

English
Catholic



History
Association

Reg. Charity No. 1072269

NEWSLETTER

VOL. 2, No. 69

DECEMBER 2015

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Membership of the English Catholic History Association

is open to all who are interested in furthering its aims.

Annual membership £8 with reductions for additional members at same address and students under 25

Membership forms and further details are available from:
membership secretary or general secretary, addresses on page 3,
or on the website

NEWSLETTER ARTICLES

always needed

Please send to The Editor Sheila Mawhood, the ECHA Publicity Officer at the Association – address on page 3. [By email please and if possible saved with file extension of ‘.doc’ in Word

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NEWS & NOTES

2015 is nearly gone and I am running late with your final newsletter of the year. My apologies. It does mean, I regret, that time is running out for you to contact your bank regarding your standing order, your ECHA membership subscription.

Subscriptions – due 1st January 2016

At the AGM in October, the proposal to increase annual subscriptions was approved by the Members.

So this means that your Annual subs from 1 January 2016 will be increased to the following amounts:-

- **£11.00** for individual members
- **£14.00** for family/couples.
- **£4.00** for students under age 25.

The joining fee has been scrapped

So what is to be done?

- **If you pay by standing order.** Please contact your bank and change the amount to the new amount as above. I have just amended my Standing Order **on the phone**. Perhaps you can ring your bank as well? Otherwise could you please write to or visit your bank as soon as possible because subs are due on 1st January 2016. There is no need for you to fill out the Subscription Reminder.
- **If you pay annually by cheque.** Please complete your details on the Subscription Reminder form which accompanies this Newsletter, enclose your cheque and send it off to Vincent, our Treasurer who is also our Membership Secretary.

Have your details changed at all? Moved house? Changed your phone number? You are now on email? If **YES**, please enter your details on the Subscription Reminder and send it to Vincent. Or better still, if you are wired-up, please drop him an email.

January is a hectic month for Vincent. Especially now as he has two portfolios – Treasurer and Membership Secretary. If you could deal with your subs as soon as you possibly can it would help immensely.

And again, my apologies for the late arrival of the December issue.

Just to recap on the reasons for the subs increase, the sum raised from subscriptions each year now only covers the cost of printing and distributing the newsletter four times a year.

The administrative costs of the Association are being funded from the savings account – money which is intended to support research in Catholic History. I hope you agree that this is good housekeeping.

- I have news of another long serving member of the Association whose hard work and dedication from the early days have contributed enormously to the development of the ECHA. **Val Anglin** took on the role of Programme Co-ordinator in 2000 for the following year only - 2001. She *actually* went on doing it until 2007. Furthermore, she was Deputy Chair from 2002 to 2009. And she set up the website. Which Lynne now maintains. Val Anglin has been awarded **Honorary Life Membership of the ECHA** and we send our congratulations. And we can't show our appreciation of Val without mentioning her husband, **Des Anglin** who has supported Val and the Association in a very special and unique way over the years.
- **Latest grants.**
We continue to receive a number of requests for financial assistance from people undertaking research in the area of Catholic History in England and Wales. We have recently awarded funds to 3 different applicants. Their areas of research included one in Wales - 'Cyfeillion Cymru' and another grant will support the cost of transcribing recordings of interviews with three female religious, *"part of a project that analyses the changing dimensions of religious life for women religious in Britain from 1940 to 1990 to identify how community and individual lives were altered"*.
- **Website news.** Please take a look at the Podcast button on the website. You can now post comments. By the way, if you are flummoxed by any of this, please contact us, either via the website or you can always email Lynne Hunter Johnson whose address is on Page 3. But do take a look, we are becoming increasingly interactive, which is great news. In the past six months or so we have had a number of enquiries relating to English Catholic History from overseas. From Australia and the USA mainly. Angie fields most of these queries, so at our last committee meeting we thought that we would actively seek more overseas members. They, like you will receive the quarterly newsletters but they will be sent electronically which is **free** (good news for our Treasurer), no postage or printing costs involved. I will keep you posted.

- **Fraser's Magazine.** In the June 2015 newsletter I mentioned that we had been contacted by John Morris regarding Fraser's Magazine, "*I have recently bought Volume XIX of Fraser's Magazine. It contains an article on the growth of Catholicism in England Scotland & Wales from 1824 to 1839. It consists of a map of Catholic Chapels etc. and some hostile text. It draws on Catholic & Protestant sources. The material which occupies many pages counts the number of "chapels" and records the growth in the numbers.*" I am sorry that I did not follow up with the later news that John sent me a second electronic file which contains another volume of Fraser's Magazine. So, if you would like me to email you either one or both of these publications, could you please email me? (sheilamawhood@aol.com) I warn you that you will need to do a bit of fiddling as the text is smaller than micro-elite. But I have immense faith in you all out there. I am sure that enlarging the print size will be a pushover for you.
- The AGM in Bath in October was a great success. If you went, I do hope you enjoyed yourself. The two speakers which our Secretary Angie lined up for us were first class. Lynne Hunter Johnson, our website manager, has wasted no time in posting the 2 presentations onto the website. Have a listen. I was especially moved by Father Stephen Hoyle's talk on the Titanic disaster and the part played by Fr Thomas RD Byles, the Catholic Priest who rescued so many passengers from 3rd Class and then chose to remain on board as the ship sank. He twice refused to take a place in the lifeboats, choosing to stay and pray with the many passengers who could not escape. Please read the reports, starting on page 12.

FORTHCOMING EVENTS GUIDE

And now to 2016.. We are setting up another interesting programme for you, We Kick off on **14th April** with a double-header in West Sussex. Bernard is handling the arrangements and in the next newsletter (March) I will have all the details for you. But here, now is a bit of info about both places we are visiting.

Thursday 14th April West Sussex - Worth Abbey and The Shrine of Our Lady of Consolation, West Grinstead .

I see from the **Worth Abbey** website <http://www.benedictines.org.uk/house/worth-abbey/> that *“the Abbey was founded with support from Downside Abbey in 1933, and it has been an independent community since 1957. Their complement of 25 monks run a co-educational boarding school and a year-round programme of spiritual retreats”*.

After lunch, we will move onto The Shrine of Our Lady of Consolation, West Grinstead. Here is the history of this church from their website - <http://www.consolation.org.uk/history.html> Owing to space constraints I have only been able to reproduce part of the history of this church. Please take a look and see the rest.

“The first Catholic Shrine in honour of Our Lady to be established in England since before the Reformation is to be found in West Sussex -- just a few miles south of Horsham close to the busy A24 London to Worthing road - The Shrine of Our Lady of Consolation. Such an imposing church, built in an isolated rural location would seem to be an anomaly, but the reason for its existence lies in the story, firstly of the Carylls - a land-owning, truly devout Catholic Sussex family - and secondly in a long line of devoted priests who, supported by this family, took care of the West Grinstead Mission. It was the fact that Mass was offered here throughout the dark recusant days that led a French priest, Monsignor Jean-Marie Denis, to establish this Shrine in honour of Our Lady and in thanksgiving for the re-establishment of the Catholic faith in England.

The Caryll Family

In the reign of Elizabeth I the Carylls lived in the near-by parish of Shipley, at Benton's Place - an imposing farmhouse, which still stands. A great landowning family, they possessed many houses and farms in this vicinity as well as in other parts of Sussex and Hampshire. They were known to be supporters of the "old religion", giving shelter to priests, many of whom, while disguised as servants, acted as chaplains to the family.

The Priest's House

It is not easy to accurately date the so-called Priest's House. Built by the Carylls, as part of their West Grinstead estate, it was possibly in existence as early as the middle of the 16th century. Originally just a small cottage, consisting of one room on each of the ground and first floors, priests lived here disguised as local stockmen (shepherds). Under the thatched roof there was a hayloft that also housed a tiny hidden chapel. Additionally, two other hides (Priest's Holes) were built into the massive chimneybreast that supports the centre of the cottage. So it became a 'safe house' for the seminary priests who were beginning to travel from Douai and Rome to work on the English mission.

The original hayloft and Chapel would have been very different to what is here today. Under a thatch roof, the loft would have been windowless and access would originally have been via a vertical ladder rising from the first floor on the West side of the house. It was in the middle of the 18th century that the hayloft was cleared and the present small chapel was created.

This small cottage, known today as the Priest's House, is reputedly the oldest continuously occupied Catholic presbytery in England. It was also used as a 'safe house' where priests and seminarians could find not just good Catholic hospitality, but the possibility of hiding, should the militia and magistrates be in pursuit of them. The River Adur runs about a quarter of a mile to the south and was extensively used by those many travelling between London and the Continent. There is no evidence that any priest was ever captured at West Grinstead (the very fact that the House has survived must be proof of that); but it is not possible to speak with certainty of the many who undoubtedly used this house as a refuge. Written records were not kept for obvious reasons of anonymity.

After the persecutions and executions that followed the Titus Oates plot in 1680, the death penalty for being a priest was eventually removed. Instead, fines and taxes on Catholics were doubled and all remaining civil rights were taken from them. Nearly all the remaining local Catholic families conformed at this stage, but not the Carylls, who stayed faithful to their religion and to the Stuart monarchy. As a result they were continuously harassed and eventually became impoverished, having lost all their houses and lands."

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Saturday 14th May in London - Hinsley Hall, Westminster Cathedral. Saint Nicholas Owen, Priest-Hole Maker

We hope that this, our first Saturday afternoon meeting will be popular. A number of you cannot make it to weekday ECHA events so maybe we will see you at this one. We also felt that a journey into London on the train or bus might be easier for you to make. And few London venues would be more familiar than Westminster Cathedral. I (Sheila Mawhood) am organising this meeting, so I will send the booking form and more info with the March newsletter.

I have lined up Tony Reynolds to come and talk to us about **St Nicholas Owen, the Priest-hole Maker**. You will recall that we had been hopeful of having him present for us earlier this year but we had to reschedule.

The meeting will start at 3pm and finish at 5pm. This will give you the opportunity of then attending 6pm Mass in the Cathedral. If you are confident of your movements in mid-May and can book after I send the booking slips out in March, I would be very pleased to get your booking and payment.

But we are also encouraging people to just turn up and pay on the door.

Did I tell you that the charge will be £5? Hopefully this lower cost might enable more of you to come.

Some time ago I bought Tony's book after reading Francis Phillips' book review in the Catholic Herald. I reproduce Francis' review on page 17.

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Friday 3rd June Wass Abbey and Malton North Yorkshire,

This is another double-header day and is being organised by Bernard Pollack. This is the day before the York History Day meeting at the Bar Convent in York so you could spend two very rewarding days in North Yorkshire

There isn't a huge amount of info on the Abbey website, so for a general description here is a bit from Wikipedia: *Stanbrook Abbey was originally built as a contemplative house for Benedictine nuns. It was founded in 1625 in Cambrai Flanders then part of the Spanish Netherlands under the auspices of the English Benedictine Congregation After being deprived of their abbey during the French Revolution the surviving nuns fled to England and in 1838 settled in Stanbrook, Worcestershire, where a new abbey was built. The English Benedictine congregation later re-located to Wass in the North York Moors National Park*

But Bernard adds; *“The Guest Mistress at Wass says that the main attraction they now have to offer is undoubtedly their new Church, which was consecrated on Sunday, 6th September. She suggests that we join them for the mid-day office, in the Church, of course, and that we arrive in time before that to have a talk about the monastery and its eco-features and the Church and about their long history - almost 400 years. After eating our packed lunch, we would depart for Malton. Father Tim Bywater at Malton will be very pleased to welcome us to his Shurch of St Leonard and St Mary, which is an interesting church and quite an old foundation (1837 according to the Catholic Directory). He would talk about his church and celebrate Benediction for us”* In the March newsletter will have more details and the booking form .

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Saturday 11th June, Norwich. The Diocese of East Anglia are celebrating their 40th year in 2016. Here is a notice of the one day conference which is being held at the Cathedral of St John the Baptist.

A one-day conference on the history of Catholicism in Norfolk, Suffolk, Cambridgeshire and Peterborough from the Reformation to the present day which will take place on Saturday 11 June 2016 at the Cathedral of St John the Baptist Norwich. The conference is part of the 40th anniversary celebrations of the Diocese of East Anglia. Details from Francis Young tikejimas@hotmail.com or nearer the time, from the Cathedral website <http://www.sjbcathedral.org.uk/>

FEEDBACK

More on that Navy Superstition

Dear Editor,

Having spent the August Bank holiday weekend visiting Portsmouth dockyards and touring *The Victory*, with my oldest school friend who served in the Navy for 24 years, I returned home on the Tuesday and on Wednesday the ECHA Newsletter arrived with Bernard Polack's questions on naval superstitions concerning clergy aboard ships.

In Nelson's navy there was the superstition amongst ordinary seamen that if a chaplain visited the sick-berth, it was a sure sign that one of the patients would die. Also if they knew clergy visited the sick-berth, ordinary sailors would not go to the ship's doctor and all manner of illnesses could be spread as a consequence. Even clergymen aboard *The Victory* were not allowed to visit the sick-berth.

Dudley Pope, in his book *Life in Nelson's Navy*, pointed out that chaplains occupied an odd position in the Navy. They were not officers and were paid only 19 shillings per month, the same as an ordinary seaman; however they could augment their income by doubling as schoolmasters. There were never enough chaplains to go round, so they were generally found on ships with 74 guns or more. At the end of the French wars in 1815, there were less than 60 chaplains whilst there were over 700 ships in commission.

All-in-all, it was not a calling that brought much financial reward and pastorally the job was limited to reading the Sunday Service. Is it little wonder then that there were so few chaplains in Nelson's navy!

I am assured the superstition did not carry forward to the 20th Century but that the Chaplains were then known as Sinb's'ns, a boatswain being in charge of a particular department!.

Mike Russell

2015 AGM – REPORT

Following on the morning's business, the first speaker of the day led us through his recent mammoth undertaking of producing a selection of the letters of Cardinal Newman to give the reader a feeling for Newman's personality and character. No easy task.

Monsignor Roderick Strange - '***Be Bold, Bloody and Resolute: Preparing Newman's Portrait*** -The Letters of Cardinal Newman.

Be Bloody, Bold and Resolute: Preparing Newman's Portrait

Mgr. Roderick Strange explained that he had used the Shakespearean quotation in the title of his talk because it illustrated the attitude that he had had to adopt when approaching the task given to him. He had been asked by Oxford University Press to produce, in book form, a selection of the letters of John Henry Newman which would give, not a summary of the life of Newman but an outline of his personality, attitudes, opinions etc. He explained that he had a certain "track record" in this respect because he had written a thesis on Newman while at Oxford in 1971-74.

Newman (1801–1890) was a prominent clergyman in the Church of England and was, from 1833 to 1845, leader of the Oxford Movement in that church and of the Tractarian Movement. However, he was drawn by his extensive researches to doubt his position in the Church of England and, after much thought (and, no doubt, prayer), he converted to Catholicism in October 1845.

Newman was a formidable and prolific letter writer, corresponding with all sorts of people. The introduction of the Penny Post in 1840 had facilitated the rapid sending of letters (and the rapid receiving of replies). By the time of his death it was estimated that over 20,000 of his letters existed. Newman and his letters had become so famous that a plan was devised to produce a collection of all his surviving letters. It was envisaged that this could run to 10 volumes of letters written while he was an Anglican and 20 volumes of letters written after his conversion to Catholicism. A start was made with the "Catholic" letters because the "Anglican" letters had already largely been published. By the time of Newman's death Volumes 11 to 21 had been completed and published. A young layman took over the task and eventually reached over 32 volumes.

Mgr. Strange had been asked to produce a selection of the letters from the 32 volumes, to form a book of about 800 pages, that is to say, on average, about 25 pages per volume. (In fact, the book finally published, "John Henry Newman : A

Portrait in Letters”, has 608 pages.) The selection of which letters to include, from the vast number available and in order to achieve the aim of giving a portrait of the man, was a huge task and, Mgr. Strange explained, had to be guided by the words “be bloody, bold and resolute”, that is to “go for it”, don’t spend too long agonising over whether or not to include a particular letter, make a decision and move on. He started work in 2010 (although his work was interrupted somewhat by the Beatification of Newman that year) and he started seriously about Christmas 2010. He was told to work from the printed letters, in the 32 volumes, not the original letters (many of which still exist).

The project could not be “a life in letters” because that would have had to follow every letter, and, in any case, various good biographies of Newman exist, for example the one by Ian Ker. He had insisted on the word “portrait” in the title of the book because that would make clear that the book was intended to illustrate the personality of the man. He had tried hard not to have a preconceived idea of Newman’s personality but to see what the letters would reveal. His selection includes letters of many different types – friendly, angry, humorous, informative, complaining and some letters which have become famous.

After this introduction and explanation, Mgr. Strange read examples of letters that he had included, some of them very strongly worded, even very critical of others. He said that Newman particularly disliked some attitudes of biographers, saying that they tended to impute motives to their subjects. Newman insisted that he tried never to impute motives, although he searched for, and speculated about, the motives of others. At the end of his talk Mgr. Strange answered questions from the audience about the life and writings of Newman.

Bernard Polack

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**Bid me come to Thee upon the waters’
The Life of Father Thomas R. D. Byles (1870 – 1912)
Priest and Martyr of the *Titanic* Disaster**

By Fr Stephen J. Hoyle

***Titanic* and her enduring legend**

At twenty minutes to midnight on Sunday 14th April 1912, the luxury White Star liner R.M.S. Titanic, on her maiden voyage from Southampton to New York, struck an iceberg in mid-North Atlantic four hundred miles off the coast of Newfoundland.

The impact of the collision was relatively slight, going unnoticed by many on board, but the damage caused to the vessel would prove fatal. Although there was on the ocean a flat calm, the immense forces exerted by the water entering the ship's hull caused her violently to rend apart. In just two hours and forty minutes the forty-six-thousand-ton ship, claimed to have been unsinkable, broke in two and plunged to the ocean floor causing over 1,500 of her passengers and crew to perish in the freezing water.

News of the sinking provoked an understandable sensation. It was the worst maritime disaster then on record. Prominent among the victims were those of the like of millionaire businessmen John Jacob Astor and Benjamin Guggenheim; numerous of the most wealthy, influential and celebrated personalities of the day. Public scandal attached itself, among other things, to the vastly inadequate number of lifeboats provided, as also to the disparity in survival rates of passengers from different social classes.

However, the disaster proved more than merely newsworthy; as a recent commentator has concluded, "The sinking of Titanic is an event whose mythical significance has eclipsed its historical importance". The sad loss of the great ship quickly became legend - an emblematic tale - having very different meanings for different people, but seized upon by persons of every shade of conviction and opinion as a source of moral and cultural instruction or admonition. Reformers, radicals and extremists on both sides of the Atlantic sought to appropriate the story to their own ends. As one modern social historian has commented,

Suffragettes and their opponents; capitalists and critics of consumerism; xenophobes and campaigners for racial and ethnic equality; traditionalists and modernists; preachers, poets, editorial writers and folk singers all found in the disaster endorsement of their variant points of view.

And the relevance of Titanic, in this form as cultural icon, has persisted into the present; in our own times there remain frequent echoes of the disaster in newspaper headlines and the work of satirical political cartoonists, as too in the common speech of everyday. It would appear that the story of Titanic holds an endless fascination, having over the years been the subject of innumerable books and articles, numerous film documentaries, at least six major motion pictures, two stage musicals, and, more recently, a wide variety of Internet-sites and computer software¹ – compellingly demonstrative evidence of the extraordinary resilience

and long-lasting power of the Titanic story in popular culture. It was into this sphere of persistently widely popular symbolism that an obscure priest of the Westminster Archdiocese became propelled by his actions on-board Titanic on the night of the disaster, now almost ninety years ago – actions which caused Pope St Pius X to declare Fr Thomas R. D. Byles a “martyr for the Church”.

The account above was composed by our speaker, Father Stephen Hoyle.

During the course of his after-lunch presentation, he led us through the events of that terrible night in April 1912.

Many of the ship’s survivors remembered Father Byles, because he had offered Mass for the many Catholics on board. He not only said Mass for the First Class passengers on board but he went down to the lower decks and spent much time with the less well-off passengers in Third Class.

It was because of his familiarity with the stairs and companionways that he was permitted to travel, when going back and forth, that he was in a unique position to lead so many Third Class passengers up to the boat decks and safety.

He described in great detail how they shuffled “crocodile fashion”, sometimes in darkness, with him at the head, from the lower decks to the lifeboats many decks higher up.

It is a very harrowing story, sad but very enlightening.

I strongly urge that you listen to the podcast on the website and hear it for yourself.

Sheila Mawhood

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BOOK REVIEWS

Catholic Faith and Practice in England 1779-1992. The Role of Revivalism and Renewal

£65.00/\$115.00 September 2015

978 1 78327 034 74

b/w illus.; 234pp,

23.4 x 15.6cm, HB

Boydell Press

Religious historians writing about Roman Catholicism after the Reformation have concentrated on institutional change, or the impact of certain groups or individuals. At the same time, those writing about Evangelical revivalism have tended to see this as an exclusively Protestant phenomenon.

This book, by focusing on devotional practice and grass roots communities over a long period, demonstrates that renewal and revivalism were also present in the Roman Catholic Church, arguing that they are essential for faith to remain vibrant. The book examines how, in the diocese of Middlesbrough (which comprises the old North and East Ridings of Yorkshire including Hull and York) Catholic faith and practice developed from a position where old Catholic gentry families were central, through to the establishment of the Catholic hierarchy and large-scale immigration in the nineteenth century, when the church took on a distinctly Irish character.

It re-evaluates the so-called "golden age" of the 1950s and considers the impact of the Second Vatican Council. Overall, the book shows how English Catholic faith and practice were influenced by social, cultural and geographical factors, how Roman Catholicism can indeed be seen as part of the Evangelical spectrum of religious experience, and, above all, how ordinary Catholics lived their faith.

Copies of the book may be obtained by contacting the author -

margaret_turnham@hotmail.co.uk

Tony Reynolds - *St Nicholas Owen: Priest-Hole Maker*

Paperback, 200p published by Gracewing £9.99

In this readable and informative book, Tony Reynolds highlights the exceptional courage and brilliant craftsmanship of St Nicholas Owen, the Catholic layman who, during the reign of Elizabeth Tudor, helped to save the lives of priests and their helpers, hunted by the government, for secretly celebrating Mass. It is thought that this humble son of an Oxford carpenter was born in 1562. One of four brothers (two brothers became priests), he trained as a master-joiner; it is likely that he entered the service of the Jesuit, Fr Henry Garnet, in 1588.

For 18 years, or thereabouts, he faithfully worked for the cause of keeping English Catholicism alive, his particular gift being in building ingenious hiding places – some of which have only been discovered in the last century. Hindlip House (in which there were 11 secret corners and conveyances), Baddesley Clinton, Oxburgh Hall and Harvington Hall were only some of the mansions of the Catholic Gentry in which Owen contrived escape routes or priest-holes behind chimney breasts, in hidden spaces under the eaves or between steps on the stairs.

From what we know, he had a sociable yet discreet personality; as the author shows. Owen was also a man of resolute faith and steadfastness. The details of his death under torture in the Tower in 1606 are harrowing, yet also inspiring. The author himself trained as an architect, so his book shows a particular understanding of the merits of Owen's work.

This is a book worth giving as a confirmation present, both for its historical as well as its religious interest.

Francis Phillips

Note. This review first appeared in the Catholic Herald

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I sign off with a poem which I remember from my convent schooldays in Sydney. I hope you enjoy it. This is one of the poems from a collection **Around the Borree Log**, all from the pen of John O'Brien

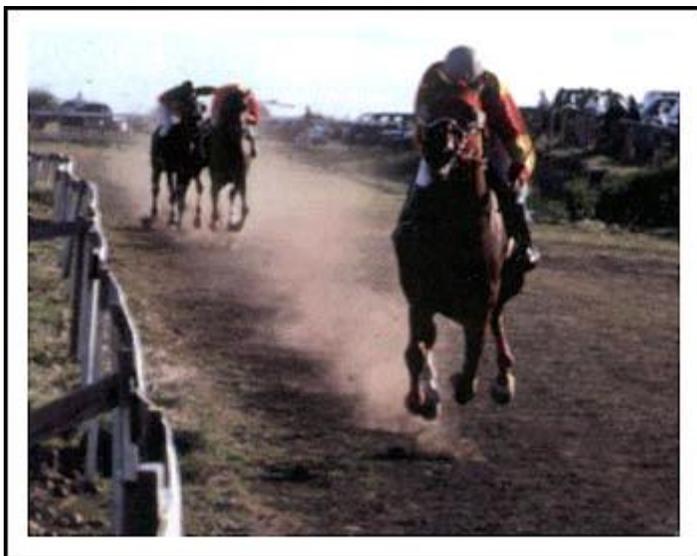
Happy Christmas to all the members and friends of the ECHA

This verse on the theme of Christmas is by "John O'Brien", which was the pseudonym of Patrick Joseph Hartigan, a Roman Catholic priest, born in 1878 in Yass in New South Wales.

The poem immortalises an incident that took place at a school at Tanbangaroo, a neighbouring town.

O'Brien changed its name to Tangmalangaloo. Why? - perhaps because "Tanbangaroo" sounds like something you might do to a marsupial!

Or maybe "Tangmalangaloo" just sounds better.



The bishop sat in lordly state and purple cap sublime,
And galvanized the old bush church at Confirmation time.
And all the kids were mustered up from fifty miles around,
With Sunday clothes, and staring eyes, and ignorance profound.
Now was it fate, or was it grace, whereby they yarded too
An overgrown two-storey lad from Tangmalangaloo?

A hefty son of virgin soil, where nature has her fling,
And grows the trefoil three feet high and mats it in the spring;
Where mighty hills uplift their heads to pierce the welkin's rim,
And trees sprout up a hundred feet before they shoot a limb;
There everything is big and grand, and men are giants too --
But Christian Knowledge wilts, alas, at Tangmalangaloo.

The bishop summed the youngsters up, as bishops only can;
He cast a searching glance around, then fixed upon his man.
But glum and dumb and undismayed through every bout he sat;
He seemed to think that he was there, but wasn't sure of that.
The bishop gave a scornful look, as bishops sometimes do,
And glared right through the pagan in from Tangmalangaloo.

"Come, tell me, boy," his lordship said in crushing tones severe,
"Come, tell me why is Christmas Day the greatest of the year?
"How is it that around the world we celebrate that day
"And send a name upon a card to those who're far away?
"Why is it wandering ones return with smiles and greetings, too?"
A squall of knowledge hit the lad from Tangmalangaloo.

He gave a lurch which set a-shake the vases on the shelf,
He knocked the benches all askew, up-ending of himself.
And so, how pleased his lordship was, and how he smiled to say,
"That's good, my boy. Come, tell me now; and what is Christmas Day?"
The ready answer bared a fact no bishop ever knew --
"It's the day before the races out at Tangmalangaloo.

2016 PROGRAMME

- **APRIL: Thursday 14th West Sussex** - Worth Abbey and The Shrine of Our Lady of Consolation, West Grinstead.
Full details and booking form with March newsletter.
Organiser Bernard Polack
- **MAY: Saturday 14th London.** Hinsley Hall, Westminster Cathedral.
Afternoon meeting, 3pm.
Tony Reynolds – **“St Nicholas Owen, Priest-Hole Maker”**.
Full details and booking form with March newsletter
Organiser Sheila Mawhood
- **JUNE: Friday 3rd North Yorkshire,** Wass Abbey and Malton. Full details and booking form with March newsletter.
Organiser Bernard Polack
- **JUNE Saturday 4th York** Catholic History Day at the Bar Convent.
Details of programme will be available in the March newsletter.
- **JUNE: Saturday 11th Norwich.** A one-day conference on the history of Catholicism in Norfolk, Suffolk, Cambridgeshire and Peterborough from the Reformation to the present day.
At the Cathedral of St John the Baptist Norwich.
Details from the Cathedral website <http://www.sjbcathedral.org.uk/>