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NEWSLETTER

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NEWS & NOTES

Greetings to all of our ECHA members and friends. I hope that this finds you well. We seem to have light at the end of the two-year Covid-19 tunnel, so hopefully we can catch up with you in person at a ECHA event before long.

Firstly, and it is with much regret to inform you that Dr Simon Johnson has stepped down from the Chair of the ECHA. At our recent committee meeting Mr Tim Guile kindly agreed to stand in as Acting Chairman to take us up to the AGM in October.

Owing to work pressures and commitments Simon will no longer edit the thrice yearly ECHA newsletter either and Sheila Mawhood has resumed that role.

We are very indebted to Simon for steering the ship for the past seven years, especially through the recent 2 years of the pandemic and we hope to see him at future ECHA events.

You will see on Twitter that Simon has recently been appointed a Fellow of the University of Lisbon. There is a very nice photo of Simon accompanying the announcement and he looks very pleased about it all. Well done!

And speaking of Twitter, we now have our own Twitter page and a Facebook page too. So, if you are into tweeting and FB'ing, read all about it. Perhaps you will contribute?

Some sad news to pass on. We have recently lost two enthusiastic and valuable members of the ECHA, Barbara Smith in 2021 and Val Anglin in 2022.

Kathleen O'Brien writes, "On 19th April 2021, Barbara Smith died peacefully at the Presentation Sisters Care Home having been pre-deceased by her husband and son. She will be remembered as an active member of the Association from its earliest days. As Regional Co-ordinator and Committee Member she organised successful residential conferences whilst at the same time looking after, and welcoming visitors to, Padley Chapel near Grindelford. Educated at Notre Dame Sheffield and Liverpool she spent her teaching life at Catholic schools in Sheffield. Barbara wrote a number of historical articles and pamphlets, mainly featuring the Derbyshire area, including 'A History of the Fitzherbert Family'. Both Barbara and her husband came from recusant

families and she enjoyed researching her ancestors who lived in the Hathersage area of Derbyshire – close to where she and Leo lived in later years. Her helpful guide 'Recusant Research' was originally given as a paper to the English Catholic History Group at Downside in 1994."



Courtesy Kathleen O'Brien

Valerie Anglin died on 6th January 2022. She joined the Association when it was still the English Catholic History Group in 1991 and was soon a member of the Committee, becoming Deputy Chair, and programme Organiser. Val writes about her memories of the ECHA in the December 2009 newsletter. She and Des attended many of the Conferences and mini breaks, including the visit to Rome. Linda Forster remembers seeing Val and her husband, Des, leaning out of their bedroom window at Hynning Hall and waving regally to the arrivals at the main door below. Val writes in her "Memories" article - "I have really enjoyed every minute," and that just sums her up. Her enthusiasm and her joyful smile will be greatly missed.

The attached photo, kindly sent to us by Kathleen O'Brien was taken on 15 July 2008 at the Presbytery Lower Brailes near Banbury. Before, during or perhaps after an ECHA committee meeting.

Val Anglin (in pink for those reading this on-line) is in the middle flanked by Rev Fr Brian Doolan (dec'd) who was the ECHA Chairman at the time and Rev Fr Malcolm Ferrier – hard at work still and who sends his very best wishes to all from Warminster Parish. Lalage is front left and Lynne Hunter-Johnson next to her. Front right – at the end Vincent Burke and then Bernard Polack. Back row right to left - Angie Hodges, then Toni Eccles and Kathleen O'Brien. An historic ECHA photo if ever there was one.

We were very sorry to have to cancel – at short notice our planned visit to Wardley Hall in Salford on 4th May 2022. We were a bit too low in numbers, so regrettably it wasn't to be. This time. Two lucky individuals who had read about the visit in the Catholic Universe online turned up anyway. They were not members, so we were not able to tell them it was off. The housekeeper at Wardley Hall, to whom we are greatly indebted, kindly invited them in, showed them around and they were able to see the relic to St Oswald Barlow. So, all was not lost. Not by any means.

And talking of Salford, our coordinator Anthony Kloscek is investigating future ECHA events in the NW of England. I see on the Salford Diocese website that major work on the fabric of the Cathedral is getting underway. We look forward to visiting when it is all done. I also saw on the website that two members of the Cathedral choir were taking part today (Sunday 22 May 2022) in the Manchester run. I hope they went well and managed to get lots of sponsorship.

I am very pleased to inform you that we now have an ECHA coordinator for Wales. Major Tristan Griffin very kindly volunteered to fill this important vacant role. His details are on Page 3. We look forward to visiting Wales on ECHA business before long and meanwhile to bringing you news from his part of the world. Welcome aboard Tristan.

I have details of many and various events coming up in the next few months at the end of this newsletter. If you look on our website ECHA.org.uk and click on What's On you will get more and better information on most of them.

Finally, I welcome any news that you might have on planned events, anniversaries, celebrations in your parish or diocese, or even articles for publication. Please get in touch.

VISIT REPORT

Review of a day at Harvington Hall, 3rd May 2022 Secrecy and Subterfuge: Catholic Life in Early Modern Britain

Have you ever wondered how Catholic priests moved between country houses, often at dead of night, to avoid scrutiny by the authorities in the late sixteenth and seventeenth century? Some of the answers were provided by this study day at Harvington Hall, Worcestershire. The house, which is owned by the Birmingham archdiocese, is a Tudor moated mansion, complete with many priest hides, in the heart of the countryside a few miles from Kidderminster. The day was organised by the Birmingham Diocese History and Archives Commission. Subterfuge could be defined as: deceit used in order to achieve one's goal. This was the theme of the day.

The day began with Mass in the nineteenth century chapel celebrated by the parish priest. At the end of Mass there was a talk which was due to be given by Michael Hodgetts, (author of *Midland Martyrs 1580-1680* and *Secret Hiding Places*), which was entitled the Elizabethan Catholic Underground. Unfortunately, Michael was unwell, and his paper was read by someone else. We learned that the period of greatest persecution of Catholic priests was from around 1580 to 1610. Priests were hidden in country houses such as Harvington Hall and Coughton Court and moved from place to place, often in disguise and with assumed identities. There were seminary priests and religious orders such as the Jesuits and Benedictines who provided the sacraments to recusant families and their staff and tenants. Seminaries were founded on the continent for the training and formation of priests and boarding schools set up for the education of the children of the Catholic gentry. Seminary priests and members of religious orders were smuggled into the country and hidden

in 'Receptacles' or safe houses such as Hindlip Hall, Ufton Court, Drayton House and Kirkby Hall. Some of these houses could hide several priests at a time. To do this, priest hides were constructed, some of them by Oxford born Nicholas Owen. There may have been up to four hundred such hiding places for priests and there are thought to be at least a hundred houses with priest hides still in existence. There were secret hiding places for hiding the mass equipment and hides for at least one priest at a time and sometimes room for several. There were 'in-priests' and 'out-priests' depending on whether they were staying in one place for a time or were itinerant, moving from house to house often in disguise and with assumed names.

At midday some of the visitors opted for a tour of Harvington Hall. It was interesting to see the many different rooms of the house and learn how St Nicholas Owen constructed his priest hides in ingenious places such as behind a staircase, under a trap door in the floor and behind a swinging beam, originally disguised by panelling, in a small library.

The first afternoon talk was a presentation by Dr Sarah Johannesen, a lecturer in Early Modern history at the University of Manchester. She talked about how disguise and equivocation was essential for priests to move around the country and evade capture. The Jesuits were renowned for assuming rich apparel as a part of their disguises as opposed to seminary priests who generally tended to dress in a more ordinary way. In Tudor England clothing was seen as denoting one's status and place in society. Folk commonly dressed according to their station and position, and this was recognised by everyone they met. Therefore, assuming a disguise went against what was widely seen as the natural order and could be interpreted as upsetting the very fabric of society. Disguises and assumed identities were deemed necessary for priests to be able to conduct their vocation successfully, though these were only assumed for short periods of time. It was as if they had to put on a suit of clothes to fulfil a task and then change that identity to a different one as the need arose. Some priests acted the role of a gentleman with attendant servants, sometimes he himself played the role of the servant. It was recorded that some Irish priests, landing on the Welsh coast, played the role of ruffians but took with them a trunk full of finer clothes to change into once they

had landed. Members of religious orders were ordered to revert to clerical dress where possible when the situation they were in was deemed to be safe so that they were able to carry out their priestly duties.

Equivocation is defined as the use of ambiguous language to conceal the truth or to avoid committing oneself. In some cases, it involved prevarication, judicious answering of questions or even straight forward lying. It was said that seminary priests often thought Jesuits were particularly good at lying. This 'acting' was all part of the part and parcel of a priest's life under Elizabeth I and James I.

The second talk of the afternoon was by Professor Alison Shell from the department of English Language and Literature at University College, London. Her presentation was on Disguise and Concealment in Stuart Catholic Drama. Priests frequently disguised themselves and took on identities which they could quickly change to avoid any suspicion by the Privy Council's spies and informers. Shakespeare uses the themes of disguise and misunderstandings in his plays. Much of the Shakespeare's Twelfth Night focuses on misconceptions and the way disguises cause the root of misunderstandings in which mistaken identities arise. We know that Guy (Guido) Fawkes, a soldier who had fought in wars on the continent, assumed the identity of John Johnson so that he could pass back and forth into the parliamentary estate without arousing suspicion. This was regarded by many Catholics as a necessary part of the resistance to the cruel penal laws of parliament at that time.

Plays were written and performed by priests and seminarians in the seminaries on the continent and drama was seen as a way of both preparing priests for their secret missions and a way of imparting the Catholic message or Catholic morals. Drama was encouraged in continental schools for the sons of the Catholic gentry such as St Omer, and for those entering the priesthood in France, Italy or Spain. After all, disguise and concealment and acting the role of another person was what priests who travelled to England at this time, had to do anyway. Teaching seminarians to act, change their voice, mannerisms and costume was rather like training a spy today. One play at the English College in Rome involved characters changing 'shape' which prefigured the role of priests

having to cram into awkward spaces in priest hides or to withstand torture when confined to small spaces such as ‘little ease’ a tiny cell where a man could neither stand or lie comfortably, in a prison in London. The mass itself was considered dramatic and so drama was an integral part of priestly training.

It was interesting to meet different people during the day as well as to learn more about secrecy and subterfuge in Tudor and Stuart England. If you wish to read more about St Nicholas Owen, the builder of priest hides, please see the October 2021 edition of the newsletter which can be found on the ECHA website.

https://englishcatholichistoryassoc.files.wordpress.com/2021/10/echa_newsletter_october_2021.pdf

ARTICLES

St Margaret The Pearl of Scotland

By T J Guile

Abstract

This article aims to show the great influence on medieval Scotland of Margaret, Queen of Scotland 1045-1093. She is widely regarded as having had a profound effect on the royal court, the landed gentry, the church in Scotland and on the lives of ordinary Scottish folk. She was canonised as a saint by the Catholic church in 1250. A relic of her is reportedly found in a church in Dunfermline today. The main source for Margaret’s life is a biography written in the period 1100–07 by Turgot, Prior of Durham Cathedral Turgot praises Margaret’s piety and learning, comments on her even temper and discretion, and remarks on her prudent counsel in the administration of the affairs of the realm, both within the political sphere and through active reform of church customs to bring it in line with Rome. Margaret’s great generosity, which led to her stealing from her husband to give to the poor, is a recurring theme throughout her life.

St. Margaret of Scotland, or Princess Margaret of Wessex, was an Anglo-Hungarian Catholic saint and was a member of an ancient English royal family. She was a direct descendant of King Alfred the Great and the

House of Wessex. Long before she was born, her grandfather, Edmund Ironside, had been murdered, and his share of the kingdom of England seized by the Danish King Cnut. Her father, Edward, who became known as the Exile, and her uncle, the sons of the murdered king, were sent away to the court of Stephen, king of Hungary. Margaret was born in Hungary to Princess Agatha of Hungary and Prince Edward the Exile, around 1045 or 1046. Her siblings, Cristina and Edgar the Atheling were also born in Hungary around this time. Said by contemporary accounts to be beautiful and devout, she was also intelligent and well read, receiving her formal education in Hungary. Her family returned to England when she was 10 years old, and her father was called back as a potential successor to the throne. Edward died immediately after the family arrived, but Margaret and Edgar continued to reside at the English court for some years. The victory of the forces of William, Duke of Normandy in 1066, changed the course of her life forever. The family's position was precarious and fearing for their lives, they fled north out of harm's way. They were said to have reached Northumbria, so tradition says, but even there they were not safe. So, in 1068, Agatha decided to leave Northumbria and return to the continent and ultimately reach her native land once more. Fate intervened and her family's ship got caught in a storm instead. This storm drove their ship off course and further north up the Scottish coast, where they were shipwrecked. The spot they landed on the Fife coast is known today as 'St. Margaret's Hope.'

Malcolm Canmore III, king of Scotland, welcomed Margaret and her family and put them under his protection as they were members of the English royal family. Malcolm was said by some observers to be rough, illiterate and somewhat uncouth but apparently soon fell deeply in love with the beautiful, cultured, well-educated and kind princess. Malcolm was said to be particularly protective towards Margaret and asked for her hand in marriage. She initially refused his proposals preferring, according to one account, a life of piety, possibly as a nun. Malcolm however was a persistent king, and the couple finally married in 1069 or 1070 at the castle of Dunfermline. According to her biographer, Turgot, within two years of her marriage, Margaret had built a priory in Dunfermline, "in the place where her wedding had been celebrated". The priory was dedicated to the Holy Trinity, and to carry out the religious duties she had monks sent to Scotland from Canterbury. Prior to her arrival in Scotland

the religious life in the country was led by monks, who, for around five hundred years had followed the teachings of St Columba. It has been suggested the Celtic traditions had become stagnant and duties were performed mechanically so Margaret, who was familiar with the Latin tradition, set about making changes. She appears to have been sympathetic towards the monks but insisted on change, an example being the length of the fasting period at Lent. The Celtic monks fasted for thirty-six days but she changed it to forty days. Gradually, with the help of her husband, the ancient Scottish church traditions began to change.

Their union was, by all accounts, an exceptionally happy and fruitful one for both themselves and the Scottish nation. Margaret and Malcolm had eight children, all with English names. Alexander and David followed their father to the throne, whilst their daughter, Edith, who changed her name to Matilda at her marriage, brought the ancient Anglo-Saxon and Scottish Royal bloodline into the veins of the Norman Invaders of England when she married and bore children to King Henry I.

As Queen, Margaret was said to have changed her husband and the country for the better. When he saw how wise his beloved wife was, he listened to her good advice. She was thought to have softened his temper and led him to practise great virtue. Margaret brought with her some of the finer points of current European manners, ceremony and culture such as table manners, to the Scottish Court, which highly improved its reputation at home and abroad.

Before long those at court were thought to have better manners than they had previously had, and many ladies copied her purity and devotion. Before she came, there was generally thought to be great ignorance and many bad habits among them. The king and queen gave a good example to others by the way they prayed together and fed crowds of poor people with their own hands. Queen Margaret was renowned for her good influence on her husband and also for her devout piety and religious observance. Margaret's kindness and thoughtfulness was regarded as a strong influence on Malcolm's reign. Together they prayed, fed the hungry, and offered a powerful example of living faith in action. Margaret was

placed in charge of all domestic affairs and was often consulted with state matters, as well. She constantly worked to aid the poor Scotland.

She was said to have encouraged people to live a devout life as Catholics, and to grow in prayer, and holiness. She helped to build churches, including the Abbey of Dunfermline and she supported the abbey at Iona. She is said to have been instrumental in insisting on the Latin liturgy for the mass instead of local vernacular Gaelic. She was well-known for her deep life of prayer and piety. She is reported to have set aside specific times for prayer and to read Scripture. She didn't eat often and slept very little so she would have more time for her devotions. Although the king was illiterate, he supported Margaret in all her projects and admired her religious devotion so much he had her books decorated in jewels, gold and silver.

One of these finely illustrated books, containing a compact selection of passages from the Gospels, was Margaret's favourite, and one she read and studied closely, even when she travelled. It has portraits of the four evangelists and is now kept in the Bodleian Library in Oxford after it was miraculously recovered from a river which only added to her reputation as a saint. (*see figure 1*)

In November 1093, Malcolm and their oldest son were killed during the Battle of Alnwick in Northumbria. Already ill and worn from a life full of austerity and fasting, Margaret passed away four days after her husband, on November sixteenth, 1093. Her body was buried before the high altar at Dunfermline. She was honoured for her work for reform of the Church and her personal holiness. In 1259, the bodies of the Queen and her husband, Malcolm Canmore, were moved from their original resting place in the Abbey to a new chapel after it was completed. In 1368 two large granite stone slabs were brought from Durham, at considerable expense, to be used as part of the memorial. The chapel was designated as a shrine and visited by pilgrims throughout the medieval period. After her death, pilgrims visited Margaret's tomb in the abbey to pray for cures from sickness. Many miracles of healing were recorded and, in 1250, Pope Innocent IV made her a saint, acknowledging her life of holiness and extraordinary virtue.

On the twenty eighth of March, 1560, a large crowd of reformist minded people, egged on by Calvinist sympathisers, stormed the cathedral at Dunfermline causing much damage and destruction. "One would have expected such a place to escape destruction, even at the hands of the so-disant (self-styled) reformers, but the Scots Calvinist revolutionaries, like their French counterparts, in their hatred of the ancient faith and traditional loyalties, must vent their fury on the shrines of saints and tombs of kings alike." (*McRoberts, D, St Margaret Queen of Scotland, <https://www.ewtn.com/catholicism/library/st-margaret-queen-of-scotland-5866>*)

The rabble seemed to have vented their rage mainly on the monastic buildings and the choir and sanctuary of the church: the altars and royal tombs were desecrated, and the Lady Chapel and St. Margaret's shrine despoiled. The monks of Dunfermline however had anticipated the attack and had hidden away the reliquary of St. Margaret and St. David, and the sepulchres of Bruce and Randolph. (<http://saintsandrelics.co.uk/onewebmedia/St.%20Margaret.pdf>)

Much of the abbey building was subsequently abandoned and allowed to fall into ruin. The chapel containing Margaret's tomb was eventually demolished. All that remains of St Margaret's Chapel at the east end of the Cathedral, are the substantial lower stone courses and foundations. They are well over a metre wide, showing that the chapel was a well-built and large building when completed. The interior walls were decorated with carved stone columns, the footings of which survive. Today, they are enclosed by iron railings and accessible through a gate. The remains of the shrine walls have been incorporated into more recent stonework adjacent to the chancel end of the present church. (*See figure 2*)

The monks of the abbey are said to have hidden the relics of Margaret before the mob arrived. In 1560, Mary Queen of Scots came into possession of Margaret's head. She insisted that it, and Margaret's prayers from heaven, helped assist her in childbirth. The saints head passed to the Jesuits at the Scots' College, Douai, France, but was lost during the turmoil of the French Revolution.

Margaret promoted the arts and education in Scotland. Mass was changed from the many dialects of Gaelic spoken throughout Scotland to

the unifying Latin of the western church. Her motives for adopting Latin to celebrate the Mass was so that all Scots could worship together in unity, along with other Catholics across Europe. Many people believe that in doing this, it was not only Queen Margaret's goal to unite the Scots, but also the two nations of Scotland and England to end the bloody warfare between the two countries. Under Queen Margaret's leadership, church councils or synods were held which promoted fresh ideas such as more frequent communion and, much to joy of the peasants, rest from labour on a Sunday. She was involved in efforts to correct the religious abuses involving Bishops, priests and laypeople. She was therefore a prime mover in the reform of the Catholic church in Scotland. Margaret founded churches, monasteries and pilgrimage hostels and established the Royal Mausoleum at Dunfermline Abbey with monks from Canterbury.

She was especially fond of Scottish saints and instigated the Queen's Ferry over the Forth so that pilgrims could more easily reach the Shrine of St. Andrew. The towns of North Queensferry and South Queensferry, near Edinburgh, take their name from Margaret and she appears on the first known seal of the burgh of Queensferry, dating to 1529. Pilgrims still visit St Margaret's Memorial Catholic Church in Dunfermline to venerate what is said to be a relic of the saint's shoulder bone. (see figure 3) Her impact in Scotland has led her to being referred by many Scots people as, 'The Pearl of Scotland,' but we must not forget that she also belongs to England and to Hungary too.

Figure 1 *A compact selection of passages from the Gospels belonging to St Margaret in the Bodleian Library, Oxford*



Courtesy of [the Bodleian Library, Oxford](#)

Figure 2

Site of the shrine of St Margaret of Scotland, Dunfermline Abbey



Courtesy of Dunfermline Historical Society

Figure 3

Relic of St Margaret's shoulder bone, St Margaret's Church, Dunfermline



Courtesy of St Margaret of Scotland RC Memorial Church, Dunfermline

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CHAPEL AT BOWLHEAD GREEN

Bernard Polack

Our Secretary received an enquiry, via the website, asking whether the Association could give any information about a Roman Catholic chapel understood to have existed at Bowlhead Green, near Godalming, Surrey, in the first half of the twentieth century. The enquirer, a local historian, had been studying the graves in the village churchyard at Thursley, about 5 miles SW of Godalming, and had come across that of Captain Rushbrooke of Cosford House, Bowlhead Green, who had died in 1926. From newspaper research he had learnt that Captain Rushbrooke had been buried in Thursley churchyard following a private Requiem Mass in the Chapel of Our Lady at Bowlhead Green.

By a fortuitous coincidence, Bowlhead Green is in my parish (of St. Edmund, King & Martyr, Godalming). As parish historian I had done extensive research and had assembled much information about the chapel at Bowlhead Green. The Association was, therefore, by good fortune on this occasion, able to give a good reply to the enquirer. I was able to consult, in the diocesan archives of the Catholic Archdiocese of Southwark (of which diocese Godalming was then a part) various fascinating letters from Captain Rushbrook to the Bishop, which give valuable information about what happened and when, regarding the chapel at Bowlhead Green.

I was in touch in 1999, and again a few years later, with a Mr. John Swift, then living in Chapel Cottage. He said that part of his cottage (the living room) was formerly a chapel. He thought that the property had been built in the mid-eighteenth century and had been extended over the years. The owner in the mid-nineteenth century was Isaac Kettle, who, in 1860, built a chapel on land next to the cottage. The chapel at that time was separate from the cottage but latterly (possibly in the 1970's) became part of the cottage. When Isaac Kettle died, the chapel (and cottage) passed to a relative, his wife having died previously. Mr. Swift said that, sometime after this, Chapel Cottage became part of the Cosford House estate (as was most of Thursley) and was said to have

been lived in by the gardener of Cosford House, and then by Captain Rushbrooke's sister. He understood that, around this period, the chapel became used for services for the servants at Cosford House who were Irish (and Roman Catholics).

The letters, dating from the very beginning of the twentieth century, demonstrate Captain Rushbrooke's wish to have Mass celebrated in or near his house for himself and his household. Until 1907 this service had been provided by visiting priests. However, on 22/05/1907, Captain Rushbrooke wrote the Bishop of Southwark: *On 30th Inst is to be sold within 10 minutes' walk of my house, a plot of ground consisting of an 8 roomed cottage and a chapel The site would suit us admirably for a resident priest Before bidding, naturally I desire to know if leave would be given me to start a mission of the kind I may add the little chapel at Bowlhead Green will hold 40 to 50 worshippers*

Captain Rushbrooke had shown his correspondence with the Bishop to Father Hyland, parish priest of Godalming, with the result that, on 27/05/07, Father Hyland wrote a very long letter to the Bishop saying, among much else, *Capt. Rushbrooke thinks that a priest might live in this house and serve the chapel Capt. Rushbrooke would pay the chaplain not more than £80 a year The chapel itself is most unsuitable for Catholic purposes as it was never built for that object. The priest in charge would have a hopeless struggle to make both ends meet on 80 pounds a year* ". The overall tone of Father Hyland's letter is to urge the Bishop not to "accede to Capt. Rushbrooke's request. On 04/06/07 Father Hyland wrote a short letter to the Bishop *I believe Capt. Rushbrooke has secured the property in question. I am pleased to hear from your Lordship that it would not be a new missionary district.*

Whatever the way in which the Bishop replied to Capt. Rushbrooke, the latter purchased the Chapel Cottage property, and, in spite of Fr. Hyland's opinion that it was unsuitable for Catholic purposes, either he, himself, considered it suitable or he, himself, had it made suitable for the celebration of Mass. Various correspondence in 1908 shows that Captain Rushbrooke was endeavouring to secure a resident priest for his new chapel.

A postcard, given to me by the Diocesan Archivist of Arundel and Brighton, describes the chapel in what appear to be answers to a standard series of questions:

Bowlhead Green

Style of Chapel no style whatsoever

When opened (month & year) June 1909

Accommodation 40

Noteworthy features [nothing is written here]

Catholic population of district about 30 - included in Godalming

Other items of interest formerly dissenting chapel purchased by Capt. W.H.Rushbrooke on demise of minister whose property it was and used by him as private chapel open to public.

No further correspondence from this immediate period, regarding Captain Rushbrooke's search for a priest, was found but the postcard quoted above says that the chapel was opened in June 1909. The Catholic Directory for 1910 (which would have reflected the situation in 1909) lists the chapel at Bowlhead Green with a Father Brownrigg SC as priest. The Catholic Directory for 1911 (reflecting the situation in 1910) lists the chapel with a Father McCarthy SC as priest.

Father McCarthy was a member of the Society of Salesians of Don Bosco and the Provincial Secretary of that Society kindly provided me with some fascinating biographical details of Father Michael Henry McCarthy. During his earlier days at the Salesian school at Battersea he was renowned for his ability as a carpenter, plumber and engineer. Is it not likely, therefore, that Fr. McCarthy, with those skills and at the behest of Capt. Rushbrooke, was the person who made that former Dissenting chapel "*suitable for Catholic purposes*"? Father McCarthy remained at Bowlhead Green until 1920. Capt. Rushbrooke must have had some influence with the Salesians in order to obtain the services of Fr. McCarthy in the first place, and in order to have the chapel served from Farnborough until the early 1940's.

Capt. Rushbrooke's efforts to find a resident priest as replacement for Fr. McCarthy do not seem to have been successful. The Catholic Directories for 1921 to 1945 say that the chapel at Bowlhead Green was served from

Farnborough, those for 1947 to 1956 say that it was served by the Diocesan Travelling Mission (mobile priests who would visit churches or chapels situated in rural areas and without a resident priest to say Mass on, perhaps, a once a month basis), and those from 1957 onwards do not list the chapel at Bowlhead Green at all.

BOOKS

Do you recall an ECHA meeting at St Teresa's, Princes Risborough in 2019? This is my (Sheila Mawhood's) parish. The speaker of the day was Dr Richard Shaw. He is Associate Professor and Chairman of the History Department at Our Lady Seat of Wisdom College in Barry's Bay, Ontario Canada. Richard, also, is a local boy, so when his family came over from Canada to visit the folks in Princes Risborough, I seized the opportunity for a speaker and asked him to come and bring us up to speed on his research by presenting to the ECHA at the Walsingham Hall.

Richard's first book, on The Gregorian Mission to Kent in Bede's Ecclesiastical History, was published in 2018. He won the Journal of Ecclesiastical History's 2014 Eusebius Essay Prize and was short-listed for the 2016 Medium Aevum Essay Prize. He 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. Following on from his first book, Richard was contracted to write two further volumes. And I have news of the first one. Published by Routledge in January 2022 Hb: 978-0-367-07734-1 | £120.00 eBook: 978-0-429-02242-5

How, When and Why did Bede Write his Ecclesiastical History?

By Richard Shaw

“Bede’s Ecclesiastical History is our main source for early Christian Anglo-Saxon England, but how was it written? When? And why? Scholars have spent much of the last half century investigating the latter question – the ‘why’. This new study is the first to systematically consider the ‘how’; and the ‘when’. Richard Shaw shows that rather than producing the History at a single point in 731, Bede was working on it for as much as twenty years, from c.715 to just before his death in 735.”

This is a link to the Routledge page which has more details:

<https://www.routledge.com/How-When-and-Why-did-Bede-Write-his-Ecclesiastical-History/Shaw/p/book/9780367077341>

And here is a photo of Dr Richard Shaw outside St Bede’s Monastery in Jarrow.



Courtesy Dr Richard Shaw

UPCOMING EVENTS

SATURDAY 11 JUNE: York Catholic History Day, Bar Convent, YORK

Beginning at 10am, with talks by **Dr. Scholastica Jacob**: *Re-building Libraries in a Second Exile: English Benedictine Nuns and their books 1795 – 1840*, **Dr. Marjorie Coughlan**: *The English College and the Campagna Landscape, through the paintings and photographs of Bishop William Giles* and **Dr. John Jenkins**: *A national Repository of Saints: the relic collections of Westminster cathedral 1900 – 1945* Cost: £15.00 (Students £7.50) includes tea and coffee but not lunch. There is no need to book but please contact Judith Smeaton if you need more information judith.smeaton@btinternet.com (more details on ECHA.org.uk)

SATURDAY 18 JUNE: A Celebration of St Chad at St Chad's Cathedral, Birmingham

organised by the History and Archives Commission of Birmingham Archdiocese

12 noon: Mass celebrated by the Archbishop

Followed by refreshments and a visit a special exhibition in the archives.

Then there will be 2 talks: Dr John Jenkins: *The Life and Afterlife of St Chad; from Bede to Birmingham*

Dr Judith Champ: *Why build a cathedral? Piety, politics, pennies – and Pugin*

To register for further details please email HAC@rcaob.org.uk

TUESDAY 28 JUNE, 7.30pm

Zoom talk by Fr Mark Vickers: *By the Thames Divided: Cardinal Bourne in Southwark and Westminster*

TUESDAY 5 JULY, 7.30pm

Zoom talk by Helen Kilburn: *Catholic Kinship and Colonialism: The Brent Family*

JULY: Date to be confirmed

VISIT to DORCHESTER ABBEY and St BIRINUS CHURCH, Oxfordshire

– *organised by the Midland Catholic History Society*. ECHA members are welcome. More information to follow.

SATURDAY 29 OCTOBER:

ECHA ANNUAL GENERAL MEETING, Westminster, London.

Speaker: **Adrian Waddingham CBE** on *Nicholas Breakspear, the English Pope*. More information to follow.

CATHOLIC HISTORY WALKS IN LONDON IN MAY & JUNE

Joanna Bogle has sent us the following information about her **History Walks** - all members and friends of ECHA would be very welcome.

Suggested donation £5, there is no need to book, just go along.

From at St George's Cathedral, Southwark, London SE1 7HY (nearest tube: WATERLOO or LAMBETH NORTH on **Tuesday May 31st**,

and **Monday June 13th**, both starting at **6pm**. The route goes along to the Thames taking in the stories of Augustus Welby Pugin, St John Henry Newman, the old Bethlehem Asylum, and more! The walk will take about an hour and a half, but you can leave at any time.

Two **History Walks** along the Thames, starting from St Margaret's Church, TW1 1RL (nearest railway station: St Margaret's):

Saturday June 18th, meet 3pm outside St Margaret's Church

Wednesday June 22nd, meet 6pm outside St Margaret's Church

We will walk along the Twickenham bank of the river, and discover the stories of exiled French royalty, poet Alexander Pope, and more. The Walk will take about an hour and a half - of course you can leave any time.

And: **The Martyrs' Walk, Sunday June 26th**, meet 2.30pm in the churchyard of St Giles-in-the-Fields London WC2 8LG. We will walk to Tyburn Convent, for Benediction and Tea, arriving approx 4pm.

In addition, to mark the **40th Anniversary of the visit of Pope John Paul II to London in 1982** there is an **exhibition at St George's Cathedral, Southwark** from **now until 29th May**. See poster on ECHA.org.uk for more information.

