

Thomas Quick

*Thomas Quick
1836 - 1898*

*Uncle of Josephine's
Quick*



1D.

THE

HARVEST,

AN ORGAN OF

CATHOLIC WORKS.

"The harvest is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He send forth labourers into His Harvest."

Matt. ix., 38.

"For in due time we shall reap, not failing. Therefore, while we have time, let us work good to all men, but especially to those who are of the household of the Faith."

Gal. vi., 10.

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FATHER QUICK.

AS we received the news of the death of Father Thomas Quick only on the eve of the issue of our January number, we were able to give merely a brief notice of one whom many would like to hear more of. Through the kindness of Miss Heavy, of Brunswick Street, Manchester, we are enabled to give a photo. of Father Quick taken in Dakota in May, 1895, and Mr. T. Heavy sends us the following welcome memoir.

Fr. Thomas Quick's first appointment in Manchester was to St. Aloysius', Ogden Street, Ardwick, as assistant priest to the Rev. Edmund Hogan, being Father Hogan's first curate, and he had charge of the Sunday school, etc. He left St. Aloysius' to become the first Catholic chaplain at the City Gaol, Hyde Road. Whilst occupying this position he resided on the front of Hyde Road, opposite the Bowling Green. The work of attending the prisoners proved very congenial to him, but after a time he found he could not agree with the harsh and unsympathetic manner in which the governor of the gaol administered the rules, etc., and he resigned his position there and was appointed to St. Austin's, Granby Row, Father J. Snape at the same time leaving St. Austin's and taking up the position of chaplain at the gaol in place of Father Quick.

At St. Austin's, Father Quick soon became a great favourite with the working-men of the parish, and was appointed director of the Young Men's Society, which under his guidance very soon became a very flourishing confraternity. To keep the young people of the parish together,

he organised and successfully carried through a series of concerts and entertainments on the lines of the Penny Readings which were then so popular in Manchester. The entertainments were held in the Young Men's Society room under the church, and Father Quick always managed to give a short popular address during the evening. Programmes for each concert were distributed at the church doors on the Sunday and a small charge was made for admission. These



popular entertainments were very successful. The performers who appeared at them included such well-known artists as Mr. Robert Dottie (R. Dick), the elocutionist, etc., and very often the evening's programme concluded with a short dramatic performance such as "Box and Cox," or "Domestic Economy," which would be played amidst peals of hearty laughter. In addition to providing indoor amusements, Father Quick built a very spacious "ball alley" in the school yard, in which the men could play the popular Irish game of hand ball, in addition to which there were gymnastic appliances.

One of Father Quick's notable efforts at St. Augustine's was designing and constructing in the Guild Room under the Church, a representation of the crib at Bethlehem and its vicinity. The Guild Room was supposed to represent a portion of the city of Bethlehem itself, and about one-fourth of the room was covered with a very large and imposing crib. The figures therein were life size, and everything was painted and arranged in the most artistic manner, the floor of the room being well covered with a thick layer of sawdust to represent the sandy nature of the ground in the East.

Father Quick took the greatest possible interest in the three men Allen, Larkin, and O'Brien, who were lying in Bailey Street prison under sentence of death, he visited them daily and spent the whole of the night before the execution with them (or one of them) and attended him to the scaffold, the other two being attended by Canon Cantwell and Father Gadd the prison chaplain.

Father Quick about this time made his first visit to Ireland, and after his return he gave several lectures detailing his experiences there, and often expressed his great regret that he had not had the luck to have been born in such a Catholic country. Some years later when suffering from broken arm, he visited Knock and was said to have benefitted by his visit.

During Father Quick's labours at St. Austin's, the want of a home for poor destitute Catholic children was often painfully evident to him, many cases occurring in which young children were left desolate owing to death of widowed mother, etc. Formerly there had been a home for boys in Russell Street, under the care of the brothers of St. Vincent of Paul, but this had been closed owing to leading members of the parish being absorbed in the new district of the Holy Name. Finally, Father Quick took under his own care and lodged in a house in Granby Row some three or four children, to support whom he depended upon contributions from the working men of the district. The cases of other destitute children being brought before him, he took over the house in Granby Row at a rental, and this was the

beginning of the institution at Longsight well known as "Father Quick's Homes."

He afterwards took a larger house at the corner of Grosvenor Street and Rutland Street, and from there the orphanage was removed to what is now the Jew's Synagogue in Sydney Street (corner of Greek Street), owing to more room being required. At this time Father Quick had been appointed manager of the orphanage, and had left St. Austin's to devote himself to the orphan children.

The poor Clares having built a new Convent in Richmond Grove, Longsight, and not finding it suitable for their purposes they removed to Levenshulme. Father Quick took over the buildings in Richmond Grove, and after making some alterations and additions removed his children there, the portion then built now forming the official or main block of the present vast institution. On what is still the front entrance door he painted the words :—"A nation's greatness depends upon the education of her children"—a good motto.

By permission of various rectors he made appeals for support in their churches, invariably being accompanied by several of his orphans, whom he generally placed in full view of the congregation, and often he would have some of them seated at his feet during his sermon. Afterwards when he had formed a band, it would attend and play after service where appeals were being made.

When the Richmond Grove Orphanage was made into Industrial Schools, the Manchester Corporation made a first grant of £500 towards cost of equipment, and for same purpose two concerts were given in the Free Trade Hall, with lectures by Father Nugent on rescue work among children. The Mayor of Manchester presided, and Mr. Charles Halle performed on the piano, and the boys' band from St. Ann's Refuge, Liverpool, gave selections.

On January 6th, 1878, a presentation was made to Father Quick, particulars of which are given in the Salford Almanac for 1879. In October, 1878, Father Tom Burke, O.P., preached at St. Patrick's Livesey Street, in aid of Father Quick's orphans. On April 11th, 1880, another

presentation was made to Father Quick at St. Joseph's, Longsight.

About the year 1885, the St. Joseph's Industrial Schools for boys were taken over by the Brothers of the Christian Schools, and the girls were placed under the care of the Sisters of Charity of St. Vincent of Paul, afterwards removed to the buildings recently occupied by the Good Shepherds, Victoria Park.

Father Quick on retiring from Richmond Grove, owing to serious indisposition and overwork, went to America for change of climate, and took up pastoral work in South Dakota, United States. Up to August, 1896, he laboured at Parker and its vicinity, having charge of four station chapels in a radius of over 100 miles, and said mass in two of these chapels each alternate Sunday, travelling in a buggy cart from one chapel station to the other between his first and second mass. In 1896, he was appointed pastor of St. Simon and St. Jude's, Flandreau, and on December 31st, 1896, he issued to his new parishioners, in pamphlet form, a statement of the financial state of the mission, full list of families in the parish with the number of persons in each family, and the amount of their contributions, also a list of single persons and their contributions in detail to the various funds, such as Altar Society, Pastor's salary, Church repair fund, etc. This pamphlet is now before us and is very interesting reading, and amongst other matters, Father Quick speaks very strongly on the mixed marriage question.

Writing to a friend here in Manchester, Father Quick said he often thought of returning to Lancashire, but he was afraid of the dampness of its atmosphere, and although the weather was very severe in South Dakota, being often 30 degrees below zero, yet he was quite free from the attacks of illness he often had here. He took a great interest in all that took place in the Salford Diocese, and was a constant reader of the *Catholic Times*, and was always glad of a Manchester newspaper to read in his far off home. Our photo will give some idea of the skin overcoats they find it necessary to wear in Dakota.

The publications of the Catholic Truth Society had an especial charm for Father Quick, he found them most useful for distributing amongst the non-Catholics in Dakota; he said they were greatly appreciated by his friends inside and outside the fold of the Church. The sermons of the Bishop of Salford in reply to the Bishop of Manchester, in pamphlet form, were very much in request, and the talks about Confession by "Sergeant Jones," was extremely well liked. Father Quick wrote:—"Sergeant Jones' is splendid—just the kind of book for people out here. I spread a large number of books amongst the non-Catholics here." *The Harvest*, *The Salford Almanac*, and *Rescue Society Reports* interested him greatly. Father Quick often said that all his efforts were well supported by the working-class; he relied on them entirely. The better-class were very free in offering sympathy, but their support stopped at that.

Herodotus' Visit to Dunelm.*

A LITERAL TRANSLATION OF
HERODOTUS, BOOK X., CHAPTERS 49—60.

* * * * *

49.—Now in the islands which lie towards the setting sun there are many other great cities, but the most celebrated and the strongest of all by position, where there is a royal palace, and also a temple, is Dunelm, which is a city such as I will describe to you. It is situated upon many hills, both others and also that upon which the palace of the prince and the temple are built. But the

* Students of Ancient Greek Classics are generally under the impression that Herodotus wrote only nine books of history, dedicating one to each of the nine muses. This alleged fragment first saw the light at Durham, twenty years ago. The similarity between its style and that of Herodotus is unquestionable. Its genuineness may be tested by the time at which Herodotus lived, 445 B.C., and the events and matters referred to, such as St. Cuthbert who died in A.D. 687, and the building of the Cathedral which was begun in the 12th century. The two principal objects of interest in Durham are the Cathedral and the Castle. The Castle is now the seat of the University of Durham. The shrine of St. Cuthbert formerly stood behind the high altar in the Cathedral, and along the west end wall were ranged the nine altars. The river Wear so winds round the city of Durham as to make it form a peninsula. The city is said, like Rome, to be built on seven hills, but few people can say which are the seven.