish man, but found instead me 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 cleanly grown-up. But he was a very attractive & interesting person, betraying a certain aristocratic aloofness towards all his surroundings — parish, people, clubs, &c. &c. ~~but~~ I had not met before ~~but~~ did not look it on ~~my~~ interest. He probably finds it 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 study 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 debt; the buildings were out of repair; the school unassisted; there was a heavy debt. Monsignor Howlett has since spent about £2000 in alterations, drainage &c; has paid off £900 of the debt, because the interest was £1 per £100 & the Cardinal gave him, on leaving a charge, that he shielded the rights of the congregation; & is financing the rest to the amount of £100 or £150 a year. In fact altogether the Rector is

Parish Boundaries.

The people.

No. of R Cs. Shifting a good deal.

Draft.

this case - rather the Grand Serjeant's.

The general bodies of his parish are marked on p 152 (see draft). (The western boundary is roughly from Wesl- Hackney Church to Clissold Park).

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

The R. C. population is quite a scattered one, & numbers 1500 or 1600 people. They change a good deal, moving both within the borders of the parish & right away. They are thus difficult to keep in sight. 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 town facilities (e.g. cheap trains & special fares) help them.

The staff consists of the Rector and one other priest. The nominal salary of the curate is £120. In addition there are special emoluments &c, 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 for he was comparatively free from responsibility. Father Hewlett pays his ordinary dues 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 £300 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 + 178 under)
11 (205 + 194)
Catechism at 3 (97 + 101)
Evening at- 7 (149 + 285*)
Daily Mass at 7.30 and usually at- 8.*
Today Friday at 8 p.m.

*. When Rector thinks 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 made for the Sundays in Advent, about 3 years ago, before Father Hewett came. He can give no other figures, but they think the averages given for the 2 evenings 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 are most quiet then. The former come either at- 10 or

earlier. At 11 the latter class come. The evening is a mixed congregation, but considerably 11 power. At one the Service previously 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, refreshments provided at something under cost 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 book arrangement by which no rent was paid, but the outlay on billiard table &c was to be repaid. The result was that if they took umbrage the members could walk off, & take the club effects with them. This was remedied as a rent-is charged, "when they don't pay". It is debited however, & if occasion arose, would constitute a lien on properties. There is no religious test of membership, but are not R. Cs.

In the management of this club as well as in other ways, Especially in connection with the Church, Father Hoskett was indirectly criticised his predecessor, who got rather dissatisfied. He

was a young man & has gone to Hamwell now – "not to the Asylum, but to a much wiser land".

The Ransomers".

They have a branch of "The Ransomers". He seemed rather surprised that I did not know about the Guild. I said that the name was taken from Our Lady of Ransom, & that the Rev. Father Philip Hallard 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 & distribute Protestant meetings".

The Schools –

Father Hallett rather prides himself on what he has done for his schools. When he came, there were only 2 departments; one man attendance & insufficient staff; & a threat from the Department of a withdrawal of the grant for educational stopping short-comings. Now they have 3 departments; standard appointed; & assistants taken off; 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 the results in face of the recent rapid increase of the Board Schools in the neighbourhood. Five have been built, but in spite of this, the weaker position, financially, remains; we have doubled the number of our children. So may be inspired 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 - even to shock - they may happen to teach. How can the religious influence be good? No certainty is left for Catholic children.

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

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

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

[? how is this done in the accounts of the Education Department?]
In addition they have a small high class work, which they run on their own accounts. They are strong. Take no part in regular parish work, have to pay a commercial rate.

Visiting.

Systematic visiting of the congregation very difficult, & the congregation difficult to get to know. Asked if visiting was done socially, that is on Father Cuthbert'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.

Charity.

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.T. Funds.

Police

Drinking and 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 an 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 Howlett mentioned the Chilvers County Holidays Fund as an outside available body with which he cooperated. He has a representative on the local Committee, but- thereby aid with two of its members. He seems to appreciate the work of the Fund, but already criticised its arrangements as regards the supply of Catholic homes.

Spokesmen of the police -

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

Prostitution

Cohabitation.

Theft.

Religious representations.

The effect of regular employment

Thinks not much prostitution, but has been that 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 answered 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 ill-employed, they tend to become irregular in all sorts of ways, & Religion comes in for its share.

I found that Father Hewlett in giving this answer had clerks &c. in his mind as well 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, be

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

Parnell.

found also regular in religious attendances.

He also charged on the subject, 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 ~~notion~~ smacked of the *a priori* line of argument, he admitted its generality, but asked 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 favour about him, but he is probably a very sincere Catholic. The signs of it were, however, somewhat negative, as e.g. his ~~this~~ 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 *mélange* was simple. He is Irish by birth, but, except that is Rome, has been for many years in England -

(2)

St. Scholastica's, Kennington Road -
(Fathers Swift & Bede.)

I have been unable to arrange for a proper interview here. When I called, Father Swift was away on holiday, but I made an appointment with Father Bede. In the meanwhile however he had been in superior & asked me to see him instead, if I really wished to see anyone at all. Both Fathers agreed however that it was hardly worth my while, as the mission was a small one, & in distress just now. I made an appointment however, through Father Bede, with Father Swift, but on again failing, & 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 Bede implies, to be on a small scale. Father Bede himself has been here about 8 years. He is aware of

from 31 - 40 ; with a heavy jaw + somewhat unpleasant face. He wanted to know if my Mother was a Catholic, + would be give money, + altogether ~~though~~ 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.

H

The parish.

Number of R.Cs. The congregation.

Are all scattered.

Poor appt.

CD (2)

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

Canon Pyke is a man of about 50 or 55 & has been on the above church for many years. But in spite of a long experience he fears that he would be able to learn 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 Regents 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. Carriages & the very poor alike come to his church, the former from Highbury & the latter mainly from St. Albigton. His people thus range from the rich merchant to the lowest labourer. There are very few shop-keepers, but many clerks, most of the latter being Irish & some branch of the Civil Service.

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

The poorer places are probably Elliotts Place, & the worst appt

Clerical supervision.

Visiting the poor.

in Islington; I should like to draw in upon the face of the earth;" a Governor said.

The R.C.s are looked after very closely, & confessions kept; with an manner & particulars about the individual family. The reports to the priest are entered by way of identification. He can point to it & he said, whether he would like a detail did so every time the information is contained in the book of record used in part. But the great difficulty is the constant shifting of the poorer classes. "In four years", he said, looking up the Census" the will be worth a half-glance to us". People who go out will- power on, for the most part they disappear from his view. In the same way with those who come. Take appeal on the books, this is the business of the clergy to find them. Often & often they were arrested from their way to the church, but then are reported in one way or another, mainly by neighbours & he said who seem to think that many R.C.s come to the parish without being found. He gave an instance of the workers who in Kepler. A Catholic reported a new family in the district, believed to be Irish & R.C. Father Ryder called to visit. The people evidently make no out." What would you think

Personal

we met R. C.? "Well," he said, "you have a dominant trait in you. You are a Irish ~~Nationalist~~ Unionist. You are Irish when you are in Ireland; but in case it proves a false one as the people are English, as R. C., that must lessen the meaning of the words in question. Then he cited the incident to illustrate the original cooperation of Irishmen and people, & the close supervision of the clergy.

The latter point was made clear during the whole interview. A virulent anti-Catholic; an intense dislike of and interference with his own people; a detestation of the Boers [illegible] for Catholic aid; & a willingness to take unbounded risk when a Cause came along, considering the right. ~~in such a way as to risk~~. When I called to make the appointment I only saw the friendly, self-reminded face & figure of a kindly Catholic rector, but as though the interview had revealed him only as a keen, alert, fierce guardian of the soul 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 says, the great question to-day in the Consciousness of England.

Little Leskage.

Converts.

In spite of the constant drifting from poor, to the Chapel way in which new arrivals have to be found, the net result is an increase in the R.C. fold. Even the congregation itself may convert. The latter usually come through the medium of the church. He does not believe in the old pre-Reformation 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 & on the footpaths; though if a complete stranger came to the latter place, "you stand as a matter of fact 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 convent.

A great many foreigners turn up on the church, especially on great Festivals when they make an effort to find out a Catholic church. They are legion for instance, he has had on the books etc. & "couple times". He gave up: "Monsieur est-français"? "Non". Ah! Sie sind die Catholiken!" "Ja". "I speak lots of languages, that's the way I do it". [Father Ryder is German or Dutch, I note. He has been in England 32 years.] But most of the converts

Clergy.
Archdeacons.

Curates.

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

When a man wishes to be received he is taken in hand, boarded for months, partly by the clergy, partly by the brotherhood (Cleeve Abbey). No one leaves them without being able to bear his own — unless he is a fool, & we can't all have the 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 class, & due to drink.

The clergy consist 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, & often & one thing in the week. Manage their own domestic affairs. In addition to school-work, keep in touch.

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

Ramsgate.

The Conversion of England.

work. Two other female Converts in hand.

Another Protestant at 15 Coldstream Road. Four Priests. Supported by the Church & by Governess-Trade. Objects to Confn after long & severe Industrial Search (Inquiries from Manchester Council) Boys are Grown employment & Watched after. Come home 12 weeks & in by Xmas have an night. Leave on 15 or 17. Technical Schools & work.

A Guild of Ransomers, men & women. Have 300 Priests, over "100 Converts received", & 70 Others. Can call on the Faithful to any emergency - to visit &c.

Main Object of the Guild is Daily Intercession, the Help on the Conversion of England.

On the latter point Father Tyrrell has some lengthy "Notes on the great question"; that thought of the Catholic Church here & France that 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 organised in by the people for the Conversion of England. The prayer has written two years ago by the Pope.

Father Tyrrell dropped over the phrase "we are conscious of the Conversion of England"; to which I asked why, he alluded to the change of the last 30 years. He sees a great

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 of England will not come in our generation, nor shall we see the change & the Lord be seen, 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."

Another cause referred to the way in which the movement has been hindered by political questions. Irish politics & religion are unjustly 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 also a special Society for the support of such Converts, who are often married & have families. But he clearly felt that any union happened by the Anglican Church would involve movement on one side only. To him the Catholic Church was clearly the mountain, to which the Modern Church of England

The Anti-Christian View of the Conversion of England

High Church

Rome the mountain.

would have to come.

Buildings. Church – 1st 1000
Presbytery.
Schools (Boys, Girls, Infants).
Convent-School (a private effort).

Service: Masses on Sunday: 7 for the workers of the religious
Community mainly.
8 ~~Children~~.
9 Family mass.
10. Church full. The parish Mass.
11 Church very well full. This also
"the world's end". A few
strangers, perhaps from 4 to 10.

To our two days an average of about 1400 to 1500 come.

Services: Children's Catechism at 3 (about 180).
Vespers at 7. When they have lectures (about
6 nos in the year), about 1000. On other
days about 200.

Day School.

Special Training.

Services Cont-d

Daily Mass at 7. 8. 9. Average total. about 130.

Evening Service for various Societies

Ben. &c. on M. Tue. W. & Friday Average on each about 100.

Social Aspects: Football Club. Connected with Church.

Rowing Cricket. Club. — " — Church.

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

To his day-school Father Pyke attaches the greatest possible importance. The School is the first duty of a Catholic mission; & should be built before the church; & was accounted for Celebration.

As usual Fr Father Pyke has the greatest dislike & Board-Schools, especially when they educate Catholic children. In his own schools there are two children, nearly all Catholics, two schools are free. He does not like the introduction of boys who have been trained elsewhere. Their own system is peculiar, the Confession & Religious training inculcate a spirit of submission & practice & mortality that the Convent-system with a

Other Religious influences.

Secular Corporation; religious exclusiveness.

Bonus towards training. The tone of his own church is good, but he cannot touch the words of the ~~Bishop~~ unbelieving boy. And again Father Ryder badly apologizes for his plain speech.

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

Prowess. They stand to the fights on Hospital & Prison.

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 100-£200.]

"On our own people we have influence; & Roman Priest-".

There is no Corporation, except with the Church of England on some secular matters, e.g. the School Board Elections; the Guardians Elections; the Associated Friendly Visitors (inl-

Personal.

the C.O.S.). On the first of these Dates had made Father Pyrke at his Whitsuntide (?) the day before. The R.C. clergy do not touch or try to touch public administration work.

Among his own people no prostitution, & little crime. Had one been done in Grosvenor St- one little boy - a murderer.

Moral relationships are great, especially among the Irish.

Father Pyrke 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 although this Missionary Rector attempts no proselytising by visitation, he is a rather striking embodiment of the Church Militant. He may have thoughts that I was an alien, but he could not have been franker or friendlier.

The following is a recent utterance of the Bishop of

Salford, Bishop Casey [illegible] I think, have written to Archbishop Amigo:-

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."

General.

The Parish.

R.C. population.

Proportion known.

Visit 15. (St James Holloway)

(2)

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

Father Casey has been at Eden Grove for 13 years, he is the junior priest, Father Dolan having been 24 years, & a little as priest & 17 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 Highbury Park & 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 men 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, & one may notice for instance a considerable change.

Every one in the parish known to be a Catholic is

Visits.

The Convents.

touched, certainly by visitation if in no other way. During the Easter season they are in town. To do this is a religious obligation. When visiting, it is the rule to ask every one here "Do you know of any Visit R. C.?" Some are doubtless missed but in this, & other ways, we think that most are found.

In the parish from the Navy, there are no voluntary helpers. There is no money to pay for additional help, & the congregation is of a class that could provide any competent volunteers.

The visits of the Convents in Eden form leaves in the day school, but do no visiting. Women Convents (under the intelligence) are used to train for institutions, & they keep into touch of the Confraternities of the young girls. But mainly they are an educational asset. In addition to teaching in the day school, they have a High School (with Boarders, about 30) & a sub-& Middle Class school with lower fees, & about 70 scholars. The Boarders are mainly Roman girls, but come from all sorts & grades. There are 20 or more sisters. The Convents belong to the Community. They belong to the Sisterhood of Visit Dame de Sion, the Mother House is in Paris. They are mainly Irish, but there are some French, English, &c.

Buildings.
Education.

Social & Congregations.

Social
Athletic & Congregations. (religious).

Buildings: Church - holds about 700.
Parish Hall can divide into 3 rooms. Full.
Convent, with houses, belongs to the
Church but in the Parish.

Parish: Sunday Mass at 8.10. & 11. Third average Evening
about 700.
Children Catechism at 3. Hall - 200.
Evening at 7. Varies - good deal,
from 100 - 200.

Week-day: Masses at 6.15 pm.
Wed. Friday at 8 pm.
Evenings for 6-9 for Confessions.
Daily - Mass at 9.30.

There are practically no social agents, except a Church Club
& Institute had one but it is in disgraceful condition: Hall
improved - bar.; gymnasium; Concerts etc. They are doing
well at present. Open a time. Two people appointed by them &
this divided, & this just the Children come. In entertainments they
cannot compete with London stars & let-things &c. can be
heard or seen for a shilling.

Opinion re Temperance work.

Confidential.

Visiting

The Census.

Their temperance organization may have given up. We did not play, was not necessary. If they knew of a case of drunkenness the priest & especially appointed way was for ~~him~~ the man to be seen by the priest. In the parish however drinking is not an special evil.

Here are various religious confidentiality:-

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

In Adelaide visiting is thorough. In addition to the regular visiting a special census is taken, about every four years. Father Cavan 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.

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

Nursing.

Cruelty.

Other offences.

Nursing special arranged for nursing. Would we have Sisters at
medical
Ellerslie Home. Many people go direct to Dr for help more often.

Cruelty. Poor Law: Guardians &c. In special case or
special reasons they get some help from outside funds, have few
gets £15 or £16. Two workers is one of their own
funds.

Now our people come under no other religious influence.
If it were known in any case, it would not be allowed
for at least (Lit. Explain) for desperately we suffer no liberation. It-

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

In other ways besides religious outrage we ~~were~~ are unfriendly friendly with the clergy. I am corresponding reasonably, eg. for the Primrose Diaries, + lately they have been invaluable for the Board School election. We believe that we have a fair chance. Mrs Webb just suggests that she are not opposed to voluntary schools.

The housing [illegible] + the Anti-Sweating report is out, & Mr. Llewellyn Smith [illegible] with the Anti-Sweating Committee formerly with other hats of London.

I left the more general question for a subsequent interview with Foster Brown.

Foster Cavey ~~[illegible]~~ is a man ± about 35, of something over average height. He is of the Foster Brown type, but a good deal younger.

Stowing to.

Pensions

Personal.

Growth of Catholicism in North London.

St. Wilfrid's Priory.

St 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 describes himself, almost its oldest inhabitant. He was ordained a priest at the Church in Duncan Terrace in 1870; Mongeon 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 his 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 Seven Sisters Road being now served by a new Mission Church at Stroud Green, with 3 priests. But the position, Father Dolan says, seems to have made no difference to the Eden Grove congregation. We discussed the question as to whether Roman Catholicism had spread relatively more rapidly than non-Catholic Church & religious activity, but its absolute expansion has ~~been~~ clearly

been considerable flatter below in was placed with us.

In the way his retrospect is interesting. He remembers when as a small lad he used to walk hand in hand with Holloway Station one stand & him off to the right to a country walk; the has often been on the days closed in the neighbourhood of the bridge when the Irish from Shadwell & Bow first came up for a fortnight's visit & with the men of perhaps a neighbouring county or a different political party who lived in the court & alleys off the High Street, Islington.

When he walked to Duncan Terrace there was a large labouring Irish population living in the neighbourhood of the Angel that has been quite scattered by the tides of the subsequent Irish immigration. The court & alleys where they lived ~~perhaps a certain~~ 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 like the compact Irish population have of course long since disappeared. From a temporal point of view the church at Duncan Terrace has thus gone down, &

Reminiscences.

Irish Emigration. Change in Congregation.

History of Edenfoot.

The Convent.

It was here first the name of Edenfoot.

The Convent Church of Edenfoot had been built a very few years before Father Dolan came. At a venture it had started in Queensland Road in a little room, with a congregation of 5 or 6 people. The Convent was established at about the same time, by the Hon. Miss Lowe (other hands who had been connected with St Margaret's (N. (?)) & have joined the Lowe scheme. It was then primarily a centre of devotional life, ~~[illegible]~~ the nuns wanted a chaplain. Their chaplain became the minister this way the Convent paved the way for the church. The original schoolhouse has been moved to Scotland where a house had been offered to the ~~[illegible]~~ building, with then taken over by the French authorities, a branch of the order of Notre Dame de Sion. As Father Lowey has said the present Convent is an educational centre, but Father Dolan seemed to attach rather more importance to their cooperation with the church, keeping them the more eligible to keep the young girls together; give them Faith; & comfortably make them welcome as to a home, in the Convent itself. The present Convent has been after plans of those graduates

Eden grove Congregation.

Converts.

Mixed marriages. Decision.

Baptizing the children.

Teach
to ~~Teach~~ & Converse.

Though the Congregation at Eden grove is a great one, there are very few Adults, & when they were taking means for the Jubilee Dinner they found very few who needed it.

There are a considerable number of Converts; they are under the post & instruction, & shortly invariably find their way to the church & priest: they first "come".

Mixed marriages are the general rule. They are only allowed on a dispensation from the Cardinal & this is only granted on the 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 & the children in the school are born on one side of the other, nearly all the work now on the register are English, & in spite of their Father's wish that the children are rapidly anglicized. As illustrating this he mentioned a visit paid by a little Irish girl, who was delighted to come on her own across a footbar

Change of feeling towards R. C.

"The Conversion of England".

The Police.

named Murphy. He was disgruntled however when, in reply to the remark "That looks a real Irish boy!" he heard the boy reply "No, sir, I am English".

Father Dolan probably welcomed this dying out of racial feeling very much as he does 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 Bowden that the Conversion of England is the great question of the moment. He has no faith in Ransoms, & he seems to attach little importance to the special prayer for the Pope. He has been asked 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 praises the police, saying they were satisfactory in every way. They are better behaved than they used to be, & will

Jewish customs: weddings, prostitution &c.

birth.

marriage relations.

Thrift.

so rough in dealing with the people.

He writes an interesting account of the Arabs, but except for the fanatic fights, does not seem to be greatly impressed by their character. The camel is like a regular institution, & in this respect, so far as the native Arabs are concerned, he says that the people of his neighborhood have always behaved pretty well. He was clear that as regards general [redacted] behavior, violence, crime, & public morality in connection with liquor is no less than things are much worse, & indeed very difficult to know how they are now.

Regular drink he agrees with many other writers to be rare & more drinking than drunkenness now. The drinking is the great feature, the drunkenness & many families are often ruined by it. Al-Qantirville where he visited he finds that practically all the people do get their regular drink.

Marital relations are satisfactory, & there have always been with the Cossacks.

He finds a regular temperance movement a little better, & this fact discourages the weak point in both character.

Training.

His opinion on the general trend.

High Church Catholicism

In regard to the special improvements has been in the removal of abuses, particularly over the Bishop of Peterborough's behind the Holy Church. But the best part are still very bad. Little better. Every he emphasizes this diff. between the frequency of Communion & Eucharistic regards.

Asked as to his opinion on the general trend of things he said that he was decidedly hopeful. He saw improvement, especially in matters affecting hygienic conditions. Pressed as to whether he saw improvement also as regards attention to things unto be replied "I don't know, but as regards character I have no doubt". Then you are not one of the pessimistic father? "No. I'm the other way altogether, & am indeed sometimes criticised for taking too rosy a view of things".

Asked as to the effect of the High Church movement he answered that its use of the Confessional, but by that he meant that it was only the setting it weaken the allegiance of the poor people. How did he think that High Churchism & the Roman Catholicism: they are quite 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 way for Catholicism, & is changing people's ideas as regards the true meaning of worship.

He visits as Parliament then every facility for so doing. Here is a responsible couple, who can go when he likes. The prisoners are classified by religious profession & a certain time is spent on the cells (your R.C.s. He then knows exactly where to go. The Church employs has a visiting list & all overlapping is avoided. In the hospital it is different, & the only way in which he can discover a Catholic case is by hearing of the cases, or by hearing himself in the wards being called by a patient.

He has visited in the prisons for many years & has had a large number of Catholic confessions. But he always finds that they have their religious duties pressed on. They have been [illegible]. [This does like interesting testimony to the true work the R.C. Church is making]

Father Dolan is a white-haired old gentleman of about 70: of large build & tall & dignified appearance. He has a little snuffy & dusty in attire, but cheery & communicative, & very friendly.

the Prisons.

The Roman Catholic Priest

Personal.