

B (209) 12B.

Roman Catholic Clergy

Districts 6, 7, 8 + 17.

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

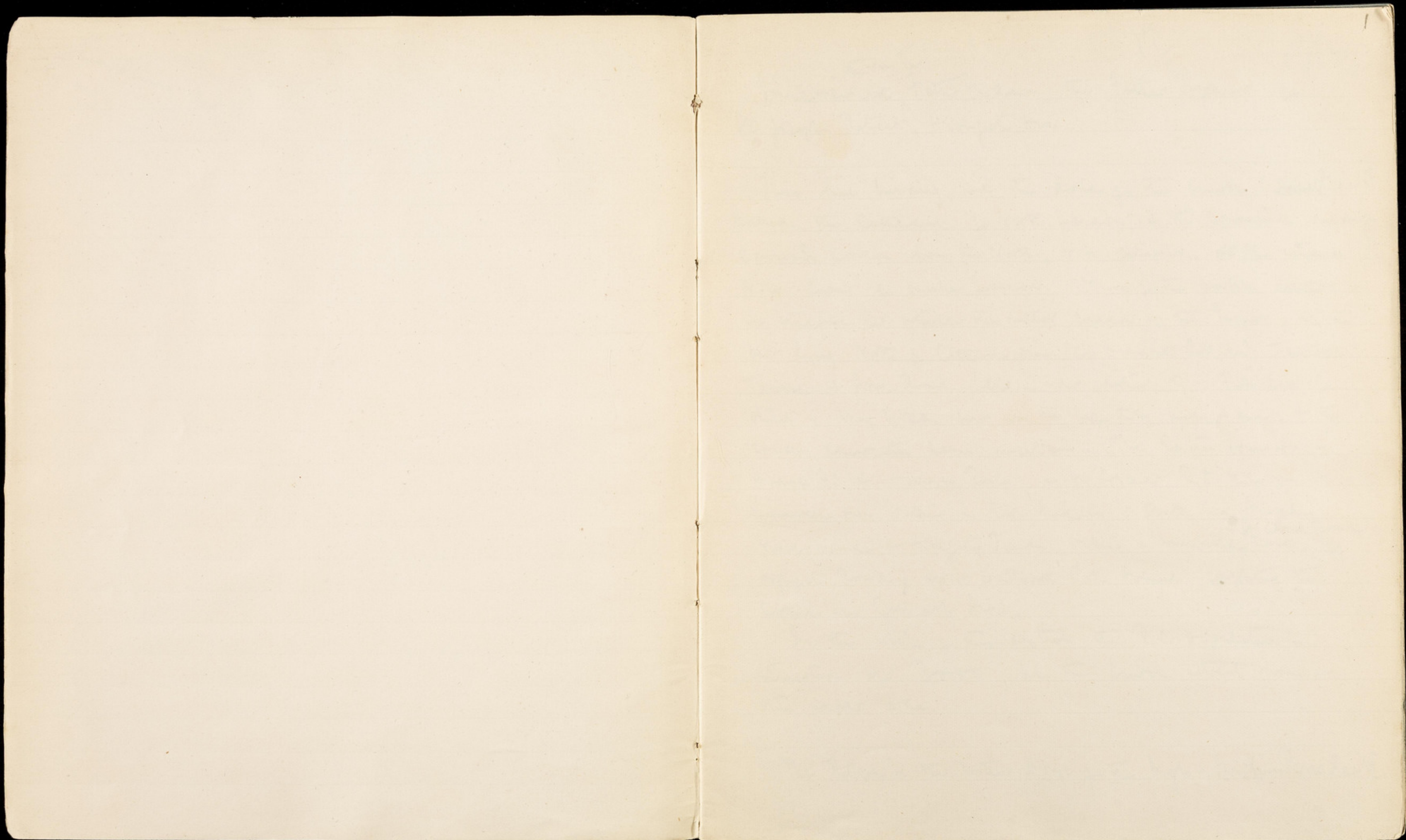
COLL U

B (209)



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

not numbered



The Parish.

The Parish.

14/5 CP 2³

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

This fine building, in the dome of the Church (sometimes called the Cathedral of North London) & the Conventual buildings command London from the North, & is situated at the extreme N.W. corner of Greater London. Much of the parish covered by is therefore lies outside the district covered by the Inquiry, only the part lying North of Cathedral Hill, (off Baker's Park Hill), Tainton Terrace & Grove Road being in our district. This line of street is very broken, but on the whole they had to give, & the exact demarcation seems uncertain. The Eastern boundary is Hornsey Rd & Hornsey Rise, & by Goswell Rd then runs to Manor Hill taking in East Finchley to Church Lane Finchley right round to Highgate Woods, taking in Winfield Lane (off Highgate Road) up to Baker's Park Avenue, completing the circuit of Cathedral Hill.

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

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

Relation to the Cardinal, only indirect.

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

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

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

One of the Cardinal points with the Passionists is to spread

The Compensation

the Power of our Lord, & the badge ^{of suffering as well as} - worn signifies
the central teaching of the Order, the heart of the Cross, & the
^{glorious} being shown.

The special Organ - The

heart-being shown. The special object of the
establishment of the Order in England was the conversion of the
country. After 2 years with the friends of the Rossmore under
their own special wing, I found that the methods of the field
were somewhat as appeared, they being brought to England in its
original form & propaganda people who were not properly
equipped & trained for it.

The people of the congregation are something more than half middle class, ~~for~~ being described as upper middle, + $\frac{1}{4}$ middle. The remaining $\frac{1}{2}$ are poor: some respectable + some "very poor". The poor, + more doubtful, section live mostly in the poorer part of District Park Hill, where however (as we have seen) there are any congregated N.C. colonies. The poor are the more difficult to get at, + the rest of the congregation is on the whole ^{to them} better. They would probably go more freely to an ordinary mission church in a poor district. He regards St Joseph's as being primarily a place that has to deal with ^{fully} conversion people. It is a good case of propaganda

The Mass.

Buildings.
Cooks.
Convents etc.

9
The mass the center of the work and is praised. The
main channel of conversion is the church & the lectures. many
more than half of the congregation are said to be
converts. A great many of the rest have been attracted
to the neighborhood by the church. The entire congregation
~~converts~~ is more than half made up of Non-Catholics.

The Rector provides accommodation for 36 persons. At the
present time there are 13 Priests

2 Brothers

12 Nuns (belonging to the order & for
going for the poor & weak).

The priest is the normal staff, although 3 or 4 are often away
attending provincial missions or other houses. Father Andre wished
me to understand that the 13 reduced number of residents in the
Catholic work, & mentioned Father Beine, who has been there 20
years & is a very hard worker. He has received many
converts.

The church holds about 1500.

The day books are for the 300 nuns. (13 baptisms).

Two Convents of St. Union nuns. 50 Nuns. One in Highgate

Series of Addresses -

Rose Lane a Highgate Girl. They as usual, lead in the
day band, & have their own independent - higher class schools -
boarded & day - schools. They as well deal with the female
converts.

The Aborigines' College is an independent school for R.C. middle-class
boys.

The Pelagian House in the Bishopric R.C. is for girls who have
fallen for the first time. ~~There~~ There are 40 girls & 20
nuns. Have a laundry. Expensive work. Are now
building new premises with room for 120.

All these places are independent from Bishopric, except the
day school, we are served by its priest.

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

As the 5 running series on an average 1500 people come -
& perhaps this number may be taken as the total of communicants -
people who communicate perhaps every 3 months.

During congregation - average 1000, but sometimes crowded. In the
morning mostly R.C. In the evening only 500. As the calendar
shows need to have to give facts & figures to the series. The
church calendar is insignificant again.



No. 6. 4th Year.]

DECEMBER, 1897.

[PRICE TWOPENCE.]

ORDER OF SERVICES & CALENDAR FOR DECEMBER.

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

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

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

Rosary and Benediction on Wednesdays, 7.30.

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

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

BAPTISMS AND CHURCHINGS—10 a.m. Weekdays.

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

1—WED. ... *Votive* of S. Joseph.

2—THURS...S. Bibiana, Virg., Mart.

3—FRI. ...S. Francis Xavier, Conf.

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

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

6—MON. ...S. Nicholas, Bp., Conf.

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

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

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

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

11—SAT. ...S. Damasus, Pope, Conf.

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

13—MON. ...S. Lucy, Virg., Mart.

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

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

16—THURS...S. Eusebius, Bp., Mart.

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

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

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

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

21—TUES. ...S. THOMAS, Ap.

22—WED. ...Ferial.

23—THURS...Ferial.

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

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

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

27—MON. ...S. JOHN, Ap.

28—TUES. ...HOLY INNOCENTS, Marts.

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

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

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

Charity.

Visiting.

Method of Propaganda.

Personal

14-
There are no "social agents", but several religious
Confederates, ~~to~~ of the Methodist, & Prayer; of the Position etc.

Monthly collection for the poor. About \$100 raised a year.
distributed by a Committee of the Confederates of the Position.

Visiting is complete among their own people.

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

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

17
father. I don't know if he has for-rate duties, & very wide culture. But he has had a great experience: knows several languages; has lived in Paris & Rome; & was quite young was engaged in Mission work in Argentina.

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

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

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

Feb. 7th.

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

19
have rooms; the parish chapel & the temple of the arts & fine in the small hours of the morning; the beautiful church; the nuns - at least, not very happy-looking, who passed us on by rule in silence; & the dome getting its beauty as after 4 or 5 by the devotion of a voluntary worker, most in appearance - realize that I am in Upper Hungary.

The Refectory is the house of the Father Provincial who is superior of the Anglo-Roman Province. There is also a Vicar of the Refectory, a kind of contemporary of Father Andrew, but his authority & responsibility are not the same as the absence of the Refectory. No priest can leave the house, save on prescribed times, without the Refectory's permission. When the church is open any priest can be rung for at any time by any one wishing to confess - ^{possibly a duty here} - twice for Father Andrew & on, up to nine times for the last name on the list.

Printed matter given:- Life of Blessed Peter of the Cross 1860 pp 188.

Highgate Catholic & Parish Record. Dec. 1897

German Catholics in London.

Notes.

7
Interview with the Rev. Father De Vries

St Boniface (German) Catholic Church

Union St., Whitechapel

on Theology.

CP
2
Jan. 19. 98

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

Estimates that there are 20,000 German Catholics in London. Except for a proportion of new residents the congregation at St Boniface tends to be a fluctuating one down for the total, the weather being those who least rarely come. Whitechapel does not command a very large area. But they keep at hand of need. Their ~~claim~~ right to claim his time has its correlative duties.

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

Buildings.

Services.

The Club.

23
have meeting, as in Wangel).

Church - crowded (with many standing), but well 1600. "The Germans don't mind standing". Cannot say any other sitting accommodation could be provided.

Convent.

Parish.

Club. (holds 300 - 400).

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

Sunday 8 + 9.

No Sunday school: children are scattered. Some arrive for them on Sunday at 9.30: 70-80 come.

The backbone of the mission is the Club. The few members are men, mostly young men. When a member marries he is "kicked out", but re-admitted as an Hon. Member, with voting power. His arrangement keeps them free from an "ecclesiastical government". The club-room is large, with a platform stage; a bar; + little table with chairs - like a German Bier-halle. It is open every evening, but Sunday is the great day. It opens at 10.30; closes at 11 (more); after church "on the meadow".

25
Come up + have a glass of Munich beer (which they have drawn from Munich). Then we go home to dinner; have Maying however, + dining at the club. As + they are expected to come again, + Dr. Kross gives a short address on an manner of subjects. Various club amusements follow, billiards, music etc. At 7 is a concert, the the club again close. Afterward is a film: some are for the first time admitted; things have changed, lectures, dramatic performances etc etc + beer. Mr. D-V. who is president, has just seen a man drunk. Guess would mean expulsion. "They live a sort of happy family life together".

The club is one of a type founded 10 years ago by Father Kropfing. There are now 1030 branches scattered all over the world. 2,000,000 men have passed through them. All are affiliated, + every president enters up ^{his} name on the member's card. ~~of~~ This a new member presents himself, + states he comes from New Orleans, Alexandria or Berlin. Dr. Kross knows him. If his record is clear he is made welcome. If not - "I think he is not. I don't want drunkards or vicious men polluting my club".

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

(to p. 37)

27

(2)

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

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

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

Character of population.

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

Proportion touched.

Persons employed.

Services.

29
evil characters and resorts which infect the more
northern parts of Ratcliff and Shadwell. Father D.
thinks however that they have got poorer and more
crowded in recent years and attributes this partly to
clearances and partly to the pressure of Jews driving
the poor Christians out of St. George's. The Catholic
population is very large about 2500 in all; all
Irish or of Irish ~~descent~~ descent with the exception of
a small colony of Italians working at Jett's Ice
Wharf.

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

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

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

Education.

Social Affairs.

Visiting.

31
three services in the week.

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

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

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

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

Nursing.

Charitable Relief.

Police.

Drink.

Health and Housing.

33
But these people are always glad to see the Priest.

kind to the Nursing Sisters at Bow.

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

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

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

Health wonderfully good: houses in many cases very

35
old and insanitary : a great deal of crowding,
and one room life.

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

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

Personal

Dayboards.

Visiting.

Nursing.

Charity.

37
(Contd from p. 25.) but only 2 or 3 are needed - or if a total of 3-400.

There are guilds for Girls & Women.

Day Schools. Boys, Girls, Orphan - about 200. "Her report" call wish for "higher possible grants". The German Emperor has a special fund for the support of foreign German Schools. always send £100 a year.

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

For nursing can call on either the Waterhouse or Henderson Comd.

There is a poor box in the Avenue, & about £50 a year is put into it. St. Vincent's Administer the donations as in his discretion & renders no account. Neither does he ask for the money.

There is also a local branch of the Society of St. Vincent de Paul. About £100 a year. Mostly expended in pensions.

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

Other clergy.

Anti-Him feeling shown by the Jews -

the right to come & see D-V.

He also - Director of the Soc. for foreigners in distress, & visit the Jewish Hospitals.

Asked about "cooperation", he said there was none whatever. He was perfectly isolated. Has no time to go "gossiping" about among the other R.C. ministers, & about Church of England clergy he "did not know a single one in the whole of London".

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

General Questions

41
hills; he ~~more~~ above all he is indignant at the way in which
the Sisters are treated: children mistreated & some of the nuns &c. He
told me he had hated the Christians, but by the time that
they are Germans. He attempts no proselytizing.

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

Crime very occasional. Has helped to bring his Germans
at Mangate, but not at least: but only just come to this country.

Marriage relationships 'one of our best points'.

Very trifling.

Health fair.

Housing far better than the English & Irish laborers. Very few
Germans live in board houses - only two of about 12 families.

He was with Dr. Kees the Price Master of Saxony after his
year in London, having left only last August, & the Dr. is
highly something of an aristocrat. He is tall, dark, bearded.

Letter from the St. Bonifatius-Bote - a weekly paper
 printed in Cologne, with a mass column of local news is under. This
 is sent out on every morning by St. Vans. The papers come from on
 Friday.

Aus Kirche, Schule, Pfarre und Verein.

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

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

Boys' School. The Master has greatly improved the ele-
 mentary instruction, which is this year very fairly good.
 The grant for English has been £ 100, but every allowance
 has been given. The school is well managed, and the
 master is a very good man. The school is well managed,
 and the master is a very good man. The school is well managed,
 and the master is a very good man.

und hier in Victoria lautet alles anders. Und hier in Victoria
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upright, with nothing of the priest about him in dress, appearance
 or speech. He is an athlete in appearance - a Roman
 in all his respects to women. He does not waste sympathy -
 would never "legislate for the unjust", but would do what he
 can with his own hands for his friends.

He is something of the man of the world. Is not a naturalized
 British subject, but that he would not be, as he represents
 his people at the German & Austrian Embassies. He has
 travelled a good deal, this room crowded with ~~faded~~ furniture,
 has the walls covered with things he has collected in
 various Eastern & West countries. This room was a striking contrast
 to that of Father Wainwright. He ^{was} 50 years of age,
 & has been 24 years in England, & prior to a professor of
 Theology at the University, Birmingham.

Extract from the 'St. Bonifatius-Bote' - a weekly paper
 printed in Cologne, with a small column of local news inserted. This
 is sold at an even money by St. Vener. The papers come from a
 Friday.

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

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

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

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

Die Bazaarpreise sind auf folgende Nummern gefallen:

1-1029	10-124	19-256	28-282	37-621
2-495	11-850	20-755	29-964	38-799
3-413	12-800	21-668	30-408	39-841
4-971	13-1004	22-836	31-180	40-414
5-341	14-583	23-45	32-805	41-888
6-114	15-449	24-154	33-147	42-59
7-714	16-1014	25-845	34-248	43-56
8-100	17-720	26-712	35-85	44-903
9-46	18-148	27-839	36-728	

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

Wochen-Kalender.

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

upright, with nothing of the priest about him in dress, appearance
 or speech. He is an athlete in appearance. His manner
 is as his speech is warm. He does not waste sympathy -
 would never "legislate for the unjust", but those who come in
 his way find him the best friend.

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

Jan. 27th

Interview with Father Donnelly, ^{CD 2} Church of
The English Martyrs, Presb. H., Whitechapel.

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

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

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

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

Indirectly all are known and visited, and about

Proportion touched.

Staff.

Parish.

Services.

Social Services.

60 p.c. attend mass every Sunday.

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

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

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

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

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

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

Young Men's Society.

Vacation.

Visiting.

49
Temperance Society

Provident Society.

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

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

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

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

Nursing.

Charitable Relief.

Other Religious influences.

our own people."

Send to the Nursing Sisters at Dor.

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

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

Father D. spoke very highly of the Church in his

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

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

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

R. C. Influence.

Poor Law.

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

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

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

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

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

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

The police must be rather tough in H. George's
 but they are too much so. They are also much
 given to drink.

London is 50 p.c. better than Liverpool

Mainly for sailors

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

Police.

Drink.

Prostitution.

Marriage.

Health.

Housing and Sanitation.

Personal.

59
As to mixed marriages they do all they can to prevent them, not only on religious grounds, but from an almost universal experience that they turn out unhappily. But "it is no use talking to a girl who has taken a fancy to a man: she would marry him if he were a Turk or a Mahometan".

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

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

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

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

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

N 2

Interview with the Rev. Father Akers
Missionary District St. Mary's St. Michael's
Commercial Road. E.

Feb. 1. 98.

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

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

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

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

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

The people.

Waff & Waffs.

Service & Church.

65
Vided -

The regular staff is 5 clergy, but they are always 7
as the Cardinal and 2 young priests have to leave their work.

Our convent: One 12 sisters: mostly educational - as a little
visiting.

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

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

There are 20 other workers of various kinds.

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

Services: Sunday Masses 7.8.9.10.11. (except 12).
Total attendance from 1800-2000. The Convent the
most crowded the poorest.

Sunday evening: 7. from 6-700.

- - - - - 1st. 2nd. Catechism for children from 300-350.

Attendance bad. No home discipline, children not sent.

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

Communicants.

Social agencies.

Buildings.

67
Would regard 2000 as the number of regular communicants. The average attendance of 1800-2000 very satisfactory in view of the fact P.C. is the mission, but their work is ~~not~~ similar to that of dealing with a class that is tending always to be lost to the church - "semi-submerged". But converts are constantly coming in.

They have a complete register of their people, the "Statistical Annals"; as in all P.C. missions.

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

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

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

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

Visiting

Committee

Nursing

Church: 12 in number & Col.

Building

69
inspection. 60-70 girls.

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

Church managed by branch of Society of Friends. No Vicar de Paul. 6 or 7 members. About £50 - £75. No church from church: names & address taken, & handed over to Soc. of F. de P.

Nursing now done by Nursing Sisters. Branch of the "Little Sister of Mary"; only one in London. Mother House in Rome. Mother House in England in Nottingham. Valuable helpers. Nursing suffered, but have met of this kind of help diminished by means of London Hospital. They used to get help from the Poor "Little Sisters", & now not, & necessary. Half their number are Irish, half English.

Spoke of Miss Chatter's Society as having failed. Sympathetic with her protest against C.O.B. names & action.

Church about 700-800. The Presbytery's main church, & has large ante-church.

Maintenance.

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

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

Point of View.

General Questions.

73
just as mainly opportunity - to make the Catholic position under-
stood. At these lectures also as time the more elementary religious
questions are dealt with for the people are often very pagan. He is
aghast sometimes at the depth of religious ignorance shown by people.
The Catholics have almost always the main part of their fault, but
it is not so much theirs. A little time ago one of them was married
a non-Catholic, & brought him round, & even a question as "How
many gods are there?" produced the widest answers. Conscience
are absolutely unenlightened. An avowed Catholic as best he can
must be urged to do & believe.

Inspected the police of being "come round" by the publicans. Heav-
y & thick in case of entry to houses by night. & coming of beat
from behind over the wall. On the pub. of mixed character -
both good & bad. Thinks a good deal of adulterated liquor is
sold.

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

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

marriage.

Come.

Thy.

Heart Atoning.

At Larnie Place.

a good deal of constitution. The R.C.s. ^{from the practice} feel ^{than others} less free. Forced marriage is frequent. This is a certain class seems to think "marriage" a form of oppression. They are always ready to marry and are free, & if necessary would pay the register's fee of 5/-.. Maligned this fee, as an unequal charge, but an married out of the Church of England view. Fee is a justice, & hope it will be removed. ~~But~~ We keep, I think, our registers as completely as in the Protestant Church. But realize the practical difficulties arising from the multiplicity of sects, some of whom with very illiterate ministers. Where are you to draw the line?

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

Thy. here. Thy. & drink always go in contrary proportions. A quiet optimism pervades father's mind, save a regard to drink & thriftlessness. There seem to him to be the two great obstacles in the way of improvement.

Healthy. Housing fair, in spite of the bad anti-septic form. Has second water pipe laid.

Personal

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

He has since died

Character of people.

Proportion touched.

March 16th.

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

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

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

From 700 to 800 come to mass on Sunday

Staff.

Amis.

Social Hygiene.

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

Some priests.

Some ladies from the West End.

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

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

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

Vacation.

Visiting.

Charitable Relief.

Influence of Church.

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

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

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

"I've scarcely anything. Look upon which
as a most fruitful cause of pauperism"

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

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

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

Father K. complains of the shameful way in which the Thorditch party keeps its open spaces: for years he has hoped to be Hoxton by Thorditch open, but for this reason he wished it to

Poorst: Hoxton.

Local Government.

Drink.

Housing.

Personal.

87
to be under the L.C.C. The Vestry too has not
repaired Hoxton St. "for over 100 years" (it certainly
is in a terrible condition). Father K. complains
bitterly of the Dust-Distributor which he says should
rather be called a Dust-Distributor: the chimney
is just over the Priory, and the wall certainly is
unpleasant.

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

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

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

