NEWSLETTER 2010

MAJOR ACCESSIONS TO REPOSITORIES IN 2009 RELATING TO ROMAN CATHOLICISM

LOCAL

Croydon Archives Service
Central Library
Croydon Clocktower
Katharine Street
Croydon
CR9 1ET

St. Marys Roman Catholic Junior School, Croydon: log books, registers and records 1863–2007 (A994)

Durham County Record Office
County Hall
Durham
DH1 5UL

Our Blessed Lady Immaculate Roman Catholic Church, Blackhill: additional registers, Mass intention books, records relating to St. Patrick's School, etc. 1908–2001 (RC/Bl)

Lancashire Record Office
Bow Lane
Preston
Lancashire
PR1 2RE

St. Mary of the Assumption Roman Catholic Church, Burnley: registers of sick calls, admission registers for boys and girls 1903–65 (RCBT)

Liverpool Record Office
City Libraries
William Brown Street
Liverpool
L3 8EW

St. Francis Xavier Roman Catholic Church, Liverpool: log books, guidebook, leaflets and posters 1866–1909
St. Brigid RC Church, Bevington Hill: register of baptisms 1918–27
St. Cyril's RC Church: marriage register 1996–2007

Northumberland Collections Service
Woodhorn
Queen Elizabeth II Country Park
Ashington
Northumberland
NE63 9YF

All Saints Roman Catholic Chapel, Thropton: records 1841–2003 (RCP 19)
Biddlestone Roman Catholic Chapel: records 1841–1995 (RCP 20)

Sheffield Archives
52 Shoreham Street
Sheffield
S1 4SP

Society of St. Vincent de Paul, Sheffield St. Marie's conference: records inc. minutes and corresp. 1898–2007 (X276)

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NATIONAL

British Library, Manuscript Collections
96 Euston Road
London
NW1 2DB
Kirkstead Abbey: psalter c. 1300 (Add. 88905)

SPECIAL

Birmingham Archdiocesan Archives
Cathedral House
St. Chad's Queensway
Birmingham
Warwickshire
B4 6EU
Birmingham Catholic Choir: records incl. committee meeting minutes, attendance and membership records, photographs and ephemera 1957–2000 (NS)

Lambeth Palace Library
London
SE1 7JU
Reginald Pole, Cardinal Archbishop of Canterbury: letterbook incl. copies of letters (87) and two works c. 1534–58 (MS 4874)
Carthusian diurnal incl. canonical hours of prayer, possibly created by an English Carthusian house in the south east c. 1477–1525 (MS 4838)

Liverpool Roman Catholic Archdiocesan Archives
Cathedral of Christ the King
Mount Pleasant
Liverpool
L3 5TQ
Teresa Higginson, catholic teacher: corresp (copies) c. 1844–1905

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OBITUARY

FR. GEOFFREY HOLT (1912–2009)

Father Geoffrey Holt, SJ, who died on 28 September 2009, aged 97, was a member of the British Province of the Society of Jesus for seventy-nine years—the longest serving member in its history. He was also for many years a member of the Council of the Catholic Record Society, and, from 1996, one of its Vice-Presidents. His obituary appeared in the *Daily Telegraph* in November 2009 and is available on-line at http://www.telegraph.co.uk/news/obituaries/religion-obituaries/6685612/Father-Geoffrey-Holt.html.

An appreciation of Father Holt's work as a historian, written by Professor Maurice Whitehead, and a full bibliography of his historical output, compiled by Dr. Joseph A. Munitiz, SJ, were published in the

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Spring 2010 edition (Volume 99, No. 437) of *Letters and Notices*, the private house journal of the British Province of the Society of Jesus. The bibliography and an abbreviated version of the appreciation are reproduced here by kind permission of the editor of *Letters and Notices*, Fr. Peter Edmonds, SJ.

Fr. Geoffrey Holt's historical output: an appreciation

Fr. Geoffrey Holt's published output as a historian, spanning a remarkable sixty-three years from 1945 to 2008, was extensive and wide-ranging, falling, apart from a few miscellaneous items, into ten main categories. These include:

- monographs (2)
- edited volumes for the Catholic Record Society (3)
- contributions to international historical dictionaries, including the *Dictionnaire de Spiritualité* (4 articles), the *Dictionnaire d'Histoire et de Géographie Ecclésiastique* (24 articles), the *Diccionario Histórico de la Compañía de Jesús* (60 articles), and the *Oxford Dictionary of National Biography* (18 articles)
- genealogical journals (6 articles)
- regional Catholic history journals (40 articles)
- transactions of county historical societies in England, national historical journals in Wales and a historical journal in Liège (13 articles)
- *Archivum Historicum Societatis Iesu* (9 articles)
- *Letters and Notices*—the house journal of the British Province of the Society of Jesus (8 articles)
- *Recusant History* (21 articles)
- *Stonyhurst Magazine* (22 articles)

The latter category, written principally during his time as a teacher of history at Stonyhurst College from 1950 to 1966, and based mainly on the archives there, laid the foundations for his later writings which were largely focussed on the archives of the British Province of the Society of Jesus in London. Indeed, Fr. Holt's familiarity with, and mastery of, the intricacies and peculiarities of both the Stonyhurst and British Jesuit Province archives, as well as their complementarities, enabled him to produce his most significant writings.

Geoffrey Holt's two monographs—*William Strickland and the Suppressed Jesuits* (1988) and *The English Jesuits in the Age of Reason* (1993)—remain the only substantial analyses published to date on aspects of the history of the (then) English Province of the Society of Jesus in the eighteenth century, a period previously much neglected by historians. In these volumes, Fr. Holt was able to make the Jesuit eighteenth century his own, demonstrating the depth of his

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scholarship—an attribute which had first become apparent to a wide audience in what arguably constitute the most enduring and most valuable parts of his scholarly output, namely the three volumes which he edited for the Catholic Record Society (CRS), published as CRS Volumes 62, 69 and 70 in 1971, 1979 and 1984 respectively.

CRS Volume 62, entitled *The Letter Book of Lewis Sabran, SJ (Rector of St. Omers College) October 1713 to October 1715*, is an important text surviving from a significant period in the history of St. Omers College between the two fires of 1684 and 1725 which destroyed so many of the college's early records. Its publication demonstrated the high standards of scholarship which Fr. Holt brought to his editorial work: the volume's extensive and detailed footnotes revealed the depth and breadth of his knowledge of English Catholic history in general and the history of the English Jesuit Province in particular.

The original manuscript of the Sabran Letter Book, preserved today in the Royal Library in Brussels, was one of a number of significant English Jesuit documents seized in Bruges at the Suppression of the Society of Jesus in the Austrian Netherlands in September 1773. Among that part of the seized Bruges archive of 1773 which does not appear to have survived were the registers of students who had attended St. Omers from its foundation in 1593 until the college's migration to Bruges in 1762. The loss of those documents was a grievous blow to the suppressed English Jesuits of the 1770s and proved to be a major loss to subsequent scholarship, depriving historians of any clear picture as to the identity, number and origins of students who had attended one of the most important educational institutions of the English and Welsh Catholic diaspora. As a specialist in eighteenth-century Jesuit history, Fr. Holt was keenly aware of the extraordinary lengths to which his suppressed Jesuit predecessor, Fr. Charles Plowden (1743–1821), had gone in the late 1780s and in 1790 in Bruges, Ghent and Brussels to locate and retrieve the St. Omers registers from the authorities of the Austrian Netherlands—all to no avail: even at that early date, and despite the most diligent of searches by Plowden, those most valuable of documents had vanished without trace.

During his years on the staff at Stonyhurst, Fr. Holt began the long, arduous and painstaking task of compiling from inadvertent sources, such as account books, ledgers, letter books and play lists at Stonyhurst and in the Province Archives at Farm Street, London, and from a range of archives elsewhere, a working list of students who had attended St. Omers College. By the late 1970s, quite remarkably, he had collected details of some 4,300 students who had attended the colleges at St. Omers and Bruges down to the moment of the Suppression. Though, of necessity, CRS Volume 69, *St. Omers and Bruges Colleges, 1593–1773*, is an incomplete list, its publication was a significant contribution to educational and cultural history, allowing for the first time a clear glimpse of the nature of the student body at the two colleges.

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After taking up his position as assistant Province archivist at Farm Street in 1966, Fr. Holt continued his work on a second immense task—the updating of Henry Foley's nineteenth-century lists of English and Welsh Jesuits. In the three quarters of a century following the publication of Foley's *Records of the English Province of the Society of Jesus* (1877–83), many new sources had become available, particularly in Rome, and details from copies of these Fr. Holt began to cross-reference with material in Brother Foley's lists. Many years of meticulous work, checking sources and adding new information, resulted in the 1984 CRS volume, *The English Jesuits, 1650–1829: A Biographical Dictionary*, which was complemented a decade later, in 1994 and 1995, by Fr. Thomas McCoog's two-volume CRS publication, *English and Welsh Jesuits, 1555–1650*: together, these latter three volumes have subsequently become standard works of reference.

No less important than his CRS edited volumes are Geoffrey Holt's forty articles written for regional Catholic history journals, published between 1967 and 2007. Given the limited circulation of such journals, there can be few historians who have read the whole of this part of Fr. Holt's historical output. It is to be hoped that a way will be found to bring this body of work together into a single substantial volume: taken together, these essays would present a series of valuable cameos outlining aspects of the history of the English Jesuits from the seventeenth to the early nineteenth centuries.

The hidden extent of Geoffrey Holt's scholarly work, exemplified in the scattered nature of the above-mentioned articles, is doubtless akin to his hidden good work in helping others—the full extent of which is known only unto God. Indeed no appreciation of Geoffrey Holt's work as a historian and archivist would be complete without some reference to his humanity, his extraordinary kindness and, when one came to know a little better that most private of men, his gentle sense of humour—qualities that I was privileged to encounter and appreciate increasingly in more than thirty years of using the British Jesuit Province Archives as a researcher during his years in London.

In the light of such a long and happy association with Fr. Geoffrey Holt and my indebtedness to him for many kindnesses, it was for me a particular honour, and a very moving experience, to be invited unexpectedly and at very short notice, moments before the start of his Requiem Mass at Farm Street on Tuesday 6 October 2009, to do the first reading from Isaiah and, especially, to follow it with the words of Psalm 23—my own inadequate final tribute to a true man of God. *Requiescat in pace*.

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FR. GEOFFREY HOLT, SJ (1912–2009): BIBLIOGRAPHY (IN CHRONOLOGICAL ORDER)

JOSEPH A. MUNITIZ, SJ

This bibliography is divided into two sections, each with its own number system. The first is based on information supplied by Fr. Holt (February 2003); here each number has an asterisk. The second was accumulated mainly by Fr. John Russell in 'Province Bibliography', which took 1975 as its starting date.

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(2*) 'Blessed John Plesington', *Stonyhurst Magazine*, 396, 1955, 108–11.
(3*) 'The Stonyhurst Dürers', *Stonyhurst Magazine*, 400, 1956, 273–75.
(4*) *Stonyhurst Vestments*, Stonyhurst College, 1957 (24 pp.).
(5*) 'The March of Science (Science at Stonyhurst 1800–1958)', *Stonyhurst Magazine*, 409, 1958, 211–17.
(6*) 'The Shireburn Portraits (at Stonyhurst)', *Stonyhurst Magazine*, 410, 1959, 234–35.
(7*) 'The Stonyhurst Estate', *Stonyhurst Magazine*, 412, 1959, 350–57.
(8*) 'The Phils (lay philosophers at Stonyhurst, 1794–1916)', *Stonyhurst Magazine*, 415, 1960, 508–13.
(9*) 'A Shireburn Marriage in Penal Times (at Stonyhurst in 1575)', *Stonyhurst Magazine*, 416, 1961, 20–21.
(10*) 'The Seghers Pictures (at Stonyhurst)', *Stonyhurst Magazine*, 417, 1961, 57–58.
(11*) 'Stonyhurst Stained Glass', *Stonyhurst Magazine*, 419, 1962, 161–64; and 420, 1962, 210–11.
(12*) 'A Bequest to the Academy at Liège', *Stonyhurst Magazine*, 420, 1962, 204–9; and 423, 1963, 360–1.
(13*) 'The College Farm in the Early Days (Stonyhurst 1794–1824)', *Stonyhurst Magazine*, 422, 1963, 312–14.
(14*) 'Venerable Thomas Whitaker', *Stonyhurst Magazine*, 423, 1963, 362–65.
(15*) *A Stonyhurst Handbook* (Third Revised Edition), Stonyhurst College, 1963 (73 pp.)
(16*) 'Gleanings from Sir Nicholas Shireburn's Accounts', *Stonyhurst Magazine*, 425, 1964, 478–81.
(17*) 'The Stonyhurst Church', *Stonyhurst Magazine*, 425, 1964, 481–84.
(18*) 'The Early Days (at Stonyhurst, 1794...)', *Stonyhurst Magazine*, 426, 1964, 520–22; and 428, 1965, 18–20.

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(20*) 'The Shireburn Summer Houses (at Stonyhurst)', *Stonyhurst Magazine*, 432, 1966, 195–96.

(21*) 'Church Furniture for Stonyhurst in 1770', *Stonyhurst Magazine*, 433, 1966, 225–26.

(22*) 'Further Notes on the eighteenth-century Jesuit priests in Essex', *Essex Recusant*, 9, 1967, 102–14.

(23*) 'The English ex-Jesuits and the missions, 1773–1814', *Archivum Historicum Societatis Iesu* (hereafter *AHSI*), 37, 1968, 153–65.

(24*) 'The Rebuilding of St. Omers after the fire of 1724', *Stonyhurst Magazine*, XXXV, 1968, 434–38.

(25*) 'The Fatal Mortgage: The English Province and Père La Valette', *AHSI*, 38, 1969, 464–78.

(26*) 'Note on some eighteenth-century Statistics', *Recusant History*, 10, 1969, 3–9.

(27*) 'The Failure of Messrs. Wright and Co., Bankers', *Essex Recusant*, 11, 1969, 66–80.

(28*) 'H. Foley'. 'W. Forbes-Leith'. In: *Dictionnaire d'Histoire et de Géographie Ecclésiastique*, Paris, 1969.

(29*) 'Two eighteenth-century Essex Wills', *Essex Recusant*, 12, 1970, 32–38.

(30*) 'Two Chaplaincies in Hertfordshire in the eighteenth-century', *Essex Recusant*, 12, 1970, 77–88.

(31*) 'Purshall Hall and John Baynham', *Worcestershire Recusant*, 15, 1970, 2–15.

(32*) 'Dr. Thomas Wright and the removal of the Mission from Plaistow to Stratford', *Essex Recusant*, 13, 1971, 23–25.

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CATHOLIC RECORD SOCIETY CONFERENCE 2010

by SIMON P. JOHNSON

Returning to the Beginnings

The Catholic Record Society met for its 53rd annual conference at Leeds Trinity University College from the 26th to the 29th of July 2010. The Conference Director, Dr. Simon P. Johnson opened proceedings with the Conference in Context paper providing an overview of the programme of speakers. Johnson began by referring delegates to the ethos and mission of the Society by beginning with an overview of the Society's original constitutions. Johnson placed the Conference within the Society itself and gave delegates a contextual report as to the state of the 'market'—both within the academies and the provinces. Delegates were given a sense of where the Society stood today in relationship to its past and ultimately its founding principles. The Society was founded in 1904. Its inaugural meeting took place in Archbishop's House, Westminster on the 10 June with Archbishop Bourne presiding. The minute books detailing the meeting related how one of the founding fathers, Joseph Stanislaus Hansom, managed to turn a group of casual enquirers (ladies who lunched; retired brigadiers; eccentric exiled European nobility) into a fully fledged antiquarian society. Hansom's initiative and its ultimate success were as one eminent scholar put it, 'the culmination of a venerable tradition in English Catholic historical scholarship'. What gave the Society its weight was the willing desire of the secular clergy and the regulars to collaborate granting ready access to the vast repositories of archives held in their custody. Johnson noted that this was very much the zeitgeist of the time. Pope Leo XIII had opened the Vatican's Secret Archives to qualified historians in 1883—this led to a reawakening of Catholic historical enquiry with (albeit selected) access to any part of the Archive pre-1815. Johnson emphasised that the Society's adopted motto Colligite Fragmenta Ne Pereant from John 6: v. 12 'Gather up the fragments that remain, lest they be lost' was, as mottos should be, particularly relevant to the Society in 1904 as it was today. In the minutes of the Inaugural Meeting of 1904 the first motion ever proposed within the Society's history was of purpose and intent:

> That the Catholic Record Society for transcribing, printing, indexing and distributing to its members the old Catholic registers of Baptisms, Marriages,

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> Burials, etc., and other old records of the Faith chiefly personal and genealogical since the Reformation in England and Wales, lie and is hereby constituted, consisting of those members whose names have just been read out and those who shall in turn join the Society.

Johnson noted that of the 73 who signed up from March to June 1904 there would probably be little difference, percentage wise, between 1904 and 2010. There were three Benedictine signatories, four nuns, two Jesuits, an Oratorian, two bishops and some fifty laymen. Nine secular clergy registered their names including two of the Society's greatest annalists the Reverend Edwin Herbert Burton and the Right Reverend Bernard Monsignor Ward. An examination of the founding fathers of the CRS then and now, Johnson argued, would provide little in discontinuity: apart from the clearly apparent fact that almost all the laity had a SW London postcode. Gone, alas are the days of meeting in South Kensington in properties owned by a Knight of the Garter.

The increasing confidence of the English Catholic Community, three generations after the Restoration of the Hierarchy had, by the 1930s manifested itself architecturally in numerous neo-Gothic churches around the kingdom; intellectually in the continued advance of the CRS as a respected society and spiritually in the cult of the English Martyrs. In the second third of the twentieth century members of the CRS were instrumental in collating the evidence that would raise some of the martyrs of the Early Modern period to the altars of the Universal Church. Johnson showed the conference delegates a letter dated The Vatican 1934 held in the CRS archive at Downside to the then President, The Right Honourable Viscount FitzAlan, K.G., the author wrote:

> I beg to inform Your Lordship that the Holy Father has received the petition for the canonization of the Blessed Martyrs John Fisher and Thomas More which you addressed to Him in your name and in that of the members of the Catholic Record Society, and that He was very much gratified at this evidence of deep devotion to the glorious martyrs of your beloved country.
>
> Your petition has been transmitted to the Sacred Congregation of Rites within whose competence it lies to examine, in accordance with the rigorous prescriptions of the Sacred Canons, into all processes of canonisation. The Holy Father, gladly acceding your pious request, bestows upon Your Lordship and upon the officers and members of the Catholic Record Society, his cordial Apostolic Blessing.

The letter was signed by the Vatican's Secretary of State E. Cardinalis Pacelli later Pope Pius XII.

Johnson continued by demonstrating the importance of the three flanks of the modern CRS. There were few scholars in this auditorium, he noted, or indeed those engaged in similar research in the academies and institutes of the Realm who can have done without the Herculean efforts of the first generations of the Society's meticulous and no doubt onerous faithful transcription of the fragments. The Registers have formed the backbone of hundreds of PhDs and immeasurable numbers of local, regional and national

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publications. Though pure antiquarianism remained fashionable amongst some elements of society, the CRS modified itself, and will continue to do so, to adapt to the times. The concept that a scholarly organisation had to maintain an antiquarian purism—one held by some today—could not be possible for the English Catholic intelligentsia. Soon the Society was calling for a Catholic Historical Journal to build on the Registers. In a letter of 10 September 1949, Francis Allison wrote to the Society's Secretary of the need for such a scholarly medium to be widely circulated amongst members and the academies. The 1950s was a time of revival for the Society which felt confident enough to reinterpret its role within the wider English Catholic Community. The new constitution of 1952 rebranded the Society into what it largely is today: 'to advance education in connection with the history of Roman Catholicism in England and Wales since the Reformation'.

The Society's journal *Recusant History* was largely a testament to David Rogers and Anthony Allison. Starting off life as a codified register with increasing annotation and marginalia, *Biographical Studies, 1534–1829* gradually became something recognisable as a scholarly journal. Ten years later in 1961 *Recusant History* hit the shelves as, 'a publication that would lay the foundations of a general history of Catholicism in these islands since the reformation' as it continues to do so today. The third flank of the Society, Johnson noted was its conferences. Originally held in Oxford as a gathering of the interested, the Society quickly consumed these meetings and they gradually became the Society's annual opportunity to keep members posted as to the most recent developments in English Catholic Historical Studies.

Conference Overview

The speakers came from a range of backgrounds—researchers, professional historians, academics from other fields, junior scholars, clergymen, the curator–archivist, the independent scholar and those attached to major governmental research programmes. Dr. Peter Nockles, opened proceedings with the first paper on Newman. A fellow of Oriel College Oxford and a long standing member of the CRS Nockles presented: 'The Making of a Convert: John Henry Newman's Oriel and Littlemore Experience'. Nockles related how Newman had very little contact with English Catholicism before his conversion to Roman Catholicism in 1845 and discussed the great influence Oxford had on his youth. Nockles argued that Newman's faith, belief, reason and development did not exist in a vacuum and that much of Newmanology had overlooked these elements in their proper context. Newman relied on Oriel for his identity and intellectual formation. Nockles argued that Newman's pre-conversion should not be seen through the lens of his post-conversion. The relationship with the apostate priest Blanco White was explored—

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Newman was directed to the Roman Breviary and Latin sacramentalism through the tutelage of a man he had a close identity to. Nockles examined Newman's models of 'moral education' and the role of the tutor—the apostolical ethos that shaped Newman's intellectual formation. Nockles made the comparison with John Wesley's 'Holy Club' a century earlier—Newman's club was more frugal and ascetic—this was related with reference to his own apostolical ethos and his identity as a moral guardian of the students in his charge. Nockles went on to expand on the importance of place and social stability on Newman whilst at Oxford. The paper concluded with Newman's gradual withdrawal from Oriel, his growing isolation and his move to Littlemore.

Dr. Gerard Kilroy presented a paper on 'Edmund Campion and Subversive Publishing: Books Printers and Afterthoughts'. An expert on Campion, Kilroy's paper sought to restore Campion to his place as a scholar. Kilroy's well received paper expanded on Campion's early career, his association with London and the print trade of Paul's Churchyard, his birthplace. The role of Campion's father and his publication of anti-Catholic polemics were examined as well as Campion's own conversion to Catholicism. Kilroy argued that this should be seen as a genuine intellectual assent of faith, not simply a 'coming out' as Bombino, Simpson and Waugh had later portrayed it. Born in the year English printing came of age, when the English Bible was printed by Grafton and Whitchurch in the old Greyfriars, educated at St. Paul's and the newly founded Christ's Hospital, Campion spent the first seventeen years of his life at the heart of the religious disputes of his period. Kilroy argued that Campion's experience of disputation, religious persecution and print controversy in London made him reluctant to come back from Prague into what must have seemed like a cauldron of repressive cruelty. Worried that their mission might seem political, Kilroy argued that Campion yielded to advice and wrote his Letter to the Privy Council, the so-called 'Brag' which set about a print war a war in print that spread across Europe. Kilroy went on to provide a gripping narrative of Campion's arrest: the servant buying paper was spotted and tortured; the bookbinder betrayed the house where the books were bound; they had to keep dismantling the press and moving it. After Campion's death, his faithful scholar-servant, Ralph Emerson, found several secret routes to bring in 810 books and four priests before 1584. His last consignment, a huge number of copies of Leicester's Commonwealth was detected at Bishopsgate, and Emerson was kept in prison for nineteen years. Edmund Campion senior had published *Newes from Rome* concerning the '*blasphemous sacrifice of the papisticall Masse with dyvers other treatises very Godlye & profitable*' in Canterbury, sometime around 1548: Edmund Campion, his Jesuit son, supervised the publication of a *Rationes Decem* on a secret printing press in a wood near Henley just over thirty years later. The absurd whirligig of religious change, Kilroy

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argued, almost embodied in the sad division between pater and filius, between the man who describes himself as Edmundus Campianus Anglus Londinensis and his patria, which executed him for treason in 1581.

Father Peter Milward, a Jesuit father currently based in Tokyo, Japan presented the third of Tuesday's papers. Milward's paper, 'The Recusancy of Hamlet' added to the continuing debate as to the religious inclinations of Shakespeare. Milward made several remarkably Jesuitical claims which gave much cause for thought including the observation the religious persuasions of Hamlet's ghost and the role of Regicide in Shakespeare's thought. Professor Peter Marshall from the University of Warwick concluded Tuesday's proceedings with a paper 'John Calvin and the English Catholics, c. 1565–1635'. Marshall assessed the importance of Calvin as the anti-hero in the formation of English Catholic attitudes and identities. Calvin's symbolic status as the representation and singular embodiment of all that was wrong with the Elizabethan Settlement was examined as was the wholesale desire to turn Calvin into the personification of evil itself by his former associate Jerome Bolsec. Bolsec's selected diatribe helped to ensure, Marshall argued, that Calvin's memory would remain forever within the minds of the English Catholic community as a corporate symbol of evil. This black legend was pragmatic and theological and had a rationale for the embattled English Catholic community of the late sixteenth and early seventeenth centuries. As a tool of Propaganda, Calvin was as good as one could get: his apparent crimes popularised by Bolsec and his unfortunate death gave Catholic apologists sufficient fire to keep the heat on the heirs of Calvin for many years. In concluding Marshall examined Calvin's demonisation and its role in widening the cracks of the Church of England before the Civil War.

The Reverend Doctor James Pereiro opened Wednesday's proceedings with, 'Disraeli's and Young England's Vision of Catholicism and the Reformation'. Pereiro related how Young England's appearance in the English political firmament of the early 1840s had a certain meteoric quality. This group of 'radical Tories' formed around a nucleus of young aristocrats whose bonds of friendship and shared ideas had been forged at Eton and Cambridge: George Smythe (7th Viscount Strangford, 1818–57), Lord John Manners (7th Duke of Rutland, 1818–1906), and Alexander Baillie-Cochrane (1st Baron Lamington, 1816–90). Pereiro argued that the great Victorian Prime Minister Benjamin Disraeli became the acknowledged leader of this combination on the basis of a shared vision of the social ills of the English nation and of the remedies needed to restore a lost sense of social cohesion and solidarity and the improvement of the terrible condition of the labouring classes resulting from the industrial revolution. Their combination as Pereiro demonstrated soon disintegrated as a result of their differences over the Maynooth Grant (1845) and the repeal of the Corn Laws (1846).

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The social talents of the individuals involved in it and their brilliant display of ideas in speeches, poems, novels, and literary manifestos attracted a degree of attention totally disproportionate to the movement's ephemeral and inconsequential political influence. Pereiro's paper concentrated its attention on Disraeli's 'Young England' trilogy of novels: *Coningsby* (1843), *Sybil* (1845) and *Tancred* (1847). Pereiro demonstrated that these amounted to a political manifesto and provided a large audience for Disraeli's diagnosis of the origin of England's ills and the proposals for the nation's regeneration.

History, Pereiro argued, was to be an instrument of national self-discovery and restoration. In Lord John Manners words, history was not 'a mere record of the Kings who reigned, and the battles they fought, but the record of the country's inner life, the habits, the thoughts, and tastes of the people, the real aims and objects of its Government'. It provided the keys to understand the national character, the organic growth of social and political institutions, and the vital national energies which keep the body politic alive. History, Pereiro argued, discerned what to preserve as genuine and healthy, and what had to be weeded out from the contemporary political and social system as foreign and harmful. Their historical studies led Disraeli and his friends to the conclusion that the 'native' principles of the English nation were full of vitality in pre-Reformation England. The country was Catholic at the time, and Catholic too were the religious principles inspiring its people and institutions. The Reformation, unfortunately, had disturbed and done away with most of the principles inspiring England in the Middle Ages; they had now, Pereiro concluded, to be retrieved and restored to their proper place in the life of the nation.

The final day of the Conference took delegates on a tour of the senses. Drs. James Kelly and Caroline Bowden of Queen Mary's University, London presented 'Painting, Popery and Profession: van Dyck's Sitters and the English Convents in Exile'. Bowden and Kelly are currently in the advanced stages of completing what is the largest government sponsored study into the English Catholic community on the Mission and in exile. Since September 2008, the Arts and Humanities Research Council has funded the project team at Queen Mary's London—Bowden and Kelly have, under the direction of Professor Michael Questier, been making a comprehensive study of the membership of the English convents in exile. The overall project is entitled: 'Who were the Nuns? A Prosopographical Study of the English Convents in Exile 1600–1800'. That is, the period between the opening of the first English convent in Brussels to the nuns' return to England as a result of the French Revolution and associated violence. Most were enclosed convents, in theory cut off from the outside world. However in practice the nuns, Bowden and Kelly argued, were not isolated and their contacts and networks spread widely. As well as studying the members and their families the project has been

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collecting data on sponsors and patrons on both sides of the Channel. Bowden and Kelly stressed that the convents in the English Diaspora were an integral part of the English Catholic landscape and even the secular world as well. Currently, there is a lot of effort being made to put English Catholics back into the political geography of the period, yet this has largely ignored female institutions abroad and, arguably, women more generally. Bowden and Kelly argued that many of those painted by Van Dyck actually had Catholic connections or leanings, yet here they were, being fashionable and mainstream with what Kelly described as, 'the hottest painter on the block'. These same individuals frequently held positions of authority and even had close contact with the English convents in exile. Thus, although convent life was an extreme choice and expression of Catholic belief, it was also part of the bigger picture. Just as historians are beginning to appreciate that Catholics were not hermetically sealed and cut off, so the same realisation, Bowden and Kelly argued, needed to occur with the convents.

The final speaker of the 2010 Conference was Mrs. Anne French who concluded the proceedings with her paper, 'From Tyne to Tiber: Northern Catholicism and the Grand Tour'. The paper was based on French's 2009 publication, *Art Treasures in the North: Northern Families on the Grand Tour* (2009) published by Unicorn Press. The paper was, in fact, as the title suggests, principally about tourists from the North of England who made the Grand Tour from around 1700–1840 with particular reference to many Northern Catholic Families who made the tour. As one of the principal reasons for the Northern Grand Tour developing a different character from that in other British regions was the fact that a relatively large percentage of tourists came from Catholic families. French analysed the effect of the Grand Tour on families on a regional basis including the role of monk tutors (as opposed to tutors employed in Protestant families). French elaborated on the fact that so many Catholics had been educated abroad and were thus very familiar with the Continent; the support system offered by religious houses abroad in the English Diaspora was related in detail and the presence of Catholic relatives abroad and the effect this had on the Grand Tour and its itineraries were examined.

Other Proceedings

The Abbot of Douai, Dom Geoffrey Scott, presented the Papal Honour, *Pro Pontifice et Ecclesia* to the Society's chairman, Professor Alan McClelland for his outstanding contribution to English Catholic Historical Studies and his service to the Catholic Record Society.

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