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NEWSLETTER

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NEWS & NOTES

Note from the Chairman

Inevitably this double issue of the ECHA *Newsletter* must begin with the 'C' word: COVID-19. Sheila valiantly compiled the last *Newsletter* and had it distributed to members as the lockdown began. On behalf of the committee of the ECHA I would like to extend our thanks to Sheila for all she has done for the *Newsletter* in its content, information, and effective distribution. Our last two committee meetings have been held via teleconference facilities and our September meeting will be held, for the first time in the association's history by Zoom. In the midst of this pandemic we will continue to carry out the charitable obligations of the association as best we can with the resources available to us.

The uncertainty of the past six months has been troubling for all of us and recent news from the government about a further six months of restrictions does not help matters particularly for an organisation that is based, in part, on its visits and outreach of which is a great way for our members to meet one another and learn about the great history and heritage of England and sometimes beyond. On your behalf we will continue to follow government guidelines. I had, myself, hoped, that there might be some easing of the situation but, alas, that does not seem likely anytime soon. We will continue to update you with events via the *Newsletter* both ones that we have organised and other events that will be of interest to our members. I'm pleased to write that we have secured some speakers who will give papers via Zoom this quarter and the next: details are in the 'Future Programme' part of this *Newsletter* as well as details for members to take part in the 2020 AGM, again by Zoom.

We're very keen to hear of your news and developments so please do continue to e-mail or write to us. If you would like to contact me directly, please do, as I am always keen to hear the news of our members. Association correspondence should be sent to secretary@echa.org.uk Stay safe and best wishes to you all.

Simon Johnson (chair)

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Keeping in touch

The membership continues to be strong and we are always happy to welcome new members. If you would like to update your details or are able to provide an e-mail address for communication then please get in touch. All data is held strictly in line with current data protection law and used accordingly.

Centre for Catholic Studies: Durham

The Centre for Catholic Studies at the university of Durham has had a long and prosperous relationship with Ushaw College. Dr James Kelly has recently published his *English Convents in Catholic Europe, c. 1600 – 1800* with Cambridge University Press. There is an invite to his book launch, open to all, on Wednesday 7th October 2020 [5.30 p.m.]: you can register for a free ticket via:

dur.ac.uk/theology.religion/ccs/events/booklaunchseries/

Downside Abbey

On 26 August 2020 the monastic community of St Gregory the Great elected Nicholas Wetz as their abbot. Abbot Nicholas, a monk from Belmont, had served as Prior Administrator of Downside Abbey from 2018. He is the thirteenth abbot of Downside. On 28th August, the monastic community announced that they will be leaving their monastery in Stratton on the Fosse, Somerset, to set up their conventual life elsewhere.

ECHA AGM 2020

Due to the ongoing pandemic the ECHA's AGM for 2020 will be held via Zoom on Saturday 24th October 2020 at 09.30 a.m.. The AGM itself is expected to last 20 minutes. There will then follow a virtual break, and, at 10.15 a.m. Dr Carmen Mangion will present her paper, *Changing Dimensions of Women's Religious Life, 1945 – 1990*.

Ipswich, Willesden and Walsingham: Three Marian Shrines in Sixteenth Century England

by

Tim Guile

Everyone likes a mystery. The story I am going to tell has elements of a good detective story: statues revered for centuries, royal agents bent on destruction of images, traditionalists trying to preserve sacred objects for future generations and persistent pious legends of true images which one day might be revealed and a devotion revived in the land of 'Our Lady's Dowry'. And of course, like any good detective story, heroes and villains. You can make up your mind which are which from the likes of Thomas More and Thomas Cromwell. At the Reformation in England in the 1530s there was an orgy of destruction of images of saints, holy objects, crucifixes and crosses. Reformist bishops such as Latimer and Ridley led the way. Thomas Cromwell, chief minister to Henry VIII ordered the plundering of shrines and monastic institutions. Pilgrimages, hitherto, a way of life for ordinary Christians, were banned and the holy places despoiled. But what happened to the relics, statues and images from these shrines and churches? What if some had survived, hidden away or sent abroad for safe keeping?

At the start of the sixteenth century, pilgrimages were part of the traditional faith of England and central to everyone's lives. This was an experience which was extremely common in the medieval period right up to the reign of Henry VIII after which it was strongly discouraged by acts of parliament and the new regulations brought about by the religious reformers who had the king's ear at that time. A pilgrimage is a devotional practice consisting of a prolonged journey, often undertaken on foot or on horseback, toward a specific destination of significance. It is a short-term experience, removing the participant from his or her home, environment and identity. The means or motivations in undertaking

a pilgrimage might vary, but the act, however performed, blends the physical and the spiritual into a unified experience.

During the middle ages, people made pilgrimages for a variety of reasons. Many holy sites were believed to have healing powers, such as Walsingham, in Norfolk. Pilgrims who had a sick loved one could seek divine help at a place like this, along with people who were ill themselves, and people who had recovered from illnesses could also come to give their thanks to God. Penitents would also undertake pilgrimages in order to gain forgiveness for their sins, or to shorten time in Purgatory for themselves or for others. Basically, as a pilgrimage was a journey of faith, anything a person felt they needed God's help for could be motivation for the journey. Walsingham in Norfolk was the most popular destination for a medieval or early Tudor pilgrim.

For most Catholics at that time, Mary was of huge importance in their religious life. Mary, the Mother of God was revered and honoured almost universally in England at this time. More churches were dedicated to St Mary or other variations of her titles than any other saint. This practise was particularly strong in East Anglia and surrounding areas. Many cathedrals and larger churches had Lady chapels and there were so many places of pilgrimage associated with Our Lady which were visited by rich and poor alike. A central part of the medieval Christian faith was the Marian cult. The English towns and villages most noted for medieval devotion to Mary in Britain were: Walsingham in Norfolk, the primary British shrine of Mary and known across Europe; Coventry; Doncaster; Ely; Evesham; Glastonbury; Ipswich; Lincoln; Pontefract; Willesden and Worcester. Many abbeys and priories were dedicated to Mary, especially the Cistercian and Carmelite ones. Yet, actually, very many more places could be added to the list as devotion to Mary was common; most people could not travel far and needed a local place to visit on pilgrimage.

On 'Lady Lane' in Ipswich once stood a chapel dedicated to Our Lady of Ipswich. The earliest reference to it is in the thirteenth century and, like other Marian shrines, it was suppressed in the 1530s. The Ipswich shrine to Our Lady was positioned in its own chapel instead of being placed in the local parish church. This sometimes happened if the dedication of the local church was not to Our Lady. At its height, it was a very popular pilgrimage site. Even today in Ipswich there are several churches with medieval origins with similar dedications: St Mary at the Elms, St Mary Le Tower, St Mary at the Quay and St Mary at Stoke. Notable visitors and events at the shrine of Our Lady of Ipswich included the wedding of Princess Elizabeth, daughter of King Edward I, to the Count of Holland in 1297. In the fourteenth Century both King Henry VIII and his wife Catherine of Aragon both visited the shrine separately, staying with Lord Curzon on Silent Street in Ipswich. Other famous visitors included Anne Boleyn, Cardinal Thomas Wolsey and Sir Thomas More. More is said to have witnessed and recorded a miracle of 'Our Lady of Grace' involving the healing of twelve year old Anne Wentworth. In his book, *The Supplication of Souls*, he describes how Anne, daughter of Sir Roger Wentworth, suffered from seizures in which she would spasm, blaspheme and speak of prophesy. After Anne had a vision of 'Our Lady of Grace' she was taken to the shrine and laid before the image of the Blessed Lady. Thomas described Anne Wentworth as ... 'grevously tourmented and in face, eyen, loke and countenance so grysely changed ... that it was a terrible syght to beholde'.

However, in front of the audience she recovered 'perfytely and sodeynly' as More recounted. It is believed that Anne, in recognition of this miracle later took her vows and became a nun. The fate of the statue of Our Lady of Grace, as the statue was known, is unclear. It was reported to have been transported to London in a cart and delivered to the house of Thomas Cromwell in order to be burnt along with the statue of Our Lady of Walsingham and other images. There is evidence that this was indeed the fate of some holy objects. Cromwell's steward is

reported to have remarked of the statue from Ipswich that it had 'nothing about her but two half shoes of silver'. What happened after that is a matter of conjecture. There is a gap which is unaccounted for between 1538 and 1550 when it is believed the statue was smuggled away by sailors who set sail for Italy. It was a dangerous time to have such a statue in one's possession at that time. We know the ship set sail and that the Italian sailors took refuge from a ferocious storm during the voyage. In return for their safe passage, the story goes, the sailors offered the statue to the people of the town of Nettuno in the south of Italy. And there the statue stayed. It was and still is, treated with huge respect and given pride of place in the local church (*figure 1*).

In 1938 a historian of thirteenth century iconography, Martin Gillett, examined the statue which the locals like to call 'The English Lady'. Gillett described it as being in the English style and noted that it was wearing two half shoes made of English silver just like the ones mentioned by Cromwell's steward. Although the statue had been somewhat altered, various clues such as the folds in her clothes and the child's position on the right knee instead of the left all seem to offer clues about its English origin. In 1959, whilst the statue was undergoing restoration, an inscription was discovered under the right foot of the Lady. It reads, 'Thou art gracious' in Latin. It is well known that Ipswich was the only shrine in England dedicated to 'Our Lady of Grace'. So, as we have seen, one statue at least does appear to have survived the iconoclasm of the reformers of the sixteenth century. Today, you will find a replica of the statue from Nettuno carved from English oak in the church of St Mary at the Elms in Ipswich.

Another very famous shrine of the Virgin Mary was at Willesden, Middlesex, then just outside London. Little is known about how the tradition of pilgrimage to the shrine of Our Lady of Willesden began. A Visitation report of 1249 mentions the presence of two statues of Our Lady in the local church, one of which may have been the so called, 'Black Madonna'.

By the end of the middle ages the shrine at Willesden had become famous and pilgrims travelled many miles to visit it. By the early sixteenth century the shrine had become so famous that it was visited by royalty such as Queen Elizabeth of York. In 1517 William Litchfield, Vicar of Willesden and Chancellor of St Paul's Cathedral died and was buried in the chancel of Willesden church before the image of the Blessed Virgin Mary. Litchfield also gave to the church a gilt chalice, 'the same to remain to the use of the said Church and the honour of the Blessed Virgin for ever.' This chalice is still in regular use in the church today.

Sir Thomas More, Henry VIII's chancellor is said to have petitioned the Blessed Virgin under her title of 'Our Lady of Willesden'. More's biographer, Thomas Stapleton (1535 - 98), says that More regularly made pilgrimages on foot to shrines up to seven miles from London, including Willesden. More visited during the first week of April 1534 and stayed nearby.

However, some writers and clergymen in the sixteenth century spoke out against pilgrimages, shrines and statues of the Virgin Mary. William Tyndale (c.1494 – 1536) complained of those who continuously repeat: '*Our lady of Walsingham pray for me; Our Lady of Ipswich, pray for me; Our Lady of Wilsdon, pray for me.*' He clearly thought that this invocation had little or no power or indeed merit. In 1527 the reformist priest, Thomas Bilney (c.1495 – 1531), was arrested for preaching against pilgrimages, even doing so in Willesden church itself in Whitsun week that year:

'You do not well to goo on pilgremage to our Lady of Walsinghan, Ipswiche, or Wyllesdon, or to any other place and there to offer for they be nothing but stocke and stones, therefore it were better to tary at home and pray to God there.'

These people may be seen as the forerunners of the changes in the faith of the nation during the 1530s and beyond. Willesden, like all the other shrines, was subject to the new laws and regulations. The statue, made of dark, ebony-like wood, was removed and disappeared. This fits the description of one made of dark wood which was reportedly burnt in 1538 by order of Henry VIII's chief minister, Thomas Cromwell. It was said to be covered with gold, silver and precious jewels, gifts from grateful supplicants and pilgrims. An eyewitness described the shrine as standing beneath a canopy of silk between the altar and the nave and was protected by an iron grille. Richard Mores, Cromwell's agent, described it like this:

'They have there an image of Our Lady in robes of sarcenet with stones; with a veil withal of lace embroidered with pearls and other precious jewels, and gold and silver ... We did strip the image which we found to be of wood, in colour like ebony, of ancient workmanship, only save the upper parts thoroughly plated in silver.'

He added that the church was crowded with pilgrims: *'Even at our coming there were five folk praying before it, two old men and a woman and a child, and one that had brought an offering of flowers.'* Even after the shrine's destruction, as late as 1563, in the *Second Book of Homilies*, a newly reformed Church of England was still inclined to warn against idolatrous invocations to: *'Our Lady of Walsingham, Our Lady of Ipswich, Our Lady of Wilsdon and such other.'*

Clearly, the ordinary faithful of the realm had not entirely given up their Catholic faith and practises. It probably took a long time to stamp out the traditional faith of ordinary Christians. For the crime of being an 'idolatrous parish' the state imposed an annual fine of £13 on the incumbent of the parish and the vicar was also fined a further 26 shillings for having housed an 'idolatrous image'.

By far the most famous medieval shrine of Our Lady was Walsingham in Norfolk. Erasmus, the Dutch scholar, visited Walsingham in 1513 and was impressed by the splendor of the Shrine. He wrote:

'There is a small chapel, which admits by a small narrow little door, on either side, those who come to salute our Layde; the light is feeble, in fact scarcely any, excepting from wax candles. A most delightful fragrance gladdens one's nose.'

Of the statue in the chapel he said:

'When you look in you would say it is the abode of saints, so brilliantly does it shine with gems, gold and silver ... Our Lady stands in the dark at the right side of the altar ... a little image, remarkable neither for its size, material or workmanship.'

This all came to an abrupt end. Henry VIII, annoyed by the Church's refusal to grant him the divorce he wanted and short of money to fight foreign wars, ordered the dissolution of the monasteries and in 1538 the Priory of Walsingham was closed, the 'Holy House' which was made of wood and dating from the founding of the shrine, burned to the ground. The statue of Our Lady taken to London to be destroyed, or so the story went. However, recently, the *Catholic Herald* published an article casting new light on the matter of the supposed destruction of the holy image from Walsingham. Two English art historians, Michael Rear and Francis Young, proposed just such a scenario in their article on 26 July 2019. Their theory is that a statue known as the Langham Madonna, a battered thirteenth century English statue to be found in the Victoria and Albert Museum in London, could actually be the original statue of Our Lady of Walsingham, the most famous image of medieval England and the very one which was at the heart of the shrine there. But equally well, it could be, they suggested, a very near copy of medieval origin.

The official story was that the simple wood statue of the Madonna and Child that stood beside the shrine's main altar was hauled away and destroyed in 1539, when the Priory Church at Walsingham was torn down and its religious community dispersed by order of Henry VIII after they had hanged the sub-prior but pensioned off the Prior of Walsingham. Contemporary accounts of the statue's fate, though, are notably vague. So, what really did happen? Records list two different locations for the statue's burning, one at the 'heretics' pyre' at Smithfield and the second location in the court of Thomas Cromwell's house at Chelsea. There appear to be no eyewitness accounts of the event. Rear and Young proposed instead that a substitution was made and that the genuine statue, was hidden by local recusant Catholics. Similar defiant acts have been described by Professor Eamon Duffy in his book, *The Stripping of the Altars*. Rear and Young suggested that Sir John Grigby, the vicar of Langham, Norfolk, a small village six miles from Walsingham could be the instigator of this plot to hide the holy statue of Walsingham. Grigby had been arrested in 1537 as part of the 'Walsingham Conspiracy,' a brave but futile, armed plot to defend the shrine's looming destruction. This had been hatched among the peasants of the surrounding villages by Ralph Rogerson, a yeoman farmer who was also a lay chorister in the priory church. Unlike the principal conspirators, who were hanged, drawn, and quartered, Grigby was somehow allowed to return to his parish to continue his ministry.

Grigby's most notable parishioners at Langham were the Calthorpes of Langham Hall, who resisted pressure to accept the new Anglican faith, remaining recusants, that is, those who would not attend the Anglican services. Another recusant family, the Rookwoods of Euston in Suffolk, inherited Langham Hall a few years later, in 1555. The family was believed to have attempted to hide at least one other image of Our Lady in the decades after the English Reformation. In 1578, whilst hosting a visit by Queen Elizabeth, Edward Rookwood was arrested when an image of Our Lady of Euston was found in his possession, hidden on their farm.

The statue was destroyed, and Rookwood was imprisoned for this offence. But could the authorities have failed to notice an even more famous image also hidden at Langham Hall? Until then the idea that the Langham Madonna could be the actual medieval shrine statue had not seriously been considered. The statue was eventually passed to a saleroom in London before being bought by the Victoria and Albert Museum. Rear and Young suggested that there was an error in records passed on to the museum when the statue was bought in 1925 and that these records were later lost. There are, in fact, three villages in the east of England called Langham, namely in Norfolk, Essex, and Rutland. The London saleroom had claimed that the Madonna had come from Langham Hall, Essex, near Colchester, but this place lacked any association with recusant Catholics of any sort whilst Langham in Norfolk certainly did have documented connections with Catholicism. Six years after the museum acquired the statue, Henry Joy Fynes-Clinton, one of the founding guardians of the Anglican Shrine at Walsingham, wrote in the journal the *Tablet* of the discovery of an ancient carved wooden figure in an old house near Walsingham. He suggested that it could be a copy of the Walsingham image, or even the original, 'saved perhaps as other relics and holy things, by means of substitution being made for the purposes of satisfying the desecrators'. Rear and Young thought that the Langham Madonna might possibly be a later copy of the Walsingham statue as devotional copies were common just as they are now. The Langham Madonna's presumed thirteenth century origin could be confirmed through carbon dating.

Circumstantial evidence was needed in order to prove the provenance of this statue. The Langham statue is remarkably similar to the image on the seal of the Priory of Walsingham now held by King's College, Cambridge. If the statue was indeed the Walsingham image, would it not have some markings to indicate what it was and where it was from? There is evidence that the Langham Madonna has a notch at its base that is consistent with the possible removal of a so-called, 'toadstone' which was mentioned in

the account by Erasmus during his 1512 visit to the shrine. A 'toadstone', also known as *bufonite*, is a gem or fossil tooth formally supposed to have been formed in the head of a toad and credited with therapeutic or protective properties and possibly an antidote to poison. It is an idea preserved in folk-memory that it represented Our Lady's victory over evil and sin in the same way that later statues sometimes depict her with her foot on the head of a snake, representing the serpent in the Genesis story. We know from contemporary accounts that the statue wore a crown. A band around the statues head could possibly have been designed to secure the large crown known to have been donated by King Henry III in 1246. We also know that the Virgin sat on a throne from the evidence on the seal from the priory (*figure 3*). A series of dowel holes on the back of the image could have been used to secure it to the throne shown on the medieval priory seal. Much of this is supposition. More research is needed as it is as yet unproved that this is a medieval East Anglian statue or even the very image of the Virgin Mary which was so revered by so many for so long in the village of Little Walsingham (*figure 2*).

Pilgrims still visit the Slipper Chapel, the priory ruins and the Anglican and Catholic shrines. The popularity of Our Lady of Walsingham has not waned since the shrines were re-founded in modern times. In 2020 the Bishops of England and Wales rededicated England to Our Lady as her dowry. The many shrines of Our Lady, whether ancient foundations or more recent ones, continue to attract pilgrims, penitents and tourists.

(figure 1) Our Lady Of Netunno, Italy [Photo by Liz Harsant]



(figure 2) The Langham Madonna in the Victoria and Albert Museum
[© The Victoria and Albert Museum, London]



(figure 3) drawing based on the seal of Walsingham Priory [King's College Cambridge]



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BOOKS

Renaissance Man: The World for Thomas Watson

The author, Ian Johnson, is a member of the ECHA, and his work explores the world of Elizabethan Catholicism. Thomas Watson was the archetypal 'Renaissance Man': a man learned in the classics, the liberal arts, as well as competent in cosmology, music, and science. Watson was part of the Earl of Oxford's circle and an acquaintance of Sir Philip Sidney, Christopher Marlowe and William Byrd. Johnson relates that he had a darker side as well: a government agent and associate of Secretary Walsingham.

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[available from all good booksellers and [amazon.co.uk](https://www.amazon.co.uk) ... other internet booksellers are available!]

BOOK REVIEW

Hugh Wright, The Webbs of Odstock 1466-1876: Four Centuries of a West Country Catholic Family (Bath: Downside Abbey Trust, 2019, pp. 180)

This book, authoritatively written and beautifully illustrated, is an important addition to our understanding of a major Catholic family, hitherto too little known. It studies the Webbs over four centuries, from pre-reformation to post-Emancipation times. Through the lens of one family the author also illuminates the wider canvas of English Catholic history, and does so in a fair-minded and fresh way.

The story of the Webbs shows that it was possible, more or less, for a family both to be genuinely loyal to the Crown and steadfastly loyal to the Catholic Church in spite of all the challenges and threats. They were not alone in this regard (the author sees a valid similarity, for example, with the Treshams). Admittedly, the Webbs could pay the recusant fines, being a family of very considerable wealth. Indeed, the account of the changing economic fortunes of the family is handled with clarity and mastery of the evidence. It was possible for such a family to navigate the dangerous waters created by the Elizabethan Catholic uprisings, the papal

Bull Regnans in Excelsis, Spanish hostility, plots (especially the Gunpowder Plot), the Civil Wars (in which Catholic families tended to support the Crown, in the case of the Webbs bravely so) and the later demise of the Stuarts and rise of the Hanoverians. The family even survived (just about) Jacobite inclinations and connections.

The analysis of the anti-Catholic penalties (long-lasting and wearing) and their varying implementation is all the more effective for being rather clinical. At times recusant fines were used by the State as a form of additional taxation. At times fines and other penalties were intended to hit very hard. There is measured consideration of the problems facing the Catholic population and of the various reactions Catholics adopted, from non-resistance, to co-operation (to the extent conscience allowed), to resistance, and even (at an extreme) violence. The Catholic community, although united in matters of faith, was not monolithic in its reactions to the State or in its internal organisation and coping priorities.

It is good to see life away from the Catholic heartlands of the North and Midlands and to move into the West Country, especially Wiltshire and Dorset. Hugh Wright is deeply at home with the local history of the county. His research into primary sources, notably the Radnor papers and material in national and local archives, is first-class. To this was added access to the family papers of Lady Penelope Marland, who lives at Odstock Manor and is descended from the Webbs. Excellent too is his grasp of economic forces, such as the international cloth trade in the fifteenth century, and the workings (or not) of fines, taxation, and the laws of property and inheritance. One is given insight into the civic politics of Salisbury, in which the Webbs were for a long time deeply involved, and the virulent anti-Catholicism of Bishop Jewel of Salisbury, adding to the religious tensions in the city.

The Webb family acquired at various times the estates of Odstock in Wiltshire, the Canford estate in Dorset, and Hatherop Castle and Lechlade in Gloucestershire. Through marriages (almost invariably within the English Catholic community) the Webbs acquired estates across the Midlands and even in the North-East, becoming by the early eighteenth century one of the wealthiest Catholic families. They never rose above the level of baronetcy into the ranks of the nobility, but were linked to

several of the leading Catholic families between upper gentry and major nobility (Norfolks, Bedingfields, Jerninghams, Ratcliffes).

Like these other great families, the Webbs sent their children to the continent to be educated in the Catholic faith or to enter convents. They were devoted to the Jesuits and knocked back by the suppression of the Society of Jesus in 1773.

As with all stimulating books, one might take issue with a few points. He seems to see Rome more in terms of control than communion. He is right in seeing Salisbury Cathedral's spire as an aspect of power and wealth, but even the most secular-minded architectural historians tend to see Gothic spires as visual statements of heavenly aspiration (perhaps primarily so). He sees Regnans in Excelsis more from Elizabeth I's viewpoint than from Pope Pius V's (even if one were to regard the Bull as a huge error of judgement on the latter's part). An alphabetically-listed bibliography would have been more helpful. These points can all be argued and do not detract from the quality of research and fine elucidation of an absorbing subject.

The last Baronet Webb, Sir Henry, died childless in 1876, having spent most of his life on the continent. Part of the estate went to the Protestant Earl of Shaftesbury. Just as Catholic families were able to enter more and more into the mainstream of national life, after the anti-Catholic laws were relaxed and Catholic Emancipation was passed, the Webb family petered out. It is a sad end to a story of fortitude and at times heroic fidelity, mixed with pragmatism.

This book of well-crafted research should be read and then found a place on the working bookshelves of all those interested in the wide and changing landscape of the English Catholic community and in some of its complex undergrowth.

Giles Mercer

ISBN 978 1898663041 (Downside Abbey Press, (2019)
<https://www.downsideabbey.co.uk/shop/> or by telephone 01761 235323
for £14.95 [plus PP]

**FUTURE PROGRAMME
2020**

AGM: 24/10/2020 at 10.30 a.m. followed by a paper by
Dr Carmen Mangion at 10.15 a.m. via Zoom
*Changing Dimensions of Women's Religious Life, 1945 –
1990.*



Dr Francis Young (Cambridge) 20/11/2020 [Feast of St
Edmund] at 7.30 p.m. via Zoom
Monasticism in Suffolk



Details of how to log-in to Zoom events will be made available on the website echa.org.uk ten days before each event.

Details will be sent to members by e-mail as well as being posted on the website.

If there are any problems with Zoom please e-mail sjohnson@downside.co.uk

PAPERS FOR THE AGM 2020

30th Annual General Meeting

The English Catholic History Association

**9.30 a.m. on Saturday 24th October 2019 by Zoom
teleconference**

1. Apologies
2. Minutes of 29th AGM
3. Matters arising
4. Treasurer's Report
5. Secretary's Report
6. Election of Officers
7. Wales & Marches Catholic History Society
8. Any other business

The 30th Annual General Meeting of the English Catholic History Association will be held at 9.30 a.m. on Saturday 24th October 2020 by Zoom teleconference due to Covid-19 restrictions.

Nominations for Officers and Members of the Committee must be received by the ECHA Secretary by 10th October 2020:

Mrs Angie Hodges, 45 High Street, Stoke sub Hamdon, Somerset TA14 6PR

secretary@echa.org.uk

Please ensure that you have the agreement of the person you are nominating.

NAME	PROPOSER	SECONDER
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Chairman:

Deputy Chairman:

Treasurer:

Secretary:

Members:

ENGLISHCATHOLIC HISTORY ASSOCIATION

Accounts for the year ending 31 December 2019

Opening balance (1 Jan 2019):

Current account	456.58		
Business Reserve Account	<u>11950.13</u>	<u>12406.71</u>	

Income:

Subscriptions	1,459.50		
Visits/conference	295.00		
Gift aid	217.19		
Interest	23.29		
Donation	<u>88.00</u>	<u>2,082.98</u>	<u>14,489.69</u>

Expenditure:

Visits/conference	250.00		
Postage	507.22		
Stationery	28.72		
Printing newsletter	701.80		
Subscriptions to other bodies	35.00		
Travel expenses	648.40		
Room hire/committee meetings/AGM	140.00		
Research grants	<u>600.00</u>	<u>2,911.14</u>	

Deficit 828.16

Deficit excluding grants 228.16

Closing balance (31 December 2019):

Current account	1005.13		
Business Reserve Account	<u>10,573.42</u>	<u>11,578.55</u>	<u>14,489.69</u>