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NEWSLETTER

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is open to all who are interested in furthering its aims.
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Membership forms and further details are available from:
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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 Word

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NEWS & NOTES

- Greetings to you all from the ECHA committee. We have a lot of interest for you in this, the final newsletter of 2014. Starting with the annual subscription - this was discussed at length at the AGM on October. Please see the message for you from the Treasurer on page 5. Subs for 2015 fall due next month, so I have enclosed a renewal form for those of you who do not pay by standing order. My apologies if one has slipped into your envelope of you who do pay by standing order.
- The talks by Dr Mary Coghill on the poet David Jones, and Dr James Hagerty on Catholic Military Chaplains, given at our Downside Day Conference and AGM in October are available to listen to on the ECHA website. Go to www.echa.org.uk.
- Vincent Burke, our Treasurer has kindly stepped forward to man the tiller vacated by Lalage Robson, ie Membership Secretary. If you would like to assist Vincent he would love to hear from you. Lalage was unable to come to the October AGM and Day Conference but she was thanked and since then flowers have been sent to her by way of thanks for all she has done over the years. She is also now a Life Member of the Association.
- As you can see from the back cover, the planning of 2015 events is well advanced. It is probable that there will be a visit somewhere in April 2015 but nothing will be confirmed until the New Year. Details and booking form will come in the March newsletter but we intend to send this info out by email before then. So if you have not already sent us your email address, please do it now.
- Many thanks to those of you who responded to our survey. We have had a number of suggestions of places for a possible ECHA visit and also potential topics for discussion at meetings. Bernard and Ursula Polack who devise the programme are very grateful to you.
- I have included a report from Eilish Gregory. She has been given grant money from the ECHA for her current research. I think that you will find her report most interesting.
- Val and des Anglin researched their family history and found that they had links back to WWI, see their story which starts on page 14.

- I have been sent a copy of a book hot off the press. One chapter deals with Bp Cary-Elwes Bishop of Northampton 1921-1932. The title is **Northamptonshire Past and Present** No 67 2014. Copies are available from Northampton Record Society, Wootton Hall, Tel 01604 762297. The price is £3.50 plus postage.
- 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. We hope to have an expanded book section in the March newsletter.

ANNUAL SUBSCRIPTIONS. Message from the ECHA Treasurer

The matter of the annual subscription to the Association has come up for discussion at the last two Annual General Meetings and at the most recent meeting of the committee it was agreed that an increase was unavoidable. Members who take the time to look at the annual statement of accounts will have noticed that for the last two financial years (2012 and 2013) there has been a significant deficit in our current spending – approximately £800 and £1300 – and 2014 is likely to witness a similar shortfall in income over expenditure. The total sum raised by the present subscription - £8 (individuals) or £10 (joint membership) just about covers the cost of printing and distributing the newsletter four times a year. Therefore the deficit arises from the routine business of running the Association. The money to fund this routine business is having to be drawn from the £14,000 in the Association's Saver Account; if we continue to subsidise the routine business from this source, within ten years most of it will have been spent. It has been the agreed policy for some time that this money (a lot of which came to us in the form of bequests from deceased members) should be used to promote the study of English Catholic history and in the last two years we have awarded a number of grants to assist with research costs in this field and it is the view of the committee that this policy should be maintained.

There has been no increase in subscription for a considerable period of time; and so no account has been taken of inflation over the last twenty years or the rise in the cost of printing the newsletter. activities of the Association for a number of years into the future. Therefore, the committee are agreed that there should be an increase in subscription to £11 (individuals) and £14 (joint membership) with effect from **2016**. There will be reminders issued in the course of the coming year via the newsletter and this should give more than enough time to those members who pay their subscription by standing order to make the necessary arrangement with their

bank to increase their payments the year after next. It is hoped that members will understand the need for this increase and that the additional sum raised will be sufficient to fund the activities of the Association for a number of years into the future.

Vincent Burke

Message from a member

When I first became a Catholic, in the Church's heyday, in the fifties, I learnt that it was normal for Catholics to visit their churches at any time of day to "pay a visit" to the Blessed Sacrament and that this was in marked contrast to Protestant churches, cold and empty at times when no service was in progress. This great privilege has always meant much to me and is as precious now as it has ever been and I do hope that it has not been overshadowed by the emphasis on communal worship which has become common since the Council. Many churches are locked, unfortunately. In those which are open, are there as many visitors as there once were? Private prayer is as important now as it has ever been and prayer before the Blessed Sacrament must be the most efficacious and rewarding of all.

Tony Grumett

Upcoming visits

The committee are putting the finishing touches to the 2015 programme. We will have more dates and details for you in the March Newsletter. Our Regional Co-ordinator for the South West, Lynne Hunter Johnston, is organising one visit we expect to be very popular. Glastonbury. Lynne writes….

Our visit to Glastonbury will take place on **Wednesday 6th May 2015**. The day will begin with the parish Mass at 10am and will continue, after morning refreshments with a talk by Dr Tim Hopkinson-Ball on the Marian origins of Glastonbury Shrine. We will have lunch in the parish rooms and then Dr Tim will lead us on a tour of the Abbey. We hope to have Benediction in the church, and then tea to end what promises to be a very interesting day. The programme and booking form will be found on our website in the New Year – if you would like to book early! – as well as in our March newsletter. 2015 will be the 60th anniversary of the dedication, and the 50th anniversary of the crowning of the present statue of Our Lady of Glastonbury. This extract is taken from the Glastonbury Shrine website: "*In July 1955 a statue bearing the ancient title, Our Lady St. Mary of Glastonbury, was*

blessed by the Apostolic Delegate, Most Rev. Gerald O'Hara, in the presence of Bishop Rudderham of Clifton and no less than 18,000 Catholics. And so, in the name of the Holy See the Shrine of Our Lady of Glastonbury was canonically restored. In 1965 this statue of Our Lady was solemnly Crowned by the Apostolic Delegate, Most Rev. Igino Cardinale, in the presence of an enormous gathering which included the Bishop of Bath and Wells, and Mass was said by Bishop Rudderham in the Abbey ruins. It was an historic moment; and the influence of Our Lady drawing all Christians to worship her Son together marks an epoch in the story of Glastonbury."
We are looking forward to visiting this holy place on the anniversaries of these significant events in the shrine's more recent Catholic history

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DAY CONFERENCE REPORTS – Downside 23rd October 2014

"**He placed himself in the order of signs**"

A paper by Dr Mary Coghill, Research Fellow, School of Advanced Studies, University of London

Reviewed by Gill Hogarth

I delayed writing this report until I had obtained a copy of *In Parenthesis.* I would like to begin on a personal note to say that I am indebted to Dr Coghill for giving this paper. I have recently read much about the Great War; mounted memorial displays for 4th August and for Remembrance Sunday; and researched in depth two men who fought in the ranks, but I knew nothing of David Jones.
In Parenthesis is more than a poem, it is more than a novel. The way in which he describes his war 1915-1916, by piling up images and using the present tense, he creates a series of 'mind pictures' that are akin to a cinematic newsreel. And yet his work is far more than this. It is multi-layered and has many allusions beyond the ken of many people today. His erudition and knowledge of ancient languages, ancient history, myths and modern theology which put most modern men to shame has probably contributed to it being overlooked.

David Jones (1895-1974) artist and poet, should be better known than he is:
A painter (mostly water colour) painting people and landscapes in legendary and religious scenes)

A wood engraver and designer of inscriptions
A poet ranked by T S Eliot with the greatest of his generation.
Able to write words with a painterly voice,
A man who became a Catholic; his work coloured by his religious beliefs.

Dr Coghill began with a brief biography of this gifted but deeply troubled man. He was born in Brockley, Kent, on the outskirts of London. His father was Welsh and his mother, a Londoner with High Anglican tendencies. David clearly felt a strong affinity with his Welsh roots, but his father believed that knowledge of Welsh and Welsh things would hold back his children in life. He wanted his sons to have a proper education and career, but David pleaded for and succeeded in his desire to leave formal education and he started at the Camberwell Art School at the age of fourteen.

When war broke out, Jones joined the Royal Welch Fusiliers and served on the Western Front from 1915 to 1918. Wounded in action, he recovered and was returned to the Front. He later suffered with trench fever and spent some months in hospital in France. Like Siegfried Sassoon and several other major poets, he was present at the bloody carnage at Mametz Wood in 1916. His experiences here contributed to the uneasy depression he suffered for the rest of his life. After the war, he won a Government grant to study at the Westminster School of Art, and in 1921 he was received into the Catholic Church. The following year, he joined Eric Gill's Guild of St Joseph and St Dominic, an artistic community based first at Ditchling and later at Capel-y-fynn in the Black Mountains. Members of the community lived in self-sufficient holy poverty, earning a living as craftsmen in workshops rather than artists in studios. Eric Gill encouraged Jones to study wood engraving. In 1924, he became officially engaged to Petra Gill, but nothing came of this or any other relationship. The period he spent with the Anglican Benedictines at Caldey Island was a fruitful experience.
It was possibly a visit to France in the late 1920s which stirred his wartime memories,
Jones became troubled in mind and a foreign holiday was prescribed. Friends took him to Egypt and on to Palestine in 1934. His friends later arranged further convalescence at the Fort Hotel in the pretty little seaside resort of Sidmouth on the Devon coast. It may have been designed as a rest; a medical prescription shows him receiving only the mildest of painkillers.

Little is made of his time here, but it was during this five years period, that he read widely and deeply, probably learning more of the work of de la Taille and Maritain. He attended Mass at the chapel of the Convent in the town. The foundation stone of the present church, was laid in 1935. The parish priest was Fr

Alan Power, a very energetic, scholarly and artistic man, and it is tempting to hope that he was friends with Jones. Jones made frequent visits to friends and it is to be hoped that he participated in some of the social life of Sidmouth. There is an interesting painting of the town, made from the roof of the hotel.

It is surprising that so little is made of his time in Sidmouth because it was here that he completed *In Parenthesis,* and started drafting *Anathemata*. The publication of *In Parenthesis* in 1937, with a glowing introduction by T S Eliot, was quite possibly a release and relief. He also worked on *Balaam's Ass* and *The Sleeping Lord.* His written works reflect his reading and his Catholic faith. Dr Coghill highlighted two books in particular:

> Maurice de La Taille, S.J. (1872-1933), French priest and military chaplain during the Great War, *Mysterium Fidei*, [*Mystery of Faith*] (1921). De la Taille was finishing this work in 1915 when he was called up for wartime chaplaincy work.
> See the following website for an electronic copy:
> http://www.ewtn.com/library/theology/myoffait.htm
> There is a unity between Christ's sacrifice begun at the Last Supper, consummated on the Cross and Resurrection and continued in the Mass. There was only one immolation,that at Calvary, to which the supper looked forward and the Mass looks back.
>
> Jacques Maritain (1882–1973), French philosopher and political thinker, *Art et scolastique* [*Art and Scholasticism*] (1920).

Dr Coghill did not have time in her paper to discuss how the reading Maritain affected Jones and his work. She believes de la Taille can be fittingly called a'a little Aquinas' and that his work is central to that of David Jones. She touched on the theological layer of *In Parenthesis.* She believes that the poem can only be fully understood in the light of the theology of sacrifice as 'sign' as expressed by de la Taille. This theology of sign, sacrifice, sacrament and immolation, as argued by de la Taille, and found in Jones's work, is so complex that even after hearing Mary speak, I do not feel qualified to convey to the printed word my interpretation of what she said. This last sentence, I think, reflects how Jones's writing has been perceived over the years.

For those with internet access, there are online resources, including a website for the David Jones Society. Books include

Williams, Dr Rowan, Grace and Necessity, Reflections on Art and Love (Bloomsbury Publishing) 2006
Mathiesen, Michon M Sacrifice as a Gift CUA Press 2013

In Parenthesis **Faber and Faber 1937**

Jones is becoming better known as a war poet. In November 2014 the BBC showed a documentary entitled *War of Words: Soldier-Poets of the Somme*, which featured the work of Siegfried Sassoon, Robert Graves, J R R Tolkien, Isaac Rosenberg, and the lesser known David Jones, Bernard Adam and W N Hodgson. It is to be hoped that the programme will receive another airing. (http://www.bbc.co.uk/programmes/b04pw01r). Having failed to write of the theological aspects of Dr Coghill's paper but having now read *In Parenthesis,* I would like to persuade those readers who have not read any of his work to try it. It is particularly appropriate during the centenary of the Great War, On the simplest level, it is a book about war, and part of its dedication is to the men he fought with and 'to the front-fighters who shared our pains against whom we found ourselves by misadventure'. Private John Ball is loosely based on the author's own personality and experiences. Jones catches the authentic voices of the cockneys and the Welshmen, the NCOs and the officers, conjuring the minutiae of a private's war in 1915-6. Read it at length, perhaps aloud, listening to the music of the words, and seeing the images portrayed. Recognise what mythical and liturgical allusions you know, but leave a contextual and theological investigation until a later date. He is well worth taking the trouble.

Constructed in seven parts, this book is a long narrative poem; even the parts seemingly written in prose retain a poetic sound and should be read as such.

Part One The Battalion marches from the camp and heads to the port, 'in columns of four, to the right, A Company – A Company leading' 'In that long column in brand new overseas boots weeping blisters stick to the hard wool of grey Government socks.' 'They were given tins of bully beef and ration biscuits for the first time, and felt like real expeditionary soldiers'.

Part Two In a rest area, undergoing short route marches, platoon drill and arms drill in soggy fields behind their billets, listening to the rumours of when they would 'go up the Line'. And then at last 'Reveille at 4.30', 'going up the line tomorrow morning and the reveille so early. It had all the unknowingness of something of immense realness, but of which you lack all true perceptual knowledge.' Then 'Out of the vortex, rifling the air it came-bright, brass-shod, Pandoran; with all-filling screaming the howling crescendo's up-piling snapt…'

Part Three Marching up the line in the darkness of nights, in the rain, 'He hitched his slipping rifle sling for the hundredth time over a little where the stretched out surface skin raw rubbed away at his clavicle bone'. 'Nuvver 'ole mate-pass it back-largish an'all-look where yer going'. Standing night sentry for the first time 'How cold each second you get stuck here…his eyeballs burned for the straining…sergeant said keep a sharp look out…and the counter-sign is Prickly Pear Prickly Pear not to forget important not to forget.'

Part Four 'Stand to and clean rifles' 'They stood miserably. They stretched encumbered limbs to take their rifles, listless, bemused, to slowly scrape away the thicker mire caked, with deadness in their eyes and hands as each to each they spoke – like damned-corpse-gossiping'. Rations come up the line once a day: 'loose tea mingled with white sugar, tied in heel of sandbag pudding fashion, congealed, clinging to the hemp mesh…three ration biscuits…one piece of cheese of uncertain dimension, clammy, pitted with earth and very hairy, imprinted with the sodden hessian's weft and warp…'.

Part Five Amid rumours of a Mesopotamian posting, orders are received to march 'It was a good idea not wearing tunics for the march, but a bit chilly to start with, and if you're a Skinny Lizzy, it's best to put a sock under the shoulder straps. … why can't the limbers carry the packs.… that was thirty kilometres altogether…but soon you only half heard words of command, and your body conformed to those bodies about and you slept upright.'

Part Six Bivouacking in the fields in the rain waiting to hear when the battle would start. Passing the time and talking with friends, one quiet man provoked into speech and 'said outright and before them all that this is what he had 'listed for and how he would most certainly avenge his five brethren…on those miscreant bastard square-heads and sons of bitches who in a '15 show in these parts so he declared had shamefully done four of them to death in some Jock reg'ment and the youngest of all six was at this hour … was going near skelington in Jerry concentration camp back there.'

Part Seven This is the part which is most quoted. The Welsh suffered greatly at Mametz Wood in 1916, Private Jones being among their number. He writes eloquently of the waiting. The disintegration of one man; and the kindness of another who mops the tears and applies solidified eau-de-cologne 'so you couldn't really tell'. 'They shook out into a single line and each inclined his body to the slope to wait.' The time…'this drumming of the diaphragm'…'the returning sun' Then over the top, the confusion is clearly described, as Private John Ball fumbles forward, then injured, struggles away and is finally overcome by the

weight of from which he must never be parted, his rifle. He lies waiting beneath an oak tree.

Gill Hogarth

The second talk of the day was delivered by Dr. James M. Hagerty, with the title

Priests in Uniform : Catholic Military Chaplains in the First World War

The story of Catholic military chaplains (non-combatant priests) is one of the lesser-known stories of the First World War. The first real study of the subject was a book published in 1996. However, much research has been carried out since then. Most Catholic priests in Britain at that time were working in urban areas (often deprived urban areas) and those transferred to the scenes of war found themselves facing a new way of exercising their priestly ministry. The celebration of Mass and the administration of Sacraments (giving spiritual support and consolation to the men) were as before (although often under difficult conditions) but the need to comfort large numbers of wounded men and to bury large numbers of the dead were new experiences.

Catholic priests were not new to the army. The first chaplains were appointed officially in 1858, after Catholic priests had given good service in the Crimean War, and that service continued in various campaigns thereafter. Catholic chaplains were subject to military authority and to ecclesiastical authority (military requirements always took priority over religious requirements). From the 1850s the Bishop of Southwark was their official bishop, although from 1902/3 that role passed to the Archbishop of Westminster.

By 1914 there was an Army Chaplains Department, with an elaborate structure. Chaplains were commissioned officers, with ranks equivalent to the army ranks of captain, major, lieutenant-colonel and colonel. Each chaplain was provided with a Mass kit (altar stone, candlesticks, crucifix) in a case and, of course, had also a chalice, paten and ciborium.

The British Expeditionary Force (BEF) sent to France in August 1914 consisted of an amazing 80,000 men and included 53 chaplains, of whom 10 were Catholic. Mgr. Keating, an old boy of Downside School, was Senior Catholic Chaplain to the Forces. He was brought back hastily from Egypt in 1914 and was present at the Retreat from Mons. By the end of the war 10% of all secular priests in the British Isles had become chaplains.

Dr. Hagerty gave several examples of particular army chaplains who had served at Gallipoli and on the Western Front and of particular naval chaplains (many of these were Benedictines), especially those who had been involved in the Battle of Jutland. For some reason the Admiralty had originally been opposed to the presence of Catholic chaplains on board ship.
Eight Benedictine Abbeys had sent 48 chaplains to the war, the 13 from Downside being the greatest number from one abbey. By the end of the war there were 840 Catholic chaplains in the Army and 35 in the Navy. Because various Irish regiments formed part of the British Army at that time, many of these chaplains came from Ireland. The record of chaplains killed during the war is**:**

2 British naval chaplains
36 British army chaplains
4 ANZAC chaplains
1 Canadian chaplain.

Field Marshal Haig's Final Despatch spoke highly of chaplains of all denominations.
In 1919 the Army Chaplains Department became the Royal Army Chaplains Department, with the motto "In this sign conquer" on their badge.

Bernard Polack

A Catholic Pilgrimage of St Edward: Mass in Westminster Abbey

On 25th October 2015, the Guild of Our Lady of Ransom once again organised a Mass to be celebrated at the Shrine of St Edward the Confessor in Westminster Abbey. The Mass takes place as close as possible to the Feast of St Edward on 13 October. This was the continuation of a tradition going back several decades and built on an earlier tradition whereby Catholic pilgrims were permitted to visit the Shrine around the time of St Edward's Feast but not to say prayers publicly or to make the sign of the cross.

The event is made possible with the quiet consent of the Abbey authorities who do not advertise the Mass on their website but as those have attended Evensong leave by the Great West Door, others who have a free ticket issued by the Guild of Our Lady of Ransom may enter the Abbey by the north door and proceed to the Shrine of St Edward.

The Shrine is remarkable as it contains virtually the only tomb with the body of the saint intact within it left in England after the Reformation. Although the Shrine was robbed of its jewels and other treasures during the Reformation, the saint's royal status preserved the shrine from greater desecration. The tomb lies on top of a stone base with niches for pilgrims to kneel inside and many pilgrims on our visit did just that.

The Shrine was a popular place for the burial of kings and queens and during the Mass as all the chairs were taken I sat on a step just below the tomb of Henry III. Other options for seating included the tombs of Edward I, Eleanor of Castile, Edward III, Philippa of Hainault, Richard II and Anne of Bohemia.

Mass was celebrated by Fr Richard Andrew, parish priest at Brook Green and in his sermon he recalled the visit of Pope Benedict XVI to the Shrine along with the Archbishop of Canterbury and he read the prayers that each of them had offered on that occasion in lieu of the Prayers of the Faithful.

At the end of Mass we all filed out of the Shrine and sang the *Salve Regina* outside the small chapel where a beautiful alabaster statue of Our Lady of Pew was installed in 1971, replacing a medieval statue, and carved by Sister Concordia. The Abbey now has a Society of Our Lady of Pew.

Finally, I have always noticed that at one end of the Shrine are two mysterious small doors behind which are spiral staircases which lead up to the chantry chapel of Henry V. The doors are always locked and I asked the Abbey sacristan after Mass whether the chantry chapel was ever used. He smiled and said that it was in use that very morning for the Abbey's Holy Communion service as it was the anniversary of the battle of Agincourt (St Crispin's Day)!

Nigel Parker

CATHOLIC ANCESTORS IN 1ST WORLD WAR
THE ANGLINS OF BRIDGWATER

A few years ago we met Fr. Tom Kelly from Bridgwater at an E.C.H.A. lunch who told us he had three Anglins on the War Memorial in St. Joseph's Church, and as we were Anglins, were they related to us?

I have managed to find their War Records and their immediate family but cannot prove we are related. I had assumed they had come to Bridgwater directly from Ireland where the parents were both born:-

THOMAS in 1865 and ANNIE LONERGAN in 1867 and their eldest son JOHN was born in CAHIR in 1891, but a recent phonecall with a parishioner at

Bridgwater told me he knew of the family and Mr. & Mrs Anglin had come down from Bristol. Annie was a Laundress and Thomas a Riverside Labourer.

I now seem to have hit the proverbial brick wall with Ancestry and would welcome any suggestions from other members. Here is the story of John, Joseph and Denis Anglin, Catholic boys from Bridgwater who died in the 1st World War:

ARRIVAL IN ENGLAND John Anglin, Thomas and Annie's eldest son, was born in Ireland in 1891. By August of the following year, 1892, the family were living in Albert Street in Bridgwater where their second son, Thomas, was born. Later, Thomas Senior describes himself as a riverside dock labourer. Possibly they landed in Bristol from Ireland and Thomas got work in Bristol docks before moving and settling down in Bridgwater.

RIOTS IN THE BRICKYARDS IN 1896 In July 1896, however, Thomas may well have been working in Bridgwater brickworks because there was a report of a Thomas Anglin of Albert Street being was involved in the great Bridgwater brickyards strike – one of the very few occasions in England when the Riot Act was read. At one time, half the male population of the town was employed in the brickmaking industry. Work in the brickyards was hot, dirty, dangerous and labour intensive with brickworkers wearing string around their knees to stop rats running up their legs along the river banks. In winter, the ground would be too hard to dig and half the workforce would be laid off. Wages were low, and when families were in trouble, there was only the workhouse.

Bridgwater in 1896



In 1896, the Bridgwater brick and tile workers went on strike for a pay rise and better working conditions. Members of the loucestershire Regiment were called in to quell the riots, joined by the local police. Thomas Anglin of Albert Street was one of 29 men up before the magistrates. He was accused of obstructing the passage of Eustace Pearce and John King from driving waggons

along the highway in North Street on 1st July 1896. There were four other men from Albert Street involved. Thomas was bound over to keep the peace for six months in the sum of £5.

By this time, Thomas and Annie had three young children – John, Margaret and Joseph (little Thomas had sadly died aged 19 months in 1894). It must have been an anxious time for Annie who was pregnant with Denis Patrick, born on 7th December that year. Mary (or Kathleen Mary as she is described on the 1911 census) was born in 1898, and Lawrence in 1900, and there they all are four years later on the 1901 census in Albert Street, Bridgwater. Thomas, aged 37, is a riverside dock labourer. Annie, 34, is working as an ironer in the shirt collar factory. The children range from 1 to 10 years old.



This was the Collar Factory which opened in Bailey Street, Bridgwater in 1897. Annie was still working here in 1911 as a laundress.

HARD TIMES By 1911, Annie was looking after the family on her own. Her husband had died. The three older boys were in work. John and Joseph were working in the brickyards and Denis was working for a mason in the building business. Margaret, at 18, had flown the nest. Baby Lawrence had not reached his third year, dying in 1902. A second Tom was born in 1901 and had survived, while the baby with the longest name, Albert Edward James, was born in 1903. So the tally of children in the home in 1911 was six. I hope Father Robert Wadman and congregation at St Joseph's in Bridgwater rallied round and helped the family. Annie's faith must have been a great support to her in those difficult years.

WAR DECLARED In the summer of 1914, war with Germany was declared. The newspapers reported that the brickyard was to be closed and all single men discharged. There was the fear of unemployment in the collar factory. In August, there were recruiting meetings in response to Kitchener's call for volunteers.

Joseph was already a regular soldier, having enlisted with his friend, Stan Southwood, according to the Bridgwater Mercury, a year or so before the outbreak of war. He embarked for France & Flanders with the 1st Battalion Somerset Light Infantry on 21st August 1914. Joseph would have taken part in the retreat from Mons in August 1914, and he would have been among the newly arrived troops who stood and fought the Germans at Le Cateau, holding overwhelming numbers of the enemy at bay.

By November 1914 the war had become a stationery affair, with both sides entrenched. The conditions in the trenches that winter were terrible. On 4th November, the Bridgwater Mercury reported that Lance Corporal Anglin (Joseph) had written to his mother in Albert Street to say that the first consignment of cigarettes for the troops had arrived at the Front from Bridgwater – it had been much appreciated. The newspaper states that Joseph had given in his letter a detailed account of his experiences at the Battle of Mons. 'Mrs Anglin has two other sons serving, Pat and Jack, who are stationed with the 3rd Somersets at Devonport and expected to proceed to the Front shortly.'

Joseph's two brothers were on their way. Denis arrived in France on 14th November 1914, and John on 26th January 1915. According to their medal roll cards, they were both in 1st Somersets, however, not the 3rd.

The 1st Battalion took part in the Attack on the Birdcage on 19th December 1914, near Ploegsteert Wood, eight miles south of Ypres. There were heavy casualties, but Joseph and Denis made it through.

DEATH OF JOSEPH On 4th March 1915, however, Joseph, now Acting Sergeant, was shot in the head and died of his wounds. He was 19 years old. He was buried in the London Rifle Brigade Cemetery at Ploegsteert in Belgium. A local newspaper reported: 'Whilst at the front Joseph had gained a reputation for his coolness under fire and of being the 'dare devil' of the Battalion. Only quite recently he was Mentioned in Official Despatches for gallantry in action. At the beginning of the war, he was a private in the Somersets but his promotion was rapid and by his death the Battalion had lost one of its most promising Non Commissioned Officers. He recently returned to Bridgwater from the front for a few days' leave, when he told friends he had a presentiment that he would never come back again. Two brothers are serving at the Front with the Somersets. Lieutenant D R Rowcroft in a letter to Mrs Anglin states the deceased was hit in the head in the afternoon of March 4th and died at 8 o'clock the same night in the presence of his two brothers. He adds, "I am very sorry indeed. He had only just left my Company and was a very good Non-Commissioned Officer." As a token of

respect to the memory of Sergeant Anglin, the Union Jack was flown at half mast on Tuesday at Albert Street School where he was a former pupil.'

The 1st Battalion took part in the 2nd Battle of Ypres in April/May 1915. Denis and John would have been at the fighting where the Germans first used gas as a weapon. Lance Corporal Cook of the 1st Battalion SLI describes telling his men to soak their handkerchiefs and stuff them in their mouths to defend themselves against the gas. 'We who saw this queer looking bank of mist sweeping across No Man's Land were puzzled at first and did not know what to make of it'. John was hit in the right hand during the fighting on 5th May. He was sent to hospital, returning for duty on 27th May.

By 1st January 1916, the 1st Battalion had moved from Ypres to a quiet sector on the Somme. With the coming of spring and the warmer weather, there were increasing demands for working parties – it was the build up to the battles of the Somme.

DEATH OF JOHN AND DENIS And it was on the first day of the Battle of the Somme, 1st July 1916, that both John and Denis were killed. John was 24 and Denis was 19. Lance Corporal Cook of the 1st Battalion described that day in his diary:

'July 1st. It was a lovely morning and the birds were singing. Breakfast 5.30 a.m.'.. The bombardment by this time was terrific, and the enemy lines are one cloud of smoke from the bursting shells, it seemed impossible for anybody to live in such a hell, but to our eyes it was a wonderful and inspiring sight. We actually stood on our parapets to get a better view of the scene, and cheered all the direct hits. Not a soul could be seen, and the enemy guns were strangely quiet. We all thought this was going to be a cake walk….

'At 7.20 a.m. a huge mine exploded under Hawthorn Redoubt on our right front, the force of the explosion rocked our trenches. Punctually at 7.30 a.m. the attack was launched. It was an amazing sight, for as far as the eye could see to the right and left, lines of men were advancing across No Man's Land in perfect skirmishing order as laid down in the drill book; everything was going smoothly and not an angry shot had barred their progress. But just before the forward troops reached the German trenches, the enemy opened up a murderous fire with machine guns…..With a prayer on my lips we went over the top, and had not gone far when the enemy guns opened fire, and we were caught in the middle of No Man's Land. Men started to fall like nine pins, but we had to push on as the whole frontage was covered by these strategically placed guns…'

Denis and John are commemorated on the Thiepval Memorial in the Somme, France. All three Anglin boys are on Page 32 of the Golden Book of Remembrance held in St Martin's Chapel in Wells Cathedral and the Somerset Light Infantry memorial in Bridgwater, as well as the War Memorial in St Joseph's Catholic Church, Binford Place, Bridgwater, the parish church in which they were baptised.

One feels that Thomas Anglin must have been a man of courage and strong character, standing up for what he believed to be right during the brickworkers' strike. Annie, too, bravely carried on after his death, managing to put food on the table, making sure the children went to church and to school. From what we read about Joseph's character, and his brothers' quick response to the call to enlist, they must have inherited their parents' courage, sense of duty and perhaps a bit of Irish devilry. Thomas would have been proud of his boys.

Des and Val Anglin [additional information Angie Hodges]

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Under Duress? The Relationships of Catholic Gentry within English Society, c. 1640-1680

A report by Eilish Gregory

It would be an understatement to say that the decades of mid- to late-seventeenth century England were a turbulent time, as the nation was continually struck by waves of political, social and religious change that witnessed much upheaval for its people. From Civil Wars, a Protectorate under Oliver Cromwell, before the return of the Stuart monarchy in 1660, this constant change of political power resulted in many diverse factions fighting to have their voices heard, in a time where religious tolerance was perceived to be a considerable threat to order and uniformity in society.[1] Throughout the early modern period, English Catholics were subjected to anti-Catholic sanctions, which meant that they were at risk from financial penalties, exile, and occasionally execution. This has naturally led to many historians over the decades, including Anthony Milton, John Bossy and Keith Lindley, to perceive that English Catholics tried to maintain a low profile by withdrawing themselves from much of society, in order to reduce their risk of being prosecuted by recusancy laws.[2]

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[1] Blair Worden, The English Civil War, 1640-1660 (London: Phoenix, 2009), p. 78

[2] Anthony Milton, 'Religion and community in pre-civil war England', in The English Revolution, c. 1590-1720, ed. N. Tyacke (Manchester: Manchester University Press, 2007), pp. 62-80; John Bossy, The English Catholic Community 1570-1850 (London: Darton, Longman and Todd Ltd, 1975); Keith

The aim of my research, however, is to demonstrate that English Catholics were actively engaged and interested in the political and religious affairs of their country, and that there was integration between Catholic and Protestant communities, despite anti-Catholic sanctions. Early modern historians, including Michael Questier, John Bossy, and Gabriel Glickman, have previously investigated the role of Catholics in the Elizabethan period, early Stuart period, and the years after the Glorious Revolution, while the mid seventeenth century and the Restoration of Charles II have received significantly less attention.[3] These previous studies are important for our understanding of early modern religious history, but the lack of attention on the middle of the seventeenth century has been detrimental to our knowledge of English Catholics, as these decades were full of political and religious change. These particular decades offered potential for religious toleration, for negotiations to be considered, and for their positions to be re-assessed.[4] Although anti-Catholic rhetoric was placed in political sanctions against Catholics, it is clear from the research I have completed so far, that many families had networks within the Catholic and Protestant communities, who were willing to aid them when they subject to persecution. I have also found that by studying the literature composed by English Catholics, it highlights that Catholic authors were just as interested, active, and knowledgeable about contemporary religious and political affairs as their Protestant counterparts.

My research so far has examined several Catholic gentry families, including: the Carylls of West Harting in Sussex; the Constable Maxwells of Everingham in Yorkshire; the Arundells of Lanherne in Cornwall; the Belsons who resided in Berkshire; the Sheldons and Dormers from Warwickshire; and the Savages, Harveys and Gages who had estates in Suffolk. I have chosen these families to investigate as they not only to provide a wide geographical range, as Catholic populations varied in different counties across the country, but also because these families were persecuted, suspected or investigated during this period for a variety of reasons. For example, John Caryll was a playwright during the 1660s, but was

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J. Lindley, 'The Lay Catholics of England in the reign of Charles I', Journal of Ecclesiastical History, Vol. 22, No. 3 (July, 1971), pp. 199-221.

[3] Michael C. Questier, Catholicism and Community in Early Modern England: Politics, Aristocratic Patronage and Religion, c. 1550-1640 (Cambridge: Cambridge University Press, 2006); John Bossy, The English Catholic Community, 1570-1850 (London: Darton, Longman & Todd Ltd, 1975); Gabriel Glickman, The English Catholic Community, 1688-1745: Politics, Culture and Ideology (Woodbridge: Boydell Press, 2009).

[4] A couple of recent studies on the 1650s in relation to English Catholics, has been Stefania Tutino's work, Thomas White and the Blackloists: Between Politics and Theology during the English Civil War (Aldershot: Ashgate Publishing Limited, 2008), and a thesis by Alexandra K. Tomkins, 'The English Catholic Issue, 1640-1662: Factionalism, Perceptions, and Exploitation', (unpublished thesis, University of London, 2010).

imprisoned in the Tower of London during the late 1670s after being named as a member of a 'ghostly army' that was apparently going to rise up upon the assassination of King Charles II, in what became known as the Popish Plot in 1678.[5] Sir Philip Constable had been accused of treason in 1653, for his involvement in supporting the King during the Civil Wars, which resulted in his estate being sequestered, and would later be imprisoned at York Castle in 1679 for refusing to swear the Oath of Allegiance.

My first trip was at the Heritage Centre in Hull in January 2014, where I examined papers that had belonged to the Constable Maxwell family. I discovered that there are vast amounts of documents in relation to this family and their recusancy, including manuscripts about their estates and landholdings being sequestered, the religious literature that they read, and also passes they obtained to travel abroad with the government's permission. There are many letters relating to Sir Philip Constable being charged with treason in 1653 for supporting the King, but what is interesting is that Oliver Cromwell's secretary, John Rushworth, bought Constable's property under the terms of sequestration, and then returned in back to Constable for a smaller fee.[6] I discovered other amicable friendships between Protestants and Catholics during my research trip to Cambridge University Library in September 2014, where I examined the Hengrave Hall manuscripts, which contain the papers of the Catholic Gage, Harvey and Savage families. The papers show that despite the Savage family house being looted during the Civil War because of their Catholicism, the officers told them that they were forced to raid their property and were sorry for it. This shows that despite anti-Catholic sanctions, individuals were generally reluctant in carrying out the full force of the law unless forced to do so. Furthermore, the Hengrave Hall manuscripts demonstrate that Catholic gentry families had network connections with influential Protestants whom they could appeal to if they were experiencing severe persecution. In particular, the Harveys had familial connections to the MP Harbottle Grimston, whom they appealed to during the 1640s when they were under heavy financial penalties for their Catholicism.[7] That same month, I also visited the Warwickshire County Record Office, and have found that the Dormer and Sheldon families had links with the prominent Catholic Throckmorton families, who signed petitions against recusancy bills during the 1650s.[8]

In July and September 2014, I conducted two research trips on Catholic recusancy in Reading at the Berkshire Record Office. There I found scores of

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[5] John Kenyon, The Popish Plot (London: Heinemann, 1972), p. 82
[6] H[ull] H[eritage] C[entre], DDEV 55, 56, 57, 60, 62, 67, 68
[7] Hengrave 88/2
[8] CR 895/bundle 37; Throckmorton, CR 1998/Box 66/Folder 1/6

papers and correspondence relating to the Blackloists, who were a controversial Catholic intellectual group in the seventeenth century, among the Belson Papers. From the correspondence, it is clear that the Belson family had close collaboration with key members of the group, particularly in discussing their polemical texts that were circulating in scribal form demanding religious toleration and denouncing papal authority. The correspondence signifies that many Catholics had literary and intellectual networks, and that they were not homogeneous in their stance over religion and politics in England.[9] The research in this archive is still ongoing, as there is an abundance of manuscripts relating to their recusancy and their engagement with seventeenth century English and European society.

During the year, I have also been going through the Caryll Papers held at the British Library. They show that John Caryll was the author to many scribal texts that circulated among the Catholic community, and that he, like many Catholics, were adapting and developing their arguments in an attempt to gain some form of religious toleration. The papers show that he and his father, Sir John Caryll, had their estates sequestered during the Civil Wars, as the younger John had been found in Arundel Castle when it was seized by the Parliamentarians, but that they were able to have their estates returned upon proof that the younger John had been forced into the Castle against his will. John Caryll was significantly involved later in the seventeenth century with the future King James II and his wife Mary of Modena, and went into exile with them after the Glorious Revolution.[10] I have just begun examining the Arundells of Lanherne, as they also had prominent links with the Stuarts. Sir John Arundell and his wife Ann were household members for both King Charles II and his wife, the Catholic Queen Catherine of Braganza, during the 1670s, but during the Popish Plot, Sir John went into exile, while Ann remained in Catherine's household, writing to him news and rumours from the court. There is much surviving sources on this family, although research is still ongoing for this family.[11]

From the research I have conducted so far, it is apparent that Catholics were actively engaged with seventeenth century English society. There were Catholic authors who were regularly adapting and developing their arguments in order to gain religious toleration, and their letters between different Catholic groups draw attention to divisions among the Catholic community. Correspondence between Catholic families and Protestants also highlight that there was dialogue between these two groups, and that it was not a hostile relationship, but one of kinship and sometimes friendship. In particular, when Catholic estates were looted or

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[9] B[erkshire] R[ecord] O[ffice], D/EBt Q26, Q27, Q33, Q63

[10] B[ritish] L[ibrary], 28224-28254

[11] C[ornwall] R[ecord] O[ffice], AR 19, 21, 22, 23, 25, 26, 27, 28, 29, 30, 33

sequestered, the victims were able to appeal to influential Protestants to have the penalties lessened or appealed, signifying that the divisions between these groups were not necessarily severe. Although research into this project is still ongoing, it is clear that Catholics had more prominent roles within English society, albeit ones that were not always officially recognised, and that with further research, these roles can be examined and enhance our understanding on Catholics living during that period.

Eilish Gregory

BOOK REVIEW

Tony Reynolds - ***St Nicholas Owen: Priest-Hole Maker***
Paperback, 200p published by Gracewing £9.99

In this readable and informative book, Tony Reynolds highlights the exceptional courage and brilliant craftsmanship of St Nicholas Owen, the Catholic layman who, during the reign of Elizabeth Tudor, helped to save the lives of priests and their helpers, hunted by the government , for secretly celebrating Mass. It is thought that this humble son of an Oxford carpenter was born in 1562. One of four brothers (two brothers became priests), he trained as a master-joiner; it is likely that he entered the service of the Jesuit, Fr Henry Garnet, in 1588.
For 18 years, or thereabouts, he faithfully worked for the cause of keeping English Catholicism alive, his particular gift being in building ingenious hiding places – some of which have only been discovered in the last century. Hindlip House (in which there were 11 secret corners and conveyances), Baddesley Clinton, Oxburgh Hall and Harvington Hall were only some of the mansions of the Catholic Gentry in which Owen contrived escape routes or priest-holes behind chimney breasts, in hidden spaces under the eaves or between steps on the stairs.
From what we know, he had a sociable yet discreet personality; as the author shows. Owen was also a man of resolute faith and steadfastness. The details of his death under torture in the Tower in 1606 are harrowing, yet also inspiring. The author himself trained as an architect, so his book shows a particular understanding of the merits of Owen's work.
This is a book worth giving as a confirmation present, both for its historical as well as its religious interest.

Francis Phillips

Note. This review first appeared in the Catholic Herald

2015 PROGRAMME

- **APRIL**; Details to follow by email and in March newsletter
- **MAY: Wednesday 6th**. **Glastonbury**
- **JUNE: Saturday 6th York** - Catholic History Day
- **JUNE**: **Tuesday 16th Stonor Park** nr Henley
- **JULY**: **Worcester** jointly with Midland Catholic History Society - St George's R.C Church and the Cathedral Library.
  Date to be advised.
- **SEPTEMBER: Coventry** St Osburg's R.C. church, Holy Trinity Anglican church (medieval Doom painting), Coventry Cathedral (three cathedrals' group tour)
  Date to be advised
- **SEPTEMBER**: visit to Northamptonshire planned– the Triangular Lodge and Lyveden New Bield.
  Date to be advised.
- **OCTOBER**: Annual Day conference and AGM.
  Details to follow.