

**English
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NEWSLETTER

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NEWS & NOTES

Christmas greetings to all our members and friends of the ECHA. I apologise for the non-arrival of your September newsletter, but as I explained in the message which we sent around, things had conspired against me your Editor. So here, now, you have all of the news, visit reports and couple of articles and book news for the past 6 months.

We have a new member on our ECHA committee, **Andrew Fox**. We are always particularly busy when we are hosting an event, putting chairs out, helping with the coffee etc. And at our recent AGM, Andrew very kindly helped me to put up posters and direction signs outside St Monica's in Hoxton. It is also good to have another voice at our committee meetings, so welcome aboard Andrew.

Saint John Henry Newman. On page13 you can read the report on the presentation, in July at Westminster Cathedral, by Father Marcus Holden on the subject of John Henry Newman. But as you would be well aware, JHN is now **Saint** John Henry Newman. I have spoken to a couple of ECHA members who attended the canonisation in Rome on 13th October. And there has been wide coverage in the press. All have described a deeply personal experience from being there to witness Pope Francis recognising Newman as a saint.

In The Times on 12 October, Prince Charles wrote that Newman's example was needed now more than ever. *He could advocate without accusation, could disagree without disrespect and perhaps most of all could see differences as places of encounter rather than exclusion.*

The Prince of Wales was there in Rome for the canonisation.

One press report that caught my eye was in the Catholic Herald 14th October. It is accompanied by an impressive photo of a reflection in an onlooker's sun glasses of JHN's portrait along with those of 2 of the other saints recognised that day, displayed in St Peter's Square. Here's a link - <https://catholicherald.co.uk/news/2019/10/14/newman-converts-come-home-to-rome-for-canonization/>

ECHA plans for 2020. I will have more and better news of our plans for 2020 in the March newsletter as our programme for next year is still on

the drawing board. But I am delighted to tell you that we will be hosting an event in Salford during the month of May. The venue is **Wardley Hall** in Salford and it is being organised by our new regional co-ordinator Anthony Kloszek. I don't have a date for you yet but once this has been settled it will be announced on our website and of course I will have chapter and verse for you in the March newsletter. Our AGM, 24th October will be at The Hinsley Room, Westminster Cathedral.

Your membership. It's *that* time of year again. Our year runs from January. I enclose the Subscription Reminder for 2020. For those of you who pay annually, could you please send your cheque off to Vincent Burke? For those of you who pay by standing order, could you please check your payment details on your bank account? The subs rates were increased in 2015 but some members have yet to adjust the current amount to be paid out.

For everybody. Have your contact details changed at all? Your address, email, telephone number(s)? If so, could you please use this form to bring us up to date? Many, many thanks for this.

And on the subject of finances. As you are aware, we provide funding to people undertaking research relevant to English Catholic History. This funding comes from your annual subs. We have recently granted funding to applicants requesting help with researching the History of the English Martyrs Parish in Chard, St Augustine, statistics on British and Irish Catholicism 1800-1850 and several others are in the pipeline. When we grant funding we ask the recipients to send us an article for publication in the newsletter outlining their work.

And now to **ECHA website.** As I have mentioned before, it is a good idea that you keep an eye on our website <https://echa.org.uk/>. We are often given details of meetings or events at short notice. When this happens we pass the info to our website administrator Lynne Hunter-Johnson, who duly puts it on line. The wonders of the internet.

We also receive enquiries from all over the place via our website. Angie Hodges, our Secretary, circulates the enquiry to those of us on the committee between us we can usually provide an answer for the enquirer. Or we look further afield. Here are a few of the most recent posts we have had.

The University of Navarra (Spain), a Catholic University founded in 1952 with a strong Catholic ethos was looking for candidates for an Assistant Professorship in modern history.

Bishop Arthur Riddell, Bishop of Northampton in 1880 for 27 years. We hosted a talk on Bp Riddell a couple of years ago. It so happens that Bp Riddell's brother, also a priest, founded the parish of Sacred Heart, Redcar. A publication on Bp Riddell was sought. And located.

Suggested **pilgrimage to Canterbury** in 2020 as it will be 850 years since Thomas Becket was murdered in the Cathedral. This will be discussed at the next ECHA committee meeting.

We were invited to a book launch in London, **The Diaries of Elizabeth Mathew** were published by her grand-niece. Elizabeth Mathew was married John Dillon MP an Irish Nationalist. As it so happened, this very kind invitation arrived too late for us to respond.

A talk. I wonder if any of you saw this one which we did post on the website? *How the English Learned to Hate Catholics* presented by Professor Alec Ryrie Gresham Professor of Divinity at the Museum of London. The proceedings were to be posted online on the U of London website if you want to follow up and read all about it.

And finally, most recently a lady wrote for information available locally in Lincoln, regarding St Hugh of Lincoln. A couple of our committee came up trumps with this one. It transpires that the Friends of Lincoln Cathedral produced a pamphlet in 1959 *St Hugh of Lincoln* which was a reprint of James Anthony Froude's study *A Bishop of the Twelfth Century* with an introduction by Sir Maurice Powicke. Hugh's primary emblem is a white swan which refers to the story of the swan of Stow which was befriended by Hugh and would eat from his hand and follow him about. Yet the swan would attack anyone else who came near Hugh. It even guarded Hugh whilst he slept.

Froude movingly recounts how King John was a coffin-bearer for Hugh, whom he revered, and with the other coffin-bearers waded through the mud to the Cathedral. King William of Scotland was standing by, in tears.

And one last thing. Happy New Year. All the best for 2020 from all of us here at ECHA central.

VISIT REPORTS

Bede, Augustine and the Gregorian Mission to Kent in the light of the earliest evidence.

A lecture given by Dr Richard Shaw

Monday 27th May at St Teresa's, Princes Risborough, Bucks

We had a tremendous turnout for our St Augustine feast day lecture on Monday 27th May, at St Teresa's Church, Princes Risborough. It was standing room only. In addition to a number of ECHA members from near and far and numerous local parishioners we were delighted to welcome a large number of local Anglicans and members of other church communities. And a number of visitors from Canada too, these included the Editor of a provincial newspaper who filed a report headed ***Seat of Wisdom professor gives keynote address in UK*** (The Madawaska Valley Current). And keynote address it certainly turned out to be.

The afternoon had started with Mass offered by Fr David Hartley, the PP of St Joseph's Catholic Church in Thame, Oxfordshire.

The speaker was ECHA member Dr Richard Shaw, educated at Downside, a graduate of University of Oxford and the University of Toronto, who is the Chairman of the History Department at Our Lady Seat of Wisdom, which is a small Catholic university in rural Canada.

(www.seatofwisdom.ca).

Dr Shaw had come over from Canada with his wife and children on a busman's holiday of sorts. Certainly visiting the folks in Monks Risborough where he grew up but also continuing his research by heading off to Durham and Ramsgate and points in between.

The subject of his research concerns St Augustine, the Venerable Bede and the early Christian Mission in Kent.

Dr Shaw won the *Journal of Ecclesiastical History's* 2014 Eusebius Essay Prize and was short-listed for the 2016 *Medium Aevum* Essay Prize. His well-received recent book, *The Gregorian Mission to Kent in Bede's Ecclesiastical History: Methodology and Sources* was published in 2018.

Richard has published on Antony of Egypt, Cassiodorus, Gregory of Tours, Augustine of Canterbury, Theodore of Tarsus, Bede the Venerable, Ælfric of Eynsham, Thomas Aquinas and François de Laval, as well as on early

monasticism, Anglo-Saxon administration and Old English language and literature.

In this talk, on “*Bede, Augustine and the Gregorian Mission to Kent in the light of the earliest evidence*”, Dr Shaw gave a preview of the findings of his next volume which will be about the *real* history of early Christian Kent.

He offered a re-evaluation of the character and characters of early Christian England using only contemporary sources – those extracted from Bede’s *History* together with others from c.600.

The results were illuminating. While the Venerable Bede’s account of the advent of Augustine and the beginning of the conversion of the English is justly famous, Bede’s sources for the period were few and often unreliable. Moreover, Bede attempted to interpret them in the light of his own eighth-century assumptions – almost a century and a half since the Mission – even though the world had changed immensely in the meantime. Nonetheless even thirteen centuries later, the *Ecclesiastical History* continues to dominate historians’ understanding of events.

By re-approaching the Gregorian Mission to Kent using only material from the time – literary, architectural, archaeological, numismatic - from coins to jewellery and documents in Rome and other information, Dr Shaw painted a picture of the period which differs radically from the traditional one, revealing not only Kent’s connections with contemporary France, but also its similarity to that world and society.

Dr. Shaw ended his lecture by saying *We must never forget our task as historians to reconstruct the truth of the past. We are engaged in a search for truth.... Bede and Augustine — where they are now — would want the truth to be found and the truth to be told. Bede did the best he could with the materials he had available. It’s just that he had very few materials available and too few of these were really genuinely reliable authorities.... He would want us to go beyond his own limited account and seek the truth. And when we do ... you will gain a new appreciation for Augustine. And not only for Augustine but also for other vital, significant, forgotten figures previously ignored.*

The talk ended with an engaging question and answer period and was followed by an extended discussion and a hearty reception.

Dr Shaw said: “*My deepest thanks to the ECHA for the invitation to present my paper. The work of the Association is incredibly important and*

should be more widely known. Even though I am now based in Canada, I am happy to be an ECHA member."

We look forward to his next book and maybe another lecture in the future? Watch this space

Sheila Mawhood

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VISIT TO READING ABBEY Wednesday, 3rd July, 2019

ECHA members were able to join a visit to Reading Abbey organised for the Midland Catholic History Society by our Treasurer, Vincent Burke, who is Treasurer of that society also, giving us the opportunity to hear of their latest researches from those two great historians of Reading Abbey, John and Lindsay Mullaney.

The first speaker was Lindsay, who described her documentary researches, part of a study of the Benedictine Order in England and of the desire of many Benedictine foundations in this country for independence from Cluniac control. Many documents (in Latin), very useful for this research, are now available on line. An earlier scholar (Baker) had pointed to many references to Reading Abbey in such documents. Lindsay was able to show us, on screen, sample pages from these documents, with an English translation alongside. She had been asked recently to carry out research to find what connections there were between Reading Abbey and Cluny. Questions posed were why build a monastery, why build a Cluniac Abbey and why build in Reading? With the on-line availability of these documents, Lindsay was able to study the foundation documents of four Benedictine houses, Cluny, Battle Abbey, Lewes Priory and Reading Abbey.

The Abbey of Cluny was founded in 910 in Burgundy. The founders placed great emphasis on works of mercy (Cluny, located on the Camino de Compostela, is well placed for the hospitality aspects of this) and were emphatic that the community was to be independent of secular or hierarchical power. As the Benedictine Order spread, the Cluniac ideal spread through Europe.

Battle Abbey was founded in 1071 by William I as a victory statement after the Battle of Hastings five years earlier. The monastic community for Battle were brought from Normandy. Battle was never a Cluniac abbey.

Lewes Priory was founded in 1078 – 1082 by a nobleman follower of William I. The monks there came from Cluny, so that there is no doubt that Lewes was a Cluniac house.

There may have been an earlier abbey at Reading, but the huge establishment now being studied was founded by in 1121 by Henry I, who brought monks from Cluny, not Normandy, to staff his new foundation. This has given rise to argument since as to whether Reading was or was not a Cluniac house. Although there are various connections (including obviously the source of the original community), the Abbot of Reading was always firm that Reading was not Cluniac. It is important that all the privileges of Reading Abbey were granted to the Abbey by Henry I and were not derived from Cluny.

Speaking next, John posed the question “Is there anything more to be found out about Reading Abbey?” In 2012 a project was launched to establish the extent of the abbey. As a result of work in the last seven years much more is now known. A survey by ground penetration radar (GPR) to trace wall foundations now hidden below ground revealed much useful information, particularly at the east end. There were, as was not unexpected, indications of burials at the altar end. An intriguing piece of unknown information is the location of the grave of Henry I – was it in Reading Abbey, his great foundation? John said that there are four theories regarding the location in the abbey of the abbot’s seat and of a royal tomb.

When we visited a few years ago, certain parts of the present day ruins were out of bounds due to unsafe masonry. Those ruins have now been well restored, with explanatory plaques and notices everywhere. However, the extent of those ruins gives no idea of the original scale of Reading Abbey.

Worked stones still existing in the abbey ruins have been studied, to try to decide the architectural style of the abbey. All such stones are known

to have come from a quarry west of Oxford. Comparison with stonework in churches in Herefordshire and Worcestershire suggests a Romanesque style. Certain carved stones from the abbey depicting identifiable scenes, for example the coronation of the virgin, have been compared with carvings of the same scenes in other churches. John showed pictures of these on the screen. He also showed pictures of, and gave an explanation of, various tiles from the abbey which have been found.

To end his talk, John played a recording of the *De profundis* as it would have been sung in Vespers for the Dead at the funeral of Henry I.

John then led a conducted tour over as much of the extent of the abbey as is now accessible. Part of this is now a public road, with residential and office buildings, and part is the beautiful Forbury Gardens. As we left St. James's Church, John told us that the church had been built using flints as much as possible from the abbey ruins. In the flint wall alongside the first path he pointed out stones from the abbey built into the wall. One of these, a circular stone of Purbeck marble, must have been part of a pillar in the abbey. We turned right along a road, on the site of the south aisle of the abbey church, and right again into Forbury Gardens. John said that the GPR survey in the gardens had been inconclusive and had, surprisingly, not picked up some Anglo-Saxon Christian graves that had been discovered during the digging of a drainage trench in the nineteenth century. We went through a pedestrian underpass (John pointed out stones from the abbey built into the arch) into an area at the east end of the abbey church, specifically the two chapels of the south transept in which there are many well-restored walls still standing. A plaque here states that the grave of Henry I will be in this vicinity, although the exact location is not known. The Chapter House (the one at Reading was one of the largest in the country) would have been the centre of the communal life of the abbey. It is known to have had a barrel vault roof of a lighter stone. It is thought that the abbots' graves may well have been under the Chapter House. The monastic community would have met in the Chapter House for the last time in 1539, at the time of the dissolution of the abbey. The last Abbot, Hugh Faringdon, was martyred that year. John pointed out the cloister and then took us into a large open area known as the infirmary courtyard. Remnants of a staircase, perhaps leading to a sleeping area, are visible in one corner.

The whereabouts of the extensive and prestigious library, which the abbey is known to have had, cannot now be established. John showed us the site of the abbey wharf on the River Kennet and explained that the monks had dug a channel (which became known as the Holy Brook and is still named as such on the Ordnance Survey map), taking water from the River Kennet at a point three or four miles upstream of the abbey and using the water to power a water mill and to flush the community latrines.

The Turbulent Lifetime of Thomas Vachell

In the afternoon at Reading we enjoyed a talk by Tony Hadland on the life of a man much connected with Reading, Thomas Vachell. He certainly lived through turbulent times, through the reigns of five monarchs from Henry VIII to James I. Tony explained that research on the life of this man had been complicated at times because there had been three men, his father, himself and a nephew, all with the same name. Thomas was born around 1521 and was the eldest of nine children. His family had held the manor of Coley (south-west of Reading and, coincidentally, on the Holy Brook) for 400 years. His father, MP for Reading, was in the service of Thomas Cromwell and had helped Cromwell to close Caversham Shrine and the Franciscan Friary in Reading before they turned their attention to Reading Abbey. Thomas senior was able to acquire some of the abbey valuables and the materials of the roof of the library. Thomas junior was then about eighteen. He married on 5th September, 1546. In 1553 his father died and Thomas inherited. He became a JP and was, for a time, MP for Reading. By the end of the reign of Queen Mary, Thomas and his wife were quite wealthy and had been able to build two new houses. Thomas had connections with leading Catholic landowners in the Thames Valley, such as the owner of Ufton Court.

In the reign of Elizabeth I Thomas and his brother John kept the old faith. From 1570 onwards, conscientious Catholics could not attend Protestant services. In persecutions following the defeat of the Spanish Armada in 1588 Thomas suffered the loss of personal possessions and two thirds of his income from his estates and also suffered heavy fines. Upon the accession of James I in 1603, Catholics hoped for better times. These did not materialise. After the Gunpowder Plot in 1605 there was much

repression of Catholics as a result. Thomas died on 3rd May, 1610, aged about 89. Summarising his life, the speaker described Thomas as a man who put conscience first and, where necessary, “swam against the tide”.

Bernard Polack

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Saint John Henry Newman – the Next Doctor of the church?

A talk by Father Marcus Holden

Saturday 6th July: Hinsley Room, Westminster Cathedral, London,

The speaker commenced by expressing his pleasure that the Pope had just announced a date and place (13th October, in Rome) for the canonisation of his subject, John Henry Newman. Paul VI had praised Newman during the beatification of Dominic Barberi.

He mentioned that, while at Oxford, he had studied under Father Ian Ker, probably the leading scholar today of Newman’s life and thought. He mentioned also that he had been asked to prepare, in collaboration with Father Nicholas Schofield, a DVD on the life of Newman – the preparation of that had been a very interesting experience.

He said that the purpose of his talk was to outline the case for the declaration of Newman as a Doctor of the Church; his talk would be biographical of Newman and would describe the development of Newman’s thinking.

A Doctor of the Church must have made a great contribution to the development of Church thought and doctrine, must have been renowned for their eminent learning and must have displayed a high degree of sanctity. However, over the centuries, not all those declared Doctors have been equal in learning or theology. There have been several women Doctors in the history of the Church. Two English Doctors from earlier times are Bede and Anselm.

The speaker claimed that Newman was unique in style and contribution, his greatest contribution being, perhaps, his passion for truth. (The speaker read a fine prayer by Newman to illustrate his point.)

Newman's autobiography records a "great moment of realisation" at age 15, giving him, as he said, a total sense of God. At Oxford, as a young Anglican, he was in the Evangelical wing of the Church, in company with other great men at Oxford at that time, such as Keble and Pusey. At age 27 he began a serious study of the writings of the Early Fathers. He wrote a very successful book, the proceeds of the sale of which provided him with the funds to go on the Grand Tour.

In 1833 he joined the Oxford Movement, a strong movement aiming to reclaim the Anglican Church for Catholicity. Around this time he became Vicar of the University Church in Oxford and became renowned for his sermons. He kept the text of these, and they are still in print today. Fifteen of these University sermons, gathered into a book, are a great work and can be seen to contain the seeds of much of his later thought. Then his conviction that a reformed Anglicanism would be the true Church began to wane. He left Oxford and retired to Littlemore, near Birmingham, for several years, continuing, without let-up, to study, think and write. In 1843 he made the final break with Anglicanism but remained in semi-obscurity at Littlemore. On 8th October 1845 he wrote to friends that he was expecting to welcome Dominic Barberi to Littlemore. After all his studies and deep reflection, the defining moment for his conversion to Roman Catholicism was his meeting with Barberi.

In preparation for ordination as a Catholic priest he was sent to Rome, where he found himself studying among men who were, by comparison with his own learning, mere beginners in theology. After the course of study deemed to be appropriate, he was ordained. He was regarded as suspect under certain popes but not under others and was eventually created a cardinal by Leo XIII.

In all his study and teaching throughout his post-conversion life he kept all that was true from his earlier experiences. He had a great belief in reason but recognised that reason is not enough – faith, as a gift, is essential. He felt that doctrine is not frozen but must have a living voice if it is to match the times – the magisterium – and that it was important to consult the laity on questions of doctrine. Two important areas of study for him were his work on conscience and on papal infallibility,

although he was worried about possible “extensions” of the principle of papal infallibility.

Newman was a very good teacher and father to all who sought his help and his spiritual teaching (thousands of his letters exist) is, in the opinion of the speaker, one good reason for his being declared a Doctor.

In Rome, with like-minded friends, he considered joining a religious order. After considering various orders, he met the Oratorians and, as a result, brought Oratorianism to England.

Bernard Polack

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Saturday 19th October, Day Conference and AGM at St Monica’s Catholic Church, 19 Hoxton Square N1 6NT

Sheepfolds for Strayed Sheep - Catholic Missions in nineteenth-century Inner London

A talk by **Jean Maynard** followed our Annual General Meeting at the meeting-room of St Monica’s Church, Hoxton, in London on Saturday 19 October 2019

Our speaker gave us a vivid and authoritative insight into Catholic missions in this period in the rapidly expanding capital. Her focus, given the time, could not extend to other areas, such as the founding of convents of religious sisters, although this was touched on in her fascinating talk.

In 1840 the population of London was approximately two million, of whom about 7% was estimated to be Catholic. Most of the Catholics were very poor Irish who often could not speak English, along with Italian, French and German speakers. London Catholics covered the social spectrum from the very rich to the very poor, with many fewer in the middle. In this period there were no Mass counts, so we cannot be sure of the number of practising Catholics.

One major issue was that the fifteen Catholic churches in London were by no means big enough for the Catholic population. Furthermore, given the sheer numbers of Catholics, priests were simply unable to know the vast

majority of their flock, although they always administered the last rites when needed, including to those living in the appalling sanitary conditions. Many priests died from disease contracted from such home visits.

Each church testifies to the problems. St Mary's and St Michael's, Virginia Street, Wapping, served a Catholic population of some 20,000 from a chapel built around 1762 (so originally illegal). St George's Southwark (1790) covered a vast area and about 20,000. There were long queues for confession. Seats had to be paid for, causing a barrier between rich and poor, and all had to pay for entry. St Mary Moorfield (1820) was the largest Catholic church in London, serving some 27,000 Catholics from the whole of north-east London.

The payment question was troubling, as was the fact that the chapels were less than full at the early-morning Masses. The Bavarian Chapel in Warwick Street, serving some 8,000, was mainly patronised by the aristocracy (who entered through the central door, while everyone else came through the side doors). Those too poor to pay for a seat, despite having paid entrance money, were expected to stand at the back, but benches were put in for them during the 1840s.

We were told of efforts by volunteers to teach children the catechism and of the school in Saffron Hill (the setting of *Oliver Twist*) in a very poor slum area. Westminster, known as 'Devil's Acre', was one of the poorest areas lived in by mainly Irish families and served by only a small chapel.

In September 1847 Dr Nicholas Wiseman succeeded Dr Thomas Griffith as Vicar Apostolic of London (before being appointed the first archbishop of Westminster in 1850) and made evangelising the poor a priority. St Peter and St Paul, Clerkenwell, was bought from Protestants in 1847. In 1848 St George's Southwark was opened (despite being in great debt). Great efforts were made by the Italian missionaries in London, notably Fr Luigi Gentili, Fr Raffaele Melia, and Fr Giuseppe Faà di Bruno.

Outstanding too were Fr John Kyne who spoke Irish as well as English and collaborated with other evangelisers, including the Italian Pallottines, to spearhead missions in the slums, and Fr Cornelius Keens, 'the church builder', involved, for example, in building St Charles Borromeo, Ogle Street, then in a slum of slum-areas.

Heroic also were the efforts and generosity of wealthy lay people devoted to the Church. The Walker family was outstanding, especially

Charles Walker who worked tirelessly for the Society of St Vincent de Paul, established in London in 1844. . Out of his energy and sense of service came the churches of St Monica's Hoxton Square (1864), the English Martyrs (1865) Tower Hill, the French Church of Notre Dame (1868), and the Guardian Angels' Church (1868), Mile End Road. Outstanding also were Helen Tasker and Frances Ellis.

This inspiring and humbling talk was followed by a **Tour of St Monica's Church** led by Jean Maynard, with help from Fr Paul Graham OSA. The church was designed by E. W. Pugin, son of A. W. Pugin, for the Augustinian Friars and completed in 1866, with a purpose-built adjacent priory. Known as 'the cabinet-makers' church', as it stood in an area of furniture makers, the roof, pillars, floor, altar, reredos, and stands and canopies for the Sacred Heart and saints' statues are all in wood. In 2018 the sanctuary was restored and stencil floral motifs uncovered, along with a Latin inscription from Psalm 84. Cardinal Manning consecrated the high altar in 1875 and blessed the Lady Chapel in 1880. There is a tablet commemorating Fr Michael Kelly OSA (1833-1914), a great parish priest of St Monica's, known as 'the Saint of the Slums', the subject of a book by Jean Maynard.

The Augustinian Friars were in London in 1253, being at Clare Priory in Suffolk even earlier, in the area still known as Austin Friars until they were dissolved in 1538. St Monica's was an important centre in the restoration of the Order in England from the mid-nineteenth century.

Giles Mercer

After the presentation and fortified with tea and biscuits we all gathered at the back of the church so that Jean could take us on a tour of St Monica's Church. It was designed by E. W. Pugin and, unusually for a Pugin church, the pillars, reredos and altar are made of wood. And stunning it all is. Especially, in my opinion, the beautiful soaring white wood hammer beamed ceiling. I imagine that the acoustics are superb. I must go back and find out.

Thank you Jean for a wonderful presentation and tour.

Sheila Mawhood

UPCOMING EVENTS

I regret to inform you that owing to the delay in producing this Sept/Dec newsletter, the deadline for applications for the following event, **Archives of The Holy See** in Rome, has passed.

But I bring it to you attention anyway in case it is of interest and perhaps you can find out if there is any chance of late registration by making contact with the organisers yourself.

Winter Workshop - The Archives of the Holy See: an Introduction Rome, 20th -24th January 2020

The Sangalli Institute for the religious history and cultures of Florence is pleased to announce its first seminar on the Archives of the Holy See, which will be held in the third week of January 2020 in Rome. The key aim of the seminar is to introduce young scholars and students in Humanities to the main Archives of the Holy See, with special emphasis on the early-modern and modern period, and how to access and use the documentation preserved therein. Students will be introduced to the history of the Papal Curia and its archives and will learn how to read and examine the different types of documents preserved in the most important archives of the Holy See.

This seminar will be particularly useful for any students enrolled in graduate programs in early-modern and modern history, but also for archivists, museum curators, and scholars who are currently working on the history of Roman Catholicism from different points of view.

The seminar will consist of morning lectures on the history of the Papal Curia, archival research, and palaeography. The afternoon sessions will be devoted to visit a selected group of archives of the Holy See. The morning classes will include practical exercises and reading/comprehension of the documents.

During the seminar the following archives will be visited:

- 1) Vatican Secret Archives
- 2) Historical Archives of the Congregation for the Evangelization of People (de Propaganda Fide)
- 3) Archives of the Congregation for the Doctrine of the Faith
- 4) Archives of the Vicariate of Rome
- 5) Archives of the Fabbrica di San Pietro

The seminar's list of lectures will include:

Introduction to Archival Research in Rome; The Vatican Secret Archives: Brief History and Structure; Archival Research in the Archives of the Fabbrica di San Pietro; Archival Research in the Archives of the Vicariate of Rome; Archival Research in the Archives of the Congregation for the Doctrine of the Faith; Archival Research in the Archives of the Congregation for the Evangelization of People (de Propaganda Fide); Laboratories on Manuscripts & Documents: Language, Scripts, Conventions, Dating & Documentary Typologies.

The lectures and the laboratories will be held, among the others, by Proff. Matteo Binasco (University for foreigners of Siena); Benedetta Borello (University of Cassino); Irene Fosi (University of Chieti), Massimo C. Giannini (University of Teramo); Giuseppe Mrozek Eliszezynski (University of Chieti); Giovanni Pizzorusso (University of Chieti).

A basic knowledge of Italian is recommended, but no previous archival and palaeographic experience is required. Students will be encouraged to develop and improve their current researches by meeting with the archivists and the senior scholars in order to plan future research-trips to Rome, and more broadly to Italy.

Perspective applicants should send to the following e-mail address: segreteria@istitutosangalli.it

- 1) a one-page CV
- 2) a brief statement letter (no more than one A4 page) in which they explain how this seminar will improve their research.

The above email address should also be used for any queries pertaining to administrative details, course tuition and general information.

Cost of the seminar (including the morning lectures and visit to the archives): 1.000,00 € (one thousand euros).

Deadline for applications: 1st December 2019.

You will see on the back cover *some* details of ECHA events for 2020. Plans are still being made, so more info will follow.

I am pleased to carry on telling you about the monthly presentations which are organised by the Winchester Catholic History Society. They are held on the first Monday of the month at 7:30pm. You can pay at the door - £5.

I have also been told about conferences being organised by the CRS and the CAS. I will send more of the same as I get it from the organisers.

BOOKS

A new use for old archives?

Archives are the raw materials of history. All historians, not least church historians, know this. But archivists often find it difficult to convince 'Management' that records of the past have value or relevance to anyone other than the historian and although present-day Christians may find some inspiration in the lives of saints and suffering of martyrs not much is made of those members of the communion of saints who have gone before us.

In setting out to demonstrate the importance of archives in the life of the Church, William Johnstone explores the teaching contained in contemporary documents and describes projects which have made use of historic documents to challenge us to take on a new understanding of archives. ***Memory and Mission: Methodist and Roman Catholic Perspectives on Archives as Tools for Evangelism*** began life as the author's dissertation for the degree of M Litt. in Archives and Records Management at the University of Dundee. He has carried out a wide survey of the use of archives, particularly in church contexts, and also of the small but growing body of writing on the theology of archives. Working with sources from both Methodist and Catholic traditions, he illustrates how much these two have in common and how their experiences can be applied across confessional boundaries. A key document in this the study is *The Pastoral Function of Church of Church Archives*, a circular letter issued by the Pontifical Commission for the Cultural Heritage of the Church in 1997. In the introduction to this document, Archbishop Marchisano, President of the Commission, writes that *archives are places of memory of the Christian community and storehouses of culture for the new evangelisation*.

Johnstone describes two projects in some detail: the digitisation of 153 eighteenth century conversion testimonies preserved in the archives of the Methodist Church at John Rylands Library, in Manchester, which contain a wealth of evidence of the daily lives of ordinary women and men as well as their spiritual testimonies and a study of sixteenth and seventeenth century accounts of Catholic martyrs, preserved in Westminster Diocesan Archives, which have been used for various purposes but are now reconsidered to contribute to contemporary and

more balanced understanding of the time in which they lived and of the buildings which house their shrines. All of this is a fascinating read but is also provides concrete examples of ways in which ‘the new evangelisation’ can be carried out, turning tourists into pilgrims and the rest of us, as Pope Francis asks, into missionary disciples.

Memory and Mission, Methodist and Roman Catholic perspectives on Archives as Tools for Evangelisation, William Johnstone, Catholic Archives Society Occasional Paper, October 2019, £6. Copies available from CAS at <https://catholicarchivesociety.org/advice-leaflets-occasional-papers/>

Judith Smeaton

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Mass Exodus: Catholic Disaffiliation in Britain and America since Vatican II” by Stephen Bullivant – Oxford University Press 2019 £25
ISBN 978-0-19-883794-7.

I was stimulated to buy, then review this book by a splash on the cover of “The Catholic Herald” of 31st May 2019 and a two page article inside, by the author. Some malice was present. As a 26 year old when the Council closed in 1965, I detested what I saw as a loosening of the title deeds of the Church and the subsequent exiling of the Tridentine Mass. I viewed the aftermath as the Church falling between two stools. Too liberal to please people like me and not liberal enough to please those who desired very strong radical reform.

Here would be a book, I thought, that would endorse my view and expose the follies of the 60’s. Maybe others thought so too, as although I ordered it just prior to publication, it had gone into a third impression before a copy arrived.

Well, not quite what I expected. Being a non-sociologist, I had to graft somewhat to keep abreast of the subtle argument. What happened in Britain and the USA was clear enough. Why it happened was more complex. My pre-conceptions have been shaken up by trends prior to the Council, external factors in society independent of Catholicism and parallel changes in other religious groupings. The book has obviously succeeded, at least with me.

I have three qualifications regarding the UK. The very significant chart (page 43), showing disaffiliation, only deals with people who were 40 or

younger when the Council finished, or were born before 1998. It is not certain that those born say between 1885 and 1924 reacted in the same manner as those between 1925 and 1934. (Certainly my mother and grandmother grumbled, but stayed!)

The author briefly mentioned the fear factor: mortal sin if one missed Mass on Sundays or other Days of Obligation without good reason, with hell to follow if one didn't make it to confession. The description of hell in James Joyce's 1916: "Portrait of the Artist as a Young Man" was enough for me to throw off the blankets on a frosty February Sunday, when an hour's lie-in would have been very congenial. Nowadays, hell is rarely mentioned; most appear to expect forgiveness as automatic, and Days of Obligation are promoted as a *Nice Thing to Do*. I wonder if the author gave sufficient weight to fear and its modern absence.

Archbishop Lefebvre and his St Pius Xth Society do not get a mention. Perhaps because, while it involved an exodus from the official church, it wasn't an exodus from Mass.

Although it is not always an easy read, I recommend this thought-provoking book.

Alan Whaits 30.7.19

2020 PROGRAMME

FEBRUARY: Monday 3rd WINCHESTER. The Milner Hall, St Peter's Street, Winchester SO23 8BW at 7:30PM.

The History of Catholic Missions, the Lessons we have Learnt?

Presented by Fr Anthony Chantry, Mill Hill Missionaries

MARCH: Monday 2nd WINCHESTER. The Milner Hall, St Peter's Street, Winchester SO23 8BW at 7:30PM.

Envoys from Rome at the Court of Charles 1

Presented by Mgr Mark Langham, Catholic Chaplain to the University of Cambridge

APRIL: Monday 6th WINCHESTER. The Milner Hall, St Peter's Street, Winchester SO23 8BW at 7:30PM.

Hans Holbein and The Reformation

Presented by The Rt Rev'd Dr Christopher Herbert, Bishop of St Albans (1995-2009) In retirement an Honorary Assistant Bishop in the Dioceses of Salisbury & Winchester

MAY: SALFORD, Gr Manchester. ECHA event.

Visit to Wardley Hall, Medieval Manor House

Details including date and booking form to follow in March newsletter

MAY: Monday 18th to Wednesday 20th High Leigh, HODDESDON, Herts. CAS (Catholic Archives Society) conference. Details to follow.

JUNE: Saturday 6th YORK, Bar Convent.

York Catholic History Day. Details to follow in March Newsletter

JULY: Monday 20th to Wednesday 22nd YORK, Bar Convent.

CRS (Catholic Record Society) conference. Details to follow

OCTOBER: Saturday 24th LONDON. Hinsley Room, Westminster Cathedral. ECHA AGM and day conference. Details to follow.