

THE LONDON
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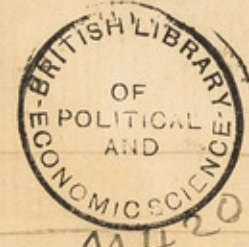
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④	Bannin	Father	St. Peter Clerkenwell Road	1
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not numbered

~~xxx~~ Report of interview with Father Bannin, of the Italian church of S. Peter, in the Clerkenwell Road. (E.A.)
May 19.98.

Father Bannin has been at S. Peter's for 20 years. The church is ministered for by a community belonging to the Society of Missions, and the relation of the staff to Cardinal Vaughan is similar to that of the community at S. Joseph's, in Highgate: he can take away the mission district in case of grave neglect, but has no power to remove the staff themselves. They are subject only to the heads of their own order.

The congregation is partly Irish and partly Italian and the total is declining owing to the spread of non-residential city buildings in the parts previously occupied by the Irish. At present the R.C. population of the district is estimated at 3500, while formerly it was 5000. The Italian contingent is practically stationary, although the individuals are very migratory, and numbers about 1500. But the priests of the church are at the call of any Italian Catholic in any part of London, and for cases of sickness not infrequently have to travel long distances. The Irish are mostly costers and labourers; the Italians are of the poorest class -- vendors of ice-creams, grinders, a few image makers etc. They are ignorant and devout -- much more so than their compatriots in Soho who are mostly waiters and have knocked about the world more,

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rather losing their religion in the process it appears.
And at home ~~xxxxx~~ they less frequently come from the peas-
antry as those do who live in Clerkenwell.

The Irish live in Verulam St. and others ^{near} mostly off
the Gray's Inn Rd; the Italians in and around Air St. Hill
-- "Little Italy" as it is called, "but not because of
its sunshine".

The "City" has not yet crossed the Clerkenwell Road,
but a big block inhabited by the Italians is threatened,
so that what is happening to the Irish will probably soon
be happening also to the others. The numbers of the Irish
has as stated declined, but greater crowding has also re-
sulted.

The summer population of the Italians is always con-
siderably greater than that of the winter, as each spring
brings a contingent for the summer months of some 7 or
800, who cross for the ice-cream trade. They come in small
parties from all parts of Italy, travel slowly, take their
food with them, and when the autumn comes go back to their
wives and their vineyards. There is no particular reason
why they should follow this or any other of the recognised
Italian occupations of this country: it is a sort of chance,
and Father Bannin mentioned the fact that in New York,
they went in for rag and bone picking, and that there was
no ice-cream selling or grinding done there.

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The staff consists of five priests and six sisters of the Society of S. Vincent de Paul. Of the last some work with the girls and in the schools, and two visit. They are valuable auxiliaries, and among other duties manage the whole of the relief. The Superior is a lady of means, and spends perhaps £200 in the district each year.

Buildings:-Church holds 1200; schools, with 700 children;(used only for school purposes);small hall under, and large hall over the school; good club rooms over the church porch.

Services:-- Masses at 7,8, and ~~2~~ 9 (Italian sermon) 10 (English sermon) and 11 (High Mass); 3 (children) 4 (Italian adult); and 7 (Vespers - English); from 8-30 to 9 the Teetotallers -- The League of the Cross meet. There is daily service at 8-15. The priests are liable to be called upon at any hour, and the church is opened from 6-30 a.m. till 10 p.m.

The service at 10 is the chief parochial mass, and the church is then packed. At the whole of the morning masses Father Bannin reckoned that about 2500 persons came and that with the exception of perhaps 200 or 300 all ~~w~~ would be parishioners. About 500 children come to the afternoon service; and in the evening perhaps 250 persons. The morning is the time for the services of obligation, those of the evening being "devotional", and optional.

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Last Easter there were 2164 who "made their Easter duty".

The great Feast of the church is that of Our Lady of Mount Carmel, falling this year on July 17. On that day there is a procession in which perhaps 2000 persons take part; a special service; and in the evening the whole of the quarter is illuminated, and the people give themselves up to the celebration of their festa.

Apart from the League of the M Cross -- the tectotal society- there is practically no social organization.

The SCHOOLS are full with their 700 children.

■ VISITING is thorough, and complete in the course of the year.

Provision for the sick is made in various ways and is adequate. There is an Italian Hospital in Queen Square.

CHARITY is, as stated, in the hands of the Sisters, and Father Bannin thinks that about £500 is spent yearly in this way. He is not afraid of pauperization; not enough is spent for that to happen, and the people are known. In addition to the work of the Sisters there is a small branch of the Soc. of S. V. de Paul, composed of working-men.

Relations with the local clergy are altogether friendly, and in this connexion Mr. Canney's name was mentioned

On the General Questions Father Bannin praised the POLICE. As regards DRINK the great difficulty is the Irish. But they are improving, largely through the influence of the League of the Cross. This numbers 300 members, mostly men. But for all this the drink remains the difficulty. "Otherwise we should be a congregation of saints". As the Italians did not drink, except when they learnt the practice from the English, I asked if they were saints, but Father Bannin said that they were not bad-- "only quick-tempered".

Very little crime, from drink, or a stabbing case.

No prostitution, and marriage relationships generally very good. There is very little illegitimacy. As for the school, it is a "hot-bed of virtue"; the children do not know what vicious conduct is, unless they learn the bad lesson from the ~~the~~ scholars of the Board Schools. Altogether, the congregation may be given a good badge for morality, and if they ^{priests} get scent of any laxity, as of a young fellow who seems to be going wrong or a daughter who is staying out late at night, or anything suspicious, "we are down on them at once".

As for thrift, the life of most is from hand to mouth and there is little room for it.

Health is very good, and the sanitary salvation of the district is found in the inclines upon which it is situated: the drainage is thus excellent. HOUSING

is not so good as in the past, from the structural changes that have been mentioned. At present it is affecting the Irish rather than the Italians, but the latter are threatened with the same business inroads on the space they occupy. The migrants among them generally live in boarding houses, and these have been rather "piggeries" in the past, but they are improving.

The church is near Clerkenwell Green, and the publishing office of the Freethinker, and from one cause or another Father Bannin is impressed as most that we have seen have not been, with the reality of the atheistical crusade. He classes Socialism with it, as another of the noxious influences of the times, but says that his own people are hardly touched by either. But it is very different as regards the bulk of working-men; ^{so far as religious opinion is concerned} very few go to church of any kind. For some years he has given lectures on Sunday evenings on controversial matters of belief; has announced them with their titles on the doors of the building and has in this way attracted a considerable outside element. He has always offered to answer written questions at the following lecture, and has thus had opportunities of testing the drift of opinion. Very intelligent and searching the questions have often been, but he always tries to deal to the best of his ability with anything that is put to him, and if his answers are judged unsatisfactory, to

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deal with any further question on the following week: the questions may be left at the church, or sent to him during the week. On the general question he thinks that at the present time there is very much less of controversy between sects ~~xxxxxxxxxxxxxxxx~~ than formerly, but more "drifting away from God and religion altogether". Of this he also has the evidence of his own people, and knows what they have to put up with in the workshops and elsewhere. Altogether, he attaches a good deal of importance to the freethinking propaganda.

Father Bannin is a man of about 45 or more, with a very strong face, good manner, and pleasant voice. He speaks like a man who expects to be obeyed, and I should imagine that, although liked, his rule would be mixed with a certain element of fear. He mentioned that although they always had one Italian priest in the staff (they all speak Italian) he cannot command the same kind of respect that the others can; "perhaps they know him at home or something of that kind"; in any case from one cause or another there is generally too great a familiarity for the maintenance of the feeling of respect and authority that are desirable. Father Bannin, I am sure, would never suffer in the exercise of his priestly duties by any undue familiarities of this kind. He is English, of Irish extraction.

Report of interview with the Rev. Father Pownall, ⁴
Mission priest of the church of S. Peter and S. Paul, Ros-
omon St. at the Presbytery, 8 Cumberland Terrace, Lloyd Sq.

(E.A. June 1.98.)

The parish of S. Peter and S. Paul is bordered roughly
on the W. by the Grays' Inn Road; on the N. by the Penton-
ville Rd. on the E. by the Goswell Road; and on the S. by
an irregular line. It here abuts on the parish of the
Italian Church, and Percival St. is more or less the line.
The number of R.Cs. is unknown, but there are probably some
2000 souls. A census is being made throughout London at
the present time, by the orders of the Cardinal, and the
transcripts from the little books that are supplied are made
at fixed and short periods and sent in to the Cardinal. See
form of schedule page .

The people are mostly labourers, but are not very
poor, and the children are very respectable, especially
as compared with the miserable lot that finds its way to
the S. Anne's Board School. The people are mixed up with
the non-Catholic population, except in one court with 14
houses, which is full of Irish Catholics. Although most of
the people are labourers, there is a great mixture taking
the parish through, the non-manual workers being represented.
There are a few Germans. All seem very migratory.

Father Pownall had been at the Brompton Oratory before

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he came to Clerkenwell, and he finds the district very different to S. Kensington. He likes the people however, and the place is very healthy, and this is partly, at least, why he stays on. I gather that he has private means, and he seems to have been sent down like Monsignor Howlett, to work up a neglected parish. His tone is one of much greater independence than that of most that we have seen, and there was an occasional detachment and semi-critical tone in his remarks that gave them additional interest. He did not quite mean it, but there are very few priests who wd. suggest that they were willing to stay on in their parishes because it suited their health so well! However, it is a healthy part and, as he said, a splendid place to own houses in. It is so convenient for the City, for the lawyers etc. Rents therefore of all kinds of property are being well sustained. Sometimes it goes up! In Noble Street, for instance, the late C.O.S. sec. had told him that all the rents had been raised. And why? It is "these good Anglican Sisters". They give so much, and this particular street is specially marked out for their generosity by its great apparent poverty. Thus there is great competition to be able to live within the sphere of their influence!

There are, too, heaps of charities in the district. At Xmas especially there is a great deal being distributed, and he as a priest, although he has no claim, comes in

for a fair share. Most of it comes in the shape of tickets and when he gives money, he does as far as possible on the plan of making the recipients share expenses. Altogether he thought that he might have from £40 to £50 to spend. He has a curate, and these two do all the giving. He does not distribute enough to pauperize. There are a few nuns but they do not visit, their whole time being taken up in education, either in the elementary school, or in their own private middle-class venture. Both schools are successful. In his own: the infants number 100, and the rest, a mixed school, average 150. The nuns have 58 private pupils.

The two priests form the whole staff. The parish is a poor one, but, as always, they don't pay their clergy much. The curate gets £20 or £30 besides board and lodging -- about as much as you pay the servant" as his present curate, an old Harrovian, says. That is why they live together; it saves so much. He had an Irish curate at first, but found him a little trying to live with -- a little rough. He had come straight from Ireland. He has gone to Wapping now, and is, Father Pownall hears, getting on uncommonly well. He goes into the public-houses, and pulls the people out of them, and the complaint is that they are not even allowed to get drunk now!

But there are many advantages in being an Irishman, and no Englishman can ever be to the Irish in London

what one of their own countrymen can. He himself is often mistaken for an Irishman, and he does not dispel the error. On more than one occasion too, his name has served him in very good stead: they think it is Parnell! and again he does not put them right! If he were an Irishman too, he would be such a much better beggar. As it is he has to make up his mind to take about a week to collect what an Irishman would get out of the people in about a day.

His BUILDINGS consist of the church (a Noncon. chapel bought about 50 years ago, and a poor place), and the schools. The CONGREGATIONS are entirely parochial. On Sundays the morning masses are at 8.30, 9.30, and 11, and perhaps on an average 400 adults and 100 children come. They take about £3 a week at the offertory. They are handicapped by the poor building and by the proximity of the more attractive churches at Duncan Terrace and in the Clerkenwell Road. Their church is closed all day: can't afford to pay for a care-taker. In the evening about 100 or 120 come. Most of the people take a walk then, and he does not blame them. Not much trouble is taken about the afternoon S.S., and only from 40 to 60 children come -- mostly, he thinks, belonging to parents who want to have a quiet sleep.

At Easter 654 persons, including about 150 children, made their Easter duty.

There is very little social work attempted. There is

the League of the Cross, -- "temperance business". There used to be a club, but it got into financial difficulties. One fairly well-to-do man had put his name to an agreement and suffered. So some of the members called a meeting, & it was suggested that a dance should be got up to raise some funds to recoup him. The proposal was well received but unfortunately at a critical moment some one made the further suggestion that it would be well for those who were present and were in arrears with their subscriptions should pay up! This seemed the last thing that ought to have been hinted at, and was more than they could stand. No payments were made, and no dance held! Clubs are always a difficulty, not only on account of questions of expense but because of the Irish. These "live on politics", and will introduce them into the club. And with the politics come dissensions, and break up. Every priest will tell you that this is the real difficulty.

All the visiting is done by the two priests. There is no provision made for nursing, except that hospital letters are obtained.

Asked if there was any proselytizing, he said there was, and complained of the High Church parsons, mentioning Eyre, whom however he did not know personally. The Sisters are also partly to blame, but he thinks that the parsons

~~are extending the work~~

are the most responsible, because they know. Perhaps some with their reiteration of the fact that they are English Catholics and the others Roman, and that therefore they are all Catholics, and pretty much the same, really believe that there is no difference. "But that is not our point of view". In his own parish they are not able to keep the watch on individuals that they would like to, and he suspects that some are withdrawn to the Anglicans. But it does not amount to very much, and on the whole their people are loyal, keeping to their own church; "they run like cats", not mixing much or co-operating much with others.

GENERAL QUESTIONS:-- There are not enough police in the district, although more have been brought in lately in consequence of the so-called local "war-gangs", bands of larrikins who indulge in a good deal of fighting.

DRINK is their ruin. Most of his people seem to die of delirium tremens -- "the last few certainly have". "Drink is in the blood, I think". And he doubts the use of pledges:pledge--drink--pledge--drink and so on. The pledge simply represents a temporary desire to turn over a new leaf.

There is very little PROSTITUTION; the district is "singularly free". No CRIME to speak of.

There are a few cases of CO-HABITATION, generally, he thinks, the sequel to too early marriages. He mentioned t

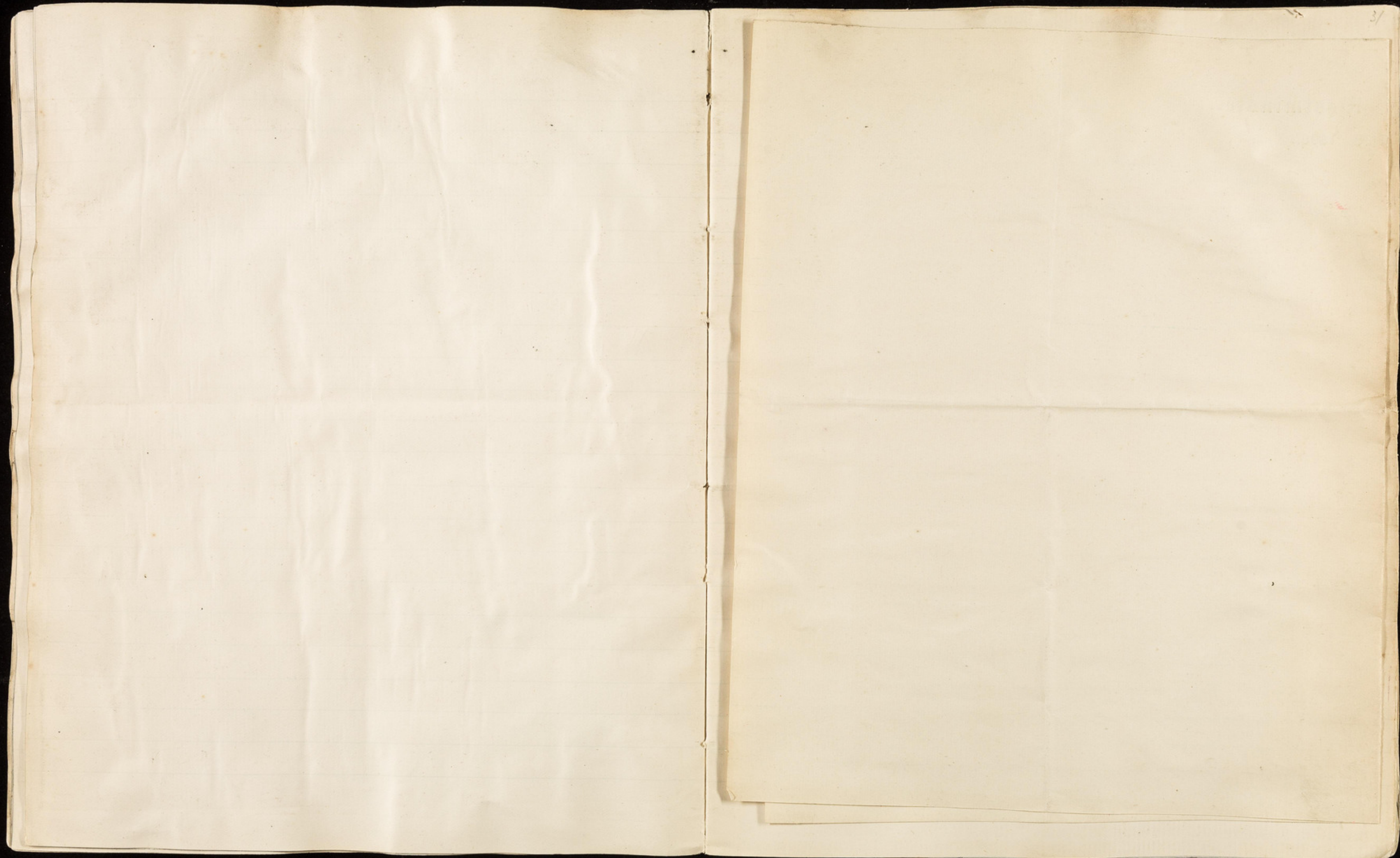
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the case of a woman living in Exmouth Street, who was living with a man, but who had married somebody else when she was 15. What can she do? her own husband has married another woman, which is perfectly easy, out of the R.C. communion, and she "did not know what it was to love a man until she knew the man with whom she is now living". It is adultery such as this, in spite of extenuating circumstances, that the standard of morality does not condone. What it is lenient to is fornication -- co-habitation between unmarried parties. He suspects much bigamy, and does not see, since marriage is so easy in many churches, and since as a rule there is no motive, unless it be spite, to disclose the real state of affairs, how it can be otherwise.

For THRIFT they have a small provident sharing-out club, into which perhaps £100 are put every year.

As regards HOUSING, he condemns the models, mainly on moral grounds. The majority of his people are one or two roomed ~~peopel~~ folk, and there is a lot of crowding. Many cellars are used as sleeping rooms. Asked if he knew of any, he said, with a smile, that one of his own people let them! and that this was common in some streets. Of course it is denied, and if the inspectors come along, another room can always be shown as that which is really used.

Father Pownall is an attractive man, although not quite the person, one would have thought, to work up a neglected parish. However, he seems to be doing it to some extent, and in the task he seems to get more interest as an observer of human nature than most of his colleagues. He was full of merriment, and it is not surprising that he should be often mistaken for an Irishman. He is young -- under 35 I imagine, with a good face, thin rather and fragile in build, rather a nervous manner, cultivated expression, and an ever ready laugh.

He thought that the Ransomers would not last, but would end with the founder of the Guild -- an enthusiastic convert from the Anglican body. Its place will probably be taken by the Archconfraternity of Our Lady of Compassion which has just been founded by the Pope. But to this, as to the Guild of Ransomers, Father Pownall did not seem to attach any great importance. He gave me the "diploma" of the new order (see p.).



CENSUS, 1898.

Street

in the Mission of

taken by*

(* It is earnestly requested that each page be signed by the Priest filling up this form.)

[ASSOCIATE'S DIPLOMA.]

Archconfraternity
OF
Our Lady of Compassion,
ESTABLISHED BY
POPE LEO XIII.,
At St. Sulpice, Paris.
*For the return of Great Britain to the
Catholic Faith.*

Admission.

For this it is necessary to be inscribed upon the Register of an Association, affiliated to the Archconfraternity.

The local President or Director, and the appointed Zelators, have authority to enrol members and to give them the *Associate's Diploma*.

.....
has received this Diploma of Association from

.....
Director or Zelator.

Name of the Church to which the Director or Zelator belongs

Date

.....
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Object of the Association.

The object of the Association is to obtain from God the return of Great Britain to the Catholic Faith.

Means.

The means which the Associates use are chiefly Prayers, but all kinds of good works that may directly or indirectly help to the attainment of the end in view may be employed.

Patrons.

The chief Patron is Our Blessed and most Sorrowful Mother, at the foot of the Cross, under the title of her Compassion.

Other special Patrons are St. Joseph, Spouse of Our Lady; St. Peter, Prince of the Apostles and Patron of England; St. Gregory the Great and St. Augustine, Apostles of England.

Daily Obligation.

1. To be a Member of the Association, and to gain the Indulgences with which it is enriched, the only obligation, *besides being enrolled in the Register of the Association*, is to say, at least, one *Ave Maria* every day, in order to obtain the conversion for which the Association is founded.

2. Members are specially exhorted to recite this prayer, from the Apostolic Letter *ad Anglos*:—

O Blessed Virgin Mary, Mother of God, and our most gentle Queen and Mother, look down in mercy upon England, thy "Dowry," and upon us all who greatly hope and trust in thee.

By thee it was that Jesus, our Saviour and our hope, was given unto the world; and He

has given thee to us that we might hope still more. Plead for us, thy children, whom thou didst receive and accept at the foot of the Cross, O sorrowful Mother.

Intercede for our separated brethren, that with us in the one true fold they may be united to the Chief Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our heavenly home. Amen.

3. They are also warmly invited to offer Mass or Communion, and make a visit on Thursdays for the same intention.

4. Other good works, tending to the conversion of souls or to holiness of life, are strongly recommended.

The Monthly Meeting.

The Monthly Meeting will take place, if convenient, on the Second Sunday of every month, in the Church in which the Confraternity is established, at the time when the usual prayers before Benediction, for the conversion of England, are recited. There will be an exhortation before Exposition. During Exposition, in addition to the prayers hitherto said, will be the following:—

Holy Mother, pierce me through,
In my heart each Wound renew,
Of my Saviour crucified.

V. Pray for us, Virgin most Sorrowful.

R. *That we may be made worthy of the promises of Christ.*

Let us pray.

O God, in whose Passion, according to the prophecy of Simeon, a Sword of Sorrow

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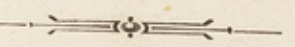
O Blesse
and our me
down in me
and upon u
in thee.

By thee
our hope, v

transfixed the most sweet Soul of Th
glorious Virgin mother, Mary; mercifull
grant that we, who celebrate the memory o
her Sorrows, may obtain the happy effec
of Thy Passion. Who livest and reignes
world without end. Amen.

Holy Mary, Mother of Sorrows,
St. Joseph,
St. Peter,
St. Gregory,
St. Augustine, } *Pray for us*

*Then will be said, either here or after the Benediction
the Holy Father's Prayer for England.*



Indulgences.

Plenary Indulgences.

- 1 On the day of enrolment in the Archconfraternity
- 2 In the moment of death.
- 3 On the two Feasts of Our Lady of Sorrows
Friday in Passion Week, and the third Sunday of Sep
tember.
- 4 On the two Feasts of St. Joseph; 19th March
and third Sunday after Easter.
- 5 On the Feasts of St. Peter, 29th June.
St. Gregory, 12th March.
St. Augustine, 26th May.
- 6 For attending the Monthly Meeting.

An Indulgence of 50 days once a day for th
Associates who devoutly recite the *Ave Maria* for th
conversion of Great Britain. All these Indulgence
are applicable to the souls in Purgatory.

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PARISH OF
SS. Peter and Paul,

Rosoman Street, Clerkenwell, E.C.

Fourth Annual Report.

(JUBILEE NUMBER).

AUGUST 15th, 1896, to AUGUST 15th, 1897.

PRICE ONE PENNY.

LONDON:

Printed by VAIL & Co., 170, Farringdon Road, W.C.

SS. Peter and Paul,

ROSOMAN STREET, CLERKENWELL.

THE Parish of Rosoman Street having this year celebrated its Jubilee may regard itself for the future as an old-established Parish. It is well known that our Church was opened by His Eminence Cardinal Wiseman in the year 1847, and during the 50 years that have elapsed since then, a quiet but important work for souls has been going on there. The Registers show that about 5000* persons have received the Sacrament of Baptism in the Church during these 50 years. About 600* Marriages have been celebrated and 898 persons have been Confirmed, but these figures give after all but a very imperfect idea of the actual work done. For fifty years the Holy Sacrifice of the Mass has been offered up day by day in our midst, calling down God's blessings upon us, and during that time who can tell the number of persons who have been ministered to, or the graces given to them through the Holy Sacraments to enable them to fight life's battle bravely or to end life holily and well! Not till the last Great Day shall we be able to understand all that has been silently going on within and around the little Church in Rosoman Street during these years.

Humanly speaking, our Church owes its very existence to the generosity of Charles Walker, a member of that fervently Catholic family who in their day devoted their means to establishing so many new Churches in London. We believe that all the members of this family are now dead and gone,

* The exact figures cannot be given, as the Registers of both Baptisms and Marriages, for three years, have been lost.

but we should certainly not forget them in our prayers, for they have deserved well of us. Another early benefactor deserves to be mentioned. An entry in the accounts of the year 1847 is to the effect that on May 19th "Henry Petre, Esqr., gave £260 for organ and fixtures, and also £40 for a set of vestments." The same account book records that "the first collection in the Chapel" realised no less a sum than £107. We wish that the same could be said of the collection on our Jubilee Day.

The following list of the Rectors of the Parish has been supplied by "the oldest Member of the Congregation" (Mr. McDonald):—

1. REV. PATRICK McCLEAN, from 1847 to 1850. Died May 9th, 1850. R.I.P.
2. REV. (afterwards CANON) JOHN KYNE, from 1850 to 1862. Died January 10th, 1884. R.I.P.
3. REV. JOSEPH ZSILKAY, from 1862 to 1878.
4. REV. JOSEPH LOUIS BIEMANS, from 1878 to 1892. Died October 3rd, 1895. R.I.P.
5. REV. ARTHUR H. POWNALL, from 1893.

For the actual celebration of the Jubilee our Church certainly looked its best, and the services on so interesting an occasion naturally attracted large congregations. In the evening of the Feast of SS. Peter and Paul, after the Solemn Vespers, an appropriate sermon was preached by Mgr. W. Croke Robinson, this being his first, but we trust not by any means his last visit to our Church.* On the Sunday within the Octave of the Feast we had the honour of a visit from the Cardinal Archbishop of Westminster, his first words on entering the Church being "What a fine illumination you have got," and certainly the remark was

* Mgr. Robinson has already undertaken to preach a course of sermons in our Church on the Sunday evenings of Lent, 1899.

justified, for the arch of light from the chandeliers over the High Altar was most striking. His Eminence preached on the life of S. Peter, and in the afternoon administered the Sacrament of Confirmation to 122 persons, this being by far the largest Confirmation ever held at Rosoman Street. In the evening of the same day Fr. Procter, the Provincial of the Dominicans, preached on the Jubilee, and a Te Deum at Benediction, in thanksgiving for the blessings of the past fifty years, brought the Jubilee services to a suitable conclusion.

In connection with the Jubilee we must make mention of the gift of a beautiful silver gilt chalice, enriched with jewels, which was presented to the Church by Mr. Bown, and which was used for the Mass on SS. Peter and Paul's day.

Though, as we have said, our Parish has reached a respectable age, we are not to suppose that it exhibits any of the signs of old age or decay. On the contrary, we think that the account which we have to give of its doings during the past year will show that it is in as vigorous and flourishing a state as at any previous period of its existence.

Passing rapidly over the chief events of the year, the most important one was undoubtedly the appointment by the Cardinal of a second resident priest. Fr. O'Connor joined the Parish on September 10th of last year, and the necessity of a second priest for the proper working of the Parish must be evident to all.

The Great Novena was opened by a sermon from Fr. Grant, S.J. Midnight Mass, under the same precautions as in previous years, was sung at Christmas. The Easter Bazaar was again held, and having proved a great success will probably take its place as one of the yearly events of the Parish.

Fr. Biemans' Memorial.

It will be remembered that in our last report we were able to say that an Annual Mass for the repose of the soul of the late Fr. Biemans had been established. As a further Memorial to him a brass tablet has been erected in the Church, and was unveiled on Sunday evening, August 30th, 1896. "The Fr. Biemans' Memorial Committee" decided that all money remaining over after these two things were paid for should be invested to form the nucleus of a fund for the purchase some day of the freehold of our Church, or at least for the renewal of the lease if the purchase of the freehold should prove impossible; and, further, that a yearly collection should be made on every Whit Sunday to add to the fund. In consequence of this resolution we have in hand the sum of £22 8s. 3d., made up as follows:—

Collected for the Fr. Biemans' Memorial (after providing for the Annual Mass and paying for the brass tablet).
£17 7s. 10d.

Collection on last Whit Sunday (including £1 from Mr. Geraghty), £4 10s. 5d.

Donation from Mr. T. Cook, 10s.

We shall be very pleased to receive further subscriptions, no matter how small, to add to the Fund, which for the present has been invested in the Savings Bank, and all money received will be acknowledged in the Annual Report.

—:o:—

The Church.

Alterations have been going on for some time in the interior of the Church. For this we have to thank Messrs. Baker and Wall. A new porch has been built inside

the central door and the side porch has been removed. Entrance to the Church will ordinarily be by the central door, but on occasions of large congregations, such as at the Novena, Missions and the like, the two side doors will be able to be opened, to enable the Church to be easily and quickly emptied after the Services. The font has been raised and moved to a more convenient place, and it is proposed to surround it with railings, which would certainly have a much better appearance than the unsightly wooden partitions which it has had up to the present. Altogether, we think that when the work is finished it will very much improve the look of the Church.

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The Convent.

Year by year the value of having a Community of the Sisters of Mercy in the Parish becomes more and more evident. The small beginning of four Sisters at the house in St. John Street Road, which many will remember, has grown steadily until at the present moment we have a body of no less than ten sisters, and the prospect of one or two more. The number of children, too, at the Convent School has grown beyond all expectation, and already there are whispers of plans for enlarging the School Rooms and Chapel, both of which are inconveniently crowded. We feel sure that the people of Rosoman Street will show their appreciation of the labours of the good Sisters by helping, as far as their means will allow, directly anything definite is determined upon in the way of building. A Concert in our Schools will probably be announced before the end of the year for the benefit of the Convent, and we shall be much mistaken if every family in the Parish does not take one or more tickets.

The Altar Society.

This Society figures now for the first time in our Annual Report, but though one of the most recent foundations in the Parish it has a very good record, having been well supported by the Congregation. It was established in March, 1896, and during the 17 months since it was started has done good work. Everyone knows the object of an Altar Society, viz., to provide the requisites for the Altar, an object that must appeal strongly to all good Catholics. The number of our subscribers is considerable, and we feel sure is likely to increase. The subscriptions are collected monthly by nine collectors, who also meet monthly at the Convent, where, after Benediction of the Blessed Sacrament, they determine in what way the money in hand is to be laid out. During these 17 months the sum of £26 12s. 8d. has been collected, and has been spent in the following way:—

	£	s.	d.
Two pairs of Brass Altar Vases - - -	4	14	0
Linoleum for the Sanctuary - - -	8	19	4
New Choir Cassocks - - - - -	4	7	9
Do. Cottas - - - - -	2	15	6
Towards the account for Altar Wine and			
Altar Breads - - - - -	2	8	5
Altar Linen, Flowers and Cleaning Vest-			
ments - - - - -	2	16	6
Total - - - - -	£26	1	6

Leaving a balance in hand of 11s. 2d.

—:o:—

The Confraternity of the Holy Family.

This excellent Confraternity meets at the Church every Wednesday evening at 8.30. Of late it has shown a tendency to increase, but there is still room for considerable improve-

ment, and it is very much to be hoped that more members of the Congregation—both men and women—will attend the Confraternity Meetings. Fr. O'Connor is the director of the Confraternity, but the weekly discourses are preached alternately by him and the Rector of the Parish. Mr. Johnson kindly gives his services as organist every Wednesday.

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The Children of Mary.

Every well-organised Parish has among its Confraternities that of the "Children of Mary." The Sisters of Mercy have kindly interested themselves in ours, and the weekly meeting takes place on Tuesday evening at the Convent (39, Myddelton Square). His Eminence the Cardinal has been good enough to give leave for Benediction of the B.S. at the Convent when the Children of Mary meet there, and so their second meeting in each month is closed by Benediction. The attendance at these weekly meetings is satisfactory, and the conduct of the younger members gives hope that for many years to come the Association of the Children of Mary will be of advantage to the Parish.

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The League of the Cross.

Experience during many years has undoubtedly proved that the League of the Cross or some Temperance Society fills a useful place in every Parish and does a distinct work. It speaks well for a comparatively small Parish, such as ours, that practically during the whole year the Rosoman Street Branch of the League of the Cross keeps up its weekly meeting. The attendance, of course, varies with the time of year, but it ought to be known throughout the Parish that a League Meeting is being held in the Schoolroom after the Evening Service every Sunday night. Such steadfastness deserves to be well supported.

Choir, Collectors, &c.

We may congratulate our voluntary Choir on their conduct during the past year. Under the leadership of Mr. Clare, it has been well maintained, and the Congregation will have noticed that frequently new music has been introduced. We owe our best thanks to the Choirmaster and all the members of the Choir for their efforts. Too much praise also cannot be given to the School Collectors for the arduous work of going round the Parish Sunday after Sunday collecting subscriptions for the support of our Schools. The money thus got together during the year forms a considerable item in the School receipts. We must include in our thanks the League of the Cross Guards, who take it in turn to be on duty at the Church doors before and during the Services.

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STATISTICS.

	1892-3.	1893-4.	1894-5.	1895-6.	1896-7.
BAPTISMS...	... 43 ...	64 ...	63 ...	79 ...	80
MARRIAGES	... 10 ...	11 ...	13 ...	21 ...	12
CONFIRMATIONS	... — ...	19 ...	— ...	— ...	122

A. H. POWNALL,
PARISH PRIEST.

8, Cumberland Terrace,
Lloyd Square, W.C.

May 21-57

Moorefields.

Intention with Rev. Father Fleming, St. Mary's,
District of St. Mary's, Moorefields.

Father Fleming is a huge bullet-headed Irishman of middle age with the face of an elderly cherub: when younger he must have been quite beautiful with his high complexion, his frank, jolly, merry smile, and his hair shooting in curls all over his head: but in middle life he is getting terribly phlegmatic, and to be quite frank looks as if he would too well: with the result that even talking affects his mind, and he looks as if he might have ~~apoplexy~~ apoplexy at any moment. Still he is emphatically a jolly soul, a sort of modern Pica Tuck in appearance: but his massive head, and the fact that he has been placed at the head of one of the chief Catholic churches in London probably a man of real ability.

The District of St. Mary's Moorefields covers the whole of the City except a small portion in the South

and so much as ^{and also Whitechapel up to Cornhill &} is west of Ludgate. Eighteen years ago when Father F. was here as a parish priest. the R.C. population was 7000: it is now about 1200: there are nearly all Corkery Irish living in Whitechapel and counts and occupied largely as costers, paper sellers, and flower sellers with a good many tailors: nearly all the paper and flower sellers in the City are R.C's. A great deal of money is earned by many of these people, but drinking is their great vice and they are always poor. Father F. noticed too as others have done that the influence of the City Clergy is still strong and draws cadgers and beggars to the City. Altogether he thinks that with the possible exception of Hoxton this is the poorest R.C. flock in London.

As with other R.C's he claims that practically all the R.C's in the district are known and recognize the authority of the church. A complete census is kept.

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in a series of visiting books which he showed me with
various headings showing occupation, family, attendance
at Mass, performance of "duties" etc. As with other
poor R.C. populations there is a large proportion who
are lax in the observance of their "duties" the proportion
keeping them regularly being from 50 to 60 per cent.
Last Easter about 600 kept their duties and excluding
the infants this would mean this proportion: but
those who are lax are none the less R.C.'s as a rule,
and invariably stand for the Priest when dying.
Of the adults and children of reasonable age probably
 $\frac{3}{4}$ attend Mass on Sunday: with those who do not
it is largely a question of deficient clothing.

The flock are systematically visited by the staff of
three priests, who spend a large part of each day in
visitation, and Father F. talked of the real sympathy
and affection which existed between him and his people.

how they all expect a word from him as he passes along the streets, how when in trouble at the Old Bailey or elsewhere they will ask him to go into court. that they may feel that there is someone there who has sympathy with them.

There are four masses in the church on Sunday and an evening service and two masses daily. On Sunday at 10 and 11 there will be from 2 to 300 at each Mass: but both on Sundays and week days there are a considerable number of outsiders in the church. During Lent and Advent special services for City men are held in the Church at 1.15, and on Friday in Lent there are often from 5 to 600 present, the middle class Catholics who form these congregations being wonderfully staunch to their faith, and forming now the backbone of the Church in England. Father F. thinks there is a great movement towards the Church in

The middle class: he himself makes no aggressive efforts at proselytism, but Enquirers constantly come to him from among City men.

Of Social Offices connected with the church there are none beyond a small club for girls held in the school. There used to be a club for men but it dwindled away to nothing.

There are two schools, one adjoining the church, the other in Lincolin St. Spitalfields with just over 300 children attending: Father F. would ascertain as to how far they had got all their children but the schoolmaster subsequently told me that there were not 6 R.C. children in the district at Board School.

As to relief Father F. was rather happy, but he said that they helped all their own people in case of sickness and that when the priests had any money they gave it away, but no account is kept. Father

F. looks the kindly soul who would give very readily, but he talks of the demoralization caused by giving without inquiry. The Church is the centre of the work of the Permanent Society for the Relief of the Aged and Infirm Poor, but this is not local in character: nor is the Free Refuge a Dispensary (which should perhaps be run) managed by the Nuns of the adjoining Convent. These are raised outcasts incapable of cure, and so far from being used as a means of procreation Father F makes it a rule never to receive anyone as a Catholic while they are in distress, for fear of hypocrisy.

Father F. took me over his church and schools. In the latter the girls as usual looked clean and fairly healthy, the boys much more dirty, collarless, and more hooded. The girls are taught by Nuns,

and I had a short talk with one of them: short as it was I could not help feeling that her attitude towards them was totally different from that of the average school teacher: there was a real motherly feeling for each child which added to her passionate desire for their soul's welfare must create an unusual bond of sympathy between teacher and pupil. As he came out Father F. said "The boys get a lot out of the children by ~~the~~ sympathy and kindness much more than other teachers would." I could not but contrast them with most of the teachers I have seen who though kind and sympathetic to the children when with them be as little of them as possible and are full of them on personal grievances.

Apr. 27th

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By Place.

Interview with Father Baron, H. Ethelreda.

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Father Baron who had arranged to meet me at 6 o'clock had forgotten the appointment and was just going out when I arrived. He however stayed with me for about 20 minutes.

The paper which he gave me really contains nearly all that he told me.

He estimates that the church gets about 50 p.c. of the R.C.'s in the district to their "duties." As an historic church it draws a good congregation from outside.

Father Baron is a young handsome, highly refined Englishman, and I fancy is a 'cut'.

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St. Etheldreda's, Ely Place, AND ITS POOR.

BY THE REV. S. E. JARVIS.

(Reprinted from "THE MONITOR" of February 18, 1898.)

The Catholic parish of St. Etheldreda's, Ely Place, covers a considerable area, being situated partly in the city, partly in Holborn, and partly in Clerkenwell. It extends east and west from Newgate Street to Gray's Inn Road, to the south along the Thames from Paul's Pier to the Temple Gardens, and is bounded to the north by the Clerkenwell Road as far as the Railway Bridge. This parish includes some of the most poverty-stricken districts in all London, and we find, according to the report of Mr. Booth, that the distress is greater in this neighbourhood than even at the East-end. There are a number of courts, alleys, and slums of the worst kind hidden away in the vicinity of the Central Meat Market and at the back of Farringdon Street Railway Station, not to speak of the district covered by Leather Lane and its adjacent courts, as also Shoe Lane and Saffron Hill. The latter is known to all readers of Dickens as the home of the "Artful Dodger" and "Fagan the Jew." And although the thieves' kitchens and certain doubtful pawnbroking establishments, where silk-handkerchiefs supplied by the pick-pocketing gentry might be purchased cheap, have long since disappeared, yet there remain a number of poor tenements that have not yet been pulled down, in spite of what has recently been done to clear out our poor people. Still, there are thousands of poor Irish in this neighbourhood belonging to the parishes of Ely Place, Back Hill, and Lincoln's Inn Fields. And but a few years ago, before the wholesale pulling down of entire streets, courts and alleys had begun, there were between three and four thousands of these people in our own parish alone. But now their numbers are greatly reduced owing to the causes above assigned, so that we now put down our poor Catholic population at about twelve hundred souls.

We do not rely to any extent on lady visitors amongst our Catholic poor who expect to see the priest himself often at their homes. They would rather resent the kind advice freely offered by zealous visiting ladies anxious to improve their moral condition, and to see that they discharged their religious duties and came to church regularly. But they look for and appreciate the visits of the priest, and are always glad to see him, though he may have nothing to give except a kind word. When he calls, sitting down amongst them he at once makes himself at home, listens to all they have to say, and makes enquiries about them all. He knows each of them by name and all about them, for he fully possesses their confidence. He generally wants to know if there are any new arrivals of Catholics in the same court or in the house; for in each house there are always several families. It is not an uncommon thing for a family to occupy only one room, and that, too, a small one. But the poor have generally two small rooms for which they pay from four to five shillings per week. We sometimes witness heartrending scenes of poverty and misery: little children only half-clad, dirty, and neglected, huddled together in a small dark room, fireless and miserable, and looking thin and wan and emaciated from want. This happens particularly in homes where intemperance prevails. Some of these people live in a state of chronic poverty, and it is difficult to know how to help them. But drink has generally something to do with that. Such people never stay very long in any place: they are constantly shifting; they get evicted, their things are put into the streets, but they manage to borrow enough to get a room somewhere near, and get along somehow for a time. Certainly the poor are exceedingly generous to one another in times of distress like this. They

will give lodging and food to an outcast whom they happen to know, and will make a collection amongst themselves out of their poverty to help one another to pay the expenses of a funeral, if the deceased happened not to be in a club, or insured in the "Prudential." Some of our young women are flower-girls or fruit-sellers. They may be seen with their baskets at Regent Circus, Tottenham Court Road, near the General Post Office, or at the Royal Exchange, busily engaged in making up flowers for the button-holes of smart young men. They are most of them very good, and often bring flowers for the church for the adornment of the altars. Their fathers and brothers, some of them are hawkers of cheap fruit, and they generally do very well. One of the best ways of helping these people is to stock them with a barrow, or basket of fruit. A few of the very poorest gain a miserable living by hawking penny toys and novelties. The toys are sometimes made by themselves at home. Others get a living as newsvendors or as porters in the Meat Market. Most of them, however, are employed in factories and warehouses, while some who are better off exercise a craft.

We have a girls' guild for our young women called the Guild of St. Etheldreda, having for its object to bring together of an evening, several times a week, for purposes of recreation, the work girls of the parish after their day's toil. They have the use of a room adjoining the convent next door to St. Etheldreda's, the residence of the Sisters of Providence, where they meet together, bringing with them generally their sewing which gives them light occupation, while they converse pleasantly together. Sometimes they are entertained with a little music, or an interesting book is read to them by the nuns, or they get up recitations and songs. This Guild is under the charge of the good nuns, who sit with them of an evening and endeavour to amuse them. I may mention here that the Sisters of Providence at the Convent here have an upper school for young ladies living in the neighbourhood.

Corresponding to this guild for the girls we have a club for the young men, who have a room adjoining our schools at Saffron Hill, where they amuse themselves of an evening during the winter months. I am myself the President of this club. Intoxicating liquors are not allowed here, and we do not talk politics. The members of St. Joseph's Club, together with those of St. Etheldreda's Guild, all belong to a common confraternity called

after St. Joseph, and they meet together in the church on Tuesday evenings for a religious service and instruction given by myself, their President, or Director. One of the rules of this Confraternity is that no member shall drink in a public-house, or even enter there if possible.

Then we have for the married women a "mother's meeting," or Dorcas Society, called "St. Elizabeth's Society," presided over by Miss Letts, a lady who takes a great interest in the work. These meet together once a week, in the girls' school during the winter months, bringing with them their sewing. Here they amuse themselves, either chatting together or listening while something of interest is read to them. Some of them are very poor, and the lady who presides over their meetings helps them in many little ways with gifts of tea, sugar, or useful articles of clothing. She gives them an outing to the country in the summer, and at Christmas-time, as the result of her begging from the charitable, she is able to provide them with a tea, and with a large "bran pie" filled with parcels containing things to wear, everyone being invited to help herself to the pie. During the evening they are generally amused on this occasion with the magic lantern.

Our schools are the special object of our care and solicitude. They are situated in Saffron Hill, where we have nearly three hundred children in three departments, comprising boys, girls, and infants. The girls and infants are taught by certificated nuns, the boys by a schoolmaster and assistants. Our schools are under Government inspection, and for many years they have never failed to earn the excellent merit grant in all three departments. But, as everybody knows, the Government grant does not anything like pay for the maintenance of the schools. Hitherto they have only given us half the cost of maintenance in the merit grant, and we have to supplement the rest with the aid also of the small allowance made in lieu of school pence, in return for which we have declared our schools free. Hence the need of voluntary subscriptions. To find the necessary funds we have recourse to various expedients. First of all we have an annual concert at the Holborn Town Hall, which is generally considered a great success. The proceeds go to the schools. Then we have a school collector who goes about with his box, which he gets filled with pennies. Mr. Cornelius Donovan, our collector, has been doing this work for forty-five years in our parish. He is a very genial old man of the

working class. Everybody in the neighbourhood knows him and loves him. They recognise his pleasant face, his courteous invitation, the rattle of his money-box, and his innocent chaff and humbug. And few who know the man can get away from that box without dropping something into it when Donovan pleads for the children. It is estimated that during the past forty-five years this working man has collected not less than £2,000, or 480,000 pennies. Then, besides the collecting-box, we ourselves are constantly asking our friends to help us, and nearly all that is given us besides for our own disposal goes to the schools, which are a perpetual drain upon our resources. The children of the schools get an annual outing to the country, and they themselves help to find the funds by means of an entertainment they give in the schools at Christmas. Owing to the subscriptions we give and obtain from our friends for the "fresh air fund," we are enabled to send from forty to fifty of them for a fortnight every year to the country. Lastly, I must not forget to say, with very great gratitude, that the Robin Society for some years past, as I hope it will continue to do for the future, has provided the school children, and any poor waifs and strays from the gutters we can bring in, with an excellent tea at Christmas-time.

But the centre of attraction in the parish is, of course, the church, where our people gather on Sundays and week-days for their religious devotions. And certainly there is many a congregation in the West-end that might envy our poor people their beautiful old church of St. Etheldreda's, Ely Place, which has been for centuries one of the sights of old London and new. This beautiful mediæval Gothic sanctuary is the only Catholic church in

London of pre-Reformation times restored to the worship of the ancient faith. It was built in 1280, in the reign of Edward I., for the Bishops of Ely, as their private chapel in the metropolis. It has a crypt, the walls of which are six feet thick, and Mass is celebrated there daily. It is very quaint and rude. The church above, which belongs to the best period of Gothic structure, is approached from the Presbytery steps along a corridor leading to the west-end of the edifice, into which one enters through a beautifully-moulded archway still in a fair state of preservation. The interior reminds one of the Sainte Chapelle of Paris, of the same period, although somewhat smaller in its proportions than the latter. The exquisite tracery of its ten windows, particularly those of the east and west-ends which rise from floor to roof; the rich colouring of their stained glass representing in order a series of scriptural events from the Old Testament, as also saints and martyrs of the New; the majestic Gothic screen and organ gallery designed by Bentley, including the organ by Lewis, the munificent gift of Mr. F. Bellasis, "Lancaster Herald," erected at the west-end of the church, as well as the chaste alabaster altar and canopy in the sanctuary, form the chief features of this interesting old church. Portions of the window tracery, etc., which had crumbled with age have been restored, and every effort made to bring back everything to its original condition. The church belongs to and is served by the Fathers of Charity, who have restored it to its ancient use. All lovers of the old and beautiful should pay it a visit, as the church is open all day until dusk. The clergy house is next door, and there are three resident Fathers of Charity.

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Report of interview with the Rev. Father Fitzgerald,
of the Sardinian Church, at the Presbytery, Lincoln's Inn
Fields. (E.A.) June 30.98.

On calling to make an appointment, Father Fitzgerald only agreed under some pressure. What was the use of writing people talked a lot, but very little was ever done, and often when "reforms" were attempted, more good than harm was the result. However, we fixed up a time, and although I was warned at the beginning of the conversation that "I had come to the wrong shop", and although many of the questions were answered with a little snort of impatience, the victim became more and more amenable and finished up with great friendliness. But he is a strange person, with a rather rough and rugged temperament being, I think, by the erection of a private shrine to Bacchus. He is a man of between 50 and 60.

His care is a poor one, with an estimated Catholic population of over 3000. The Sunday morning congregations range from 1200 to 1500, at the various masses.

The church has a long history, and was at one time in the occupancy of the Franciscans. For some years it was the chapel of the Sardinian Embassy, and until Victor Emmanuel's time, the government subscribed towards its maintenance.

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It has been a good deal restored, and is now an old-fashioned two-galleried building, with little in it to attract or interest. The other buildings are the schools. These are nearly full, with some 450 children in the registers.

The staff consists of the Vicar, and two other priests. 5 or 6 Sisters, connected with the Italian Hospital, who are not Italians, however, help with the visiting, and do some day-nursing.

There is no social work. Clubs have been tried, and have failed. The people don't want them in a district so near the centre of popular amusement.

There are a good many mixed marriages, but "it is all right if the Catholic is a good Catholic". In that case, the parent gets his or her own way, perhaps with the other partner, and in any case with the upbringing of the children.

A good deal of proselytizing is attempted mainly by ladies who visit. But, although, the Catholics take their charity, he does not think that they change their faith. (Father F. probably had in mind the charities of S. Clement Danes, which appear to be somewhat lavish, and not very discriminating.)

The great difficulty of the district is however the

the "bad homes". These are highly rented, are nearly all houses that have been turned into, and are not adapted to use as tenement dwellings, and are thus insanitary. In the homes is found the root of most social evils. First and foremost it leads to drunkenness, home discomfort driving both men and women away to the public-houses and the women are worse than the men. There is not much prostitution, and few bad houses in the district. There is immorality, but this is not so bad as you might expect. On the whole, Father Fitzgerald spoke as the defender of the character of the people: "they are not such savages, as many people make out. On the whole they are both honest and honourable, often, I think, an example to their betters. They are very kind too to each other. If you are ill, who is it nurses you? It is a neighbour. Often it is one of these, not infrequently a stranger, who will stay up all night." It is their charity that is greatest. It is the poor who are the most important almoners of the poor. Not that they are all saints. "Every-

one knows Drury Lane".

We know nothing of Father Fitzgerald's colleagues, but, as implied, it is difficult to realize that Father Fitzgerald, although probably maintaining the authority of the priest, and although he appears to move freely among his people, can exercise a very beneficial personal influence. The numbers in his charge are, however, declining, and it is one of his bitterest complaints that houses are being pulled down, and alternative provision not being ^{made} provided. Bad homes are thus being made worse, and the excessive overcrowding increased. (This district will be immensely affected if the last scheme of the L.C.C. for making a street through ~~xxxxxxx~~ from the Strand to Holborn is carried through.)

9. District 1

On June 30, I called on Father Subra, of the R. District 2
church in Maiden Lane, to make an appointment, and happen-
ed to meet him just as he was leaving the church. He had
been with Father Hickey, and the latter had described him
to me as a very energetic young priest. His appearance
bore this out, as his whole manner betrayed vigour and deter-
mination. But I failed to get any interview. When I broach-
ed the subject, Father S. showed that he quite well remem-
bered our letter, and it was clear that he did not wish to
be seen. But the reasons advanced for this refusal were
somewhat mysterious. It would not be "expedient"; he might
"give away the position" etc. When I pressed, and ~~said that~~
suggested that on the whole it would be well that people
should know the truth, and said that although I should be
glad to have his opinions, my first request wd be for facts
he combated my contention. He cd easily see me, and tell
me a few things that would do to make an interview, but
to talk in that way wd not satisfy him. If he talked at all
he talked "straight out"; he had already done so, in fact,
and given offence. "The truth?" He was not by any means sur
that it was the right thing to speak the truth. Not lies,
of course, but silence. "So I had better not see you, both
for my own convenience and comfort, and on general grounds".
With that I had to be contented, and whether he wd have
criticised his ecclesiastical superiors or brother pro

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(2)

priests in his own or in other parishes; whether his remarks
wd have proved important or insignificant must remain, for
the moment at least, an unsolved problem.

E.A.

Report of interview with the Rev. L. Thomas, Priest of
the French Catholic Church at 5 Leicester Place. (E.A.)
June 21.98.

The French Catholic Church has the same duties towards
the F. Catholics of London, as the German Church in W'chapel
has towards the Germans. Like the latter, therefore, the
former has no mission district, but on the other hand it has
duties to meet towards a community scattered over the whole
of London. Although there is this ~~xxxxxxx~~ widespread connex-
ion, there are many, such as merchants, bankers etc. whose
attendances are very rare, and the more active care of
the church is rather for those of the community living in
the neighbourhood: waiters, governesses, workmen, etc. The *local*
French colony is *estimated at from 12 to 15,000, however,*
and includes a very much larger number than is reached. The
actual visiting attempted is mainly that done on request to
the sick, and no systematic attempt appears to be made to
cover anything like the whole field presented by the French
Catholics in London. The migratory habits of a large number
of these wd. make the task, if attempted, much more difficult-
than it wd otherwise be, but it was clear that Father Thomas
regarded a considerable proportion as being outside the
Catholic fold. In spite of many blots on the life of the
Catholic (French) community in London, Father T. expressed
himself as satisfied. He does not know if the proportion

(2)

of these who are in communion is diminishing or not, although there are of course many who are indifferent and absent. But he is "more satisfied" to be working in England than in France, and clearly considered that his own people were more religiously disposed, in proportion to their numbers, than at home. He attached importance to the habits of observance of the English Sunday: it is a day of rest, and not only is there no work done, there is also "less amusement".

The STAFF consists of Father T. and 4 priests. Their convent is for their schools.

BUILDINGS:-- the church, holding (seating) 450; two schools; and the presbytery.

At the schools, if English or Irish children wish to join, they have to pay 1/- a week. There are 115 boys, 80 girls, and 110 infants, mostly foreign children.

SERVICES:-- Masses at 8, 9, 10, and 11. At 10 about 150 children come; at 11 there is a full church -- from 4 to 500. Altogether in the morning perhaps from 6 to 700 come, all told. In the evening 200. The congregations are mainly from the n'hood, although some come from all parts.

There is little social work, a boys' club with about 20 members and meeting in the presbytery, being all. It has been recently started by one of ^h the priests.

(3)

For the SICK, the French Hospital was mentioned. There is no direct provision made. CHARITABLE assistance amounts to about £100 a year, and about 2/3ds, of this goes to French people. Perhaps 100 families are helped in one way or another every month, with tickets etc. He reckons that there are about 5 or 600 of the French community who neither have nor wish to have work to do. Out of these come the systematic beggars, and a certain amount of overlapping results. But this they cannot hope to avoid altogether. Extreme poverty is he considers very rare, and on the whole his people are decently housed. The crowding that is sometimes found is generally among single people, (males) ~~and~~ ledgers. But HEALTH is good.

Cohabitation (often "among very good people") and forced marriages are not infrequent. Of the latter they have about 12 on hand at present.

CRIME is not absent, and its presence was clearly associated in Father Thomas' mind, with the shady political folk who flit to London. He knows little of, but has the greatest dislike for, the political clubs of Charlotte Street.

On the question of Prostitution he was rather hopeless. Leicester Place is better far than it used to be, but one house, No. 7, is still suspect. The Square on the other hand is worse than ever. The women are very largely French, Belgians, and Germans. ~~They are only a small number of them.~~

(4) Young girls in distress, fresh arrivals, often ~~xxxxxx~~ come for advice, ~~xxxxxx~~ and evi ence is not infrequently turning up of their systematic allurment to this country. The common pretext is a situation. Father T. suspects the existence of agencies that make it their business to get girls over, and spoke of a fee of £40 that he had heard of as being paid for each one secured. They are generally of the ordinary working-girl c class, servants etc. A home is contemplated, and more system-atic preventive work. Charlotte Street and the n'hood of Wardour St. were given an especially bad name for disorder-ly houses.

Father Thomas is a man of about 60, and has been for many years in this country. He has the typiaal priest's face of a not very attractive kind, but is not unprepossessing in conversation, and manner, in spite of a certain hardness of tone. We talked in the common little ante room of the p presbytery.

Report of interview with Father Hickey, of the R.C.
chapel, Warwick St. at the Presbytery, Golden Sq. (E.A.)
June 29. 38. 14

The Presbytery is the old Bavarian Embassy, and the Chapel in Warwick St. is the old chapel of the Embassy. It is a centre of R.C. life that has seen far better days, and nearly all its fashionable world has been taken away to Farm St. In the '50s Golden Square was the "centre of Catholic Life", but now, except for an occasional fashionable marriage, wealth and fashion rarely find their way to Warwick St. and the days when the street outside was like the neighbourhood of the opera, "with carriages stretching down Jerusalem" At the present day Golden Sq. is the centre of the "New the streets" have gone. Partly because of all this departed glory and of the day of small things upon which the Chapel has entered Father H. was much more willing to talk of every thing rather than of the details of the work, ~~at the chapel~~, and his reticence was also partly due to the disrepute into which the place fell during the tenure of office of his predecessor, Father Talbot. It appears that under the latter the chapel was preached empty, and allowed to get into great disrepair, becoming known in the community as "the dirty old chapel". Father T. had been a power in his days, but had kept on into extreme old age, and hence the failure of the place under him.

The area of the Mission district under the chapel is very large stretching nominally from the Charing Cross

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Hospital to Park Lane. But practically there is no mission area West of Regent St. and, as stated, the wealthy Catholics go to Farm St. except when they want to get married. Then they have to go elsewhere as marriages are not celebrated at the chapel in Mayfair. The Warwick St. chapel is now very far from being the "dirty chapel," it having been very thoroughly done up under Father Hickey's regime, and he hopes that it may attract again. Outside it is a phenomenally ugly building.

Nearly all the people who are known in connexion with the chapel now are tailors, mostly Irish. Very few foreigners are in touch.

The staff consists of Father H. and two other clergy. There are six lady visitors, with Lady Denbigh at their head. They visit, relieve the sick, etc. Are inclined to be ever generous sometimes, and there is need of "putting the break on".

In their schools, off Broad St. there are about 300 children on the registers, and they are about half full.

Father H. mentioned a Mothers' Meeting, a Working-girls Club in connexion with the Catholic Social Union. It is open four nights a week: dancing, tonic sol fa, cocking (under the L.C.C.) etc. and is doing well. With reference to the occupations of the children who leave school, Father H. said

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who had left during the last two years, that all the girls, save one who was going into domestic service, "were going to the needle". Asked if he had anything on social lines for men, the answer was ~~xxxxxxxxxxxxxxxx~~ "Ah, that's the difficulty!", and he added, as a partial explanation of why it was so, that it is "so much easier to get ladies to work than men".

Their buildings consist of the chapel and the schools.

The Sunday masses are at 8.9, 10, and 11.15, and the only particulars that Father H. could be induced to give were that the numbers "were very fluctuating but small". Nor was he willing to mention the numbers who made their Easter duty. As soon as figures were mooted the withdrawals to the omnivorous chapel in Farm St. were mentioned.

There is evening service on Sunday at 7; and, in addition to daily morning mass, evening services on Wed. Thurs. and Fridays.

As regards relief he did not appear to know how much was really given away, the money for the most part apparently not passing through any regular accounts. He thought, however, that the total wd not be very large. There are no charitable endowments, but he thought that there was adequate charitable provision for the R.Cs. of his parish.

On the whole his own people are a steady lot, and, although work is irregular, he does not think that there ought

to be difficulty in getting along in slack times. Nor, as a rule is there. Most of the work is done at home, and in the busy seasons the earnings are large. It is difficult to know to what figures they run, but it was clear that Father H. thought that they were often high. On the girls the effect of working at home good, and there was a marked difference between them and those who had been roughened by employment in factories. There is, however, need of stricter supervision: bedrooms, for instance, are not infrequently used as workrooms. Some evils wd disappear with the provision of work-rooms, but a great many of the workers dont want them: they "wd upset their arrangements too much".

Rents are very high, and tending upwards. There are two or three blocks, mostly with two rooms to a tenement. Most of the people live in the old houses, and these, if the landlords do not sub-let too much, are better than the models: they give more elbow room. In some of the side streets, however, it is not infrequent to find houses let out -- one room to a family.

In S. James' Dwelling, he thinks the rent is 12/- for two rooms. In Brewer St. the rent of two good rooms on the first floor, and one small one would be 20/-. 6/- and 7/- a week for single rooms common. He gave a graphic picture of the contrast between the accommodation procurable in

Seho, as compared with e.g. some dwellings that he was familiar with in the neighbourhood of East Ham Station: 5 rooms, hot and cold water etc. etc. for 8/- a week. But of course his people can't move out. They must be near the shops; the constant messengering etc. the old story. Children were constantly the messengers employed, and school attendance was injured. On the general question of the enforcement of the compulsory attendance clauses, Father H. held strong opinions. The visiting of the L.S.B. officers was "absolute rot" in this district. It was certainly not so well done as in East London, and there was no comparison with the efficiency of the corresponding work under the West Ham Board. Father H. thought that the London Board might with advantage direct more of its attention to the working of these compulsory clauses, and get in to the schools "some of the hundreds of children who play fast and loose with them".

As regards the POLICE Father H. complained of the license they allowed to the young gamins of the streets who sell papers near Piccadilly Circus to play pitch and toss. PROSTITUTION "does not trouble you". There are probably some houses of call, and the vice flaunts in the streets. But the neighbourhood itself is quiet. In this respect they have no difficulty so far as their own people are concerned. It is a "perfect marvel" that the local girls are as good

as they are. He suggested that perhaps the public life was so repellant, as to act as a deterrent. The women of the streets live quite away, he thought, and mentioned the notoriety of the lead of the last 'bus to Walham or Parson's Green.

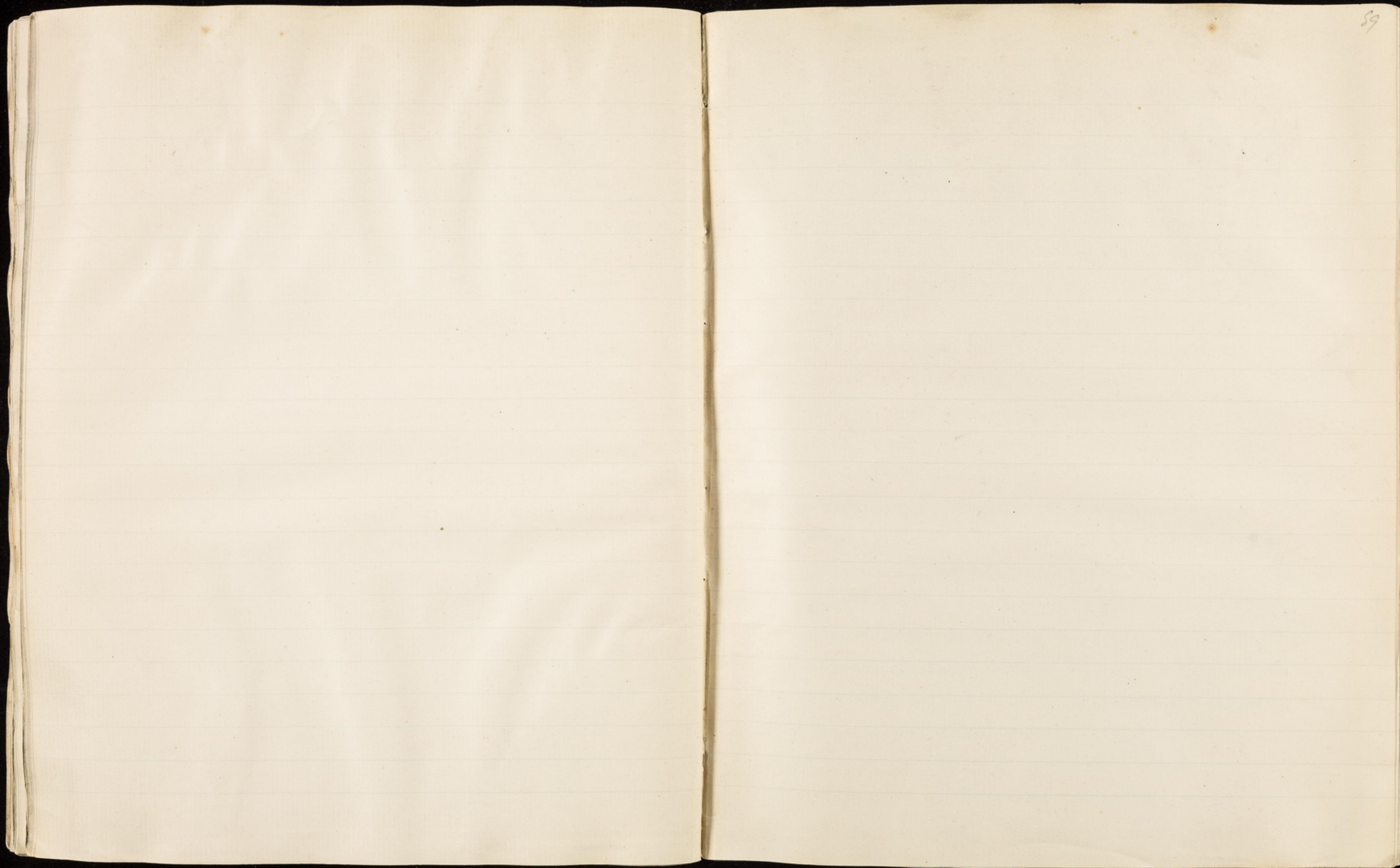
Before leaving Father H. showed me the church, with its good East end, queer double galleries, and generally old fashioned look, and at the doors we concluded with an interesting conversation on the English Church, with special reference to the present high church development. Father H. mentioned some of his own experiences that had brought him into contact with Anglican clergy. At Yarmouth, recently, for instance, he was addressed by a young deacon, and asked various questions about doctrine, the validity of orders etc. The man said Father H. was "an absolute fool", and yet he was, in his present attitude of ^{intellectual} uncertainty, on the point of being admitted to priests' orders in the C. of E! No Catholic priest", said Father H. "can go about without being buttonholed, unsought, by (Anglican) strangers, and plied with questions of discipline, of confession, of communion etc." "It betrays" he added "an uneasy spirit".

Then he mentioned a queer incident that happened to a friend of his, a Catholic priest, who, while waiting on the platform at Bruges was accosted by a man and asked if

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he was a catholic. On answering in the affirmative, the man said that he had come to meet an English priest, who was bringing over a party of boys from the East End of London and that he thought that Father H's friend might be the man he had to look out for. It transpired that the party in question was being brought over by one of the clergy from St Peter's, London Docks, with the special object, according to Father H. of seeing a Roman procession and fete-- a particularly Roman one as it happened, since it was the procession of a relic. This had happened about 3 weeks before our conversation. "Wapping boys brought over to see a procession of this kind, by a clergyman of the Church of England! Just fancy!" said Father Hickey.

Father Hickey is getting on in years, and is quite gray. Although he shied at figures, he was particularly communicative and friendly in general.



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Report of interview with Father Egan, of the R.C. chapel, Upper ^{Egan}~~Ogle~~ St. Fitzroy Sq. at the Presbytery, 25 Upper Ogle St. (E.A.) July 1. 98. 5

Father Ogle is a man of about 40, small in stature, and quiet in manner. There was a suggestion of the spirit of irony lurking within, but it showed itself in references to other people. His attitude was a little mercenary, in any case in his references to the visiting that had to be done to sundry local hospitals. These "gave a lot of trouble" and did nothing to help to pay expenses. But, in spite of points of moral detraction, Father Egan was a not uninteresting man, and in appearance the reverse. Had he been younger he might have posed for Du Maurier's Little Billee.

The mission district is a large one, with Gower Street and Portland Place forming its Eastern and Western boundaries. The estimated R.C. population is 3000. They form a mixed community, with very few Irish. He said that his own congregation wd be very much like that of Father Vere, in Soho Sq. the main difference being that the latter wd have more French and fewer Germans. ^{+Swiss} His own people are mainly poor, and for nationalities he mentioned the following in the order given: Swiss, Germans, Italians, French and English. Waiters make up a considerable number of them. The foreign element is increasing, but is difficult to reach, especially the French, who are very "careless"; the Germans

are much more religious. The schools are mainly filled with foreign children.

He described his people as being migratory within the district, rather than as being birds of passage. He knows, as usual, nothing of the "political" foreigners, and knows nothing much of the black spots of the neighbourhood, in as far as they are due to these gentry, except by hearsay. You never, he says, see anything going on, and although many of their places are said to be the resorts of bad women, they are never to be seen going in and out. On the prostitution of the district, however, he suggested that we might see the Protestant sisters of St. Margaret's, who worked a good deal in the district, and were by way of knowing a good deal. Not that Father O. had a very high opinion of them. ~~They were~~ "Anglican sisters are very bigoted. Much more so than our's". He was somewhat sarcastic about the Anglican use of the word Catholic; "a few years ago there was no equivocation". He occasionally allows himself, it appears, to get a rise out of the C. of E. sisters, and described his visits to the hospital. He goes in, and asks the sister if there are any Catholics ~~xxx~~ in the ward. Yes says the sister, "they are all Catholics". He expresses surprise, but goes up to the bed of the first patient, and asks, "Are you a Catholic?" and is answered emphatically in

the negative. He returns, and explains to the sister, that they are not all Catholics. "Ah, says she, I meant, of course, English Catholics". And again Father ^{Egan} ~~Ogle~~ goes to a patient and asks if he is an English Catholic, and again as he expected meets with a denial. "You see, Sister, you are mistaken; they are not all Catholics in the ward". "And", added Father ^{Egan} ~~Ogle~~, "she did not like it; got angry, in fact". The imitation of the Catholic interiors, and notices ^{the form of} ~~to~~, ^{Somehow} has its own dangers for their own people, and ~~people~~ come to him, who had been mistaken elsewhere, wanting to know if his was "really a Catholic church". Occasionally his intercourse with English clergymen has been happy, as in the case of one whom wrote a letter to a convert expressing his satisfaction that he had found peace, and making no complaint that it had come through the R.Cs. But at other times the contrary experience has come to Father ^{Egan} ~~Ogle~~ and he spoke with bitterness and some scorn of Father Stanton, who had written to one of his own people, with whom Father ^{Egan} ~~Ogle~~ was on very intimate terms, and whom he had befriended in a very friendly way, insisting on his having no further intercourse with Father ^{Egan} ~~Ogle~~, and making him take an oath to that effect.

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Their church holds 450; and their schools 500. The latter is divided into two, one part being middle-class with 200 scholars. There are secular teachers throughout.

The clergy consist of Father Egan and two other priests. There is also a lady who gives occasional help in visiting.

Sunday masses are at 8, 9, 10, and 11-15. The 10 o'clock is the best attended. At 9 they are mainly children, some 300, but some adults come. To all the masses he estimated that about 1000 adults and 300 children came. To the evening service at 7 some 200 came.

He mentioned the S. Patrick's Boys' Home in the parish in Charlotte St. with 60 inmates.

The church relief is a small affair, being distributed mostly in tickets (perhaps 600), and derived from the poor-box.

On the general questions Father Egan did not say very much. As regards marriage, he said that it was a difficulty, especially as regards the foreigners, with whom the different laws of different countries complicated the question: it was difficult sometimes to be sure of validity, and to avoid evasion. The Germans are fond of their beer, but there was not much drunkenness. Externally, in fact, he gave the district generally a good character. It was quiet on the whole, and manifested no disorders that could

be regarded as being in any way peculiar to itself.

He complained of the police, asserting that they were never available when wanted, and that they did not check misdemeanours. He can, for instance, never get anything done to stop windowbreaking in his own church.

Parts of the district are improving, outwardly, and he mentioned in this connection Great Titchfield St. where improved flats are being erected.

On disorderly houses, Father Egan emphasised the harm that was done through bad agents. They take large commissions, and although on complaint a bad tenant is turned out perhaps, arrangements are made for him to have another house at once.

Report of Interview with the Rev. Father Vere, of S. Patrick's, Soho Square, at the Presbytery. (E.V.)

Father Vere's knowledge of his parish dates back for some 30 years, he having come to S. Patrick's as a curate before being summoned back some ten or twelve years ago to undertake the chief charge. ^{later} It has been during his tenure that the new church has been built. ^{direct} His memory takes him far back to ~~the~~ when the improvements of to-day were still unthought of, and when the mission had the care of a Catholic population estimated at some 7000 souls. There are now not more than 2500, and Father Vere shares with so many others in the regrets at changes that are brought about in a way that drives so many of the poor who are displaced far afield. They are scattered, and he cannot say where they have for the most part gone, but mentioned Clare Market, and Bermondsey as districts that had taken many, and emigration as a third important outlet. ~~For them~~ But to his own mission they are lost. Nearly all who have gone were Irish, and these still make up the majority of those who are left. Then come Italians and English, with a smaller contingent of French. But of foreigners generally, especially of the poorer class, the church has a very slight hold. Excepting for the Italians at the Italian Church, & the French, in as far as they find their way to it, at ~~the~~

Leicester Place. the foreign Catholic does not appear to be anyone's particular care, and the difficulty of reaching them appears to make ~~them~~ the priests we have seen disclaim special responsibility for their spiritual welfare.

The staff at S. Patrick's consists of 3 priests, and there are 8 of 10 Sisters working in the parish, visiting, engaged in rescue work etc. They belong to the Poor Sisters of the Mother of God, and a larger house is being taken for their accommodation. There are good schools, but the Sisters do not teach in them.

The Sunday masses are at 8, 9, 10, and 11.15, and Father Vere estimates that about a 1000 persons, including 200 children attend weekly. At 8 they are nearly all communicants, and at 9 the children come. The evening congregation varies very greatly, the church being often full, however, on special occasions. It is in the evening that more strangers come. The choir is large and good, numbering 40. The church holds 500. An effort is made to make the services attractive and sermons are always short, in any case when Father Vere preaches. He believes in 10 minute sermons: as he says to his people, "he can tell them more in that time than they can do in a year". "If you have listened to many long sermons, I dare say you have noticed that the

first part is taken up with getting under weigh, the second with making the beginning clear, and the third in trying to find a satisfactory ending".

Nos. meeting the latter (Cassanab) during winter mrg. 1005.

Social effort is inconsiderable, but there is a social and religious Guild for boys, a Guild for young men, self-managing with swimming, athletic clubs etc., and a girls' club, meeting once a week. The children are also formed into a Guild of Mary, and there are two additional religious confraternities.

The buildings consist of the church, the schools, and a sort of parish room.

The relief amounts to from \$150 to \$200, for all purposes in as far as administration is controlled by Father Vere. He gave me to understand that a certain amount, not very much, was also dispensed by the Sisters and by his curates.

On giving, in all its forms, he holds strong opinions, and is inclined to think that the practices of the time are all on the wrong line. We teach thrift, he said, but adopt a system that destroys it. Free schools, free dinners, free teas, free treats -- it is a bad system that has come to be accepted. We all do it, and I have to follow in line. But it is "all wrong". It is the same with the Social Union that the Cardinal is promoting. That too is

"all wrong". "We are not making people feel their feet". The distinction between poverty and pauperism is not remembered with sufficient care, and much that we do is just trying to make the poor paupers".

The Irish who are left in his parish are ~~an~~ly tailors, unskilled, and clerks. Drink, not immorality, is the more special difficulty of his people.

He scoffed at the idea of want of food, as stated by Price Hughes, being one of the two great difficulties of the poor of Soho. "How can it be?" But with the high place given to the difficulties arising from high rents by Mr. Hughes he entirely agreed. Poverty in fact is not extreme, but the constant influx of foreigners is, among other causes, making the question of rent one of the most serious possible, and "it is becoming more and more difficult for the industrious poor to find accommodation". The housing of the respectable working-class, like the tailors, is ~~the~~ the great local difficulty. "I can remember the time when you used to be able to get two rooms for 6/-, and now it is necessary to pay from 10/to 16/-." Although this difficulty is so much more acute, the housing conditions of those who are left in the district, ~~are~~ "very, very much better than they used to be" Things have improved "wonderfully, wonderfully". "The sanitary authorities have done an immense

amount of good, especially in Soho, but in S. Giles too things are very much better". His parish is a large one, taking in a considerable part of Soho, part of S. Giles, and stretching to the north so as to include Upper Rathbone Place. In the whole area he mentioned S. Anne's Court, off Dean St. and Upper Rathbone Place as being the two worst spots. Both, he thought, had remained pretty much the same as long as he could remember them, but the Jews were now getting in to the first-mentioned.

The effects of the improvements in the district has, he thinks, not been to intensify poverty for those left, in spite of the diminished accommodation and the heightened rentals. But, so far as his own people are concerned, an important effect is seen in the greater isolation of the poor. In the old days the Catholics filled perhaps a street or a court; they were all poor and their incomes were to a great extent pooled. It was, and is, astonishing, the way in which the poor help one another, but the chances for extending this help are to a great extent done away with by the more isolated conditions under which the people are now living.

Among his own people there is not much co-habitation. There are a considerable number of mixed marriages "more than we could wish", and the frequent result is "the loss

of all religion".

Gambling and betting are two great evils, and among young men, betting is "the great curse of the day". The sign and speech of the practice are everywhere. Even the children pick up the phrases, and Mr. F., one of the curates of St. Anne's had told him the other day, that the first word his little child could utter was "winner"! This to amuse, but Father Vere was serious enough on the prevalence of the evil itself.

As to the prostitution in Soho, Father Vere says quite frankly that he does not think that it can be stamped out, and that vigilance in one district either drives it to other parts, or makes it take other and disguised forms. "People turn up the whites of their eyes when you speak of it, but I fail to see any way of effectually diminishing it except by Regulation". Father Vere's own opinion as to the ~~xxxxxxxxxxxx~~ number of disorderly houses that are still to be found in Soho is best given in the ~~xxxxxxxxxx~~ letter on page 115.

Of the Police he was critical, holding the opinion however that they were guilty of neglect in failing to keep down the rowdyism of the streets rather than ~~in~~ actual collusion with breakers of the law. In spite of his criticism, he advocated handing over to them the working of the com-

pulsory clauses of the Education Act -- but this preference was doubtless to some extent explained by dislike and distrust of the London School Board.

Father Vere is a Member of the local Board of Works and Guardians, and works hard on both. His co-operation there has been spoken of with approval by the Rector of Soho, and it is clear that with the clergy, and with most other local people Father Vere keeps up very cordial relations. He mentioned his friendly working with the clergy and the West London Mission.

A portrait of Father Vere is given in the "Brief Sketch of S. Patrick's Church" that he has given us, but (a reprint from the larger book), but it makes him look a little too young. For the rest it is true enough, and gives a fair representation of a man who is a good specimen of the courteous, kindly, liberal minded Catholic priest. But the intensity that seemed to characterise many, perhaps most, of the East End priests is still lacking.

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St. Patrick's Presbytery,

21a Soho Square, W.

30 Sept 1898

Dear Sir, In reference to one of the topics of conversation this morning I have spoken to Mr Wilson (of the West London Mission) one of the active members of St Anne's Vestry and he says that he thinks that before our Crusade in some sheets of St Anne's Parish nearly 2 out of 3 houses were used for immoral purposes, but that at the present time in those same sheets the proportion is only about 1 in 3.

I hope you did not think that I alluded to the whole district which is covered by our Parish: I only alluded to certain parts of Soho. As I remarked such places as Soho Square are as far as we know quite free from such houses.

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I mention this for fear
that you should have thought that
I was overstating the case of
the immorality of certain parts
of the district of S. Anne's Solo.

Yours sincerely
Langhorne

