NEWSLETTER 2011

MAJOR ACCESSIONS TO REPOSITORIES IN 2010 RELATING TO ROMAN CATHOLICISM

Local

Ayrshire Archives
Watson Peat Building
Auchincruive
Ayr
KA6 5HW

St Matthew's Roman Catholic Church, Kilmarnock: records 1873–1980 (10/60)

Knowsley Archives
Kirkby Library Newtown Gardens
Kirkby
Lancashire
L32 8RR

Sacred Heart Roman Catholic Primary School, Kirkby: staff and pupil records, finance records, cine films 1958–1977 (KA153/P)

Lancashire Record Office
Bow Lane
Preston
Lancashire
PR1 2RE

Broughton (Fernyhalgh) St Mary's Roman Catholic School: school log book and order book 1929–71 (SMHF)
Samlesbury, St Mary's Roman Catholic Primary School: records 1876–1976 (RCSA/2/1)
St Chad's Catholic Primary School, Whittle-le-Woods: log book 1889–1963 (SMWW)
St Mary's Roman Catholic Church, Ashton-under-Lyne: registers 1856–2000 (RCAA)
St Brigid's Roman Catholic Church, Bradford (Manchester): records 1879–1975 (RCRB)
St Joseph's Roman Catholic Church, Audley Range, Blackburn: registers 1871–1991 (RCAY)
St Malachy's Roman Catholic Church, Collyhurst, Manchester: registers 1922–87 (RCMY)
St Anne's Roman Catholic Church, Ancoats: registers 1777–1992 (RCAE)
St Anne's Roman Catholic Church, Ashton-under-Lyne: registers 1849–2009 (RCAH)
St Vincent's Roman Catholic Church, Openshaw (Manchester): records incl. school records 1896–1982 (RCOP)

Northamptonshire Record Office
Wootton Hall Park
Northampton
NN4 8BQ

Our Lady of Walsingham Roman Catholic Church, Corby: marriage registers 1939–2006 (COLW 1–12)

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Peterborough Archives Service
Peterborough Central Library
Broadway
Peterborough
PE1 1RX

Peterborough Catholic Men's Club: minute books (2) and misc. papers incl. history of the club 1922–1960 (Acc No : 2010/10)

Wigan Archives Service
Leigh Town Hall
Civic Square
Leigh
Wigan
WN7 1DY

Sacred Heart Roman Catholic School, Leigh: records 1904–1975 (Acc. 2010/17)

Special

Birmingham Archdiocesan Archives
Cathedral House
St Chad's Queensway
Birmingham
Warwickshire
B4 6EU

SS Gregory and Augustine Roman Catholic parish, Oxford: papers incl. notice and account books 1918–2001 (P222)

Lambeth Palace Library
London
SE1 7JU

Catholic Apostolic Church (Irvingite): papers incl. sermons, music, notes c1900–1940 (Acc 2010–15)

University

Oxford University: Bodleian Library, Western Manuscripts
Broad Street
Oxford
OX1 3BG

John Sergeant, Roman Catholic controversialist: theological treatises 1648–55

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CATHOLIC RECORD SOCIETY CONFERENCE 2011

by Simon P. Johnson

The 54th Annual Conference of the Catholic Record Society was held at Liverpool Hope University from Monday 25 to Thursday 28 July. Dr James Kelly, the Conference Secretary, provided the overview of

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proceedings with the *Conference in Context*. Kelly argued for a reappraisal of English Catholic Historical Studies and noted that the CRS and its resources should be central to that dialogue. Professor Michael Questier of Queen Mary, University of London gave the inaugural lecture. Questier, author of *Catholicism and Community in Early Modern England* (Cambridge, 2006) and co-author of *The Trials of Margaret Clitheroe* (Continuum, 2011) opened proceedings with his *"The Cause of this Sudden Execution': Treason, Politics and Religion in Post Reformation England.'* Questier challenged the traditional hagiographical narrative that recusants in the deeply unstable Elizabethan and Jacobean regimes were 'whiter than white' and argued for a more mature dialogue which recognised the political dynamism of Catholics between the twin polarities of persecution and toleration. Catholics were central to the body politic and ecclesiastical of Early Modern England. The growth of 'Catholic Separatism' exploded after the execution of Mary, Queen of Scots where 'accommodationism' turned into a language of outward subversion. The polarisation of the Catholic element led to an increased rapprochement between the Protestant regime and puritan elements of the English body-politic. Questier provided a refreshing overview of the repackaging of martyrdom and its ability to adopt and react to the political machinations of Elizabeth and James—'a master of general meaninglessness and skilled in the art of gesture politics.' Questier noted the importance of the CRS in collecting the fragments that form the foundation of such a magnitude of scholarly activity in English Catholic Historical Studies.

Dr Carmen Mangion of Birbeck College, University of London gave the first paper of the second day of the Conference. *'God will support you in this great Affliction': Death and Dying in Convent Necrologies* was an informative description of a neglected area of research. Centred on the *vita* of Mother Margaret Hallahan, foundress of the Dominican Congregation of St. Catherine of Siena (London, 1869) Mangion provided an insight into 'convent culture' and pain narratives—from sacred pain (*Imitatio Christi*) to the decline of the Protestant 'Good Death' after the increased medicalization in the mid to late nineteenth century. Mangion concluded with the Church's response to the pain narratives and medical relief with Pius XII's *Discorsi Ai Medici* (1957).

Dr John Bergin of Queens College, University of Belfast presented the second paper of the day: *'An Irish Catholic Elite in England, 1670–1800'*. Bergin gave a compelling account of Anglo-Irish interconnectedness in the British Isles. In a detailed examination from the Colclough family to the Somerset House Circle surrounding Sir Richard Bellings, secretary to the Queen Dowager, Catherine of Braganza. Bergin provided a paper based on extensive research into the Irish Catholic lobby who sought preference in London circles away from the more restrictive seigniorial Whiggish ascendency in Ireland. Bergin noted that this

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'Accommodationist Catholicism' provided Anglo-Irish families freedom to practice their faith with relative ease and secured advancement and preferment outside of the conventional political and ecclesiastical norms.

Dr Oliver Rafferty, S.J. of Heythrop College, University of London gave the third paper: *'The Catholic Church and the British Empire in the Long Nineteenth Century'*. Rafferty noted the phenomenal growth of English and Irish Catholic participation in the Empire. Catholics of the ecclesiastical *grandee* class such as the Cullen dynasty placed Catholics at the very centre of power in the rise of Ecclesiastical Imperialism. Rafferty noted that the British desire to further the interests of the Catholic Church in its Empire sat in contradiction to the Act of Supremacy and the marked contrast with the English Catholic Community in the British Isles. The relationship between the Holy See and Whitehall was examined and the unusual co-operation between British Imperialism and Vatican Mission.

Dr Glyn Redworth of the University of Manchester opened the proceedings for the penultimate day of the Conference. *'Luisa de Carvajal: a Spanish Missionary in London'* was well received. Based on his extensive analysis of Carvajal's letters and life, Redworth provided a picture of a woman marked with extraordinary contradictions. A female missionary—before more widely accepted models such as Mary Ward—Redworth expanded upon a life of a difficult childhood, social obscurity and familial disownment within the rich narrative of Early Modern London provided by Redworth.

Mr John Beaumont, freelance writer and legal consultant, provided an informative analysis of W. Gordan Gorman's Catholic Converts. In his *'Historians of Converts: W. Gordan Gorman and His Successors'* Beaumont took the Conference through the various scholarly and not so scholarly attempts to promote, through publication, notable conversion since the Restoration of the Hierarchy. Based upon his own research into the 'compilation of conversion' Beaumont provided an insightful examination of how 'Conversion Compilation' has been used to promote confessionalism as part of a wider print war in High Victorian and Modern literature.

Mr Francis Young of King's School, Ely, started proceedings for the final day of the Conference: *'In the Shadow of Treason: the Rookwood Family, 1606–1760'* Young provided a rich and detailed piece of research into the Rookwood dynasty and their interconnected kinship networks. Despite several brushes with the scaffold the Rookwoods were the epitome of recusant survivalism. Young demonstrated a detailed and scholarly account of the social, political, aesthetic and dynastic networks of engagement that marked the Rookwoods' advancement into modernity ending, after having absorbed the patrimony of their Suffolk co-religionist families, the Gages of Hengrave and the Martins of Long Melford, in 1872 with the death of the last baronet.

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Fr. Peter Milward, S.J., Emeritus Professor of the Sophia University, Tokyo, ended the Conference's proceedings with *'Shakespeare and the Martyrs'*. Milward challenged Graham Greene's assertion that the 'martyrs are quite silent' in Shakespeare. Citing Lavinia's ravished body as representative of the cruel barbarism of martyrdom Milward went on to examine the demands of the dramatist upon the audience—that the fictitious sorrow of the play should be married to the real sorrow of the martyrs as perceived by the spectator. Milward furthered his argument with evidence from scenes of the tragedies, *Hamlet* and *Macbeth* and the comedy of *The Merchant of Venice*. Milward concluded with a re-examination of the 'Shakeshafte Theory'—that Shakespeare might have had some knowledge of the *Spiritual Exercises* whilst residing with the Houghton family in 1581.

Michael Hodgetts led a most enjoyable excursion to Bramall Hall where James Kelly, a member of the AHRC 'Who were the Nuns?' research project aided the custodians in naming a portrait of an Augustinian Abbess with familial links to the Hall.

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