NEWSLETTER 2012

MAJOR ACCESSIONS TO REPOSITORIES IN 2011 RELATING TO ROMAN CATHOLICISM

Local

Durham County Record Office
County Hall
Durham
DH1 5UL

Our Lady of the Rosary Roman Catholic Church, Shotley Bridge: marriage registers 1988–1996 (Acc. No. 7924)
Our Lady Star of the Sea Roman Catholic Church, Horden: register of marriages 2001–2009 (Acc No 7961)
St Joseph's Roman Catholic Church, Stanley: school log books and admission registers 1870–2004 (Acc No 7851)

Falkirk Archives
Falkirk Community Trust
Callendar House
Callendar Park
Falkirk
FK1 1YR
Scotland

St Mary's Roman Catholic Primary School, Bo'ness: log book, register of admission and withdrawal 1902–1997 (A1275)

Leicestershire, Leicester and Rutland, Record Office for
Long Street
Wigston Magna
Leicester
LE18 2AH

Eastwell Roman Catholic Chapel: records 1936–2010 (DE8160)

Liverpool Record Office
Unit 33
Wellington Employment Park South
Dunes Way (off Sandhills Lane)
Liverpool
L5 9RJ

Roman Catholic Church, Liverpool: records and registers 1849–2004 (282 HOL)
Our Lady of Reconciliation de La Salette Roman Catholic Church, Liverpool: records and registers 1854–1966 (282 REC)
St Alphonsus Roman Catholic Church, Liverpool: records and registers 1878–1975 (282 ALP)
St Augustine's Roman Catholic Church, Liverpool: records and registers 1849–1974 (282 AUG)
St Brigid's Roman Catholic Church, Liverpool: records and registers 1870–1967 (282 BRI)
St Gerard Majella Roman Catholic Church, Liverpool: records and registers 1915–41 (282 GER)

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St Joseph's Roman Catholic Church, Liverpool: records and registers 1845–1999 (282 JOS)
St. Sylvester's Roman Catholic Church, Liverpool: records and registers 1875–2010 (282 SYL)

Northumberland Archives
Woodhorn
Queen Elizabeth II Country Park
Ashington
Northumberland
NE63 9YF

St Wilfrid Roman Catholic Voluntary Aided Middle School, Blyth: additional records 1955–2011 (CES 67)

St Helens Local History and Archives Library
Central Library
Gamble Institute
Victoria Square
St Helens
Lancashire
WA10 1DY

St Aelred's Catholic Technology College, Newton-le-Willows: reports to governing body and ephemera 1980–2011 (SE68)

Tyne and Wear Archives
Blandford House
Blandford Square
Newcastle Upon Tyne
NE1 4JA

SS Mary and Thomas Aquinas Roman Catholic Church, Stella, Blaydon: baptisms, notice books, Mass intentions and other papers 1836–1987 (C.BL3)
Stella Roman Catholic Primary School: managers' minutes and log book 1904–64 (E.BL10)

Special

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

Catholic Women's League, Birmingham Archdiocesan branch: reports and minutes 1974–2011 (CWL/1)
Catholic Women's League, Dorridge (Solihull): minutes of annual general meetings (1986–2003), branch meetings (1885–2003) 1985–2003 (CWL/19)
Catholic Women's League, Shelfield: minutes of annual general meetings (1964–2001), and branch meetings (1964–2002) 1964–2002 (CWL/20)

Liverpool Roman Catholic Archdiocesan Archives
Cathedral of Christ the King
Mount Pleasant
Liverpool
L3 5TQ

Our Lady of Reconciliation Catholic Primary School, Liverpool: log book 1884–1943 (RAS/S53)

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Our Lady of Reconciliation de La Salette Roman Catholic Church, Liverpool: records 1948–2000 (RAS/S53)
St Joseph's Catholic Primary School: registers 1945–82 (RAS/S52)
St Joseph's Roman Catholic Church, Liverpool: records nd (CHC/S10)
St Mary's Highfield Street Catholic Church, Liverpool: parish papers 1948–2000 (RAS/S56)

University

London Metropolitan University: The Women's Library
25 Old Castle Street
London
Greater London
E1 7NT

Women Word Spirit, Catholic women's network: minutes, corresp and papers 1983–2010 (5WWS)

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

John Graham Gerard Irvine, Vicar of St Matthew, Westminster: papers (6686)

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CATHOLIC RECORD SOCIETY CONFERENCE 2012

by SIMON P. JOHNSON

The 55th Annual Conference of the Catholic Record Society was held at Liverpool Hope University from Monday 23 to Thursday 26 July. Dr Giles Mercer opened proceedings with his '*William Brownlow (1830–1901): Bishop of Clifton – Convert, Pastor and Scholar'* examining the neglected figure of Brownlow and his episcopate of 1894–1901. Mercer examined his formative early career with the revivalist preacher, Robert Aitken in Cornwall where Brownlow learnt the mutually reinforcing nature of Evangelical Bible centred Christianity and high reverence of the doctrine of the Sacraments. Later, from 1857–60, Brownlow's translation of St Anselm's *Cur Deus Homo* revealed a growing interest in Medieval thought and the Early Church which led him to his archaeological sojourns into Egypt and the Holy Land. William Brownlow converted to the Catholic Church in 1863 and, having a great devotion to St. Bernard of Clairvaux, adopted the middle name of Bernard. Describing him as 'rather reserved, but an affable English gentleman' Mercer examined Brownlow's conversion experience as representing a pivotal expression

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of his life which brought him deep fulfilment. Brownlow defended the Church's claims to continuity and argued the Holy Sacraments were only safe in the hands of the Catholic Church. This conversion narrative contributed to the great age of the 'apologia' with Brownlow's, *How and Why I Became a Catholic: a Letter to Friends in the Church of England* in 1863. Mercer called for Brownlow to be recognised as the Lingard of his day with his belief that History was a branch of apologetics. Brownlow's attack on slavery, having studied the immoral trade from Antiquity to his own time, remained influential in the American Civil Rights movement of the 1960s. Mercer concluded with Brownlow's short episcopate and his relationship with the Bristol Congregationalist minister Urijah R. Thomas. Brownlow's episcopate was marked by a concern for the poor in the spirit of the age of *Rerum Novarum*—the Irish dockers at Avonmouth, the destitute and the orphans – all showed their appreciation of Brownlow by lining the streets of Bristol in honour of a social champion upon his death in 1901.

Dr Jan Rhodes opened proceedings on Tuesday 24 July with her *'English Roots and French Connections: the English Benedictine Nuns in Paris and England'*. Rhodes examined the genesis of the community from its foundation at Cambrai in 1625 and its rapid expansion up to 1650 where it numbered fifty nuns of the greatest English recusant families. A story of survivalism, the early years were marked by severe hardship exacerbated by civil war in England and widespread European wars from 1618–1648. Rhodes explained the able stewardship of Dame Clementia and her initial attempts to affiliate the English nuns of Cambrai with Paris where greater patronage could be expected. Her initial attempts were considered inappropriate by the English exile Walter Montagu then resident of the exiled court of Charles Stuart. The English Benedictine Congregation (EBC), noting the dire state of the nuns of Cambrai, nevertheless ordered the relocation. Rhodes examined the rich connections between the English families on the Mission and their relatives in Paris. The result of extensive research Rhodes examined the flow of correspondence and funds between the Mission and France, the agencies of EBC monks as 'recruiting sergeants' and agents for the convent and the importance of the local clergy and civic society in the benefice and patronage networks were examined in detail. French benefactors, Rhodes related, included the King, the Marquise de la Motte, Madame de Vize, Madame Maintenon and Monsieur le duc Mazarin. Rhodes explored the importance of print culture in bringing young women to the Religious life citing the works of Baker, Dame Gertrude More and Dame Margaret Gascoigne as examples. With the establishment of a house of six choir nuns and two lay sisters on the Rue St Dominique in 1652 under the leadership of Dame Bridget More the community used their rich networks to rent a dwelling close to the home of a key benefactor Lord Aubigny. Rhodes concluded her work with the foundation of 1664 where, under the patronage of Paul

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Le Pelletier des Touches, the community bought a house on the Rue du champ de l'Alouette in the south-east of the city ending twelve years of peripatetic uncertainty having trusted in the Will of God in exile.

Rev. Michael Fisher marked the bicentenary of the birth of A. W. N. Pugin with his, *'A. W. N. Pugin: a Passion for the Gothic.'* Fisher gave a re-evaluation of Pugin as the foremost propagandist of the nineteenth century Gothic Revival and argued his aim was the restoration of the ancient splendours of the Catholic Church. Turning this vision into reality required a wealthy and influential patron who Pugin found in John Talbot, the sixteenth Earl of Shrewsbury and England's leading Catholic layman. Impressed by Pugin's talent and enthusiasm, and by his devotion to the Church, Lord Shrewsbury provided Pugin with the means and opportunities he needed in and around his Staffordshire estate—Alton Towers. Fisher argued the Pugin/Shrewsbury partnership was the most successful and creative of its kind in Victorian Britain drawing the attention of scholars, artists and architects from all over the country and overseas. The buildings themselves and the close relationship between patron and architect, and their wider significance in the context of the Gothic and Catholic Revivals, were examined in detail.

Dr James Hagerty concluded Tuesday's proceedings with his, *'The Conversion of England: Fr John Carmel Heenan and the Catholic Missionary Society'*. Archbishop of Westminster from 1963–1975 Heenan led the modern English Church through one of the most challenging chapters of its history. It was a time when many considered the Church and Society were moving too radically and too quickly. Heenan, a protégé of Hinsley was superior of the Catholic Missionary Society [CMS] (1947–51) founded in 1902 by Cardinal Herbert Vaughan for the conversion of England. Its aim, Hagerty related, was to attract converts and correct 'grotesque notions … regarding Catholic belief and practice.' With the recommendation of Archbishop Godfrey, then Apostolic Delegate, and persuaded by potential Vatican displeasure the English Hierarchy unanimously appealed for Heenan to be appointed Superior of the CMS charging him with revitalising the society for the good of the Mission. Hagerty noted that Heenan saw his task as 'to work for the conversion of England and Wales' as an agency of the Hierarchy. The early years of the revived CMS, modelled as a second English Mission, attracted priests of great calibre and support from the Hierarchy which was initially forthcoming and generous. Hagerty examined the post-war period as one where people turned to religion but lacked enthusiasm in its practice. The years 1947–50 marked a period of intense growth where the CMS allied itself to wider partnerships including the Young Christian Workers, the Catholic Evidence Guild and the Legion of Mary. Hagerty examined Heenan's exploitation of Anglo-American fears of Communism to increase support for the Church and Rome in a series of public lectures. Hagerty pointed to the success of Heenan's stewardship

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of the CMS and its preparations for the Holy Year (1950) where over 150 regulars and 332 secular clergy preached over 1,700 missions throughout the UK. Hagerty concluded with Heenan's later career and his championing of Cardinal Mindszenty in 1949, provoking public anger at the British establishments reticence to fight his cause. Though Heenan thought his pastoral experience and spiritual qualifications were wanting he was appointed Bishop of Leeds in 1951, Archbishop of Liverpool in 1957 and Archbishop of Westminster in 1963.

Professor Eric Tenbus opened the proceedings for Wednesday. In his, *''We Fight for the Cause of God': English Catholics, the Education of the Poor, and the Transformation of Catholic Identity in Victorian Britain'* Tenbus argued that the struggle for education transformed Catholic identity towards one marked by obstinacy, defensiveness, tenacity and even aggression. Opening with the Duke of Wellington's concessions of 1829 to avert revolution in Ireland, Tenbus charted the progress of Emancipation using the Old Catholic families, the Oxford Movement converts and the Irish Catholic immigrants as constituent social examples. A mixture of the Vicars Apostolic—the later hierarchy assuming the leadership of the Church from the Old Catholic families, the influx of 'Oxford Converts' with their high educational expectations and the Irish marked a socio-ecclesiological mixture which constituted the mid-Nineteenth Century 'English' Church. This mixture of a 'recusant hangover' coupled with Irish mistrust of English authority contributed to an early resistance by the Church to state interference in education. Tenbus argued that it was the struggle for elementary education that transformed English Catholics, forcing them into the public arena to become participatory citizens, where they learned to operate in the minefield of Victorian politics, demanding equality with their religious rivals and the liberty to worship and educate as they pleased in accordance with their religious precepts. Tenbus examined the early correspondence with the Government and argued its bold, defensive and somewhat impetuous narrative revealed a community in the initial throes of transformation—and one that still eyed the government with distrust. Tenbus argued that Catholic leadership was haunted by its recusant past and it was not until the concerted effort to keep Catholic education out of the hands of the State—examined in relation to the Education Act of 1870 and its deliberations to the early Edwardian era that the Church was fully unified in its commitment that education must remain the offspring of the churches.

In his '*Philip Hughes Revisited'* Fr John Broadley gave an examination of the life and work of Fr Philip Hughes. Broadley argued for a re-examination of Hughes as the forerunner of Duffy, Haigh and Scarisbrick. Hughes, like Knowles, and others of that generation inhabited an academic world that was inherently anti-Catholic. Hughes, a champion of the scientific approach to historical research saw the art of History as to, 'observe the events narrated with the coolness of the unconcerned

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spectator.' At the University of Louvain he saw the importance of primary sources and the professionalization of the discipline: Hughes' time at Louvain helped him, 'sort his mind out' and trained him as a professional scholar. After concluding his studies Hughes mixed with a circle of intellectuals in London and came under the influence of Fr Vincent McNabb whilst earning a small stipend as the diocesan archivist at Westminster Cathedral. The years 1934–42 saw a period of prolific scholarship including the publication of his two volume *History of the Church* and his *Rome and the Counter Reformation in England* which Hughes described as, 'productive but difficult years.' Broadley examined Hughes' unsung contribution to English Catholic historiography culminating in the publication of his magnum opus *The English Reformation*—the fruits of intense labour from 1950–54. Broadley concluded with Hughes' time at Notre Dame where he, comfortable materially and surrounded by like minded company, wrestled with his own biases and prejudices—carefully trying to avoid being labelled an apologist. For this reason, Broadley commented, 'the footnotes of the Reformation trilogy at times occupy more of the page than do the main text.' Like his contemporary David Knowles, Hughes saw the hand of the Divine running through History as a discourse that started with the Word made Flesh. The Church, he believed, 'as a fact of history, is nothing else than the continuation of space and time of the Incarnation.' If and when, Broadley ended, Hughes' biases caused him to squint they never quite blinded him.

Mr Alec Corio opened the final days proceedings with his, '*Cardinal Gasquet and the end of English anti-Catholicism'* where he examined the evolution of the relationship between Roman Catholicism and English national identity. Corio charted this relationship from Vatican I to the Great War and continued with the intellectual renaissance of the inter-war Church. Corio examined the relationship of Manning and Gasquet—the former encouraging the latter's intellectual pursuits within the academies of London. Corio continued with an examination of the apostolic letter *Ad Anglos* (1895) and early ecumenical initiatives led by Lord Halifax against *Apostolicae Curae* (1896) where the Church reasserted its historical continuity and bolstered its magisterial authority with an appeal to primary documentary research as its evidence. In Gasquet's work—with Papal backing—Corio argued he worked to overturn the old Protestant teleology and restore the reputation of medieval monasticism. Corio continued that in place of the previously dominant progressive view of England's Reformation, Gasquet offered an idealistic understanding of the religious life of the Middle Ages, and attempted to show that modern Catholicism was in historical continuity with this more perfect vision of England. Corio concluded with the legacy owed by Belloc and Chesteron to Gasquet for their distributionist philosophy—a vision of medieval England articulated by Gasquet who saw, 'the sacred heritage of the English poor … eaten up by the House of Tudor.'

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Mr Darren Tierney concluded the proceedings of the conference with his, *"I was in Prison and you came to visit me': establishing a Scottish Catholic Prison Mission, 1845–1900'* where he charted the development of the Scottish Catholic prison mission from 1845 to 1900. Tierney examined the slow progress of the State in recognising the needs of Catholic prisoners. Citing the disproportionate numbers of Catholics in Scottish gaols as revealed in 1862 after Parliament approved the funding of religious instruction for Catholic prisoners. Tierney went on to examine the importance of female religious movements in the prisons—building on the work of the Quaker, Elizabeth Fry. The Sisters of Charity missioned at Ayr prison whilst the Franciscan Sisters of the Immaculate Conception laboured in the vineyard of Glasgow. Tierney went on to note that women religious were a vital constituent of the prison mission where female religious assisted prisoners after their release and formed part of the earliest penal rehabilitation programmes in history. Tierney argued that the Church's efforts within State prisons and its willingness to become involved in the penal systems won for the Church some credit and some of the respectability the Scottish church craved for in Victorian Britain. Continuing his argument Tiernay noted that this cordial relation between the Church and the penal system suggested that this was not indicative of a Scottish Catholic ghetto as has often been related. Tierney continued with his argument that the Church was playing its part in a much wider social enterprise to reform and rehabilitate prisons, actively working alongside non-Catholics.

The Conference enjoyed an afternoon excursion to Crosby Hall by kind permission of Mark Blundell Esq, organised by Michael Hodgetts. As is tradition, Dr Kelly revealed the identity of a hitherto unidentified portrait of a nun.

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