

**English
Catholic**



**History
Association**

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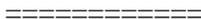
NEWSLETTER

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CONTENTS

News and Notes	4
Upcoming events	6
Visit Reports	7
Articles	13
Books	19
ECJA Membership and map	22
Future Programme	Back cover



Membership of the English Catholic History Association

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

Annual membership £11 with reductions for additional members at same address and students under 25

Membership forms and further details are available from:

The Secretary or Treasurer, addresses on page 3,

or on the website - <http://echa.org.uk/>

Feedback, comments and articles for publication are **always** welcome

Please send contributions to the Newsletter Editor: Mrs Sheila Mawhood, at the address on page 3. And send them by email please and, if possible saved with file extension of .doc in Word, and photos in .jpg format.

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NEWS & NOTES

My apologies for the late newsletter. I was indisposed in December, so I am now picking up the threads. And a good job too, as I can bring you a bit more up to date news.

But first, we at ECHA Central wish you all a very Happy New Year, many blessings for 2019 and we also hope that you had a very Happy Christmas.

I am sorry to report that Dr Dominic Bellenger has resigned as President of the Association. Longer serving committee members than myself tell me that Dr Bellenger was around pretty well from Day 1 of the Association, offering Mass for us at times and providing many interesting and entertaining talks, often at the AGM. We have thanked him for his time and support over the years and wish him well for the future.

Some of you may also remember Father Brian Doolan. He has emailed me to say that he has now retired and has moved to Banbury, St Joseph's. I remember Father Brian very well. He hosted my very first ECHA committee meeting. He was the Chairman of the Association at the time. Trouble was that I got horribly lost trying to find the road to Lower Brailes out of Banbury and was quite late turning up. And quite flustered but Fr Brian and the others were very kind and put me at ease right away.

I got a SatNav after that.

Father Brian Doolan was the PP not only at Ss Peter and Paul at Brailes, but he also served at the Catholic Church in two other villages in the area. A very busy Parish Priest and very committed to English Catholic history. I hope we will see Father Brian at an ECHA event or two in the future.

Back in September I received a report from Bernard Polack, our Deputy Chairman regarding a walk in the City of London. He had

seen it advertised only once, in one issue of the Catholic Herald. He added "*I thought that it sounded interesting - It was interesting and that a report on it could be provided for the Newsletter.* You can see the report on page 9.

If you attend an event or see something of note in your travels and would like to send me a report, I would be very pleased to add it to our newsletter. All I ask is that it is relevant to English Catholic History. Which Bernard's report certainly is.

We continue to field enquiries sent into us via the website. One of the most recent was regarding two brothers, both martyred. Blessed John Nutter died Tyburn, February 12, 1584 and Ven. Robert Nutter *who* died in Lancaster, July 26, 1600. They are both listed in **The Lives and Times of the Forty Martyrs of England and Wales 1535 – 1680** Second Edition, Revised and Enlarged by Malcolm Pullan. (New Generation Publishing, 2013) (xxv + 670 pages)(ISBN 9781909878945). We were able to pass this information on to the enquirer

And finally I very pleased to tell you that we have granted funds to assist the author of a book which will be published this month (January 2019). The book concerns The Webb family of Odstock. If you attended the AGM at Westminster Cathedral in October you will have heard the author, Hugh Wright talking very enthusiastically about his work. He said "*The Webbs were Catholic Recusants from the Reformation to Catholic Emancipation who were prominent in Wiltshire and the West Country. The family have been largely neglected in English Catholic Historiography. This requires redress, hence the subject matter of my research.*" I plan to have more information for you in the March newsletter

UPCOMING EVENTS

MARCH Thursday 7th Exhibition at Downside Abbey PRIVATE VIEW for ECHA members (and friends) 1:30 – 4:00pm (approx)

Do you recall the talk which Dr Simon Johnson, ECHA Chairman gave at our AGM 2 years ago?

Simon is the Director of Heritage at Downside Abbey and his presentation, entitled **A Beacon of Light and Understanding** blew us away. In addition to telling us about the history of Downside and the fabric of the library building itself, he showed us a number of slides of some of the acquisitions in the Downside Archive. It holds a huge range of objects ranging from a thirteenth century bible from Paris to the **Pocahontas Book** of Captain John Smith's travels, which is one of only four in the country.

I am reminding you of this because we have now been offered the chance to attend a private view of an exhibition in the Abbey's Gallery Chapel. A private view just for us in the ECHA, you and me and any friends you would like to bring. And Simon will be showing us around.

No slide show this time. You will be able to see the exhibits themselves, close up and personal.

The exhibition, **VOICES FROM THE CLOISTER: MEDIEVAL TREASURES AT DOWNSIDE**, is presented in partnership with Bristol University. The Downside Heritage Department established a working relationship with the University of Bristol in cataloguing their Rare Book Collection a couple of years ago and this collaboration is a follow-on event.

Don't ask. I have no idea of what exactly will be on show. Simon gave very little away but he did mention rare stained glass which will be lit up and I think you can expect to see some of their collection of very old and very ornate vestments. This is not to be missed.

I enclose a booking form and if you can come, I suggest you send it off to Simon pronto because numbers are limited. There is no

charge for attendance at the exhibition but a donation would be very well received. If you arrive at the Downside Visitor Centre early, say 1:30pm you will be able to have a cup of tea or coffee before Simon takes us off to see the show at 2pm.

Here is the full address including the postcode for your SatNav :

Downside Visitor Centre, Abbey Road, Stratton-on-the-Fosse, Somerset, BA3 4RH

If you have any questions you could contact Dr Johnson directly on this email address sjohnson@downside.co.uk

If you will be travelling by public transport you might find that the 174 bus from Bath Bus Station, which is beside the railway station, is convenient. I once travelled on it myself and I recall that the bus stop is very close to the driveway into Downside Abbey which will take you straight to the Visitor Centre. If you are coming from the other direction the 174 bus starts at Wells and then Shepton Mallet en route to Downside and Bath.

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THE WINCHESTER LECTURES

Once again we are listing the Winchester lecture programme, which is organised by the Winchester Catholic History group. Again, on the back cover I have provided the details of the lectures for February March and April. If you have any queries you could email the parish office at St Peter's at office@stpeterswinchester.org.uk

The lectures start at 7:30pm Admission (at the door) for non-members is £5, students £2.50. **ALL** welcome

VISIT REPORTS

Bishop Challoner – an Unsung English Catholic Hero

A talk by **John Whitbourn** at the Day Conference following our Annual General Meeting at Westminster Cathedral in London on Saturday, 20 October 2018

Richard Challoner (1691 – 1781) lived through most of the eighteenth century and lived to a very good age for a man of those times. The

speaker immediately posed the question – if Challoner had not lived, where would the Catholic Church in England be today? It is his strong view that Challoner should be credited with ensuring single-handedly that Catholicism in England persisted into the 19th, 20th and 21st centuries.

Challoner was born on 29th January, 1691. His home town is Lewes in East Sussex, but, to the speaker's surprise, he is not honoured there (the town has a very Protestant heritage) or indeed much anywhere. However, his reputation has been revived by the many books and pamphlets about him published in the 20th century.

Richard's father died when he was very young, and he and his mother moved to various houses in the South of England. He must have come under strong Catholic influence somewhere along the way because he converted in 1713 and felt a call to the priesthood. After studying at the English College at Douai, he was ordained and, by 1741, had been consecrated a bishop.

During his brief reign (1685 – 1688) James II had been instrumental in the establishment, for the Catholics of England, of four districts (the London, the Western, the Midland and the Northern) covering the country, with a bishop appointed as Vicar Apostolic of each. In 1758 Challoner was appointed Vicar Apostolic of the London District and remained so for the rest of his life. By coincidence, an Act of Parliament of that year had removed many of the legal disabilities then affecting Catholics.

In many ways his life was an unspectacular one – in the speaker's opinion Challoner could best be described as “holding the line” for Catholicism in the eighteenth century. Many people said that he had an “air of sainthood” about him. He dressed soberly when not officiating (he was not in any sense a dandy in the fashion of the time), he wore a wig, as was normal then.

The eighteenth century can be regarded as the nadir of English Catholicism. The Faith of our Fathers had come to be seen as “foreign” and a threat, forgetting that all the ancestors of the people alive then were Catholic. Catholics were not actively persecuted because by then they were insignificant. 1771 saw the end of rewards for denouncing a Catholic priest. In any case this had become difficult because an accuser had to prove that a priest was a priest. However, towards the end of the century (1781), a big anti-Catholic event occurred – the Gordon Riots –

after opposition had been fomented against the so-called “Papist Act” of 1778. A big protest march in London degenerated into disorder, a mob took over and the authorities lost control for a week. Newgate Prison (then newly-built) and the King’s Bench Prison were demolished and prisoners released. Challoner himself had to be whisked out of London to the country house (at Finchley) of his great friend Mr Mawhood.

Challoner’s books (there are 40 of them) have done much for his present-day reputation. He had in his lifetime a reputation for holiness and is recognised now, deservedly, for his great pastoral achievements and for the founding of schools for boys and girls. He had a calming effect on nascent Catholic rebellious feelings although, towards the end of his life, the bishops were sidelined by leading lay Catholics in their dealings with the Government.

One of Challoner’s great, and lasting, achievements was the thorough editing of the Douai-Rheims Bible, a translation into English of the Latin Vulgate by exiled English Catholic clergy on the continent in the late sixteenth and early seventeenth centuries. Although he did not have Hebrew, Challoner had Latin and Greek and was thus well qualified for that important task, the results of which served the Catholic Church in England, as the standard translation, until the middle of the twentieth century.

It was the speaker’s contention that, without the substantial Irish immigration that occurred in the nineteenth century, Catholicism in England would have dwindled to a tiny remnant. Much credit must go to Challoner for keeping alive, in the eighteenth century, the foundation on which the growth in the nineteenth century could be built.

Bernard Polack

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A CATHOLIC CITY WALK Saturday, 15th September, 2018

The walk was preceded by Mass in the Church of St Mary Moorfields, Eldon Street, near Liverpool Street Station – a semi-traditional Mass, with the Sanctus and Agnus Dei sung in Latin and certain other parts sung in English. The chalice and paten used at the Mass were a special set given by the Pope of the time to the former church of the same name in the early eighteenth century.

The Church of St Mary Moorfields is a very fine church, with a lovely set of light grey carved stone Stations of the Cross around the walls. The whole of the sanctuary - the floor, the altar rails, the walls and the lining of the apse - is in marble and the altar is a huge block of white marble carved into the form of a sarcophagus. The Lady Chapel has a fine stained glass window of the Assumption, a painting of Our Lady surrounded by the Apostles, and, in a frieze, the names of three prominent English saints and martyrs, Edmund, King & Martyr, Thomas Becket and Thomas More (the latter two both born in the parish).

The present church is the second one of that dedication. The first was built, not far away, in 1820 but increasing land values and the construction of the underground railway led to the sale and subsequent destruction of the first church. The present church was built between 1899 and 1902 and dedicated in 1903.

After Mass, the parish priest gave a reflection on the value of the Stations of the Cross as an aid to prayer and the assistant priest, Fr Andrew, gave a summary of the history of the church and pointed out significant features of the interior.

Leaving the church to start the tour (we were a group of eleven, a good size for a guided walk), we turned right along Eldon Street and went straight across Moorgate into Ropemaker Street. Here we stopped for a description by the guide (an official London guide and a Catholic) of the main events of the Gordon Riots of 1778. At one stage the mob had assembled in Ropemaker Alley, which was, presumably, in that vicinity.

The walk continued along various (in fact many) streets in the City of London. The proliferation of new, large, buildings and of widened and newly-reconstructed streets was a great surprise to me, who had known the City well in the 1970s. We passed the ruin of St Alphege's Church. Members may recall the talk on the life of St Alphege at the Day Conference following our AGM in October 2017 and the report on that talk in the December 2017 edition of our Newsletter. From Wood Street we were shown St Alban's

tower, part of a former church but now a private residence. In Aldersgate Street, near the Museum of London, a plaque denotes the site nearby of the conversion of John Wesley. Our route took us through Postman's Park, near the former General Post Office. The famous Victorian artist G.F.Watts had suggested the placing of plaques "in commemoration of the heroic self sacrifice" of people, mainly civilians, who had bravely lost their lives helping other persons in distress or danger. The placing of such plaques, with a brief description on each of the bravery commemorated, in a long cloister-like building along one side of the park, commenced in his time and continues to this day.

Our walk continued and we came to Smithfield Square. Smithfield (originally, we were told, Smoothfield, a marshy area) was the site of many martyrdoms, both Catholic, in the reign of Henry VIII and, in the reign of Queen Mary, Protestant. A large plaque lists the names of the latter, but we were not shown any commemoration of the Catholic martyrs. A very large plaque, decorated that day by two saltire flags, records the fate at Smithfield of the Scottish patriot, William Wallace, who had been betrayed, captured and brought to London in 1305 for execution.

An impressive gateway off Smithfield Square led us into the Priory Church of St Bartholomew the Great. The story of the founding of the church is that Rahere, an official at the court of King Henry I, was taken ill on a journey to Rome and, while unwell, received a vision in which St Bartholomew told him to build, in London, a church in his name. The king was supportive and, in 1123, the massive church, in the Norman style throughout, was completed. Rahere has a fine tomb on the left-hand side of the nave. The church was the church of an Augustinian Priory until the Dissolution. Our time in the church was brief because a wedding was due to take place shortly.

On one side of Smithfield Square is St Bartholomew's Hospital (known generally as Bart's), also founded by Rahere in 1123. It is the oldest hospital in Britain still providing medical services and still

on the original site, having survived the Great Fire of London and the Blitz. The King Henry VIII gate to the hospital, dating from 1702, has over it the only remaining statue of that king in London.

Leaving Smithfield Square through Grand Avenue, in the centre of Smithfield Market, we came to Charterhouse Street and Charterhouse Square. After a welcome coffee break at the cafe in the square (we were able to sit outside in the sun) we visited the Charterhouse Museum. Charterhouse was a Carthusian monastery before the Dissolution. We learned something of the life of the monks and heard the story of the three Carthusian Priors, Saints John Houghton, Robert Lawrence and Augustine Webster, the first martyrs of the Reformation, who were executed in 1535 for refusing to take the oath accepting the Act of Supremacy. After the Dissolution, the priory buildings, then in lay ownership, were remodelled to form a grand house and, later, almost a palace. Later still, they were the site of Charterhouse School until that moved to Godalming in 1872. Enough of the buildings remained to form what is now an almshouse or home for gentlemen pensioners. We visited the Museum, which has exhibits relating to the history of the site, and the chapel. A particular feature of this is a set of icons, of modern production but in the traditional style.

Our last call was to the Church of St Bartholomew the Less, an unusual building in that it has an octagonal cupola or upper storey above a square lower storey, the alternate sides of the octagon being supported on arches across the corners of the square lower storey. Large stained glass windows on each side commemorate personnel from St Bartholomew's Hospital who had lost their lives in the 1939 - 45 war, one window for doctors and one for nurses. This church is unusual in that, by a wonderful co-operation between denominations, the Blessed Sacrament is reserved in a tabernacle to the left of the altar and Fr Andrew celebrates Mass there every Thursday at 12.30. Fr Andrew told us also that Mass is celebrated once a year in the Church of St Bartholomew the Great, on the feast of St Bartholomew.

The guide told us that he regards this walk as a Saints and Scholars Walk. Saints John Houghton and his companions, and John Wesley, were certainly scholars. We learned of one non-religious scholar, William Shakespeare, being shown a plaque recording that, when he was living in London, he had lodgings in that vicinity.

Bernard Polack

ARTICLES

John Duns Scotus The Immaculate Conception England the Dowry of Mary

There is only one Doctor of the Church from these Isles and that is St. Bede the Venerable (c673-735). There are others, however, who could claim that title, especially Blessed Cardinal John Henry Newman (1801-1891) and above all Blessed John Duns Scotus (c 1265-1308). Gerard Manley Hopkins S.J. (1844-89) marvelled at his ideas and insights referring to Scotus as 'Of reality the rarest-veined unravaller'. Yet this jewel is hardly known at all on these shores. A grave omission. His contribution to understanding the faith and the sure foundation he gave to the doctrine of the Immaculate Conception demand greater attention. The fact that he lived over 700 years ago makes it difficult to get a complete record of his life. Most scholars now agree that he was born in Duns, Berwickshire, Scotland. His birth was between 23rd Dec 1265 and 17th Mar 1266. This is deduced from the fact that he was ordained to the Priesthood by Bishop Oliver Sutton at Northampton on 17th Mar 1291. Since the minimum age for ordination was 25 and assuming John had reached it gives an accurate year of his birth (1291 minus 25 = 1266 or 1265).

Scotus was ordained as a Franciscan priest. A not too accurate account, in the sense not verifiable, says that he had an uncle Elias who ran a Franciscan house in Scotland and who took him under his wing. The most prominent Franciscan House was in Oxford and Scotus was sent there because he had already shown outstanding intellectual ability. The Franciscans had taken the Church by storm in their insistence on simplicity and following closely the ideals set down by Christ. They

arrived in Dover on 9th Sept 1224, a group of nine friars led by Agnellus of Pisa and settled in Canterbury. They very quickly attracted followers and spread throughout England and Scotland. Haymo of Faversham actually became the 4th Father General of the order in 1240 and died in harness in 1243. He deserves an article in his own right. One of the first teachers of theology at Oxford was the polymath Robert Grossetestes (c1175–1253) from 1229 to 1235. Robert was made Bishop of Lincoln in 1236 until his death.

Scotus began his formal academic studies at Oxford in Oct 1288 and concluded them in June 1301. In the academic year of Oct 1298-1299, he commented on the *Sentences* of Peter Lombard. In 1299-1301, he lectured on the Bible and participated in a public debate with a confrère, Philip of Bridlington. During his time at Oxford, Scotus would have lived with Adam Marsh, Thomas of York, Richard Rufus of Cornwall, Roger Bacon, Richard of Middleton, John Peckham and William of Ware, all academics of the highest calibre.

Sometime in 1301-1302 Scotus was sent to Paris. The fact that he was in Paris in 1302 is because there is good evidence to show that he was present at the disputation between the Franciscan Master Gonsalous and the great Meister Eckhart. However, in June 1303, Scotus, along with other Friars, was expelled from Paris for siding with Pope Boniface VIII against the French king Philip. After the dispute was resolved in 1305, Scotus returned to Paris. Where he had been in between is not certain. Some suggest, he returned to Oxford, others that he went to Cambridge to lecture and others that he went to the recently founded Franciscan House in Cologne. After three years in Paris, in 1308, Scotus was sent to Cologne, probably in order to increase its academic standing. Unfortunately, he did not last long as he died there on the 8th of November, 1308, probably just over 40 years old. His epitaph in Cologne reads '*Scotland bore me, England took me, France taught me and Cologne holds me*'. Scotus was declared Blessed by St. Pope John Paul II in 1993.

Followers of his ideas were called Dunses and this is where we get our term 'dunce' as the Reformers (so called) ridiculed those who followed John Duns Scotus' insightful ideas. Chief among this was his assertion that Christ would have become incarnate even if mankind had not fallen. This,

he based, mainly on chapter one of the Epistle to the Colossians verse 15 and 16. *'He is the image of the unseen God, the first born of all creation, for in him were created all things in heaven and on earth'*. The Church has never agreed or disagreed with this idea, remaining silent on the issue.

Scotus' greatest claim to fame was his defence and proof of Mary's Immaculate Conception. Without going into great detail (this is a history article, not a theological one) Scotus made a difference between 'preservative' grace and 'restorative' grace. We are all restored by grace at baptism. Mary was preserved by grace from the original sin at the very moment of her conception. The merits that Christ had won were brought forward and redeemed Mary at the very instance of her existence. We are all beholden to Christ for our grace, but Mary, even more so. Around medieval times, there was a saying going round about the possibility of the Immaculate Conception, which said 'it is fitting, it can be done and therefore it was done'. Or as the Latin version goes 'deicit, potuit ergo fecit'. The doctrine has a sound scriptural backing from the angelic salutation to Mary at the Annunciation, 'Hail **full** of grace', which is incorporated in the Hail Mary we say at every Mass.

And so in 1854 on 8th Dec Blessed Pope Pius the 9th promulgated an article of faith in the Bull 'Ineffabilis Deus' making the Immaculate Conception an article of the Catholic faith. Some of the text of the Papal Bull clearly echo the words of Scotus himself, *'We can therefore say that it was possible that the Blessed Virgin was not conceived in original sin. This assertion does not diminish in any way the universal redemption of her Son. We can furthermore confirm this, since the passion of Christ was immediately and principally ordered to delete original guilt as well as actual guilt, in such a way that all the Trinity, since it had the foresight of the merits of the passion of Christ, applied them to the virgin and preserved her from original sin.'* (Lectura III Sent., 138). Four years later in 1858, Our Lady appeared at Lourdes to some poor peasant children. They told their parish priest, who got the children to ask the lady who she was. They did and she replied in words they did not understand, but the parish priest did, Our Lady said. 'I am the Immaculate Conception'.

Now England was called the dowry of Mary and one of the reasons for this was because down the centuries, there had always been an understanding of the Immaculate Conception. As early as AEtelwold, Bishop of Lichfield from 818-830 used the phrase, 'noble untouched Mary

Immaculate’ and there is reference to the feast being celebrated by Bishop Leofric of Exeter from 1050 to 1073. At the Council of London in 1129, the feast was given approval and Bishop Gilbert of London adopted it for his whole diocese. Nicholas of St. Albans, Alexander of Peckham and above all Eadmer of Canterbury in 1124 were supporters of the feast. Eadmer, a monk in the Abbey attached to the Cathedral, wrote a tract in defence of the celebration of the feast, noting that the ordinary people understood it and devoutly celebrated it. William of Ware, who appointed Robert Grossetestes as bishop of Lincoln was in favour of the feast and said that Robert was as well. Walsingham and other Marian shrines together with place names such as ‘Maryvale’ and ‘Ladywell’ all attest to the widespread devotion accorded to Our Lady throughout the land.

Finally, common sense would indicate that it was right that Mary had no original sin. The Devil could not taunt Christ by saying ‘once your mother belonged to me.’ Some may say that by not having Original Sin Mary was superhuman. That is not the case. By not having Original Sin, Mary was fully human. We are not because of the vitiation Original Sin causes. Moreover, Mary was in the same position as Eve before the Fall, which ensures there was a level playing field. The Fathers of the Church always stressed the fact that Mary was the new Eve and Christ the new Adam. Let us approach the feast on the 8th of December with new understanding and greater devotion.

Christopher Bull
07/11/18

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“Gruesome end to fight for justice” reads the headline of a half page article in The Press, the city of York’s daily newspaper on Saturday 8 December 2018. On Monday 3 December the paper had reported on the unveiling of a blue plaque, a York Civic Trust Plaque at Clifford’s Tower, a local landmark.

Here is the article, reproduced here with the kind permission of The Press:

Robert Aske (c.1500-1537)

Leader of the Pilgrimage of Grace

Location of plaque: Clifford's Tower

Unveiled November 30, 2018

CLIFFORD'S Tower today is a popular tourist attraction. But any Yorkie knows that this is a tower with a grim history.

In 1190, the tower - then a wooden structure - was the site of a notorious massacre of the city's Jews. They gathered in the tower to escape persecution by a mob but, realising they could not hold out, many decided to commit suicide together rather than wait to be killed. Others, believing offers of safe passage, left the tower - only to be murdered once outside. As many as 150 people are thought to have died, and the wooden tower itself was burned down.

That is the most infamous event in the tower's long history. But another grim moment came in 1537 when Robert Aske, one of the leaders of a northern rebellion against King Henry VIII known as the Pilgrimage of Grace, was hanged in chains from the tower's walls.

That doesn't do full justice to the appalling nature of the punishment that was meted out to poor Aske, however. According to Geoffrey Moorhouse, in his book *The Pilgrimage of Grace*, Aske was 'hanged, almost to the point of death, revived, castrated, disembowelled, beheaded and quartered' (ie his body chopped into four pieces).

So what had Aske done to earn such punishment?

Born in about 1500, Aske was the third son of Sir Robert Aske of Aughton near [Selby](#), a cousin of the Earl of Cumberland, and distantly related to Queen Jane Seymour.

As a young man he was sent to London to study law, and became a Counsel at the Star Chamber, a higher court set up to ensure the law was enforced against members of the upper classes.

He was also a devout Roman Catholic, however, and, like many northern Catholics, opposed Henry VIII's Dissolution of the Monasteries. This caused real hardship in Yorkshire and other northern counties, where rural economies were often reliant on monastic wealth.

Aske seems to have been caught up in a first rising, in Lincolnshire, almost by accident: he was on his way from Yorkshire to London in 1536 when he was seized by a group of rebels and pressed to swear an oath supporting the rising.

The Lincolnshire rebellion fizzled out: but Aske quickly became one of them leaders of a second rebellion, this time in Yorkshire, which he named the 'Pilgrimage of Grace'. On October 16, 1536, he led an army of 20,000 men into York. He requested that the dissolved monasteries be restored, and compiled a list of demands to be presented to the King. Hull fell to the rebels, and Pontefract Castle surrendered to Aske's army. Groups from all over the north swelled the rebel numbers to about 40,000.

Facing them was a much smaller King's army, of just 8,000. That army's commander, the Duke of Norfolk, decided to play for time, offering to take the rebels' demands to the king, and promising a parliament in Yorkshire to hear their grievances and a general pardon. The Pilgrimage of Grace ended on December 7, the rebels all believing they had been pardoned. And so they might have been. Aske even spent Christmas at Greenwich Palace at King Henry's invitation. But in January, another rebellion broke out, in an attempt to ensure the king honoured his agreements of the year before.

The king sent the Duke of Norfolk to put down the rising, urging him to 'act without pity'. He did so. Trials were held and rebel leaders' bodies were left hanging in trees and on gallows as a sign of the king's displeasure.

Aske was imprisoned in the Tower of London. His own brother, Christopher, gave evidence against him. He was sent to York where, on July 12, 1537, he was tied to a hurdle and dragged through the streets to Clifford's Tower, according to Geoffrey Moorhouse. There he met his grim death, his fate a warning to all.

Stephen Lewis

The article was accompanied by a photograph of those present – The Bishop of Middlesbrough, the Lord Mayor of York, the Lord Lieutenant of North Yorkshire

members of the York Civic Trust and several members of the Knights of St Columba

BOOKS

Trent: What happened at the Council? By J W O'Malley

ISBN 978-0-674-06697-7 (335 pages)

£20 Published 2013 by the Belknap Press, Harvard University

Father O'Malley acknowledges that Hubert Jedin's 4 volume work is the first point of reference concerning the Council. Unfortunately, for monoglots like the reviewer, only the first two volumes have been translated from the original German, covering the first period up to 1549. The second period, 1551-1552 and the third, 1562-1563, are inaccessible to him from that source.

There is no shortage of material on Trent. Jedin edited a 10 volume history of the church, translated into English, and in volume 5 he devoted 43 pages to a potted history of the full Council. Von Pastor in his history of the Popes made many detailed references to it in volumes 11 to 16. Mgr Philip Hughes had an excellent chapter (29 pages) on it in his 1961 book: "The Church in Crisis: The Twenty Great Councils". A good summary of the output of the Council: "The Canons and Decrees of the Council of Trent," omitting the politics and vicissitudes of fortune, was published in 1941 and translated by H J Schroeder O.P. in 1978.

Father O'Malley declared his intention to make Trent accessible to the general reader, and this reviewer believes that he has well succeeded. His apt comment was that the problems besetting the Council "were so many and so great that it seems a miracle that the Council ever happened at all and was finally brought to a conclusion." Some popes didn't want a council. Those, who did, wanted no compromise with heresy, while the Holy Roman Emperor wanted a conciliatory council, on his territory, to pacify the Lutherans under his rule. War with France, the threat of the Turks and a typhus plague in Trent added other dimensions. Even Jedin apparently balked at times at the sheer complexity of it all.

All this, the author manages to encompass and even deals, in an epilogue, with how the Council was implemented, which gave no scope

for compromise with the reformers. In later centuries the term “fortress church” was applied.

Apart from the attendance of Cardinal Pole at the first session, English Catholics had no significant input. Queen Mary’s reign fell between the second and third periods and partly coincided with the pontificate of Pope Paul 4th, who preferred violent repression to any conciliar discussion, which even put Pole himself at risk.

Alan Whaits

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We had a press release from Pen & Sword Books Ltd regarding a recently published book. We weren’t given details of cost but I see that it is on Amazon for £12.48. If I can get hold of a copy I will have it available to you through our lending library scheme but here is the press release:

Tracing Your Roman Catholic Ancestors: A Guide for Family and Local Historians (Tracing Your Ancestors)

Author: Stuart A Raymond

19 Sep 2018 Paperback 224 pages

ISBN-13: 978-1526716682

Tracing Your Roman Catholic Ancestors is the ideal handbook for readers and researchers who are keen to find out about their Roman Catholic ancestors and for anyone who wants an introduction to Roman Catholic history in general. Stuart Raymond provides a brief historical account covering the Roman Catholics from the sixteenth to the twentieth centuries, then goes on to identify the available sources, explaining their strengths and weaknesses. His accessible and authoritative book will be an essential source of insight and reference for anyone who is starting to explore this fascinating subject.

The Catholic Church's structure is described, as are the various repositories where relevant archives and books can be found. Chapters are devoted to specific sources and what they can reveal about the church and those who were members of it. Much information concerning Catholicism is to be found in the records of repression. The records of

Quarter Sessions and the Anglican ecclesiastical courts, together with central government sources, tell us much about our Roman Catholic ancestors, and are fully described. So are the records of Roman Catholic baptisms, marriages and burials. Other Roman Catholic records, such as confirmation lists, are also covered, as are records relating to Roman Catholic clergy and religious orders.

Stuart Raymond's handbook opens up the history of the Roman Catholic Church for researchers who want to gain an understanding of the religious lives of their ancestors and for those who have a wider interest in the history of religion.

About the Author

Stuart Raymond was formerly librarian of the Yorkshire Archaeological Society. He is an experienced family and local historian, and an expert on the history of wills and local records. Among his most recent publications are *The Wills of Our Ancestors*, *Tracing Your Ancestors in County Records*, *Tracing Your Nonconformist Ancestors* and *Tracing Your Church of England Ancestors*. He has also published a wide variety of other handbooks, web directories and library guides for family and local historians.

MEMBERSHIP MAP

At our most recent committee meeting, Angie Hodges, our Secretary, showed us a really interesting map she had devised, it showed the ECHA membership, diocese by diocese in England and Wales. I thought that you'd be interested too and it is reproduced on the page opposite.

In glorious colour if you are reading this online.

I had never seen a map like this before, a map of the Catholic Dioceses in England and Wales that is, though maybe you have. So it was curious to see that both Nottingham and Southwark Dioceses go to the North Sea coast, whereas the county of Nottingham and the Southwark area of London are both landlocked.

Here are the numbers of ECHA members in each diocese:

Arundel & Brighton 17, Birmingham 16, Brentwood 4, Cardiff 4, Clifton 34, East Anglia 4, Hallam 4, Lancaster 7, Leeds 1, Liverpool 4, Middlesbrough 4, Northampton 10, Nottingham 1, Plymouth 10, Portsmouth 11, Salford 6, Shrewsbury 7, Southwark 14, Westminster 10, Wrexham 1.

Regrettably, we have no members (as yet) in either Hexham & Newcastle Diocese or Menevia Diocese (South Wales minus the Cardiff area).

Not on the map are our overseas members. You'll be interested to learn that we have 3 in the USA. One each in California, Florida and a new one in Wisconsin. One member in Ireland and one in Belgium.

It is not surprising to see that the highest concentration of members is in Clifton Diocese because the West Country and Downside are probably the ancestral home of the ECHA. Toni Eccles who is still very much an active member along with several others including the Anglins got the whole show on the road in the first place and that is the area where they all live. Angie Hodges herself lives in the wilds of Somerset and she has been involved with the ECHA from those early days too.

Of course, we would very much like to increase our membership both in the UK and abroad and would be grateful if you could mention the Association and what we do to your friends and family. Even your family in Australia or The Argentine or wherever they are.

I email our newsletters to our overseas members.

Thank you Angie.

ECHA Membership in the Dioceses of England and Wales, showing the Regional Co-ordinators for each diocese (or region).



2019 PROGRAMME

FEBRUARY: Tuesday 1: Milner Hall, St Peter's Street WINCHESTER, SO23 8BW, Hampshire.

The Historical Context of the Old Testament & the Significance of the Exile in Babylon

Presented by Nick Kelly, The Journey in Faith, St Peter's Catholic Church, Winchester.

Organised by the Winchester Catholic History Group

MARCH: Monday 4: Milner Hall, St Peter's Street WINCHESTER, SO23 8BW, Hampshire.

The Winchester Cathedral Archives

Presented by David Rymill, Winchester Cathedral Archivist

Organised by the Winchester Catholic History Group

MARCH Thursday 7th: Downside Abbey, Abbey Road, STRATTON-ON-THE-FOSSE, Somerset BA3 4RH

Exhibition: VOICES FROM THE CLOISTER: MEDIEVAL TREASURES AT DOWNSIDE.

This is a private view, exclusively for ECHA members, in the Gallery Chapel, Downside Abbey Church.

Presented by Dr Simon Johnson Johnson, Director of Heritage, Downside Abbey. Booking form enclosed.

APRIL: Monday 8: Milner Hall, St Peter's Street WINCHESTER, SO23 8BW, Hampshire.

Rubens and the Counter Reformation

Presented by Matthew Morgan, the National Gallery

Organised by the Winchester Catholic History Group