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CONTENTS

From the Chairman	4
Notes and Notices	5
Articles	6
Upcoming Events	38

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FROM THE CHAIRMAN

Since the autumn we have had a new website up and running. It is the same web address as before but is completely new. Please let us know what you think of it if you can. We are always interested in feedback.

We have speakers lined up for our monthly Zoom talks and are now booking speakers for next year. Please have a look at the list of Zoom talks during the year. We hope you can attend some of them.

Here is a date for your diary. On 31st October, which is Halloween, we will have our annual day conference and AGM. Like last year and the year before, it will be held at Our Lady and St Gregory, Warwick St, Soho, central London. Speakers will be announced in due course.

Tim Guile
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NOTES AND NOTICES

We note with sadness the recent passing of three distinguished Catholic Historians Professor Alan McClelland in September 2025, Professor Jack Scarisbrick in February 2026 and Professor Judith Champ on Easter Day 2026. There will be obituaries for all of them in the September Newsletter.

New Book

Adrian is a member of ECHA and asked if we could give his new book a mention. Although it's not Catholic history as such, it does provide background to a period when Christianity was slowly becoming established as a unifying force. There are some articles on the Timeline about this period if you want further reading.

FIRST KINGS R. A. J. Waddingham ISBN 9781837050550; RRP £22.99 Hardback, Published 29 January 2026.

After decades of devastating raids, Viking armies first overwintered in England in AD 850. In doing so, they opened a century of conflict and reaching ambition.

In Norway, Harald Fairhair rose from a regional chieftain to become its first king, while in England Alfred the Great preserved Wessex from conquest and laid the foundations for unity. His successors extended that vision, leading to the creation of a single English kingdom after Athelstan's decisive victory at Brunanburh in AD937. Meanwhile, the struggle for Norway's throne erupted among Harald's heirs, with Eric Bloodaxe briefly claiming the Crown before being overthrown by his younger brother Hakon. Upon fleeing to Britain, Eric was allowed the York throne by King Edred, which he retained until his violent death in Cumbria in 954. There would be no more kings in York. This turbulent century saw kings rise and fall; it saw rivalry, betrayal and open conflict. Out of the chaos of shifting allegiances and warfare, England and Norway began to take shape as the countries we know today.

ARTICLES

Archbishop David Mathew

Dominic Aidan Bellenger

David James Mathew was born in Lyme Regis on 15 January 1902. His father was a barrister and novelist, Francis James Mathew, his mother Agnes Elizabeth Anna Woodroffe, the daughter of James Tidsall Woodroffe, advocate-general of Bengal from 1899 to 1904, and brother of John Woodroffe, another colonial jurist and a distinguished scholar of Hinduism. It was a home full of books and wide-ranging ideas, Catholic in every sense of the word. He was educated at home before being sent to the naval academies at Osborne and Dartmouth. A kinsman Gervase Frederick Mathew, who died in 1928, had recently enjoyed a successful naval career as well as attaining international fame as an entomologist. The training college at Osborne on the Isle of Wight was established in 1903 in some of the buildings of Queen Victoria's residence and closed in 1921. Among those educated there were three sons of King George V and the future Lord Mountbatten. Prince George, afterwards Duke of Kent, was a contemporary of Mathew. Entry for naval cadets was at the age of thirteen and they passed on to Dartmouth after two years to continue their training. Mathew was a midshipmen by the end of the First World War but was too young to see active service. His love of the Royal Navy and his affection for the British Empire never left him but he did not see his career as being a peace time officer. Later he went on to publish books on *British Seamen* in 1943 and *The Naval Heritage* in 1944, part of his contribution to the war effort, as well as articles on Welsh and Cornish pirates.

He left the Navy to read modern history at Oxford, where he matriculated in 1920 at Balliol College, a medieval foundation which had been given new life in the Victorian period by its great master Benjamin Jowett, and was seen as an academic powerhouse. History was one of its specialities, and its subject tutor was Francis Fortescue

Urquhart (1868–1934), the first Roman Catholic to be a tutorial fellow at Oxford since the Reformation. Much parodied, 'Sligger' as he was invariably called, wrote very little but was a devoted college man and an influential teacher. Balliol was also politically influential, including three British prime ministers and three successive viceroys of India among its alumni. Its later reputation as a radical hotspot post-dated Mathew. He graduated in 1923 and for a time continued in residence at Oxford as a research student. He remained committed to historical scholarship throughout his life and was in his later years elected an honorary fellow of his college, as well as serving as Ford Lecturer at Oxford in 1945/6. The Ford Lectures were highly prestigious, and Mathew was the first Catholic to deliver them, a few years before the Cambridge medievalist David Knowles, who was regarded as the greatest Catholic scholar of his time. Mathew's lectures were published in 1948 as *The Social Structure of Caroline England*. Academia, like the Senior Service, was not to be his vocation. He felt instead called to the priesthood and began his theological studies at the Beda College in Rome. The most distinguished cleric in the family was Father Theobald Mathew (1790–1856), the Capuchin friar celebrated as the great Irish 'apostle ' of temperance. The Beda had been founded in 1852 for training mature men for the Church, especially convert Anglican clergy. From 1922 until a new building was opened in 1960 it was housed in the Via di S. Nicola da Tolentino. When Mathew was ordained – on 25 June 1929 – his college rector was Mgr Charles Duchemin, who was to remain in post until 1961. Mathew was a student for the Cardiff Archdiocese but before exercising his ministry he entered the Charterhouse at Parkminster in Sussex to see whether he had a monastic calling. The Carthusians, whose only British house was at Parkminster, were the most enclosed of Catholic orders with a tradition of great austerity and almost complete solitude. It was not for him, much to his sorrow, and after ten months as a novice he returned to 'the world'. It was a quiet period of retreat in preparation for thirty years of very active work in the service of the Church.

Mathew began his priestly career in Cardiff, where resident in the clergy house attached to St David's Cathedral in the city centre he became the first full-time chaplain to the Catholic students at Cardiff University. He gained a reputation as a spokesman for all things

Catholic in a city still dominated by Welsh nonconformity. In 1934 he was appointed chaplain to the Catholic university chaplaincy in London, where he had a meteoric church career, being appointed an auxiliary bishop (with the title Bishop of Aeliae) to Cardinal Arthur Hinsley of Westminster in 1938, when still only in his mid thirties. Hinsley accumulated talent and Mathew seemed to be the coming man, his presence and oracular style concealing his youth and comparative lack of experience. During the war years Mathew was Hinsley's right-hand man as well as a pastor in the blitz-devastated city. Always cautious and measured, in a pre-ecumenical age he became well known and respected in the highest Anglican circles. He met the archbishops of Canterbury Lang and Temple on equal terms and became a friend and ally of the remarkable Bishop Bell of Chichester. Hinsley's involvement in the Sword of the Spirit movement, which hoped to counter Nazism with Christian values, was diplomatically handled by Mathew. Throughout the wartime period he continued his chaplaincy work.

The years from 1945 to 1953 were a time of exile, following the appointment of Bernard Griffin to Westminster. Mathew was not the most likely successor to Hinsley but neither was Griffin, the competent but dull auxiliary bishop of Birmingham. Hinsley's glittering court was a thing if the past. The years of exile were not wasted ones for Mathew and in some ways were the most pastorally fruitful of his life. In 1945 he was appointed as apostolic visitor to Ethiopia under its near-legendary emperor Haile Selassie (1892–1975). Following Mussolini's annexation of his country the emperor spent the years 1939–41 in Bath, and when he returned to Ethiopia it was under British influence. His legal adviser was the learned colonial jurist Sir Charles Mathew. In the short time David Mathew spent there he gathered the materials for his eponymous book on Ethiopia published in 1947. In 1946 he was appointed apostolic delegate to the British colonies in East and West Africa, based at Mombassa, a post previously held by his mentor \hinsley from 1930 to 1934. His travels and visitations as a papal ambassador are chronicled in a photograph album in his archives at Downside which capture the atmosphere of the last years of Empire: pith helmets and pontificalia in the arid African landscape. He was entrusted with the beginnings of a post-missionary church: the

foundation of dioceses and the consecration of native bishops. In 1952 Mathew was the principal consecrator of Laurean Rugambwa (1912–97) as a vicar apostolic. In 1960 Rugambwa went on to become the first African cardinal in modern times and archbishop of Dar es Salaam from 1968. Mathew's diplomatic skills were held in high esteem in Rome and in 1953 he was offered the nunciature in Bern, Switzerland, which would probably had led to the cardinalate, but he preferred to return to England hoping to receive a diocese of his own.

In 1946 Mathew had been appointed to the titular archiepiscopal see of Apamea in Bithynia, Turkey, an historic diocese no longer in active operation, being in 'infidel parts'. This gave him appropriate dignity as an apostolic delegate. He thus became the third Archbishop Mathew in modern times. The first was Tobie Mathew (1546–1628), archbishop of York from 1606 until his death. An Oxford luminary, he was a noted opponent of Catholicism and a controversialist who crossed swords with the Jesuit martyr Edmund Campion. Tobie Mathew's son, Sir Tobie (1577–1655), also Oxford educated, became an MP and converted to Catholicism, dying in exile in Ghent. In 1950 David Mathew published a short life of the younger Tobie. It was a subject that had already been tackled by the second Archbishop Mathew. This was the exotic Arnold Harris Mathew (1852–1919), born in France of British parents, who adjusted his name from Matthews to Mathew, and claimed to be 'de iure' earl of Llandaff. Ordained a Catholic priest in 1877, he repudiated the Church in 1889 while serving a parish in Bath. He received episcopal orders in 1908 from the Old Catholic Church of the Netherlands and after a few years broke away to become archbishop of the English branch of the Old Catholics. He was at the centre of a wide and shadowy network of prelates whose titles were suspect and whose congregations were sparse. He was buried at the Anglican parish church of South Mimms, where he had been allowed to pontificate in his declining years.

The peripatetic life that David Mathew endured did not interfere with his writing. He was a skilled and learned historian who published books from the 1930s to the 1970s. He was a pioneer in both African and naval history, but it was in the British history of the sixteenth and seventeenth centuries that he was most accomplished and prolific. *The Jacobean Age* (1938) was followed by *The Age of Charles I* (1951),

Scotland under Charles I (1955), *James I* (1967), *The Courtiers of Henry VIII* (1970), and *Lady Jane Grey* (1972), his last book. He had a vivid style and a liberal temperament, which encouraged him to write on the great Catholic liberal historian Lord Acton in *Acton: the Formative Years* (1946) and *Lord Acton and his Times* (1968). Unusually, more generalised studies appeared earlier rather than later in his career. Thus the wide-ranging *Celtic Peoples and Renaissance Europe* was published in 1933 and the still-sparkling *Catholicism in England, 1535–1935*, in 1937. With its short and pithy chapters the latter demonstrates clearly that much of his writing was done in short bursts during periods of hard more mundane work. Many of his works were published by Eyre and Spottiswoode of London.

Alongside the history were the works of fiction. *Steam Packet* (1936), set on a channel crossing in 1836, provided what a temporary reviewer described as 'a delicate and allusive study of the different conventions and temperaments displayed when the vessel runs aground in a fog'. A trilogy of novels was the fruit of his African years: *The Mango on the Mango Tree* (1950), *In Vallombrosa* (1952), and *The Prince of Wales' Feathers* (1953). To David Mathew himself they were a celebration of all sorts and conditions of men: the first about the salaried classes, the second about the leisured classes, and the third about the working classes. *The Mango* provides a sequence of character studies of the passengers on a plane *en route* to Africa. *In Vallombrosa* is set in Tuscany and is reminiscent of Somerset Maugham. *The Prince of Wales* is more Graham Greene centred on the seedier parts of Cardiff with Leopard Bay substituting for Tiger Bay and handles questions of race and immigration with sensitivity.

Mathew's second book *The Reformation and the Contemplative Life* (1934) was co-written with his brother Anthony, who was his closest friend and confidant throughout his life. Anthony was born in London on 4 March 1905 and, like David, educated mainly at home, although he was briefly a pupil of the Jesuits at Wimbledon College. He followed David to Balliol College, Oxford and after graduating in modern history went to the British School in Athens, working as an archaeologist in Istanbul, Mistra and Cyprus. He joined the Dominicans in 1928, taking the name of Gervase, and was ordained priest on 16 July 1934. In 1936 he began his life's work as a quirky and influential lecturer at Oxford,

with courses ranging from Byzantine studies to archaeology via ecclesiastical history and patristics. He built up a considerable reputation as a scholar, publishing his pioneering study of *Byzantine Aesthetics* (1963) and his elegant portrayal of *The Court of Richard II* (1968). He spent his entire career as a Dominican at Oxford but undertook a substantial number of archaeological digs and was for a time a colleague of his brother as apostolic visitor in British Somaliland. He advised the British colonial administration on educational matters, advocated the importance of African archaeology, and co- edited the first volume of the *Oxford History of East Africa* (1953) with R. A. Oliver. Graham Greene's novel *The Power and the Glory* was dedicated to him. He instructed Elizabeth Longford as a Catholic and was a member of the literary circle known as the Inklings, which included C. S. Lewis and J. R. R. Tolkien among its number. A cultural conservative, he looked askance at the liturgical innovations of the Second Vatican Council and continued to use the Dominican Rite of the Mass. I visited David and Gervase in Oxford in the early seventies and found them inseparable, speaking in unison and laughing in tandem. In their final years the brothers were a familiar sight in Oxford, walking arm in arm dressed in shabby clerical attire, looking to all the world like a pair of tramps. Gervase died four months after his brother, on 4 April 1976 and was buried at Wolvercote cemetery near Oxford.

The latter part of David Mathew's career was an anti-climax. He was appointed as Catholic forces' bishop in England and Wales on16 April 1954. The office, first created in 1917, had been vacant since the Second World War, and although he the first to be granted the permanent office of military vicar this meant he was a bishop without a geographical diocese and a cathedral. He was based in London and could benefit from his fellowships of the Society of Antiquaries and the Royal Society of Literature, as well as his wide circle of friends but for a man of abilities and experience it was a waste. He was probably seen as too much out of touch with contemporary Catholicism, although if he had been appointed to a regular diocese he might have had more to offer than the safe but lacklustre men who were appointed to one vacant diocese after another in his stead. He was becoming old before his time and in 1963 he retired to pursue his academic interests. He

resided for some time at Stonor Park in Oxfordshire, the wonderfully evocative Recusant house which had once harboured Edmund Campion. His last months were spent at St John and St Elizabeth's Hospital in St John's Wood, where he died on 12 December 1975. He was buried at Downside Abbey in Somerset, not far from the great monastic library to which he had bequeathed his books. Local legend at the time of his funeral had it that a giant was being buried owing to the length of his coffin. This was probably because he was buried wearing his mitre, as he was of only average height. It may be, too, because the people of Somerset realised that they were assisting at the obsequies of a great man.

David Mathew is difficult to assess. He was undoubtedly an original, and his growing eccentricity, exemplified by his constant giggling, has caused some to dismiss him as a duffer or a blimp, a fugitive from a past colonial age. He was as an Oxford intellectual of liberal persuasion, an anomaly in the Catholicism of England and Wales in the twentieth-century, populated as it was by recent Irish immigrants and whose bishops were largely drawn from the northern working classes. Those leaders excluded him from high office. He came from outside the clerical magic circle which was focused on the Venerable English College, Rome, but was none the worse for that. During the Second World War, when he had the confidence of Cardinal Hinsley, he had shown his mettle and his ability. In Africa he had demonstrated his courage and openness to new developments. Indeed, his boldness of vision, especially in his work in the dying days of the British Empire in Africa, looked forward to the global church of the present century. Although a Council Father at the first session of the Second Vatican Council, he contributed little. However, he was never inward-looking or narrowly Anglocentric. He was unquestionably a patriot, but was far too Celtic, with his Irish and Welsh ancestry, to be blinkered in his sympathies and nuances. He had the critical detachment and discernment of the historian and the open eyes and heart of a true Catholic. We could do with more like him.

The dutiful, devoted and ill-fated Harriet Anstey

Barry Jolly MA

This enquiry utilises a mix of contemporary paintings, sketches and photographs to facilitate resolution of the various mysteries surrounding Harriet Anstey, mysteries which originate in the lives of her parents and encompassing her own extraordinary life of misfortune. The life of Harriet Anstey (1816-1903) exemplifies the tribulations of women in the nineteenth century. There would, however, have been little cause for enquiry into her life but for her having painted two important portraits now in the Library at Sizergh Castle, the seat since the thirteenth century of the Strickland family, but now in the possession of the National Trust. The portraits are of Harriet's parents, Jarrard Edward Strickland[1] and Anne Cholmeley.[2]





[1] Jarrard Edward Strickland (1781-1844) by Harriet Strickland, Mrs Chisholm Anstey (1816-1903) ©National Trust Images

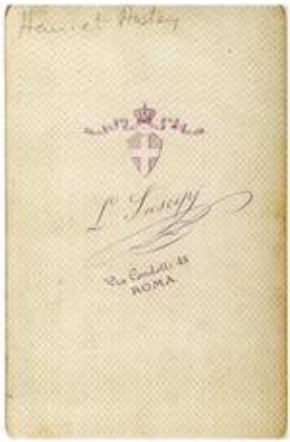
[2] Anne Cholmeley, Mrs Jarrad Edward Strickland (1796-1829) (Artist's mother) by Harriet Strickland, Mrs Chisholm Anstey (1816-1903) ©National Trust Images

The first of these bears an inscription:
Jarard Edward Strickland, Born at Sizergh Castle. Son of Jarrard Strickland and Cecilia Towneley. Served in India in Gene. Lake's force. Married Anne, daughter of Francis Cholmeley of Brandsby, and Theresa Anne Englefield, daughter of Sir Charles Englefield, Bart. Of Whiteknights. Died and is buried at Oratava, Tenerife. His dutiful devoted and ill fated daughter Harriet painted this portrait AD1869, from a miniature. He left ten dutiful children to lament the loss of a faultless father. R.I.P.
A label confirms the date of 1869, adding location, Florence, although the date of Jarrard Edward's death, 1844, is missing. A number of questions arise: Harriet Anstey's ability to paint a portrait of her father 25 years after his death, the identity and location of the miniature from which the portrait was copied, why it was painted in Florence, and, most intriguing of all, the reasons for Harriet being ill-fated. More questions arise from her mother's portrait, Anne Cholmeley, who died on 15 January 1829 when Harriet was 12 years old; this portrait bears a label stating simply 'Florence 1870'. Harriet's entry in a family history shows only birth, marriage and death, together with the information that her husband came from Tasmania and became Attorney General in Hong Kong.[3] The discovery on a now defunct web-site, *Reminiscene,* of a photocard of Walter Charles Strickland the long term owner of Sizergh, inscribed to his dear cousin Harriet Strickland, together with a photocard of Harriet herself[4] – the only known likeness of either - triggered this enquiry and led to the resolution of the previously unanswered questions.[5],

[3] Henry Hornyold *Genealogical Memoirs of the Family of Strickland of Sizergh* (Titus Wilson, 1928) 195-196.
[4] Labelled, 'Cabinet Portrait by L Suscipj, Via Condotti 48, Rome.'
[5] Photocards of Walter Charles Strickland and Harriet Anstey (Courtesy of Henry Hornyold-Strickland







Walter Charles Strickland, who inherited Sizergh Castle from his father at the age of 10 in 1835, and Harriet were indeed cousins, descended respectively from Charles Strickland (1734-70) and his cousin Jarrard (1741-95), the two husbands of Cecilia Towneley (1741-1814). Jarrard Edward Strickland (1782-1844) was the youngest son of Cecilia née Towneley by her second husband, Jarrard Strickland. With limited means allied to the political burden of the family's long-standing Catholic faith, and after abandoning thoughts of a career as a lawyer, Jarrard Edward joined the army of the East India Company.[6] It has been said, erroneously, that Jarrard Edward served under Wellesley at the Battle of Seringapatam (in 1799),[7] but he left Portsmouth on 9 September 1801 for India on the EIC ship, *Northampton*, arriving in Bombay on 11 February 1802.[8] Confusion about Jarrard Edward's exploits is not altogether surprising. Hornyold described his return

[6] TNA CP 5/124/83 & IOR/L/MIL/9/111/563-65.

[7] Daniel Scott *The Stricklands of Sizergh Castle* (Titus Wilson, 1908) 209-210; Hornyold 188.

[8] India Office Records: British Library, Asia, Pacific and Africa Collections; Marine Department Records IOR/L/MAR/B/198.

involving capture by a French privateer and landing at Algoa Bay.[9] East India Company records do not show his return, and he probably departed under a cloud. He wrote to his mother, Cecilia, of unfounded accusations against him, and to his half-brother, Thomas Standish, of £600 missing from mess funds. He spent several years mostly in London in a state of uncertainty, and, to his mother's concern, extravagance.[10] In 1813, Jarrard Edward took up farming at Hook Farm, Wardour, Wiltshire, very probably with marriage in mind; indeed, he married Anne Cholmeley (1796-1829) on 18 August 1814. The farming venture lasted only three years, with a long running dispute with Thomas Standish about money a contributory factor.[11] He had the good fortune in 1817, however, of appointment as land agent for Lord Dillon at Loughglynn, County Roscommon, living in Dillon's own house; six sons and another daughter, Anne, were born there before his wife's death in 1829.

Harriet Mary Petra Strickland[12] was born in Wiltshire on 15 September 1816,[13] the second of four daughters. The next known event was her marriage to Chisholme Anstey[14] on 25 September 1839 at Loughglynn.



[9] Hornyold 188.

[10] Wigan & Leigh Archives: Standish papers: D/D St./Bundles C13, C17, C19.

[11] Standish papers: D/D St./Bundle C17/2.

[12] *London Gazette* 24120 7 August 1874.

[13] Hornyold 195-196.

[14] Chisholme Anstey (Illustrated London News)

The service was conducted by John MacHale, the Roman Catholic Archbishop of Tuam, according to the rites of the Catholic Church.[15] A family history recorded Chisholme Anstey as the second son of Thomas C Anstey of Tasmania; but without querying the antecedents of a family in that penal colony.[16] He had been born, however, in London in 1816 and baptised Thomas Chisholme on 29 January at St John the Baptist Church, Kentish Town;[17] his father was a furniture printer. In 1822, Thomas emigrated to Tasmania (then Van Dieman's Land) with his wife and younger children; Chisholme and his older brother George followed four years later.[18] There are strong indications of Thomas' prosperity; a large capital sum, family connections, letters of introduction, investment in furniture and effects, and purchase on arrival of substantial tracts of land, valuable antecedents for a place in Tasmanian society.[19] Finding suitable domestic servants from a population of stone age aborigines and transported petty thieves, was problematic, as was the education of two boys of different disposition: George loved the outdoors; Chisholme was altogether more cerebral. According to his entry in *Dod's Parliamentary Companion*, Chisholme was educated at Wellington (in Somerset, near his grandparents), and University College, London where he read Law, and was called to the

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[15] *The Hobart Town Courier and Van Diemen's Land Gazette* (Tas.: 1839 - 1840) 21 February. 1840 is correct: http://trove.nla.gov.au/ndp/del/article/8747916 ; http://en.wikipedia.org/wiki/Archbishop_of_Tuam [accessed 28 June 2025].

[16] Hornyold 195.

[17] London Metropolitan Archives.

[18] *London Gazette* 16917 16 July 1814 p25 & 17810 20 April 1822 p10; Cabin Passenger listing, *Hobart Town Gazette* 28 June 1823, p2 c1, in Douglas Burbury, and Nicholson, Ian Hawkins, *Shipping Arrivals and Departures, Tasmania, 1803-1833* (Roebuck, 1983) 88; *Hobart Town Gazette* February 24 1827 p5; Australian Dictionary of Biography: 'Anstey, Thomas (1777–1851)': http://adb.anu.edu.au/biography/anstey-thomas-1709/text1859 [accessed 28 June 2025].

[19] *The Law Times* Volume 18 (Office of The Law Times, 1852) 61 in State Library of South Australia - http://www.slsa.sa.gov.au/fh/passengerlists/1838Tamar%20%20Anstey,GeorgeAlx.htm .
ADB ; *London Gazette* 17265 5 July 1817 p12; 15912 22 April 1806 p7 & 16151 4 June 1808 p6.

bar at the Middle Temple in January 1839.[20] One tutor in Tasmania, Rev. James Garrett at Bothwell, taught him Hebrew, and Chisholme also learnt shorthand from Jorgenson,[21] presumably the Danish adventurer and convicted fraudster at that time employed by the Tasmanian Council as a Constable.[22] This unusual mix of family and educative experiences contributed to the development of an intense and driven character whose life became devoted to a crusade of moral rectitude. An early manifestation of his character was his conversion to Roman Catholicism. Influenced by the Oxford Movement, he was one of its earliest converts, converting in 1838, seven years before Newman.[23] Jane Welsh Carlyle wrote to her husband Thomas on 10 September 1838:

The individual most agog about it seems to be the young Catholic (whose name I now inform you and beg you to remember is Mr T. Chisholme Anstey) - a most judicious young Catholic as I ever saw or dreamt of! He had been 'in retreat' as they call it for three weeks—that is to say in some jesuit, La Trappe establishment in the North of England—absolutely silent—and he is going back at Christmas to hold his peace for three weeks more![24]

He studied at the non-denominational University College London. His conversion was also a necessary pre-condition to marrying Harriet Strickland; her father who later disinherited one son, Edward, 'because he married a lady who was not of his own religious faith', would not have agreed to any of his daughters marrying a protestant.[25] What took

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[20] Charles Roger Dod, Robert Phipps Dod *Dod's parliamentary companion* Vol.15 (Dod's Parliamentary Companion, Ltd., 1847) 122.

[21] ADB .

[22] Jørgen Jørgensen - http://en.wikipedia.org/wiki/J%C3%B8rgen_J%C3%B8rgensen . [accessed 28 June 2025].

[23] ***Carlyle*** *Letters* Vol 10: 167-172. The Carlyle Letters online [CLO] 2007- http://carlyleletters.dukejournals.org/cgi/content/full/10/1/lt-18380909-JWC-TC-01?#FN16 [accessed 28 June 2025].

[24] James Anthony Froude (Ed) *Letters And Memorials of Jane Welsh Carlyle* Vol.I. (Longmans, Green, And Co., 1883) 104.

[25] Hornyold 189-190 & 193; Ancestry: Jarrard Edward Strickland will, England & Wales, Prerogative Court of Canterbury Wills, 1384-1858.

Chisholme to Ireland and to Loughglynn, a dull and out of the way place Harriet's brother Walter described it,[26] is not known, but he was an adherent of Daniel O'Connell, whose election to parliament for County Clare in 1828 had precipitated Catholic emancipation the following year. From that date, Irish church issues, especially tithes and other exactions on the largely Catholic population, were ever present in Westminster politics. It was a religious issue affecting the disadvantaged that appealed to the zealot in Chisholme.

Chisholme's urgent need of money on marriage was doubtless apparent, as Jarrard Edward lent him one thousand pounds. The transaction is revealed in Jarrard Edward's will, the loan to be deducted from Harriet's inheritance.[27] The marriage settlement dated 24 September 1839 revealed an immediate intention to emigrate to Tasmania, doubtless the purpose of the loan.[28] Signed by Chisholme on behalf of his father, the contract included a provision of a sum of four thousand pounds (with more as necessary) to fund an annual income of five hundred pounds. In the event of their returning to England or Ireland, a second sum would be set aside to provide for another annual amount of five hundred pounds. In both cases, the capital sum was to be held in trust by Harriet's oldest brother Charles and a cousin, Edward Charlton DCL MD, of Hesleyside Hall, Northumberland.[29] The trustees had the power to use the whole of the monies available for Harriet. The maintenance of any children of the marriage and their education was to be funded separately by Chisholme. The marriage settlement proved to be a dead letter almost immediately. On 19 June 1840, four months after arriving in Tasmania, Chisholme wrote to Charles Strickland stating that he was unable to provide the capital sum at present, as his father refused to break up his own fortune for this purpose. He was 'morbidly anxious' to fulfil his obligations but was

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[26] Edward Vaughan Kenealy *The Trial at Bar of Sir Roger C. D. Tichborne, Bart*. Vol.VIII (1880) 38.

[27] Hornyold 195-6.

[28] TNA C14/1366/S38.

[29] Members listed in *A Selection of Wills from the Registry at York Vol. 3* Publications of the Surtees Society, York (1865) 430; *Edinburgh medical and surgical journal Volume 48* (A. and C. Black, 1837) 101 ff; Doncaster Archives Department **DD/ANNE/6** [n.d.]

unable to do so until his own career prospects improved. Having made a contractual promise on behalf of his father; he made a further promise of meeting his obligations when his father passed away, from an equal share with his three brothers of his father's estate. The matrimonial crisis which ensued may have been triggered by Jarrard Edward's death in 1844, leaving an equal share of his estate to his children, but with Charles receiving the share of the disinherited Edward.[30]

Harriet's share of her father's estate was diminished by the loan to Chisholme. The marriage settlement had provided for her to keep all existing or future capital and income for her own purposes; her father's prudence now ensured that she had a small income of her own to live on separate from her husband. Had Harriet's marriage been secure, this provision would have been largely redundant. Yet, in the summer of 1845, Charles Strickland made further enquiries about the loan to Chisholme, receiving an unhelpful response dated 31 October 1845 from Chisholme's solicitors. Charles Strickland continued correspondence for another two years, but without any success. Chisholme's solicitors failed to take up any suggestion that an arrangement of lesser amount could settle the matter. Eventually, Charles was obliged to await the death of Chisholme's father.

These enquiries indicated that all was not well with the marriage, and it is necessary to recount its course since 1839. In November 1839, within weeks of the wedding, Chisholme and Harriet had emigrated to Tasmania. Their voyage, with all the discomforts of travelling in one of the small ships of the time, and with the added difficulty of Harriet becoming pregnant during the voyage, was an uncomfortable start to an uncomfortable married life. A daughter, Procla, was born there on 24 October 1840, [31] whilst Chisholme established himself as a champion of Roman Catholics and as commissioner of insolvent estates. Within three months he had been dismissed for eccentric conduct, [32] and a return to England followed. Chisholme (listed as 'Thos'), Harriet and Procla were recorded in the Census of 6 June 1841

[30] As note 21.
[31] Hornyold 196.
[32] ADB ;

at 25 Manchester Street, Marylebone, conveniently close to the Spanish Chapel in George Street.[33] A legal appointment in the North of England proved to be challenging.[34] Chisholme also wrote numerous pamphlets, largely published in Dublin, and gave a series of six lectures on the laws and constitution of England in 1845 when he was professor of law and jurisprudence at the Roman Catholic College of Prior Park, Bath. This was an unlikely setting for a family residence; indeed, Harriet's second child was born in the district of Westminster St. Margaret, on 30 May 1845, the last hint of domestic harmony.[35] The choice of names, Fernanda Walstan - Fernanda meaning journey, and Walstan being the patron saint of farmers and rural labourers - was presumably made without irony.

In 1847, Chisholme was elected to parliament in the small County Cork borough of Youghal, against the interest of the sixth Duke of Devonshire,[36] by 109 votes to 67, on a platform of repeal of the Union.[37] His parliamentary career was marked by controversy from the outset, denouncing Lord John Russell, the Prime Minister, before taking up his seat and attempting to impeach the Foreign Secretary, Lord Palmerston.[38] Palmerston, unruffled, maintained a genial approach to Chisholme, inviting him to a 'grand entertainment ... at the family mansion in Carlton Gardens' in February 1851.[39] This event was only three years after Chisholme had attempted impeachment and was an occasion when Harriet ought to have been at her husband's side. She did not attend this function, however, nor had she been with her husband nearly two years earlier on 17 and 22 May 1849, when

[33] Census of 1841 (6 June).
[34] G B Endacott *A biographical sketch-book of early Hong Kong (*Hong Kong University Press, 2005) 89.
[35] Hornyold 196.
[36] Dod 118.
[37] Freeman's Journal and Daily Commercial Advertiser (Dublin) 9 August 1847.
[38] Letters from Chisholme Anstey to Lord John Russell of 17 & 21 September 1847 published in Freeman's Journal and Daily Commercial Advertiser (Dublin), 4 October 1847; *The Times* 7 October 1847, Caledonian Mercury (Edinburgh), 11 October 1847; Lee, S., & Reynolds, K. (2004, September 23). ODNB: 'Anstey, Thomas Chisholme (1816–1873), lawyer and politician' [Accessed 28 June 2025].
[39] The Morning Post 17 February 1851.

Chisholme went to performances of the Royal Italian Opera, Covent Garden.[40] The Census of 1851 shows Chisholme's address as Middle Temple, without Harriet.

The death of Thomas Anstey on 23 March 1851 renewed Harriet's hopes of recovering the full amount of her inheritance, and Charles renewed correspondence. Thomas Anstey did not bequeath his estate in equal shares, the greatest part going to his oldest son, George. The latter was the most successful of the four sons in material terms, possibly a consideration in the mind of one who had made a substantial fortune for himself. The more likely deciding factor, however, was ironically one Jarrard Edward Strickland would have appreciated: just as he had excluded one son from his will because of a marriage with a non-Catholic, Thomas Anstey, a devout Anglican, may have done the reverse on three of his sons converting to Catholicism.[41] In March 1852, Charles Strickland pursued the matter to the Court of Chancery.[42] It was only too apparent, however, that Chisholme lacked the wherewithal to meet his obligations, and lacked any prospect of ever being able to do so. The court papers confirm the strong suggestions that Harriet and Chisholme had been living apart. Chisholme still at Middle Temple, stated that he and Harriet had not lived together 'for some time'; Harriet said more circumspectly that she 'does not at the present time reside with' her husband.[43] These financial matters reveal a sorry state of affairs. In a period of less than twenty-one months following the wedding, Chisholme and Harriet had travelled to the antipodes, and back again. Harriet became pregnant during the outward passage and had a very small baby to look after during the return. When they returned to England, it took some while for the family to settle, Chisholme working in the North of England before becoming established in Bath. They had certainly separated in less than twelve years, and quite possibly after just six.

The question of where and how Harriet spent her time in these years is an open one. She and her daughters are not recorded in the census of

[40] Daily News 18 & 23 May 1849.

[41] ADB as above: the third son was buried with Roman Catholic rites, in 1838 and the fourth son made a papal knight.

[42] TNA C14/1366/S38.

[43] TNA C14/1366/S38.

1851, but the evidence suggests that London remained her base; she also travelled a great deal in Italy in the later 1850s, if not earlier.[44] The education of the two girls provides an important indication of a change of location. In 1852, Procla went to school at the Bar Convent, York, with her home area described as London. When Fernanda joined her in 1854, her home address was Brandsby Hall, North Yorkshire.[45] Harriet was thus now at the childhood home of her mother (who had died in Ireland in 1829), Brandsby Hall, the seat of the Cholmeley family. Harriet's mother's brother, Francis Cholmeley, had inherited Brandsby Hall in 1808, leaving, on his death at nearby Easingwold on 1 May 1854, four sons and five daughters.[46] His oldest son, also Francis, died on 3 August 1855, leaving Brandsby to his brother, Henry, who had married Harriet's sister Annie on 13 April 1847. Henry enjoyed his inheritance for just one year, dying on 9 August 1856, leaving Brandsby Hall to his infant son.[47] This rapid succession of deaths left Brandsby Hall in the control of Annie until her oldest son came of age. As the records of the Convent show Fernanda's home address to be Brandsby Hall in 1854, it would appear that Annie had already welcomed Harriet into the family home before the death not only of Henry Philip, but of the younger Francis also. Annie had six children to look after, and her sister's presence would doubtless have been to their mutual benefit. During Annie's stewardship of Brandsby Hall, her home became something of a magnet for other members of her family. One family event was the wedding on 4 April 1861 of Annie and Harriet's sister, Katherine; married before, in 1852, her husband had died on honeymoon. The wedding took place in York, suggesting that the widowed Katherine may have lived at Brandsby with her sister. Her

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[44] Harrison Smith and Adrianus Koster *Lord Strickland – Servant of the Crown* (Progress Press Co. Ltd., 1984) Vol.1 p9.

[45] Henry James Coleridge SJ *St Mary's Convent, Micklegate Bar York (1686-1887)* (Burns and Oates 1887) 389.

[46] FreeBMD. *England & Wales, FreeBMD Death Index: 1837-1915*; For a detailed Cholmeley genealogy, see http://www.angelfire.com/realm3/ruvignyplus/003.html [accessed 28 June 2025].

[47] *History and topography of the city of York: and the North riding of Yorkshire* (T Whellan & Co. Beverley 1959) 577-9.

bridegroom was Major William Gordon of the 1st Bombay Fusiliers.[48] The identity of many of those present at the wedding can be inferred from the Census of that year, which was held three days later. Annie herself was described as Landed Proprietess. Her oldest sister, Cecilia, was described as having been born in Ireland of English parents. (This was true of Annie herself, but not of Cecilia who, like Harriet, had been born in Wiltshire.)[49] Katherine was on honeymoon in Whitby,[50] and soon to go to India with her new husband, but her daughter by her unfortunate first husband, Katherine Annie McCann, was still at Brandsby. Three of Annie's own children were present: the three youngest, Annie Beat (actually Beatrice) born about 1853, Katherine Hilda born about 1854 and Henrietta Maria born about 1855. Two spinster sisters-in-law – Margaret and Eleanor Cholmeley – and two visitors, Mary Stewart Petrie and Mary Josephine Gordon – both related to Katherine's new husband – made up the female numbers. The one man listed at Brandsby was Annie and Harriet's brother, William, a Jesuit priest. The numbers gathered was diminished by the recent decease of Annie's husband and his older brother. Three of Henry Philip Cholmeley's sisters had also passed away in the preceding decade or so: Teresa in 1847, Barbara in 1853 and Mary in 1855. There were absentees, too, from the ten children of Jarrard Edward Strickland and his wife, Anne. One brother, Jarrard, had died in 1856, whilst Charles was in Ireland, Edward in Australia and Walter was serving in the Royal Navy in Malta. Worse was to follow: Cecilia died only weeks after the wedding, on 27 July 1861 whilst still at Brandsby, and Walter died whilst visiting his *alma mater,* Stoneyhurst, on 11 August 1867. The last in a rapid succession of deaths was that of Annie herself on 13 September 1868.[51]

The most noticeable aspect of this period is the number of Harriet's close relations who were being lost to her, worsened, perhaps, when Procla married James Logan Dunolly on 1 October 1859 at the Roman Catholic Chapel (now the Church of Our Lady of the Assumption and

[48] Hornyold 196.
[49] Hornyold 195.
[50] Staying at the Royal Hotel, Whitby: Census of 1861.
[51] TNA; Hornyold 195-7.

St. Gregory) in Warwick Street, London.[52] James Dunolly was stated to be of Kurrachee, Scinde, with the wedding announced in the *Solicitors' Journal*. Their first child was born in India in December 1860,[53] and in 1861 Dunolly was appointed as Consul in Karachi for the King of Hanover,[54] then ruled by Queen Victoria's cousin, George V of Hanover. The wedding may have been the only occasion that Chisholme and Harriet saw each other in the last decades of their lives. After his defeat at the election of 1852, Chisholme was appointed a commissioner to enquire into corrupt practices at both the recent, and previous, elections at Canterbury [55] finding substantial evidence of illegal payments to electors in 1847 and 1852. In 1855, he was appointed as Attorney General in Hong Kong where he set himself the task of rooting out corruption, eventually being dismissed having given offence to one person too many. He was active in England as a revising barrister after the Second Reform Act of 1867 and served in another commission on corrupt practices in Bridgewater in 1869. On this occasion, he took his duties to excess and was censured by the Lord Chief Justice for bullying a witness. [56] He ended his days in Bombay representing Hindus, Muslims and Parsees in legal cases, controversial to the last. Fernanda was still at the Bar Convent in the Census of 1861, age 15. [57] Subsequently, on 2 September 1866, she entered Stanbrook Abbey under the name of Sister Benedicta Josepha (known as 'Benedict'). She was clothed on 26 February 1867 and professed on 29 April 1868. She experienced two very different approaches to convent life, both reflected in her *A History of the Convent of Our Lady of Consolation, as regards Monastic Observance: From its formation at Cambray 1623, to the Restoration Period of 1869*. Over the remainder of a long life, she appears to have found fulfilment, acting variously as Librarian 1871-79, Second Schoolmistress and Mistress of Studies (1869 and again 1872-1880). As archivist for many years (1872-1932) she is known for

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52 *The Solicitors' journal and reporter*, Volume 3 (Law Newspaper Co., 1859) 914 (correcting other information about the marriage).

53 Ancestry: India, Select Births and Baptisms 1786-1947.

54 *The Colonial Office List Great Britain* (Colonial Office, 1867) 124.

55 *London Gazette* 13 May 1853 21439 p2.

56 *The Solicitors' Journal and Reporter* Vol.14 (1869-70) 243-4.

57 1861 Census.

initiating sound record- keeping procedures still in use today.[58] She died at Stanbrook on 20 September 1938.[59] For Harriet, it is difficult to view Fernanda's vocation as anything other than a symptom of deepening isolation, given the loss of so many loved ones in the preceding years. Access at the Abbey would have been limited to occasional visits, conversing through a grill. Any sadness may have been tempered, however, by pride and, possibly, joy at giving a daughter to God in this way,

For some years past, Harriet had been visiting Italy with her daughters. Naples, with a large number of aristocratic English residents, was one destination. Her brother, Walter, serving in the Mediterranean in *Centaur*, made a number of visits there. The two met there in 1857, and subsequently in Rome and Corsica. Walter considered inviting Harriet to spend the winter in Malta, but, in the event, did not do so. His diary does not record discussing with Harriet the possibility of marriage although he had just received a proposal by way of a Maltese Jesuit priest. (He did, in fact, accept this unusual proposal.)[60] Nor does it record Harriet's own marital situation: Harriet kept her cards close to her chest. The biographers of Walter's son Gerald (later Baron) Strickland, crafted a carefully contrived depiction of Walter's family as being dysfunctional, describing Harriet as being 'the rather headstrong wife [who] preferred to wander in Italy with her daughters', and commenting that Walter's diary is 'somewhat vague as to the domestic details of the Anstey family.' They add one other important detail: 'Harriet moved to Florence in 1858 or 1860.' This rather loose statement is probably based on a passing reference at a later date. Procla's wedding in 1859 may have been the trigger for the move, suggesting 1860 as the more likely.[61]

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[58] Stanwell Abbey archives; Susan Scholastica Jacob *From Exile to Exile: Repatriation, Resettlement and the Contemplative Experience of English Benedictine Nuns in England 1795–1838.* Doctoral thesis, Durham University (2022).

[59] E-mail from Sr Scholastica Jacob (Stanwell Abbey Archivist) 26 September 2011.

[60] Barry Jolly: 'Walter Strickland: A Royal Navy Officer in an Age of Transition' *The Trafalgar Chronicle* NS6 (2021) 100-115.

[61] Smith & Koster Vol.1 pp9-11 for all references to Walter Strickland's Diary.

Harriet's sojourn at Brandsby Hall resulted in a significant outcome for this enquiry. In 1803, her maternal grandfather, Sir Francis Cholmeley, had engaged a young artist, John Sell Cotman, as drawing master for his four daughters.[62] Cotman was a marine and landscape painter, etcher, illustrator and author, becoming a leading light of the Norwich school of artists.[63] His early work in Yorkshire is highly regarded. Cotman was engaged for three summers, at the end of which he was dismissed, having become too close to one of the daughters, possibly Anne herself whom Cotman had escorted to a ball in York. During this time, he made pencil sketches of nine members of the Cholmeley family, of which Anne's is one.[64] These sketches, now with the York Museums Trust, were sold by the family at Sotheby's in 2006.[65]





[62] David Hill *Cotman in the North: The Greta Series and Watercolours of Yorkshire and Durham* (Yale University Press, 2005) *passim*; Adele M Holcomb *John Sell Cotman in the Cholmeley Archives* North Yorkshire County Record Office Publications No.22 (August 1980) *passim*.

[63] For example, http://en.wikipedia.org/wiki/John_Sell_Cotman .

[64] John Sell Cotman sketch of Anne Cholmeley (Courtesy of York Museums Trust)

[65] http://www.yorkartgallery.org.uk/Page/ViewSpecialExhibition.aspx?CollectionId=24 and http://www.invaluable.com/auction-lot/john-sell-cotman-1782-1842-1-c-1rkakqw48d with provenance as, 'Commissioned directly from the artist; by family descent.'

The drawing of Anne Cholmeley was made in August 1803, when she was seventeen. (Her date of birth, 20 April 1786, was recorded in the parish register, correcting Burke and Hornyold who both stated 1796).[66] Harriet's assertion that her portrait of her mother was based on a miniature misleads as Cotman's drawing (in pencil as Harriet also mentioned) is ten inches by seven and a half. This is not a miniature as now understood, but she used the same description for the original of her father's portrait, which is slightly larger (20 inches by 14). The similarities in both instances are too great to be ignored. In Cotman's charming drawing, a young Anne is shown in profile, looking right, and with her hair garlanded with leaves. That is the same pose that Harriet adopted for her own painting, in oil, of her mother. Whereas Cotman shows only head and neck with just a hint of the shoulders, Harriet's painting extends a little deeper, hinting at a fuller figure than the picture of a young Anne. A splash of colour adds to the interest, and the expression on Anne's face is one of serenity. It is a happy portrait of a well-remembered parent. Allowance must be made for Harriet's memories of her mother's looks, depicting her with a sharper nose and chin, but there can be little doubt that this was the original model for Harriet's portrait. Interestingly, in her own photocard, Harriet, too, is depicted looking to the right with a band in her hair, in what appears to be a conscious imitation of the earlier pictures.

The origins of the portrait which Harriet painted of her father are also obscure but may be traced though three more portrayals of Jarrard Edward. These are a watercolour, now much faded, a sketch of that painting, and another oil painting by Harriet. The differences between the three are so obvious that no-one has ever looked closely at them to see if there are any similarities. In fact, the strength of the similarities are such that the watercolour can be stated to be the model for Harriet's oil painting. The watercolour is inscribed 'E Hastings Dec 8th 1812'. Edward Hastings was a Northumbrian based in London and Durham but certainly painting in London in 1812. His address at that time was 9 Albert Place, Bedford Square. He had some success in

[66] Hill 17, 39 & 56; Ancestry: Brandsby Parish register under York, Yorkshire, England, Church of England Baptisms, Marriages and Burials, 1538-1812.

portraiture and landscape work, and exhibited widely, including the Royal Academy on 47 occasions and the Watercolour Society.[67] 1812 was when Jarrard Edward was idling in London with his East India Company commission not yet cancelled, and before he met his future wife. Its most likely purpose was as a present to his mother, Cecilia, still resident at Sizergh. It shows Jarrard Edward standing against a table on which one hand is placed. A sword is on the table behind him. He is wearing a dark coat and light-coloured breeches, with a monocle hanging from a ribbon and something peeping out from under the front of his coat. Beyond the table is a balustrade and a stretch of water with land beyond in the distance.[68] The symbolism is apparent: Jarrard Edward's career in the East India Company army, with a further reflection of his having taken his nephew, Charles Standish, on the Grand Tour on his return. Jarrard Edward himself looks as if he was recovering from a good night out, with his hair, although short, not altogether tidy, and his face somewhat drawn. He is shown full length, and, partly because of the lack of detail in the background, the eye tends to go to his unusually long legs. (The long legs are confirmed by Maria Edgeworth's letters.[69] The sketch, on display at Sizergh until 2015, is a clear copy of the Hastings portrait, although smaller (12 inches by 8.25) and the background less distinct. It contrasts sharply

[67] For example 'Institutions for the Arts & Amusement: The Northumberland Institution', *Historical Account of Newcastle-upon-Tyne: Including the Borough of Gateshead* (1827) 575-590. URL: http://www.british-history.ac.uk/report.aspx?compid=43388 [Accessed: 12 July 2025]; details of portrait at British Museum dated 1 December 1812: http://www.britishmuseum.org/research/search_the_collection_database/search_object_details.aspx?objectid=3220790&partid=1&output=People%2F!!%2FOR%2F!!%2F104876%2F!%2F104876-2-60%2F!%2FPrint+made+by+Charles+Turner%2F!%2F%2F!!%2F%2F!!!%2F&orig=%2Fresearch%2Fsearch_the_collection_database%2Fadvanced_search.aspx&currentPage=17&numpages=10
& a note by Chantry Fine Art currently at http://www.ebay.co.uk/itm/LONDON-KENTISH-TOWN-W-COL-E-HASTINGS-1811-/260365819166 .

[68] E Hastings portrait of Jarrad Edward Strickland (Courtesy of Henry Hornyold-Strickland)

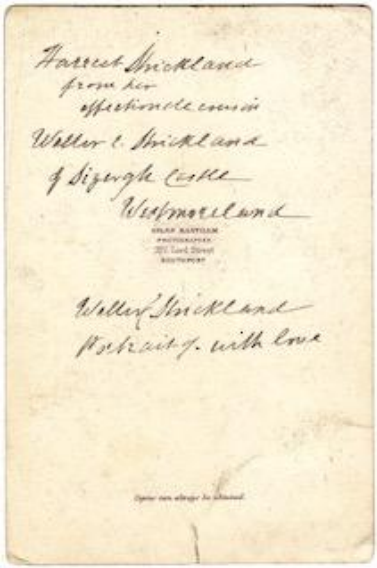
[69] Maria Edgeworth to Mrs Ruxton 23 March 1829 in Frances Anne Beaufort Edgeworth *A memoir of Maria Edgeworth* Vol.3 (J. Masters and Son, 1867) 30.

with the watercolour having taken on a hue of its own. Nonetheless, it is a faithful reproduction of the watercolour. The third portrayal, an oil painting now in Villa Parisio in Malta,[70] is a straight copy of the Hastings portrait. The face is unduly youthful, with the legs, always a challenge for portraitists over the centuries, cut off high on the thigh. Some detail of the portrait of the same subject at Sizergh is lacking, and the backdrop is obscure. In the bottom left-hand corner are the Strickland arms – quartered Strickland, Deincourt, Neville & Ward – impaled with Cholmeley. The Strickland arms alone are painted in the top left hand corner within full armorial insignia, including the Strickland holly crest and motto, 'Sans Mal', but, infringing heraldic niceties, the helmet is shown full face with vizor open, the symbol of a knight or baronet. In the oil painting by Harriet now at Sizergh, the differences from the Hastings original are more striking, with a more sophisticated feel suggestive of domesticity and culture. Instead of the featureless sky, rich green drapes replace the heraldic insignia. A couple of books, with brightly coloured markings, have been added to the sword on the table on which Jarrard Edward's hand continues to rest. The table remains the same, as does the sword. His coat and breeches are the same design and colour. A motif of an Indian temple emphasises the symbolism of the original. The monocle is there also, albeit a little larger and the other object hanging from under his coat is revealed as an accessory attached to the chain of a fob watch. Jarrard Edward's long legs have again been reduced to the top of his breeches. His hair is tidy, and his face is no longer drawn but altogether clearer and more confident. In retaining some features, Harriet discarded others, all in order to depict the much-loved father of the 'dutiful devoted and ill-fated daughter'. It is probable that Harriet made the sketch of the watercolour during a visit to Sizergh from Brandsby, and before Walter Charles Strickland, mentioned earlier, made Kensington his main residence; the available evidence indicates that he remained at Sizergh throughout the 1850s. The railway line from York through Leeds and Carnforth, and possibly involving changes at Bradford and Lancaster, had opened in 1852. It would have been a long journey for Harriet, but nothing compared to sailing to Tasmania. Sizergh lacked creature comforts at that time –

[70] Viewed at Villa Parisio on 29 April 2025.

described in 1822 as no more than a 'sporting seat'[71] – but provided the opportunity for Harriet to make the sketch for use many years later.

The strength of the relationship between the two lines of Strickland family descent in Loughglynn and at Sizergh is not known, although a break-in at Sizergh in 1851 mentioned Walter Charles as the owner, but the person in residence as E. Strickland; Harriet's brother, Edward.[72] However, the inscription on the photocard 'Harriet Strickland from her affectionate cousin, Walter C Strickland of Sizergh Castle, Westmoreland. Walter C Strickland, Portrait of, with love,' are not the words of a casual acquaintance, or simply of a distant family relation, in this instance a first cousin once removed. [73]



There is a strong suggestion that Harriet may have stayed at Sizergh for an extended period whilst her children were boarding at school in York. Walter Charles' will provides one other significant piece of evidence: In the draft, he left everything to his children, but with a specific bequest:

[71] *The Lonsdale Magazine* (1822) 122-129.
[72] *Westmorland Gazette* December 20 1851.
[73] Inscription on photocards of Walter Charles Strickland

some jewellery to his 'dear cousin' Harriet Strickland,[74] a provision omitted from his final will of 1 December 1896.[75] Ironically, Walter Charles died eight days after Harriet, on 17 March 1903; whatever the value of the projected bequest, it would have been too late for Harriet, who remained 'ill-fated' to the grave, but it is a striking testimony to a close personal relationship.

Whatever solace Harriet had found in completing the portraits of her parents, more misfortune was to follow. Chisholme Anstey died in Bombay, surrounded (according to report) by his books and his cats, in July 1873. He died intestate, leaving Harriet to arrange letters of administration, granted on 13 October.[76] Her address in London was 15 King's Street, Marylebone, the property of a Robert Cole, listed in the Censuses of 1861, 1871 and 1881 as 'Lodging Housekeeper'. The situation, not far north of Oxford Street, was wholly respectable. Within weeks, on 14 November, Harriet had landed at Bombay to finalise arrangements there. By then, Chisholme's remarkable collection of thousands of books had been sold at auction, as had the surviving 14 of his 25 cats. Estimates for the sales value of the books ran from 6,000 to 20,000 rupees, in the region of £1,200 to £4,000 at that time, a useful boost to Harriet's finances.[77] Another blow was the death of Procla's husband, James Dunolly, Hornyold giving only a date of 1873. Harriet may well have gone out to India partly with a view to accompanying Procla back to Florence. The re-union of mother and daughter was short-lived, as Procla herself was to die on 18 January 1876.[78] Harriet became the administrator of her estate, and possibly had charge of the up-bringing of the children.[79]

In 1881, the death was announced of George Anstey's estranged wife, Harriet; their family gathered at George's home in Harley Street,

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[74] Pearson and Pearson papers, Kendal Record Office: draft will of Walter Charles Strickland dated 1896. [Accessed 16 June 2008]

[75] Probate Registry for England.

[76] Probate Registry for England.

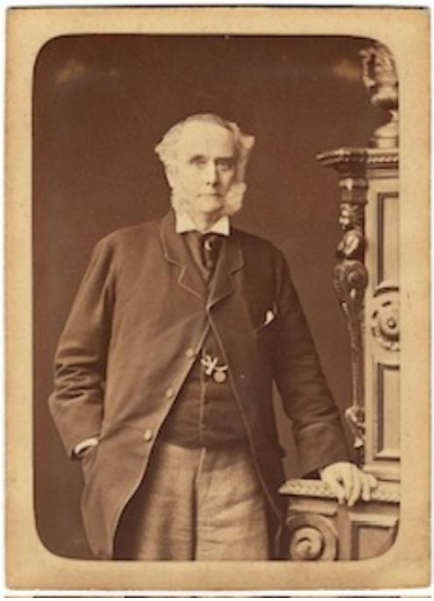
[77] *Englishman's Overland Mail* 12 December 1873; *Homeward Mail from India, China and the East* 15 December 1873.

[78] Hornyold 195-196; *London Gazette* 7 November 1876 24379 p2.

[79] *London Gazette* 7 November 1876 24379 p5938; National Probate Calendar (Index of Wills and Administrations) 1858-1995.

London; amongst them an Angela Scott.[80] Along with the two photocards of Walter Charles and Harriet, two more had been found: of George Anstey and his daughter Aggie Scott[81]. Aggie's photocard was inscribed, 'Aggie Scott d[aughter] of G Anstey', and, 'Mother of Graham[actually Graeme] married an American & Herbert 4th Hussars.' Detailed genealogical research confirms the relationship with George. His own photocard was marked 'Uncle G Anstey', with 'Great' added in another hand, presumably at a later date.





It may be inferred, from the four photocards constituting a set, that one of Harriet's daughters had written the first inscription, presumably Procla, one of her children adding the extra word. Procla's daughter, Flora, married a naval officer (later Captain and CBE), Francis Gabriel Hungerford Pollen, on 20 November 1890 at St. James Church, Spanish

[80] Death was recorded in The Morning Post 6 May 1881; Census 1881; for the divorce papers: TNSA J 77/148/3354;.

[81] Photocards of George Anstey and Aggie Scott (|Courtesy of Henry Hornyold-Strickland)

Place, London. Francis' father, John Hungerford Pollen, had been head of decorative arts at the South Kensington Museum until 1876.

The desperate nature of Walter Charles Strickland's financial situation was such that, in 1891, he negotiated the sale of some historically important Elizabethan inlaid panelling to the museum, which engaged Pollen to act on its behalf. The photocards prompted discovery of this combination of professional interest and family curiosity. Five years later, financial pressures induced Walter Charles to sell the entire Sizergh estate to a nephew of Harriet's, Gerald (later Lord and GCMG) Strickland, the oldest son of Harriet's brother Walter.[82] Walter's third surviving son, Joseph, was ordained a Catholic priest in Florence, with Harriet the sole representative of the far flung Strickland family present. Joseph spent some years in Florence, founding the Recreatoria San Giuseppe, a vocational school for needy boys, in Via Cirillo, and raising much of the funding himself. A letter to his sister-in-law, Lady Edeline Strickland, in August 1900 mentions Harriet being away at the seaside. Lady Edeline's husband, Sir Gerald, was visiting Florence *en route* to Rome, but missed seeing his aunt.[83]

Sir Gerald may have had an additional motive in visiting his aunt. On moving into Sizergh in 1897, he had found an all but complete set of portraits of the Strickland family from 1600 on. There were, however,

by Charles Strickland:

- Thomas Strickland Standish (1763-1813)
- Thomas Strickland (1792–1835) m Gasparine-Ida de Finguerlin
- *Walter Charles Strickland (1825-1903)*

by Jarrard Strickland:

- *Jarrard Edward Strickland (1782-1844) m Anne Cholmeley (1796-1829)*
- *Cdr. Walter Strickland RN (1824-1867*)
- [Gerald, Baron

two noteworthy gaps arising from his descent in the junior line of the family not hitherto represented. (See Table: missing portraits in italics.) The first was his father, Commander Walter Strickland, a problem resolved by engaging the Maltese artist, Giuseppe Calì, to create an oil

[82] Hornyold 178.

[83] Smith and Koster 118, 147-8 & 150.

painting based, it is thought, on a *carte de visite*. The resulting portrait is signed 'G. Cali / 1898'. Sir Gerald engaged the same artist to paint his wife, Lady Edeline, in 1902.[84] The other gap related to his grandparents (Jarrard Edward and Anne). Harriet's portraits fitted the bill admirably and remain an important addition to the Strickland family portrait collection. These portraits were not at Sizergh on the sale of the property in 1896 but were there in 1908.[85] None of the portraits of Jarrard Edward Strickland and Anne Cholmeley are mentioned in Harriet's will made in November 1902,[86] indicating their disposal before then. Two, therefore, went to Sizergh between 1897 and 1902, and the copy to Malta, now in Villa Parisio, the home later of the Hon. Mabel Strickland (Lord Strickland's third daughter), at the same time; another copy of the Anne Cholmeley portrait is in the possession of the Dunolly family.[87] How readily Harriet surrendered ownership of her cherished portraits is uncertain, but there is evidence of her down-sizing in her last years.



[84] National Trust Picture List for Sizergh 5.
[85] *Sizergh family portraits* – manuscript (1900) by Walter Charles Strickland for Sir Gerald Strickland (as advised by Mrs T Hornyold-Strickland); Scott 258.
[86] Harriet Strickland Anstey will dated 27 November 1902: Probate Registry for England.
[87] Strickland family sources based on visit to Sizergh by Dunolly family members in September 2011.

Her home when she died was 110 Via [dei] Serragli, Florence.[88] Originally a part of the Monastery of Saint Elisabeth of the Converted, founded by the Blessed Simon Fidati in 1331**,** known as 'the Converted' because of the numerous women who entered to do penance**;** the apartment looks onto an arcaded, classically Florentine courtyard. No. 110 is partly hidden by the large shrub on the left. Now comprising five small apartments on the two upper floors of this section of the building, in Harriet's day it was a boarding house for genteel ladies: a pleasant oasis away from the city centre, south of the river Arno and midway between the two great green lungs on that side of the river, the Giardino di Boboli and the Giardino Torrigiani.[89]

The life of Harriet Anstey is important primarily for the portraits she left of her parents. Deciphering the mysteries surrounding them has been achieved through the use of other portraits - three more of Jarrard Edward Strickland and one of Anne Cholmeley - and a set of four Victorian photocards. This unusual approach has been allied to more traditional methodologies of family histories, local and national archives, internet technology and, ultimately, good fortune. Yet Harriet's life has its own intrinsic interest: a woman blown about in a man's world by the vicissitudes of life. She remained a Strickland, signing her will as 'Harriet Strickland Anstey', the seals bearing the Strickland family motto 'sans mal' (without malice). Her life is also a Catholic story in a family whose fortunes over the centuries have been characterised by, and sometimes defined by, their faith: for Harriet, her up-bringing in Ireland, the religious antipathies of her father and father-in-law, and her younger daughter's vocation as a nun. From her wedding onwards, Harriet suffered from misfortune: the journey to Tasmania and associated humiliation, reduced financial circumstances, a husband driven by zealotry, the loss of family members at critical moments. Even after describing herself in 1869 as ill-fated, more ill fortune was to follow, the death of one daughter to add to the effective loss of the other. After a lifetime of travel - a reminder of

[88] Letters of Administration: Harriet Strickland Anstey 4 July 1903: Probate Registry for England.

[89] Photograph taken 21/9/2011; http://www.anyroomanywhere.com/piox.html & http://www.santaritadacascia.org/santuario/fidati-en.htm .

the horizons of the British people in the nineteenth century - Harriet settled in Catholic Florence, immersing herself in artistic activity in a city noted as a centre of culture. Here, the Cotman and Hastings pictures enabled the provision of the basic outlines from which she could develop her own realisations of her parents doing justice to her own recollections. In this, some small matters of proportion apart, she was remarkably successful. The paintings now sitting comfortably amongst the family portraits at Sizergh, were a source of occupation and of solace to Harriet in her later years, and today, demystified, stand as a tribute to her artistic skill.

Editor's note: Barry has written a companion piece to this article about Chisholme Anstey, which will be published in the September edition of the Newsletter

UPCOMING EVENTS

All on Zoom

Monday 8th June- Valerie Schutte

Mary I and the Rosary

Monday 6th July- Dr Lauren Fogle- The King's Converts

Jewish Converts in Medieval London

15th September- Dr Liam Temple: Radical Poverty: The Capuchins and Catholicism in Britain 1850-2021

Monday 12th October- Auntie Ada: The Unlikeliest Hero of the Holocaust– Ian Peter Judson MAKE

(How a Catholic lady from Hull saved Jewish lives during the Holocaust.)