English Catholic History Association

Reg. Charity No. 1072269

NEWSLETTER

VOL. 2, No. 64

SEPTEMBER 2014

CONTENTS

News and Notes	page 4
2014 Annual Conference and AGM	page 5
Visit reports	page 6
Letters to the Editor	page 14
Maurice Baring	page 17
2014 AGM Programme	page 22
2014 Financial Statements	page 23
Future Programme	back cover

==========

Membership of the English Catholic History Association
is open to all who are interested in furthering its aims.
Joining fee £3 and annual membership £8 with reductions for additional members at same address and students under 25

Membership forms and further details are available from:
membership secretary or general secretary, addresses on page 3,
or the website

NEWSLETTER ARTICLES

always needed

Please send to Sheila Mawhood, the ECHA Publicity Officer at the Association - address on page 3. [Preferably by email and if possible saved with file extension of '.doc' i.e. Office 1997-2003]

Patrons: Rt. Rev. Dom Geoffrey Scott, OSB, MA, PhD, FSA, FRHist S.
Abbot of Douai.
Lord Clifford of Chudleigh
President: Rt. Rev. Dom Aidan Bellenger, OSB, MA, PhD, FSA, FRHist.S, FRSA

Committee:

Chairman:	Dr Simon Johnson
Deputy Chairman:	Mr Bernard Polack
Treasurer:	Mr Vincent Burke
Secretary:	Mrs Angela Hodges
Members:	Mrs Sheila Mawhood
	Mrs Clare McKenna

Address for Correspondence:
45 High Street, Stoke-sub-Hamdon, Somerset. TA14 6PR
☎ 01935 823928 **E-mail:** secretary@echa.org.uk

Web site: www.echa.org.uk

Programme Co-ordinators: Ursula and Bernard Polack (address below)
Membership Secretary: Mrs Lalage Robson (address below)
Publicity Officer: Mrs Sheila Mawhood (address below)

Regional Co-ordinators:

Leeds, Middlesborough, Hexham & Newcastle Mrs Lalage ROBSON, Dunelm, Black Dyke Lane, Upper Poppleton,York, YO26 6PT ☎ 01904 794929
***South East (East Anglia, Brentwood, Arundel & Brighton & part of Southwark*)**: Bernard POLACK, 4 Woodstock Grove, Farncombe, Godalming, Surrey, GU7 2AX. ☎ 01483 421412
Diocese of Westminster: Nigel PARKER, 17 Salcombe Gardens, Clapham Common North Side, London SW4 9RY ☎ 020 7978 4329
Email: nigel.parker349@btinternet.com
***Kent*:** Christopher BULL, 48 Reed Avenue, Canterbury, Kent, CT1 1ES
☎ 01227 451139 **Email:** abtaurusreed@gmail.com
***South West*:** Mrs Lynne HUNTER JOHNSTON, The Close, Hewelsfield, Lydney, Gloucester, GL15 6UU ☎ 01594 530612
Email: elizabethhunterjohnston@gmail.com
***Northampton and Nottingham Dioceses*:** Mrs Sheila MAWHOOD, 21 The Retreat, Princes Risborough, Bucks HP27 0JG ☎ 01844 343669
Email: sheilamawhood@aol.com

West Midlands, North West England, Wessex and Wales: VACANT

NEWS & NOTES

- Our ECHA President Dom Aidan Bellenger has retired from his position as Abbot of Downside. Here is the Downside website announcement." ***"Abbot Aidan Bellenger retired on 8 August 2014 at the end of his eight year term of office as Abbot of Downside. He chose not to stand again and on this occasion there was no Abbatial Election. The Monastic Community is immensely grateful to him for his years of service. During his tenure there have been a number of significant developments not least the restoration of the Monastery Library building and the creation of an on-line catalogue to make this exceptional collection of books, manuscripts and archive material available to a much wider audience. He was also responsible for a thorough review of Downside School's instrument of governance and the appointment of the School's first lay Head Master, Dr James Whitehead. Downside celebrates 200 years at Stratton-on-the-Fosse throughout 2014 and thanks to his hard work is certainly well on the way to the dawn of a new era. Dom Leo Maidlow Davis, a monk at Downside for the last thirty nine years who has served the Community as Novice Master, as a teacher and House Master in the School, and recently as Head Master for the last eleven years, was appointed Prior on Dom Aidan's retirement by the English Benedictine Congregation. The Monastic Community is now looking to the future and in Dom Leo have a uniquely qualified person to take them into the next stage."*** We look forward to seeing Dom Aidan at our AGM on 23rd October but meanwhile we send him every good wish for a happy and rewarding retirement..
- At our last ECHA committee meeting we discussed ways of obtaining more involvement from the membership. And we came up with two new ideas. The first was to have an occasional Letters Page in the Newsletter, take a look at page 14. As it so happens we had letters from two members and they were both very happy to have their thoughts put in print. There is also a brief note and request from Angie Hodges our Secretary. If you would like to send a letter for publication, please send it to me, preferably by email – sheilamawhood@aol.com – or to my address which you will find on page 3. We also want you to tell us what you would like to see in our programme of events. We always have a good crowd at the AGM at

Downside but the numbers coming to the various visits are much thinner on the ground. It would greatly help us with the planning if we had some input from you. If you are coming to the AGM could you please hand the Survey Form, which is enclosed with this Newsletter, to a member of the committee or post it in the box provided. If you are unable to make it to Downside on 23rd October could you please post it or email it to me? I have all of the instructions on the form. We look forward to hearing from you.

- Our Membership Secretary, Lalage Robson, Regional Representative for Leeds, Middleborough, Hexham & Newcastle who has served on the committee and has looked after the Membership admin for many years will be stepping down at the AGM. We are very grateful to Lalage for the huge contribution she has made to smooth running of the ECHA membership records and we wish her well for the future. We still don't have a replacement. If you fancy helping out and working closely with our treasurer in keeping the membership details up to date, we would love to hear from you. Please speak to a member of the committee at the AGM or better still, contact one of us beforehand.
- Don't forget to send in any articles which you would like published in the newsletter. We will do our best to find space and put it in print. We are also happy to publicise your English Catholic History publications. Please send details including title, author, number of pages, price and how to apply. Book reviews are also very welcome.

xxxxxxxxxx

2014 AGM and Day Conference – Thursday 23rd October

Please note that we will not be using the Downside pastoral Centre this year but instead the AGM etc will be held in the St Bede Centre which is attached to St Bede's church which is on your right when you drive in towards the Pastoral Centre. You will find the Programme and the ECHA annual statement of accounts on page. 23 I do hope that you can come. Especially as this will be your chance to stick your oar in, don't be shy. We sincerely welcome ideas from you all regarding future visits and meetings. Incidentally, we do have a number of events already planned for 2015. But more on that to follow.

VISIT REPORTS

Ampleforth Abbey Friday, 6th June, 2014

A small (dare I say *select)* group of six members visited Ampleforth Abbey, in its delightful rural setting in North Yorkshire. Five more people had booked to come – a lady who planned to bring two friends wrote just before the visit to say that, for various reasons, they would not be coming, but nothing was heard from the other two.

Father Terence, the Prior, standing on a plaque in the floor of the Main Hall that marks the site of the house occupied originally by the community in 1802, spoke to us first, giving an outline of the history of Ampleforth. The Ampleforth community traces its origins to 1608, when some English Benedictine monks moved north from Spain to Dieulouard (near Nancy, Lorraine, then in the Spanish Netherlands) as a better base from which to send monks to the English Mission. Over the decades about 180 monks came from there to work individually in England, mainly in the Northern Province, but the community remained at Dieulouard until 1792, when the events of the French Revolution forced the remaining monks to flee to England. After spending time in Worcestershire and Lancashire, the monks came to Ampleforth in 1802.

Why, and how, Ampleforth? The Fairfax family, owners of Gilling Castle near Ampleforth and of the splendid Fairfax house in York, had had at least thirteen monk-chaplains between the 1650's and 1793. The last of these was Fr. Anselm Bolton, chaplain to Lord Fairfax's daughter Ann until she died unmarried in 1793. In 1783 Miss Fairfax had paid for the building of a small house at Ampleforth, two miles north-west of Gilling Castle, as a home for Fr. Bolton and as a base from which he could continue to minister to the local Catholics (in 1767 there were about eighty Catholics living in the Anglican parishes of Ampleforth and Hovingham). In 1802 Fr. Bolton handed over this house to the community from Dieulouard. The monks had had school experience, so decided to start a school at Ampleforth, presumably attracting young men from the wealthy Catholic families to which so many of the Benedictine monks had been chaplains. Over time the original house was extended and extended, by the addition of two wings, and was used by the school until 1985, when it was replaced by the present Central Building and Main Hall.

The community now numbers 75 but was twice as big a few decades ago (150 in 1955, 166 in 1962). An abbot is elected every eight years. The community has a very fine portrait of Cardinal Basil Hume. He was Housemaster of St Bede's House when he was elected Abbot in 1963, a month after his fortieth birthday. Abbot he remained until 1976, when he was appointed Archbishop of Westminster (and later made a cardinal), a post he held until his death in 1999.

Another monk (I am sorry that I did not note his name) then led us on a conducted tour, first along the corridor leading from the Main Hall to the Abbey church. This corridor has a collection of interesting photographs recording various stages in the development of the site. We were able to see the modern refectory used by the monks. The Abbey church, although not large by abbey standards, has a great sense of space and light. The High Altar, in effect two altars back to back, under an imposing arch, divides the church in two, with the monks' choir (dating from 1925) on one side and the nave and transepts (dating from 1961) on the other. The various chapels, at nave level and at crypt level, contain fine examples of stained glass (old style and modern), statues (some quite old), and many depictions of Benedictine saints and martyrs. The St Benedict chapel has a beautiful carved wooden reredos. Around the south-facing crypt chapel of St Alban Roe is a set of Stations of the Cross (1962), cut in Welsh slate by Jonah Jones, a disciple of Eric Gill.

After a sandwich and cake lunch in the Abbey Tea Room we were invited into the Monks' Choir to join them in the Mid-day Office. Being then free to do as we wished, we visited the Abbey Shop, the Visitor Centre (which has very informative displays about the history of the Order and about its work in this country (historically and present day)) and sat for some time in the sunshine looking over the lovely Abbey estate before heading back to our overnight stay in York.

Bernard Polack

xxxxxxxxxx

Westminster Cathedral Wednesday, 16th July, 2014

This visit was organized by Nigel Parker, our Regional Co-ordinator for the Diocese of Westminster. At almost the last minute the intended guide was unable to come, so Nigel himself, who is a member of the Friends of Westminster Cathedral and hopes to become a Cathedral guide, stepped nobly into the breach and took us round.

After a general introduction outside the front of the Cathedral, pointing out particularly the exterior medallions, we had a resumé of the history of the building. The site was originally marshy land and was drained by monks (probably of Westminster Abbey). It had various uses until the Tothill Fields Prison was built on the site. This was closed and offered for sale and was bought in 1834 by the church authorities, with the intention of building a grand cathedral on the site. The original design was of a Gothic cathedral**;** a Yorkshire landowner offered to pay for this, but no money was forthcoming. Then Cardinal Vaughan, probably realising that no Gothic design could compete with Westminster Abbey at the other end of Victoria Street, wanted a byzantine style of building. The architect John Francis Bentley was engaged to design this, and construction, to his design, took place between 1895 and 1901. Millions of bricks were used in the construction, each one, at Bentley's insistence, hand-made and not machine-made. Because of the ground conditions, there is no crypt under the nave of the cathedral. The only crypt is under the sanctuary and the choir area behind it, which are raised many steps above the floor level of the nave.

We climbed first to the Cathedral archives, where the Archivist showed us a selection of the over 300 architect's drawings (now mounted on a linen backing to preserve them) which are held there. Some of those shown were the original presentation drawings, others were the working drawings. Of particular interest were the drawings for the stonemasons, showing in intricate detail what was required, many with amendments or notes in Bentley's own handwriting.

Crossing over the lower end of the nave through the organ loft (with strict instructions not to touch the console or the great organ pipes (which are very carefully tuned)) we came to a special exhibition of Treasures of the Cathedral. (The view towards the altar from the organ loft, looking along the whole length of the nave, is quite spectacular.) The exhibition had very fine examples of sacred vessels, reliquaries and vestments.

Descending to nave floor level, we commenced our tour of the Cathedral proper. Nigel pointed out the many different types of marble used on the walls of the nave, explaining that it had always been the intention to complete the brick structure of the building and to add the marble internal decoration later (later has turned out to be over a century and still ongoing). The huge bell tower of the cathedral contains one bell only, known as Big Edward (after Edward the Confessor).

Starting with the side chapels on the right-hand side, we saw, and had explained to us, the Baptistry, the Chapel of St Augustine (this has a mosaic above the altar showing Gregory, Augustine and four companions

and contains the tombs of Richard Challoner and Basil Hume), the Chapel of St Patrick and the Chapel of St Andrew. The Lady Chapel, to the right of the sanctuary, is very impressive because the marble walls and the ceiling mosaics therein are complete. As we crossed the sanctuary, Nigel pointed out the High Altar, which is of granite, and the image of Our Lady of Sorrows on the back of the huge suspended cross. We were able to hear the fine acoustics of the choir area behind the High Altar.

The Blessed Sacrament Chapel is to the left of the sanctuary and again has the marble walls and ceiling mosaics complete. Continuing down the left-hand side we saw the Chapel of the Sacred Heart and St Michael, the Vaughan Chantry (brought from Mill Hill after the closure of the Missionary College there), the Chapel of St George and the English Martyrs and the Chapel of the Holy Souls, in which is exposed, for veneration, the body of St John Southworth.

The crypt, under the sanctuary and choir area, contains some small altars and various tombs, particularly those of Wiseman, Manning and Godfrey.

Our thanks are due to Nigel for organizing the visit and for acting, at short notice, as our guide.

Bernard Polack

xxxxxxxxxx

Tisbury and Wardour – Monday 11th August

PART I - Father Robert Miller – *The Apostleship of the Sea*

Toni Eccles arranged a very interesting day for us in Tisbury on 11th August. Her careful organisation ensured that everything ran smoothly, and it was good to meet up with our Wiltshire members, as well as members from, among other places, Dorset, Somerset, Avon, Berkshire, Oxfordshire and Surrey.

Our morning talk took place in the parish rooms in Tisbury, after a warm welcome with coffee and biscuits.

I have to admit to knowing very little about *The Apostleship of the Sea.* Father Robert, on the other hand, although he had done this research some time ago and is now busy on another project, knew everything about it and hardly consulted his notes at all when he spoke to us.

He told us that it is commonly thought that Peter Anson founded the Apostleship of the Sea but in fact it had been existence some time before Anson came onto the scene.

In 1889, the Reverend Archibald Douglas wrote a letter to the papers saying that a sailor had asked him why the church was not doing anything for sailors. The religious needs of sailors in the Royal Navy were provided for through naval chaplains but those in the merchant navy had nothing, and it was discovered that 10% of sailors in the merchant navy were Catholic.

Douglas' letter resulted in two separate threads of action. Firstly, the Catholic Truth Society created a sub-committee where Father Francis Goldie and some of the CTS ladies looked into producing a prayer book for sailors. One of the CTS ladies gave a talk which resulted in a seamen'sclub being set up in Montreal. A second seamen'sclub was set up in London. Father Goldie was involved in this and continued to support the cause of sailors for the rest of his life. He took a novice from the Augustines of the Assumption to hear a lecture about work with Catholic sailors in Calcutta and the outcome of this was that the Augustines sponsored a lay group, the Ouvre de Mer, to take a hospital ship and found a seamen'sclub in Newfoundland.

The second effect of the publication of Rev Archibald Douglas' letter was that a sailor wrote a letter saying that sailors appreciate literature – there was nothing to read on board ship, and Catholic literature would be very welcome. Miss Scott-Murray from Bournemouth was appointed as secretary and for many years did a brilliant job of producing lists of people prepared to send literature to ships and ships who would receive it. A sailor then wrote in to the *Messenger of the Sacred Heart* to say that it was difficult for them to keep the rule of the Apostleship of Prayer while on board ship. Could they have a different rule? This new rule was set up in 1895 and it was decided to call it, *The Apostleship of the Sea.* Members received the *Messenger of the Sacred Heart* plus a quarterly supply of Catholic literature and useful information, e.g. where to find a Catholic priest if needed urgently in a foreign port.

In 1898 the movement was joined by Mrs Catherine Howden, a widow who had connections with the merchant navy, and had a good understanding of *The Apostleship of the Sea.* She moved to Glasgow where it had been difficult in the past to get a seamen's club going. Mrs Howden wrote a letter to the *Glasgow Observer*, and collected literature for distribution on ships. She worked with Brother Daniel Shields in organising ship visitors - young working men from St Aloysius parish in Glasgow volunteered to do this. She arranged for Catholic leaflets to be printed in other languages, and

corresponded with seamen's club in Italy to obtain Italian Catholic literature. Mrs Howden introduced the seamen's club in Glasgow to *The Apostleship of the Sea* which became a membership association, and she looked after enrolments etc.

Other ports followed Glasgow's lead. In 1909, the Naval Catholic Association was set up and from that time *The Apostleship of the Sea* stopped having any involvement with the Navy. Brother Daniel Shields left Glasgow to do a novitiate in 1905, while Mrs Howden sadly was admitted to a lunatic asylum around 1909, where she remained until her death. With the start of the war, priests signed up for the Royal Navy, the docks became closed areas for civilians and ship visiting was impossible. Everything that had been built up started falling apart.

Miss Scott-Murray, however, was still producing her lists in Bournemouth. She was introduced by a local priest, Father MacDonald, to a Benedictine novice, Peter Anson. During the War, Father MacDonald suggested Anson help Miss Scott Murray with her lists and in 1917/18 she handed the job over to Anson. Anson added to the list, information about Mass times and addresses of churches in foreign ports.

Anson visited different ports under the aegis of the Catholic Reading Guild, trying to bring all the different seamen's clubs together as other people had tried and failed to do in the past. The expenses he claimed were too high for the Catholic Reading Guild who refused to sponsor him any more. Around 1921, Anson arrived in Glasgow. By that time Brother Shields was back in the parish of St Aloysius and he told Anson about their ship visiting and the Apostleship of the Sea. Anson was very impressed by this and went on to visit other ports, telling them all about it. The docks began to open after the war and Glasgow scheme started to get going again. Anson got in touch with the Augustines in France and was keen to be involved with the Ouvre de Mer. He was told to go to Rome to get *The Apostleship of the Sea* recognised by the Pope. The new archbishop of Glasgow agreed to take the matter to the Vatican. Anson received a letter from the Pope wishing him good luck in the venture, which he took to be official recognition but for some reason he did not inform people in Glasgow about this.

In 1924, Anson had a breakdown and his successor, Arthur Gannon, carried on with the work. The SVP in the 1930's wanted to take over *The Apostleship of the Sea,* but Arthur Gannon was successful in preventing this.

It was creating a structure for the work which was the difficulty. In the 1920's the French started to work out a way of structuring it. The Ouvre de Mer – the largest of several organisations – established a federal type of

structure which worked. The 1st international conference of *The Apostleship of the Sea* took place in France. In 1927, there was another and in 1930 a major international conference took place in Liverpool where the international structure was settled.

Father Robert explained that Peter Anson was a writer with a fluent, interesting style, but his version of events is not always reliable. It was not he who initially set up *The Apostleship of the Sea*, and we should not forget the people who worked so hard to create the movement in the earliest days.

Angie Hodges

Part II

After Father Miller's interesting and knowledgeable talk on the history of the Apostleship of the Sea, formerly the Catholic Mission to Seamen, we had Mass in the Sacred Heart Church at Tisbury. After lunch, some went to view the Arundell tombs at the Parish church of St John, guided by Bernard Morris. And then to Wardour.

The Chapel of all Saints in Wardour Castle in Wiltshire must be one of the most beautiful places of worship in the country. Its unique design, inspired by Palladio and created by architect James Paine, with a ceiling by Giacomo Quarenghi and enlarged sanctuary by Sir John Soane, was consecrated by Bishop Walmesley in 1776. The altar, later built in Rome at the workshops of Giacomo Quirenza of Sienna marble, alabaster and porphyry was completed in 1790 and restored in 1966 under the direction of the Soane Museum. On the walls of the nave are six large paintings by Gerard SEGHERS, Cornelius SCHULTZE, Gasper DE CRAYER after Guido RENI, Giuseppe CHIARI and "The Samaritan Woman at the Well" by Louis de Boulanger which was rescued from Notre Dame in Paris during The Revolution. The very fine Stations of the Cross are of nineteenth century Limoges enamel by Ernest BLANCHER. The organ of 1791 made by Samuel Green was restored in 1960, supervised by Ralph Downs.

We were received by the Hon Richard Arundell, son and heir to Lord Talbot who gave us a brief history of the family and contents of the chapel.

The Arundells arrived in England with the Norman Conquest and settled in Lanherne in Cornwall. By 1200 the Arundells had achieved importance and until 1420 his was the richest and most influential family in Cornwall. Thomas, the son of Sir John Arundell left Lanherne for Oxford where he was tutored by the future Cardinal Wolsey who became a friend and influential ally. Through his maternal grandmother Elizabeth Woodville,

he was related to Henry VIII. Correspondence between him and Wolsey still remains in the family archive. Through this influence he attended the "Field of Cloth of Gold" with Wolsey and retained the Westminster Chasuble which was used there. Richard spoke of Thomas' rise to power and acquisition of lands including Wardour Castle after the Dissolution. The fall came when his cousin Humphrey Arundell from Lanherne was instrumental in the Western Rising and was executed in Exeter. Thomas himself was executed for treason in 1552 and Wardour was given to the Earl of Pembroke.

Enduring two centuries of Penal laws, the family, through two prosperous marriages were able to acquire Wardour and by 1778, Henry, 8th Lord Wardour, returning laden from the Grand Tour, was able to build the new castle incorporating a chapel and employing Lancelot Brown for the garden landscape. However, his profuse spending on such and particularly his generosity including giving Lanherne to the Carmelites brought him to bankruptcy.

By 1780, the local area of Wardour held the largest Catholic population outside of London and was served by Jesuits as friends and pastors of the family. A Catholic school which was opened in the neighbourhood still operates to this day. In 1898, the 12th Lord Arundell created a Trust for the church and cemetery amongst other property which enabled it to be detached from the House and Castle, now held in other hands.

At Toni Eccles' request we were invited to see the relics contained behind the altar. A mystery defines the arrival of these relics from Pope Clement XIII and this has been researched in recent years. Known as "Case no 7" which was said to contain these relics and other items after being shipped from Leghorn in 1778 it was seized in Malaga in Spain as property of the Kings, but did arrive at Wardour in 1789. We were also shown a remarkable and very colourful chasuble which was used by priests in penal days and made to resemble a patchwork quilt in order to hide what it really was.

In the Sanctuary we viewed the Westminster Chasuble used at the Field of the Cloth of Gold in 1520 and amongst others, one given to Thomas Arundell by the Holy Roman Emperor Rudolf II after the Battle of Gran in 1595.

Hilary O'Malley

Appendix 1
The history of Wardour and the Arundell family has been served by articles in previous ECHA newsletters as follows:
Sept 2002 Vol 2 no 16 Visit to Lanherne, Cornwall during the ECHA conference of that year.
Sept 2011 Vol 2 no 52 "The Arundells of Wardour" by Barry Williamson, book review
Mar 2012 Vol 2 no 54 Wardour and Case no 7 by Barry Williamson
June 2012 Vol 2 no 60 The Westminster Chasuble in Wardour by Barry Williamson

Appendix 2
Tombs in St John's Church in Tisbury:
In St Andrew's Chapel Lord John, the 16th and last Lord had the floor covered with carpet to protect the family tombs from further damage. These include that of the 1st Lord Arundell given the title "Count of the Holy Roman Empire".

xxxxxxxxxx

LETTERS TO THE EDITOR

'Roman' Catholic

At the risk of appearing, as he calls it, an 'ecclesiastical Victor Meldrew' (!) Alan Whaits writes about the history of the term 'Roman' Catholic:-

"While reading the interesting June 2014 ECHA newsletter, I was struck by the number of times that I read 'Roman' in relation to Catholicism. Nine, I think.

My standpoint is that I repudiate any attempt to qualify my Catholicism by the use of 'Roman'. It is rather like saying, 'a round circle.' In 1963, I purchased a sixpenny CTS pamphlet entitled, *'Roman' Catholic* by the Reverend Edward Taylor of C.M.S., which has since lain dormant and is probably out of print. It studied the history of the term, 'Roman'. I have leant heavily on it in tracing its vicissitudes.

In essence, 'Roman' was once unimpeachable, but the Reformation gave to it an anti-Catholic use. Initially it was an honourable link with St Peter's martyrdom in Rome. The Council of Trent made 'Roman' part of the official title of the church. However, some Protestants desired to claim 'Catholic' for their bodies and argued that, by using 'Roman', papal Catholics were admitting that they, themselves, were heretics from the true Church. The Victorian High Church party, exemplified by the Oxford Movement, believed in an historic overall Catholic church. It invented a theory of a tree which had divided into three main branches: Roman, Anglo-Catholic and Greek Orthodox. This was obviously in contrast to the papal claim of jurisdiction over an exclusive Catholic church. The first Vatican Council debated the use of the term 'Roman'. 'The Holy Catholic Apostolic Roman Church' was substituted for 'The Holy Roman Catholic Church.' Since late Victorian times the state and some newspapers insisted on the use of 'Roman Catholic' in any matters concerning the Church.

In 1949, an article in *The Times* entitled, *Catholicism Today,* stimulated a large response. The newspaper collected 46 of the letters into a booklet under that title. This was also published in Canada. The debate in the *Gazette Montreal* was related almost entirely to the question whether the Church, which accepts the leadership from Rome, has a prescriptive right to the use of the term 'Catholic' without the qualifying prefix, 'Roman.' A Montreal Jesuit deduced that *The Times* was openly abandoning a nomenclature in which 'Roman' must necessarily be used. He invited the *Gazette Montreal* to drop the word 'Roman' in its references to Catholics.

In modern times Catholics have tended to sleepwalk into acquiescence of the attribution of 'Roman' to themselves, but much terminology has now parted company with the historical position of the Church."

A M Whaits

xxxxxxxxxx

Dear Editor

I would like to suggest that the E.C.H.A. magazine might include short articles about the history of Catholic beliefs and practices as well as buildings and people in order to increase our knowledge and devotion. Here is one on the Sign of the Cross to start you off.

The Sign of the Cross

"The act of making the sign of the Cross is regarded by many non-Catholics as superstition and flamboyant nonsense, but to devout Catholics the importance of the sign of the Cross must never be lost.
We Catholics make the sign of the Cross to put us in mind of the Blessed Trinity by the words we speak:

'In the name of the Father, and of the Son and of the Holy Spirit'.

and also to remind ourselves that God the Son died for us on the Cross by the very form of the Cross which we make upon ourselves. Familiarity can often breed carelessness or forgetfulness, but we believe that the sign of the Cross has an extraordinary power. It is used in blessings, consecrations and sacraments and is protection against demons.

Early Christians used the sign of the Cross as a private or public profession of their Christianity and recognised each other by its use.

In future, let us endeavour to cross ourselves with dignity and contemplation, remembering the significance of what we are doing."

Des Anglin

"Dear Fellow Members

In our village this year, as in many other villages and towns around the country, we are holding a display about the local men who served in the 1st World War. I wonder whether any of our members are doing research about what happened in their parish during the 1st World War, and about the Catholic men (and women) whose lives were affected by it."

Angie Hodges

xxxxxxxxxx

MAURICE BARING
Staff Officer to 'Boom Trenchard', Royal Flying Corps

> "I cannot but believe that at the General Resurrection Maurice Baring, of all men now living, will be the most warmly greeted by the greatest number of his fellow-creatures from every country and continent, and from every walk of life".
>
> (Edward Marsh, *A Number of People, 1939*)

Those of you who came to Nigel Parker's interesting tour of Westminster Cathedral on the evening of 16th July will remember a little statue outside the baptistry donated to the Cathedral by Hilaire Belloc in memory of his son who was killed during the 1st World War. You will also remember that Miriam Power, the Westminster archivist, showed us the memorial stone of Count Benckendorff, last Czarist Russian Ambassador, who, oddly, had been entombed amongst the cardinals in the crypt. Both Benckendorff and Belloc were great friends of Maurice Baring.

Earlier that day, I had lit a candle in the Brompton Oratory where Maurice Baring was received into the Catholic Church, and later on, while exploring a hot and dusty London, I had stood and looked up at the statue of General Foch on his horse. It was Foch who said, "There never was a Staff Officer in any country, in any century like Major Maurice Baring".

Maurice Baring was dogging my footsteps that day. I remembered how I first discovered him in a little book entitled, "Dear Animated Bust" more than fifteen years ago. He intrigued me then and I have enjoyed him ever since. Now I would like to share him with those of you who have not yet come to know him.

Maurice Baring is the little known third man in the picture, 'Conversation Piece', by James Gunn – a portrait of a triumvirate of Catholic writers – G K Chesterton, Hilaire Belloc and Maurice Baring.

He was born in 1874 into the wealthy and cultured banking family of the Barings, a family with strong Protestant roots, so that his conversion to Catholicism was rather a shock for them. A friend of his took him to Low Mass in Paris in 1899. Maurice had imagined that Catholic services were "always long, complicated and overlaid with ritual". He found that this Low Mass was short and extremely simple, and made him think of the catacombs and the meetings of the Early Christians. He was eventually received into the

Catholic Church in 1909. He described this as the only action of his life which he was quite certain he had never regretted.

> One day I heard a whisper: "Wherefore wait?
> Why linger in a separated porch?
> Why nurse the flicker of a severed torch?
> The fire is there, ablaze beyond the gate.
> [From Maurice Baring's *Vita Nuova]*

Maurice had an idyllic childhood. After reading Maurice's autobiography, "The Puppet Show of Memory", George Bernard Shaw said that his theory that happiness was thrown away on children because they were incapable of it, had been quite overset. Prep school and boarding at St George's, Ascot (the school from which Winston Churchill was expelled prior to Maurice's arrival) was something of a shock after the enchantment of his early years, but he found his feet at Eton. "I enjoyed Eton from the first moment I arrived." On arrival at Cambridge in October 1893, he was described as "an unremarkable youth, shy and shambling, with prominent blue eyes, and nothing to say for himself". This was from Edward Marsh, editor of "Georgian Poetry". In no time at all they became great friends.

Maurice started his working life (unpaid) in the Diplomatic Service in 1898, only scraping through the exam because his French paper was so good. He had a flair for languages and for language, but no understanding of arithmetic. He found life in the Diplomatic Service very boring and there was an occasion when he and some of the other young men had an ink pot fight, covering the Chancery carpet, staircase and walls with black ink. There was something rather anarchic and Marx Brother-ish about Maurice Baring.

In 1900 he first met Count Benckendorff who was to be a big influence on his life. It was Count Benckendorff's son who suggested he went to Manchuria as a war correspondent. In 1904, he resigned from the Diplomatic Service and left for Manchuria, reporting the Russo-Japanese War for the *Morning Post.* He wrote afterwards that he set off for St Petersburg, on his way to Manchuria, "laden with a saddle, a bridle, a camp bed, and innumerable cooking utensils. I knew nothing about journalism, and still less about war, and I felt exactly as if I were going back to a private school again."

It was Maurice's first experience of war. He wrote about helping the wounded: "One seemed to have before one the symbol of the whole suffering of the human race: men like bewildered children, stricken by some unknown force for some unexplained reason, crying out and sobbing in their

anguish, yet accepting and not railing against their destiny, and grateful for the slightest alleviation and help to them in their distress."

A period in St Petersburg as special correspondent for the *Morning Post* gave him a love of Russia and its people which he never lost. He said once that but for his Russian experience he would never have become a Catholic.

In 1912, while he was reporting on the Balkan War for *The Times*, he volunteered to help in a school where they were nursing cholera patients. He writes, "the main duties of those who attempted to relieve the sick consisted in bringing warm clothes and covering to those who were in rags and shivering; soup to those who were faint and exhausted, and water to those who were crying for it." He came home dosing himself with medicine for cholera and suffering from pains in his stomach. He eventually had to have an operation for an abscess. Chesterton was moved by what Maurice had done at the hospital but too embarrassed to tell him face to face how much he admired him. He was able to convey his feelings only in a letter.

Between this time and the outbreak of the 1st World War, Maurice spent time in London, throwing wild parties with Belloc and Chesterton, and helping Belloc to edit and print a newspaper which only had one edition – "*The North Street Gazette*" – 'a journal written for the rich by the poor'.
"*The North Street Gazette* will fearlessly expose all public scandals save those which happen to be lucrative to the proprietors, or whose exposure might in some way damage them or their more intimate friends."

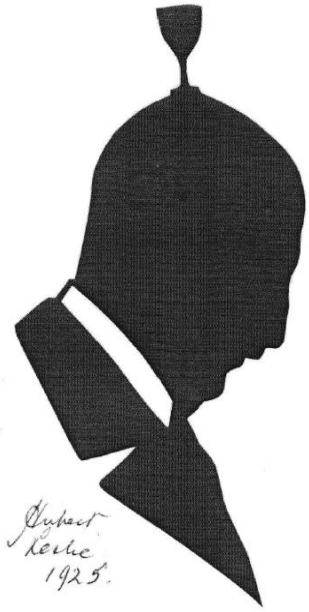
He had a wide circle of friends. His career as diplomatist, journalist, writer, drama critic and poet, brought him into contact with people from all areas of society. Hostesses were always keen to have him as a houseguest. He would sit on the floor and entertain the children (he once gave a small child five shillings with instructions to be as naughty as possible all that day), and enliven the weekend with practical jokes. A well known story about Maurice is that he arrived at his hostess' front door one weekend riding a bicycle. As she stood at the door to welcome him, he tipped his boater hat and rode away, not turning up again for several days.

I wanted to write about Maurice Baring for the newsletter, not just because he is a Catholic writer, but because this is the year when we are commemorating the beginning of the 1st World War, and it was in 1914 that Maurice, much to the surprise of his family and friends, proved himself to be indispensable to the newly formed Royal Flying Corps.

In the summer of 1914, Maurice was staying in the Benckendorffs' house in Russia. He began to feel strongly that he should return to England and by the time war was declared, he was back in London trying to get a job

with the British Expeditionary Force as an interpreter. In the end he was told to report to the War Office as a lieutenant in the Intelligence Corps attached to Headquarters Royal Flying Corps. Maurice knew absolutely nothing about the Flying Corps. Six people tried to help him on with his puttees without success and in the end his old friend, David Henderson, GOC of the RFC had to come to the rescue.

In August and September 1914, Maurice was helping to set up aerodromes in Northern France. On the staff with Maurice at that time was a Captain Barrington-Kennett whom Maurice called "BK". Maurice got to know him very well during the first months of the year and described him as the most completely unselfish man he had ever met. BK returned to his regiment in the spring of 1915 and was killed. Maurice says in his *Flying Corps HQ, 1914-18*, "This particular loss I felt most, minded most, resented most and found most difficult to accept."



Maurice's party trick at Mess dinners in the RFC was to balance a glass of port on his bald head, lie down flat on the floor and get up again without spilling a drop.

Henderson told Maurice that he was very pleased with his work, but to Maurice's dismay Henderson returned to England in August 1915 and "Boom" Trenchard took his place as General Officer Commanding the RFC in France. Maurice felt, he wrote, "like a stranded bondsman face to face with a new Pharaoh, and a bondsman who felt he had no qualifications".

He may have had no qualifications, but he was exactly the man Trenchard needed. Trenchard, according to Sholto Douglas, was a tall man with a personality which was extraordinarily inspiring when he visited the squadrons but was inarticulate in conversation and on paper. Maurice was not a soldier but with his charm and humour, he soon

got to know the young officers in the squadrons and shared this knowledge with Trenchard. He was able to put Trenchard's brilliant ideas into concise and easily comprehensible English. Sholto Douglas writes that the one was "a big, gruff man of enormous drive and dedication; the other a gentle and charming human being. Perhaps it was because they were both such kindly men that they were able to work so well together."

Before the War, Maurice had lived in what was called, "The Triple Household", with his friend, Bron Lucas and Bron's sister, Nan. Bron had lost a leg in the Boer War but became a pilot in the RFC, aged about 39. He was killed in November 1916. Maurice wrote, *In Memoriam*, *AH* for him, which I think is one of the most touching poems ever written about the death of a friend. T E Lawrence wrote to Maurice years later saying that it took him each time he read it "absolutely by the throat….you have a gift – the great gift – of just putting out your finger, effortlessly, to touch us in the heart."

Maurice Baring died, not in the first World War but just before the end of the second, and of Parkinson's disease. He was looked after by Lady Laura Lovat at her home on Eilean Aegas, an island in the river Beauly in Scotland, and there he died on 14th December 1945.

Maurice wrote many novels in clear, beautiful English, but if you want to find the funny, affectionate, deep feeling man that he was, look for him in his letters, in other people's memories of him, and in his poetry.

On being lectured for being late for breakfast, he said,

"Why shouldn't I come down late?"
"Well, you can't like a cold egg."
"Of course, I don't like a bitterly cold egg."

When asked to spell his name over the telephone, he would say at top speed,

"B for Beastly, A for Apple, R for Rotten, I for England, N for Nothing, G for God."

It is people like Maurice Baring who make life worth living!

Angie Hodges

ENGLISH CATHOLIC HISTORY ASSOCIATION DAY CONFERENCE

St Bede Centre, Downside Abbey
Stratton-on-the-Fosse
Nr Radstock, Somerset

THURSDAY 23 October 2014

PROGRAMME

[There will be Mass in the Abbey at 8.35 a.m.]

10.30 a.m: Coffee

11.00 a.m: Annual General Meeting

11.45 a.m: Talk by Dr Mary Coghill on David Jones: *'He Placed Himself in the Order of Signs".*

1.15 p.m: Lunch in Downside School

2.30 p.m: Talk by Dr James M Hagerty: '*Catholic Military Chaplains in the First World War.'*

3.30 p.m (approx): Tea

Charge: Members: £20.00. Non members: £22.00. Includes coffee, lunch, tea and donations.

ENGLISH CATHOLIC HISTORY ASSOCIATION

ACCOUNTS FOR YEAR ENDING DECEMBER 2013

Opening balance (1 Jan 2013)			
Current account	719.87		
Bonus Saver Account	15,926.05	16,645.92	
Income:			
Subscriptions	1,310.00		
Visits/conference	1,676.00		
Donations	10.00		
Gift aid	271.65		
Interest	131.94		
Sales	2.50		
Repaid grant	250.00	3,652.09	20,29801
Expenditure:			
Visits/conference	1,609.50		
Speakers	335.00		
Postage	551.99		
Stationery	97.29		
Printing newsletter	911.80		
Subscriptions to other bodies	34.00		
Refunds	33.00		
Travel expenses	417.65		
Room hire/committee meetings	90.00		
Website	35.04		
Research grants	847.16		
Overpayment	10.30	4,972.73	
Shortfall on income over expenditure	1,320.64		
Closing balance (31 Dec 2013):			
Current account	667.29		

Bonus Saver Account	14,657.99	15,325.28	20,298.01

2014 PROGRAMME

OCTOBER: Thursday 23rd: Somerset. Stratton-on-the-Fosse:

Downside Abbey. Annual General Meeting and Day Conference. Marking the centenary of outbreak, the theme will be the First World War. Dr James Hagerty will speak at our AGM on "Priests in Uniform – Catholic Military Chaplains in the First World War, while Dr Mary Coghill will give a talk about David Jones, poet and artist, who converted to Roman Catholicism after the War.

2015 PROGRAMME

This is work in progress but plans on the drawing board include:

- a visit to Stonor in Oxfordshire
- a visit to Glastonbury

`