

Arundel to Zabi

A Biographical Dictionary of the Catholic Bishops
of England and Wales (Deceased) 1623-2000

Brian Plumb



The North West Catholic History Society exists to promote interest in the Catholic history of the region. It publishes a journal of research and occasional publications, and organises conferences. The annual subscription is £15 (cheques should be made payable to North West Catholic History Society) and should be sent to

The Treasurer
North West Catholic History Society
11 Tower Hill
Ormskirk
Lancashire
L39 2EE

The illustration on the front cover is a from a print in the author's collection of a portrait of Nicholas Cardinal Wiseman at the age of about forty-eight years from a miniature after an oil painting at Oscott by J. R. Herbert.

Arundel to Zabi

**A Biographical Dictionary of the Catholic Bishops
of England and Wales (Deceased) 1623-2000**

Brian Plumb

North West Catholic History Society

Wigan

2006

First edition 1987

Second, revised edition 2006

The North West Catholic History Society
11 Tower Hill, Ormskirk, Lancashire, L39 2EE.

Copyright Brian Plumb

The right of Brian Plumb to be identified as the author of this work has been asserted by him in accordance with the Copyright, Designs and Patents Act, 1988.

Printed by Liverpool Hope University

‘Some of them left a name behind them so that their praises are still sung, while others have left no memory. But here is a list of generous men whose good works have not been forgotten.’

(Ecclesiasticus 44. 8-10)

This work is dedicated to Teresa Miller (1905-1992), of Warrington, whose R.E. lesson on Milner, in 1945, first aroused my interest in Bishops.

CONTENTS

	Page
Foreword	1
Preface to the Second Edition	2
Introduction	3
Notes	11
Chronology	12
List of The Catholic Bishops of England and Wales (Deceased) 1623-2000	13
Biographical Dictionary	24
Bibliography	224

FOREWORD

By the Archivist of the Diocese of Salford.

As diocesan archivist for the Salford diocese, whether doing my own research or helping others locate material for their own studies, I have found that there were two publications which invariably appeared on my desk: *Found Worthy* and *Arundel to Zabi*.

Brian Plumb in 1986 produced *Found Worthy*, a biographical dictionary of the deceased clergy of the Liverpool Archdiocese from 1850 onwards. In 1987 he produced *Arundel to Zabi*, a biographical dictionary of the deceased Roman Catholic Bishops of England and Wales between 1623 and 1987. He has also written several parish histories and is well known for his love of church music.

He brings to his work great attention to detail and an ability to succinctly and accurately make available the fruit of his scholarship. His pioneering work has been a source of inspiration and information for so many who have researched English Catholic history of the period.

The North West Catholic History Society published a revised and enlarged edition of *Found Worthy* in 2005. It is an honour to write this foreword for the 2006 expanded and revised edition of *Arundel to Zabi*. I am sure many, myself included, will continue reaching for it gratefully as we pursue our own studies.

David Lannon, PhD
Salford Diocesan Archives

PREFACE TO THE SECOND EDITION

When this book appeared in 1987 it was produced on a very slender budget and by a method that would now be considered primitive. Despite three proof-readings a few imperfections survived, mostly words either mis-spelt or omitted from sentences. But I believe the number of factual errors was small and only of minor details.

Bishop Casartelli died in his apartment at S. Bede's College, Manchester not in the Cathedral House at Salford, and the Oratory School where Bishop Francis Vaughan was educated was in Birmingham not Caversham. I am also informed that Bishop Arthur Riddell's burial place is now at the Cathedral, not as it originally was in the public cemetery at Northampton.

The names of the parents of Bishops Burton, Doubleday and Gordon have now been obtained, and the most recent Papal decree concerning the Bishopric of the Forces has been added to the Chronology.

The most important alteration relates to the birthplace of Bishop Charles Walmesley O.S.B. For many years this was believed to have been Westwood House, Wigan, but investigations by Dr. Allan Mitchinson have established that the family only went there several years after the bishop was born, and that his birth took place at Standish, five miles north of Wigan. This is also corroborated by Bishop Walmesley's own declaration on his admission to S. Edmund's Priory, Paris.

Another item that has come to my notice and worthy of mentioning here concerns the entry on Bishop Bishop, the very first of the Vicars Apostolic. This relates to the fact that he attempted to present a document to Queen Elizabeth I, affirming loyalty and stating that Catholic interest was purely spiritual, and that the Queen never saw it. However, it appears a similar statement had been offered before. That one she did see, and replied "If I grant this liberty to Catholics, by this very fact I lay at their feet myself, my honour, my crown and my life". This is quoted in Alice Hogge's recent book *God's Secret Agents* (p.286). The same book also contains a description of Bishop's physical appearance (p.292).

Statistics and other relevant details have been amended as appropriate in bringing this new and revised edition to the close of the twentieth century, that is twenty-four additional entries from Thomas Bernard Pearson who died on 17 November 1987 to John Brewer who died on 10 June 2000.

Brian Plumb
Warrington
2006

INTRODUCTION

In Lent 1623 Pope Gregory XV decided that the moment was opportune for sending a bishop into England, the first since the extinction of its ancient Hierarchy some forty years earlier. Much has been written about the events that brought about that collapse, and also about the survival of English Catholicism without episcopal authority. It is not my purpose to probe such tragic events, even less is it for me to enter into the arguments put forth, before and since, about the necessity of having bishops at all. However, in order to understand the Pope's decision, to explain the delays that preceded it, and the difficulties that followed it, some degree of retrospect is essential. (1)

In February 1531 the bishops of England and Wales heard with an almost somnolent indifference, that King Henry VIII had proclaimed himself Head of the Church in England, and that communications with Rome were terminated. For twenty years those bishops had never engaged in any corporate action. Some of them only heard this startling piece of information by proxy. The position of Thomas, Cardinal Wolsey (1471-1530), Papal Legate and Lord Chancellor had been as powerful in Church and State as any citizen could ever attain. He had been authoritative in all things. His thinking had dictated theirs, his voice had declared their collective response, and now his ignominious end two months earlier had brought to them a sense of terror seemingly best dealt with by silence. History has judged them severely for - with the solitary exception of Saint John Fisher of Rochester - failing in their duty and surrendering without so much as a battle of words. However, several of them were over, or very close to being eighty years of age, most were more skilled in affairs of state than in theology, and all were imbued with that leisured attitude that security and long tradition inevitably gives. (2)

In the year 1554, in the reign of Queen Mary, some attempt was made at repairing relations between England and the Holy See. But by then several changes had taken place, some of them quite complicated. Only one bishop - Cuthbert Tunstall of Durham - was a survivor of the Bench of 1531. He, and all the rest, a total of twenty-two, had been excommunicated for schism and repudiating the Pope's primacy. All except Tunstall owed their appointment to the Crown, thirteen to Henry VIII and eight to Edward VI. Furthermore, the seven most recently nominated had been consecrated according to the new rite of the Book of Common Prayer. Twelve of the twenty-two had married, yet of that twelve, six had been consecrated according to the Roman ritual.

Deprivations for marriage or heresy took place, some resigned of their own accord, and Thomas Cranmer, the Primate, forfeited office by reason of his condemnation for high treason. Therefore between 1554 and 1558 nineteen new bishops were appointed. All were in the prime of life yet few were destined for longevity. Indeed it has often been said that this curious condition of so many dying so young was one of the major contributions to the devastation that was to follow. (3)

When Queen Elizabeth I succeeded to the throne on 17 November 1558, change again became apparent. But by then no one was in any doubt that something astounding was happening, and the English bishops of 1559 proved to be just as obdurate as their predecessors of 1531 had appeared lax. Those of 1559 were a completely different body of men. Not one had received office as a reward for service to the Crown, or for displaying any ability in secular affairs. Four had spent years in exile for the sake of conscience, others were canonists, academics or college wardens. Ralph Baynes of Lichfield had been professor of Hebrew, in the University of Paris, and Thomas Goldwell of S. Asaph was a Theatine, that is a member of an order of strict observance to the vow of poverty and the care of the poor. The Elizabethan settlement required all the bishops to assent to an Oath of

Supremacy, and all except one, Antony Kitchin of Llandaff, refused to do so. And all who refused were deprived of their sees, and died in prison, in poverty, or in exile. (4)

From January to April 1559 Parliament was occupied almost exclusively, with passing laws designed to render English Catholicism dead and buried. The Act of Supremacy made the Queen supreme in matters ecclesiastical. The Act of Uniformity imposed the Book of Common Prayer upon every congregation in the land. Attendance at the reformed services was made compulsory, the Mass was abolished, the few remaining religious communities were expelled and statues, crucifixes, vestments and relics were piled onto bonfires. Severe penalties reinforced these laws and later it was treason to bring into England any written office or jurisdiction derived from the Holy See. To reconcile or be reconciled, to absolve or to be absolved carried equally drastic penalties. Rewards for the conviction of Recusants tempted informers, martyrdom became the choice of many, while Catholic Europe looked on in either bewilderment or else indignation. (5)

The Queen and her advisers presumed that with the deaths of the older generation, the old beliefs and customs would die out too. But the foresight and prompt action of William Allen (1532-1594), a Fellow of Oriel, brought into existence English colleges at Douai, in Flanders, at Lisbon, Rome and Valladolid. And if Douai did not become the new Oxford that Allen had once envisaged, it did become the main source of supply of priests for the English mission, counting a grandson of Saint Thomas More among its early alumni. With this seminary system, and colleges of Jesuits at S. Omers, Franciscans at Douai, Benedictines at Dieulouard, Douai and Paris, as well as several convents of religious women, English Catholicism had experienced something of a transplantation.

At home the old bishops died out one by one, Cardinal Pole on the same day as Queen Mary herself, to be followed to the grave by four others in six weeks. Some languished in the Tower, the Fleet Prison or in their own homes as prisoners of their successors. Old Cuthbert Tunstall died at the age of 85 in Lambeth Palace itself, a prisoner of the man he had refused to consecrate. With the death of Thomas Watson of Lincoln, in prison at Wisbech, and Thomas Goldwell of S. Asaph, in exile at Rome, in 1585, the ancient Hierarchy expired and William Allen (created Cardinal in 1587) was named Protector of the English Mission. He was given authority to grant faculties to his seminary priests and to appoint them as he considered appropriate. Many of them went to their death, and to canonization. Cardinal Allen's work for the preservation of the English priesthood was well done. Less successful was his excursion into the political arena, for although Catholics in England were willing to suffer martyrdom if needs be, as a body they neither supported nor even sympathised with, the expedition of the Spanish Armada. (6)

The response of the English Catholics to the passing of their ancient Hierarchy was by no means unanimous. Some held it to be a temporary set-back that would be righted in God's good time. Others felt that the Hierarchy ought to be preserved, if only partially and in titular form abroad. Others pressed for a resident bishop to exercise episcopal authority, even if that meant martyrdom, and given the condition of things it most certainly would have done. While there were those, especially the members of the newly founded Society of Jesus, and their admirers, who could see little use for bishops at all. In a country ridden with persecution and made into a mission-field practically overnight, they honestly believed that the presence of bishops would be more of a hindrance than a help. (7)

As early as 1587 Rome had expressed a wish that those in England still in communion with her should receive a Vicar Apostolic. That is a titular bishop permitted to set Canon Law aside and govern by emergency regulations, almost the opposite of a bishop in ordinary whose duty is to maintain orthodoxy and implement Canon Law. But this idea was resented by a body mindful that its own Hierarchy had endured for almost a thousand years, and offended at being offered something akin to what was being sent to the pagans in the New

World. But in 1623 this is exactly the sort of bishop that arrived, though with a curious exception. The Vicars Apostolic sent elsewhere were invariably of foreign birth, but all who exercised that office in England were (with negligible exceptions) themselves all English born. Yet for generations the title Vicar Apostolic was unpopular and accepted only grudgingly, and as late as 1667 students entering the seminary at Douai still gave their place of origin in the form of the old English dioceses e.g. Canterbury, York etc. While the English Benedictines were governed as the Provinces of Canterbury and York until the close of the 19th Century. (8)

Between 1599 and 1621 some attempt was made to control the English Mission by the imposition of an Archpriest. Of these there were three, one appointed by Pope Clement VIII, and two by Pope Paul V. Although times were difficult and to have kept documentary evidence of Catholic activity would have been absolute folly, there is at least one valuable document made for Douai in 1610, that gives us a glimpse of the secular clergy then working in England. But due to rivalry within the faithful itself, hostility from without, or the weakness of character of those appointed, the era of the Archpriest was not an auspicious one. And when a Vicar Apostolic for all England was appointed in 1623, the first occupant of the office - William Bishop - died within a year and the second - Richard Smith - fled to the Continent, as much the victim of the wrath of his co-religionists as of that of his enemies. (9)

At this point, about 1632, Pope Urban VIII sent Gregorio Panzani, a former Oratorian, and a future Italian bishop, on a secret assignment to London, to find out what exactly was happening to Catholicism in England. Panzani's report as well as telling of heroism and generosity, also told of differences and division. A century later, the Church historian Charles Dodd thought it imprudent to disclose too much of it. And when it eventually appeared in its entirety, through the exertions of the Reverend Joseph Berington in 1793, some quite competent people dismissed it as a forgery. However the researches of Mark Tierney (1795-1862) established its authenticity, and the original manuscript was purchased by the British Museum in 1854, MSS 15389 (see Catholic Encyclopaedia vol XI (1911) pages 450-451).

Panzani's account states that there were 150,000 Catholics in England. It says many were lukewarm and Catholic in name only, and that of those who harboured priests, some did so with such secrecy that not even their own children were aware of it. It contrasted the music, adornments, and the preaching of the Capuchins in the private chapel of Queen Henrietta Maria, with the inconveniences, irregularities and dangers of the Missionary priests. It explained that the Sacraments were administered so infrequently that there was a danger of them being regarded as unnecessary. It named important laity such as Howard, Nevill, Petre, Rivers, Talbot and Vaux of Harrowden, and it listed the resources of the Continental colleges and convents in considerable detail. However, it concluded that on account of the bitterness and strife among the faithful themselves, English Catholicism was ungovernable. So despite its adherents at home its establishments abroad, its martyrs and its misfits, the remnant of Catholicism in England had to manage for something like fifty more years without that personage seemingly indispensable to sacred order - the bishop. (10)

During the brief reign of King James II (1685-1688) the Catholic episcopate returned to England, and this time it returned to stay. In 1685 Pope Innocent XI named a Vicar Apostolic of all England, and in January 1688 the country was divided into four Districts, the London, the Midland, the Northern and the Western, each with a Vicar Apostolic of its own. Contrary to popular belief the Vicar Apostolic of the London District did not enjoy any superior status, though all sorts of responsibilities were given him by Rome, not least the spiritual care of Catholics in the newly developing colonies, including what is now the United States of America. This method of ecclesiastical government was to remain unchanged in England until 1840, when the number of Vicars Apostolic was increased to eight. Experts may question whether Catholicism in England collapsed completely at the Reformation, and then made a gradual recovery, or whether its decline was gradual and its revival not much

quicker, but the fact remains that by 1767, there were only 60,000 Catholics left in all England, and no more than 1,000 in Wales. There had been two unsuccessful Stuart uprisings, compulsory registration of the assets of Recusants, apostasies, rivalries and there was a general feeling of ridiculous insignificance. The common informer could, and sometimes did, claim a reward of £100 for the capture of a priest, and there seemed no prospect whatsoever of any improvement of their position. (11)

Then the tide began to turn. A Relief Act of 1778 removed the more ferocious penalties. A second Act of 1791 was cautiously progressive but still disbarred Catholics from the professions or entering Parliament, and the question of Catholic Emancipation was to become the burning issue of the day and eventually to defeat the Victor of Waterloo. It was to divide Catholics among themselves and to strain relations with their co-religionists in Ireland even more so. In all this the Vicars Apostolic had an important, if by no means united voice.

Revolution in France, and the wave of hatred for religion and authority that followed it, was responsible for English Catholic communities leaving the havens they had occupied for over two hundred years and returning home, as well as for an influx of French bishops and priests, as refugees. The latter a problem that taxed the Governments funds and the Vicar Apostolic's patience at one and the same time. In 1821 and 1825 Emancipation was passed in the Commons but defeated in the Lords, and much inflammatory language was to be exchanged before success was achieved on 13 April 1829.

Throughout all this the Vicars Apostolic had insisted that they, not the laity, were the real spokesmen for Catholicism, no matter how articulate that laity was, or however much its faith had been put to the test. Some of the Vicars Apostolic were inclined to tolerate a degree of state control, such as a veto on ecclesiastical appointments, some even entertained hope for a government salary, but that only brought trouble where there was plenty of it already. (12)

Just as for the desire for Emancipation in civil matters dominated the thinking of the Catholics of the early nineteenth century, a similar force was gaining ground among those who were dissatisfied with the manner in which ecclesiastical government was conducted. English Catholics were still governed under a system promulgated by Pope Benedict XIV, in 1753. It presumed that Penal Laws were in force, that there was no liberty of conscience, that all its colleges were abroad, that there were no religious orders in England, and that there were no public churches. But of course events had rendered all this obsolete. Each Vicar Apostolic had selected his own coadjutor, therefore each bishop was the choice of his predecessor. There was no discussion or consultation with either the clergy or laity, and whenever such an idea was voiced, the reply was always that under the circumstances they had no rights in the matter at all (see under Berington C and Griffiths T). (13)

During the days when persecution was real, the above method was the only viable way in which the episcopal succession could be continued. For well over a hundred years after 1685 the English Vicars Apostolic never had any direct relations with the Vatican. They always acted through an agent in Rome, an office which itself developed into quite a position of importance. Given the mode of travelling and the system of communication at that time, the delays and misunderstandings that sometimes occurred will not be difficult to imagine. Though never was there a situation comparable with an American drama, when in 1793 a coadjutor of Baltimore was appointed two months after his funeral (14)

With the gradual revival of Catholicism after the various Relief Acts, reinforced by migrations of numerous Irish Catholics fleeing from famine and fever, or by conversions of many illustrious people who had rediscovered the historical significance of the Church, Rome was not unsympathetic towards a restoration of the Hierarchy. Much technical detail had to be clarified, and the requirement of the Emancipation Act of 1829 had to be respected. In

November 1847 a plan was proposed by the Sacred Congregation of Propaganda to convert the eight existing vicariates into the eight sees of a restored Hierarchy, but it was never acted upon. Restoration came about on 29 September 1850, with the creation of the archdiocese of Westminster and the twelve suffragan sees of Beverley, Northampton, Liverpool, Newport and Menevia, Birmingham, Hexham, Nottingham, Southwark, Salford, Plymouth, Clifton and Shrewsbury. (15)

But even that did not satisfy some people, and apart from the reaction of a Government which completely failed to grasp the significance of Cardinal Wiseman's Triumphalist rhetoric, bishops on visitation were occupied in enforcing new laws, and pointing out that the easy going days of missionary isolation were past, and that the day of the Roman-regulated Church had arrived. And what is more they were called awkward and interfering for doing so. (16)

From the consecration of William Bishop on 4 June 1623, to the death of John Brewer on 10 June 2000, 186 prelates who have enjoyed "the fulness of the priesthood" in England and Wales have died. Observed collectively they resemble the characters of some vast and colourful opera, with Manning planted firmly in the centre of the stage, towering above all the rest, almost like the apex of a triangle with everything leading towards, or else away from him. Every aspect of Catholicism seems to possess its archetype. Among the Vicars Apostolic, Bishop, Leyburne and Giffard must surely rank as Confessors of the Faith, for they suffered much deprivation and humiliation. The two Petres and most of the Northern bishops typify the seclusion of seventeenth and eighteenth century Catholicism - good and solid but hardly longing for the arrival of a Wiseman. And Wiseman's reputation reminds us of Challoner, who gave Recusancy its culture, and Walmesley who was consulted by the Government about the reform of the calendar, or the almost forgotten Gradwell of whom much was expected, but who had given the best of himself to Rome. Bishops Talbot (both of them) and Poynter display the great virtue of longsuffering, always ready to forgive, and in the case of Poynter there was much to forgive, from the abrasive words of his neighbour Bishop Milner, to the deeds of a Government which shamelessly robbed his struggling minority out of a fortune.

Converts to the faith are found in Bishops Bramston, Ellis, Challoner and Walsh, and the contribution of the religious orders to the survival of English Catholicism is represented by Benedictines, Franciscans, and a solitary Dominican. Lastly we observe the extroverts, the men of action. Stonor who advised against associating Catholicism with the Stuart cause a whole generation before anyone took such an idea seriously. Douglass, who took in his stride the machinations of the Catholic Committee, and the threat of schism literally brought to his door by those he had done his best to assist, but who lived long enough to wear the pectoral cross in public once again. Baines, eloquent and autocratic, and Milner whose zeal was such as to lecture Bishop Poynter about loyalty, despite the fact that Poynter had suffered imprisonment for his faith while Milner had not. And in Bishop Ullathorne we see a prelate of many talents, highly regarded by every element of society, whose episcopal career commenced in the last days of the Vicars Apostolic and extended for nearly forty years into the restored Hierarchy. (17)

Since 1850 eleven prelates have already been in episcopal orders at the time of their entrance into the Hierarchy. They were the eight Vicars Apostolic who occupied newly erected sees, and Archbishops Bilsborrow (in 1916), Hinsley (in 1935) and Godfrey (in 1953). Of the others, fifty-three were parish priests at the time of their elevation, twenty-five were seminary rectors or professors, sixteen were Cathedral administrators and eleven were members of religious orders. Seven had been rectors of the English College in Rome, though not immediately before appointment, and a few were chosen from miscellaneous spheres of work, such as a university chaplain, or director of a Childrens Society. Six had been involved in specialised diocesan administration and four (Bright, Brindle, Keatinge and

Vertue) came from the Army. Three (Heenan, Downey and Dwyer) had been superiors of the Catholic Missionary Society, and three had been Bishop's secretaries. Probably the most unusual appointment of all was that of Edward G Bagshawe, third bishop of Nottingham, who was sixth in seniority among a community of nineteen in the London Oratory. (Catholic Directory 1873 p93). (18)

A question to arise is: are auxiliary bishops to be included here? There is a famous story of Cardinal Bourne, in 1928, disbaring Robert Dobson, auxiliary bishop and Vicar Capitular of Liverpool, from the Low Week meeting on the grounds that he was not the bishop of a diocese. On the other hand, despite the availability of almost the entire Hierarchy, William Weathers, auxiliary bishop of Westminster consecrated John Butt as auxiliary of Southwark in 1885. The question is perhaps debatable, but rather than ignore men like the admirable Bidwell, the saintly Johnson, or the gloriously eccentric Stanley, I have included them all.

This may be the most appropriate spot to clarify the difference between an auxiliary bishop and a coadjutor. A coadjutor usually (though not invariably) has automatic right of succession (see Myers E). An auxiliary has no such right but is sometimes appointed after the vacancy has been considered.

Any account of the bishops must take into consideration those people to whom the rite of episcopal consecration has proved to be a weird fascination, if only because of the trouble some of them caused. The exploits of Frederick George Lee, Arnold Harris Mathew, and others need not detain us here. Anyone interested may read all about them in Peter F Anson's *Bishops at Large*. But these consecrations were not confined to schismatics or would-be prophets. Some Catholic priests were not beyond coveting the episcopal state as if it was a trophy (see under Brindle R). (20)

Before commencing the Dictionary proper I have set out the vicariates and dioceses, and their bishops, to facilitate those whose quest is one particular area, or era. (21)

At the end of the entire work there is a Bibliography of secondary sources used. But in order to conserve space, the references given at the foot of each entry, and in the notes to this introduction, are given in abbreviated, but not I trust incomprehensible, form.

I must record my gratitude to their Lordships Bishops Foley, Harris, Holland, Lindsay, Moverley and Tickle. To the Diocesan Archivists of Arundel and Brighton, Birmingham, Brentwood, Clifton, East Anglia, Leeds, Northampton, Nottingham, Portsmouth, Salford, Shrewsbury, Southwark, Westminster, Wrexham and the English Province of the Order of Friars Minor. Also to the Librarians of Allen Hall, Ampleforth, Belmont, Douai, Downside, the Talbot Library, Preston, Ushaw, the Venerable English College, Rome, and Wonerish, all of whom have spared me their time and expertise, and provided material primary or secondary. To these I must add Upholland, now closed but where Fr. Nicholas Paxton has willingly ensured an ever open door. I must also thank Meg Whittle, Archivist of the Archdiocese of Liverpool and the following religious superiors or their delegates for kindness which in some instances has amounted to enormous generosity: Sister Carmel Callaghan, Little Company of Mary, Nottingham, for material relevant to Archbishop Bagshawe; Fr. Charles Dilke, Superior of the London Oratory; Fr. Charles Fitzgerald-Lombard, OSB of Downside Abbey; Fr. Aidan Furlong AA, Assumptionists Provincial, Nottingham, Fr. Justin McLoughlin, OFM, of Stratford, London, and Fr. Hans Boerakker of Mill Hill, now at Herbert House, Freshfield.

The following have written to me giving personal recollections of relatives or friends included in this work: Canon W T C Briscoe, Fr. Columba Cary-Elwes, OSB; Fr. Anthony Grimshaw, Fr. Harold Hamill, Mrs Jean Hamill, Fr. Herbert Keldany, Mrs Mary P McInally and Fr. Kevin Mason OSB. I have received invaluable assistance from the staff of the British Library (Newspaper Library,) Colindale, London, as well as from the Catholic Central Library,

London. There are also parish priests innumerable in England and Ireland who have made their parochial registers available to me, and two or three who have declined to do so, but I recognise the fact that access to these registers is a favour and not a right.

Naturally the preparation of such a work has had its measure of problems, and the first to raise its ugly head was the question who consecrated Bishop Giffard? The truth is we do not know, and unless a contemporary account or something like that is discovered in Paris, we never shall. This question defeated W M Brady in 1876 (and he had the Vatican Archives at his disposal), Edwin Burton in 1906 and N J Kelly and others in 1950. Some have attributed it to Cardinal Spada, Nuncio in Paris, and overseer of the English Mission at the time. They have done so because he undoubtedly consecrated Bishop Richard Smith, one year later, but as to positive evidence of Bishop's consecrator, we have none.

There has been some confusion over who consecrated Bishop Giffard, in 1688. The Dictionary of National Biography says it was Bishop Leyburne, but Brady says it was Archbishop d'Adda, Apostolic Nuncio in England. Most authorities accept the latter because of the well-nigh irrefutable nature of the sources.

Even consecrators of some of the eighteenth-century Vicars Apostolic are unknown, or at least uncertain. Bishop York (q.v.) was consecrated at Douai, on 10 August 1741, but those who claim it was by the Archbishop of Cambrai do so on no more authority than the fact that Douai happened to be situated within that diocese. Any written substantiation simply does not exist.

As regards episcopal consecrations in England during the Penal days, the wonder is that they ever took place at all. The fact that documentary evidence is scarce should surprise no one. Francis Petre was consecrated coadjutor of the Northern District in 1751. Some say it was on 27 July, and others at "about the end of November". The first date is probably correct, and the second would be when it was entered in the Douai Diary. However, the Bull for the consecration was left unsigned, so we shall never know for certain from whom he derived episcopal orders. Some have guessed at it being from Bishop Dicconson, his predecessor and in the circumstances the most likely person for it to have been. But to say well if it was not Bishop Dicconson then who was it, is a question not an answer. Likewise the names of the consecrators of Bishops Berington, Walton, and Thomas Talbot are all lost in secrecy, though occasionally named in speculation. (22)

Another problem has been trying to discover the parentage of some of the bishops born in the early nineteenth century, that is too late to be included in the volumes of Gillow, Kirk etc., and too soon to be subject to compulsory registration which came into effect, in England, in 1837. Bishops Bewick, Danell, Hogarth, O'Callaghan, and Weathers all come within this category, although in the case of Danell I have included the names of those believed to have been his parents, a belief based upon a marriage certificate and a memorial card in the Southwark Archives.

I regret not being able to include an appendix giving at least an outline of several prelates who while never actually occupying a see in England or Wales, have somehow woven their reputations in with much that has happened there. These range from Gabriel Gifford, OSB, Archbishop of Rheims in the seventeenth century, to Agnellus Andrew, OFM a master of the art of communication in the twentieth. Then there were Cardinals Acton, Gasquet and Weld and the two Howards - the Caroline Dominican and the Victorian soldier, chosen because of his impressive bearing to carry the Standard at the Duke of Wellington's funeral. Also Archbishops Caruana OSB, Goodier S J, Roberts S J, Scarisbrick OSB, Stonor and Roger Bede Vaughan OSB. And Bishops Giles, Hankinson OSB, Morris OSB, O'Neill OSB, as well as the incredible Strickland, and several more. But such an addition would have meant a considerably more expensive product and has therefore been omitted. (23)

Lastly I must express thanks to Brian Farrimond for making a computerised scan of my original (1987) text, and to Bernard Ball for transmitting the additions and corrections to the computerised disc. But as I myself cannot claim any exemption from human error, I must bear the responsibility for any faults. Notwithstanding such a possibility, I offer my work in the belief that I have made use of the best material available to me, and in the hope that it will be looked upon as a useful compilation.

Brian Plumb.
Warrington
31 May 2006

NOTES

- (1) Mathew; Phillips; B Whelan 'The Appointment of English Bishops in the Penal Times' *Clergy Review* December 1956, 724-734
- (2) P Hughes 'A Hierarchy that Failed - 1531' *Clergy Review* January 1931, 38-55
- (3) P Hughes 'A Hierarchy that Fought 1554-1559' *Clergy Review* January 1940, 25-39
- (4) Hughes; Catholic Encyclopaedia VI (1909), 631-632
- (5) Morris (ed)
- (6) Catholic Encyclopaedia I (1907), 322-323; Guilday; Quinlan, 54-57
- (7) Mathew, 43-58
- (8) Bossy, 42-44; Catholic Record Society 28, 332-333; B Whelan, A Series of Lists Relating to the English Benedictine Congregation (Stanbrook 1933).
- (9) Guilday; D Shanahan 'A Catholic Directory for 1610' *Clergy Review* November 1961, 659-663
- (10) Brady, 83-103
- (11) Brady, 140-347; Ward Dawn, XXIV
- (12) Bellenger; Gwynn; Ward Dawn, 1, 53, 316; Eve 49-56
- (13) J B Milburn, 12-16
- (14) *Clergy Review* February 1960, 114
- (15) Brady, 348-368
- (16) P H Doyle 'Bishop Goss and the Gentry' *North West Catholic History* XII (1985), 6-13
- (17) Hemphill; Ward Dawn, Eve, Sequel; Butler
- (18) Catholic Directory 1851-1966
- (19) Catholic Directory 1873-1966; Tablet 31.1.1885
- (20) Cross (ed) 794-795; S G A Luff 'An Embarrassment of Bishops' *Beda Review* September 1964, 25-28; Tablet 27.8.1910, 325
- (21) Brady; Catholic Directory 1851-1987
- (22) *Clergy Review* September 1950 (Special issue for the Centenary of the Restoration of the Hierarchy).
- (23) Almond, 74-83; Anstruther 111, 213-214; Birt; D A Hurn, Archbishop Roberts S J (London 1966) pp 196; Moran, 652-683; A Moriarty 'Men of Little Showing - Bishop Giles' *Clergy Review* December 1931, 513-520; Quinlan; H E G Rope 'Archbishop Stonor' *Venerabile* April 1938, 320-333.

CHRONOLOGY OF HIERARCHY OF ENGLAND AND WALES 1623-2000

- 1623 Vicariate of all England (and Wales)
- 1688 Four Vicariates, London, Midland, Northern, Western
- 1840 Eight Vicariates, Central, Eastern, Lancashire, London, Northern, Welsh, Western, Yorkshire
- 1850 Province of Westminster: WESTMINSTER, Beverley, Birmingham, Clifton, Hexham, Liverpool, Newport and Menevia, Northampton, Nottingham, Plymouth, Salford, Shrewsbury, Southwark
- 1861 Newcastle added to titular of Hexham
- 1878 New diocese of Leeds, new diocese of Middlesbrough. Beverley suppressed
- 1882 New diocese of Portsmouth
- 1895 Vicariate of Wales. Menevia deleted from titular of Newport
- 1898 New diocese of Menevia, Vicariate of Wales abolished
- 1911 Birmingham and Liverpool elevated to archbishoprics, and two new Provinces created
- 1916 New Welsh Province created. Cardiff made an archdiocese, Newport suppressed.
- 1917 Bishop in Ordinary to H M Forces appointed
- 1917 New diocese of Brentwood (Province of Westminster)
- 1924 New diocese of Lancaster (Province of Liverpool)
- 1953 Bishopric of the Forces created
- 1965 Southwark elevated to archbishopric and new Province created. New diocese of Arundel and Brighton (Province of Southwark)
- 1974 By Act of Parliament all existing county boundaries abolished. All reconstituted, and many renamed. This made no difference to existing diocesan boundaries.
- 1976 New Diocese of East Anglia (Province of Westminster)
- 1980 New Diocese of Hallam (Province of Liverpool)
- 1982 Two York parishes removed from Leeds to Middlesbrough, to unite the City of York under one bishop.
- 1987 New Diocese of Wrexham (Province of Cardiff)
- 1987 Decree Pro Solitudine Omnium Ecclesiarum provided quasi diocese for H.M. Forces, its bishop solemnly enthroned as Ordinary.
- 1988 Parish of Dunsop Bridge near Clitheroe, transferred from Leeds to Salford.

**LIST OF THE CATHOLIC BISHOPS
OF ENGLAND AND WALES (DECEASED) 1623-2000**

All England (and Wales)

1623 William Bishop

1624 Richard Smith

1631 Sede Vacante

1685 John Leyburne

The London District (The counties of Kent, Middlesex, Essex, Surrey, Hampshire, Berkshire, Bedford, Buckingham, Hertford, and the Islands of Wight, Jersey and Guernsey)

1688 John Leyburne

1703 Bonaventure Giffard

1734 Benjamin Petre

1758 Richard Challoner

1781 James Talbot

1790 John Douglass

1812 William Poynter

1827 James Yorke Bramston

1836 Thomas Griffiths

(From 1840 the District consisted of Middlesex, Essex, Hertford, Berkshire, Hampshire, Surrey, Sussex, Kent, and the Islands of Wight, Jersey and Guernsey)

1848 Thomas Walsh

1849 Nicholas Wiseman

see also: R Gradwell and H Howard

The Midland District (The counties of Oxford, Warwick, Worcester, Shropshire, Stafford, Derby, Nottingham, Lincoln, Northampton, Cambridge with Ely, Norfolk, Suffolk, Huntingdon, Rutland and Leicester)

1688 Bonaventure Giffard

1703 George Witham

1716 John Talbot Stonor

1756 John Hornyold

1778 Thomas Talbot

1795 Charles Berington

1801 Gregory Stapleton

1803 John Milner

1826 Thomas Walsh

(From 1840 the District consisted of Derby, Nottingham, Stafford, Leicester, Warwick, Worcester, Oxford and Shropshire, and was renamed the Central District)

1848 William Bernard Ullathorne

The Northern District (The counties of Chester, York, Lancaster, Northumberland, Cumberland, Durham, and the Isle of Man)

1688 James Smith

1715 George Witham

1725 Thomas Dominic Williams

1741 Edward Dicconson

1752 Francis Petre

1775 William Walton

1780 Matthew Gibson

1790 William Gibson

1821 Thomas Smith

1831 Thomas Penswick

1836 John Briggs

(From 1840 the District consisted of Northumberland, Cumberland, Westmorland and Durham)

1840 Francis Mostyn

1847 William Riddell

1848 William Hogarth

See also: W Maire

The Western District (The counties of Cornwall, Wiltshire, Somerset, Devon, Dorset, Gloucester, Hereford, and the Principality of Wales).

1688 Philip Michael Ellis

1715 Matthew Prichard

1750 Laurence William York

1763 Charles Walmesley

1797 William Gregory Sharrock

1809 Peter Bernadine Collingridge

1829 Peter Augustine Baines

(From 1840 the District consisted of Gloucester, Wiltshire, Somerset, Dorset, Devon, Cornwall and the Isles of Scilly)

1844 Charles Michael Baggs

1846 William Bernard Ullathorne

1848 Joseph William Hendren

The Eastern District (The counties of Lincoln, Rutland, Huntingdon, Northampton, Cambridge, Norfolk, Suffolk, Bedford, and Buckingham)

1840 William Wareing

The Lancashire District (The counties of Lancashire, Cheshire and the Isle of Man)

1840 George Hilary Brown

see also: J Sharples

The Welsh District (The Principality of Wales and the counties of Hereford and Monmouth)

1840 Thomas Joseph Brown

The Yorkshire District (The county of Yorkshire)

1840 John Briggs

From 1895 to 1898 Francis Mostyn (q.v.) was Vicar Apostolic of Wales, that was the Principality of Wales except Glamorgan.

Westminster (Middlesex, Essex and Hertford. In 1917 Essex was removed to Brentwood)

1850 Nicholas Wiseman

1865 Henry Edward Manning

1892 Herbert Vaughan

1903 Francis Alphonsus Bourne

1935 Arthur Hinsley

1943 Bernard Griffin

1956 William Godfrey

1963 John Carmel Heenan

1976 George Basil Hume

see also: Bidwell, Brindle, Butler, Butt (Joseph), Casey, Cashman, Craven, Fenton, Johnson, Mahon, Mathew, Myers, Patterson, Stanley, and Weathers

Beverley (Yorkshire - suppressed in 1878)

1850 John Briggs

1861 Robert Cornthwaite

Birmingham (Oxfordshire, Staffordshire, Warwickshire and Worcestershire)

1850 William Bernard Ullathorne

1888 Edward Illsley

1921 John McIntyre

1929 Thomas Leighton Williams

1947 Joseph Masterson

1954 Francis Joseph Grimshaw

1965 George Patrick Dwyer

see also: Barrett, Bright, Cleary, Emery, Glancey and Griffin.

Clifton (Gloucestershire, Somerset and Wiltshire)

1850 Joseph William Hendren

1851 Thomas Burgess

1857 William Hugh Joseph Clifford

1894 William Robert Brownlow

1902 George Ambrose Burton

1932 William Lee

1949 Joseph Edward Rudderham

Hexham and Newcastle (Cumberland, Durham, Northumberland, and Westmorland. In 1924 Cumberland and Westmorland were removed to Lancaster)

1850 William Hogarth

1866 James Chadwick
1882 John William Bewick
1888 Henry O'Callaghan
1889 Thomas William Wilkinson
1909 Richard Collins
1925 Joseph Thorman
1937 Joseph McCormack
1958 James Cunningham

see also: Preston and Swindlehurst

Liverpool (The Hundreds of Amounderness, Leyland, Lonsdale and West Derby, in Lancashire, and the Isle of Man. In 1924 Amounderness and Lonsdale were removed to Lancaster)

1850 George Hilary Brown
1856 Alexander Goss
1873 Bernard O'Reilly
1894 Thomas Whiteside
1921 Frederick William Keating
1928 Richard Downey
1953 William Godfrey
1957 John Carmel Heenan
1964 George Andrew Beck
1976 Derek Worlock

see also: Dobson, Gray, Halsall, Hitchen and O'Connor

Newport and Menevia (Hereford, Monmouth, Brecon, Cardigan, Carmarthan, Glamorgan, Pembroke and Radnor, reduced in 1895, suppressed in 1916)

1850 Thomas Joseph Brown
1881 John Cuthbert Hedley

Northampton (Bedford, Buckingham Cambridge, Huntingdon, Norfolk, Northampton and Suffolk. In 1976 Cambridge, Norfolk and Suffolk were removed to East Anglia)

- 1850 William Wareing
- 1858 Francis Kerril Amherst
- 1880 Arthur Riddell
- 1908 Frederick William Keating
- 1921 Dudley Charles Cary-Elwes
- 1933 Laurence Youens
- 1941 Thomas Leo Parker
- 1967 Charles Alexander Grant
- 1982 Francis Gerard Thomas

Nottingham (Derby, Leicester, Lincoln, Nottingham and Rutland. In 1980 parts of Derbyshire and Nottinghamshire were removed to Hallam)

- 1851 Joseph William Hendren
- 1853 Richard Butler Roskell
- 1874 Edward Gilpin Bagshawe
- 1901 Robert Brindle
- 1915 Thomas Dunn
- 1932 John Francis McNulty
- 1944 Edward El I is

Plymouth (Cornwall, Devon, Dorset and the Isles of Scilly)

- 1851 George Errington
- 1855 William Vaughan
- 1902 Charles Morice Graham
- 1911 John Joseph Keily
- 1929 John Patrick Barrett
- 1947 Francis Joseph Grimshaw
- 1955 Cyril Edward Restieaux

Salford (The Hundreds of Salford and Blackburn in Lancashire)

1851 William Turner

1872 Herbert Vaughan

1893 John Bilsborrow

1903 Louis Charles Casartelli

1925 Thomas Henshaw

1939 Henry Vincent Marshall

1955 George Andrew Beck

1964 Thomas Holland

see also: Burke and J S Vaughan

Shrewsbury (Cheshire, Shropshire, Anglesea, Caernarvon, Denbigh, Flint, Merioneth, and Montgomery. In 1895 all the Welsh counties were removed to the Vicariate of Wales)

1851 James Brown

1882 Edmund Knight

1895 John Car roll

1897 Samuel Webster Alien

1908 Hugh Singleton

1934 Ambrose James Moriarty

1949 John Aloysius Murphy

1962 William Eric Grasar

1980 Joseph Gray

See also: J. Brewer

Southwark (Surrey, Sussex, Berkshire, Hampshire, Kent, the Isle of Wight and the Channel Islands. In 1882 Berkshire, Hampshire, the Isle of Wight and the Channel Islands were removed to Portsmouth. In 1965 Sussex and parts of Surrey were removed to Arundel and Brighton)

1851 Thomas Grant

1871 James Danell

1882 Robert Aston Coffin

1885 John Butt

1897 Francis Alphonsus Bourne

1904 Peter Emmanuel Amigo

1949 Cyril Conrad Cowderoy

see also: W Brown

Leeds (The West Riding of Yorkshire and the City of York south of the Ouse. In 1982 this part of York was removed to Middlesbrough)

1878 Robert Cornthwaite

1890 William Gordon

1911 Joseph Robert Cowgill

1936 Henry John Poskitt

1951 John Carmel Heenan

1957 George Patrick Dwyer

1966 William Gordon Wheeler

Middlesbrough (The North and East Ridings of Yorkshire)

1879 Richard Lacy

1929 Thomas Shine

1956 George Brunner

1967 John Gerard McClean

Portsmouth (Berkshire, Hampshire, the Isle of Wight and the Channel Islands)

1882 John Vertue

1900 John Baptist Cahill

1910 William Timothy Cotter

1941 John Henry King

1965 Derek Worlock

1976 Anthony Joseph Emery

See also: Holland

Menevia (The Principality of Wales, except Glamorgan. In 1987 the diocese was considerably revised and a new see fixed at Wrexham)

1898 Francis Mostyn

1926 Francis John Vaughan
1935 Michael Joseph McGrath
1941 Daniel Joseph Hannon
1947 John Edward Petit
1972 Langton Fox
1983 James Hannigan

Cardiff (Glamorgan, Hereford and Monmouth. Territory considerably revised in 1987)

1916 James Romanus Bilsborrow
1921 Francis Mostyn
1940 Michael Joseph McGrath
1961 John Aloysius Murphy

Bishops in Ordinary to H M Forces (Having jurisdiction over all service personnel and their dependents, at home and overseas)

1917 William Lewis Keatinge
1935 James Dey
1946 Sede vacante
1954 David Mathew
1963 Gerard William Tickle

Brentwood (Essex)

1917 Bernard Nicholas Ward
1920 Arthur Doubleday
1951 George Andrew Beck
1956 Bernard Patrick Wall
1969 Patrick Joseph Casey

Lancaster (The Hundreds of Amounderness and Lonsdale in Lancashire, and the counties of Cumberland and Westmorland)

1925 Thomas Wulstan Pearson
1939 Thomas Edward Flynn

1962 Brian Charles Foley

1985 John Brewer

Arundel and Brighton (Sussex and Surrey outside the Greater London Boroughs)

1965 John Cashman (died 1971)

East Anglia (Cambridge, Norfolk and Suffolk)

No Bishop of East Anglia died in the 20th century.

Hallam (South Yorkshire, parts of High Peak and Chesterfield in Derbyshire and the district of Bassetlaw in Nottinghamshire)

1980 Gerald Moverley

Wrexham (Aberconwy and Colwyn, Anglesey, Denbighshire, Flintshire, Gwynedd, Wrexham and the District of Montgomery in Powys)

1987 James Hannigan

All dates and definitions have been taken from either W M Brady or the Catholic Directory.

**BIOGRAPHICAL DICTIONARY OF THE CATHOLIC BISHOPS OF ENGLAND AND
WALES (DECEASED) 1623 – 2000**

ALLEN Samuel Webster
Shrewsbury

Son of Samuel and Ann Allen (Webster), born at 78 Lord Street, Stockport, Cheshire, on 23 March 1844. His father was an overlooker of weavers in a mill, his sister was mother of Ambrose Moriarty (q.v.). Bishop Allen was educated at Oscott and the English College, Rome. He used to say that he had been prevented from working for his doctorate on account of the preparations being made for the First Vatican Council. In that event he was one of the official short-hand writers employed to record all the debates. So seriously did he take his vow of secrecy that years later, when the entire proceedings had been published, he could never be tempted to utter a word on the subject.

He was ordained priest at S.Alban's, Liscard, on 4 December 1870 by Bishop James Brown. He was to expend his whole career in the old county town of Shrewsbury. Until 1875 he was Bishop's Secretary and assistant priest in the Cathedral parish, then Cathedral administrator, and in 1882 he became Canon Theologian of the Shrewsbury Chapter. He was a man of commanding presence and administrative ability. He took a prominent part in civic and philanthropic affairs, and for 18 years he was a member of the Board of Guardians.

On 16 June 1897 he was consecrated fourth Bishop of Shrewsbury by Cardinal Vaughan, with Bishops Illsley and Mostyn as co-consecrators. This was the first episcopal consecration to take place in Shrewsbury. The episcopate of Bishop Allen witnessed the beginnings of ten new missions and the erection of twelve new churches, among the latter being the magnificent Our Lady and the Apostles, Edgeley (his native parish) whose site alone cost £2750.

He launched a scheme to build a diocesan orphanage as a memorial to Bishop Knight, second Bishop of Shrewsbury, while his preoccupation with providing schools for the many poor children of Merseyside and rural Cheshire was expressed, with concern, in many pastoral letters. His last pastoral letter of all was a profound exposition of suffering in the lives of Christians - and he had suffered day and night for six months.

Bishop Allen spoke Greek, Hebrew and Italian fluently and wrote Latin elegantly. His personal collection of Egyptology was declared one of the finest in England, and he was a member of the Shropshire Archaeological Society. His entire library was bequeathed to the Franciscans, and housed at Grey friars, Oxford.

He died at Shrewsbury on 13 May 1908 and is buried in Shrewsbury cemetery. The Mayor and Corporation and also the Member of Parliament for the borough all attended the funeral.

Abbott, 16; ed.Beck, 217; *Directory, Diocese of Shrewsbury* 1950, 64; *Tablet* 16.5.1908 and 23 5 1908; M E Williams, 130, 147, 240

AMHERST Francis Kerril, DD.
Northampton; *Sozusa*

Son of William Kerril and Mary Louisa Amherst (Turville), born in London on 21 March 1819, he was baptized at Spanish Place on the day of his birth. His brother became a Jesuit, one of his sisters became a Benedictine of Princethorpe, and another a Sister of Providence. His boyhood was spent mainly at Parndon, in Essex, one of his father's properties, and now absorbed into Harlow New Town.

Bishop Amherst was educated at a preparatory school conducted by the Reverend William Foley, at Northampton, and in 1830 he entered Oscott, where he was ordained priest on 6 June 1846 by Bishop Wiseman. After seven years spent teaching at Oscott he became convinced that his vocation lay with a religious order. His brother, the Jesuit, advised something not only demanding, but also austere.

On a visit to Rome Fr. Amherst discussed the matter with Pope Pius IX who said "Religious Orders are very good when they keep their rules". So he went to the Dominicans at Woodchester, in Gloucestershire, a foundation then in its infancy where conditions were austere in the extreme. His health collapsed and after assisting at the Dominican's church in Leicester, he was advised to return to his diocese. In 1856 Bishop Ullathorne appointed him rector of S. Austin's, Stafford, where he was very happy and expected to live out his days.

In 1858 the Bishop of Northampton retired and Cardinal Wiseman remarked prophetically "Frank Amherst will be the Bishop". A telegram from Rome confirmed this, but Amherst's reply, in Latin was so maltreated by the postal clerk, that his appeal to decline the office was rendered meaningless. But the Pope said "it probably means he doesn't want to be a bishop but it makes no difference". The brief was dated 14 May 1858, and he was consecrated at Northampton on 4 July 1858, by Cardinal Wiseman, with Bishops Ullathorne and Clifford as co-consecrators.

The diocese comprised seven counties, the faithful were few and far between, resources were limited, and there was not even a cathedral. The last defect was remedied in 1864 by the erection of a modest but respectable edifice designed by E W Pugin. Bishop Amherst also acquired the 12th century church of S.John the Baptist, in the centre of Northampton. On 8 June 1862 he was named Assistant at the Pontifical Throne.

Patience, kindliness and a reputation for leaving well alone were the characteristics of his episcopate. In 21 years he made hardly any clerical changes other than the ones which death made unavoidable. He developed a brain tumour, and in 1879 he resigned the see of Northampton and was made titular bishop of *Sozusa*. He retired to Fieldgate House, Kenilworth, the residence of his brother. Despite excruciating headaches, and blindness so complete as to be unable to sense the rays of the sun, he retained his mental faculties to the very end. He often asked to have the Gospel of the day read to him, and would recite the Psalms known to him by heart. He requested to receive holy communion on 21 August 1882 and died a few hours later. By special permission of the Home Office he was buried inside the Cathedral church of Northampton.

Brady, 429-430; Cath.Enc.XI (1911), 197; *Tablet* 1.9.1883, 339-341.

AMIGO Peter Emmanuel
Southwark

Son of Peter Lawrence and Emily Amigo (Savignon), born in Waterport Street, Gibraltar, on 26 May 1864. In 1878 he entered S. Edmund's College, Ware with the ambition of becoming a barrister, but in 1885 he decided to become a priest and removed to S. Thomas's Seminary, Hammersmith. He was ordained for the archdiocese of Westminster on 25 February 1888 by Bishop Weathers in the old pro Cathedral Kensington.

After supply duty at Stoke Newington he returned to S. Edmund's to teach Scripture and Church History. From 1892 to 1896 he was curate at Holy Trinity, Brook Green, then transferred to a similar position at SS Mary and Michael's, Commercial Road. In 1899 he was appointed rector of that poor but populous parish where he raised £1000 towards new schools. With bell and crucifix he preached in the adjacent streets where he was often pelted with eggs, and sometimes with stones.

In 1901, at the second time of asking Bishop Bourne secured his services for Southwark. But Cardinal Vaughan was reluctant to agree and did so on the understanding that it would be for five years only. Amigo then spent a few months of intense study with the Sulpicians at Issy, and took charge of the Walworth mission where he built a church, increased the staff to five, continued his open air preaching and supervised a house of studies for young men engaged in business but desiring to become priests. In 1903 he was appointed Vicar General of Southwark, though the bishop's right to appoint a non-diocesan was queried, and an appeal to Rome was answered in the affirmative.

On 25 March 1904 he was consecrated sixth Bishop of Southwark, in S. George's Cathedral by Archbishop Bourne, with Bishops Cahill and Hedley as co-consecrators. His episcopate lasted for 45 years and witnessed some momentous occasions. He once received seven Brighton clergymen and many of their congregations into the Church. On the other hand he lost two or three of his own priests to the Modernist crisis, and when George Tyrrell, the ex Jesuit died at Storrington in 1907, excommunicated with his case reserved to the Holy See, it was Amigo who had to deal with the hostility brought about by the denial of Catholic burial.

His permission to allow, against considerable pressure, the Requiem for Terence McSwiney, Lord Mayor of Cork, who died on hunger strike in Brixton Prison, and his condemnation a decade later, of the atrocities committed against religion in Spain brought him a shower of hate mail. But his sacerdotal golden jubilee in 1938 brought him the personal title of Archbishop from the Pope. And ten years later his diamond jubilee brought the congratulations of King George VI.

Bishop Amigo fought a lengthy battle against Cardinal Bourne who wanted the diocese of Southwark suppressed, and all London united in the Metropolitan see of Westminster. He also opposed several Government Ministers over discrimination in education, and conscription of seminarists. The destruction of his cathedral by fire bombs on 16 April 1941, and the deaths of three priests at Holy Trinity, Bermondsey, in a V2 rocket attack, on 2 March 1945 were tragedies that moved him deeply.

Active until two days before his death, on 1 October 1949, even Westminster Cathedral was inadequate to accommodate the thousands desirous of paying final respects to this outstanding prelate. Archbishop Amigo is buried in the vault before the High Altar in S. George's Cathedral, Southwark.

ed.Beck,396,424-425;Bogan,330-333,340;Clifton; Tablet 27.1.1904,2.11. 1907

BAGGS Charles Michael DD

Pella

Son of Charles and Eleanor Baggs (Kynan), born at Belville, County Meath, on 21 May 1806, he was educated at Mr King's Academy, Englefield Green, at Sedgeley Park School, at S. Edmund's College, Ware, and finally at the English College, Rome where he was ordained priest in December 1830.

His reputation as a student was always excellent. He took first prizes in Hebrew, Mathematics, Physics and Scripture, and was highly commended for Theology. From 1830 until 1840 he was vice-rector of the English College, and then he succeeded Wiseman as Rector and Roman agent of the English Vicars Apostolic - the latter regardless of Wiseman's contention that the two offices should be separated.

Dr. Baggs was created Privy Chamberlain to Pope Gregory XVI with whom he was a great favourite, and his list of publications during this period, obviously the fruit of the Roman climate, is quite impressive. Brady lists them all. A contemporary wrote "His learning and piety, his humility under all honours and the unchanging simplicity of his character were conspicuously remarkable".

On 21 December 1843 he was nominated titular bishop of *Pella* and Vicar Apostolic of the Western District of England, the only secular priest to occupy that position in its 162 years of existence. He was consecrated in the church of S.Gregory on the Coelian Hill, on 28 January 1844, by Luigi Fransoni, Cardinal Prefect of Propaganda, with Bishops Brown (Lancashire District) and Collier (Mauritius) as co-consecrators. Cardinal Acton and numerous English visitors were also present. Before his departure Bishop Baggs was named Assistant at the Pontifical Throne, and implored by the Pope to inculcate union and charity among all committed to his care.

On arrival at Prior Park, Bath, on 30 May 1844, one of his first acts was to organise a general retreat for his clergy. He then divided his vicariate into four deaneries and directed the priests to meet regularly and hold theological conferences. It is also reported that he once suspended a priest named Parfitt, who entered his room, removed one of his sermons, and then had the audacity to deliver it in his presence.

Dr.Oliver of Exeter wrote "While his pastoral solicitude was rendering him glorious, it was painful to us all to witness that the English climate was unsuitable to a constitution habituated to Italian temperature and that his health was rapidly giving way". Bishop Baggs died at Prior Park, quite suddenly, on 16 October 1845, aged 39. A report in the *Tablet* attributed death to an affection of the throat, but a letter from his doctor, John O'Bryan, of Belle Vue, Clifton, Bristol, gave a vivid description of post mortem examination and stated that death was due to degeneration of the brain, of which paralysis of the face, tongue and throat was but a symptom.

Bishop Baggs was buried at Prior Park, then reinterred in a vault in nearby Midford Chapel, after the first selling-up of Prior Park. Later his remains were removed to Holy Souls Cemetery, Arnos Vale, Bristol.

Brady,330-33;Catholic Directory 1851.152-155;Tablet 18.10.1845, 654, 25.10.1845, 677, 1.11.1845, 693; *Venerabile* April 1929 112-116.

BAGSHAWE Edward Gilpin, DD
Nottingham; *Hypoepa*; *SELUCIA*

Son of Henry and Catherine Bagshawe (Gunning), born in London on 12 January 1829. He was educated at Oscott from 1838 to 1843 and later entered the London Oratory, then in King William Street, Strand. He received the Oratorian habit on 2nd November 1849, was ordained priest on 6 March 1852, and aggregated as a member of the Congregation of the Oratory on 14 August 1852.

It is told how during his noviciate, while acting as Ceremoniere on Palm Sunday, he presented Fr. Hutchinson with an ornamental palm fourteen feet long, much to the embarrassment of the priest and the amusement of the people. He read Fr. Faber's book *The Blessed Sacrament* in its entirety prior to publication and appears to have assisted in minor ways with some of the others. It is probable that he was present at Faber's deathbed.

Later he was appointed to the tribunal set up to promote the cause of the English Martyrs. Some sessions were held at Archbishop's House though most took place in the "Little Oratory" by then sited at Brompton. He must have been held in high esteem by Manning because when Richard Roskell (q.v.) resigned the see of Nottingham in 1874, before the diocesan Chapter had time to assemble the *terna*, he was recommended to Rome by the archbishop, and appointed to the vacancy.

He was consecrated third bishop of Nottingham in the Oratory church on 12 November 1874 by Archbishop Manning, with Bishops Amherst and Herbert Vaughan as co-consecrators. His views on social justice very closely approximated Manning's own, and he quickly championed the Derbyshire miners then labouring under most wretched conditions. Later he threatened to forbid the sacraments to anyone in his diocese who joined the Primrose League. Professor Norman (p.198) writes of this prelate's thinking as dynamic, for its time.

Bishop Bagshawe had a somewhat grandiose personality and gave great attention to detail. His was the only diocese where all the decrees of the Councils of Westminster were carried out in their entirety. New missions were founded and new religious communities were welcomed, alas there was another picture which is not very edifying.

The bishop was a very compassionate man, unable to see anything but good in a person, he was generous to a fault. The attempt to establish a seminary attached to S.Barnabas Cathedral brought him close to disaster for apart from the inevitable financial problems there was indifference, infidelity, and public notoriety among its products. It is said that of 47 priests ordained from there, at least twelve abandoned their priesthood. Clergy whose records elsewhere had been unsatisfactory were accepted with an almost uncritical willingness, and eventually an impostor was ordained within a week of presenting himself.

Bishop Bagshawe resigned the see of Nottingham on 25 November 1901 and received the titular bishopric of *Hypoepa* on 27 January 1902. In 1904, old failings forgotten, he was named titular archbishop of *Selucia*. He retired to the convent of the Little Company of Mary, Gunnersbury, West London, where he died on 6 February 1915. He is buried in the crypt of S. Barnabas' Cathedral, Nottingham. He is often (erroneously) credited with having founded the Little Company of Mary (the Blue Nuns). But he certainly encouraged their foundress when few others were interested.

Brady, 434; Holmes, 182-183, 240-241; London Oratory: Archives; Norman, 196-198.

BAINES Peter Augustine, OSB

Siga

Son of James and Catherine Baines, born at Pear Tree Farm, Kirkby, near Liverpool on 25 June 1786, and baptized at S.Swithin's, Gilmoos on the day of his birth. After early education at The Scholes, Prescot, he entered the Benedictine monastery of Lambspring, in Hanover. But that place was dissolved because of war, so he went to Ampleforth, in Yorkshire, where he was professed on 6 September 1804, and ordained priest on 7 April 1810.

Fr Almond wrote "Like Bottom the weaver he had a desire to play all parts - but he was quite capable of laying down the office of sub-prior or professor of Theology to become head gardener or cook ... a man never satisfied with a thing unless he had done it himself".

In 1817 he was placed in charge of the Benedictine mission at Bath. Through no fault of his own he became embroiled in controversy, written as well as spoken. Being a brilliant linguist and orator he came to the notice of the aged Vicar Apostolic, Bishop Collingridge (q.v.) who requested the Pope to appoint Baines as coadjutor. This was approved on 19 January 1823 and the titular see of *Siga* was assigned. Old Bishop Collingridge was too feeble to perform the ceremony of consecration, and their neighbour Bishop Milner was not on speaking terms because he had not been consulted over the appointment. So Baines slipped over to Dublin and received the episcopate at the hands of Archbishop Murray, in Lower Townsend Street chapel, on 1 May 1823.

Baines became a great favourite in Rome, and some say that had Pope Leo XII survived he would have created him a cardinal. Wiseman wrote of him "He had a power of fascinating all — on every subject he had a command of language —not withstanding the drawback of provincial accent". Baines had an intense devotion to all things Roman and refused to countenance the advance of the Gothic Revival. He was particularly offensive towards Augustus Welby Pugin.

He succeeded to the Western Vicariate on 3 March 1829 with visions of evangelising the whole district, with Downside as seminary and cathedral. But General Chapter rejected the idea, whereupon Baines issued several suspensions against the Downside clergy and all but dismembered Ampleforth by enticing its monks with offers of attractive positions. He acquired Prior Park, the highest point in all Bath, and made plans for a Roman basilica and even a Catholic university, but only financial embarrassment and lonely men in remote places ensued.

Baines was meticulous over the records of his District. In 1840 there were 57 missions in its English part and 17 in the Welsh part, and later that same year Wales became an independent vicariate. There was also controversy over his decision not to encourage prayers for the conversion of England, and Rome demanded an assurance of orthodoxy. He travelled the length and breadth of England as a special preacher, and many of his sermons were published as pamphlets.

He died very suddenly on 5 July 1843, the day after he presided at the opening of S. Mary on the Quay, Bristol. 13,000 people passed his open coffin before interment at Prior Park. Early in the 20th Century his remains were removed to Downside Abbey, where they occupy a splendid tomb.

Almond ,302-307; *Benedictine Yearbook* 1979,29-30; Brady,312-318, 327-329.
Cath Enc.II(1907) 107-108.

BARRETT John Patrick, DD., PhD
Assus; Plymouth

Son of Robert and Jane Barrett (Hanson), born in Liverpool on 31 October 1878. He entered S. Patrick's school the same week as John Traynor, who achieved fame as a Lourdes miraculee, in 1923, and John Myler who became one of the most distinguished priests in the diocese. In 1890 he went to S. Edward's College Liverpool where he gained the degree BA (London extern) and served as a minor professor. In 1900 he went to Upholland where he was ordained priest, by Bishop Whiteside, on 9 June 1906.

He then went to the Beda College, in Rome, and obtained degrees in Philosophy and Theology. In 1910 he became assistant to Monsignor John Prior, a famous English priest, at that time Dean of the Roman Rota. In 1913 following further study at the Catholic Institute, in Paris, Dr Barrett returned to Upholland as professor of Moral Theology. By 1918 there were no seminarists left at Upholland. - they had all either been ordained or else gone to the war, so Dr.Barrett was appointed curate at S. Joseph's, Wigan, a large and by no means prosperous parish.

His fellow curates were amazed by the humility of the seminary professor, who visited his district daily, kept a record of all its residents, knew most of them by name and did much to assist them in their difficulties. But in September 1919 another special duty was assigned to him. Many seminarists returning from the forces, having lived in an atmosphere totally alien to a religious vocation, were recognised as having special needs in completing their training for the priesthood and were sent to Oscott College, Birmingham. Dr. Barrett was sent there to teach Moral Theology, and remained until 1926 when he returned to Upholland as vice-rector. However, that December he was named titular bishop of Assus and auxiliary bishop of Birmingham. He was consecrated in S. Chad's Cathedral, on 22 February 1927 by Archbishop Keating, with Bishops Francis Vaughan and Dobson as co-consecrators. The following year the Birmingham Chapter elected him Vicar Capitular following the retirement of Archbishop McIntyre, and on 7 June 1929 he named fifth bishop of Plymouth.

Although well able to recognise the picturesque beauty of the diocese, orientation in an area completely unknown to him did not come easily. But he governed by suggestion and example, and won much support by his simplicity of life and kindly manner. The consecration of Buckfast Abbey church, in the presence of the Papal Legate, in 1932 was probably the most outstanding event of his episcopate. But there was also a serious mutiny in Dartmoor Prison, when Mass had to be cancelled and fears for the safety of the Blessed Sacrament existed. And during the war Plymouth received terrible bombardment by German bombs and the bishop was one of the many rendered homeless thereby.

Bishop Barrett was a homely person who could enjoy vintage wine or Lancashire hot-pot, the Classics or an Edgar Wallace thriller. On All Souls Day, 2 November 1946, after offering the traditional three Masses, he spent some time at business with his secretary, and began to prepare his Advent pastoral. Just after noon he was found dead in his chair, breviary in hand. He was buried at Buckfast Abbey, his old school friend Canon Myler representing his native diocese at the funeral.

Liverpool Archdiocesan Directory 1947, 35; Upholland College: Archives; *Upholland Magazine* May 1947 (7.1) 43-45.

BECK George Andrew, AA, BA
Tigia; Brentwood; Salford; LIVERPOOL

Son of Patrick and Louisa Beck (O'Keefe), born at Streatham, London on 28 May 1904, educated at S.Michael's College, Hitchin. He completed the noviciate in the Society of S.Edmund, but in 1925 transferred to the Assumptionists and went to their House of Studies in Louvain. He was ordained priest on 24 July 1927 and returned to the teaching staff at S.Michael's, Hitchin.

He obtained a BA (Hons) in History (London extern) and taught history and mathematics. It is said that to hear him read an historical poem was an unforgettable experience. He had a deep feeling for poetry whereas he could hardly sing a note. He was also a good athlete, frequently coaching the boys in cricket and swimming. From 1940 to 1944 he was Headmaster of S.Michael's College, Hitchin, and from 1944 to 1948 he was Headmaster of the Becket School, Nottingham.

On 21 September 1948 he was consecrated titular bishop of *Tigia* and coadjutor of Brentwood, in Westminster Cathedral by Cardinal Griffin, with Archbishop Amigo and Bishop Ellis as co-consecrators. During the coadjutorship he was parish priest of SS Peter and Paul's, Ilford, and he succeeded to the see of Brentwood on 23 January 1951.

Bishop Beck's learning was phenomenal. His published work in the *Clergy Review* alone displays an astonishing grasp of many subjects, and in 1950 he was Editor of the official record of the centenary of the Restoration of the Hierarchy - a work of 640 pages called *The English Catholics*

His deep knowledge of educational matters brought him the position of official spokesman for the Hierarchy, and as bishop of Brentwood he had to face the responsibility of supplying Harlow and various other new estates with churches and schools, incurring debts of at least £550,000. On 28 November 1955 he was appointed seventh bishop of Salford, a diocese with a Catholic population of 357,000 as against 107,000 in Brentwood.

When Cardinal Godfrey died in 1963 many thought that Bishop Beck would go to Westminster, but he was suffering from severe arthritis and underwent a hip-replacement operation when that particular surgical skill was in its pioneering stages. On 29 January 1964 he was appointed archbishop of Liverpool, where his problems included inheriting an unfinished cathedral, heavily laden with debt and an upheaval of population in inner-city areas predominantly Catholic since about 1847.

The closure of the senior seminary at Upholland and the defection of several priests in the aftermath of the Second Vatican Council, as well as a general decline of Catholicity as previously understood, were all borne with characteristic patience. few, if any ever heard him utter an uncharitable word.

The new cathedral of Christ the King was solemnly consecrated on 14 May 1967 (though he was not well enough to perform the ceremony), and the foundations of the creditable position that Liverpool holds in ecumenical relations were solidly laid. His episcopate witnessed a slight increase in the Catholic population of the diocese, from 518,000 in 1964 to 548,000 in 1976. After developing Parkinson's disease, the archbishop retired to Upholland, on 11 February 1976 and died in Lourdes Hospital, Liverpool, on 13 September 1978. He is buried in the crypt of the Metropolitan Cathedral.

Assumptionists, Nottingham: Archives; *'25 Years a Bishop'* (Liverpool 1973); *Westminster Cathedral Chronicle* October 1948, 250.

BERINGTON Charles DD

Hierocaesarea

Son of Thomas and Ann Berington (Bates), born at Stock Hall, Essex in 1748. He was educated at the Douai Preparatory School at Esquerchin, at Douai, and at S. Gregory's College, Paris where he was ordained priest in 1775. He obtained the degree DD at the Sorbonne, in 1776. He returned to England and was placed at Ingateston, only a few miles from the place of his birth.

In 1784 he became tutor to the son of Mr. Andrew Giffard, of Chillington, in Staffordshire. Together they toured France and on return Dr. Berington was appointed coadjutor Vicar Apostolic of the Midland District. It appears that he received episcopal consecration, as titular bishop of *Hierocaesarea*, at Longbirch, Wolverhampton, on 1 August 1786, by Bishop Thomas Talbot. But this is subject to correction.

At that time the Catholic Committee was making every effort to secure the repeal of anti-Catholic legislation. Some were willing to minimize certain principles and were very much out of favour with the Holy See. The Committee was very strong in the Midland District, and although Bishop Berington had much sympathy with their claim, he attempted to exert a restraining influence.

In 1790 the London Vicariate became vacant and the Committee attempted to secure Berington's appointment to it, thereby securing both his services and his influence. Their request was not even considered, but when another bishop (Douglass q.v.) was appointed, the Committee protested at having had no voice in the choosing, and encouraged the London Catholics to disavow the new prelate. At this Bishop Berington withdrew his support and publicly condemned such machinations. But Rome was slow to forgive, and when Bishop Thomas Talbot died, in April 1795, before confirming Berington's succession per the coadjutorship, a complete withdrawal of his signature from all previous offending publications was demanded. At first he declined and his faculties were withheld for about three years.

Another indignity was when at the funeral of his predecessor at Bristol, the incumbent there (an ardent Papalist), refused to even allow Berington to enter his chapel to celebrate Mass.

Due to the good offices of Mgr. (later Cardinal) Charles Erskine (1739-1811) then in London as an informal Papal Envoy, Bishop Berington's faculties were eventually secured from Rome. But by the time they arrived, on 8 June 1798, he was dead. Earlier that year he had fallen from his horse while travelling in Norfolk. After a long indisposition at Ingateston, he returned to his residence at Longbirch. Kirk states that after dining at Sedgley Park School on 5 June 1798, the bishop again fell from his horse, and died on the Stafford Road before medical assistance could be summoned. He was buried at Brewood Parish Church, 11 June 1798. The three names presented to Propaganda for consideration as his successor were John Milner, Thomas Eyre and Thomas Smith, none of whom were appointed.

Anstruther IV, 28-29; Brady, 216-218; Cath. Enc. II (1907) 490-491; Kirk; Ward, *Dawn*

BEWICK John William, DD
Hexham and Newcastle

Born at Minsteracres, Northumberland on 20 April 1824, he was educated at Ushaw and ordained priest on 27 May 1850. After three years spent teaching in that college he was appointed curate at S. Mary's Cathedral, Newcastle, in 1853.

An appalling state of affairs existed. Overcrowding and poverty made worse daily by the arrival of immigrants fleeing from events even worse, led to an outbreak of cholera that carried away hundreds. The future bishop was stricken but survived, though it took a very long period of rest to restore him to vigour. It is reported (*Tablet* 6.11.1886, 742) that he worked day and night throughout the epidemic, in both Newcastle and Gateshead. Priests from other parts of England, including H J Thrower, Canon of Northampton, resigned in order to go and give assistance on Tyneside.

From 1855 to 1870 Dr Bewick was rector of S. Cuthbert's, North Shields. He became a Canon of the diocese of Hexham and Newcastle in 1865, and Vicar General in 1868. In 1870 he removed to Tynemouth, to be near Bishop Chadwick and serve as Diocesan Secretary. He was also rector of the Church of Our Lady and S. Oswin, Tynemouth until 1882. Throughout these years he maintained contact with Ushaw College, being an official examiner. He was a brilliant Latin scholar, able to expound, defend and object fluently, though he seldom mentioned this, indeed he was known as "John the Silent" among his contemporaries.

On 18 October 1882 he was consecrated third bishop of Hexham and Newcastle, in S. Mary's Cathedral, by Cardinal Manning, with Archbishop Eyre, of Glasgow and Bishop Cornthwiate as co-consecrators. His residence at Tynemouth was called *The Martyrs Peace*, and from there he visited his large diocese which then consisted of all Cumberland, Durham, Northumberland and Westmorland. Of this he left quite a vivid picture. "The total population is more than a million and a half. Of these 180,000 are of our fold and hear our voice, and own allegiance in things spiritual. The diocese comprises an agricultural, a sea-faring, a manufacturing, a mining, an iron-working, and a labouring population. The rich and oppulent are few. If there are not large cities there are some of the busiest hives of industry in the world. Few rivers can vie in importance with the Tyne. There are 156 priests, 90 schools affording 27,500 scholars, but every day reveals the necessity of enlargement or multiplication. Ushaw College is our joy and our crown".

He was no less conscious of its past. "Durham and Lindisfarne, Jarrow and Wearmouth, Hexham and Newminster, Chester-le-Street and "merry Carlisle" where S.Cuthbert kept his Pentecost. Venerable Bede, Benedict Biscop, Ceolfrid, Edwin, Oswald, Oswin, Godric of Finchdale and his friend Robert of Newminster...Herbert, the hermit of Derwentwater".

Although the episcopate of Bishop Bewick was brief (four years) it witnessed some notable improvements. S.Cuthbert's Grammar School, Newcastle, and new missions at Backworth, Haltwhistle, Tyne Dock, Witton Park and Windermere were opened. The Catholic Cemetery at Ashburton was consecrated, and a magnificent new church at Ushaw, the work of Dunn and Hansom, was erected. A sufferer from diabetes long before the advent of insulin, Bishop Bewick succumbed to its wasting effects and died at Tynemouth on 29 October 1886. He is buried in Ashburton Cemetery.

D.Milburn, 290; Old Alumnus, 149-153; *Tablet* 6.11.1886, 726, 742-742; Ushaw College: Archives.

BIDWELL Manuel John, CBE, DD, BSc.

Miletopolis

Son of Charles and Amelia Bidwell (Hurtardo), born on the Island of Majorca on 29 June 1872. His mother was the daughter of a South American diplomat, resident in London. The future bishop was educated in Paris, where he studied Applied Science, and at Kings College, London. He then entered the French Seminary, in Rome and later, the College of Noble Ecclesiastics where he was ordained priest on 8 May 1898.

After two years of further study in Rome he spent two years of service in Gibraltar. He was a fluent speaker of French, Spanish and Italian. Then followed a brief curacy at S. Mary's, Holly Place, Hampstead, but in December 1902 he was appointed to S.Mary's Chelsea, and apart from about 18 months as Secretary to Cardinal Merry del Val, in Rome (1907-1909), Chelsea was to be his home for the rest of his life, though most of those years were spent in archdiocesan rather than parochial duties.

From 1904 to 1907 he was secretary to Archbishop Bourne and then became Chancellor. He was Chaplain to the Papal Legate, Cardinal Vannutelli, at the Eucharistic Congress held in London in 1908 and was made a Privy Chamberlain that same year. In 1911 he became Domestic Prelate (Right Reverend Monsignor), and in 1913 Missionary Rector of S. Mary's, Chelsea. About that time his name was mentioned as a possible bishop of Gibraltar.

The next time that episcopal office came near was in 1916. There were then 46 Westminster priests serving as chaplains to H M Forces, and 500 men of the Chelsea congregation were on military or naval duties. The Holy See desired the appointment of a Bishop in Ordinary to the Forces, and Mgr .Bidwell was selected. He begged to decline office in order to continue to be of assistance to Cardinal Bourne, but one year later he was named titular bishop of *Miletopolis* and auxiliary bishop of Westminster.

He was consecrated on 8 December 1917, in Westminster Cathedral, by Cardinal Bourne, with Bishops Joseph Butt and Keily as co-consecrators. In 1918 he became a Canon of Westminster, and a Commander of the Order of the British Empire, the latter being awarded in recognition of services rendered to the Chaplain's Department in the War Office.

Cardinal Bourne wrote of him "He displayed remarkable diplomatic skill in dealing with questions in public or private, affecting the welfare of the Church. By his keen, clear, logical intelligence, by his accurate knowledge of Theology and Canon Law, he rendered conspicuous service to the church in diocesan, national, and international affairs". During those years S. Mary's Chelsea had sixteen embassies within its parish confines.

Bishop Bidwell died quite suddenly on 11 July 1930. He is buried at S. Vincent's Hospital, Eastcote, Middlesex, in whose foundation he had shown great interest in days when rickets and orthopaedic tuberculosis wrought havoc among the poor. Both the Colonial Office and the Admiralty sent official condolences to Archbishops House.

W J Anderson, *History of the Catholic Parish of S. Mary, Chelsea* (1938); *Catholic Whos Who* 1921, 31; *Westminster Cathedral Chronicle* January 1918, 7, August 1930, 140-142.

BILSBORROW James Romanus, OSB
Port Louis; CARDIFF; *CIUS*

Son of John and Jane Bilsborrow (Ellison), born at Walton-le-Dale, Preston, Lancashire on 27 August 1862. Was nephew of John Bilsborrow (q.v.) He was educated by the Benedictines at Douai, in France, and later at S. Edward's College, Liverpool by the diocesan clergy. He was an accomplished musician, not only able to play a violin, but to actually make one.

He made his profession as a Benedictine on 25 January 1884, at Belmont Priory, Hereford, and was ordained priest at Douai on 23 June 1889. He then spent seven years on the English mission as a curate, firstly at S. Mary's Cleator, Cumberland, and later at S. Augustine's, Liverpool (now demolished). In 1896 he went as secretary to Bishop O'Neill, OSB, of Port Louis, Mauritius, and used to say that he spent the happiest twenty years of his life in that little Anglo-French Colony.

In 1899 he became Vicar General of Mauritius, and on 24 February 1911 he was consecrated Bishop of Port Louis, at Douai (now in Berkshire) by Bishop Hedley OSB, with Bishops O'Neill OSB and Cowgill as co-consecrators. Before returning to his diocese he went to Downing Street, at the request of the Secretary of State for the Colonies, and answered questions about British rule in Mauritius. He had given similar evidence before a Royal Commission in 1908.

He took possession of the see of Port Louis on 11 June 1911. In 1892 a cyclone had wrecked 36 churches, presbyteries and schools, most of them becoming a total loss. Catholics the world over had offered practical sympathy, but heavy debt was to encumber the five years of his episcopate there.

On 7 February 1916 he was named first archbishop of Cardiff, and Metropolitan of the new Welsh Province. His years there were not very happy ones, as numerous practical problems existed. Belmont Priory, near Hereford was not only the pro Cathedral but the common noviciate for all the English Benedictines, though proposals to terminate this arrangement had been frequent. It was said that the absence of juniors weakened the other houses and gave Belmont a strength that was not its own.

Archbishop Bilsborrow thought it would make a splendid diocesan seminary, and enthusiastically offered to take it over as such. There were cries of "Bishop Baines all over again" (see BAINES P A). In 1920 Belmont became an independent abbey, with a mitred abbot but the archbishop made no appearance at the great festivities, presided over by Cardinal Bourne, on 15 July 1920. Furthermore, on 1 September 1920, he resigned the see of Cardiff and received the titular archbishopric of *Cius* on 16 December following.

He retired to Douai Abbey, Woolhampton, Berkshire, and became President of the Douai Society, but his heart was in Mauritius and on 17 April 1925, he sailed there, and ended his days among his former parishioners at S. Pierre de Moka. After surviving another cyclone in 1931, he died on 19 June of that year in the convent nursing home at Belle Rose. His obituary notice in the *Douai Magazine* was accompanied by a splendid photograph replete with *cappa magna*, elaborately laced rochet, and Mephistofelian beard. He is buried in the Cathedral at Port Louis.

Benedictine Almanac 1932, 4-6; *Douai Magazine* VI, October 1931, 276-280; Whelan, Belmont 154-172.

BILSBORROW John, DD
Salford

Son of Richard and Elizabeth Bilsborrow (Carter), born at Singleton Lodge, Kirkham, Lancashire, on 30 March 1836. He was uncle of J R Bilsborrow (q.v) Educated at Mr Baron's Academy, Lytham, and Ushaw, he was ordained priest on 26 February 1865, by Bishop Goss, in the chapel of S. Edward's College, Liverpool.

He was immediately sent to form a new mission at Barrow-in-Furness where the expeditious rise of the iron and steel industry had brought an influx of Catholics. The first record of his ministry there is dated 13 March 1865. He opened a school-chapel almost at once, the large church of S. Mary of Furness, designed by E.W. Pugin following in 1867.

The implications of the Education Act of 1870 provoked him to study and develop an interest in legislation relevant to voluntary schools that was to remain with him all his life. His foresight, and campaign in the cause of Catholic education was eventually compared with that of Cardinal Vaughan.

A serious illness contracted while visiting the sick resulted in his removal to the tiny country mission of S. Mary, Newsham, in his native Fylde. From there he built a church and presbytery at nearby Catforth, in 1876. In 1879 Bishop O'Reilly was preparing to open a seminary at Upholland, and Fr. Bilsborrow was sent to study Theology in Rome, with a view to his joining the college staff. On his return, in 1882, the new buildings were still not ready for occupation, so he assisted at S. Joseph's, Birkdale for a few months, and founded another new mission and built a church - S. Charles, Grange-over-Sands.

In September 1883 he became professor of Moral Theology, and vice-rector of the newly opened seminary at Upholland. He became its rector in 1885, Canon of Liverpool in 1887, and Domestic prelate in 1889. On 24 August 1892 he was consecrated third bishop of Salford, in S. John's Cathedral, by Archbishop Vaughan, with Bishops O'Reilly and Riddell as co-consecrators.

Bishop Bilsborrow, tall, silver-haired and of commanding presence had a pulpit manner described as riveting. It is said that everything seemed to prosper under his direction. 15 new missions and 30 new schools were opened. S. Bede's College, Manchester was vastly improved and scholarships to assist poor boys were organised. The Childrens Protection Society flourished, and at his behest a conference of the S. Vincent de Paul Society was established in almost every parish. The Catholic population increased from 217,000 in 1892 to 270,000 in 1903, and diocesan collections from about £300 to £1300 annually, over the same period.

Although suffering from heart disease and bronchitis, the bishop refused to rest and would defy medical advice to open a church, administer Confirmation, or address a meeting. To attempt enforced rest, a change of air was suggested, so he went to Babbacombe, Torquay, where he died on 5 March 1903. The Lord Mayor of Manchester and the Mayor of Salford attended his Requiem in S. John's Cathedral, at which hundreds overflowed into the street. Bishop Bilsborrow is buried in Moston Cemetery, Manchester.

Lancashire Records Office, Preston: Singleton Register; *Liverpool Catholic Annual* 1904, 112-113; *Salford Almanac* 1904, 39-41; *Ushaw Magazine* XIII, 108-118.

BISHOP William, DD
Chalcedon

Son of John Bishop, born at Brailes, Warwickshire circa 1553. He went to Oxford in 1570 but dissatisfied with the state of religion he went to Douai College, and later studied in Rheims and Rome. He was ordained priest at Laon, in 1583 and sent to the English mission but imprisoned almost immediately.

In 1585 he was banished, went to Paris, gained the degree DD and returned to England only to experience a similar fate as before. He then went to Rome where it appears he was regarded as a bad influence - too outspoken about the grievances of the English clergy against the regime of the Archpriest. The records of the English Hospice in Rome show him as resident there for five days from 20 November 1598.

He then returned to England where with others, and despite some misgivings from Rome, he attempted to present a document to Queen Elizabeth. It was known as the Protest of Allegiance and stated that the Catholic interest within the realm was purely spiritual. But the Queen never saw it, as she was in her final illness. Bishop then served a very lengthy term of imprisonment - in the London Gatehouse, until 1612.

Next he commenced a long period engaged in controversial writings from a place known as the House of Writers, in Paris. Its sole purpose was the production of apologetics to support the seminary priests in England. Its products were numerous and all avidly received. Dr. Bishop remained there until he was consecrated titular bishop of *Chalcedon* and Vicar Apostolic of England, on 4 June 1623. Regrettably the name of his consecrator is not known, although the ceremony took place in Paris.

His was a marathon task for no Catholic bishop had exercised jurisdiction in England for over forty years. He arrived at Dover, at midnight on 31 July 1623, and despite his seventy years he walked the twelve miles to a friendly house, owned by Sir William Roper. He attempted some ecclesiastical organisation, and on 10 September 1623 he set up a Chapter consisting of a Dean and 24 Canons, and gave it a seal containing the image of S. Thomas of Canterbury.

Rome never confirmed this act, and as a chapter without a diocese is an anomaly unknown to Canon Law, the deliberations and even the existence of the Chapter proved a source of discontent for years to come. An old document at Ushaw says that "Dr. Bishop administered the Sacrament of Confirmation to very many".

A friendly magistrate advised him to curtail his activities but he replied that he was not afraid. He had already suffered imprisonment for Christ and would willingly suffer it again, and anything worse. He added that seeing the wolf coming, as a good shepherd he must lay down his life for his sheep. It appears that Bishop Bishop received considerable assistance from Lady Mary Dormer, widowed mother of the second Viscount. He died after an episcopate of only ten months, not exactly a martyr but a glorious confessor for the Faith, at Bishopscourt, an ancient property on the south side of London Bridge, on 13 April 1624. His place of burial is unknown, possibly S. Saviours, Southwark.

Brady, 68-73; Challoner, 110, 292, 360-361; Guilday, 105, 318-319; *Westminster Cathedral Chronicle* January 1942, 13-14.

BOURNE Francis Alphonsus, CARDINAL
Epiphania; Southwark; WESTMINSTER

Son of Henry and Ellen Bourne (Byrne), born at Clapham, South London, on 23 March 1861, baptized the next day by Fr. Robert Coffin, CSSR, who 23 years later was to ordain him priest.

He was educated at Ushaw, S. Edmund's Ware, S. Sulpice, Paris, and the University of Louvain, with a brief interval in which he tried his vocation with the Dominicans at Woodchester, in Gloucestershire. In Italy he met Don Bosco and offered himself for the apostolate of youth, but the future saint rejected him and foretold important work in England.

Ordained priest on 11 June 1884, he held short curacies at Blackheath, Mortlake, and West Grinstead. In the first two places he had charge of a small orphanage adjoining the presbytery, but in the third he felt remote and was lonely. He formed a friendship with one of the Parkminster Carthusians, the Abbe Doreau at a time when Bishop John Butt (q.v.) was desirous of establishing a diocesan seminary. The bishop confided in Doreau that he was experiencing great difficulty in finding a suitable rector. Bourne was recommended, and appointed, and first at Henfield then at Womersley, near Guildford, S. John's College was established, and it prospered.

On 1 May 1896 he was consecrated titular bishop of *Epiphania*, and coadjutor of Southwark, in S. George's Cathedral by Cardinal Vaughan with Bishops Butt and Whiteside as co-consecrators. He succeeded to the see of Southwark upon Bishop Butt's retirement, 9 April 1897. Retiring in disposition and no seeker of publicity, he achieved fame among many European bishops when in September 1897, he and his diocese were hosts to numerous people when the 1300th anniversary of the arrival of S. Augustine and his companions was celebrated, magnificently, at Ebbsfleet, near Ramsgate. Later Bishop Bourne caused consternation when in a Mansion House speech he attributed juvenile crime to the unsympathetic attitudes of many on that platform. As an example he reminded them that his own home for waifs and strays, in Southwark, had been closed down, unable to pay the rates.

On 11 September 1903 he was named fourth archbishop of Westminster, in succession to Cardinal Vaughan. Problems relating to education in one form or another were to torment his entire episcopate, and difficulties over Ireland, and his refusal to permit Catholicism be equated with nationalism, occupied much time. Three Liberal onslaughts on Catholic schools were resisted, at a time when denominational schools were glibly referred to as unnecessary schools. But he was criticised for having no schools policy for his own diocese, where good management rested solely upon the good sense of the local priest.

Cardinal Bourne and the entire Hierarchy have been criticised for not accepting the Scottish solution for the management of schools. The fact is no such offer was ever made in England or Wales, simply because there were far more Catholics and far more schools there than in Scotland. And one Government was willing to lose its Bill rather than amend it.

In 1908 the Eucharistic Congress was held in London. It was to have been the greatest demonstration of faith and devotion seen in England for centuries, but a small though very militant opposition forced the Prime Minister, Asquith, to forbid the public procession of the Blessed Sacrament.

A silent procession replaced it, with the clergy and religious carrying their robes over their arms in protest. Bourne's letter of indignation to Asquith has been compared with Wiseman's *Appeal* of sixty years earlier. "We claim - he wrote - equality with all sections of our fellow countrymen, only to be debarred from making a demonstration which would be allowed to Anarchists and Socialists".

On 28 October 1911 a change in the ecclesiastical government of England and Wales resulted in Birmingham and Liverpool being elevated to archbishoprics, but special privileges were reserved to the archbishop of Westminster. In all dealings with the Civil Authority he should, in person, represent the entire episcopate, and he was to be perpetual chairman of all meetings of the other bishops. A few weeks later Bourne was created Cardinal priest, title of S. Pudentiana, and became the first archbishop of Westminster to be invited to dine at Buckingham Palace.

Several events relating to Ireland brought much unwelcome publicity. He had no sympathy at all with Terence McSwiney, Lord Mayor of Cork, who in 1920 died in Brixton Prison after a prolonged hunger strike. To Cardinal Bourne the sin of suicide was far too terrible for any political ideals to justify. In August 1920 the ultra-patriotic Archbishop Mannix of Melbourne was forcibly removed from the liner *Baltic*, off County Cork. Having twice made the statement "I refuse to leave the ship" he was brought to England aboard HMS *Wyvern*. But amidst weeks of voluble public indignation, the only contribution from Cardinal Bourne was the statement "I desire it to be known that neither directly nor indirectly was I consulted in any way". Earlier, in 1916 at the time of the execution of Sir Roger Casement for treason - a sentence that the Cardinal never believed would be carried out - he designated two Irish priests, gave them all possible faculties and asked them to do whatever they could for him. Yet reports of demands for public confession and penance were widely circulated.

Cardinal Bourne's condemnation of the General Strike of 1926 was also used by unscrupulous people in an attempt to diminish his popularity. What he said from the pulpit of Westminster Cathedral was this: "There is no moral justification for a general strike. It is a direct challenge to lawfully constituted authority, and inflicts without adequate reason, immense discomfort and injury on millions of our fellow countrymen. It is a sin against obedience, against charity, and against brotherly love."

His remaining years were relatively peaceful. There was great rejoicing at the celebration of the centenary of Catholic Emancipation, in 1929, and the special honour of being Papal Legate was his on a number of occasions, notably those associated with S. Joan of Arc, and the consecration of Buckfast Abbey church. His last public appearance was at Walsingham, in 1934, and he died peacefully only a few minutes after the arrival of the year 1935. He is buried in the Galilee Chapel of S. Edmund's College, Ware.

ed.Beck, 37, 171-181; *Clergy Review* February 1935, 85-99; F.Murphy, 90-95; Oldmeadow; Quinlan 88-94.

BRAMSTON James Yorke

Usulae

Son of John and Elizabeth Bramston (Yorke), born at Oundle, Northamptonshire, on 15 March 1763. His father was a solicitor, his mother was daughter of the Vicar of Oundle. In later life the bishop erected a memorial in Oundle church, commemorating deceased members of his family. He was educated at Oundle School, and admitted to Lincoln's Inn on 26 April 1785, and practised as a lawyer until his reception into the Catholic Church, by the famous Franciscan, Fr. Arthur O'Leary, of Soho.

Bishop Bramston entered the English College, Lisbon in 1792 and was ordained priest in 1801. In later life he used to say that having been a Protestant lawyer and a Catholic priest he considered himself to be a match for the devil. Again speaking to a mother anxious for him to persuade her daughter to marry a certain man, a woman who constantly mispronounced his name as Brimstone, he said "Madam, the name is Bramston. I have nothing to do with making matches".

He spent the whole of his priestly career in London, at S. George's, Southwark until 1823, head priest from 1815, Vicar General from 1812, Dean of the Old Chapter from 1821. In Southwark his duties included attending Guys and S. Thomas's Hospitals, the Kings Bench, Surrey, Marshalsea, and Clink prisons, and a congregation of about 7000 persons, chiefly poor labourers, widows and orphans (Laity's Directory 1820).

On 29 June 1823 he was consecrated titular bishop of *Usulae*, and coadjutor Vicar Apostolic of the London District, at S. Edmund's College, Ware, by Bishop Poynter with Bishops Collingridge and Baines as co-consecrators. He succeeded as Vicar Apostolic on 26 November 1827. As Vicar Apostolic he lived at 15, Tavistock Street and later at 35, Golden Square. Having no interest in politics he is reputed to have greeted the Catholic Emancipation Act of 1829 with the words "What doth it profit a man if he gain the whole world and suffer the loss of his soul".

It would appear that Bishop Bramston was the first Vicar Apostolic to wear his pontificalia in public, for a report of the opening of the church of S. John the Baptist, Brighton, on 7 July 1835, says he was "a tall, portly, and in every way a magnificent old gentleman, especially in his *cappa magna*".

In 1835 London contained 150,000 Catholics, 16 chapels and 35 priests. Some unpleasantness arose when he gave leave for two wealthy sisters to endow a mission in S. John's Wood, and assigned a priest who later became Cardinal Mannings's Vicar General. The sisters then decided they would like the Jesuits to take charge, an idea the bishop refused to even consider. They appealed to Rome and appeared to gain some support, but Bramston was immovable, stating that only the previous Sunday he had ordained five new priests for the London District. Despite a warning from Pope Gregory XVI that what had been made as a suggestion could be remade as a command nothing changed and the Secular clergy retained S. John's Wood.

Bishop Bramston died at 35 Golden Square on 27 July 1836 and was buried at S. Mary Moorfields until 1903 when his remains were re-interred at S. Edmund's College, Ware.

Anstruther IV; Bogan 30-33; Brady 195-200; Gillow 1; Ward, *Sequel*

BREWER John STL, JCL, Ph.L
Britonia; Lancaster

Son of Eric and Laura Brewer (Webster), born at Burnage, Manchester on 24 November 1929. Part of his childhood was spent as an evacuee at Ashbourne, Derbyshire where milking cows and assisting midnight calvings supplemented his daytime devotion to Scott and Thackery, which he read avidly.

After studying at Ushaw and the English College, Rome he was ordained for the diocese of Shrewsbury on 8 July 1956, but required to remain in Rome for three years of advanced studies. Then for three years he assisted the Vicar General, Mgr. Percival Rees, at Sacred Heart, Moreton. There he organised the Legion of May and encouraged active participation in the liturgy. He took groups of young people to the Lake District and to Rome. Of the latter it was said they saw more under Fr. Brewer's guidance in a week than left to their own devices they could have seen in a month.

As manager of the youth club he advised against booking a Liverpool group with something of a reputation gained in Hamburg, because the price was too high. That is why The Beatles never performed in Moreton! In 1964 he returned to the English College as vice-rector, just as the final sessions of the second Vatican Council were preparing. It was a time when many of the Roman colleges were relocating into more spacious areas in the suburbs, but the English College retained its historic site less than ten minutes from S. Peter's and the Vatican. But restoration and modernisation was taking place throughout the seven years of his residence there.

Having been created Prelate of Honour in 1967, Mgr. Brewer was ordained titular bishop of *Britonia* and auxiliary of Shrewsbury by Bishop Grasar in the church of Our Lady and the Apostles, Stockport on 28 July 1971. He also became Vicar General and took residence at St. Mary's, Middlewich until 1979. He took his turn in serving the congregations of Middlewich and Holmes Chapel as well as being frequently required to attend meetings in London, and sometimes in Rome, as a member of several international committees.

From 1980 he lived in The Council House, Shrewsbury (see Moriarty A. J.) until his appointment as coadjutor of Lancaster in 1983. He succeeded to that See on 22 May 1985. Archbishop Kelly of Liverpool described him as "Having great energy and drive.....to live in Christ's truth was the hallmark of his life. Shallowness infuriated him".

Bishop Brewer was always conscious of the great traditions of his diocese that extended from the Ribble to the Scottish border, territory that had known S. Kentigern, Cardinal Allen, many English martyrs, and the famous priest-historian John Lingard. Bishop Brewer had the pleasure of witnessing the Preston Guild of 1992, and had the inspired initiative of providing at the Talbot Library, Preston, the finest collection of Catholic literature available to the general public outside London. He died at Boarbank Hall, Grange-over-Sands on 10 June 2000 and he is buried in the cemetery attached to S. Peter's Cathedral, Lancaster.

Shrewsbury Diocesan Year Book 1985, 15-18; M.E. Williams, 182; Lancaster Diocesan Directory 2001, 13-16.

BRIGGS John DD
Trachis; Beverley

Son of William and Sarah Briggs, born at Barton on Irwell, near Manchester on 20 May 1788, after education at Sedgley Park School and Crook Hall, Durham, he was one of the original body to occupy Ushaw College in 1808. He was ordained priest there in July 1814, and remained on the teaching staff until 1816.

He then became rector of S.Werburgh's Chester (see PENSWICK T) where he remained until 1833. His energy was boundless and there still exists a folder of his letters defending the Church and the Irish in the city, and on other topics of the day - all written to the local newspaper. In 1825 there were only four priests in all Cheshire, but they met in John Briggs¹ house, and with £110 for capital, they set about enlarging the chapel at Stockport, planned new missions for Congleton and Dukinfield, and even penetrated into Wales and formed a parish at Wrexham.

On 7 January 1833, John Briggs was named titular bishop of *Trachis*, and coadjutor Vicar Apostolic of the Northern District. He was consecrated in the chapel of Ushaw College on 29 June 1833, by Bishop Penswick, with Bishops Baines and Walsh as co-consecrators. The coadjutorship lasted for three years during which he was also President of Ushaw. There he erected a new lodge, purchased paintings and ornaments for the chapel, and replaced the candles in the ambulacra with oil lamps. He also engaged a drill sergeant to develop some physical comportment among the students.

He succeeded as Vicar Apostolic of the Northern District on 28 January 1836, and by a brief dated 3 July 1840 he was appointed Vicar Apostolic of the new Yorkshire District (that is the county of York). His residence was Fulford House, York. They were times of rapid expansion due to industrial progression and Irish immigration. Substantial churches were erected in Bradford, Leeds, Sheffield, York and elsewhere, and unhappily in the terrible typhus epidemic of 1847, he lost five priests in Leeds alone.

He did not share the general optimism that the conversion of England was imminent, indeed he was apt to advise patience and reserve. But he warmly supported the work of Gentili and his fellow missionaries, and Catholicism was preached in the Market Place in both Huddersfield and York.

On 29 September 1850 Dr.Briggs became first bishop of Beverley in the restored Hierarchy. The territory under his jurisdiction remained unchanged, in fact in the first proposal, on 1 November 1847, the Yorkshire see was to have been fixed at Leeds. As Beverley had no suitable church, the newly erected S. George's, York was made the temporary proCathedral. Bishop Briggs was very active and much-travelled not only in Yorkshire but throughout the country. At the Provincial Synod at Oscott, he was celebrant of the Mass, on 13 July 1852, at which Newman preached his famous sermon *The Second Spring*.

It is due to the fact that Bishop Briggs consecrated Ullathorne as bishop, at Coventry on 21 June 1846, that the lineage of the Vicars Apostolic extends into the present Hierarchy of England and Wales, for Ullathorne consecrated Manning in 1865.

Bishop Briggs resigned the see of Beverley on 7 November 1860, and died in York on 4 January 1861. He is buried at Hazlewood, Tadcaster.

Brady, 280,341; *Clergy Review* May 1953, 269-280; D.Milburn, 127-128.

BRIGHT Humphrey

Soli

Son of George Penderell and Mary Katherine Bright (Emery), born at Brentwood, Essex on 27 January 1903. He was educated at Cotton and Oscott Colleges and ordained priest of the archdiocese of Birmingham, by Bishop Barrett, on 2 June 1928. He remained at Oscott, as Prefect of Discipline, until 1935 when he became first parish priest of S. Teresa's, Trent Vale, Stoke on Trent.

Due to the likelihood of war he joined the Territorial Army, and after hostilities were declared on 3 September 1939, he was one of the first priests to be called up. He went to France with the Expeditionary Force and was present at the fall of Dunkirk. He was one of the 300,000 rescued by the "little ships".

He next served as Senior Catholic Chaplain in West Africa, then of the Anti-Aircraft Command, in England. During this time he had the unusual experience of giving four different sacraments to a young convert within 24 hours. He baptized him, heard his confession, gave him holy communion, and married him. He also managed to get him confirmed before he went off to the war.

In 1944 he was Senior Chaplain in Rome. At the headquarters of General Alexander he received a summons from Cardinal Rossi, the Apostolic Chancellor, who informed him that Archbishop Williams of Birmingham had petitioned for him as auxiliary bishop, and the Pope had approved. But a vow of secrecy was imposed for six weeks. That same afternoon he met Archbishop Griffin whose promotion to Westminster had created the vacancy that Major Bright was now about to fill. Both were Birmingham priests with much to discuss, but because of the vow the latest news could not be disclosed.

However, the new bishop later said "I went to S. Peter's or anywhere else he happened to be, and watched closely to learn how to do it".

He was consecrated titular bishop of *Soli*, in S. Chad's Cathedral, Birmingham on 28 October 1944, by Archbishop Griffin, with Bishops Barrett and Ellis as co-consecrators. This was one of the few war-time episcopal consecrations at which the answer yes could be given to the question "Is there a mandate for consecration?" Bishop Bright had brought his own from Rome. Generally, the others were dispensed with.

Bishop Bright was one of a family of fourteen children. Six of his brothers and sisters were present at his consecration, two of his sisters could not be there because they were missionary nuns, and another brother was on active service in France. Four of his cousins Emery were ministers on the sanctuary, including one who became Bishop of Portsmouth. Bishop Barrett who ordained him was one of his co-consecrators.

Shortly afterwards he was appointed parish priest of S. Peter's, Leamington Spa. He was made responsible for all archdiocesan youth work and the youth hostel at Stratford-upon-Avon was named Soli House. He was Vicar Capitular following the death of Archbishop Williams in 1946, Vicar General to Archbishop Masterson, Provost of the Chapter in 1953, Vicar Capitular again, and Episcopal adviser to several branches of Catholic Action. In 1951 he became parish priest of Sacred Heart, Tunstall, Stoke on Trent, a position he occupied until his quite sudden death on 26 March 1964. He is buried at Oscott.

Archdiocese of Birmingham; Archives; *Catholic Directory* 1945-1965; *Universe* 22.9.1944, 1, 3.11.1944, 1.

BRINDLE Robert, DSO
Hermopolis; Nottingham; Tacape

Son of William and Elizabeth Brindle (Harrison), born at eleven-thirty on the morning of 4 November 1837, at 38 Christian Street, Liverpool, where his father kept a public house. He was educated at the English College, Lisbon and ordained priest of the diocese of Plymouth on 27 December 1862.

He left Lisbon on 25 April 1863 and became a curate in the Cathedral parish in Plymouth. From 1864 to 1867 he was resident priest at S. John the Baptist, Camborne, Cornwall. He then returned to his Cathedral curacy and remained there until becoming a military chaplain in 1874.

He was attached to the Liverpool Irish Regiment and saw service in Egypt where he was in the campaign that failed to rescue General Gordon. In the Nile expedition he captained the boat that won Lord Wolseley's prize for reaching its destination without loss of supplies. After some years at Colchester, in Essex, he returned to Egypt in 1896 where he not only took a gun-boat into action but also won great praise for his services to the troops during an outbreak of cholera.

In 1899 he retired from military service, having received the Distinguished Service Order with four clasps, the recipient of a Good Service Pension, and a recommendation for a Knighthood, but this was not permitted to be bestowed on a chaplain. On 12 March 1899 he was consecrated titular bishop of *Hermopolis*, and auxiliary bishop of Westminster, in Rome by Cardinal Francis Satolli, Archbishop of Lepanto. On 6 December 1901 he was appointed fourth bishop of Nottingham.

In 1906 Bishop Brindle received the Princess Ena, niece of King Edward VII, and granddaughter of Queen Victoria, into the Catholic Church, pending her marriage to the King of Spain. She presented him with a set of altar plate, the chalice of which was later donated to S. Patrick's, Liverpool.

His predecessor at Nottingham, (Bishop Bagshaw q.v) had nominated two priests of the diocese for Domestic Prelacies to the Pope. Cardinal Vaughan, for some unspecified reason, had the honours withheld, and therefore the two felt in some way defamed. They proceeded to show gross insubordination to Bishop Brindle, unbecoming of priests and unintelligible to one so imbued with military discipline. The priests were Herbert Ignatius Beale, of S. Edward's, Nottingham, and Arthur William Howarth, of Corby, near Grantham. The scandal became public when in the presence of four witnesses they both received episcopal consecration from Arnold Harris Mathew, an "Old Catholic" bishop. Furthermore they published their actions in the newspapers, and notified Pope Pius X.

In September 1910 Bishop Brindle suspended them both. Beale left Nottingham but Howarth remained defiant and insisted upon his case being heard by the Holy See. On 18 February 1911 both of them were excommunicated.

Otherwise Bishop Brindle's episcopate was one of steady progress. On 1 June 1915 he resigned the see of Nottingham and was named titular bishop of *Tacape*. He died on 17 June 1916 and was buried, with full military honours, in the crypt of S. Barnabas Cathedral, Nottingham.

Catholic Whos Who 1908; G Hetherington 'The Solider Bishop' *Cathedral Record* (Liverpool) February 1958, 44-47; Liverpool Registry Office: Birth Certificate; Tablet 27.8.1910. 325, 3.9.1910, 371, 8.7.1916, 5, 435.

BROWN George Hilary, DD
Bugla; Tloa; Liverpool

Son of William and Helen Brown (Gradwell), born at Clifton in the Fylde, near Lytham, Lancashire, on 13 January 1786. His mother was cousin of Robert Gradwell (q.v.). Educated at Crook Hall and Ushaw (where he was a favourite pupil of Lingard, and gave a fairly accurate forecast of Wiseman's future role) he was ordained priest on 13 June 1810, and retained at the college for ten years, as professor of Theology, Prefect of Studies, and then vice-rector.

He then became rector of S. Peter's, Lancaster, a prosperous place where the priests income was £90 per annum. He organised a Catholic lending library and encouraged the laity to participate in civic affairs, but his years there were dismissed as showing great enthusiasm but little talent.

On 24 August 1840 he was consecrated titular bishop of *Bugia*, and Vicar Apostolic of the Lancashire District, in S. Anthony's, Scotland Road, Liverpool, by Bishop Briggs, with Bishops Griffiths and Walsh as co-consecrators. Lingard had advised against both a public ceremony, and the day itself - S. Bartholomew, writing that Liverpool Torys would draw the worst possible conclusions for they already considered the new bishop to be a fiery zealot. (A few years later his titular see was changed from *Bugia* to *Tloa*, a distinction without a difference).

Bishop Brown's episcopate was marked by unprecedented expansion. The Catholic population soared, mostly due to immigration from Ireland, substantial churches were consecrated at Blackbrook, Cheetham Hill, Kirkham, Little Crosby, Liverpool and Widnes, and the Oblates of Mary Immaculate, Passionists and Redemptorists all came into the vicariate.

Sadly there were divisions between the English and Irish elements. Catholic Emancipation was one thing. Repeal of the Union was another. Many bitter exchanges took place including the claim that the rector of S. Patrick's, Liverpool was pro English. In 1847 this good priest, and nine others (mostly English) lost their lives in the terrible epidemic of typhus that swept Liverpool and left 15,000 dead (mostly Irish).

Orphanages and poor schools as well as the diocesan seminary of S. Edward, Liverpool were opened, and in 1846 James Nugent was ordained, and for almost fifty years his name was to be synonymous with practical charity. Lay patronage was a source of much discontent. In some places coal and provisions were rationed out to the clergy with parsimonious assiduity. In 1844 Bishop Brown unceremoniously abolished the system, and when one mission, Lee House, Longridge resisted, he imposed an interdict.

On 29 September 1850 he became first bishop of Liverpool, and on 13 September 1851 he was the first member of the restored Hierarchy to erect a Chapter - though his right to have done so was questioned at the great synod at Oscott a year later. His health declined and he was given a coadjutor, though not it seems, the one of his choice. Bishop Brown died on 25 January 1856 and was buried at S. Oswald's, Old Swan.

Brady, 338-340; Burke, 65-123; Gillow 1; D.Milburn, 144, 156, 198, 210-211.

BROWN James, DD
Shrewsbury

Son of James and Winifred Brown, born at Wolverhampton on 11 January 1812, as a boy he served Mass for the famous Bishop Milner. He was educated at Sedgley Park School and Oscott where he was ordained priest by Bishop Walsh on 18 February 1837. He remained at Oscott as a professor, and Prefect of Studies, until January 1844 when he returned to Sedgley Park as vice-president. Later that same year he succeeded to the presidency, and at that time Sedgley Park was a school of considerable renown.

When preparations were being made for the restoration of the Hierarchy in 1850, all the Vicars Apostolic were asked to send to Rome a list of names of priests they considered to be worthy of the episcopate. Not one list omitted the name of the President of Sedgley Park. At that restoration, the six counties of North Wales together with Cheshire and Shropshire were formed into the diocese of Shrewsbury, with T J Brown OSB (q.v.) of neighbouring Newport and Menevia as Apostolic Administrator. When James Brown was eventually appointed, his name and place of residence caused both confusion and humour, for he too lived at Newport - but in Shropshire not Monmouthshire.

James Brown was consecrated first bishop of Shrewsbury, in S. George's Cathedral, Southwark, on 27 July 1851, by Cardinal Wiseman, with Bishops Ullathorne and Wareing as co-consecrators. The very size and inaccessibility of his diocese proved to be so very difficult as to cause him to petition the Holy See to remove both his title and his residence to Birkenhead, but this was refused. In 1856 the Earl of Shrewsbury built a miniature cathedral in the old county town, and in 1868 Charles Cholmondley erected the adjoining episcopal residence. Previously the bishop lived at Salters Hall, the presbytery of Newport. One day a caller asked the priest "Is this the bishop's house?" No, was the reply. "But I was told he lived here" the caller insisted. "So he does - said the priest - but it is my house".

The Capuchin Franciscans came to Pantasaph, Flintshire at the invitation of the convert Earl of Denbigh. Legal proceedings ensued because the church he had begun as the Anglican S. Augustine's was completed as the Catholic S. David's. Commodious churches were also erected in Birkenhead, Chester and Stockport. However, the bishop still regretted that so much that was unworthy had to be endured, such as Mass being celebrated in a forge, a stable, or a common tavern. But the diocese also contained S. Winefride's Well, at Holywell, where devotion had never actually ceased, and was to reblossom vividly in the days of the Catholic Revival. His clergy increased from 26 in 1851 to 66 in 1876, and regulars from 7 to 32.

Bishop Brown purchased Grange Bank Farm, near Shrewsbury. This did not become the seminary that he had originally intended, but it provided a country retreat and place of solace for this aged and much-travelled prelate who died there on 14 October 1881. Bishop Brown is buried at Pantasaph.

Abbott, 11-12; Brady, 445; *Shrewsbury Diocesan Year Book* 1983, 136-137; *History of Pantasaph* (Glasgow 1964). Wolverhampton; SS Peter and Paul Baptismal Register.

BROWN Thomas Joseph, OSB
Apollonia; Newport and Menevia

Son of Thomas and Catherine Brown, born at Bath on 2 May 1798 and baptized on the day of his birth. He was educated by the Benedictines at Acton Burnell, in Shropshire, where he received the habit on 19 April, 1813. The whole community removed to Downside, near Bath, where he was professed on 28 October 1814, and ordained priest in London by Bishop Poynter, on 7 April 1823.

He taught Theology in the monastery for about ten years, Ullathorne being one of his students, though he went to Rome circa 1829-1830 to defend the rights of the Benedictines against Bishop Baines (q.v.) He published a few small controversial works but that was a normal feature of everyday life at that time. From 1833 to 1840 he was Prior of Downside, and at the redistribution of the English vicariates, in 1840, he was named titular bishop of *Apollonia*, and Vicar Apostolic of the new Welsh District.

He was consecrated in S. John's, Bath, on 28 October 1840, by Bishop Griffiths, with Bishops Wareing and Collier (of Mauritius) as co-consecrators. He lived first at Chepstow, and later in a cottage at Bullingham, near Hereford. His vicariate covered the whole of Wales as well as the counties of Hereford and Monmouth, though there were only 17 chapels and 5000 Catholics. There was only one cope in the entire District and most places were too poor to afford a ciborium. There were few rich people and no visitors other than the poor Irish who came looking for work in the mines or the steel industry.

The Oxford Movement produced a few converts - Viscount Fielding, Earl of Denbigh and his wife, Howel William Lloyd, of Rhagatt, Merioneth, and J Y W Hind "the Chevalier" of Plas Madog, Denbighshire. All embraced Catholicism though mostly lived their lives elsewhere.

In 1850 the restoration of the Hierarchy brought about a redistribution of territory. The six counties of North Wales went to the new diocese of Shrewsbury. The remainder of the old vicariate became the diocese of Newport and Menevia. Bishop Brown selected Newport because he believed it would become the biggest town in the diocese, but it was soon overtaken by Cardiff. Some handsome churches were built in Newport, Abergavenny, Cardiff and Swansea, while at Belmont, near Hereford, the priory church of S. Michael and All Angels became the pro Cathedral, and the diocesan Chapter was created from its monastic community.

However, a statement made by a priest in 1866, remained typical of the mining valleys and rural towns. He said "Some call it a chapel, some call it a school, but the most accurate description would be to call it a ruin". The Capuchins of Pantasaph gave generous assistance and many dedications among South Wales parishes reveal Franciscan associations. In 1854 the Fathers of Charity came to Newport and Cardiff and one of their earliest missionaries, Gastaldi, later became Archbishop of Turin.

In an episcopate of forty years Bishop Brown lost neither faith nor fortitude. No matter how occupied he was it was his habit every afternoon at three o'clock to pause and gather those around him to honour our dying Saviour and pray for all the dying. His own end came at three o'clock on Good Friday, 12 April 1880. He is buried at Belmont Abbey, Hereford.

Attwater, 82-83, 96-97; *Benedictine Year Book* 1978, 25-26; Brady, 424-426; *Catholic Record Soc.* vol 66(1976) 83.

BROWN William
Pella

Son of Andrew and Fanny Mary Brown (Wemyss), born in Dundee on 3 May 1862, he was educated at Dundee High School and Trinity College, Glenalmond. He became a Catholic in 1880 and entered the short-lived Catholic University, Kensington. He lived to be the last surviving member of that ill-fated place. After his clerical studies at S.Thomas's Seminary, Hammersmith, he was ordained priest of the diocese of Southwark on 20 March 1886.

For six years he was curate at Sacred Heart, Camberwell, a large mission responsible for serving several hospitals and workhouses. In 1892 he became first rector of S.Anne's, Vauxhall, where he erected large schools, a commodious church, and founded a settlement where friendship, advice and Christian charity were made available to all, regardless of creed, in what was a very socially deprived area.

This future bishop possessed a keen but realistic solicitude for people struggling in slum conditions. He was known to Sidney and Beatrice Webb who often sought his opinion on social issues. He was also an acknowledged expert on education, and the innumerable problems associated with managing voluntary schools, schools which early 20th century Liberalism described as unnecessary schools.

Many honours were conferred upon him, Vicar General and Domestic Prelate in 1904, Protonotary Apostolic in 1907, Provost of Southwark Chapter in 1916. In 1917 he was named Apostolic Visitor to Scotland in an attempt to solve the education question. The solution arrived at, where by the local authority would build schools and then rent them to the Catholic body for a nominal rent, was so successful that criticism had been expressed at the English Hierarchy never accepting the same conditions. The fact is they were never offered here, simply because there are far more Catholics and schools in England than there are in Scotland.

Monsignor Brown was consecrated titular bishop of *Pella*, and auxiliary of Southwark, in S. George's Cathedral, on 12 May 1924, by Bishop Amigo, with Bishops Cotter and Toner (of Dunkeld) as co-consecrators. Although as a first impression he might have seemed to be a stern man, he had a string of beggars and casual callers who certainly knew how to bring the best from him. He loved the company of children but would never suffer fools gladly. He was a good listener in any reasonable argument, and never thought it beneath himself to apologise - even to an altar boy if he had allowed his patience to become frayed.

During the second World War the bishop made frequent visits to his evacuated people, to Berkshire or elsewhere. He was a 'Garden of the Soul' Catholic who hated sentimentality and admired directness. He would spend hours in the confessional and seldom left his parish unless official duties demanded it. He died on 16 December 1951, and is buried (inside the church) at S. Anne's, Vauxhall. His incomplete autobiography was published entitled *Through Windows of Memory*.

Archdiocese of Southwark: Archives; *Catholic Whos Who* 1921, 49; *Southwark Record* January 1952, 1-2, 5-6.

BROWNLOW William Robert, MA
Clifton

Son of William and Frances Brownlow, born on 4 July 1830, in Wilmslow Rectory, Cheshire. His father was rector of that parish. Educated at Rugby and Trinity College, Cambridge, he graduated BA (mathematical honours) in 1852 and MA in 1855. He received Orders in the Church of England in 1853, and held curacies at Great Wyreley, Staffordshire, S. Bartholomew's, Moor Lane, London E.C., at Tetbury, in Gloucestershire and finally at S.John's, Torquay.

His first approach to Catholicism seems to have been via Manning, then at Bayswater. In a letter to Newman, Mr Brownlow stated that Dr Manning had told him he could not become a Catholic if he did not believe that the Temporal Power of the Pope was inseparable from his office as Vicar of Christ. In a reply dated 1 November 1863, Newman assured him this was not so, and a few days later received him into the Church at Birmingham, where he was confirmed by Bishop Ullathorne.

In 1864 he entered the Collegio Pio, in Rome where on 22 December 1866 he was ordained priest of the diocese of Plymouth. After a short spell at the Cathedral church in Plymouth he was placed in charge of S. Marychurch, Torquay, in 1867. There was already a convent of Dominican nuns and a girls orphanage, but in 1869 a new and substantial church was added. For some years Fr. Brownlow used the name Bernard (his confirmation name from Ullathorne?) He was appointed Canon of the Plymouth Chapter in 1878, Inspector of Schools in 1882, Vicar General and Cathedral Administrator in 1888, and Domestic Prelate to Pope Leo XIII in 1893, and Provost of the Chapter.

On 1 May 1894 he was consecrated fourth bishop of Clifton, in the proCathedral there, by Cardinal Vaughan, with Bishops Vertue and Graham as co-consecrators. In September 1895 he led the first pilgrimage to Glastonbury. Bishop Brownlow was a learned prelate able to speak or write on a great variety of subjects - slavery and serfdom in ancient Europe, cruelty to children in Victorian Bristol, while his expert knowledge of the catacombs was recognised in Rome itself. He was described as slow and deliberate in speech, and sedate in bearing but having the clearest of purposes and working unceasingly. "It was difficult to trouble or disturb him, and impossible to break down his patience" (Roche).

Those were the days of religious controversy, some of it quite vicious. For example commenting upon this bishop's Cambridge associations, one observer wrote "Cambridge had the honour of educating those celebrated Reformers whom Oxford had the honour of burning". And when he published a pamphlet explaining why he became a Catholic (chiefly upon historical grounds) a public dispute with the Anglican Bishop Browne, of Bristol ensued. But Bishop Brownlow refused to join Merry del Val, Gasquet, Moyes and others at a dinner to celebrate the condemnation of Anglican Orders by Pope Leo XIII, in 1896.

He died quite unexpectedly on 9 November 1901, from heart failure brought about by an attack of bronchitis. Large numbers attended his Requiem at which Bishop Hedley preached ("Remember your prelates who have spoken the word of God to you" Hebrews VIII; VII). Burial took place in Holy Souls Cemetery, Arno's Vale, Bristol.

County Records Office, Chester: Wilmslow Baptismal Register; Holmes, 223; Roche, 253-268; *Tablet* 16.11.1901; W. Ward, *Life of J H Cardinal Newman* vol I, 652-653.

BRUNNER George, BA
Elide; Middlesbrough; *Marustaga*

Son of Englebert Ignatius and Clara Brunner (Dixon), born on 21 August 1889 at 12 Queen Street, Hull, where his father was in business as a watchmaker and jeweller. His younger brother, William Brunner, also became a priest. He was educated at S. Brendan's Academy, Middlesbrough, and Ushaw from where he was awarded an external degree in Classics by Durham University. He was ordained priest on 9 April 1917.

He was curate at S. Charles', Hull until 1929 when he went as first parish priest to Our Lady of Lourdes, Hessle. From 1931 to 1937 he was parish priest of S. Patrick's, Hull, where he was created Canon of Middlesbrough in 1935. In 1937 he returned to S. Charles', Hull, as parish priest and occupied that position until 1951. He was also a member of the local Education Committee, a member of the Catholic Educational Council, and diocesan representative on the BBC North Regional Religious Advisory Committee.

On 25 July 1946 he was consecrated titular bishop of *Elide*, and auxiliary of Middlesbrough, in S. Mary's Cathedral, by Archbishop Godfrey, with Bishops Shine and McCormack as co-consecrators. In 1951 he was appointed Vicar General, and because of the advanced age and infirmity of the bishop of the diocese, he moved into Bishop's House, Middlesbrough. In 1955 the Chapter elected him Vicar Capitular, and in 1956 the Holy See appointed him third bishop of Middlesbrough.

Bishop Brunner was known as the quiet man of the diocese. Slight of stature, but a born leader with the ability to select the right man for the job, and to delegate responsibilities with a shrewdness of judgement that never failed to get him what he wanted.

He faced an enormous programme of expansion, not only in catching up with the backlog of wartime austerity, but in providing for the many new estates being developed, and in implementing the 1944 Education Act. But his interest was by no means confined to bricks and mortar. He urged the practice of virtue, encouraged pilgrimages, and preached and radiated a love of neighbour, and was himself a model of a man of prayer. In his time York achieved great fame as a centre of devotion in honour of S. Margaret Clitherow, whose house in The Shambles became an oratory.

23 new schools and 14 new churches can be ascribed to the eleven years of his episcopate, and if some of these were planned while he was the auxiliary bishop, he was even then far seeing and active in such matters. He welcomed more religious orders into the diocese, and in 1961 was present at the consecration (by Archbishop Heenan) of the magnificent new church at Ampleforth Abbey, where the monastic community then numbered 150.

Although often regarded as a conservative prelate, when Evening Masses were first allowed he was taken to task for granting too many permissions too readily. Bishop Brunner resigned the see of Middlesbrough on 12 June 1967 and was made titular bishop of *Marustaga*. He remained in residence at Bishop's House until his death on 21 March 1969. He was buried among his predecessors at North Ormesby.

Carson, 268-296; Hull Registry Office; Birth Certificate; *Universe* 19.7.1946, 1.

BURGESS Thomas
Clifton

Son of Thomas and Cecilia Burgess (Gregson), this prelate belonged to an old Lancashire Catholic family. In the reign of the first Elizabeth a Mr Burgess was Bailliff to the Townleys, near Burnley. He made the famous "Martyrs Altar" to resemble a sideboard and taken by the family on its various migrations - to Brindle, Clayton le Woods, Ashton in Makerfield, and finally to Clayton Green, near Chorley where the future bishop was born on 1 October 1791.

He was educated at Ampleforth, in Yorkshire, and as Dom Lawrence, he made his profession as a Benedictine there on 13 October 1807. He was ordained priest in 1814. In July 1818, at the age of 27, and due to the fact that no one else wanted the job he was elected Prior of Ampleforth, a position he retained until 1830. During that period the house came close to ruination, not because of the Prior's youthful inexperience but due to the blandishments of one of their own number - Bishop Baines (q.v.).

Baines desired to make the monastery at Downside, near Bath his seminary and episcopal residence. But the monks there refused to entertain the idea. Next he suggested an exchange of properties between Downside and Ampleforth, in order that he might achieve a similar effect. This too was rejected, but not before Baines had reduced Ampleforth College from 80 to 30 boys, and enticed several monks, the Prior included, to accept secularization and join him at Prior Park, Bath. This, Baines avowed, would become an "English Maynooth" and he went as far as saying that as the law then stood, vows taken by monks in England were invalid. In this he was repudiated by Rome.

Prior Burgess and three other monks joined Baines, but most if not all were sadly disillusioned. Despite his willingness to cooperate in Baines' adventures, Burgess was sent to the mission at Cannington, Somerset, 160 souls and 93 communicants. In 1832 he moved to S. Augustine's, Bath, or Portland Chapel as it was commonly known. There had been some opposition to the opening of this second chapel in the town, and the phrase "setting up altar against altar" had been used. S. Augustine's closed in 1841 and Burgess was sent to S. Mary's, Monmouth, 160 souls and 96 communicants. There he became Vicar General of the new diocese of Newport and Menevia in 1850.

On 27 July 1851 he was consecrated second bishop of Clifton, in S. George's Cathedral, Southwark, by Cardinal Wiseman, with Bishops Ullathorne and Wareing as co-consecrators. It was obvious that the financial problems posed by Prior Park College alone would require super human efforts to control, and despite the new bishop's valiant attempt, defeat was inevitable. Archbishop Errington (q.v.) used to say that Prior Park was the cause of Bishop Burgess's death.

The Clifton Chapter consisting of a Provost and ten Canons was established on 28 June 1852. Bishop Burgess died at Westbury on Trym on 27 November 1854. The Holy See refused to appoint another bishop of Clifton until the finances of Prior Park had been settled. The interregnum lasted for three years.

Almond, 308-316; Blundell III, 186-188; Brady, 407; *Catholic Directory* 1860, 258-261; *Diocese of Clifton 1850-1950* 34; J A Williams, 62-67, 81-82.

BURKE Geoffrey Ignatius, MA.
Vagruta

Son of Peter and Margaret Mary Burke (Coman), born in Manchester in the parish of the English Martyrs on 31 July 1913. He studied at S. Bede's College, near his home, at Stonyhurst, and at Oscott. After ordination on 29 June 1937 he read for the History Tripos at Downing College, Cambridge, then returned to S. Bede's College where he was to spend the next 27 years, being in turn assistant master, Prefect of Studies, Vice-Rector and finally Rector though for one year only. His devotion to duty was without reserve. It was said that his classes in religious education resembled history lessons and his history lessons were like religious ones. He formed a Conference of the S. Vincent de Paul Society among the students and apart from visiting Withington Hospital and S. Joseph's Home, in one year alone visited 113 ships in Salford Docks, performing works of practical charity.

As a teacher Fr. Burke was a very hard task master. He expected others to give as much as he gave himself. It was said that while he could be appreciative of effort, you never left his presence without it being made clear that you might have done better. He could be quite outspoken. "The disclosure by politicians of favourable balance of payments and statistics of a thriving economy will not, even if accurate, fill wage packets for wastrels". He loved English and deplored the apathy for reading good literature. "After all we have one of the greatest languages in which men have ever written or spoken". His love of Latin was no less. "There is no subject in which a master can more readily gauge the pupil's expenditure of effort". In 1964, when Beatlemania was at its Zenith, he told of having a dream of seeing rows and rows of college boys all beautifully groomed. But they couldn't have been from S. Bede's because not one of them had a haircut fashioned after the savages of the Pacific Islands. On 29 June 1967 he was consecrated titular bishop of Vagruta and auxiliary of Salford, in S. John's Cathedral, Salford by Bishop Holland with Bishops Petit and Cleary as co-consecrators. He then took up residence in the Cathedral House. As well as the inevitable round of visitations, confirmations, jublations and dealing with disputes, Bishop Burke was Chairman of the Episcopal Commission for the Apostleship of the Sea, member of the Commission for the Religious Life, Episcopal member of the National Ecumenical Commission, and a member of the Committee for Catholic – Jewish relations. In 1981 the Catholic Truth Society published his booklet on these particular relations.

When his Diocesan Bishop, Thomas Holland (q.v.) published his memoirs, *For Better and For Worse*, (Salford 1989, pp302), the dedication was "To my beloved auxiliary, Bishop Geoffrey Burke".

Bishop Burke retired from active work in September 1988. He lived at first at Nazareth House, Prestwich, and later with the Little Sisters of the Poor at Longsight. He died in Manchester Royal Infirmary on 13 October 1999 and is buried in S. Mary's Cemetery, Wardley.

Salford Diocesan Archives, S. Bede's College Archives.

BURTON George Ambrose DD
Clifton

Son of Robert and Elizabeth Burton (Burton) born at Hull on 7 June 1852 and baptized George Crompton Burton. His father was a cabman. He assumed the name Ambrose in 1902. He was educated at Ratcliffe College, Leicester, and became a schoolmaster there. His memory, his love of Latin literature and his knowledge of English history were all impressive. It is said that he knew the whole of Catullus, most of Virgil and the greater part of the *Aeneid*.

Feeling attracted to the priesthood he spent some time at Domodossola, the historic Rosminian house in Italy, but did not join that order. He entered the English College, Rome in 1884, hopeful of being permitted a reduced course but this the rector, O'Callaghan (q.v.) refused to consider. He received the degree DD, and was ordained priest of the diocese of Hexham and Newcastle on 31 May 1890, by Lucido Parocchi, Cardinal Vicar of Rome.

After two years as a curate at S. Mary's Cathedral, Newcastle and two more at S. Bede's, South Shields, he was appointed rector of the latter in 1894. His love of the liturgy was profound, and a contemporary wrote that to hear him sing the *Exultet* on Holy Saturday was an experience neither to be forgotten nor excelled.

In 1902 it was proposed that he should return to Rome as rector of the Beda, but Cardinal Vaughan intervened and said he would make a splendid bishop of Clifton, a see that was vacant just then. He was consecrated in the Clifton pro Cathedral, on 1 May 1902, by Bishop Riddell of Northampton, with Bishops Whiteside and Preston as co-consecrators. The *Tablet* gave a very detailed account, including the text of the new bishop's speech at the reception afterwards.

Bishop Burton became a notable figure in the civic and ecclesiastical life of the West Country. He was a governor of Bristol University and his friendship with the Benedictines made Downside a second home. He organised a large programme of restoration in the pro Cathedral, and saw the financial problems of Prior Park, Bath, eventually solved. This by first leasing it to the Holy Ghost Fathers of Paris, expelled by their country's *Association Laws*. Then by the arrival of the Christian Brothers. 23 new churches were built, and the Caldey Benedictines settled at Prinknash, near Gloucester in 1928.

Bishop Burton's skill in the field of lapidary and elegiac inscription was reputedly unrivalled outside Oxford and Cambridge. He composed inscriptions for the tombs of Bishops Baines and Walmesley, and the distinguished liturgical scholar, Edmund Bishop, all at Downside. He was an outstanding personality whose characteristic gait, love of snuff, forthright speech, and Latin expletives were widely renowned.

Mgr. Philip Hughes wrote of him "a spirit touched with genius who never realised all his quality promised so exacting was his taste; a rarely cultivated mind; theologian, scholar and artist breathed into a sturdy north country character as forthcoming and blunt as Ullathorne or Hedley" (Eng.Catholics p 193). And Bishop Moriarty who had known Dr. Burton since 1888 writing in the *Venerabile* likened his juxtaposition of wit, piety, merriment and seriousness of mind to that of S.Thomas More.

Bishop Burton died on 10 February 1931 and is buried in Holy Souls Cemetery, Arnos Vale, Bristol.

Hull Registry Office: Birth Certificate; *Catholic Whos Who* 1921, 84; *Diocese of Clifton 1850-1950*. 36-38; *Downside Review* XLIX May 1931, 209-214; *Tablet* 10.5.1902, 737-740; *Venerabile* V April 1931, 112-119.

BUTLER Basil Christopher, OSB, MA, LLD
Novabarbara

Son of William and Bertha Butler (Bowman), born on 7 May 1902, at Reading, Berkshire, where his father was in business as a wines and spirits dealer. He was brought up in the High Anglican tradition, and from the day when his vicar asked him to accept responsibility for replenishing the oil in the sanctuary lamp as he returned from school, he developed a personal pattern of prayer. He was educated at Reading School and S. John's College, Oxford where he gained a triple First in Mods, Greats and Theology. Intending to take Orders in the Church of England he advanced as far as the diaconate, but after a holiday in the Black Forest he became a Catholic and joined the staff of Downside School as a lay master.

He joined the Order of S. Benedict at Downside and was ordained priest on 10 June 1933. For seven years he continued to teach in the school, and for six more he was Headmaster. Then followed twenty years as Abbot of Downside, a period to which much material progress can be ascribed. A new gym, classrooms, chemistry block, refectory and library were added, while the two dependent Priories at Ealing and Worth became independent abbeys.

Abbot Butler's influence, cultural as well as spiritual spread far. He often appeared on the radio programmes *The Brains Trust* and *Any Questions*, and he worked towards making a Catholic presence in the Department of Theology in the University of Bristol. He assisted in founding the League of Christ the King, for young men in public schools, universities, and the professions, and when in the late 1950s talk emerged about a Catholic Institute of Advanced Studies, he contributed a great deal to its ideology and manifesto. In the latter he claimed "We English Catholics are not playing our due part in the intellectual life of the Church as a whole".

In 1961 he was elected Abbot President of the English Benedictine Congregation and as such he took part in the Second Vatican Council where he advocated making the Council's work creative and positive rather than reiterative and condemnatory. In this he was supported by theologians from France and Germany, and while at first sight his vision of the Church might have differed somewhat from that of Cardinal Heenan, the Cardinal requested and secured his appointment as auxiliary bishop of Westminster. He was therefore consecrated titular bishop of *Novabarbara*, by Cardinal Heenan, in Westminster Cathedral on 21 December 1966.

He became Area Bishop in Hertfordshire, President of S. Edmund's College, Ware, member of the Congregation of the Doctrine of the Faith, in Rome, and prominent in the Ecumenical movement at home. He had a very strong conscience over issues like nuclear weapons and the interests of minorities, but it could never have been said that he was bigoted or overbearing. After retiring from all active work Bishop Butler died peacefully in his sleep on 20 September 1986, and is buried at Downside.

Downside Abbey: Archives; *Downside Publications*, Bishop Butler 1902-1986; *Edmundian* XXXI. 105-111; Sweeney, 111-113.

BUTT John DD

Melos; Southwark; Sebastapolis

Son of James Palmer and Sarah Butt (Adams), born at Richmond, Surrey on 20 April 1826 - the day that Bishop Milner died, a fact he often pointed out. Educated at S. Edmund's College, Ware, and ordained priest of the London District, at Hammersmith Convent, by Bishop Wiseman on 15 July 1849. For a short period he acted as Wiseman's Secretary at Golden Square, then he spent some months with the Oratorians in King William Street but did not join them.

Then followed brief appointments at Lincolns Inn Fields, Chatham, Gravesend, and S. Leonards, Sussex, the latter then becoming a place of some importance. In 1854 Thomas Grant, Bishop of Southwark obtained authority to send salaried Catholic Chaplains to the Crimean War, and John Butt was one of the few to volunteer. He departed from Liverpool aboard the *British Queen*, on 21 September 1854. At Balaclava he experienced the full horror of the war, field action, bitterly cold weather, privation and cholera. He was stricken for 21 days and declared beyond hope of recovery. Yet he lived, to be carried several miles on a litter, under the direction of Colonel Vaughan (the Cardinal's father), to administer the sacraments to another dying priest.

He returned to S. Leonards until 1860 when he succeeded the priest-historian, Mark Tierney, as rector at Arundel, and domestic chaplain to the Duke of Norfolk. He was recommended for this position by Fr. Faber, the famous convert, hymn-writer, and spiritual author. Between 1868 and 1873 the present magnificent church, now the Cathedral of the diocese of Arundel and Brighton was erected. Dr. Butt then became a Canon of the Southwark Chapter.

He was consecrated titular bishop of *Melos* and auxiliary of Southwark, in S. Philip's, Arundel, on 29 January 1885, by Bishop Weathers, with Bishops Riddell and Vertue as co-consecrators. He succeeded to the see of Southwark about three months after the death of Bishop Coffin (q.v.), and was enthroned on 30 July 1885. His two great achievements were the establishment of the diocesan seminary at Wonersh, near Guildford, and a complete reconditioning of S. George's Cathedral. There the professional choir was disbanded and a voluntary one recruited, all admission charges were abolished (previously only the side aisles were free), and despite protests from architects and learned societies, Pugin's Rood Screen was removed and the sanctuary made visible to all. For this he received as many messages of thanks as of condemnation.

Eventually his health failed and he removed to Brighton for a change of air, but there was little or no improvement. After obtaining Francis Bourne (q.v.) as coadjutor, he retired to his beloved Arundel and became titular bishop of *Sebastapolis* on 9 April 1897.

Bishop Butt died at Arundel on 1 November 1899 and is buried at S. John's College, Wonersh.

Archdiocese of Southwark: Archives; Bogan, 283-284, 286-299; *Tablet* 27.12.1884, 1003 31.1.1885, 71, 4.11.1899, 740.

BUTT Joseph
Cambysopolis; NICOPSIS

Son of Richard Austin and Harriet Butt (Smith), born on 27 March 1869, he belonged to an old London Catholic family. John Butt (q.v.) and Joseph Butt, first rector of Holy Trinity, Brook Green, were his uncles. He was educated at Baylis House School, Slough, and S. John's, Womersley, and ordained priest of the diocese of Southwark on 18 July 1897.

He remained at Womersley for ten years, occupying the posts of procurator and vice rector until 1901, and as rector until 1907. This was in accordance with Bishop Bourne's policy of appointing, as far as possible, young priests to positions in the seminary. After a few years this became the subject of some dispute because it was alleged that students leaving Womersley as priests were inquisitive and unruly. And as at the time there was an almost hysterical reaction to the word Modernism, that was mentioned too.

For good or ill, Bishop Amigo thought it best to remove Fr. Butt from the seminary rectorship. Archbishop Bourne (then removed to Westminster) was most displeased because he said it reflected upon his judgement in having made the appointment. He also considered that Fr. Butt was being unfairly treated, but Bishop Amigo remained adamant. The archbishop then welcomed Fr. Butt to Westminster and appointed him Archdiocesan Chancellor, a signal act as Canon Law explicitly states that a chancellor or vice-chancellor must be a priest of unblemished reputation. As Chancellor he acted as chaplain to the Sisters of Mercy, Cadogan Street, Chelsea, and in 1909 he became Domestic Prelate, and vice-rector of the Beda College, Rome, and held that office until 1911 when he was appointed auxiliary bishop of Westminster.

He was consecrated titular bishop of *Cambysopolis*, in Westminster Cathedral, on 24 February 1911, by Archbishop Bourne, with Bishops Amigo and Fenton as co-consecrators. He became Canon of Westminster in 1912, Missionary Rector of S. James's Spanish Place in 1915, Vicar General in 1932, and Vicar Capitular after the death of Cardinal Bourne in 1935. His knowledge of theology, church history and canon law was above average and his respect for the rubrics and everything liturgical made him an ideal celebrant "in the eyes of the most searching master of ceremonies".

He was very well-read but loved nothing better than a good detective story, and his recreation was cricket and music (he was Patron of London Catholic Choir and Orchestra), though he believed only plain chant was suitable for use in church. At Spanish Place he made notable improvements, completed Goldie's original design, and erected a new Baptistery.

In 1938 he retired from active duty and went to live with the Benedictines at Downside Abbey, near Bath. Honoured by the Holy See with the title Archbishop of *Nicopsis*, he took a full part in all the monastic offices, and eventually died peacefully on 23 August 1944. Archbishop Butt is buried at Downside.

Archdiocese of Southwark: Archives; *Catholic Who's Who* 1921, 58; Clifton, 23, 37; *Tablet* 4.3.1911, 327; *Westminster Cathedral Chronicle* October 1944, 153-154.

CAHILL John Baptist, BA
Thagora; Portsmouth

Son of Thomas and Joanna Cahill, born in London on 2 September 1841, he was the youngest of three brothers who all became priests. Educated at S. Edmund's, Ware, he was ordained priest of the diocese of Southwark on 16 October 1864. For about one year he remained at the college as a teacher but at weekends he would assist his brothers, either Edward at Camberwell, or Thomas at Moorfields.

In 1865 he became assistant priest at Portsmouth where a small chapel at Southsea was the solitary mission for the entire town. After 16 months he moved to a similar position at S. Mary's, Ryde, Isle of Wight where in 1868 he was appointed Missionary Rector.

Under his direction Ryde gained the reputation of being a model mission, and when the new diocese of Portsmouth was formed in 1882 he became its first Vicar General. In 1883 he became a Privy Chamberlain to Pope Leo XIII and Diocesan Secretary, and a few years later he was made Provost of the Portsmouth Chapter. Because of the prolonged illness of the first bishop of Portsmouth, Mgr. Cahill was nominated as auxiliary bishop.

He was consecrated titular bishop of *Thagora*, in the Cathedral Church at Portsmouth, on 1 May 1900, by Bishop Bourne, with Bishops Hedley and Graham as co-consecrators. Less than a month later Bishop Vertue died and Cahill was elected Vicar Capitular. He was appointed second bishop of Portsmouth in August 1900, though he did not leave Ryde until 20 September 1903.

In the ten years of his episcopate extraordinary progress was recorded, with 13 new churches built and a hundred per cent increase in the number of clergy. This due to the large numbers of French religious, expelled by their country's *Association Laws* of 1902. Of these the Benedictine communities at Quarr and Farnborough remain visible evidence.

Most notable of all was the tremendous kindness shown by Bishop Cahill to the English Benedictines of Douai. After the Napoleonic Wars the monks of Douai were the only English community to return to France. Throughout the 19th century they built up an impressive pile of buildings, equalled by a reputation for learning and piety. Their famous school could count at least 13 bishops, Archbishops Bilsborrow, Keating and McIntyre among them. Yet at a stroke of the pen all was confiscated, despite the fact that all the monks and all the boys were British. They were ordered to leave, the Foreign Office barely lifting a finger in protest. Bishop Cahill placed the old school buildings at S. Mary's, Woolhampton at their disposal, and the Holy See issued an indult entitling the new foundation as Douai Abbey, Woolhampton, Berkshire. Yet this bishop used to say he was appointed too late in life to do any good.

He died in Portsmouth on 2 August 1910. The Admiral Commander-in-Chief at Portsmouth, the Mayor and Town Clerk were all present at the Requiem. His body was conveyed to the Isle of Wight by special steamer, and interred at S. Mary's, Ryde.

Archdiocese of Southwark; Archives; Dwyer, 80-87; *Tablet* 12.8.1910, 250.

CARROLL John

Acmonia; Shrewsbury

Born at Castleblaney, County Monaghan, in the diocese of Clogher on 16 March 1838. he was brought to Liverpool as a child and received his early education there. He entered Ushaw in 1851 where the first sight he witnessed was Lingard's funeral. In February 1859 he went to the English Seminary, Bruges, and was ordained priest of the diocese of Shrewsbury on 22 December 1861.

On 10 January 1862 he was appointed curate at S. Peter's, Stalybridge, where he "laboured hard for the best part of 22 years", becoming rector there in March 1867. His years as curate coincided with the cotton famine brought about by the American Civil War. For his congregation, described as "poor, hard-working, honest factory hands" no cotton in the mill meant no food on the table, and Carroll's deep charity and skilfull organisation was quietly experienced.

No sooner had he been placed in charge than Stalybridge was visited by a fanatical anti-Catholic pulpiter named Murphy, who among other things swore to lead a mob to attack the Catholic chapel. This led the men of the parish to keep watch, armed with pistols, cudgels and pokers. They in turn were kept under the eye of Fr. Carroll, who later described it all as a storm in a tea-cup.

Fr. Carroll was a member of Stalybridge Board of Guardians and a member of the School Board. He was Diocesan Treasurer and auditor of the Northern Bishops for the accounts of Ushaw College. He became a Canon of Shrewsbury in 1872, Vicar General in 1882, and Domestic Prelate in 1892. Music was his relaxation. He would sing the airs from the oratorios, and if ever in the company of a pianist he would request to hear the *Pastoral Symphony* from Handel's *Messiah*, while, so we are told, his spirits would soar at hearing a band play the overture, *Zampa*.

On 28 October 1893 in Our Lady's Church, Birkenhead, he was consecrated titular bishop of *Acmonia*, and coadjutor of Shrewsbury, by Cardinal Vaughan, with Bishops Knight and Lacy as co-consecrators. He succeeded to the see of Shrewsbury on 11 May 1895, but his brief episcopate was afflicted with very poor health. Always a bronchial sufferer, the change of air from Stalybridge to Birkenhead, which is where the bishops of Shrewsbury then resided, had a devastating effect upon him. From 1895 the diocese was much reduced in size due to the separation of the six North Welsh counties, and he did manage a complete visitation twice.

He died at Spring Hill, Oxtou, Birkenhead on 14 January 1897. His gentleness and patience passed into diocesan folklore. The same were evidenced in his life time by curates shedding tears when required to leave his service and in death by the Stalybridge Catholics offering to pay all funeral expenses provided he could be buried in their midst, in the local cemetery at Dukinfield. The Shrewsbury Archives contain considerable correspondence between Bishop Carroll and the poet Francis Thompson, and his family.

Abbott, 15; S.Foster "The English Seminary, Bruges' *North West Catholic History* XII, 24-29; Tablet 23.1.1897, 153-154; Ushaw Magazine VII (1897), 40-56.

CARY-ELWES Dudley Charles
Northampton

Son of Valentine Dudley and Alice Cary-Elwes (Ward), of Great Billing, Northants, born at Nice on 5 February 1868. He was educated at the Oratory School Birmingham (where he well remembered Newman), Oscott, and the Scots College, Rome. He was ordained priest of the diocese of Northampton on 30 May 1896. He was brother of Gervase Elwes (1866-1921), the famous tenor who discarded the name Cary in 1909, and uncle of Monsignor Valentine Elwes, secretary to Cardinal Hinsley, and later chaplain to the Catholic undergraduates at Oxford.

From 1896 to 1898 he was curate at All Souls, Peterborough. He then became rector of Our Lady's, Luton, not the present church but its humble predecessor, and at that time an extensive and poor parish. In 1902 he returned to Peterborough as rector, and remained there for 19 years. He became diocesan inspector of Schools, Bishop's nominee on the Catholic Educational Council, and from 1912 a Canon of the diocese of Northampton. He was a talented musician, he played the cello to a very high standard, and he developed a musical tradition at All Souls, Peterborough that became respected among all denominations. He improved the parish school and liquidated the debt.

Like his famous brother he was described as "a perfect gentleman, same mannerisms - same impulsive welcoming gesture, shy and afraid to intrude, but so talented and cultured". He would take his curates through the very minutiae of parochial detail, allowing nothing to pass, though he himself would worry over matters that others would simply stamp on. A story exists of his visit to the English College, Rome. He was asked if he would entertain the house by playing the cello, he agreed to do so and looked around for one, when it was discovered there was no such instrument there. So one was hastily borrowed from the German College.

On 15 December 1921, he was consecrated fifth bishop of Northampton, in the Cathedral church there, by Cardinal Bourne, with Bishops Dunn and Doubleday as co-consecrators. Northampton was then called the Cinderella of the dioceses, but Bishop Cary-Elwes with his genial personality and business like methods won the good will of all. He could never rebuke or criticise a priest, who he avowed, labouring in obscurity among those Eastern shires was close to monastic poverty and contemplative isolation. He knew their difficulties and their sacrifices and would hear nothing but good of them.

During the episcopate of Bishop Cary-Elwes the Catholic population rose from 16,332 in 1921 to 23,995 in 1933. His friend and neighbour, Dunn of Nottingham, whose seminarists filled half the English College, in Rome, used to tease him about the slender resources of his poor diocese, but Bishop Cary-Elwes never lost heart or patience. He took ill on the station at Tours returning from Lourdes, and was anointed in the train, his life despaired of. But he was to spend seven months in a Hampstead Nursing Home, and endure a most complicated illness before he died on 1 May 1932. He is buried in the local churchyard at Great Billing.

Catholic Directories; *Tablet* 24.12.1921, 838; *Universe* 6.5.1932, 1; *Venerabile* VI October 1932, 70-71.

CASARTELLI Louis Charles, D.Litt, MA
Salford

Son of Joseph Louis and Jane Henrietta Casartelli (Ronchetti), born on 14 November 1852, at 2 Clarence Street, Manchester, where his father was an optician. He was a most intelligent child, and it was said that his brain was as wax to receive and marble to retain. He forgot nothing, and it was also said that the piety he learned at his mother's knee led him to the sanctuary.

As a boy at Salford Catholic Grammar School, having nothing else to do one afternoon, he reputedly learned Flemish. Be that as it may, he was fluent in that language as he was in French, German, Italian and Spanish. As a student at Ushaw he won the gold medal for Classics, and gained an MA degree externally from London University, though in later life he condemned the system of external degree taking, describing it as a tyrannous fetish destructive of true culture.

He completed his theological studies in the University of Louvain where he specialised in Eastern languages, an interest first acquired - so he said - through a chance encounter with a book in the Manchester Free Library. He was an avid diary keeper, often writing in several languages on the one page, and frequently using the prayer (in Latin) "O God be merciful to me a sinner".

He was ordained priest by Bishop (later Cardinal) Vaughan on 10 September 1876, and appointed to the teaching staff of S. Bede's College, Manchester, where he saw the new buildings rise brick by brick. In 1884 he returned to Louvain and obtained a Doctorate in Oriental Literature. After further teaching at S.Bedes, he was appointed rector there in 1891. From 1898 he lectured five times each Lent term at Louvain, Sanskrit, Zend and Pehlevi becoming his speciality. He was lecturer in Iranian languages in the University of Manchester, and offered a similar post at Oxford but was unable to accept it.

In 1903 he was nominated bishop of Salford but wrote to Rome begging to decline. His appeal was rejected and he wrote to Abbot Gasquet "If the wish did not sound rather an impiety I could almost desire that Cardinal Gotti might have held me suspect of Liberalism and other dreadful things" (1 September 1903). He was consecrated in S. John's Cathedral, on 21 September 1903 by Archbishop-elect Bourne, with Bishops Whiteside and Allen as co-consecrators.

The poor Catholics of Manchester and Salford took great pride in the appointment, and when charged that nobody with any intelligence could possibly be a Catholic, would reply "Well just look at our Bishop". Bishop Casartelli was one of the first bishops in England to attempt concerted Catholic Action. He produced a monthly journal *The Federationist*, and never failed to make a contribution on contemporary issues. He was President of the Manchester Dante Society and one of the few (at that time) British members of the Royal Asiatic Society. Philip Hughes (Eng.Catholics p.38) writes of him "a really Cosmopolitan mind -- and a variety of intellectual sympathies that recalled Wiseman".

One incident had an unfortunate effect in a constituency where the Catholic vote was decisive, Winston Churchill was defeated because of his Liberal Government's policy on Catholic education. But because the Irish Catholics approved of its policy on Ireland, considerable bitterness was aroused. Bishop Casartelli died at S. Bede's College, Manchester on 18 January 1925, and is buried in Moston Cemetery, Manchester.

Almanac for Salford Diocese 1926; S.Leslie, *Cardinal Gasquet* 88; Manchester Registry Office; Birth Certificate: *Tablet* 24.1.1925 108,109, 140.

CASEY Patrick Joseph
Sufar; Brentwood

Son of Patrick and Bridget Casey (Norris), born at Stoke Newington, London on 20 November 1913. One of his earliest impressions was of being taken by his father to see the funeral procession of Lord Mayor Mc Swiney (see Amigo). He studied at S. Edmund's College, Ware and was ordained priest in Westminster Cathedral by Cardinal Hinsley on 3 June 1939.

He was placed at S. James's, Spanish Place, one of four assistants at that time. He remarked that his seminary training would have been more useful to a second century desert father than to a priest in war-time London. He soon rose to the position of senior curate which carried with it a good deal of administrative responsibility as the parish priest, George Craven was also the auxiliary bishop.

In 1961 Fr. Casey was appointed parish priest at Our Lady of Dolours, Hendon where his Anglican neighbour was Dr. Graham Leonard, a future bishop of London who became a Catholic in 1994. When J.C. Heenan went to Westminster in 1963 he asked many of his priests who they would go to if in trouble, or for any advice. They nearly all answered Pat Casey, so on 23 December 1963 Heenan appointed him Vicar General and a Canon of Westminster. He moved into Archbishops House, and a little later the Pope created him a Domestic Prelate.

On 2 February 1966 Mgr. Casey was consecrated titular bishop of *Sufar* and Auxiliary of Westminster in Westminster Cathedral by Cardinal Heenan with Bishops Cashman and Worlock as co-consecrators. His was the first Episcopal consecration to be performed in English. There was a plan for him to go to Commercial Road as parish priest, but his curial work required far more time than such a busy parish could be expected to spare him for, so he became chaplain to the Convent of Perpetual Adoration in Horseferry Road.

On 2 February 1970 Bishop Casey was installed as fifth bishop of Brentwood in S. Antony's, Forest Gate because the cathedral in Brentwood was far too small. The new bishop was to effect a £150,000 scheme of improvements there, but it was for his successor to see the new Neo Classical cathedral completed. Bishop Casey was easily approachable, he dressed discretely and preferred informality. He was quick to sense the positive in the aftermath of Vatican II, including his own contributions to ecumenism in East London and Essex. But it is said that initially he would take two Brentwood Canons to meetings "just in case!" For many years he was Episcopal Secretary to the Bishops Conference of England and Wales and a member of its Finance Advisory Committee. He resigned the See of Brentwood in December 1979 and returned to the archdiocese of Westminster where he spent ten years as parish priest of Holy Redeemer and S. Thomas More, Chelsea. In 1989 Bishop Casey finally retired to Leigh-on-Sea, Essex where he was happy to assist by celebrating Mass and hearing confessions. It was said that while he enjoyed parish visitations, confirmations and ordinations as a bishop, he always remained a parish priest at heart. When Dr. Graham Loenard became a Catholic in 1994 Casey said that he hoped he would be able to come to us as a bishop. Bishop Casey died on 26 January 1999 and is buried at Brentwood.

Brentwood Diocesan Archives courtesy of Rev. Stewart Foster.

CASHMAN David John, STL
Cantano; Arundel and Brighton

Son of Philip and Norah Cashman (McSwiney), born in Bristol on 27 December 1912, he was educated at Cotton College and the English College, Rome. He was ordained priest of the archdiocese of Birmingham, by Archbishop Godfrey on 24 December 1938. After about a year as curate at Our Lady and S.Peter's, Stoke-on-Trent, he served as Secretary at the Apostolic Delegation, Wimbledon until 1956, having worked with Archbishop Godfrey for over eleven years, and with Archbishop O'Hara for nearly three.

In that capacity an expertise in public relations, became something of a hallmark. Courteous and efficient in all his dealings with queries from the high or lowly, he also acted as chaplain to several religious communities in the neighbourhood, and visited a number of troubled or lonely people. An ability to make, and keep, friends was another characteristic. He became Privy Chamberlain to Pope Pius XII in 1948, and Domestic Prelate in 1956. That same year he was appointed parish priest of Arundel, with its Cathedral-like church of S.Philip Neri, then part of the diocese of Southwark.

On 27 May 1958 he was consecrated titular bishop of *Cantano* and auxiliary of Westminster, in Westminster Cathedral, by Cardinal Godfrey, with Bishops Cowderoy and Craven as co-consecrators. He then became parish priest of S.Mary's, Cadogan Street, Chelsea, (see also Bidwell, Myers and Patterson). There he completely renewed the spirit of the parish, restoring fabric, floors, benches and organ. He extended the presbytery and rebuilt the almshouses (S.Joseph's Cottages) and added a wing to the local school. All this while occupied with diocesan business, being appointed Vicar General of Westminster in 1964, and was Catholic representative on the panel which planned the ecumenical chapel at London (Heathrow) Airport.

In May 1965 he became first bishop of Arundel and Brighton, a new diocese consisting of the county of Sussex and that part of Surrey outside the London Metropolitan area, territory formerly belonging to the diocese of Southwark. His genius for organisation and diplomacy quickly got everything in order, from dealings with Archbishop Cowderoy regarding the redistribution of funds and boundaries, to obtaining suitable premises at Hove to accommodate the Diocesan Curia. He was enthroned on 21 August 1965 in the church of S.Philip Neri, Arundel, then elevated to the status of a cathedral.

He regretted his long absences because of the Second Vatican Council, but his visit to Rome for the canonization of the Forty Martyrs, in 1970, the Arundel martyr S. Philip Howard among them, was one of the greatest joys of his whole life. He was a well-read prelate who enlivened the pages of his diocesan *Newsletter* with a personal contribution to every issue. Walking and country pursuits were his relaxation, while his skill with a gun brought protests from many animal lovers. After a brief episcopate Bishop Cashman developed coronary artery disease and died on 14 March 1971. His Requiem in his own cathedral was attended by 22 bishops of his own Church and 5 of the Church of England, also the Chief Constable of Sussex and a vast congregation. Burial took place at Arundel.

Arundel and Brighton Newsletter May 1971 (pp 37); *Catholic Whos Who* 1952. 68.

CHADWICK James DD
Hexham and Newcastle

Son of John and Frances Chadwick (Drumgoole), born in Drogheda, County Louth, on 24 April 1813. His father's family belonged to Burgh Hall, Duxbury, in the parish of Standish, Lancashire. He entered Ushaw in May 1825 and was ordained priest there by Bishop Briggs on 17 December 1837.

He remained at Ushaw lecturing in philosophy and theology until 1850 when he joined a community of priests at S. Ninian's, Wooler devoted to giving missions and retreats. He became famous as a preacher throughout the North of England, but when fire destroyed their house at Wooler, in 1857, he returned to Ushaw until 1859 when he became domestic chaplain to Lord Stourton, at Allerton, near York. He also became a Canon of the diocese of Beverley.

In 1863 he returned to Ushaw as professor of Theology where he was held in great esteem for his humility, ability, and saintliness of life. His advice was often sought by Religious Orders and he was confessor and giver of retreats to several convents. On the death of Bishop Hogarth (q.v.) the Hexham Chapter was unanimous in requesting Canon Chadwick as bishop. This was confirmed by Rome on 12 August 1866 and he was consecrated second bishop of Hexham and Newcastle on 28 October 1866, in the chapel of Ushaw College by Archbishop Manning, with Bishops Turner and Cornthwaite as co-consecrators. He was enthroned in S. Mary's Cathedral, Newcastle on 8 November 1866.

At the First Vatican Council among prelates from every quarter of Christendom it was frequently stated that he looked every inch a bishop. This is supported by his portrait at Ushaw, silver-haired and sagacious in appearance, resplendent in *cappa magna*. He wrote the words of the famous Christmas hymn *Angels we have heard on high*.

In 1877 after two presidents of Ushaw had died within a short period, and no other was willing to shoulder the responsibility, Bishop Chadwick accepted the position himself. Although he took a great interest in the college and did much for the comfort of its students, he had no faith at all in Manning's idea for a Catholic University. Ushaw students continued to work for an external degree from London University, until the pressure of study required for the Secular clergy gradually phased that out.

Bishop Chadwick was described as "quiet, reasonable, self-possessed and gentle, who fulfilled his office with great distinction". He was related to Bishop O'Reilly of Liverpool. After a severe attack of bronchitis he died at his residence, 72 Rye Hill, Newcastle upon Tyne, on Sunday 14 May 1882. His panegyrist said of him "No startling incidents or surprises - his humility made him diffident of his own powers - his meekness mistrusted himself. It was only necessary to throw oneself onto his mercy to be received with open arms". By his own desire he was buried at Ushaw. The bells of S. Nicholas's Anglican church, Newcastle rang solemnly as the funeral cortege passed by.

D.Milburn, 285-286; Old Alumnus, 127-131; *Tablet* 20.5.1882, 791-793.

CHALLONER Richard DD

Deora

Son of Richard and Grace Challoner (Willard), born at Lewes, Sussex, on 29 September 1691. His father, not a Catholic, was a wine cooper who died young. This future bishop grew up in two great Catholic houses where his mother found employment - the Gages, at Firlie in Sussex, and with the Holmans at Wirkworth, in Northamptonshire. It was at the latter place that Challoner became a Catholic at the age of 13.

In 1705 he entered the English College, at Douai, where he was to spend the next 25 years, as student, professor and vice-president. He graduated BD in the University of Douai, and was ordained priest on 28 March 1716. He spent the whole of Lent preparing for his first Mass, on Easter Sunday, and then spent two months in England where he saw his mother for the first time in 13 years.

He returned to Douai and received his DD in 1722 and spent about eight years in teaching, and ministering to Irish soldiers in the French Army. He then returned to England where from his lodgings in Holborn, disguised as a layman he secretly celebrated Mass and administered the Sacraments to the London Catholics in what was undoubtedly their very darkest hour.

In 1740 he was selected as coadjutor Vicar Apostolic of the London District, and although he attempted to evade office, Propaganda overruled his objections and named him titular bishop of *Debra*. He was consecrated, in secret, by Bishop Benjamin Petre (q.v.) at Hammersmith on 29 January 1741. A contemporary account says he was tall, of medium build, with brown hair, a rather long nose, and a serious expression. The coadjutorship lasted for 18 years during which time Bishop Challoner, convinced that in order to survive, a minority must have its own culture, became a prolific writer. The *Lives of the Saints*, the *Garden of the Soul*, a new translation of the Rheims-Douai Bible, a once famous catechism, and the very famous *Memoirs of Missionary Priests* all date from this period. He was essentially a man of the Counter-Reformation and after the Bible the writings of S. Francis de Sales were his most formative factor.

The Stuart uprising of 1745 brought some anxiety. Although mildly Jacobite, Challoner hated violence and distanced himself from the conflict and advised his flock to do the same. Afterwards, when the London prisons were filled with starving Catholics - English as well as Scottish - with financial aid from the Duke of Norfolk, the bishop organised relief and saved many from death.

At the age of 68 he succeeded Bishop Petre as Vicar Apostolic of the London District, which at that time included the American colonies. He quickly requested the appointment of a coadjutor and that was the last time the Stuart Court in exile exercised any influence in such appointments. Catholics still had to move by stealth. The old law that offered £100 reward for the capture of a priest was often invoked, especially in London, and it was claimed that to attend Mass in 1770 was as hazardous as it was to have done so in 1570. But the bishop managed to found a girls school at Hammersmith, and took over an existing one for boys at Twyford, from which S. Edmund's College, Ware, can claim a direct descent.

Bishop Challoner's description of his District tells us that there were about 10,000 Catholics in London, mostly poor, and to be found around S. Giles Circus, with 10,000 more in the outlying parts. Bishop Ward (q.v.) states that the last act of positive persecution in England was against Challoner's coadjutor, Bishop James Talbot (q.v.), when in 1775 the loft at Old Hall, Ware, was searched in an attempt to capture him. The first Relief Act of 1778 offered mild toleration but provoked such hostile reactions as culminated in the infamous Gordon Riots, in which Catholic chapels were wrecked and Catholic houses set on fire. Shops, warehouses and distilleries were looted, and all the prisoners in Newgate were released. All this had a most distressing effect on

the failing Vicar Apostolic, now nearly 90 years of age. His house and even his life were under threat, Lady Stourton sent her carriage, and Mr Mawhood, of Finchley, provided accommodation for several months.

Although he was strong in his condemnation of clergy who frequented public houses, Challoner himself had for generations resorted to *The Ship*, in Holborn, for secret worship. After the riots he was able to return there, for his residence in Old Gloucester Street was nearby. There, on 5 December 1780, he administered Confirmation for the last time. In his old age Bishop Challoner remarked that although he had been a bishop for nearly forty years he had never ordained one solitary priest, a graphic comment on the era of persecution when all ordinations took place in the colleges abroad. But this was no bar to David Mathew, speaking for posterity generally, describing Richard Challoner as the Greatest of the Vicars Apostolic.

Bishop Challoner died in his London home on 12 January 1781. Pointing to his pocket his last word was "charity". His friend Briant Barrett, of Milford, in Berkshire, provided a burial place in his family vault in the local Anglican church. In 1946 the remains were exhumed, in the presence of Bishop Myers (q.v.) and reinterred in the Chapel of SS Gregory and Augustine, in Westminster Cathedral.

Burton; Clergy Review October 1959, 577-587; A.Stark, *Bishop Challoner; Universe_3.5.1946*; B.Ward, *Catholic London a Century Ago; Westminster Cathedral Chronicle* (special issue) 1946.

CLEARY Joseph Francis
Cresima

Son of William and Ellen Cleary (Rodgers) of the parish of S. Mary, Haddington Road, Dublin where he was born on 4 September 1912. He studied for the priesthood at Oscott College and was ordained for the archdiocese of Birmingham by Archbishop Williams on 29 June 1939.

He spent the next two years as assistant at S. Chad's Cathedral where he started the first group of the Young Christian Workers in Birmingham. Throughout life he remained an able communicator with the laity and had firm faith in the strength of the Lay Apostolate. In 1941 he became secretary to Archbishop Williams "poor in health and short in temper, with school-masterly shout". Fr. Cleary continued as secretary with the next archbishop (Masterson).

Having first visited Lourdes in 1928, being given the task of reviving the Birmingham Archdiocesan Pilgrimage following its wartime lapse was a particular pleasure. After 1948 he continued annually for at least another forty years.

In 1951, believing that ten years was more than enough to be a bishop's secretary, Archbishop Masterson appointed him parish priest of SS. Mary and John, Wolverhampton, a place of much immigration and its attendant problems. "Gently challenging and encouraging" was said to be his method, its success eventually gaining him the position of President of the International Commission for Justice and Peace. He became Diocesan Treasurer, and was elevated to the Metropolitan Chapter in 1963.

Late in 1964 he was nominated titular bishop of *Cresima*, and auxiliary in Birmingham. He was consecrated in S. Chad's Cathedral by Archbishop Hyginus Cardinale, Apostolic Delegate with Bishops Dunne (auxiliary Dublin) and Tickle as co-consecrators, on 25 January 1965. He continued as parish priest, taking his turn in the confessional and visiting in the Royal Hospital. In 1966 he became Vicar General and Provost of the Birmingham Chapter.

Although not strictly speaking an area bishop the greater part of his "confirming the faith of his brethren" took place in Staffordshire. As archbishop's secretary he had established the Catholic Marriage Advisory Council in Birmingham. As bishop he championed the beatification cause of Cardinal Newman, and helped to set up The Friends of Cardinal Newman.

It was said that the steps of Bishop Cleary's house were nearly worn away by priests and lay people in any sort of distress, who would come away not only having found sympathy but also wisdom.

In 1987 Bishop Cleary relinquished his Episcopal charge, also the offices of Provost and Vicar General. But he remained parish priest of SS. Mary and John, experiencing as he himself put it "the best of both worlds".

He died on 25 February 1991 and is buried at Banbury.

S. Mary, Haddington Road, Dublin: Baptismal Register, Birmingham Archdiocesan Directory 1988, 5 – 6; 1992, 104 – 105.

CLIFFORD William Joseph Hugh, DD
Clifton

Son of Hugh Charles and Mary Lucy Clifford (Weld), born at Irnham, Lincolnshire, 24 December 1823. His father was the 7th Baron Clifford of Chudleigh, in Devon. His mother was daughter of Cardinal Weld (1773-1837) who became a priest after the death of his wife in 1818. The future bishop was educated at Prior Park, Bath, and the College for Noble Ecclesiastics, in Rome. On 15 August 1840 he delivered a Latin panegyric in praise of the Blessed Virgin, before Pope Gregory XVI. He received the sub-deaconate and deaconate in Bruges, but was ordained priest at Clifton, by Bishop Hendren, on 25 August 1850. After one year as assistant at the Clifton proCathedral, he returned to Rome to study for his DD. He then went to Plymouth, as secretary to the first bishop, George Errington and as head priest of S. Mary's, Stonehouse, forerunner of the present Cathedral church. He was secretary to the first Provincial Synod, at Oscott in 1852, Canon Theologian of the Plymouth Chapter in 1853, and Vicar Capitular after Errington's departure for Westminster. The new bishop of Plymouth, William Vaughan (q.v.) offered Dr.Clifford the office of Vicar General, but he preferred to return to Rome to study Canon Law.

By 1857 the see of Clifton had been vacant for two years, and Dr. Clifford was appointed there. He was consecrated on 15 February 1857, in the Vatican Palace, by Pope Pius IX assisted by Archbishop Errington. Three weeks later he was named Assistant at the Pontifical Throne.

During an episcopate of 36 years Bishop Clifford showed great personal generosity to his diocese, much of it spent on Prior Park, Bath, which he maintained as a boys school and seminary. Sixteen new churches were built, one of them, S.John's, Bath in 1863, on the traditional site of execution of the last Abbot of Glastonbury. The bishop, an eloquent prelate, often read papers to the Somerset and Gloucestershire Archeological Societies, and was one of the few Englishmen to achieve prominence at the First Vatican Council.

On the question of Papal Infallibility he was as staunch a supporter of the minority (inopportunist) as Manning was of the majority. He made a plea that the authority and infallibility of the Pope should not be treated apart from the authority and infallibility of the Church. When the final vote came, he was not present. Bishop Clifford was highly esteemed by his fellow bishops in England, and was their nominee for the see of Westminster in 1865. For his part he was a loyal friend of George Errington (q.v) Having shared the same house with him in Plymouth, he sympathised with him in his difficulties, supported the Westminster Chapter in its attempt to obtain Errington as archbishop, gave him a home at Prior Park, preached his panegyric, and was eventually buried beside him.

Bishop Clifford also represented the Hierarchy of England and Wales in Rome during the disputes that often arose between themselves and the religious orders. On the question of Catholics going to the universities, unlike Manning who considered the matter irrevocably settled, Clifford favoured reconsidering it periodically. After an illness of about two years, he underwent a serious operation on 26 June 1893, and returned to his residence at Prior Park where he died on 14 August 1893. He is buried at Prior Park, Bath.

ed. Beck, 192, 199, 205, 207; *Diocese of Clifton 1850-1950*. 34, 35; Roche, 245-246; *Tablet* 19.8.1893, 302.

COFFIN Robert Aston CSSR, DD
Southwark

Son of Robert and Elizabeth Coffin of Marine Parade, Brighton, born in Brighton Sussex , on 19 July 1819, and educated at Harrow and Christ Church, Oxford where he graduated BA at Michaelmas 1840. He received Anglican Orders from Bishop Bagot of Oxford, in 1843 and received an appointment at S. Mary Magdalene, Oxford which he resigned in 1845, and was received into the Catholic Church on 3 December that year, at Prior Park, Bath. He then became tutor to the family of Ambrose Philip de Lisle, near Loughborough where he remained for one year.

In February 1847 he accompanied John Henry Newman to Rome, and there he joined the Oratorian noviciate and was ordained priest on 31 October 1847. He became superior of S. Wilfrid's Community at Oakmoor, Staffordshire until 1850 when he went to Trond, in Belgium to become a Redemptorist. He was professed on 2 February 1852.

Preaching Missions and Retreats, especially Retreats for the clergy were his speciality, and he became Cardinal Manning's confessor. He was rector of S. Mary's Clapham, South London, from 1855 until 1865 and in that office he baptized the future Cardinal Bourne. He was then elected Redemptorist Provincial, a position that required prolonged residence in Rome where he became popular, and whose advice was sometimes sought by Pope Pius IX himself.

For upwards of twenty years Robert Coffin was by pulpit oratory or written word one of Catholicism's staunchest champions. It is said that he received 90 Protestant clergymen into the Church, while his devotional publications included many translations from S. Alphonsus - *The Glories of Mary, The Mysteries of the Faith, The Incarnation, The Eucharist, The Eternal Truth's, The Redemption* etc. though he was critical of much of Newman's work.

On 11 June 1882 he was consecrated third bishop of Southwark, in the Church of S. Alphonsus, Rome, by Cardinal Howard, with Archbishop Jacobini (Tyre) and Bishop Laurenti (Arnata) as co-consecrators. He took possession of his see on 27 July 1882. Probably the most outstanding event of his brief episcopate was on 10 May 1883 when he solemnly consecrated and proclaimed perpetual enclosure of the great Carthusian house at Parkminster in Sussex. This was the climax of something long in the making, made necessary by the threat or the fact of religious persecution in Europe. Cardinal Manning on seeing the result said "The Carthusians have built not a convent but a city".

Bishop Coffin had to endure much illness, borne with patience and simplicity. He withdrew to S. Joseph's, Teignmouth, Devon, then a Redemptorist house founded by himself when Provincial. He was unable to stand, walk or even drive, yet his mind remained clear to the very end, and (via his secretary) he continued to take an interest in diocesan matters. He died peacefully at six o'clock on the morning of Easter Monday, 6 April 1885. He is buried at Teignmouth.

ed. Beck, 212-213, 453-454; *Cath.Enc* IV (1908), 93-94; Holmes, 126; *Tablet* 11.4.1885, 583.

COLLINGRIDGE Peter Bernadine, OSF
Thespiae

Son of Peter and Mary Collingridge, born at Fritwell, Oxfordshire, on 10 March 1757. He may have received his early education in England, he certainly entered the Franciscan Friary of S. Bonaventure, Douai, and received the habit there on 26 June 1773.

He was lecturer in Philosophy and Theology in that house, even before ordination. No known record of his ordination exists, though there is one dated 27 April 1784, approving him for preaching and hearing confessions. S. Bonaventure's suffered particularly at the hands of the Revolutionaries, when most of its documents were destroyed.

In 1788 Fr. Collingridge was elected Guardian there, a position he occupied until 1791. He was also confessor to the English Franciscan nuns at Princenhoff, near Bruges. It is reported that he managed the Friary and its community of fifty, on four hundred pounds a year. In 1791 he came to London as assistant priest at S. George's Fields, Southwark. After twenty years at Douai Georgian London formed a stark contrast. Prejudices and disabilities still existed, and the penalty for performing a marriage service between Catholics was transportation for life, furthermore money donated for ecclesiastical purposes could be sequestered as being used for superstitious uses. However, a new chapel was built in 1793, and Fr. Collingridge served for a short spell as Missioner at Coventry.

His next appointment was at the Sardinian Embassy chapel, Lincolns Inn Fields, in 1799. London was then full of French exiled clergy and Fr. C. claimed 16 bishops among his flock. The custom of May Devotions is said to have originated there and then. On 2 January 1807 he was named coadjutor Vicar Apostolic of the Western District, and consecrated on the following 11 October, at S. Edmund's College, Ware, by Bishop Poynter. The long delay was due to his extreme poverty and inability to assemble the necessary episcopal requisites.

He visited his Franciscan brethren at Abergavenny on 19 November 1807, where he received the profession of sixteen year old Joseph Hendren, himself a future bishop. Bishop Collingridge succeeded Bishop Sharrock as Vicar Apostolic on 17 October 1809 and removed the episcopal residence from Bath to the Benedictine convent at Cannington, near Taunton, an affiliation of the old houses of Paris and Cambrai. He was a prolific letter writer and the Westminster archives contain a thousand from him to Bishop Poynter alone, and Propaganda in Rome possesses nearly as many. He also had a pleasant correspondence with Henry Bathurst, Anglican bishop of Norwich.

He was not in favour of Catholic Emancipation *at any price* and was cautious about radical propositions and openly condemned the vague expression "general liberty of conscience". His vicariate was very large and very poor. There were only 5500 Catholics, mostly in Bristol, Bath and Plymouth, although at Wardour in Wiltshire, home of Lord Arundel, there were 600. An attempt to found a mission at Swansea failed for financial reasons, but the settling of the Benedictines at Downside, in 1814 (formerly of S. Gregory's Douai) was the culmination of several communities expelled from France, moving into the Western District. He was the first Vicar Apostolic to allow the Jesuits to resume work after their suppression, by Rome, in 1773. Bishop Collingridge begged hay for his horse and priests for his District, ever an example of Franciscan poverty. He died on 3 March 1829 and was buried at Cannington until 29 March 1914 when he was reinterred at Downside Abbey.

Brady, 305-312: Dockery: Ward, *Eve*; J A Williams

COLLINS Richard

Selinus; Hexham and Newcastle

Son of Michael and Marie Collins (Martin), born at Newbury, Berkshire, on 5 April 1857. He was educated at Miss Barratt's school in the Rose and Thistle Yard, Newbury (Dwyer p98) until he entered Ushaw, in 1869. Three of his sisters became nuns.

For several years prior to ordination he held the office of minor professor. He had charge of a class of juniors and his reputation for being thorough rather than spectacular earned him the lifelong friendship of such searching superiors as Cardinal Bourne and Archbishop Whiteside.

He was ordained priest of the diocese of Hexham and Newcastle, at Ushaw, by Bishop Bewick on 30 May 1885, and sent to Newhouse, about two miles away, as assistant priest. Later that same year he was placed in charge at Wolsingham, County Durham, a few miles further west. Shortly afterwards the neighbouring Witton Park mission was added to his responsibilities. With two congregations spread over picturesque but thinly populated moorland, and an income of only seven shillings a week (35p), meat or fresh fruit were items beyond his means, but a cup of tea became, and remained his idea of a luxury. At Witton Park he succeeded in erecting a small church, though much of the work was done by his own hands.

After a short time in charge of S. Joseph's, Tow Law, he was removed to S. Andrew's, Newcastle, as rector, in 1891. The people were numerous but the debt was formidable so with characteristic zeal and self-sacrifice he soon had the place solvent. No one was more surprised than himself when asked to become administrator of S. Mary's Cathedral, Newcastle in 1895. He became a Canon of the diocese in 1897, and eight years later he was nominated auxiliary bishop. He was consecrated titular bishop of *Selinus*, in S. Mary's Cathedral, on 29 June 1905, by Archbishop Bourne, with Bishops Mostyn and Burton as co-consecrators. On 21 June 1909 he succeeded the revered Thomas Wilkinson (q.v) as bishop of Hexham and Newcastle.

Bishop Collins took little interest in anything other than the needs of those committed to his care. He lived frugally and travelled humbly. He used to say his daily Mass at a convent, a tram-ride away from his own house. When men on their way home from nightwork boarded the tram, the bishop would rise and offer his seat saying "You have been working all night, I have not". Actions such as this earned him the respect of countless people, but eventually he began to exhibit signs of nervous exhaustion. He managed to make his *Ad Limina* visit to Rome in 1922, and fulfill several engagements, including acting as co-consecrator of the auxiliary bishop of Liverpool, Robert Dobson. But everyone was shocked to see how ill he appeared to be. A seizure, quickly followed by another attack led to his death on 9 February 1924. Before a successor was appointed two counties were removed from the diocese and placed under the jurisdiction of the new bishop of Lancaster. Crowds queued in the sleet to file past the open coffin of Bishop Collins, in his Cathedral, before burial at Ushaw.

S. Joseph's, Newbury; Baptismal Register; *Catholic Whos Who* 1921, 215; *Tablet* 16.2.1924, 208-210.

CORNTHWAITE Robert
Beverley; Leeds

Son of William and Elizabeth Cornthwaite (Cuerdon), born in Preston, Lancashire on 9 May 1818. He entered Ushaw College on his twelfth birthday and went to the English College, Rome, in September 1841 and was ordained priest there on 9 November 1845.

From May 1846 until 1849 he was curate at Our Lady and S. Joseph's, Carlisle, and from 1849 until August 1851 he was rector of S. Mary's, Stockton-on-Tees. He then succeeded Thomas Grant (q.v.) as rector of the English College, in Rome.

Probably the most important act of his six years in office was the restoration of the link between the college and the Jesuits, who had been ignored for almost a century. Fears were expressed that the students might abandon the idea of the Secular priesthood for the superior attractions of the Society. But Cornthwaite urged co-operation rather than rivalry. He also urged the formation of a college (The Collegio Pio), to cater for late vocations and converts, but for reasons of economy he was required to manage both establishments.

In 1857 he returned to England to be present at his father's death-bed. He then became rector of S. Augustine's, Darlington and Domestic Prelate to Pope Pius IX. The following year he was appointed Canon Theologian of the diocese of Hexham. He was consecrated second bishop of Beverley on 10 November 1861, in S. Mary Moorfields, by Cardinal Wiseman, with Bishops Grant and Roskell as co-consecrators. His first act as bishop was to buy a map of Yorkshire, after which he proceeded to demonstrate that the easy-going days of his genial predecessor were over, and that discipline and business-like punctuality was required.

Within five years only 37 out of 95 priests were in their original position. Missions were divided, examinations introduced, finances regularised, and annual retreat made compulsory. Among the faithful he encouraged devotion to the Sacred Heart, St. Joseph, the Holy Souls, and the English Martyrs. Self denial was advanced as vital for salvation, and the self-indulgent were solidly condemned.

In November 1862 he removed the episcopal residence from York to Leeds, and when the old see of Beverley was suppressed, in 1878, he became first bishop of Leeds. He was enthroned in the old church of S. Anne, Park Row, on 28 October 1879. Having been a seminary rector, ecclesiastical education was a matter he took very seriously. Between 1876 and 1878 S. Joseph's Seminary, Leeds was built at a cost of £14,000, with accommodation for thirty students. By 1887 it had produced 24 priests, and continued until 1939.

Bishop Cornthwaite denounced drunkenness as the parent of every vice, he had little sympathy with liberalism and less with socialism, but loyalty to the Crown was, to him, compatible with true religion. He died on 16 June 1890, and is buried at Sicklinghill, near Wetherby.

Brady, 398-399; J F Supple 'A Neglected 19th Century Bishop' *Recusant History* 399-412; *Venerabile* IV April 1920, 352-372; Waugh.

COTTER William Timothy
Clozomenae; Portsmouth

Son of John and Catherine Cotter (Sheehan), born at Cloyne, County Cork on 21 December 1866, he was educated at S. Colman's College, Fermoy and S. Patrick's National Seminary, Maynooth and ordained priest of the diocese of Cloyne on 6 July 1892. His father was a naval officer aboard HMS *Active* and one day, when the bishop was a boy, he brought his family to visit Portsmouth, where among other things a priest showed them plans for a new church. The boy could never have dreamed that one day he would minister in that church, and even be consecrated bishop there. But much lay between these events.

After ordination he was loaned to the diocese of Portsmouth for six years, during which he served as curate in the Cathedral parish. He then returned to Ireland and became curate at Buttevant, County Cork, but finding he could not settle, after six months he was granted permission to return to the diocese of Portsmouth permanently. He became secretary to Bishop Cahill, and rector of S. Mary's, Ryde, all in his middle thirties.

On 19 March 1905 he was consecrated titular bishop of *Clozomenae*, and auxiliary of Portsmouth, in S. John's Cathedral, Portsmouth by Bishop Cahill, with Bishops Burton and Amigo as co-consecrators. After the death of Bishop Cahill in August 1910, the Portsmouth Chapter did not elect Bishop Cotter as Vicar Capitular, but the Holy See appointed him to the vacant see, on 24 November 1910, and an episcopate of almost thirty years lay before him. But they were days of consolidation rather than rapid expansion, for as will be seen under CAHILL J B gigantic strides had been taken in the previous decade. As it was, the Great War, the Depression, and the shadows of uncertainty that heralded the Second World War, all had something of a restraining effect. The Catholic population increased from 51,000 in 1914 to 54,000 in 1940. However, new churches were built at Copnor, Newbury, Reading and Winchester, as well as at Douai Abbey, by now happily transplanted to Berkshire.

Bishop Cotter, impressive and eloquent was the very archetype of the Roman prelate, as then imagined. He loved great ceremonies and it was he who celebrated the first Pontifical High Mass in Westminster Cathedral following its consecration on 28 June 1910. Likewise when Bishop Amigo gave leave, against considerable pressure not to do so, for the funeral of Terence McSwiney (see AMIGO P E) to be held in S. George's Southwark, it was Bishop Cotter who offered that controversial Requiem. His finest hour was on 20 July 1920 when at Farnborough (in his diocese), Requiem Mass was sung by Abbot Cabrol OSB in the presence of King George V and Queen Mary, and the largest gathering of European royalty ever to assemble in a Catholic church in England, for the funeral of the exEmpress Eugenie of the French, who had died there, aged 94. Bishop Cotter officiated at the burial in the Imperial Crypt.

Ill health plagued his final years, and the Channel Islands (in his diocese) became the only part of Britain to suffer German invasion. He died on 24 October 1940, and was buried, during an air-raid, at Waterlooville, Hampshire.

Diocese of Cloyne; Archives; Dwyer, 88-103; *Tablet* 25.3.1905, 449; *Universe* 1.11.1940

COWDEROY Cyril Conrad
Southwark; SOUTHWARK

Son of Frederick and Annie Marie Cowderoy (Lawless), born in Sidcup, Kent on 5 May 1905. He became a Catholic in his teens, and had no difficulty whatsoever in absorbing all - the piety, the vesture, and the authority. He was educated at Dulwich College, S. Joseph's, Mark Cross, and S. John's, Wonersh. As a student he exhibited a gift for writing (a few unpublished novels) and for acting (Henry VIII). He was ordained priest by Bishop Amigo on 30 May 1931. After one year studying history at the Catholic Institute, Paris, he joined the staff of S. Joseph's, Mark Cross and remained until 1937. He then became Secretary to Bishop Amigo, at Southwark, and on that fateful night in April 1941, when incendiary bombs rained upon S. George's Cathedral, it was Fr. Cowderoy who worked a hand pump, heroically though in vain, for the cathedral was left a burned-out ruin. He became Diocesan Chancellor in 1946, Privy Chamberlain to Pope Pius XII in 1948, and parish priest of Our Lady of Lourdes, Lee in 1949.

He was consecrated seventh bishop of Southwark on 21 December 1949, in Westminster Cathedral, by Cardinal Griffin, with Bishops Farren (of Derry) and Beck as co-consecrators. The rebuilding of S. George's Cathedral, reopened in July 1959, an extensive programme of building schools and churches, and a thoroughly business-like approach to all sections of diocesan administration were the chief factors of his episcopate. He rejoiced in the restoration of Aylesford Priory, Kent, in 1951, which became one of his favourite places of pilgrimage.

In 1965 Southwark was raised to a Metropolitan See, and Archbishop Cowderoy received the Pallium. At the same time much of his territory was removed to the newly created diocese of Arundel and Brighton.

The conclusions of the second Vatican Council did not find a cordial welcome in this conservative-minded and eloquent prelate. He continued to dress like a bishop of old and when the Apostolic Delegate proffered correction he was told "The Pope says present dress may be worn until it wears out - and I shall see that mine never does". But the ecumenical movement was taken up with genuine fervour. He became a close friend of Dr. Mervyn Stockwood, Anglican bishop of Southwark, and every year on 21 December - the archbishop's consecration day and the bishop's ordination day, they used to dine with Beverley Nicholls, the journalist and Sir John Betjeman, the Poet Laureate.

It was said of Archbishop Cowderoy that although his views on certain things could be very strong, he entertained a splendid refusal to be shocked, and a remarkable tenderness for those who were weak. His end came about with extreme suddenness, for he collapsed after a Confirmation service at the church of S. Thomas More, West Malling, Kent, on 10 October 1976, and died from heart failure. He is buried among his predecessors in the vault near the High Altar in S. George's, Southwark, and his memorial tablet may be seen beside the great West door.

Catholic Herald 15.10.1976, 1 and 7; *Southwark Record* January 1950, 4-5, 14-17; *Tablet* 16.10.1976, 1015.

COWGILL Joseph Robert, DD
Olenus; Leeds

Son of William and Hannah Cowgill (Chapman) born on 23 February 1860 at Broughton in Craven, Yorkshire. His ancestors had maintained the Faith throughout the Penal times, as had the Tempest family, in whose chapel at Broughton Hall the Cowgills worshipped.

The future bishop was educated by the Benedictines at Douai, then in France. At Douai he developed an interest in, and a love of, the Roman liturgy that he never lost. As a student at the English College, Rome he was deemed solid rather than brilliant. But he gained a reputation for never having been late for chapel, lecture, or camerata excursion. His initiative and skill at organisation were also noticed early. He was present when Cardinal Newman delivered his *biglietto* speech on receiving the Red Hat, in 1879.

After ordination, in the basilica of S. John Lateran, on 19 May 1883, Dr. Cowgill returned to his native Yorkshire and spent the next 22 years in administration. He was secretary to Bishop Gordon, Privy Chamberlain to Pope Leo XIII (1901) and Canon of Leeds (1902). In 1905 he was nominated titular bishop of *Olenus*, and coadjutor of Leeds, and consecrated on 30 November, in S. Anne's Cathedral, Leeds, by Bishop Whiteside, with Bishops Mostyn and Allen as co-consecrators.

It had been decided that the National Catholic Congress, at that time a great periodic meeting of English Catholicity, should be held in Leeds. To Bishop Cowgill fell the task of making many of the arrangements, and so thorough was his preparation that for years afterwards other Congress meetings were judged by his standards.

He succeeded to the see of Leeds on 7 June 1911, and was able to consolidate much of the pioneering work already done. More Mass centres were started, school accommodation was increased, new religious orders were welcomed, and charitable work was extended. With assistance from the Catholic Women's League a home for unmarried mothers and their children was opened. This group was not highly placed among the recipients of sympathetic treatment in the West Riding of those days. Then he opened another home, managed by the Sisters of Charity, for poor and neglected children, a group especially dear to his heart. And although it meant a walk of a mile each way, he said his daily Mass there for years.

Bishop Cowgill was named Assistant at the Pontifical Throne in 1930, and on Whit Monday 1933, despite tropical heat, the laws of the Eucharistic fast, and the fact that he was 72 years of age, he sang High Mass on the site of the Liverpool Metropolitan Cathedral, at a quarter to two in the afternoon, following the laying of the Foundation Stone. He died at Springfield House, Leeds, on 12 May 1936, reciting the *Lauda Sion* and repeating again and again the words *cibus viatorum*. He is buried at Killingbeck Cemetery, Leeds.

Diocese of Leeds: Archives; Skipton Registry Office: Birth Certificate; *Venerabile* VIII October 1936, 4-9.

CRAVEN George Laurence, MC
Sebastapolis

Son of John and Louise Craven (Hodder) born in Wednesbury, Staffordshire on 1 February 1884, he was educated at Cotton and Oscott Colleges, and at S. Sulpice, in Paris. He was ordained priest of the archdiocese of Westminster on 29 June 1912 and appointed to the College of Chaplains at Westminster Cathedral and remained there until 1914.

He then joined the army and served as a chaplain in France, a place for which he held genuine affection from his seminary days. He won the Military Cross in 1917 and was demobilised in 1919. He was then appointed assistant to Canon Emmanuel Bans, Administrator of the Crusade of Rescue since 1884, and responsible for maintaining homes for deprived and unwanted Catholic children. In 1920 the Canon retired and Fr. Craven became his successor. For 27 years he organised accommodation, feeding clothing and education for an average of 700 children every year. His public appeals took him into every pulpit of the diocese, and his attendance at conferences and meetings brought him into contact with many of the most prominent figures in the campaign for social reform or child care, not least the future Cardinal Griffin, who occupied a similar position in Birmingham.

Many photographs exist of Fr. Craven's Homes, usually resembling Victorian barracks, with large groups of children trying to look their best, or crocodiles of toddlers receiving an airing along the roads adjacent to Nazareth House, Hammersmith, in the custody of nuns in voluminous robes and veils.

Fr. Craven was created Honorary Canon of Westminster in 1933 and in the years before the Second World War was coopted onto the Christian Council for Refugees, and the Executive Committee for Aid to German Jewry. So in addition to his existing duties he undertook others searching for homes with British families for children fleeing from Nazi Germany. After the war Cardinal Griffin petitioned for him to be made auxiliary bishop of Westminster.

He was consecrated titular bishop of *Sebastapolis*, in Westminster Cathedral on 25 July 1947, by Cardinal Griffin, with Bishops Myers and King as co-consecrators. He then became parish priest of S. James', Spanish Place where it was his boast to have made the presbytery a house fit for curates to live in. He became a Canon, Vicar General, and after the Cardinal's death in 1956, Vicar Capitular. And when Archbishop Godfrey took possession of the see, he said it was evident that the diocese had had a very merry widowhood.

Bishop Craven was interested in the French community in London, and upon the reopening after war damage, of Notre Dame, Leicester Square, he became an officer of the Legion of Honour. He remained both auxiliary bishop and parish priest to the day of his death, 15 March 1967, and is buried at S. Edmund's College, Ware.

Catholic Whos Who 1952, 93; *Universe* 20.6.1947, 1; 23.3.1967, 13; Wednesbury: S. Mary's Baptismal Register; *Westminster Cathedral Chronicle* July 1947, 164.

CUNNINGHAM James, LCL
Jos; Hexham and Newcastle

Son of Patrick James and Elizabeth Cunningham (Maye), born on 15 August 1910, in Heald Grove, Rusholme, Manchester. As a boy he often served Mass in nearby S. Edward's church, and that set him thinking of becoming a priest. He was educated at Upholland, and ordained on 22 May 1937. He then spent three years studying Canon Law at the Gregorian University, in Rome, returning to his native diocese of Salford as curate of S. John's Cathedral. However, Bishop Marshall soon appointed him Diocesan Secretary.

In 1953 he was made Vicar General, Domestic Prelate, and Cathedral administrator. In 1954 he became a Canon of the Salford Chapter, and the following year between the death of Bishop Marshall and the arrival of Bishop Beck, he served as Vicar Capitular.

On 12 November 1957 he was consecrated titular bishop of *Jos*, and auxiliary of Hexham and Newcastle, in S. Mary's Cathedral, Newcastle by Archbishop Heenan, with Bishops Beck and Brunner as co-consecrators. On 1 July 1958 he became the ninth bishop of Hexham and Newcastle, and while leaving Salford was something of a wrench to him, it was also a unique experience for Hexham and Newcastle which had traditionally provided its own bishops for more than a hundred years. But he was made welcome, and soon became established.

Bishop Cunningham's arrival in Newcastle coincided with the great celebrations marking the Lourdes Centenary year. There was a mime written by Hugh Ross Williamson, a cantata composed by Edmund Rubbra, sermons by the future Cardinal Gray, and numerous processions of 10,000 participants accompanied by the colliery bands of Hylton, Ryhope and Esh. All culminated in the diocesan pilgrimage to Lourdes.

He was absent on many occasions between 1961 and 1965 while the Second Vatican Council was in progress. On his return a reception was held to which other Christians and representatives of the Jewish community were invited, thus forming a basis for ecumenical relationships.

As the changes brought about by the Council were being implemented, the bishop's strength began to deteriorate, and for the last six years of his life he was in constant battle with illness. In December 1969 he received the assistance of an auxiliary - Bishop Hugh Lindsay - who unlike previous auxiliary bishops did not receive the title of some remote and unheard of place in Africa or Asia, but of an ancient place within the diocese - Chester-le-Street.

During the episcopate of Bishop Cunningham, 50 churches and 80 schools were built, and the Catholic population increased by ten per cent to 275,000. On 16 May 1974 he resigned office, and died in the Newcastle General Hospital less than two months later, on 10 July 1974. He is buried at Ushaw.

S. Edward's, Rusholme: Baptismal Register; *Northern Catholic Calender* 1975, 156-157; *Universe* 15.11.1957, I.

DANELL James
Southwark

Son of Robert and Christina Danell, born in London on 14 July 1821, he attended Dr. Kenny's School in Upper Titchfield Street. At the age of 14 he was an acolyte at the opening of the church of the Holy Trinity, Dockhead, Bermondsey. His theological studies were undertaken at S. Edmund's, Ware and S. Sulpice, Paris, where he was ordained priest of the London District on 6 June 1846, by Archbishop Affre who two years later was shot dead in a Parisian street.

After a few weeks supply duty at Brentwood, Essex, this future bishop was placed at S. George's, Southwark from where he was never to depart. At that time it was a humble chapel on London Road, but in July 1848, A W Pugin's magnificent edifice - the future cathedral - was opened. At that time, the Honourable George Talbot who later became Private Secretary to Pope Pius IX, was his fellow curate. James Danell became a Canon of Southwark on 27 January 1857, and Vicar General of the diocese on 16 May 1862.

As Vicar General much responsibility fell upon him during Bishop Grant's prolonged absence at the First Vatican Council, and even more so during that prelate's final distressing illness. As Vicar Capitular, Canon Danell had to arrange Bishop Grant's Requiem and interment at Norwood. Although his appointment as second bishop of Southwark was confirmed by the Pope on 2 January 1871, there was some delay before the fact was published.

He was consecrated in S. George's Cathedral, Southwark, on 25 March 1871, by Archbishop Manning, with Bishops Brown (Newport and Menevia) and Morris (Troy) as co-consecrators. Bishop Ullathorne preached to the distinguished gathering, though none - it was reported - surpassed the new bishop, whose commanding presence and manly bearing (he was about six feet two inches tall) betokened his stalwart manner.

Bishop Danell had a beautifully sonorous voice, and the ability to express profound things simply. 25 years after his death people were still heard explaining their religion as they had heard him teach it. As bishop, schools for the poor, homes for the orphaned, and the League of the Cross to combat the evils of drunkenness were his priorities. At that time all the present diocese of Portsmouth formed part of Southwark, and fifty new churches were erected, including the one that became the Cathedral of Portsmouth. An Industrial School was built at Dartford, and several other charities established.

Bishop Danell unwearied in visitations and confirmations, and when these occupied his days, he allowed correspondence, accounts, and prayer to occupy his nights. Although obviously ill for the last twelve months of his life, on the morning of 14 June 1882 he was found dead, kneeling at his bedside, rosary beads in hand. He is buried in the vault before the High Altar in S. George's Cathedral, Southwark.

Archdiocese of Southwark: Archives; Bogan, 273-275, 281; Brady, 452; *The Shield* (Southwark) August 1907, 187-191.

DEY James, DSO, R.A.Ch.D.
Sebastapolis

Son of James and Caroline Dey (Pittam), born at Walsall, Staffordshire on 14 October 1869, he was baptized in S. Patrick's, Walsall, and educated at Oscott where he was ordained priest on 17 February 1894. He taught at Cotton College, in North Staffordshire until 1900, and then spent two years at S. Edmund's College, Ware, as assistant to Mgr. Bernard Ward, the historian.

He then returned to Cotton College as Headmaster, where although things were changing, they were not changing fast enough for him, and like Hinsley (q.v.) at Bradford, he believed his ideas were being thwarted so he resigned and joined the Royal Army Chaplains Department, in 1903.

The next ten years were spent in South Africa, but at the outbreak of war in 1914, he accompanied the 2nd Division, Connaught Rangers to France. He often said that the retreat from Mons was the best retreat he ever made. After service in the Base Hospital, Wimereux, he became Senior R.C. Chaplain to General Smuts' force which conquered German East Africa. He then became Principal Staff Chaplain and Vicar General to Bishop Keatinge (q.v.). He was mentioned in Despatches on several occasions, and awarded the Distinguished Service Order.

After the war he was appointed Principal Catholic Chaplain to the Royal Air Force, resident at Aldershot, then in 1928 he was named Domestic Prelate to Pope Pius XI. In 1929 he retired from the Forces and offered his services to Archbishop Williams of Birmingham, who promptly appointed him Rector of Oscott College. Memory of him in this position is still vivid. "Honest, straightforward, fearlessness of utterance, firm hand clasp, subacid tone that stung but left no scar".

In 1935 he was named successor to Bishop Keatinge as Bishop in Ordinary to H.M. Forces, and given the titular see of *Sebastapolis*. He was consecrated in the chapel of Oscott College, on 2 June 1935 by Archbishop Hinsley, with Archbishop Williams and Bishop Moriarty as co-consecrators. He then took up residence at Farnham, in Surrey.

Bishop Dey was never under any illusion as to what was happening in Europe. War was coming, and he prepared as best he could though some bishops were very reluctant to release priests for military chaplaincies. He pointed out to Catholics in the Forces that the Government relieved them of the duty of supporting their pastors. He told conscripts that they were fortunate in that the cause which summoned them was just, he wrote a series of articles on *Religion in the Army* for the *Universe*, and was explicit in the extreme in his instructions to chaplains. "A portable altar must be what it states - easily portable by a priest of average physique - not by a pack mule. Remember you are officiating for a British not a Mediterranean congregation".

During the Second World War Bishop Dey was Vicar Delegate for American service-men in Britain. He organised a memorable retreat for all his chaplains before the Allied invasion of Normandy, and died at Barton on Sea, Hampshire on 8 June 1946. He is buried at Oscott, a self-description is of "a just man buffeted by the gods for their entertainment".

S. Patricks, Walsall: Baptismal Register; *Tablet* 15.6.1946, 303; *Universe* 8.9.1939, 1; 14.6.1946, 1.

DICCONSON Edward

Mallus

Son of Hugh and Agnes Dicconson (Kirkby), born at Wrightington Hall, Wigan, Lancashire, on 30 November 1670. At the age of 13 he entered Douai College but left when he was 21, at the time of his father's death. However he returned there in 1698 and was ordained priest in June 1701. He remained at the college for 19 years, occupying the positions of procurator, professor of Theology, and eventually was vice-president. During this period he kept a diary which mentions several items of interest, including his visit to the exiled Stuart Court at S. Germain, in 1704. In that year he also accompanied three of the young Howards to Cambrai, to meet their brother, the Duke of Norfolk. During these years he also maintained a cordial relationship with Francois Fenelon, the somewhat Utopian archbishop of Cambrai. And as it was a time when Jansenism was flourishing he made several exertions repudiating its claims.

In 1720 he returned to England as missionary at Chillington, in Staffordshire, home of the faithful Giffard family. At the same time he was also appointed Vicar General to Bishop Stonor (q.v.) In the year 1725, the Northern District was vacant and it appears that Edward Dicconson was considered as its Vicar Apostolic, but the Dominican Friar, Thomas Williams was appointed. Dicconson protested in very strong terms against the exiled king having any say in such matters, pointing out that English Kings had enjoyed no such right from the time of King John to that of Henry VIII. This protest was made despite the family being staunchly Jacobite, and the fact that his brother, William Dicconson (1655-1743) was tutor to Charles Edward Stuart, "Bonnie Prince Charlie". During his years on the English Mission he visited Rome as agent of the English Vicars Apostolic in an attempt to pacify a long dispute with the Jesuits. He was described as a wise man of singular merit, and despite an impediment that rendered public speaking difficult was considered eminently qualified for a mitre. On 5 September 1740 he was nominated titular bishop of *Mallus*, and Vicar Apostolic of the Northern District, and was consecrated at Ghent, by the bishop of that diocese, on 19 March 1741. Before returning to England he visited Douai College where he administered Confirmation and ordained several priests.

He chose to live at Finch Mill, on his family estate at Wrightington, but sometimes visited the home of his predecessor, in Yorkshire. He also made a well known list of clergy of the Northern District. The aftermath of the abortive Stuart uprising of 1745 had some unfortunate events, especially in Liverpool and Preston, where Catholic property was looted or burned, and the bishops previously renowned good health began to decline.

Bishop Dicconson died at Finch Mill on 5 May 1752 and is buried at Standish Parish Church where his tombstone gives the date of death as 24 April 1752, the discrepancy being due to the reform of the Calendar that occurred that very year. His library, containing many 17th and 18th century works of reference is now at Ushaw. His diary found its way to S. Gregory's, Weld Bank, Chorley, and is now in the Lancashire Records Office, Preston.

Brady, 255-259; *Cath. Enc.* IV (1908), 777-778; *Clergy Review* June 1949, 398; Hemphill 141.

DOBSON Robert
Cynopolis

Son of William and Bridget Dobson (Murphy), born in New Orleans, U.S.A. on 21 January 1867, he grew up at Lytham, on the Fylde coast of Lancashire. Educated at S. Edward's College, Liverpool and Upholland, he was ordained priest of the diocese of Liverpool by Bishop O'Reilly on 23 May 1891.

After one year as curate at S. Clare's, Liverpool, he became professor of Scripture and Church History at Upholland until 1898. Then came two years studying Canon Law in Rome, followed by three years as professor of Moral Theology at Ushaw. He then occupied a similar position at Upholland until 1907. He was rector of S. Mary's, Fleetwood until 1909, and rector of S. Mary's, Barrow in Furness until 1922, this latter was a large and very demanding industrial parish.

In January 1922 he was appointed parish priest of S. Peter's, Lancaster and Canon of the Liverpool Chapter, but on 28 August of that year he was named auxiliary bishop, and resigned S. Peter's, Lancaster to become parish priest of his former place, S. Clare's, Liverpool. He was consecrated titular bishop of *Cynopolis*, on 30 November 1922, in the proCathedral of S. Nicholas, Liverpool, by Archbishop Keating, with Bishops Collins and Cowgill as co-consecrators.

In 1928 after the death of Archbishop Keating, Bishop Dobson was elected Vicar Capitular of Liverpool. In that capacity he attempted to attend the Low Week meeting of the Hierarchy, at Westminster, only to be debarred by Cardinal Bourne on the grounds that he was not the bishop of a diocese. His Lordship was not well pleased, neither was he on the day when a policeman visited him at S. Clare's and cautioned him about locking the church doors on Sunday mornings to compel late comers to return for the next Mass. It must be understood that at the time he had a curate named Fr. Philip Mahon. The policeman pointed out the dangers of locking people inside a building, fire hazard etc. The bishop was compelled to agree but asked casually who had been the informant. "Well - the officer hesitated - we are not supposed to say, but I suppose it won't matter in this case, it was some crank named Philip Mahon".

Bishop Dobson had experienced previous cautioning by the police. As a young priest he was one of the first to ride a motor cycle, and on one occasion he was in trouble for driving at 23 miles per hour. In 1928 he became Vicar General to Archbishop Downey and left S. Clare's to become chaplain at La Sagesse convent and high school, Grassendale, Liverpool. He became Provost of the Liverpool Chapter in 1932.

In all things painstaking, he could explain the most complicated theological subjects in everyday language, and it is estimated that he Confirmed in excess of 100,000 persons. He worked zealously for the new cathedral, personally enrolled numerous contacts as Crusaders, and rarely missed a committee meeting until deafness compelled him to request to be excused. Bishop Dobson died on 6 January 1942, and is buried at Upholland College.

Cathedral Record (Liverpool) May 1941, 58-59; February 1942, 9 and 15; *Catholic Whos Who* 1930, 136; S. Edwards College Archives (at the Metropolitan Cathedral).

DOUBLEDAY Arthur Henry,BA
Brentwood

Son of George and Mary Doubleday (Curry), born in Pietermaritzburg, Natal, on 16 October 1865, he grew up in Aldershot and Canterbury. His father came from Melton Mowbray, his mother from Waterford. His brother, George became a Rosminian and went to America. The bishop was educated at S. Mary's College, Woolhampton, S. Edmund's, Ware, and S. Thomas's Seminary, Hammersmith. Having gained the degree BA externally from London University he was ordained priest of the diocese of Southwark on 22 December 1888.

Until 1893 he was curate at Our Lady and S. Joseph, Melior Street, Berrondsey, a busy riverside parish responsible for attending Guys Hospital. Then for eight years he was rector of English Martyrs, Walworth, where despite a reputation for good preaching and assiduous visiting, Sunday Mass attendance was only 600 out of a possible 2500. But in a report to Bishop Bourne he blamed it on the fact that there was no church there, but only a school-chapel.

In 1901 he was appointed Missionary Rector of S. Peter's, Woolwich where there was a Mass attendance of over 2000. He was extremely popular and when he contested a place on the local Board of Guardians, in 1902, he came out top of the poll. He was also a member of the old Kent Education Committee. In 1907, for reasons not easy to explain at this distance in time, Bishop Amigo decided that Fr. Doubleday ought to become rector of S. John's Diocesan Seminary, at Wonersh, near Guildford. The latter had no wish to leave Woolwich, and the parishioners organised a petition to retain him, but that only convinced Bishop Amigo that he had made the right choice.

Monsignor Doubleday (Domestic Prelate 1909, Canon of Southwark 1916) quickly earned a reputation for being always honest and never flattering. On one occasion a visiting lecturer cautioned against instilling an inferiority complex into the young. The rector retorted that that was precisely what he was trying to achieve. He was a strict disciplinarian, reluctant in the extreme to allow smoking in the college, yet his laughter was uncontrollable at reading a report of a football match between Pisa and Lucca at which the referee was shot.

On 23 June 1920 he was consecrated second bishop of Brentwood, in S. George's Cathedral, Southwark, by Cardinal Bourne, with Bishops Amigo and Cotter as co-consecrators. His reputation as a bishop has suffered much on account of Cardinal Heenan's frank disclosures in the two volumes of his auto-biography. Those who remember him confirm that he was not the most approachable of men, a lonely prelate in an unfamiliar diocese, placed there by Cardinal Bourne, in all probability to avert the disputes over funds that fragmentary evidence suggests Brentwood's first bishop was about to enter into, when death came to him.

In 1920 there was a Catholic population of 42,607 in Brentwood diocese, served by 69 secular and 22 regular clergy. By 1951 there were 98 seculars and 59 regulars for a population of 82,260. And it is believed that Essex sustained by far the greatest loss of church property, due to enemy action, in the Second World War. In 1947 Bishop Doubleday was unable to make either an *Ad Limina* visit or report, so a coadjutor was imposed by Rome. The old bishop died on 23 January 1951 and is buried at Brentwood.

Catholic Whos Who 1921 45; *Catholic Directory* 1921, 1951; Clifton; 9, 24,37; Brentwood Diocesan Archives courtesy of Rev. Stewart Foster; *Southwark Record* March 1951, 337-338, 342-343.

DOUGLASS John, DD
Centuriae

Son of John and Bridget Douglass (Semson), born at Yarm, Yorkshire, in December 1743. At the age of 13 he entered Douai College, and at the age of 24 he received the degree DD, though the date of his ordination seems to have passed unrecorded. On 27 June 1768 he was appointed professor of Humanities, and later of Philosophy, in the English College, Valladolid, which place he left, for the English mission, on 30 July 1773.

He returned to Yorkshire, firstly as missionary at Linton, just outside York, then in 1776 he moved into that city as pastor of a thriving congregation. He distinguished himself by his zeal and preaching to such a favourable degree that in 1790 he was appointed Vicar Apostolic of the then vacant London District. Propaganda selected him on 22 August, the Pope approved on 26 August, and on 19 December 1790, he was consecrated titular bishop of *Centuriae*, in S. Mary's, Lulworth Castle, Dorset, by Bishop William Gibson. There were no episcopal co-consecrators.

With the passing of the second Catholic Relief Act in 1791 Bishop Douglass might reasonably have expected to lead English Catholicism from the catacombs. Alas, many trials and tribulations awaited him. A movement among the laity had attempted to obtain Charles Berington (q.v.) as Vicar Apostolic, and when it failed tried to persuade the London Catholics to refuse to recognise their new bishop. In this they were also unsuccessful, but it was hardly a reassuring gesture to a new bishop moving into unfamiliar territory.

Revolution and persecution in France saw many English Catholic establishments, many of them on French soil for two centuries, violently uprooted. One result was the formation of S. Edmund's College, Ware, as seminary for the London District, but disputes protracted and bitter feelings were to develop over the redistribution of funds. There was also an influx of French bishops and priests fleeing from the Terror. These, apart from stretching charity to its very limits, also brought the unwelcome spectre of schism.

Those who remained in France, whether as glorious confessors or civil mediocrities, as well as those who later returned, were reviled in speech and print, as was Pope Pius VII after signing the concordat with Napoleon. In all this Bishop Douglass was a most unwilling participant. When he exhibited charity and patience he was accused of weakness, and when he censured he was accused of over-reacting. It is told how one day a member of his own community called to see him. Presuming that if there was a problem the visitor must be French, the bishop spontaneously addressed him in that language.

Bishop Douglass made detailed and edifying reports of the London District in 1796 and 1803, and another sign of change for the better was the first appearance of the *Laity's Directory* in 1794. This became the *Catholic Directory* in 1837. He was also responsible for the state of Catholicism in the West Indies, though he managed to relinquish this about the end of the 18th century. His great hope was to be able to erect at least one really worthy Catholic church in London, and although he did not live to see the glory that was old S. Mary Moorfields, he certainly paved the way for that once famous edifice. Bishop Douglass died at his house in Castle Street, Holborn, on 8 May 1812, and was the first Vicar Apostolic of the London District able to receive a public funeral. He was buried in S. Pancras churchyard until 1900, and then re-interred at S. Edmund's College, Ware.

Bellenger, 50,52; Brady, 178-184; Gillow II; Ward, Dawn 1 71. 197, 220, 238.

DOWNEY Richard, DD, PhD, LL.D
LIVERPOOL

Son of Thomas and Mary Downey (Casey), born in Kilkenny, on 5 May 1881, he was brought to Liverpool at an early age and grew up in Calder Street, Everton. He was educated at S. Edward's College, Liverpool, and Upholland and ordained priest by Bishop Whiteside on 25 May 1907. He then went to Rome for higher studies, and obtained degrees DD and PhD.

From 1911 until 1926 he was a member of the Catholic Missionary Society, and as such he preached Missions throughout England, founded the *Catholic Gazette*, became a Fellow of the Philosophical, Psychological, and Aristotelian Societies, and was famous for his prodigious memory. He was professor of Philosophy to the Carmelites, Oblates and Oratorians, and frequently occupied the pulpit of Westminster Cathedral, indeed people were beginning to see him as the obvious successor to Cardinal Bourne.

He returned to the Liverpool diocese in 1926, to become professor of Philosophy, and vice-rector of Upholland, and on 21 September 1928 he was consecrated archbishop of Liverpool, in the pro Cathedral of S. Nicholas, by Cardinal Bourne, with Bishops Dobson and Vaughan (of Menevia) as co-consecrators. An unashamed Triumphalist, and a man of golden oratory and instant wit, on the centenary of Catholic Emancipation he addressed a rally of 400,000 people at Thingwall Park, Liverpool, and on Whit Monday, 6 June 1933, he laid the Foundation stone of the Metropolitan Cathedral of Christ the King, Liverpool, intended to be the largest church in Christendom.

Honours were showered upon Dr. Downey, by Liverpool University which made him a Doctor of Laws, by the British Broadcasting Corporation which recognised him as a leading exponent of Catholic thought, and by numerous towns and cities in Ireland which elected him a Freeman. But in Liverpool itself he had to contend with much sectarian bitterness. As late as 1939 the Conservative Party entered the Municipal Election campaign with the promise that not a penny of the rates would be spent on Catholic schools, and it took an Act of Parliament to compel Liverpool Corporation to implement the Education Act of 1936. Yet in 1940, his Advent Pastoral was regarded as so explicitly just as to be translated into six European languages, at Government expense, and circulated in neutral countries in an attempt to justify Britain's position in the War (*Universe* 17.12.1940).

Merseyside suffered severely in that war, five churches were destroyed, three priests were killed in air-raids another on active service, while another was the first to enter the infamous concentration camp at Belsen, after its liberation in 1945. The sufferings of the laity received mute testimony in the memorial in Anfield Cemetery, unveiled at a joint-service in which Archbishop Downey took part. And the problem of providing Catholic education - a matter that tormented his entire episcopate - is revealed by the fact that costs rose from £7 a place in 1929 to £40 a place in 1950. Correspondingly the Catholic population of the diocese increased from 373,885 in 1928 to 430,000 in 1953.

In May 1953 the archbishop collapsed after laying the first stone of a new school at S. Gregory's, Weld Bank, Chorley, and although he rallied to take a great interest in the televised Coronation ceremony of Queen Elizabeth II, on 2 June, he died peacefully at Gateacre Grange (then a convent nursing home) on 16 June 1953. He is buried in the crypt of the Metropolitan Cathedral, Liverpool.

Catholic Pictorial 3.5.1981; *Cathedral Record* (Liverpool) July 1953; *Upholland Magazine* XVII, 11-14; Waller, 318-319, 324, 340-341, 346.

DUNN Thomas
Nottingham

Son of George and Marianne Dunn (Young), born on 28 July 1870 at 79 Harley Street, London. His father belonged to a famous family of architects, merchants and local politicians, of Newcastle upon Tyne. He was educated by the Jesuits at Beaumont, Old Windsor, from 1880 until 1887, and at S. Thomas's Seminary, Hammersmith until 1890. He is often wrongly reported as having been at the English College, Rome. The fact is that he studied at the Gregorian University while a resident with the Fathers of the Pious Society of Missions, at S. Silvestro in capite. (*Venerabile* V, 434). He was ordained priest of the archdiocese of Westminster by Cardinal Vaughan, on 2 February 1893.

For ten years he was attached to Cardinal Vaughan's personal household in London. This meant innumerable journeys to Rome, on one of which - and not to the Cardinal's amusement - Dunn informed him that because of the speed with which his Eminence performed ecclesiastical ceremonies, he was known in Rome as The Scarlet Runner. In 1895 he was made Privy Chamberlain to Pope Leo XIII, and in 1902 he became a Canon of Westminster. He had witnessed every detail of the erection of Westminster Cathedral, and possessed knowledge of all the correspondence, and every meeting associated with the proposed administration, liturgy, music, and financing of that cathedral.

After the death of Cardinal Vaughan in 1903, Mgr. Dunn went to Sudbury Hill, as chaplain to the Visitation convent, and in 1905 he was appointed rector of Our Lady of the Rosary, Staines, Middlesex. In those days Staines was a semi-rural place, but under his dynamic zeal it gained the reputation of being a model mission.

On 3 January 1916 he was nominated fifth bishop of Nottingham, and was consecrated in S. Barnabas' Cathedral, Nottingham, on 25 February 1916, by Cardinal Bourne, with Bishops Amigo and Cotter as co-consecrators.

Bishop Dunn, every inch the Roman prelate and quite indifferent to criticism, had a saying "I am the Bishop not one of the bishops" and his command of English and public speaking was impressive. He disliked social gatherings, not because he was unappreciative of their value, but because they kept him from more useful pursuits. His love for Rome, a place he visited every year, never diminished, and on one occasion wishing to see how well a Nottingham student was progressing with his studies there, he took him to the summit of the Janiculum and asked him to name all the churches in sight.

Bishop Dunn was equally appreciative of the heritage of the Catholic Revival in his own diocese, especially S. Mary's, Derby and S. Barnabas' Cathedral, Nottingham, the only cathedral in England, other than Westminster, where the Divine Office was recited daily.

Strongly opposed to anything that might rid Catholic schools of their special character, the opening of the Becket School, in Nottingham was something he had earnestly hoped for. Sadly, he died the very week of its opening, on 21 September 1931. He is buried in the crypt of S. Barnabas' Cathedral, Nottingham. His mother became a nun after the death of his father, and lived to be 100 years old.

Nottingham Diocesan Year Book 1931, 143-149; *Tablet* 4.3.1916, 316; 26.9.1931, 400-401, 408; *Venerabile* V April 1932, 434-436.

DWYER George Patrick, DD, PhD, BA
Leeds; BIRMINGHAM

Son of John and Jemmima Dwyer (Chetham), born on 25 September 1908, at 82 Monsall Street, Manchester, and baptized in S. Edmund's, Miles Platting. He was educated at S. Bede's College, Manchester and the English College, Rome where he was ordained priest on 1 November 1932. After obtaining a double doctorate in the Gregorian University, he entered S. Edmund's House, Cambridge and gained a First in modern languages.

From 1937 until 1947 he taught French at S. Bede's, Manchester after which he joined the Catholic Missionary Society then being reorganised by Dr. John Heenan (q.v.) Dr. Dwyer became superior of the Society in 1951 and spent six more energetic years preaching and lecturing. They were demanding years because the definition of the dogma of the Assumption, in 1950, the publication of an encyclical of Pope Pius XII defending life in the womb, in 1951, and the appearance of a book called *Infallible Fallacies* shortly afterwards, all placed great strain on the resources of Catholic apologists, and of these Dr. Dwyer was foremost.

On 24 September 1957 he was consecrated sixth bishop of Leeds, in S. Anne's Cathedral, Leeds by Archbishop Heenan, with Bishops Beck and Brunner as co-consecrators. In authority he was a very exacting man who could be highly critical of teachers if he considered their pupils could have been better instructed, or of his clergy if he thought greater effort could be made. But he was no less demanding of himself. "He read everything and forgot nothing - he was a European not only in the languages he spoke so perfectly; he had soaked himself in literature from Dante to Belloc and beyond. The *Manchester Guardian* was his daily, the *New Statesman* (for him the Enemy) and the *Canard Enchaîné* his relaxation" (*Tablet* 26.9.1987).

On 21 December 1965 he was appointed archbishop of Birmingham. There he implemented the policies of the Second Vatican Council and was enthusiastic in his support of ecumenism. As archbishop of Birmingham he witnessed the erection of 26 new churches and 210 major education projects, including the Newman College of Education. He appointed full-time chaplains for Asian and West Indian communities, and shared in the establishment of a Hospice for the terminally ill, by leasing a building valued at £250,000. His working day lasted from 8.30 a.m. to 10.30 p.m. and he seldom took a holiday.

Archbishop Dwyer had a keen sense of history. He regretted the passing of the popular old devotions that had provided spiritual nurture to so many, while accepting that the fruits of the various liturgical reforms and theological dialogue would be long in coming. Although uncompromising in his defence of peoples' rights to justice, he was most stern in condemnation of acts of violence, especially those committed in, and in the name of, Northern Ireland.

His health began to decline, and as early as 1976 he declared publicly that he had no interest whatsoever in becoming archbishop of Westminster. He resigned the see of Birmingham on 1 September 1981, and retired to Selly Park Convent where he died on 17 September 1987. He is buried at Oscott College, Birmingham.

S. Edmund's, Miles Platting: Baptismal Register; *Tablet* 26.9.1987, 1046-1047; *Universe* 27.9.1957, 16; 25.9.1987.

ELLIS Edward
Nottingham

Son of Abraham and Helen Ellis (Scannell), born in Nottingham on 30 June 1899. He was educated at Ratcliffe College, Leicester and the English College, Rome, and ordained priest on 15 October 1922, by Bishop Dunn. He then spent two years as curate at S. Charles Borromeo, Hadfield, and five years in a similar position at S. Augustine's, Nottingham.

In 1930 he became administrator of S. Barnabas' Cathedral, Nottingham where his multiple talents were soon in evidence. He was an excellent musician, a good preacher, organiser of the Catholic Evidence Guild, and of the Nottingham branches of the Guild of Catholic Doctors, Catholic Nurses Guild and Catholic Social Guild. He was a keen golfer, and enjoyed watching, and sometimes playing, cricket.

In 1933 at his own request he returned to his former parish of Hadfield as parish priest, but in 1937 Bishop McNulty asked him to resume the duties of Cathedral administrator, which he did. He was extremely civic minded and encouraged the people to be likewise, and he supported the Nottingham Christian Council, a multi-faith association of many differing people, thirty years before the word ecumenical was ever heard.

Bishop McNulty died in 1943, and the centenary of S. Barnabas' Cathedral was already in sight. Fr. Ellis did much research and drew up a set of proposals for suitably celebrating the event. These he marked "For the approval of the new bishop" and it appears that few, if any, suspected that he would be that person. When the appointment was announced, on 31 March 1944, the *Universe* informed its readers that his name was "not even in the Catholic Who's Who".

He was consecrated seventh bishop of Nottingham, in S. Barnabas' Cathedral, on 1 May 1944, by Archbishop Godfrey, with Bishops King and Poskitt as co-consecrators. The Church of England, Free Churches, the Jewish community and the City were all represented at the ceremony. With a General Election approaching Bishop Ellis became extremely active in organising constituency meetings and leaving candidates in no doubt as to what Catholics expected from the education system. His days witnessed considerable expansion within the five counties which then formed the diocese. In 1944 there was a Catholic population of 66,899 served by 238 priests. By 1974 there was a population of 148,265 with 327 priests. The junior seminary at Tollerton Hall was his creation, and although he was the first priest of the diocese ever to become a bishop, during his episcopate Nottingham supplied bishops for Plymouth and Shrewsbury.

Without suggesting plagiarism, it seems certain that Bishop Ellis modelled himself on Bishop Dunn (q.v.) who had once told him that he was conscientious to a fault. His devotion to Rome was no less conspicuous than that of his distinguished predecessor, and although many changes instigated by the Second Vatican Council pained him deeply, the encyclical *Humanae Vitae* had no more staunch defender, though his loyalty aroused considerable hostility among the Press. Bishop Ellis resigned his see on 31 October 1974 and went to live at Nazareth House, Nottingham. Under the new arrangement he did not receive a titular bishopric. He died on 6 July 1979, and is buried in the Cathedral crypt.

Diocese of Nottingham: Archives; *Nottingham Diocesan Year Book* 1980, 100-103; *Universe* 31.3.1944, 1; 5.5.1944, 1.

ELLIS Philip Michael, OSB
Aureliopolis; Segni (Italy)

Son of John and Sussannah Ellis (Welbore) born in 1652 at Waddesdon, Buckinghamshire where his father was a beneficed clergyman of the Church of England. He entered Westminster School upon its formation in 1667. It has been incorrectly asserted that he was kidnapped by the Jesuits and brought up in their college at S. Omer. The fact is that he joined the English Benedictines at S. Gregory's, Douai, after his conversion to Catholicism, and was professed there (Michael in religion) on 30 November 1670, though invariably called 'Jolly Phil'. Several of his brothers achieved distinction - John, the eldest, was Secretary of State to William III, William, the second son, was Secretary of State to James II (in exile), and Welbore, his younger brother became Protestant bishop of Meath.

On the English mission Philip Ellis's abilities and personality attracted the attention of James II, who had restored a Benedictine community to Westminster. As a member of that group he became one of the King's chaplains and preachers. Preaching before the King on the feast of All Monks, 13 November 1686, he renounced, by authority of the English Benedictine Congregation, all titles or rights which might possibly be inherent in them. Though this has long been a matter of dispute.

When Pope Innocent XI partitioned England into four vicariates in 1687, King James II was allowed to nominate suitable candidates for the episcopate, and Ellis was his choice for the Western District, an enormous territory comprising the whole of Wales and most of England from Cheltenham to Lands End. He was consecrated titular bishop of *Aureliopolis*, in S. James Palace, on 6 May 1688 by Archbishop Ferdinand d'Adda, Papal Nuncio. Although he held a Confirmation service in the new chapel of the Savoy soon afterwards, it is doubtful that he ever entered his District.

Like the other Vicars Apostolic he was awarded a grant of £500 from the royal exchequer, and a salary of £1000 per annum, but revolution in November 1688 led to his arrest and imprisonment in Newgate. On release he joined the exiled Stuart Court at S. Germain, and then represented the interests of his exiled sovereign in Rome, where he formed a close friendship with the English Dominican Cardinal, Philip Howard. Although he never again set foot in England, a letter of his dated 18 January 1702 suggests that it was not the English Government, but King James II, who denied his return.

In or about 1705 he resigned office, but on 3 October 1708, Pope Clement XI appointed him bishop of Segni, in the Papal States. There he founded a seminary, repaired the cathedral and episcopal residence, and acquired the unusual sobriquet of Mylord Ellis. The acts of a synod held at Segni, in 1710 were so much approved of by the Pope, that publication was ordered. Bishop Ellis died at Segni on 16 November 1726, and is buried in the church attached to the seminary he established. About a century later, Pope Leo XII gave Ellis's library and episcopal ring to Bishop Baines (q.v.) one of his successors in the Western District.

Cath. Enc. V (1909) 392; *Dictionary of National Biography* XVII; G Hay 'An English Bishop in the Volscians' *Venerabile* XIX November 1959, 398-405.

EMERY Anthony Joseph
Tamallula; Portsmouth

Son of Wilfrid Ignatius and Angela Monica Emery (Yeo), born in Burton-on-Trent, Staffordshire on 17 May 1918. His family has given many priests to the Church in the Midlands. Mgr. Leonard Emery, Rector of Oscott and Canon Augustine Emery of Handsworth were his uncles. Bishop Bright (q.v.) was his father's cousin and Provost Henry Yeo of Walsall was his mother's uncle. Mgr. Percival Rees, Vicar General of Shrewsbury was also related. After leaving school in Burton-on-Trent he studied accountancy but joined the Royal Army Service Corps in 1940. He escaped from Boulogne just before the terrible events at Dunkirk, worked his way through the ranks and became a Major before his discharge in 1945.

After studying for two years at Campion House, Osterly and six more at Oscott College, he was ordained there by Bishop Bright on 30 May 1953. For one year he served as curate at S. Brigid's, Northfield, Birmingham followed by seven years at S. George's, Dorridge, Warwickshire where he acted as chaplain to a maternity hospital conducted by the Franciscan Missionary Sisters and also developed great skills absorbing and explaining the education system in all its complexities and subtleties. In 1962 he moved to Archbishops House, Birmingham as Chairman of the Diocesan Schools Commission. He became a Canon of the Birmingham Chapter in 1966 and eventually succeeded Archbishop Beck as chairman of the National Catholic Education Council.

On 4 March 1968 Canon Emery was consecrated titular bishop of *Tamallula* and auxiliary of Birmingham in S. Chad's Cathedral by Archbishop Dwyer with Bishops Cleary and Rudderham as co-consecrators. He then resided at 84 S. Bernard's Road, Olton, Solihull. On 5 November 1976 he succeeded Derek Worlock as bishop of Portsmouth. Bishop Emery's personality and style were less public than those of his predecessor but he always knew his own mind and his natural genuine humility never detracted from his pastoral care. He disapproved of the Society of S. Pius X opening a Tridentine centre in Portsmouth and was sad at having to rebuke a priest for holding a public Requiem Mass for an Irish Republican hunger-striker. He had a propensity for diplomacy and a Government official commended his extraordinary grasp of educational matters, having a valuable trio of charm, humility and sharpness of mind.

Bishop Emery held as very dear the age-old teachings of the Church and respect for its laws, especially in regard to morality, but always stressed that compassion and sensitivity were essential when advising individuals. His Episcopal motto *Sinite parvulos venire* (Let thy little children come to me) spoke not only of his concern for the young but also of his belief that that is how anyone, whatever their age, should stand in relation to God.

Bishop Emery died very suddenly on 5 April 1988 and is buried in Milton Cemetery, Portsmouth.

Information from Mr. Joseph Emery, Burton-on-Trent; *Daily Telegraph* 6.4.1988; *Guardian* 6.4.1988; *Tablet* 16.4.1988, 450.

ERRINGTON George, DD
Plymouth; TREBIZOND

Son of Thomas and Katherine Errington (Dowdall), born at Clint, Marske, near Richmond, Yorkshire on 14 September 1804, educated at Ushaw and the English College, Rome, where he received honourable distinction in every examination undertaken. He was ordained priest on 22 December 1827, having been created DD *cum praemio* earlier in that year.

Most of his career was spent in the shadow of Wiseman. He was vice-rector of the English College from 1832 until 1840 in which year he accompanied Wiseman to Oscott, and became Prefect of Studies. He worked diligently and relieved Wiseman of much of the tedium of administration, thereby freeing him for such offices as editing the Dublin Review, and pursuing the effects of the Oxford Movement.

Errington was at all times a strict disciplinarian, punctillious in business, absolute in the application of Canon Law, and intolerant of any form of waywardness. He had a deep suspicion of innovation, loved the *Garden of the Soul* and the theology of Bishop Challoner, and to the average English non Catholic appeared to be the personification of reaction. Many stories exist about his blunt personality, from that of the nun who said he must have been hewn out of rock, to his telling another nun that she was unable to distinguish between having seen God in a dream, and having had a dream that she had seen God.

Short, thick-set, with a hawk-like expression which gazed through blue-lensed spectacles, after a very brief period as assistant at S. Nicholas, Liverpool in 1848, he became rector of S. John's, Salford (the future cathedral). In that church, on 25 July 1851 Errington was consecrated first bishop of Plymouth, by Cardinal Wiseman, with Archbishop Cullen (of Armagh) and Bishop Ullathorne as co-consecrators. Plymouth was a very scattered diocese, with few Catholics and many problems but this first bishop proved himself a zealous missionary though a hard task master.

In 1855, at Cardinal Wiseman's behest he was appointed coadjutor of Westminster, and titular archbishop of *Trebizond*. He accepted with considerable misgivings and fully aware that the Cardinal was large minded and flexible as he himself was rigid and unwilling to brook all but the letter of the law. Errington was especially hostile to William George Ward (1812-1882) a layman, teaching theology at S. Edmund's College, Ware. Wiseman hoped that his coadjutor would come to appreciate Ward's many qualities and even grant them recognition. Alas, upon canonical visitation of the college, Errington's words were such as to provoke Ward's resignation, although the Cardinal refused to accept it, and cautioned his coadjutor about the dangers of holding fixed ideas; an unfortunate move considering that Errington's ancestors had clung to their faith with granite-like strength, a fact that he himself never lost an opportunity of proclaiming.

The next difficulty to arise was when Cardinal Wiseman asked H.E. Manning (q.v.) a recent convert to form a community of Secular priests called the Oblates of S. Charles, and furthermore to entrust them with the management of the diocesan seminary. Errington protested furiously, and in this he was supported by many of the London clergy and the entire Westminster Chapter. In a complaint to Rome the Cardinal accused his coadjutor of being lacking in the Roman spirit, and alleged that priests who had attempted nothing had nothing to fear from Errington's visitations, but those who had stirred the faithful, built churches and schools, received converts, and in no way had buried their talents were the object of his every censure. Even Fr. Faber, the famous Oratorian added his voice to the complaint "it is a great pain to find so many obstacles to doing good", and the Dominican nuns said they would never open a house in London as long as there was any prospect of Errington becoming archbishop.

Clearly Pope Pius IX was greatly perplexed by it all and suggested to Errington that his resignation would be a service to the Catholic Church in England. Other offers were made, such as the archbishopric of Port of Spain, and a personal plea from the Pope for Errington's resignation as a special favour was extended. But Archbishop Errington protested at what he considered to be a gross injustice, said that his resignation would be a betrayal of the majority of the London clergy who looked to him for protection, refused to resign, and called Manning supercilious.

Even more perplexed the Pope appointed three Cardinals to examine the whole weighty dispute, by now filling hundreds and hundreds of sheets of foolscap. They could find no canonical fault, indeed all they were able to conclude was that Archbishop Errington had some difficulty in compatibility with his surroundings. In desperation, by an edict of 2 July 1862, the Pope removed Errington from the Westminster coadjutorship, an order accepted obediently but under protest that he had been defamed.

Naturally the matter did not end there. In 1865 the Westminster Chapter requested Errington as Cardinal Wiseman's successor, and when that appeal was rejected two other English bishops, Alexander Goss of Liverpool and William Hugh Joseph Clifford of Clifton, both of them scions of old English recusancy, stood steadfast in their support of the ejected coadjutor. Goss gave him hospitality, and the archbishop spent a number of years on the Isle of Man, as rector of S. Mary's Douglas. In 1874 Bishop Clifford offered a home at Prior Park, Bath, where in return for a room, meals and the attendance of a servant "Iron George" as he was then known, taught theology to seminarists.

It is related how on the very day of his arrival the students were called for what he called "muscular theology" namely assisting with his unpacking and the arrangement of all his books. He was also an ardent student of geology, and when the railway line from Somerset into Dorset was under construction, he would be out with his spade, searching for interesting specimens, and dispensing information among the work force.

It is also reputed that he never owned an easy chair in all his life, he certainly never used one at Prior Park, and when after a visit to Ireland and the north of England, at Christmas 1885, he returned showing signs of pneumonia, he insisted on holding classes in his own room until his strength failed him. Archbishop Errington died on 19 January 1886 and is buried at Prior Park.

Brady, 436-437; Old Alumnus, 112-113; E.S.Purcell II, 75-112; Snead-Cox I, 67-71; *Tablet* 30.1.1886, 179-180; 14.5.1921, 626; W.Ward, *Life and Times of Cardinal Wiseman*.

FENTON Patrick
Amycla

Son of Bartholomew and Elizabeth Fenton, born in London on 19 August 1837, he received his entire education at S. Edmund's College, Ware and was ordained priest by Archbishop Manning on 22 September 1866. His first appointment as a curate was at S. Charles', Ogle Street, a district stricken by cholera. A few months later he was placed at Our Lady and S. Gregory, Warwick Street (his native parish), and in 1869 he moved to S. Mary Moorfields, then the proCathedral of the archdiocese.

Then followed some years as chaplain to the Knights of S. John of Jerusalem, and their hospital in Great Ormond Street, until his appointment as rector of Holy Trinity, Brook Green in 1881. However the next year he became President of S. Edmund's College, Ware, although it was no longer a major seminary by then as all the divines had been removed to S. Thomas's, Hammersmith in 1869. He became Domestic Prelate to Pope Leo XIII, and returned to parochial duties in 1887 as rector of S. Thomas of Canterbury, Fulham.

Monsignor Fenton was made Canon of Westminster in 1895, Vicar General in 1896, Vicar Capitular following the death of Cardinal Vaughan in 1903, and Provost of the Westminster Chapter in 1909. He served Catholicity in London in numerous ways. He was administrator of the clergy fund, a member of the management committees of both Kensal Green and Leytonstone Cemeteries. He was a visitor to several workhouses and infirmaries, and the last Catholic chaplain to the old Whitecross Street Prison. He was the trusted friend of Cardinal Manning, in fact it was Mgr. Fenton's methodical compilation of all the Cardinal's papers that made E.S. Purcell's task of removing the lot so easy, just prior to the funeral. Most impressive of all was his work on behalf of the new Westminster Cathedral. At the request of Cardinal Vaughan he made a begging tour of Europe, and enrolled Pope Leo XIII, the Queen of Spain, and several dignitaries in Rome, Florence and Paris among the benefactors. He was also chairman of the executive committee and became the Cathedral's first administrator in 1902.

When Archbishop Bourne came to Westminster in 1903, he immediately petitioned for Mgr. Fenton to be made auxiliary bishop. But the request was deferred because his name was being considered for promotion to the see of Southwark. However, his desire not to be parted from the diocese of his birth was respected, and on 1 May 1904 he was consecrated titular bishop of Amycla by Archbishop Bourne, with Bishops Brindle and Stanley as co-consecrators. This was the first episcopal consecration ever to take place in Westminster Cathedral.

Described as "of fresh colour, oval face, wavy hair of silver-white, his friendly expression and easy carriage remained unchanged under the mitre." As auxiliary bishop he lived variously in Nevern Road, Earls Court, Leonard Place, Kensington and 30 Morpeth Mansions, close to the Cathedral. In 1917 he retired to the convent of the Poor Sisters of Nazareth, at Bexhill on Sea, where he died on 22 August 1918. He is buried at S. Edmund's College, Ware.

Edmundian VI July 1904, 60-61; *Tablet* 31.8.1918, 238-240; *Westminster Cathedral Chronicle* March 1907, 7-8; September 1918, 163-164.

FLYNN Thomas Edward, PhD, MA
Lancaster

Son of Thomas and Elizabeth Flynn (Swift), born in Portsmouth on 6 January 1880, he grew up in Warrington and Liverpool. He was educated at S. Francis Xavier's College, Liverpool, S. Edward's College, Liverpool and Upholland where he was ordained priest by Bishop Whiteside on 13 June 1908.

After a very short stay at S. Cuthbert's, Pemberton, he went to S. Edmund's House, Cambridge and took Natural Science Tripos. There followed a year of post-graduate studies in the University of Fribourg, after which he returned to S. Edward's in 1912 where he taught mathematics until 1916. Then followed another very short spell at S. Thomas of Canterbury, Waterloo.

He had volunteered as chaplain in the First World War, but Cardinal Bourne, anxious to start a science department at S. Edmund's, Ware, obtained his services there. Dr. Flynn would later describe how he was given a table and a bunsen burner with which to begin. At Ware he deepened his interests in biology and psychology, and became an acknowledged expert on medico-moral questions. He often preached at medical conferences, and in 1923 he preached before the King of Portugal when he visited S. Edmund's.

With the future Archbishop Myers he became joint-editor of the *Clergy Review* from its inception in January 1931. Meanwhile he had returned to Lancashire, as vice-rector of Upholland in 1928, becoming parish priest of S. Mary's, Chorley - a splendid place, of great traditions - in 1932. In 1938 he was appointed Canon of the Liverpool Chapter. He never lost his literary interests and he and Dr. Myers would take trains to Crewe to plan future issues of the *Review* in that half-way location. Dr. Flynn was able to write on health, holiness or nuclear physics with equal ease.

On 24 July 1939 he was consecrated second bishop of Lancaster, in S. Peter's Cathedral, by Archbishop Godfrey, with Bishops Myers and McCormack as co-consecrators. Even during wartime restrictions he managed to found several new parishes and Mass centres, while the days of peace were to witness some magnificent events. The Lingard Centenary at Hornby, in 1951, the Preston Guild of 1952 at which he entertained the entire Hierarchy of England and Wales, while in 1949 the Silver Jubilee of the diocese had been celebrated with Pontifical High Mass on Preston North End Football Ground.

As a pastor Bishop Flynn took a profound interest in Catholic education, encouraged frequent Communion, and the Family Rosary, and foresaw the vernacular liturgy but counselled fidelity to the Holy See in all things "with no impatience or petulance". In 1939 the diocese contained 100,000 Catholics, 197 priests and 77 churches. By 1961 there were 127,000 Catholics, 269 priests and 95 churches. In 1961 the bishop suffered a stroke but continued to visit, confirm, and open a new church at Blackpool. At the huge 40 Martyrs rally in Preston, he required two sticks to support himself, but refused to submit to incapacity. When Archbishop Grimshaw visited Lancaster Bishop Flynn insisted on being present in a wheel-chair, and on 4 November 1961 he died with his unfinished Advent Pastoral beside him. He is buried in the cemetery attached to S. Peter's Cathedral, Lancaster.

Catholic Directory 1940, 1962; *Clergy Review* vol.1, 1931; *Lancaster Diocesan Directory* 1962, 123-153.

FOLEY Brian Charles, STL
Lancaster

Son of Frederick and Roselyne Foley (Hazeldeane), born on 25 May 1910 at 44 Ripley Road, Ilford, Essex. He was educated at Ushaw and the English College, Rome and ordained for the diocese of Brentwood on 25 July 1937. Until 1949 he was curate at S. George's, Shoeburyness, a scattered parish beyond Southend, embracing a Royal Artillery barracks. His diary gives some idea of the contrast he experienced. "One moment defending theses before four professors in Latin for an hour---the next visiting the sick and the old, going into classrooms of infants, trying to run a youth club,---the awful loss of anyone to speak of anything remotely near to learning". But during the war he saw air battles over the Thames estuary, helped to bury the German dead, and acted as chaplain to German and Italian prisoners.

In 1949 he moved to S. Edward's, Romford as curate, then in 1952 he was appointed to start a new parish at Harold Hill, for people mostly moved out from London. His first masses were in a social club and public house, but always a firm believer in home visiting, he soon had a church and school, and the parish of the Holy Redeemer was established.

In 1957 he had to begin all over again when asked to repeat the process at Harlow, another new town consisting almost entirely of London's overspill. With his motto "Better to ring door bells than church bells" and his words "The Lord Himself taught by example and word. He said much about personal contact and little about ceremonies, liturgy and speculative theology", he built a church dedicated to the Holy Cross, and became a Canon of Brentwood.

As curate or parish priest he always made time for himself to go to London where he would submerge himself in the Westminster diocesan archives, or else to the Essex Record Office at Chelmsford. His research into the martyrs of the reformation period, and subsequent events resulted in a most impressive amount of published work.

On 13 June 1962 he was consecrated third bishop of Lancaster in S. Peter's Cathedral by Archbishop Heenan with Bishops Beck and Wall as co-consecrators. With his deep appreciation of recusant history it must have been a joy to receive a diocese redolent with the traditions of Cardinal Allen, many martyrs, John Lingard and the Gradwell family. Also to witness two Preston Guilds.

Bishop Foley attended all four sessions of the second Vatican Council, and would gently correct anyone who appeared to misunderstand its principles. He formed a Senate of Priests and a Diocesan Council, he encouraged priests to serve on missions and forged links with a diocese in Zambia. He set up a chaplaincy at Lancaster University, managed the transition to Comprehensive education, established the permanent diaconate and continued to research and write. Lancaster University honoured him with a Doctorate in Literature. The North West Catholic History Society presented him with a collection of essays that combined his attachments to Essex, Lancashire and Rome. His own works *Some People of the Penal Times* and *Some Other People of the Penal Times* are little classics.

Bishop Foley retired in 1984 but continued to visit homes in Lancaster as he had done in Essex 50 years before. He died on 23 December 1999 and is buried at S. Peter's Cathedral, Lancaster.

SS. Peter and Paul, Ilford: Baptismal Register; Lancaster Diocesan Directory 1963, 125-127; 2001, 8-11.

FOX Langton Douglas DD, MA
Maura; Menevia

Son of Claude Douglas and Ethel Ellen Fox (Cox), born in Golders Green, London on 21 February, 1917. The family emigrated to Australia but resettled in Brighton where he attended the Xaverian College. He studied for the priesthood at S. Joseph's, Mark Cross and S. John's Wonersh being ordained on 30 May 1942. After further study at the Dunboyne Institute, Maynooth, Co. Kildare, he returned to Wonersh where he taught until 1955. Then he spent four years with the Catholic Missionary Society about which he would sometimes reminisce, sharing missions with the future Archbishop Dwyer, who depending on the ethnic mix of the places they visited would bill himself as George P. Dwyer or G. Patrick Dwyer.

In 1959 Dr. Fox took charge of S. Richard's parish, Chichester where being extremely interested in the Turin Shroud he produced a C.T.S. Pamphlet about it. He was also passionately fond of sailing and although he was six feet five inches tall, he was reputedly very adept at controlling a dinghy. In 1965 he returned to Wonersh as seminary rector, one of the briefest appointments ever because two months later he was nominated titular bishop of *Maura* and co-adjutor of Menevia. News of the appointment moved one of the Menevia clergy to write "The Roman authorities have insisted on appointing another bishop with no knowledge or experience of Wales---Dr. Fox sounds an admirable person---but the complete lack of consultation is to be regretted". But later the same priest wrote "Bishop Fox amply demonstrated his sturdy commitment to Wales and the diocese, and he provided us with a real model of fidelity and piety".

He was consecrated in the cathedral of Our Lady of Sorrows, Wrexham on 16 December 1965, by Bishop Petit with Archbishop Cowderoy and Bishop Holland as co-consecrators. He then became parish priest at Llanelli where he pioneered the new S. John Lloyd school as a joint Catholic and Anglican venture, and became sufficiently proficient in the Welsh language to be able to lead the Lords Prayer at the Investiture of the Prince of Wales in 1969.

Bishop Fox succeeded to the see of Menevia on 27 June 1972. He encouraged priests to preach at every Mass and to set up parish and deanery councils. He took up ecumenism enthusiastically and led joint pilgrimages to St. Davids. With H.M. Gillett he was co-founder of the Ecumenical Society of the Blessed Virgin Mary, and was asked by the Bishops Conference to keep a theological eye on the developing Charismatic Renewal Movement. He became convinced of its appropriateness in the life of the Church but few of his contemporaries shared his zeal for the liberation he claimed such freedom from canonical restraints gave. Bishop Fox resigned office on 5 February 1981 and although he was to spend 16 years in retirement he had to endure numerous ailments and considerable pain. He died at Nazareth House, Wrexham on 26 July 1997 and is buried in Wrexham Cemetery.

Hardwicke, 83-85; *Tablet*, 1997, 1024; Welsh Directory and Year Book 1998, 229-232.

GIBSON Matthew
Comana

Son of Jasper and Margaret Gibson (Leadbitter) and brother of William Gibson (q.v.) he was born on 23 March 1734, at Stonecroft, near Hexham, Northumberland, one of a family of 21 children, four of whom became priests. He entered the English College at Douai on 29 September 1747, he was ordained priest circa 1758, and taught Philosophy and Theology at Douai until leaving for England in July 1768.

He then spent twelve years on the mission in County Durham, firstly at Headlam, Gainford, with the Maire family, and later with the Eyre's at Stella Hall. He became Vicar General to Bishop Walton in 1776, and during that prelates last illness transacted much of the business of the vicariate. On 17 June 1780 he was appointed Vicar Apostolic of the Northern District, and on 3 September 1780 was consecrated titular bishop of *Comana* by Bishop James Talbot, in London, Bishop Challoner then in his 90th year assisted.

Catholic Emancipation was becoming a burning issue, and some of the laity felt that certain points may be conceded, on doctrine or at least on discipline. A more extreme group questioned the position of the Pope, or more exactly the position of the Court of Rome, and a movement gained ground in London and elsewhere that suggested the clergy ought to have some voice in episcopal appointments.

To all these ideas, Bishop Gibson, an ardent Papalist, was steadfastly opposed. He called the Catholic Committee (founded to propagate these ideas) the Schismatical Committee, and joined his fellow Vicars Apostolic in condemning its activities and its proposed oath employing the words Protesting Catholic Dissenters. There was some sympathy in his District, especially, in Lancashire for something of a democratic voice in episcopal appointments. This he also condemned, and Harris, the Liverpool assistant priest who took sides with the lay trustees against his own rector (see WALTON William) was suspended by Bishop Gibson, in December 1781.

He left a very detailed account of his District, giving the Catholic population per county and even of some individual towns. He kept a list of the addresses of all the clergy, the number of Confirmations he administered, and the mileage travelled on visitation. In 1784 he reported to Rome that the number of communicants in the Northern District was 33,685.

The Society of Jesus had been suppressed by Rome in 1773 and trouble developed between the bishop and some of the ex Jesuits. It appears that they transferred a mission to the Benedictines, but the bishop claiming they were now secular priests, said they had no rights to have done so. More unpleasantness followed, and when Rome upheld his decision, the anti Roman element among the Catholic Committee claimed that allowing Rome to interfere in temporalities was a violation of the Catholic Relief Act of 1778. But it had little effect other than provoking a reemphasis of ecclesiastical discipline. Bishop Gibson died at Stella Hall, near Blaydon, County Durham on 17 May 1790 and is buried in nearby Newbrough Church.

Bossy, 81, 342; Brady, 266-268; D. Milburn, 12, 17, 37, 90, 94; Ward, *Dawn* 1, 92, **38**, 99, 104, 225.

GIBSON William DD
Acanthus

Son of Jasper and Margaret Gibson (Leadbitter) and brother of Matthew Gibson (q.v.) he was born on 2 February 1738, at Stonecroft, near Hexham, Northumberland, one of a family of 21 children, four of whom became priests. He entered the English College, Douai on 5 April 1750 and was ordained priest there in the year 1764. He then came to Minsteracres, near Hexham as chaplain to the Silvertop family.

Long before any fears of revolution in France, or hopes of relief in England, English Catholics were beginning to question the future of the great seminary at Douai, and William Gibson was a frequent visitor to London where he often discussed the matter with Bishop Challoner (q.v.) The Seminary, like English Catholicism itself was in a state of marked decline.

In 1781 Dr. Henry Blount became one of the few Presidents of Douai to resign office and William Gibson was his successor. Progressive Catholics imagined him to be going there to reform the studies. But rather, he turned his attention to the fabric, erecting commodious dormitories and studies and modernising buildings untouched for generations. The result, pleasing to the occupants perhaps, brought near financial ruin.

On 19 July 1790 Dr. Gibson was appointed titular bishop of *Acanthus*, and Vicar Apostolic of the Northern District, in succession to his deceased brother. He was consecrated on 5 December 1790, in S. Mary's, Lulworth Castle, Dorset, by Bishop Walmesley, OSB. A vivid account of the ceremony exists, much of it in Gibson's own narrative. (*Ward Dawn* 1, 236-239).

An episcopate of thirty years lay before him during which thirty new chapels were built, some with organs and other embellishments, while schools existed at Liverpool, York, Durham, Newcastle, Fernyhalgh and Ugthorpe. Lancashire Catholicity alone totalled 50,000 persons, swelled to even greater numbers by emigres from France. The bishop lived mostly in York, but sometimes at Durham and his income totalled £200 per annum. Bishop Gibson claimed to have preached before as many Protestants as Catholics, and when he ordained John Lingard to the priesthood, at the Bar Convent, York on 18 April 1795, it was believed to be the first ordination on English soil since Tudor times.

After the dissolution of Douai in 1793, the Northern students went first to Tudhoe, thence to Crook Hall, and finally settling at Ushaw, near Durham in 1808. His generosity to the formation of Ushaw is well documented, but the claim that he founded the college alone and unaided is something of an exaggeration. Others were equally involved.

Only under pressure did he accept a coadjutor, and even then he generally ignored him. Eventually becoming so infirm as to require the constant attention of two men to lift him, Bishop Gibson died at Durham on 2 June 1821, and is buried at Ushaw. A pamphlet entitled *A Conversation Between the Rt .Hon. Edmund Burke and Dr. W. Gibson* was once liberally circulated.

Anstruther IV; E.Bonney "The Bishop-Founder of Ushaw"; *Tablet* 4.6.1921, 713-714; Brady, 268-272; Guilday, 343-344; D. Milburn, 17, 28, 84, 95, 121.

GIFFARD Bonaventure, DD

Madura

Son of Andrew and Catherine Giffard (Leveson), born in Wolverhampton in 1642, his father was killed supporting the Royalist cause in the Civil War. With his brother, Andrew, he was educated at Douai, and from 23 October 1667, in Paris where he obtained the degree DD at the Sorbonne.

Ordained priest for the English mission, it was related how some private advice given to James, Duke of York "for the good of his soul" won that future king's respect. In due course Giffard was appointed one of his Majesty's Chaplains and Preachers, and his sermon on the Nativity of Our Lord (Luke ii, 14) given before the King and Queen at Whitehall in 1687 became a great favourite with the London Catholics and was reprinted many times, even as late as 1772.

After a very long breach in the Catholic episcopate in England, the country was divided into four vicariates in January 1688, and Dr. Giffard was appointed titular bishop of *Madura*, and Vicar Apostolic of the Midland District. He was consecrated amidst great splendour in the Banqueting Hall of Whitehall Palace, on Low Sunday, 22 April 1688, by the Papal Nuncio, Ferdinand d'Adda, Archbishop of Amasia.

The King intended, and no amount of diffidence or proffered advice could restrain him, to discharge the Protestant fellows of Magdalen College, Oxford, and by mandatory letters dated 31 March 1688, he appointed Dr. Giffard to its Presidency. On 15 June he took his seat in chapel and possession of his lodgings, but his stay was of short duration. In the ensuing revolution, the bishop was detained at Faversham while attempting to leave the country, and thrown into Newgate where he was imprisoned for almost two years.

In March 1703 he was appointed Vicar Apostolic of the London District where the trials and tribulations he was compelled to suffer remind one of S. Paul. Possessing neither carriage nor horse he travelled his vast territory on foot. "I have been particularly careful not to interfere in political affairs of state - he wrote in 1706 - but for sixteen months I scarcely found a place where I might rest". At length he obtained a garret in the house of the Venetian Ambassador. Again in 1714 he had to change lodgings fourteen times between May and October, but wrote "Such was the life our Divine Master and that is my comfort as well as my example". He served four other terms in Newgate, was forced to sleep on the floor every night for two years, and paid £600 in bribes just to be left alone.

To these torments were added the criticisms of young and enthusiastic missionaries who considered him too old, too feeble and too ineffective (Hemphill 53). But, we are told "they received a reprimand so warm and vigorous that they knew not which way to look". Having lived through six reigns and twelve pontificates, Bishop Giffard died on 12 March 1734, aged 92. He was buried in S. Pancras churchyard and Brady gives the entire text of the very elaborate Latin inscription that marked his grave. Early in the 20th century he was re-interred at S. Edmund's College, Ware.

Brady, 149-161; *Cath. Enc* VI (1909), 551; Gillow II; Hemphill, 29, 42, 45-49, 51-57, 133-135.

GLANCEY Michael Francis
Flaviopolis

Son of John and Winefride Glancey (Crewe), born at Wolverhampton on 25 October 1854. He was educated by the Benedictines at Douai (in France), at Oscott, and at S. Bernard's Seminary, Olton. Ordained priest by Bishop Ullathorne on 22 December 1877, in a career that was to extend for nearly 50 years he was to become one of the best known priests in the Midlands, able to speak or write on an endless variety of subjects.

From 1878 to 1888 he taught at Oscott, and was described as humorous but always ready to emphasise the serious side of life. Remembered for his clear-cut addresses "he would dissect with cold logic the fallacies of his opponent and expose weaknesses with merciless good humour". He published several works such as *The Press on Cardinal Newman*, and *A Commentary on Scripture*. He was also expert regarding the rights of managers of voluntary schools, and would travel anywhere in the country, his services always available to those needing help with their schools. In 1888 he became diocesan Inspector of Schools, resident at S. Chad's Cathedral, and in 1892 he went to SS. Peter and Paul's, Eccleshall, Staffordshire, as rector and remained there until 1898. He then took up residence at Bishops House and was appointed diocesan Treasurer, spending many months reorganising the financial system, in 1899 he became Missionary Rector of S. Augustine's, Solihull, a place ideally suited to this multi-talented priest. In 1905 he was made a Canon of the Birmingham Chapter, then in 1908 he embarked upon another sphere of work.

A house of studies for the diocesan clergy, affiliated to the University of Oxford was established at Begbroke, and dedicated to S. Charles. Canon Glancey was its first Master and although it survived his departure, it did not survive his lifetime (see WILLIAMS T). He resigned that office in 1915 and returned to Archbishops House, as Treasurer. In 1916 he was created Domestic Prelate to Pope Benedict XV, and Protonotary Apostolic. One year later he retired to Penn Fields, Wolverhampton. He had edited the Birmingham Provincial Directory since 1900, and attempted an annual *Orbis Catholicus* to be a showcase for all the Church's work. Its failure after two or three editions was one of his disappointments.

In 1921 Mgr. Glancey came out of retirement to serve Archbishop McIntyre as Vicar General. In 1922 he was named Provost of the Birmingham Chapter, and in 1924 he was appointed auxiliary bishop, a curious choice in so far as he was older than the enfeebled prelate he was being asked to assist. But Mgr. Glancey's well known personality and charm attracted all Birmingham from the Lord Mayor downwards to his consecration as titular bishop of *Flaviopolis*, in S. Chad's Cathedral on 29 September 1924, by Bishop Burton, with Bishops Singleton and Keily as co-consecrators. Bishop Glancey undertook a heavy round of visitations, never failing to call for a concerted effort to secure education, church extension, clergy training, and finance. His health failed and following an illness of two weeks duration he died on 16 October 1925. Bishop Glancey is buried at Oscott, where the Glancey Library perpetuates his name and his brilliant career.

Catholic Directory 1879-1920; *Catholic Whos Who* 1921, 185; *Tablet* 4.10.1924, 438; 24.10.1925, 553, 556; Wolverhampton Registry Office: Birth Certificate.

GODFREY William, DD, PhD, CARDINAL
CIUS; LIVERPOOL; WESTMINSTER.

Son of George and Maria Godfrey (Garvey), born in Kirkdale, Liverpool on 25 September 1889. He was educated at Ushaw and the English College, Rome where he was ordained priest on 28 October 1916, by Anthony Vico, Cardinal Bishop of Porto and Santa Rufina. Dr. Godfrey was awarded the degrees DD (in 1913) and Ph.D (in 1917), the latter taken by Public Act, the first Englishman to acquire his degree in this manner since the days of Wiseman and Errington. After a short curacy at S. Michael's, West Derby Road, Liverpool (until January 1918) he joined the professorial staff at Ushaw and remained until 1930.

At Ushaw he taught Philosophy for nine years and Dogmatic Theology for three. He also filled a variety of other roles - librarian, choirmaster, Spiritual Director, and also played french horn in the college orchestra. He was remembered as "firm, gentle spoken and without condescension". From 1930 to 1938 he was rector of the Venerable English College in Rome, and created Domestic Prelate to Pope Pius XI in 1930. There the serenity of outlook and resolute will, never to be perplexed, which remained with him all his life shone brilliantly. He loved Rome and spoke Italian not only fluently but beautifully. He spoke French, German and Spanish too.

Mgr. Godfrey took a tremendous interest in the college and its students, providing new baths, office and kitchen equipment, chapel and sacristy improvements, and a new summer house all making up an inventory said to be sufficient to gladden the heart of a latter-day Thomas Cromwell. In 1937 he was appointed Apostolic Visitor to the seminaries of England and Wales, and also a member of the Papal delegation to London to honour the Coronation of King George VI. From that visit grew the idea of establishing an Apostolic Delegation in London, and after doubts were satisfied and misunderstandings were clarified as to the nature of the office, Mgr. Godfrey was appointed, on 23 November 1938.

On 21 December he was consecrated titular archbishop of *Cius*, in Rome by Cardinal Rossi, the Papal Chancellor. He arrived in London the following February, having received news of the death of Pope Pius XI, while travelling through Paris. Some of Archbishop Godfrey's finest qualities were witnessed during his years as Apostolic Delegate. For example, when the Foreign Secretary, Anthony Eden, refused to deal with him directly, but via a deputy, the archbishop always exhibited humility and said prejudice was best met with charity. But his gift of languages proved most useful, especially when visiting refugees or prisoner of war camps. He also set up an office in Holy Child Convent, Cavendish Square, which successfully dealt with many enquiries about missing persons.

Because communications with the Holy See became more difficult as the war progressed, the Pope extended special faculties to the Apostolic Delegate which allowed him to deal with many matters that would otherwise have been referred to Rome. And when the Polish Government in Exile requested a diplomatic representative from the Pope, Archbishop Godfrey was nominated as Charge d'Affaires. He also encouraged devotion to the English Martyrs, rescued the Catholic Missionary Society from extinction, and formed a club that arranged publication of all the Pope's speeches (in English) in a series called *Catholic Documents*.

On 14 November 1953 he was named archbishop of Liverpool, and although very conscious of the traditions and potential of his native city, he was rather saddened by the fact that he would no longer be the Pope's envoy. During his three years in Liverpool he completed a total visitation of the diocese, opened several new parishes, (mostly bearing the names of angels) and, commissioned Adrian Gilbert Scott to reduce Lutyens' design for a huge cathedral. The result was by no means popular though a reconsideration of Scott's reduction shows that it would have accommodated many people and retained several pleasing features. But the experts of 1955 dubbed it a travesty.

In December 1956 Archbishop Godfrey was appointed seventh archbishop of Westminster and the ceremony of enthronement on 11 February 1957 was televised in its entirety. On 17 November 1958 he was named Cardinal Priest of SS. Nereus and Achilles, and shed a tear at the recollection of it being 400 years to the day since the death of Cardinal Pole. Cardinal Godfrey was delighted to return to London and would have been well contented with purely pastoral duties. But the early days of the Second Vatican Council meant innumerable journeys to Rome, belonging to commissions, making speeches in Latin, and hearing others that surprised and horrified him, so traditional was his understanding of the Church. Douglas Woodruff put it beautifully when he wrote "Cardinal Godfrey would have been far more at home at the First Vatican Council."

Although Cardinal Godfrey often boasted of never having had a day's illness in his life, early in 1962 he developed a condition which caused him great pain and required a series of operations, though none but his closest confidants was ever aware of it. Eventually he agreed to enter hospital on weekdays, provided he could return to Archbishop's House at weekends to transact diocesan business, and this was agreed upon. But to most people, the news of his death on 22 January 1963 came as a profound shock. He is buried in the crypt of Westminster Cathedral, and unlike all his eminent predecessors he has, as yet, never attracted a biographer.

The whole essence of Cardinal Godfrey is contained in some words spoken by him at Ushaw, on S. Cuthbert's day 1960. "We must ask Our Lord to give us a spirit such as that of the English Martyrs, and a love of the priesthood, so that we may rise in the morning, go through our daily life, do our duty, say our prayers, try to be humble, patient, gentle and kind, and to give a good example to all around us."

T.G.McKenna "Cardinal Godfrey: An Appreciation" *Upholland Magazine* 1963(5) 3-4; Quinlan, 101-103; *Venerabile* IX April 1939, 135-137; *Westminster Cathedral Chronicle* March 1963 (special issue); M.E.Williams, 163-168.

GORDON William
Arcadiapolis; Leeds

Son of Watson and Anne Gordon (Peacock), born at Thirsk, Yorkshire, on 24 September 1831. His father was a stone mason and convert. Two of his brothers were priests, James Gordon of Selby, and Charles Gordon of Musselborough, Midlothian. Educated at Ushaw, he was ordained priest of the old diocese of Beverley on 10 February 1859, by Bishop Briggs in the chapel of the Bar Convent, York. After a few months as assistant at Ripon, he was curate at S. Wilfrid's, York until 1862 when he became chaplain to Lord Herries, at Everingham, where he remained for ten years.

In 1872 he went to S. Mary's, Batley, as rector, and made notable improvements to church and school. He became a Canon of the new diocese of Leeds in 1879, moving into that City as rector of S. Joseph's Seminary. He later became Vicar General and Domestic Prelate to Pope Leo XIII. On 24 February 1890 he was consecrated titular bishop of *Arcadiapolis*, and coadjutor of Leeds, in old S. Anne's by Bishop O'Reilly with Bishops Lacy and Wilkinson as co-consecrators. He succeeded to the see of Leeds on the death of Bishop Cornthwaite, 16 June 1890.

Bishop Gordon was described as a typical Yorkshireman - genial, dogged, blunt in speech, single in purpose, a hard bargainer in business, sympathetic in trouble but well able to administer a rebuke should necessity call. He is reputed to have embarked upon his career as seminary rector with five pounds for expenses. But he pointed out that he had been taught by his mother never to spend a penny if a ha'penny would do. He made it a rule of life to avoid large debts, which were abhorrent to him.

23 new churches were built during his episcopate, and the old cathedral of S. Anne, Leeds was demolished and another, designed by J.H. Eastwood, erected on a different site. A fierce defender of Catholic elementary education, he disobeyed medical advice in 1906 and went to address a gathering of four thousand people in the Colosseum, Leeds, where he denounced Birrell's Bill with all the power at his command.

For many years this bishop suffered very poor health, and when he was granted a coadjutor in 1905, he was unable to undertake the ceremony of episcopal consecration, so Bishop Whiteside of Liverpool deputised. And when Leeds became the venue for the National Catholic Congress he was again too ill to participate. But reports told of a city studded with fair churches and flourishing institutions of the Catholic name - a splendid cathedral, a seminary, a secondary school for boys, another for girls - all representative of what was being accomplished throughout the diocese.

Bishop Gordon died at Springfield House, Leeds on 7 June 1911. The Lord Mayor, the Town Clerk, and the Anglican rector were amongst the innumerable throng who attended the funeral. The panegyrist spoke of the deceased prelate's robust piety and fearless faith, and compared him with Ullathorne. Bishop Gordon is buried in Killingbeck Cemetery, Leeds.

Diocese of Leeds: Archives; *Tablet* 17.6.1911, 922-923, 927-930.

GOSS Alexander, DD
Gerra; Liverpool

Son of John and Elizabeth Goss (Rutter), born in Ormskirk, Lancashire on 5 July 1814, he was educated at Ushaw and the English College, Rome where he was ordained priest on 4 July 1841, by Luigi Frasoni, Cardinal Prefect of Propaganda. He was originally intended for the new mission of S. Wilfrid's, Hulme, but it is probable that he did not ever go there. He supplied at SS. Peter and Paul's, Mawdesley until October 1842 when he was notified of his appointment as vice-president of the newly established S. Edward's College, Liverpool.

Dr. Goss took up residence at S. Edward's in January 1843, became Canon of Liverpool in 1851, and was appointed coadjutor bishop on 21 June 1853. On 25 September 1853 he was consecrated titular bishop of *Gerra*, in the proCathedral of S. Nicholas, by Cardinal Wiseman, with Bishops Grant and Turner as co-consecrators.

Despite his great impetus and vigour, it appears that he was by no means the choice of the bishop of the diocese, who would have preferred Thomas Cookson, of Preston. Relations between bishop and coadjutor were never cordial, and evidence exists of unaccommodated demands and apologies for impetuosity. On one occasion Bishop Brown was compelled to apologise to Cardinal Wiseman for his coadjutors "inharmonious actions".

Bishop Goss succeeded to the see of Liverpool on 25 January 1856, and his lofty stature (6 feet 3 inches), rhetorical power, and forthright character marked out himself and his episcopate as commanding. There was considerable activity through the diocese which then extended 76 miles from Furness to the Mersey. Churches and schools were built, religious orders arrived, battles were fought to secure the rights of Catholics in prisons and workhouses, and any who would see Catholicism as synonymous with Irish Nationalism were immediately corrected.

Although he had a high regard for tradition, he enforced the regulations requisite to the restored Hierarchy with uncompromising authority. He would even demand to see a medical certificate for people who repeatedly requested to receive sacraments at home. He discouraged private chapels because he believed the gentry should set a good example by supporting their local church. He encouraged evening devotions and Benediction, and ordered that the histories of the various missions should be recorded and stored in the diocesan archives.

Bishop Goss was no mean scholar himself. He frequently contributed to the Cheetham, Holbein, and Manx societies, and he edited the Cheetham volume of 1864. He also performed the first ordination on the Isle of Man since the Reformation, but took no part whatsoever in the proceedings of the First Vatican Council. He was never idle and on the very last day of his life he visited the poor people along Scotland Road, Liverpool with a view to opening a new mission in Silvester Street. He died suddenly at the dining table of S. Edward's College, at 6.30p.m. on 3 October 1872. The boy sent to summon a priest to bring the Holy Oils was Thomas Whiteside (q.v.). Bishop Goss is buried in Ford Cemetery, Liverpool, and for years after his death, it is said that every uncertainty was determined by what he would have done.

S. Anne's. Ormskirk: Baptismal Register; Brady, 418-422; *Cath.Enc* VI (1909) 663; P.H. Doyle 'Bishop Goss and the Gentry' *North West Catholic History* XII 1985, 6-13; A.Kenny 'The Pastorals of Bishop Goss' *Upholland Magazine* 1963 (5) 5-9; D. Milburn, 210-213; *Tablet* 1.10.1853, 627-628, 12.10.1872, 467-471.

GRADWELL Robert

Lydda

Son of John and Margaret Gradwell (Gregson), born at Clifton-cum-Salwick, near Lytham, Lancashire on 26 January 1777, and baptized on the day of his birth. He entered the English College, Douai on 30 September 1791, but because of illness he escaped the general imprisonment of the collegians between October 1793 and February 1795. During that time he managed to rescue one of the Douai diaries, a deed to which Anstruther acknowledges his indebtedness.

Robert Gradwell completed his studies at Crook Hall, near Durham, and was ordained priest by Bishop William Gibson on 4 December 1802. He then spent six years teaching poetry and rhetoric, and in 1808 was one of the first to enter the new buildings at Ushaw. In 1809 he went to Cloughton-on-Brock, Lancashire as assistant, and succeeded to the charge of the ancient mission on 12 February 1811. When after the Napoleonic wars it was deemed advisable to reopen the Venerable English College, Rome, Robert Gradwell was appointed its rector. He departed from Cloughton in September 1817 but the mission remained in the charge of members of the Gradwell family until 1906.

In Rome prudent administration and painstaking restoration marked his eleven years of office, and six future bishops, Baggs, Errington, Riddell, Sharples, Turner and Wiseman, were among its products. His contribution to the revival of the English College should never be underestimated. There were some who favoured a combined English, Irish and Scots College. Others quarrelled about the right of appointing the rector, and about the rights of the rector, once appointed. One or two hoped that the Jesuits might eventually repossess it, while still others could see no point in educating the English clergy abroad anymore. Through all this it is recorded of Gradwell "his mild firmness triumphed over all difficulties and converted those into his admirers and friends who had been his greatest opposers. (Brady 198)

On 19 May 1828 he was appointed coadjutor Vicar Apostolic of the London District, and he was consecrated titular bishop of *Lydda*, in the College chapel on 24 June 1828, by the Cardinal Vicar of Rome, Placido Zurla, with Bishops Caprano and Baines as co-consecrators. Not everyone rejoiced in the appointment, for it was well known that the new bishop's opinions on the question of restoration of the Society of Jesus were somewhat hostile.

Bishop Gradwell arrived in London at the end of August 1828 and received a warm welcome from clergy and laity alike. His reputation was proven by his ability and many of his MSS of research into the Roman archives are now deposited at Archbishop's House, Westminster. Some of his publications, *A Winter Evenings Dialogue - or -Thoughts on the Rule of Faith* were once popular. He never found it easy to cope with the damp and fogs of London, and developed a bronchial condition, the complications of which brought about heart failure. He died at 35 Golden Square, London on 15 March 1833, and was buried in the clergy vault of S. Mary Moorfields until 1903 when his remains were re-interred at S. Edmund's College, Ware.

Anstruther IV, 115-116; Blundell I, 158-160; Brady, 197-199; Cath.Enc VI (1909), 718; M.E. Williams, 83-89.

GRAHAM Charles Morice, DD
Cisamus; Plymouth; *Tiberias*

Born at Mhow, in the East Indies on 5 April 1834, his father was a Lieutenant-Colonel in the Royal Engineers. The future bishop went to school at Shurlands Academy, Barnstaple, Devon, and when his parents became Catholics when he was in his teens, he was sent to Prior Park, Bath. He was educated for the priesthood at the Collegio Pio in Rome, and received the tonsure on the day that Pope Pius IX defined the Dogma of the Immaculate Conception. He was ordained priest on 19 December 1857. He commenced his long association with the Cathedral church in Plymouth in the year 1859 (Catholic Directory 1860). He was Master of Ceremonies and choirmaster, said to have an unerring ear and beautiful voice. He also took an interest in the Devonport area, and obtained ground from the Government upon which a church and school was built.

In 1861 he undertook the duties of Diocesan Secretary, a position that he occupied for many years. He also supervised the ecclesiastical students in Mr Clarke's Collegiate School, in Plymouth. He became a Canon of the Plymouth Chapter in 1868 and continued to occupy many positions in diocesan administration until 1891, when he was appointed coadjutor bishop.

He was consecrated titular bishop of *Cisamus*, in the Cathedral church, Plymouth, on 28 October 1891, by Bishop Clifford, with Bishops Knight and Vertue as co-consecrators. On 24 October 1902 he succeeded the 89 year old Bishop William Vaughan as bishop of Plymouth. His knowledge of his diocese was extensive, and he enjoyed good relations with the clergy and religious communities, especially with the Catholic officers and men in Devonport Garrison. At the time of his appointment as coadjutor bishop the whole diocese subscribed towards his mitre, crozier and other pontificalia. Again, at his succession to the see of Plymouth, the esteem of all was demonstrated by a gift of vestments and a purse of gold.

Bishop Graham used to describe his career as humdrum, claiming to work only upon the good of others. "The only good thing that I can think of - he once remarked - is that I was able to keep Bishop Vaughan alive for eleven years". He insisted that anything else of value was due to the generosity of his people and the devotion of his priests. A striking example of this is to be seen at Buckfast, site of an ancient monastery in the valley of the Dart. It passed to some French Benedictines in 1882 and was raised to the dignity of an abbey in 1902. The first abbot was drowned off the Spanish coast in 1906, and his successor, Anscar Vonier, though only thirty years of age, inspired a small group of amateurs to rebuild a monastery of well nigh perfect proportions and became one of the best known spiritual directors and writers of his day.

Bishop Graham became so ill as to be unable to leave his house or even write letters. He therefore resigned his see in February 1911 and became titular bishop of *Tiberias*. He retired to Hayle, in Cornwall where he died on 2 September 1912, and is buried in Plymouth cemetery.

Catholic Whos Who 1908; *Tablet* 7.9.1912. 370; R.Tilbrook, *Buckfast Abbey* (Norwich 1977).

GRANT Charles Alexander MA, LCL
Alinda; Northampton

Son of Frank and Sibylla Christina Grant (Grant), born in Cambridge on 25 October 1906. His father was a college lecturer and his mother was a nurse but his ancestors were Scottish, one of his forebears fought at Culloden "on the losing side". After a High Anglican upbringing he was received into the Church at English Martyrs, Cambridge at the age of 14. He studied mathematics at Christ's College, claiming it was a good training for a theologian because the answers were always right or wrong. He studied briefly with Fr. Ronald Knox at S. Edmund's College, Ware before going to Oscott College, Birmingham which he often referred to as "the Midland Hotel". After his ordination to the priesthood on 16 June 1935 he went to the Beda College, Rome and studied Canon Law.

From 1938 to 1943 he served as curate at English Martyrs, Cambridge and from 1943 to 1945 he administered the parish of S. Etheldreda, Ely. Then he became parish priest of S. Edward's, Kettering, Northants. In 1955 he was appointed Vicar General and created Domestic Prelate, and during this period he acted as Officialis in the Diocesan Matrimonial Tribunal. Mgr. Grant remained at Kettering until his nomination as titular bishop of *Alinda* and auxiliary of Northampton. He was consecrated in the Cathedral at Northampton by Bishop Parker with Bishops Petit and Rudderham as co-consecrators, on 25 April 1961.

Bishop Grant moved his residence from Kettering to The White House, East Poringland, Norfolk but remained Vicar General until he succeeded to the See of Northampton on 25 March 1967.

He held some very decided opinions on the appalling effects of world poverty, and the immorality of weapons of mass destruction. These he did not hesitate to make known in the second Vatican Council. The plight of homeless refugees moved him, in conjunction with the Knights of S. Columba (of which organisation he was National Chaplain) to promoting social concern. For 20 years he was chairman of CAFOD, he was first president of the Commission for International Justice and Peace, and he chaired the Commission for Missionary Activity.

As a post-Vatican II bishop he tended to avoid anything of triumphalism. He dressed casually, lived frugally, and his constant exhortation was "be kind". He came into conflict with his Vicar General who thought the bishop too lenient over the rights of curates, and he figured in the national news over his handling of a Norfolk priest who insisted on celebrating Mass in the Tridentine Rite, long after the Advent 1969 when such celebrations ceased to be the norm. At that time the diocese was vast, his predecessor always spoke of it as "the seven counties", but in 1976 with the creation of the new diocese of East Anglia, he was left with only Bedfordshire, Buckinghamshire and Northamptonshire, and a Catholic population of 146,000 reduced from nearly 200,000. Bishop Grant retired to Kiln Green, Reading in 1982, where despite numerous ailments, including a minor stroke, he outlived his successor, and died on 24 April 1989. He is buried at Woburn Sands, Bucks.

Diocese of Northampton Archives; *Tablet* 29.4.89, 501.

GRANT Thomas, DD
Southwark

Son of Bernard and Anne Grant (MacGowan), born on 25 November 1816 at Ligny-les-Aires, in France, where his father, a soldier in the 71st Regiment (Highlanders) was stationed. Both his parents came from Ackersons Mill, near Newry, County Down, and he himself grew up in Chester, where the resident priest, John Briggs (q.v.) recognised his talent, and sent him to Ushaw College.

In 1836 he entered the English College, Rome where he obtained the degree DD, and was ordained priest on 28 November 1841. He became secretary to Cardinal Acton, then resident in Rome, and in that capacity he met many important visitors as well as becoming familiar with ecclesiastical matters at a high level, all of which contributed to his becoming a person of considerable influence.

In October 1844, at the age of 28, he was appointed rector of the English College, Rome and his services were soon in demand in relation to the proposed restoration of the English Hierarchy. It was he who translated into Latin all the proposals to be set before Propaganda, likewise it was he who composed the historic Latin preface to the Bull of Restoration.

In the restored Hierarchy Thomas Grant was appointed first bishop of Southwark, on 22 June 1851, and consecrated in the chapel of the English College on 4 July 1851 by Luigi Fransoni, Cardinal Prefect of Propaganda. At that time Southwark was a very large diocese, consisting of all Berkshire, Hampshire, Kent, Surrey, Sussex and the Channel Islands. There was conflict almost immediately between himself and Cardinal Wiseman over the funds of the old London District, and several years and much correspondence passed before an appeal to Rome obtained a ruling in Grant's favour.

It was a period of much activity in obtaining official recognition for Catholic chaplains to the Armed Forces, and the appointment of salaried chaplains to workhouses and prisons. In all this the Government always preferred to deal with Bishop Grant rather than Cardinal Wiseman, indeed he became so highly regarded in Government circles that Lord Palmerston attempted to propose his name for the see of Westminster in 1865.

In the pastoral care of his diocese he regarded the opening of the orphanage at Norwood as his most effective act. Although seriously ill with cancer, he set out for the First Vatican Council, and it is not generally realised that it was he, not Manning, who was the elected delegate of the English bishops. His opponents said that on the burning topic of the day – Papal Infallibility – he was apt to confuse Ultramontane principles with Catholic truth, while Abbot Cuthbert Butler, the historian of that Council, described him as “our best theologian”.

Bishop Grant died in Rome on 1 June 1870 and his body was returned to England where by his expressed command it was buried at Norwood on 23rd of that month, and where later the church of the Ever Faithful Virgin was erected as his memorial. In conformity to his wishes there was no solemnity at his funeral, no bishop's presence, no oration, nothing other than what would have been received by the poorest of the laity. Bishop Ullathorne remarked “A great light has gone out in our little Church”, and Pope Pius IX exclaimed “Another Saint in Heaven”.

Bogan, 205, 264-273; Brady, 447-452; *Cath.Enc* VI (1909), 726-727; Holmes 155, 175; Norman, 140, 183-186; E.H. Wake ‘Thomas Grant’ *Venerabile* IV October 1929, 245-263.

GRASAR William Eric, DCL, STL
Shrewsbury

Son of William Matthew and Alice Mary Grasar (McTighe), born in Scunthorpe on 18 May 1913, his father and his grandfather owned the once famous Catholic magazine *The Dowry of Mary*. He was educated at Brigg Grammar School, at the Capuchins college at Panton, Lincolnshire, and at the English College, Rome, and ordained priest on 18 December 1937. After a very short period at S. Barnabas' Cathedral, Nottingham, he returned to Rome to study Canon Law but the outbreak of war in 1939 necessitated his return to the cathedral.

Because of the war the English College was forced to quit Rome and take temporary accommodation at Stonyhurst College, near Blackburn. In 1942 Fr. Grasar was appointed its vice-rector, and endured the many privations of travel restriction, rationing of food and clothing, air raid precautions, and on one occasion the dropping of a couple of landmines at the front of the house.

When the war was over and the college returned to Rome he cheerfully reverted to the role of student and worked for the degree he had previously been compelled to abandon. He also obtained the licenciate in Sacred Theology. From 1948 onwards one position of responsibility after another was placed upon him. Yet temperamentally he was ill equipped to deal with weighty problems. He was given to excessive worry and used to say Sunday was his favourite day, because there was no post then. He dreaded receiving letters although he could write them beautifully.

From 1948 to 1952 he was Chancellor of the diocese of Nottingham, resident at Bishop's House. In 1952 he became rector of S. Hugh's Seminary, Tollerton Hall, Notts. And in 1956 he became Vicar General, Domestic Prelate, and parish priest of S. Paul's, Lenton, Nottingham.

On 27 June 1962 he was consecrated eighth bishop of Shrewsbury, in the Cathedral church of that diocese, by Archbishop Grimshaw, with Archbishop Murphy and Bishop Ellis as co-consecrators. Bishop Grasar was a man of many accomplishments, though he did his best to conceal them. He was fluent in French, German and Italian, a good pianist, and played football until he was 42. His episcopate coincided with the Second Vatican Council and some of the most momentous episodes in modern Church History.

He explained to Pope Paul VI that he felt many would return to the Faith if the difficulty of having first to go to confession could be overcome. He received permission, for a limited period, to hold Masses at which General Absolution could be given. The response achieved national publicity. He also committed his diocese to provide for any mother and baby, Catholic or otherwise, as an alternative to abortion. And he witnessed the increase of the Catholic population of the diocese from 170,000 with 258 priests in 1962, to 209,000 with 262 priests in 1980, although twelve priests had abandoned office during those querulous post-Conciliar years. But it is agreed that the simplicity and humility of this bishop played a major role in steering many people through such difficult times.

On 7 October 1980 he retired and found great joy in work akin to that of a curate, at S. Vincent's, Altrincham. But he suffered a stroke, a thrombosis, and a fall in which he fractured several limbs, before his death in Lourdes Hospital, Liverpool on 28 December 1982. Bishop Grasar is buried at Our Lady's Church, Birkenhead.

Abbott 21-22; *Catholic Directory* 1962, 1982; Scunthorpe: Holy Souls Baptismal Register; *Shrewsbury Diocesan Year Book* 1984, 116-119.

GRAY Joseph, D.C.L.
Mercia; Shrewsbury

Son of Terence and Mary Gray (Alwill) born at Finternagh, Co. Cavan, on 20 October 1919. Both his parents were teachers. He entered S. Patrick's College, Cavan in 1932 proceeding to Oscott College, Birmingham in 1937. His vocation was severely tested by the death of his father in 1936, leaving his mother with seven other children to care for, then by the death of his sister, newly qualified as a teacher in 1940. In the early years of World War II his suspected subversive activities at Oscott merited police investigations. He had written to someone in Ireland saying he had received the Code, and thanking them for it. After supplying evidence that it was in fact a book – The Code of Canon Law – the officers were apparently persuaded.

He was ordained priest of the Archdiocese of Birmingham, in Cavan Cathedral on 20 June 1943, then placed as assistant priest at Sacred Heart, Aston, Birmingham. There he fostered the lay apostolate and had charge of the choir. In 1948 he went to S. Patrick's College, Maynooth, Co. Kildare and spent two years studying Canon Law. In 1950 he became one of the Archbishop of Birmingham's secretaries, then a further years study in Rome gained him his doctorate in Canon Law. He then became parish priest of S. Michael's, Moor Street, in central Birmingham, and Vicar General (in 1966) to Archbishop Dwyer. Late in 1968 he was nominated titular bishop of *Mercia* and auxiliary bishop of Liverpool. He received Episcopal ordination on 16 February 1969, in the Metropolitan Cathedral of Christ the King, Liverpool, by Archbishop Beck, assisted by Archbishop Dwyer and Bishop Harris. Several present remarked that the new bishop bore a remarkable resemblance to the late Archbishop Downey.

Originally, Bishop Gray was given responsibility for the eastern part of the archdiocese, but the archbishop's protracted illness meant that much more was required of him in visitations, confirmations, and administrative decisions. On 30 September 1980 he was appointed ninth bishop of Shrewsbury. He was installed at Our Lady's, Birkenhead on 7 October, then emulating the earlier bishops of the diocese, who claimed that living in Shrewsbury made contact with most of the people difficult, he removed the Episcopal residence to Birkenhead, where he soon experienced burglary and the loss of some of his valuables.

Bishop Gray encouraged the formation of parish councils, lay participation in the liturgy, and lay formation. In 1987 he established the permanent diaconate in the diocese. His long commitment to ecumenism was amply evident when at Our Lady's, Birkenhead in 1993 he celebrated the Golden Jubilee of his priesthood. The Bishop of Chester and representatives of the Salvation Army, United Reformed Church and Methodists joined 200 of his own priests to offer their congratulations. Having reached the canonical age for retirement, Bishop Gray relinquished office on 30 August 1995. He died on 7 May 1999 and is buried at S. Winefride's, Neston, Wirral.

J Gray, *An Autobiographical Statement* (Altrincham 1999); Shrewsbury Diocesan Year Book 2000, 171 – 173.

GRIFFIN Bernard William, DD, DCL, CARDINAL
Abya; WESTMINSTER

Son of William Bernard and Helen Griffin (Swadkins), and twin brother of Dom Basil Griffin, monk of Douai, he was born on 21 February 1899, in Oakfield Road, Cannon Hill, Birmingham. His father was a Birmingham City Councillor. Educated at King Edwards School, Birmingham, and Cotton College, Staffordshire, he served in the Royal Naval Air Service during the First World War, in the Orkneys and later in Kent. He caught the dreaded influenza in 1918 but declined to be discharged on medical grounds for fear of it jeopardizing his ambition to become a priest.

He then studied at Oscott, from 1919 to 1921, and at the English College, Rome, where he obtained the degree DD. He was ordained priest on 1 November 1924 but remained in Rome for further study, which led him to obtaining a degree in Canon Law. He returned to his native city in 1927, to the staff of Archbishop's House, where every conceivable odd job and official responsibility was given him, not least that of secretary to the aged Archbishop McIntyre, then on the threshold of retirement.

Under the new archbishop, Thomas Williams (q.v.) even more was expected, Diocesan Chancellor, Chairman of the Youth Council, active member of the Catholic Evidence Guild, representative to the BBC, and finally Vicar General - and all before he was forty years old. In 1937 he became a parish priest at Coleshill, in Warwickshire, and administrator of Father Hudson's Homes. This was a complex of houses caring for deprived children, from a home for unwanted babies, a school where older children were prepared for domestic service, and a home for boys, to an orthopaedic hospital. In that capacity he met some of the foremost specialists in childcare of that time, and was affectionately regarded by the highest official as by the poorest child. He also took upon the role of church-builder at Coleshill, where in 1942, despite wartime restrictions, the call-up of the architect, and the insolvency of the contractor, he managed to complete the church of S. Teresa of Lisieux, a saint for whom his admiration was profound.

Meanwhile Dr. Griffin had been appointed auxiliary bishop of Birmingham. On 30 June 1938, in S. Chad's Cathedral, he was consecrated titular bishop of *Abya*, by Archbishop Williams, with Bishops Lee and Barrett as co-consecrators. He was also attached to the Air Raid Precautions organisation, and was one of the first wardens to enter the blazing city of Coventry after the terrible blitz of 1941. It was said at the time that he never seemed to tire.

In 1943 both Cardinal Hinsley, of Westminster and Bishop McNulty of Nottingham died, and many expected that Bishop Griffin would be promoted to Nottingham. But by Papal Brief dated 18 December 1943, this comparatively unknown though hard-working young bishop from the Midlands, was named sixth archbishop of Westminster and senior Metropolitan in the Hierarchy of England and Wales. He was enthroned in Westminster Cathedral on 18 January 1944, and upon his departure the people of the archdiocese of Birmingham presented him with a costly crozier, after the work of Joseph Teutschmann (1717 -1787) - see Westminster Cathedral Chronicle 1944, 179 - article by Professor T Bodkin.

Before the war was over London was to receive some vicious attacks from flying bombs, and much Catholic property suffered thereby. In the aftermath of war came the inevitable problems associated with disruption of family life, children separated from their parents and left without guidance, a decline in moral standards, and a rise in social stress. Archbishop Griffin cheerfully faced the future and gave his hobby in his entry in *Whos Who* as work.

At Christmas 1945 he was named Cardinal Priest of SS. Andrew and Gregory on the Coelian Hill, and received the Red Hat from Pope Pius XII on 18 February 1946. He was, at that time, the youngest Cardinal in the world. He became submerged in a part of his ministry for which he will long be remembered - travelling. As senior Catholic prelate in England, and convinced that the Church had much to offer to war-devastated Europe, and towards the building of a better world, he was apt to see himself as representing Britain too, in dealing with his co-religionists elsewhere. He visited Canada, Czechoslovakia, Denmark, France, Germany, Holland, Italy, the United States, and perhaps where to him was dearest of all, Poland. Every device that a hostile regime could employ was tried to prevent him entering Poland. But he circumvented the lot, and in June 1947 toured that country to the elation of the people everywhere.

The "Church of Silence" as vast numbers in Eastern Europe came to be called, had no more valorous champion anywhere than in Cardinal Griffin, whose forthright condemnation of totalitarian systems inspired thousands, and later was to fill the Albert Hall, in protest, though illness prevented him from being actually present.

At home, his interest in social welfare was to aid him to assess and encourage the efforts of the post-war Labour Government, whose policies on the mines, railways, and health service were to bring about an almost silent revolution. But the Cardinal was always prominent in explaining that material gain was not a panacea for all ills, as his book *Seek Ye First*, and various Pastoral letters demonstrates. Less satisfactory, was that Governments attitude towards Catholic education, though in justice it must be stated it was only implementing an Act of 1944 passed by the Government of Winston Churchill. That Act was described by Cardinal Griffin as intolerable, because it regarded Catholics as obstacles to progress for refusing to be excluded, without murmur from the educational system. He told an Albert Hall meeting prior to the General Election of 1950 "There have been two Amending Acts to the 1944 Act — on both occasions the Act has been amended in favour of the Ministry".

Despite a great capacity for work and vigorous exercise, the Cardinal began to suffer one attack of coronary thrombosis after another. On Sunday 1 October 1950, he had to almost force himself to be present in Wembley Stadium where the centenary of the Restoration of the Hierarchy was celebrated with memorable splendour. A few months later he was so ill that Bishop Myers (q.v.) was appointed coadjutor. His last years were sadly restrained ones, yet there was one occasion when, as the climax of a great Vocations Exhibition, he ordained 32 priests at Olympia. After deciding to take a quiet West country holiday, he died at New Polzeath, Cornwall, on 20 August 1956, and is buried in Westminster Cathedral.

Cath.Enc. VI (1967) 803; *Clergy Review* September 1950, 513; de la Bedoyere; *Edmundian* Christmas 1956, 109-110; Quinlan, 98-100; *Venerabile* XVIII November 1956, 1-2.

GRIFFITHS Thomas
Olena

Bishop Griffiths was born in Southwark on 2 June 1791 and admitted to S. Edmund's College, Ware when he was 13. He was ordained priest there in 1814, the first and only Vicar Apostolic of the London District to be educated entirely in England, indeed before his elevation to the episcopate he had never lived outside the walls of that college.

At the age of 27 he became President of S. Edmund's and his 15 years in office witnessed some notable advances in English Catholicism, culminating in the long-sought Act of Emancipation of 1829. On 28 October 1833 he was consecrated titular bishop *Olena* and coadjutor of the London District, in the college chapel by Bishop Bramston, with Bishops Penwick and Walsh as co-consecrators.

There was some opposition to his appointment by the London clergy, not because of any personal defect, on the contrary his reputation was blameless, but rather due to the method of his selection. Bishop Griffiths was the choice of his predecessor, a method resorted to as of necessity in penal times, but hardly seen as appropriate after Emancipation, for neither the clergy nor laity were permitted as much as an opinion. It was this opposition that instigated the reform in ecclesiastical government in England, which doubled the number of Vicars Apostolic in 1840, and ultimately led to the restoration of the Hierarchy in 1850. Bishop Griffiths succeeded Bishop Bramston as Vicar Apostolic on 27 July 1836.

He was a very practical administrator whose episcopate witnessed the opening of several new missions and the erection of commodious churches in existing ones. The beginnings of the Oxford Movement had some effect, while the Catholic population increased rapidly, mainly due to the tragic events in Ireland. Wiseman's return to England and famous series of sermons in London as well as harvesting numerous converts also brought about some argument with this bishop.

Wiseman did not hesitate to criticise, mostly ideas and methods that were survivals of penal days and regarded by the London Catholics as a matter of necessity. To Wiseman, so imbued with all things Roman, they appeared as wanting in piety and zeal. Bishop Griffiths strongly resented the accusation, and said so, with the result that he acquired the reputation of lacking vision and not having the qualities desirable in a leader. Bishop Ullathorne used to say that this was one reason why the restoration of the Hierarchy was so long delayed. However, there were Government officials whose regard for Griffiths was great, for they frequently conferred over matters relating to Catholicism in the colonies.

Another charge against Bishop Griffiths is that he was anti-Jesuit. The truth is he offered the Society of Jesus missions in Hackney or Saffron Hill, but would not permit another in central London where he considered Soho and Warwick Street churches to be sufficient. In 1840 he certainly averted the county of Hertford being placed in the new Eastern District, on account of it containing S. Edmund's College, Ware. He died, somewhat unexpectedly on 12 August 1847, the first of the London Vicars Apostolic to have his obituary published in *The Times*. He is buried at S. Edmund's Ware, where A W Pugin designed a special chantry to contain his tomb.

Brady, 323-324; Cath.Enc VII (1910). 33; Gillow III, 61-63; Ward, Sequel I. 30, 72-73.

GRIMSHAW Francis Joseph, DD
Plymouth; BIRMINGHAM

Son of Joseph and Sarah Teresa Grimshaw (Handley), born on 6 October 1901, in Cranleigh Gardens, Bridgwater, Somerset. He was educated at Prior Park College, Bath and the English College, Rome and ordained priest of the diocese of Clifton on 27 February 1926. His appointments in his native diocese were not many. He was curate at Holy Rood, Swindon until 1932, parish priest of S. Joseph's, Fishponds, Bristol until 1946, and parish priest of S. Mary's, Bath for barely twelve months. He was also diocesan Inspector of Schools for about 13 years.

On 25 July 1947 he was consecrated sixth bishop of Plymouth, in the Cathedral church there, by Archbishop Masterson, with Bishops Lee and Ellis as co-consecrators. He always said that the happiest years of his life were spent in Plymouth. He loved that city and diocese, embracing the old counties of Devon, Dorset, Cornwall and the Isles of Scilly. He loved its people, priests and problems, and acquired a reputation of always having time for a person and making them feel that their particular difficulty was all that concerned him.

Swimming and drawing were his relaxations. As a student in Rome many of his drawings had appeared in the *Venerabile* magazine. In Plymouth he was an all the year round swimmer. He also had an exquisite style of handwriting, and during the great celebrations marking the centenary of the restoration of the Hierarchy in September 1950, he preached at the Children's Mass in Westminster Cathedral where he made the account of the landing of William Bishop, at dead of night in 1623, sound like a modern adventure story.

On 11 May 1954 he was appointed archbishop of Birmingham, where in addition to opening 75 new schools, 45 new churches, establishing a permanent University chaplaincy and a Vocations Centre, he also managed to get Archbishop's House equipped with a swimming pool. In the vast programme of school and church building, he personally examined all plans and never hesitated about making his suggestions or views known to the architect.

The Liturgy had always interested him, and rising standards and encouraging lay participation had been evident wherever he served. This was recognised at the Second Vatican Council, which brought contact with similar minds to his own, but won him the chairmanship of the Liturgical Commission for all English-speaking countries. He was responsible for much of the vernacular now in use in the Ritual and revised form of the Mass. Yet he remained traditionalist enough to prepare all sermons or important addresses in the presence of the Blessed Sacrament.

As the third session of the Council was ending it became obvious that he was very sick and his episcopal colleagues applied pressure on him to return home. A fatal illness was diagnosed in November 1964, his last public appearance was at the consecration of Bishop Cleary as his auxiliary (by the Apostolic Delegate) on 25 January 1965, and he died on 22 March 1965, and is buried at Oscott.

Archdiocese of Birmingham: Archives: Bridgwater: S. Joseph's Baptismal Register; *Venerabile* XXIII 1965, 140-141; *Tablet* 27 3 65, 346

HALSALL Joseph Formby, PhD, DCL, STL
Zabi

Son of William and Ellen Halsall (Formby), born at Ainsdale, Southport, Lancashire on 15 February 1902, though his parents home was Kiln Farm, Ince Blundell. They were staunch Lancashire Catholics and two of his mother's brothers - Robert and William - were priests. From Our Lady's School, Formby, this future bishop went to S. Edward's College, Liverpool, in 1914. In 1920 S. Edwards amalgamated with Upholland, and Archbishop Whiteside, mindful that the first Ushaw students had walked from Old Hall, Ware, said he would like the older boys to do the same. J F Halsall took part in that historic exodus, and the story goes that they had been promised refreshments when they arrived at S. Mary's, Birchley. But all they received from the aged priest there was a holy picture and his opinion that they must all have been mad.

In 1924 he entered the English College, Rome, where he was eventually awarded the *Bene Merenti* medal as best student of the year. He was ordained priest in the basilica of S. John Lateran, on 19 April 1930, and then spent four more years of study in Rome. In 1934 he returned to the archdiocese of Liverpool as chaplain to the Canonesses of S. Augustine, at Park House, Waterloo, then a private Catholic hospital. Two years later Cardinal Hinsley desiring familiar faces around him at Westminster, secured the services of this former student of his, and appointed him his secretary. From 1938 until 1940 Dr Halsall was professor of Philosophy at S. Edmund's College, Ware.

In 1940 he was appointed vice-rector of the Beda, but wartime exigence had compelled it to quit Rome for temporary shelter at familiar old Upholland. Dr. Halsall had the reputation of being a very exact man, clear headed in teaching, punctilious in business, and quite intolerant towards anything sloppy or casual be it in work, thought, or the execution of the Church's liturgy.

Early in 1945 he was named proVicar General of the archdiocese of Liverpool, and the following summer was appointed auxiliary bishop. On 21 September 1945 he was consecrated titular bishop of *Zabi*, in the proCathedral of S. Nicholas, by Archbishop Downey, with Bishops King and Hannon as co-consecrators. He then returned to his former position as chaplain at Park House, Waterloo. In 1946 he became Provost of the Liverpool Chapter and in 1953 parish priest of SS. Peter and Paul, Great Crosby, a splendid parish with a magnificent church.

Bishop Halsall twice made a complete visitation of the whole archdiocese, and was twice elected Vicar Capitular - in 1953 following the death of Archbishop Downey and in 1956 after the translation of Archbishop Godfrey. He was an eloquent preacher and took a great interest in Scouting. However, the last few years of his life were afflicted with very poor health, diabetes and a stroke necessitated long periods of nursing care, and he died on 13 March 1958 at Boarbank Hall, Grange-over-Sands, another house of the Canonesses of S. Augustine. He is buried at SS. Peter and Paul, Great Crosby.

Cathedral Record (Liverpool) September 1945, 174; June 1955, 136-137; April 1958, 81-82; Catholic Whos Who 1952. 192.

HANNIGAN James
Menevia; Wrexham

Son of Michael and Annie Hannigan, born at Glenfinn, Co. Donegal on 15 July 1928. His father was a farmer and his mother a teacher. After attending S. Eunan's College, Letterkenny and spending about a year in the Irish Civil Service, he studied for the priesthood at S. Sulpice, Paris and was ordained for the diocese of Menevia on 27 June 1954.

After four years as curate in the seaside town of Llandudno, he moved into Bishop's House, Wrexham in 1958, and that was to be his home for the rest of his life. He was secretary to Bishop Petit until 1965 and although he never became a parish priest he served the bishop and the diocese in many ways. For 24 years he was administrator of the children's Rescue Society. He was a notary in the matrimonial tribunal, and financial secretary, later diocesan treasurer. He became honorary Canon in 1968, Chapter Canon, Vicar General and Domestic Prelate in 1976, and Provost of the Menevia Chapter in 1982.

On 23 November 1983 in the cathedral of Our Lady of Sorrows, Wrexham, he was episcopally ordained as bishop of Menevia by John Aloysius Ward OFM Cap, whose translation to the archbishopric of Cardiff had created the vacancy that Bishop Hannigan was now about to fill.

Bishop Hannigan was renowned for his wisdom, good humour, generosity and for being a good listener. The chief event of his episcopate was the division of the diocese on 18 March 1987. As long ago as 1895 Cardinal Vaughan had convinced the Roman Curia of the desirability of a Welsh Province. When that was achieved in 1916 the then bishop of Menevia had remarked that Menevia got all the land but Cardiff got all the people. The diocese that Bishop Hannigan inherited was enormous, extending from Anglesey to the Bristol Channel, from the outskirts of Chester to Cardigan Bay. In 1987 it contained about 44,000 Catholics and 142 priests. A new diocese of Menevia was created by hiving off the existing southern portion and some of the western parts, and absorbing some of the archdiocese of Cardiff. The northern remainder became the new diocese of Wrexham which took its name from the Denbighshire town with the largest Catholic population. Hence James Hannigan, eighth bishop of Menevia became first bishop of Wrexham. He retained a population of 33,000 laity and 92 priests and his diocese still contained the ancient shrine of S. Winefride at Holywell, the large Jesuit Spiritual Centre at Tremeirchion (S. Bueno's) and the community of Capuchin Franciscans at Pantasaph, as well as 30 convents.

Regrettably Bishop Hannigan had to endure declining health, and after heart surgery he died in the Countess of Chester Hospital, Chester on 4 March 1994. He is buried in Wrexham Cemetery.

Catholic Pictorial, 13.3.1994; Welsh Directory and Year Book 1995, 193 – 195.

HANNON Daniel Joseph
Menevia

Son of Patrick and Elizabeth Hannon (McGlynn), born in Rotherham, Yorkshire on 12 June 1884. The family moved to Cardiff where he entered S. Joseph's College, a foundation dating from the 1890s. He was accepted as a student for the old diocese of Newport by Bishop Hedley, OSB, and sent to the English College, Valladolid, but he completed his studies at Oscott and was ordained priest on 22 September 1907.

There followed two years of further study at the Beda College, in Rome, where he also acted as agent of the English and Welsh bishops. In 1909 he was placed at S. David's, Cardiff as curate, where he remained for ten eventful years, witnessing as they did, the death of the legendary Bishop Hedley, the suppression of the see of Newport, the creation of the archdiocese of Cardiff, and the elevation of S. David's church to the position of Metropolitan Cathedral. In 1919 he became secretary to Archbishop Bilsborrow, OSB, and in March 1920 he became a Canon of the new Chapter formed from the Secular clergy in succession to that of Benedictine monks which dated back to the days of Bishop T J Brown OSB (q.v).

In 1921 he was appointed parish priest of S. Paul's, Tyndall Street, Cardiff, and one year later he was made Cathedral administrator and Chapter clerk. Though slight in stature he gave a very vigorous lead in encouraging people to become involved in politics, civic affairs, and Catholic Action. He was chaplain to the Catholic doctors and the Knights of S. Columba, and held further pastoral responsibilities in the prison, mental hospital, orphanage and seamen's hospital. From 1930 he was Canon Theologian of the diocese, much in demand as a special preacher, in 1937 he went to S. Joseph's Penarth as parish priest, and in 1939, following the death of Archbishop Mostyn, he was elected Vicar Capitular.

On 1 May 1941 he was consecrated bishop of Menevia, at Wrexham, by Archbishop Godfrey, with Archbishop McGrath and Bishop Mathew as co-consecrators. His 80 year old mother was present at the ceremony. He used to say that he had been a bishop in the making all his life, he spoke Spanish, Italian and Welsh fluently, and regarded religious dis-union as contributing to the world's many troubles.

Bishop Hannon found the vast tracts and scattered faithful of North Wales a complete contrast to the compact and well-supported churches that he had known in Cardiff, but he was ready with praise and encouragement for those "ploughing the lonely furrow alone". The war brought a great influx of refugees into what was considered to be a safe area, and he visited them in places hitherto unknown to a priest, arranged Masses for them, and once gave Confirmation in the bar of a public house. He died at Bishop's House, Wrexham on 26 April 1946, and is buried in Wrexham cemetery.

Rotherham: S.Bede's Baptismal Register; *Universe* 18 9 1936, 2; 3 5 1946 1.

HEDLEY John Cuthbert, OSB
Caesaropolis; Newport and Menevia; Newport

Son of Edward Astley and Mary Ann Hedley (Davison), born on 15 April 1837, at Carlisle House, Morpeth, Northumberland, where his father was a physician. He went to Mr Gibson's school in Morpeth prior to entering Ampleforth College in 1848. There he took numerous prizes, played the grave-digger in *Hamlet* and became an accomplished musician. Even as bishop he loved to play the organ at Compline or Benediction. Ordained priest by Bishop Cornthwaite on 19 October 1862 he was sent to Belmont, by then the common noviciate of the English Benedictines, where he taught both Philosophy and Theology, with the future Cardinal Gasquet among his students. When the Prior of Belmont, Roger Bede Vaughan OSB, was made coadjutor archbishop of Sydney in 1873, Fr. Hedley succeeded him as superior. But later that same year he was named auxiliary bishop of Newport and Menevia, the diocese of which Belmont Priory was the proCathedral.

On 29 September 1873, in his own church, he was consecrated titular bishop of *Caesaropolis*, by Archbishop Manning, with Bishops T J Brown and Chadwick as co-consecrators. The old bishop, T J Brown (q.v) is said to have kept things in his hands to such a degree that years later, when Hedley was being encouraged to obtain an auxiliary, he refused saying he would not put anyone in such a position, adding that it was like returning to the noviciate. But one great reward that this trying position brought was an acquaintance with his own particular hero, John Henry Newman.

Bishop Hedley succeeded to the see of Newport and Menevia on 18 February 1881 and achieved great fame through his multiple talents. He moved the episcopal residence to Cardiff and saw the Catholic population rise from 40,000 to 80,000 in the 34 years of his episcopate. The Secular clergy increased from 13 in 1881 to 80 in 1915, otherwise the diocese was dependant upon the Benedictines and Fathers of Charity. He was a renowned preacher who graced such occasions as the 1300th anniversary of the arrival of S. Augustine, in 1897, and the centenary of Ampleforth, in 1902. But once when accused of preaching above the heads of people, he replied "if we keep to the level of the congregation we shall leave a great part of Revelation unpreached. Give them at least a glimpse of the deep things of God".

He was also a prolific writer, seven of his works were published in his lifetime and four more after his death. He was sometime editor of the *Dublin Review*, and his *Retreat for Priests* ran into 15 editions and four translations. He was also a humourist who when asked by one of the Vaughan family "What do you think of the Land Bill" replied "Such discourtesy. Besides my name is not William". His correspondence included letters from von Hugel, Cardinal Mercier, W G Ward and Wilfrid Ward.

Although never in favour of the creation of a Welsh vicariate in 1895 he offered no opposition, until he suspected the danger of Glamorgan being removed from his jurisdiction. He then pointed out that if this came to be, the new vicariate would be just as unmanageable as the old diocese. He did however, recommend the formation of a Welsh Province, and after his death, his idea was put into effect. Bishop Hedley died on 11 November 1915, and is buried in Cardiff cemetery. Archbishop Goodier SJ said of him "So sane, so solid, so full of the supernatural and at the same time so human".

Ampleforth Journal XXI January 1916, 121-181; Attwater; *Clergy Review* February 1945, 69-72; Wilson.

HEENAN John Carmel, DD, PhD CARDINAL
Leeds; LIVERPOOL; WESTMINSTER.

Son of James Carmel and Ann Heenan (Pilkington), born in Ilford, Essex on 26 January 1905. He was educated at S. Ignatius College, Stamford Hill, Ushaw, and the English College, Rome. He was ordained priest of the diocese of Brentwood by Bishop Doubleday, at SS. Peter and Paul's, Ilford, on 6 July 1930. For seven years he was curate at SS. Mary and Ethelburga, Barking, a typical East London parish where, as he himself put it "no clear marked boundaries between spiritual, moral and material welfare were discernable - Paternalism had not yet found a place in sociological jargon".

In 1936 having obtained permission to dress as a layman, and omit the Breviary, disguised as a philosopher he visited Soviet Russia, where he ran into trouble with the police when trying to photograph a poor woman begging. In 1937 he became parish priest of S. Nicholas, Manor Park, a large part of the Borough of East Ham, where his animated ministry ranged from inviting John McCormack, the world famous tenor to sing at Benediction, to travelling to Norfolk to be certain that his evacuated children were not deprived of the facilities for practicing their religion.

Two archbishops of Westminster, Cardinals Hinsley and Griffin, unsuccessfully attempted to obtain his services as secretary, while his numerous contributions to sound broadcasting were earning him the sobriquet *The Radio Priest*. He published several explanatory works and was invited to address public meetings as far afield as Manchester. The possibility of he, rather than the bishop of Brentwood becoming the spokesman of Catholicism in those parts brought about something akin to being officially silenced.

In 1947 he was appointed Superior of the Catholic Missionary Society, a body originally organised by Cardinal Vaughan in 1901. Through missions, lectures, writing and prayer, and with their famous travelling chapel, they preached Catholicism in practically every diocese in the land, as well as in universities, colleges, hospitals, and at least once, in prison. The society had become moribund during the war years, so Dr.Heenan had to virtually begin everything again.

On 12 March 1951, he was consecrated fifth bishop of Leeds, in S. Anne's Cathedral, Leeds, by Archbishop Godfrey, with Bishops McCormack and Petit as co-consecrators. The diocese had been without a bishop for over a year, and before that wartime austerity and post-war restrictions had kept activity to a minimum. Under Bishop Heenan everything seemed to spring to life. In an episcopate of six years, the Catholic population spirited from 178,000 to 230,000, 27 new churches were built, and conversions averaged 900 per annum. On 10 January 1954 he was celebrant of High Mass in S.Anne's Cathedral, the first Mass ever to be televised in Britain. So great was his sense of loss of parochial activity that he attempted to take charge of the Cathedral parish, residing in its presbytery, possessing his confessional within, and preaching often. But he himself later admitted it was hardly possible, let alone successful.

Just as a decade earlier he had been famous for his broadcasting, he now became equally famous for his television appearances. He could explain Catholic ritual, debate with Malcolm Muggeridge, face the Press, or most to his liking, share Christmas with a family in his diocese. As bishop of Leeds he also travelled very considerably, visiting no fewer than 15 countries.

On 2 May 1957 he was appointed archbishop of Liverpool, and enthroned in the old proCathedral of S. Nicholas on 16 July. There he was never idle while positively eschewing the assistance of an auxiliary bishop. He gained the reputation of being an autocrat though his personal popularity was immense. One night dressed as a simple priest he went out and

attempted "to get to know the real Liverpool". He said afterwards "I might just as well have gone out in cope and mitre". As archbishop, he abandoned A G Scott's modification of Lutyens' design for a huge cathedral, and commissioned Sir Frederick Gibberd's more viable plans. Religious bigotry was not as irrelevant as he at first imagined, and one day he was assaulted in the Orange quarter of the city. And though the media made far more out of the occurrence than it actually contained, it was a salient reminder that not everyone was avid for unity.

When Cardinal Godfrey died, Rome confirmed what popular opinion had already decided, and Dr Heenan was translated to the archbishopric of Westminster on 2 September 1963. On 22 February 1965 he was created Cardinal Priest of S. Silvestro in Capite.

Cardinal Heenan took a prominent part in the Second Vatican Council, though hardly achieving the distinction that his eminent predecessor had done a century before. He made some very pertinent observations, "Pope Paul VI earned the angry contempt of his fellow progressives. He was a great disappointment to them — were his fellow progressives a disappointment to Pope Paul?" And again, "The roots of revolt lay in a loss of faith in everything supernatural. It was argued that celibacy was unnatural — the attack on the priesthood was subtle and sustained."

There were some remarkable repercussions nearer home. The Cardinal had the unenviable duty of suspending several London priests whose involvement in catechetics had made them distinctly unorthodox. Several more, learned theologians and writers among them, left the Church of their own accord. It was all far removed from his Catholic Missionary Society days when whatever else was lacking, it was never a convincing answer.

Cardinal Heenan died in Westminster Hospital on 7 November 1975, and is buried in the South aisle of Westminster Cathedral. Perhaps episcopal popularity has perished with him, for no prelate since has received anything like the adulation that was showered upon him. Be that as it may, the fact remains his life spanned some of the most momentous years in ecclesiastical and World history, and to at least two generations he represented that security and happiness for which people hunger and thirst.

Autobiography 1: *Not the Whole Truth*; 11: *A Crown of Thorns*; Quinlan, 104-105.

HENDREN Joseph William, OSF
Uranopolis; Clifton; Nottingham; *Martyropolis*

Son of Felix and Ann Hendren, born in Birmingham on 19 October 1791, he entered the Franciscan noviciate at Abergavenny on 2 August 1806 receiving the name, in religion, Francis. In 1808 the community moved to Perthyr, in Monmouthshire, but from 1812, while still studying for the priesthood, he taught Greek and Mathematics at the famous Franciscan school, Baddesley Academy, Warwickshire. He was ordained on 28 September 1815, by Bishop Milner at Wolverhampton.

After ordination he returned to Perthyr until 1818 when the entire community removed to Aston Hall, Staffordshire. From 1823 until 1826 he taught at Baddesley again, and then became missionary at Taunton Lodge, Somerset, and chaplain to the nearby convent of Franciscan nuns. This historic community, which could trace its origins to 1621 had been founded by John Gennings, brother of Edmund Gennings, Saint and martyr, and had returned from the Continent during the French Revolution. At Taunton in 1847, Fr.Hendren received into the Church, William Thomas Gordon, a future Oratorian whose anniversary was to inspire Newman's poem *The Dream of Gerontius*

In 1847 he also became Vicar General to Bishop Ullathorne, and on 28 July 1848 was appointed Vicar Apostolic of the Western District. On 10 September, in the Church of S. Mary on the Quay, Bristol, he was consecrated titular bishop of *Uranopolis*, by Bishop Ullathorne, with Bishops Briggs and Wiseman as co-consecrators. Wiseman, who had never met him before, recorded himself as impressed by his ecclesiastical gravity and the solidity of his information. His first act as Vicar Apostolic was to preside at the opening of the church of the Holy Apostles, on 21 September 1848, a church that for many years served as the Clifton proCathedral. He also erected the adjacent Bishop's House, from stone quarried locally. At the restoration of the Hierarchy in 1850, Bishop Hendren became first bishop of Clifton.

In 1851 he figured in a bitterly fought law suite in which it was alleged that Angela Talbot, heiress to a fortune of £90,000 was being illegally detained in the convent at Taunton. He also came into conflict with his own clergy by suggesting that Prior Park College, Bath should be sold, as it was uneconomical to maintain. They appealed to Rome pointing out that Prior Park was the only seminary in the Western District. Rome's solution was the translation of Bishop Hendren to the see of Nottingham (unoccupied since its creation on 29 September 1850) on 22 June 1851.

As bishop of Nottingham he was responsible for the five counties of Derby, Leicester, Lincoln, Nottingham and Rutland. Out of a total population of 1,121,898 there were only about 20,000 Catholics, many of whom lived in the Isle of Axholme. Bishop Hendren resigned the see of Nottingham on 25 February 1853, received the titular of *Martyropolis* and went to live in Birmingham with his friend Newman, at the Oratory, the library of which he described in a letter as the largest and most valuable he had ever seen. Eventually he returned to the convent at Taunton, where he died on 14 November 1866, and was buried. Fr. Philip Hendren (died 1910) a priest of the diocese of Birmingham was his nephew.

Brady, 333, 406,432; *Clergy Review* June 1952, 332-351; English Province of Friars Minor: Archives; 'Franciscan Guest of Cardinal Newman' *The Franciscan* November 1952, 3-5.

HENSHAW Thomas DD
Salford

Son of Henry and Ann Henshaw (Billington), born at Miles Platting, Manchester on 2 February 1873, and baptized in S. Patrick's, Livesey Street on the day of his birth. He grew up in Swinton from where he would walk daily to Salford Catholic Grammar School. He studied for the priesthood at the English College, Lisbon, and Ushaw, and was ordained on 18 October 1899. After further study at the Catholic Institute, Paris and the University of Bonn, he spent three years as professor of Dogmatic Theology at Ushaw until 1906 when he became vice-rector of S. Bede's College, Manchester where he also taught French.

In 1912 he went to S. Alban's, Blackburn as curate and in 1913 he moved to Holy Saviour, Nelson as rector, where he erected a new church. In 1916 he transferred to S. Mary's, Heaton Morris, Stockport, and in 1918 to S. Gabriel's, Castleton, near Rochdale, where he built a new church and a parochial hall. In 1925 he was appointed parish priest of S. Ann's, Blackburn, where he prepared to build yet another church, but before its completion he had been made bishop of the diocese.

He was consecrated fifth bishop of Salford in S. John's Cathedral on 21 December 1925, by Archbishop Keating, with Bishops Thorman and Dobson as co-consecrators. Steady progress marked the thirteen years of his episcopate. In 1926 there were 293,400 Catholics and 396 priests. By 1938 the population had risen to 300,000, this despite the fact that about 10,000 Manchester Catholics had been rehoused at Wythenshawe, in the diocese of Shrewsbury. By 1938 the number of clergy had risen to 504. Some 20 new churches were opened, including a massive replacement of the original chapel of 1832 in the bishop's native parish.

Bishop Henshaw was apt to be critical of extravagance and never more so than of the Hadow Report which he believed imposed excessive financial demands without any obvious improvement in the standard of education. In 1930 he led a protest against a move to transfer all schools to the local authorities, a move which it was claimed had been killed in Liverpool and buried in Manchester. He led a similar protest in 1936 against what he described as 'subtle persecution, a mockery of our distress, and a parody of justice'. His encouragement of development at S. Bede's College earned him the title of 'second founder' and he was instrumental in bringing the de la Salle Brothers to Pendleton, the Salesians to Bolton, and the Marists to Blackburn, all in the interest of Catholic education.

Bishop Henshaw acquired Wardley Hall, Worsley, an historic house having associations with S. Ambrose Barlow and 17th century recusancy. It became the episcopal residence while its surrounding acres were developed into S. Mary's Catholic Cemetery, consecrated by himself in 1936. He died at Wardley Hall on 23 September 1938, and is buried in the cemetery here described.

Almanac for Salford Diocese 1939, 151-154; Bolton, 133-134; *Catholic Directory* 1926, 1939; Manchester: S. Patrick's Baptismal Register.

HINSLEY Arthur, DD, PhD, CARDINAL
Sebastapolis; SARDIS; WESTMINSTER

Son of Thomas and Brigid Hinsley (Ryan), born at Carlton, near Selby, Yorkshire on 25 August 1865. He was educated at Ushaw, where he obtained a degree in Classics from London University, and at the English College, Rome. He was ordained priest of the diocese of Leeds on 23 December 1893.

He was appointed professor of Classics at Ushaw, and later of Philosophy, but his agile mind and impatience with the traditions of the place prompted the superiors to suggest that his talents might be more appreciated elsewhere. In 1898 he was sent to S. Anne's, Keighley as curate, and in 1900 he became first Headmaster of S. Bede's Grammar School, Bradford. There, as at Ushaw, he could never be restrained. He cycled for miles seeking students, took classes, raised funds, managed a house for boarders, but came into conflict with the governors, whose chairman happened to be the bishop of the diocese.

In 1905 Dr Hinsley was incardinated into the diocese of Southwark and appointed chaplain to the Sisters of Charity of Nevers, at Withdean, Brighton. In 1907 he became resident priest at S. Edward's, Sutton Park, an ancient mission near Guildford. One who knew him well says he was "Tall, bespectacled and benevolent. He was a living fire, earnest, scholarly, jovial and sincere. Your interests were at once his." During that period he cycled three times a week to, lecture at S. John's College, Womersley, and entered into correspondence with a Rabbi in order to improve his own understanding of Biblical history. Again "His bookshelves in the old timbered presbytery were stocked with material sent for review, mostly scripture and history" (Canon St George Kieran-Hyland)

In 1911 he became rector of Our Lady and S. Philip Neri, Sydenham, a typical suburban parish of those days, with church, presbytery, school, and large debt. In 1917 the rectorship of the English College, Rome became vacant. Few desired to go there, and when chosen Dr Hinsley went out of obedience, but not before one or two of the English bishops had queried the disagreement in his former diocese. But by 1917 there was a flourishing school in Bradford to support his position. In Rome his characteristic forthrightness was shown to students and dignitaries alike. To the students he once said "I know the Cure of Ars was a poor scholar and a great saint, but you cant all expect to be Cures of Ars". And to Cardinal Rossi eager with suggestions, he asked "Who is the rector of the English College?" Seven of his students became bishops - Ellis, Griffin, Grimshaw, Halsall, Heenan, Masterson and Rudderham.

On 30 November 1926 he was consecrated titular bishop of *Sebastapolis*, in the College chapel, by Cardinal Merry del Val, and appointed Apostolic Visitor to West Africa. The following year he was made Apostolic Delegate, and in 1930 was named titular archbishop of *Sardis*. His main function was to mediate between the missionaries who controlled many schools, and the Government which was anxious to develop a system of education. In after years he was always glad to acknowledge the courtesy and cooperation he had received from state officials. And of Hinsley's career there it is written that he "widened and deepened the spiritual life of a vast continent". (Kieran-Hyland).

Archbishop Hinsley retired in 1934, and Pope Pius XI who used to call him Romanus renamed him Africanus, and made him a Canon of S. Peters. It was thought that the archbishop would end his days in Rome, but after delivering an address on the proposed canonization of SS. John Fisher and Thomas More, he was informed, on 25 March 1935 that the Pope wished him to become Archbishop of Westminster. He was enthroned in Westminster Cathedral on 29 April 1935, and his first act was to write a congratulatory letter to King George V on the occasion of his Majesty's Silver Jubilee.

Hinsley's regime differed vastly from that of his predecessor. On the very night of his arrival he asked a young priest for a cigarette, whereas Cardinal Bourne could only be spoken to by appointment. All Dr. Hinsley's methods were thoroughly pastoral, from organising study conferences for his priests to ordering a General Mission to his people, though he warned the missionaries to help and encourage, not to scold and condemn. On 13 December 1937 he was created Cardinal Priest of the title S. Susanna.

After the declaration of war in 1939 Cardinal Hinsley became something of a national institution. He made frequent broadcasts and visited army and naval establishments. Eager for the common good and common co-operation against the common enemy, he never presumed a common faith. And although he was as theologically intransigent as anyone at the time, some conservative Catholics expressed concern at the limits to which he appeared to travel in promotion of united action. He saw nothing inconsistent about being allied with Soviet Russia, though he was apt to point out that being Russian did not necessarily make some-one an atheist. But he had nothing but contempt for the British Communist party, which resisted the war effort, disparaged the loss of British lives, and attempted to spread defection, until Germany attacked Russia and the reversal of policy was so sudden as to confound most ordinary comrades.

In 1943 the Cardinal became seriously ill, and ironically those who had expressed gratitude in 1935 that his years among them could not be many were vocal in their prayers for his recovery. He died on 17 March 1943, at Hare Street House, Buntingford, Hertfordshire, the country home bequeathed to the archbishops of Westminster by Monsignor R H Benson. Cardinal Hinsley is buried in the crypt of Westminster Cathedral. Dr. J C Heenan (himself a future Cardinal of Westminster) was his biographer.

V.Elwes 'Cardinal Hinsley' *Clergy Review* June 1943, 241-247; J C Heenan, *Cardinal Hinsley*; Quinlan, 95-97; *The Times* 18.3.1943, Leading Article and obituary notice; *Venerabile* XI May 1943, 104-116; XIII November 1946, 25-29 (St. George Kieran-Hyland)

HITCHEN Anthony
Othona

Son of Henry and Cecilia Hitchen (Livesey), born in Chorley, Lancashire on 23 May 1930. He studied for the priesthood at Ushaw and was ordained at S. Joseph's, Chorley on 17 May 1955 by Archbishop Godfrey. He spent two years as a curate at the then newly built S. Teresa's, Upholland, moving to a similar position at Holy Angels, Kirkby in 1957. He was one of a team of four there, Holy Angels itself being one of four parishes developed between 1950 and 1960 in a new town of 60,000 of whom 30,000 were nominally Catholic.

Social and leisure amenities were few, the local economy was anything but stable, church and school provision had created enormous debts – it had the highest child population in Europe – and many people having left close-knit communities felt totally alienated. But most of them, whether they attended Mass or not welcomed a visit from a priest, if only because it was someone who would listen to them. Hitch (as he was invariably called) was involved in two youth groups and two marriage advice centres. "Taxing but rewarding" he described his ten years there.

In 1968 he moved to a complete change of environment, to Our Lady's, Formby as curate, a well established old Lancashire mission in a place fast becoming a refuge for Liverpool's *nouveau riche*. But within a year he received a very special assignment. The Downside Benedictines relinquished their parish of S. Mary, Highfield Street, its origins dating from 1707, it was the mother church of Liverpool. Its magnificent A.W.N. Pugin church of 1845 had been destroyed in the blitz. Fr. Hitchen, the new administrator inherited a cautiously modern construction of 1953 and a congregation of shop and office workers far larger on weekdays than on Sundays. At a lunchtime Mass during the crisis in Uganda this same congregation gave £1,300 at one collection. But there being hardly any resident population, his task was to develop a centre of catechetics and experimental liturgy.

He worked very hard for CAFOD, he established Marmaduke House, a model home for single homeless men, he took up ecumenism enthusiastically and produced a local newsletter, he loved golf and Liverpool Football Club, and welcomed Her Majesty the Queen to S. Mary's in October 1978.

On 3 July 1979 he received episcopal ordination as titular bishop of *Othona* and auxiliary of Liverpool, by Archbishop Worlock in the Metropolitan Cathedral. Bishop Hitchen's area of responsibility was the placements of clergy, caring for sick and retired priests and visiting those who had volunteered to work in South America. He also dealt with the lengthy process of litigation when the archdiocese sued the architect, engineers and contractor of the new cathedral which, less than twenty years old, had flat roofs that leaked, aluminium panels that split, and stained glass windows separating from their frames. Eventually the matter was settled out of court.

Bishop Hitchen, whose favourite prayer and episcopal motto was Lord look not at our sins but on the faith of your Church, and who was described by Archbishop Worlock as of joyful faith, financial acumen and loyalty, died very suddenly at his Freshfield residence on 10 April 1988. He is buried at S. Gregory's, Weld Bank, Chorley.

S. Joseph's, Chorley: Baptismal Register; Directory of Liverpool Archdiocese 1989, 141; Doyle, 311 – 312, 384 – 385; *Tablet* 16.4.1988, 451.

HOGARTH William

Samosata; Hexham; Hexham and Newcastle

Born on 25 March 1786, at Dodding Green, near Kendal, Westmorland, where his family had been farmers for generations. He was educated at Crook Hall, near Consett from where he was one of the first students to enter Ushaw College in July 1808. The following winter the district was ravaged by typhus, several Ushaw students and servants succumbed. Some were buried at dead of night to allay panic, some fled and Hogarth himself was brought close to death.

He was ordained priest by Bishop William Gibson on 20 December 1809, originally intended for S. Alban's, Blackburn, this was amended when the President of Ushaw claimed his services to the college would be invaluable. He remained as College Prefect until 31 October 1816, when he left to become chaplain to the Witham family at Cliffe Hall, near Darlington, though actually situated in Yorkshire. On 9 November 1824 he took charge of the mission of S. Augustine's, Darlington, a town that was to be his residence for 42 years, for even as Vicar Apostolic and bishop of the diocese he would never even consider changing house.

His work and subsequently his reputation in Darlington was exemplary. He built the church in 1826, witnessed the arrival of the Poor Clares and Carmelite nuns, supported the foundation of a second mission, and saw the Catholic population increase from 200 in 1824 to 3000 in 1866. He was Vicar General to Bishops Briggs, Mostyn and Riddell, and trusted adviser of Cardinal Wiseman.

On 24 August 1848 he was consecrated titular bishop of *Samosata*, and Vicar Apostolic of the Northern District, in the College chapel at Ushaw, by Bishop Briggs, with Bishops George Brown and Wareing as co-consecrators. On 29 September 1850 he was named first bishop of Hexham in the restored Hierarchy, and on 22 April 1861 the name of the fast-growing port of Newcastle was added to his title by decree of Propaganda, but there was no territorial change, in fact the boundaries of the new diocese were the same as those of the old vicariate.

During the episcopate of Bishop Hogarth in every mission a church was either built or rebuilt, his charity to the poor was never restricted by creed, his administrative ability was renowned, and he never lost the common touch, even to celebrating Sunday Mass at Darlington on the very last day of his life.

As the great seminary of Ushaw was in his diocese much of his labour was expended there, and much of his memorabilia is to be found there. He consecrated A W Pugin's chapel there on 27 September 1848, guaranteed funds in difficult times, and resisted claims by neighbouring bishops for equal managerial status. This is exemplified by his action in 1863, when without consulting any of them, he appointed Robert Tate to the Presidency before his predecessor had even been buried. Bishop Hogarth died very suddenly, in Darlington, on 29 January 1866, and although his grave is at Ushaw, all denominations in Darlington subscribed towards a granite obelisk, designed by E W Pugin.

ed. Beck, 71,72,91, 197; Brady, 410-413; D Milburn, 110,111, 179,196-197, 225, 250-252, 273.

HOLLAND Thomas, D.S.C., DD, PhD, D.Litt.
Etenna; Salford

Son of John and Mary Holland (Fletcher), born in Southport on 11 June 1908, he was educated at S. Joseph's College, Upholland and the English College, Valladolid and ordained priest at S. Marie's, Southport on 18 June 1933 by Archbishop Downey. Although ordained for the archdiocese of Liverpool, apart from a few months at Sacred Heart, Hall Lane, he was never to serve in it. Indeed no other English bishop had such an interspersed list of duties as he did. Higher studies in Rome, teaching in Valladolid, Royal Naval Chaplain, Port Chaplain in Bombay, member of the Catholic Missionary Society, Secretary to the Apostolic Delegate at Wimbledon, co-adjutor bishop of Portsmouth, then finally bishop of Salford. And in an autobiography of 300 pages, *For Better and for Worse* (Salford 1989), he has left some voluble impressions of them all.

His Roman thesis, *The Holy Spirit and the Anglo-Catholic Movement* was possibly a portent of his membership of the Secretariat for Christian Unity, in the Second Vatican Council. (He was also a member of the Secretariat for Non-Believers, and from 1965 to 1983 President of the Mass-Media Commission). His return to Valladolid in 1936 was a tortuous route via Lisbon and Salamanca because of the Spanish Civil War. His account of ensuing atrocities makes harrowing reading. A sudden emergency at Lisbon in 1942 brought him there to teach Theology, Latin and Liturgical History. In the Royal Navy he administered the Sacraments under horrendous conditions on the Normandy beaches, and won the Distinguished Service Cross. He received converts from among the seamen but they always had to convince him they were committing a responsible human act, not just reacting to nerves.

The War over, he was invited to join the Apostleship of the Sea and because of his previous experience was assigned to Bombay. Archbishop Downey – he records ruefully – approved with almost indecent haste. The same archbishop dismissed as ridiculous Holland's wish to form a Welsh Catholic Missionary Society in 1948, but supported wholeheartedly his going to the London headquarters. Hence for eight years he gave missions in almost every part of the Country, including those to the residents of Wormwood Scrubs, Birmingham and Lincoln jails. His move as Secretary to Archbishop O'Hara, Apostolic Delegate, brought the dignity of Right Reverend Monsignor as well as contact with influential clergy and laity innumerable.

Mgr. Holland was consecrated co-adjutor bishop of Portsmouth in S. John's Cathedral, Portsmouth on 21 December 1960 by Archbishop King with Bishops Dwyer and Healey of Gibraltar as co-consecrators. He loved its priests, people and terrain, especially the Isle of Wight and the Channel Islands.

He was translated to Salford on 3 September 1964. He campaigned against abortion and pornography but gave active support to Education, Social Welfare and the Missions. He wrote theological articles and a children's story book and received an honorary degree, D.Litt. from Salford University in 1980. He enjoyed good music, sparkling wines from the Romagna, cheese from Lombardy, sailing and swimming in heated pools. Bishop Holland retired to Nazareth House, Prestwich in 1984 and died on 30 September 1999. He is buried in S. John's Cathedral, Salford.

Autobiography; Salford Diocesan Almanac 2000, 81 – 82.

HORNYOLD John Joseph DD
Philomenlia

Son of John and Mary Hornyold (Mostyn), born at Blackmore Park, near Worcester on 19 February 1706. His mother was a daughter of Sir Piers Mostyn, of Mostyn, Flintshire. His fathers family, despite many material losses had always remained steadfast to the ancient faith. Bishop Hornyold entered Douai College at the age of 22 (7 August 1728), took the requisite Mission Oath on 24 December 1730, and obtained the degree DD in the University of Douai.

After ordination he served the Catholic mission of Grantham, Lincolnshire until 1739. There was considerable hostility thereabouts and on one occasion he had to throw a ladies gown over his vestments, and assume the attitude of a woman at prayer, in order to escape arrest as a priest. He then went as chaplain to "the good Madame Giffard, a widow" at Longbirch, Wolverhampton. She died on 13 February 1753, aged 95, leaving her house to the Vicar Apostolic of the Midland District as his residence.

About that time the Vicar Apostolic, John Talbot Stonor (q.v) was seeking a coadjutor and in letters preserved by Propaganda, he described John Hornyold as "Secular priest, highly commended for his zeal, piety and learning, and all the other qualities desirable in one about to be elevated to the episcopate". Consecration as titular bishop of *Philomenlia* was performed secretly on 10 February 1752, by Bishop Stonor, at Stonor Park, Oxfordshire, appointment having been confirmed in Rome on 28 November 1751.

Bishop Hornyold continued to reside at Longbirch, as did several of his successors, succeeding as Vicar Apostolic of the Midland District on 29 March 1756. The vicariate consisted of fifteen counties but his devotion to duty was sufficient to merit the admiration of Bishop John Milner, a prelate who never awarded praise lightly. Even at Longbirch it was sometimes necessary to employ quick thinking to escape detection. Once he had to hide himself in the barn there in order to evade capture by an eccentric military gentleman from Brewood.

In 1768 in response to a request from the Reverend William Errington, Bishop Hornyold accepted responsibility for the famous Catholic school at Sedgley Park, Wolverhampton, and later he purchased land at Oscott, Birmingham, originally intended to contain a new episcopal residence, but now the site of the famous seminary. For his work *The Decalogue Explained* he received what Milner described as "something like official thanks from Oxford." It was his custom to receive newly arrived missionary priests into his own house and prepare them for their duties. On 17 September 1773 he reported to Propaganda that the Midland District contained 84 chapels, 91 priests, and 8,830 Catholics. Staffordshire with 1760 had most, while Cambridgeshire and Northamptonshire, each with 70 had least.

Bishop Hornyold corresponded with Alban Butler, author of *The Lives of the Saints*, and with the ageing Bishop Challoner, occasionally remitting money "to supply his wants". He died at Longbirch on 26 December 1778 and is buried at Brewood Parish Church. Among various bequests he left £100 to Douai College.

Brady, 210-214; *Cath.Enc* VII(1910), 471-472; Gillow III; J Milner 'Memoir of Bishop Hornyold' *Laitys Directory* 1818.

HOWARD Henry
Utica

Son of Lord Thomas and Lady Elizabeth Marie Howard (Savile), born at Worksop, Nottinghamshire on 10 December 1684. Henry, sixth Duke of Norfolk was his grandfather. He was educated at Douai where following the necessary precautions at the time he assumed an alias - Paston. Such was his reputation as a scholar that when he defended his thesis before the bishop of Arras, the Governor of Douai, and others on 28 July 1704, so vast were the numbers seeking admission that a military guard had to be placed at the doors.

It appears he was ordained priest on 21 December 1709. He then moved about various Parisian colleges pursuing further studies but having been solemnly warned, by Fr.Plowden S J about the dangers of Jansenism, and informed that S.Sulpice was the only place in all Paris free from suspicion. At that time Jansenism was disturbing the peace of the Church, and the Jesuits were disturbing the Jansenists, and any form of expression which seemed to show them favour.

Henry Howard entered the English Seminary of S. Gregory, Paris, a house supported by the Old Chapter for the purpose of allowing promising students to study at the Sorbonne, but its total was limited to six. He remained there until 1713 when he came to the English mission, resident at Buckingham House, London. He was also elected to the Old Chapter, and achieved numerous conversions. Bishop Giffard (q.v) was of the opinion that his noble birth and natural prudence was a deterrent against molestation.

Desiring the appointment of a coadjutor, the aged Vicar Apostolic in 1720 pleaded for "Mr Howard whose noble birth and well known zeal make him an ideal candidate." This request was approved by Rome on 23 September 1720, though not without Propaganda having made enquiries as to why he had discontinued his studies at the Sorbonne. Satisfied with his reply "to return to England and labour in the hard work of the Mission," the titular see of *Utica* was assigned and he was appointed coadjutor with right of succession to the London District.

Consecration was fixed for Martinmass, 11 November 1720, but while discharging his duties among the poor and destitute, to whom he was particularly devoted, the bishop-elect caught a fever, and died on 22 November 1720. Bishop Giffard was devastated and wrote "All things were got ready for the consecration when it pleased the Almighty to visit him with a great fever. But our losses are his gains, for I am confident he is a glorious saint in heaven. Such charity and such piety has not been seen in our land for a long time. This day (28 November 1720) the body is carried down to Arundel Castle."

Some sources state that Bishop-elect Howard died on 30 September 1720, without knowledge of his elevation to the episcopate. But the words of Bishop Giffard, the work of W.M. Brady, and the inscription on the coffin interred in the Collegiate Church of S. Nicholas, Arundel, all suggest otherwise. His younger brother, Richard Howard (1687-1722) was a Canon of S. Peter's, Rome.

Anstruther III, 105; Brady, 155-158; Gillow III; Hemphill, 53,59,67-68; Kirk.

**HUME George Basil OSB, OM, MA, STL CARDINAL
WESTMINSTER**

Son of William Errington and Marie Elisabeth Hume (Tisseyre), born in Newcastle-upon-Tyne on 2 March, 1923. His father, who was not a Catholic, was a distinguished physician and professor of medicine, later knighted. His mother was a devout French Catholic who met her husband when he was an army doctor in France during the 1914-1918 War. At the age of ten George went to Gilling Castle, the Ampleforth preparatory school, just across the valley from that famous Yorkshire abbey and college. A year later he moved into the main school where he gained some reputation in running, hurdling and rugby. A contemporary remembered him as “not a great player but a great leader, indeed a natural leader”. At the age of eighteen he entered the Ampleforth novitiate, though not before some serious thinking about joining the army. His headmaster, Dom Paul Nevill, told Lady Hume that even then he saw a mitre hovering above her son’s head. And in the fulness of time she made his first mitre herself.

As Dom Basil Hume he read History at S. Benet’s Hall, Oxford and studied theology with the Dominicans at the Fribourg Salesianum in Switzerland. There he became submerged in the works of S. Thomas Aquinas and for the rest of his life he acknowledged the massive *Summa Theologica* as his most illuminating resource. It never failed – he said – to satisfy his hunger for truth, for order, and for loving God. He was ordained priest at Ampleforth on 23 July, 1950 then for twelve years he taught theology to the young monks, his favourite book being *de Ecclesia*, the theology of the Church, a book that would eventually accompany him into two papal conclaves. For eight of those years – 1955-1963 – he was also Housemaster of S. Bede’s, while also serving as modern languages master, rugby coach, assistant priest at the village church, and teaching French and religious studies to the Sixth Form.

In 1957 his monastic brethren elected him their delegate to the General Chapter, a tremendous mark of confidence at the age of 34. At the age of 40 they elected him their abbot. Ampleforth Abbey can trace its descent from the ancient Abbey of Westminster, a claim tried and proved in the Roman Courts early in the 17th century while the Westminster remnant was at Dieulouard, in Lorraine. Abbot Basil found himself responsible for 153 monks, a school of 600 boys, 22 parishes extending from Cumberland to South Wales, a house of studies in Oxford, and a dependent priory in St. Louis, USA. It was a goodly inheritance but often a cold comfort. Times were changing with a bewildering rapidity. Some monks were elderly and their defence was often “no innovations”, while the young could be impetuous, even arrogant. Hume was later to remark that the encyclical *Humanae Vitae*, published in 1968 did more to raise the flag of revolt than any decree flowing from the second Vatican Council. A new attitude to deference and to dogma had come into being.

S. Benedict’s Rule says that an abbot must not be anxious, excitable, extreme, obstinate, jealous or over-suspicious. A Benedictine abbot is elected for seven years, and in 1970 Dom Basil was re-elected for a further seven.

Before Cardinal Heenan died in 1975 he had taken the unprecedented step of asking the people of Westminster diocese to inform the Apostolic Delegate who they thought should be his successor. It is reported that 95 different names were forwarded. When the appointment of Basil Hume was announced on 7 February 1976 most of the media feigned surprise. But months before, the *Spectator* had advocated his worth, and groups of prominent Catholics like the Duke of Norfolk, Norman St. John Stevas, Shirley Williams, and the Irish Ambassador had openly suggested Hume, who had arranged for Greek, Russian and Serbian Orthodox boys to attend Ampleforth, and been in close contact with the Anglican diocese of York through his chairing the Ryedale Council of Churches. While his role as European Delegate of the Abbot Primate of the Benedictine Order, a role that required systematic visitation of several continental monasteries, and visits to America, had given the

new archbishop a knowledge of international Catholicism distinctly above average. Dr. Donald Coggan, Archbishop of Canterbury had remarked to the Apostolic Delegate that in his opinion Hume had no rival.

Episcopal Ordination took place in Westminster Cathedral on 25 March 1976 with Archbishop Bruno Heim, Apostolic Delegate as chief consecrator. That same evening the new prelate, accompanied by 130 Benedictine monks went, by invitation of the Dean and Chapter, to sing Vespers in the ancient Abbey Church of Westminster which was as crowded as the neighbouring cathedral had been earlier. That was the first of countless ecumenical events that Basil Hume – who was created Cardinal three months later – would find a welcome. However, he was slow to warm towards the British Council of Churches whose Orthodox representative was a Quaker who neither believed in nor respected any dogma.

Cardinal Hume celebrated Mass in the crypt of the House of Commons, preached before the Prince of Wales, welcomed the Queen to Westminster Cathedral, and most spectacular of all, welcomed Pope John Paul II to England in 1982. Hume's decision to advance the former Bishop of London, Graham Leonard, to conditional ordination within weeks (having obtained word from the Pope that the diaconate was, in this case, unnecessary), was typical of his kindness towards the many Anglican clergy who departed after the Synodal decision to ordain women as priests.

His writings extended from *Searching for God* to *In the Footsteps of the Northern Saints*. His sermons and speeches dealt cogently with questions that the rapid advances that biology, medicine, physics and psychology had created. His concern for one sick prisoner drove him through years of effort, supported by Lords Devlin and Scarman among others, that culminated in Tony Blair apologising for the wrongful convictions of eleven people, and Hume being compared (in the House of Commons) to the infamous Ayatollah Khomeini. Yet three Prime Ministers, Callaghan, Thatcher and Blair, had offered him a Life Peerage, and only a fortnight before his death, the Queen at a Buckingham Palace ceremony, admitted him to the Order of Merit.

Cardinal Hume died in the hospital of SS. John and Elizabeth, London, on 17 June 1999, and is buried in Westminster Cathedral.

T. Castle; A. Cramer; A. Howard.

ILSLEY Edward

Fesse; Birmingham; BIRMINGHAM; MACRE

Son of Charles and Mary Ilsley (Bryan), born on 11 May 1838, in Appleyard Court, Stafford, where his father was a shoemaker. As a boy he once heard a man preaching on Wolverhampton Road and said "You do speak funny." It was the Blessed Dominic Barberi. After education at Sedgley Park School and Oscott, he was ordained priest on 29 June 1861 and appointed curate at S. Gregory's, Longton, where he remained until 1873. Conditions were appalling, smoke, cholera, diphtheria and tuberculosis were ever present, yet a large new church was opened in 1869, and being a splendid organist he formed a choir which was famous throughout the Potteries.

In 1873 he was appointed first rector of the diocesan seminary of S. Bernard, Olton, and although years later as bishop of the diocese he closed it down, the education of the future clergy remained his greatest priority. He became a Canon of Birmingham in 1876, and auxiliary bishop in 1879. He was the personal choice of Bishop Ullathorne for this position but a curious story is told relating to the appointment. It appears that several influential Birmingham clergy considered a priest named John Caswell to be the better candidate. But Ullathorne dismissed their suggestions by saying "Caswell will be just as well without a C."

Canon Ilsley was consecrated titular Bishop of *Fesse*, in S. Chad's Cathedral, Birmingham, on 4 December 1879, by Bishop Ullathorne, with Bishops Amherst and Knight as co-consecrators. He remained at Olton seminary as rector until 1883, when the deterioration in Ullathorne's health required the services of the auxiliary bishop to be available almost the whole time. He succeeded Ullathorne as Bishop of Birmingham on 17 February 1888, and was enthroned in S. Chad's Cathedral on 22 March. A year later he was present at Ullathorne's death and told how a young priest entered the room to be told by the dying patriarch "That was a nice cigar you smoked on your way up here." Bishop Ilsley was appointed Assistant at the Pontifical Throne on 17 August 1906, and first archbishop of Birmingham on 28 October 1911.

Probably his greatest action was in agreeing to allow Oscott College to become the central seminary in Cardinal Vaughan's plan of 1895. Its potential for good is well documented, and it flourished successfully if not faultlessly for more than a decade. Then under Cardinal Bourne trends were reversed and diocesan seminaries again became the desired object. (G.Culkin, *Clergy Review* February 1951, 83-84). Otherwise the episcopate of Archbishop Ilsley saw the establishment of forty new parishes or Mass centres, and the foundation of a house of higher studies for the diocesan clergy at Oxford. The Rescue Society prospered and Fr. Hudson's Homes for destitute children were built at Coleshill (see GRIFFIN B W Cardinal).

During the laying of the foundation stone of Sacred Heart church, Aston, Birmingham in 1920, the archbishop suffered a loss of memory. He did not know where he was or what he was doing, and in consequence he resigned office on 15 January 1921 and was named titular archbishop of *Macrae*. Despite his 83 years he often said he regretted his action, and found his final years of isolation a heavy cross to bear. However, he received permission to assist with Confirmations and other diocesan requirements, and lived to the venerable age of 88 years. He died at Oscott on 1 December 1926, and is buried in the crypt of S.Chad's Cathedral.

T E Bird, 'An Archbishop in Retirement' *Clergy Review* May 1955, 277-280; *Catholic Whos Who* 1921, 32; M P McNally.

JOHNSON William Antony, DD
Arindela

Son of Anthony and Elizabeth Johnson (Bonner), born in Somers Town, London on 20 August 1832. He was educated by the Benedictines at Douai, in France, and of Douai he would say "there the foundations were laid of any good that I have since been able to do". He then studied at the English College, Rome where he was ordained priest on 19 December 1857, and was awarded the degree DD in 1859.

He then held various offices in and around London, teacher at S. Edmund's, Ware until 1862, curate of S. Joseph's Bunhill Row until 1864 where he was responsible for attending numerous asylums and institutions for the poor. He was assistant priest at Warwick Street until 1865, at Turnham Green, Chiswick until 1866, and then chaplain at the convent of *Marie Reparatrice*, Harley House, Marylebone Road until 1867.

He then commenced his very long association with Archbishop, later Cardinal Manning. He became principal Diocesan Secretary, and a close friendship existed that only ended when the Cardinal died 25 years later. In 1873 they moved house from York Place to Carlisle Place, near Tothill Fields, Westminster, where some of the newly acquired property was reserved as a site for the future cathedral. But a gloomy pile at the corner of Francis Street, overlooking the old prison, was selected as Archbishops House. It is said that it suited Manning's personality ideally, being tall, plain and austere. There Dr. Johnson was created a Canon of Westminster in 1879, and from there he presided over the League of the Cross (Mannings' organisation for total abstainers), and kept the Cardinals always overflowing diary of engagements. And ultimately he organised much behind the scene when nearly all London came to pay respects as Cardinal Manning lay dead there (E S Purcell, vol 2, 813).

Cardinal Vaughan retained Canon Johnson's services as Secretary, and obtained a Domestic Prelacy for him, and Archbishop Bourne made him his Vicar General and secured his appointment as auxiliary bishop, which was announced on Holy Thursday, 12 April 1906. Meanwhile in 1902 he had been chosen as Provost of the Westminster Chapter.

On May 1 1906, he was consecrated titular bishop of *Arindela*, in Westminster Cathedral by Archbishop Bourne, with Bishops Cahill and Fenton as co-consecrators. In the *Westminster Cathedral Chronicle* for February 1907, Bishop Johnson commenced a very long account of the making of the cathedral, from the instant the idea was conceived by Cardinal Manning as a memorial to Wiseman, to a description of all that had been accomplished to date. He was also Honorary Treasurer of the Cathedral Building Fund.

Being a bishop made no difference to this diminutive prelate whose only regret ever was that he could not add one cubit to his stature. He was always known as the priest who never took a holiday, but said he obtained enough exercise by walking to post the archdiocesan mail in Victoria Street, usually at two o'clock in the morning. He was a personal friend of Lord Brampton (Mr Justice Hawkins) whose Requiem he sang in 1907, in the presence of most of the Judiciary and many of the nobility of England. He had a very wide circle of friends and in his own severe illness two years later, he was visited by the Chief Rabbi. Bishop Johnson died on 27 March 1909, and is buried at S. Edmund's College, Ware. The Westminster Chapter erected the Ninth Station in the Cathedral as his memorial.

S. Aloysius, Somers Town: Baptismal Register; *Tablet* 3.4.1909, 540-542.

KEATING Frederick William, DD
Northampton; LIVERPOOL

Son of Francis and Sarah Keating (Butler), born on 13 June 1859 at 18 Thorp Street, Birmingham, where his father was a brewer. This future archbishop, who was named after the famous Victorian convert hymn-writer, Fr. Faber, was educated at Sedgley Park School, S. Edmund's. Douai (in France) and S. Bernard's Seminary, Olton. He was ordained priest on 20 October 1882, and then taught Classics at Cotton College until 1884. There followed three years as professor of Theology at Oscott, when in 1887 he moved to a similar position at his old seminary, Olton.

In 1888 he became rector of S. Mary's, Wednesbury, Staffordshire, where he was described as courteous, affable, intense and earnest, with broad and varied interests. He reduced the parish debt and brought the schools to such a standard as to attract the highest possible subsidy. After ten years in Wednesbury he was appointed administrator of S. Chad's Cathedral, Birmingham, in 1898, and in 1900 he was elevated to the diocesan Chapter.

At S. Chad's he presided over a committee which raised £5000 towards defraying existing debts, organised a thorough restoration and redecoration of the cathedral, visited hundreds of homes and brought many wayward Catholics back to their religion, and worked in close conjunction with the Diocesan Rescue Society in defending the faith of the poor. His reputation as preacher and public speaker was formidable, and he belonged to several civic and diocesan committees.

On 6 February 1908 he was nominated fourth bishop of Northampton, and consecrated in S. Chad's Cathedral on 25 February, by Archbishop Bourne, with Bishops Burton and Cowgill as co-consecrators. Although his new diocese was large, seven counties and Catholics were few, 13,000 souls, some considerable progress was made. In Norwich the enormous church of S. John the Baptist, whose foundations had been laid as long ago as 1884, was completed and opened amidst magnificent ceremonial. In 1916 the Catholic Congress was held in the same city, and for a week every aspect of Catholic thought and culture attracted capacity audiences. Bishop Keating's Pastoral letters were often quoted in the National press, especially his comments on social conditions.

On 13 June 1921 he was appointed archbishop of Liverpool, where within seven years he witnessed the creation of a new diocese (Lancaster 1924), doubled the size of the seminary at Upholland, obtained the first auxiliary bishop in the history of the diocese (Dobson 1922), and inaugurated a fund for building a magnificent cathedral, whose Foundation stone he hoped to bless on the centenary of Emancipation in 1929, and towards which £125,000 was subscribed in six years.

In an *Ad Clerum* of 6 May 1926 he made known his feelings about the General Strike. "Our clear duty is to stand by lawfully constituted authority - Obeying implicitly and refraining from all violence and provocation we must make our conduct square with our religious profession, not rendering evil for evil".

Archbishop Keating died quite suddenly, from the complications of influenza, on 7 February 1928, and is buried at Upholland.

Birmingham Registry Office: Birth Certificate; *Liverpool Daily Post* 8 2 1928; *Tablet*. 8 2 1908, 202; *Upholland Magazine* Spring 1928, 2-7.

KEATINGE William Lewis, CMG, CBE
Metellopolis

Son of William and Ellen Keatinge, born in London on 1 August 1869, he was educated at Downside School, and entered the English College, Rome in 1887. He was ordained priest of the diocese of Southwark in the Basilica of S. John Lateran on 27 August 1893. He then served as curate at S. Thomas a Becket's, Wandsworth until he was commissioned as a Military Chaplain on 1 May 1897, and posted at Aldershot.

He went to Natal with General Buller's Army and was present at the Battle of Colenso. He witnessed all the horror of Spion Kop, and then entered Ladysmith with its relieving force, having been twice mentioned in Despatches, been the recipient of the South African War Medal, and promoted to the rank of Major.

After further service at Aldershot he was posted to Malta, and later to Egypt, where in 1907 he was created Privy Chamberlain (Very Reverend Monsignor) to Pope Pius X. Other appointments took him to Gosport, Portsmouth and Shorncliffe. It seems incredible that in 1914 there were only seven full-time Catholic chaplains in the British Army, but after the outbreak of war in August of that year, the number rapidly rose to 700. Major Keatinge was appointed Senior Chaplain, and he crossed to France with the Third Division, was in the Battle of Ypres and narrowly avoided being captured at Mons.

In May 1916 he went to Salonika and when he returned was promoted to Brigadier. He was then made Companion of S. Michael and S. George, and decorated by the President of the French Republic as an officer of the Legion of Honour. Brigadier Keatinge was described as auburn-haired, youthful, athletic, and distinguished for the neatness of his appearance. Whether he celebrated Mass in Camp or Cathedral his attention to the rubrics was always a model of correctness, and his priestliness was able to turn a canvass tent into a House of God.

On 30 October 1917 he was named *Episcopus Castrensis* for the British Army and newly created Royal Air Force, the Royal Navy however was excluded from his jurisdiction. On 25 February 1918, he was consecrated titular bishop of *Metellopolis*, in Rome, by Cardinal Cajetan De Lai, bishop of Sabina. On returning to London he was promoted to Brigadier-General, with an office in Regent Street.

Bishop Keatinge's task was long and arduous as there was no policy for chaplains, no training and little leadership. A chaplain who had wrought superb work might be transferred, without any provision being made for the continuity of what he had begun. Bishop Keatinge did his best to improve matters, but his greatest obstacle was the opposition he found in places where he felt he had a right to expect help. But he never compromised, and always did his best for the spiritual good of the Catholic soldier. He was created Commander of the British Empire in the Victory Honours, and received a pension when he retired from the Army on 31 December 1924. He died on 21 February 1934, and is buried at Kensal Green.

Catholic Whos Who 1921, 240; Tablet 8 12 1917, 739; 10 1 1925, 45; *Venerabile* VII October 1934, 4-7; *Universe* 2 3 1934.

KEILY John Joseph, DD
Plymouth

Son of Bartholomew and Margaret Keily (Walsh), born in Limerick on 23 June 1854. The family moved to Plymouth where Michael Keily, the bishop's brother became a well known medical practitioner. Bishop Keily was educated at Dr. Clarke's Collegiate School, Plymouth, the Petit Seminary at Roulers and the Grand Seminary in Bruges. He was ordained priest in the Cathedral church of Plymouth by Bishop William Vaughan on 18 March 1877.

His first appointment as curate was at old S. Nicholas's, Exeter where he remained for two years, then after a brief stay at Bridport, Dorset, he went to S. Marychurch, Torquay as curate until 1882. He then became curate in the Cathedral parish, Plymouth until 1885 when he became rector of the mission of Holy Cross, Tothill, Plymouth. There he enlarged the church, built new schools, became Diocesan Inspector of Schools, was elected to Plymouth Board of Guardians, and was created a Canon of the diocese in 1897.

He was a much travelled priest, often visiting France, Germany and Italy where his historical and antiquarian interests found many outlets. A gifted linguist, his powers as interpreter were not only useful in a very cosmopolitan parish such as his, but were sometimes called for in local courts of law. He became an authority on the Education question and was a member of the Hierarchy's General Education Council in London.

On 13 June 1911 he was consecrated fourth bishop of Plymouth, in the Cathedral, by Archbishop Bourne, with Bishops Burton and Keating as co-consecrators. Bishop Keily's only interest was in the pastoral care of his scattered diocese and in 1913 he became the first bishop of Plymouth to visit the Isles of Scilly, the most distant spot in the diocese, but having quite a thriving little Catholic community.

In 1914 the diocese of Plymouth contained a Catholic population of 23,000 served by 126 priests, and 46 churches. In 1928 the numbers were 21, 548 people, with 135 priests and 52 churches. Bishop Keily, who was named Assistant at the Pontifical Throne in 1927, died on 23 September 1928, and is buried in the Priory cemetery of S. Augustine's, Newton Abbot. The church of Our Lady of Lourdes, Plympton, Devon, opened in 1932, was built as his memorial.

Catholic Whos Who 1921, 374; *Tablet* 22. 4. 1911, 605; *Universe* 27. 5. 1932, 2.

KING John Henry, PhD
Opus; Portsmouth

Son of John Frederick and Mary Lucy King (Darley), born at Westfield Farm, Wardour, Wiltshire, on 16 September 1880. He was educated at a Dames School in Salisbury, and at S. Mary's College, Woolhampton. He then worked for a bookseller in Salisbury before going to the English College, Rome in 1899. He was ordained priest of the diocese of Portsmouth on 20 November, 1904, at Jersey, by Bishop Prosper Paris, SJ, Vicar Apostolic of Nanking.

Immediately after ordination, his own bishop being deeply concerned about the heresy of modernism, said "You have heard the expression set a thief to catch a thief, well you will now examine the newly ordained priests to see if they are tainted with modernism." He was secretary to Bishop Cahill of Portsmouth until 1910 and then secretary to Bishop Cotter until 1923, when he was appointed parish priest of S. Peter's, Winchester.

Notwithstanding his great love of tradition and devotion to the faithful of past ages, his first act was to build a new church, thereby replacing Milner's edifice of 1792, the oldest consecrated Catholic church in England. He was appointed Canon of Portsmouth in 1926, and Vicar General and Domestic Prelate to Pope Pius XI in 1933.

On 15 July 1938 he was consecrated titular bishop of *Opus*, and auxiliary of Portsmouth, in S. John's Cathedral, Portsmouth, by Bishop Cotter, with Bishops Amigo and Brown as co-consecrators. On the death of Bishop Cotter in October 1940, Bishop King was elected Vicar Capitular but on 10 January 1941, Bishop's House, Portsmouth was destroyed in an air raid, and six of the lay staff were killed. On 4 June 1941 he was appointed bishop of Portsmouth but continued to live in Winchester. Part of his diocese - the Channel Islands became the only part of Great Britain to suffer enemy occupation, and his Vicar General there, Mgr. Thomas Grant Hickey, was sentenced by the Germans to be shot, but the deed was never carried out.

After the war the area covered by the diocese of Portsmouth experienced some of the most rapid population increase and commercial development imaginable. The Catholic population in 1941 was 54,000 but by 1965 it had increased to 125,500. 35 new churches and 8 new schools had been built, a diocesan Child Welfare Society had been established, and Bishop's House, Portsmouth was rebuilt, though Bishop King himself never occupied it.

He never drove a car, entered a cinema, or attended a sporting event. His interests lay in recusant history and research. He had a life-long interest in the English Martyrs, and was President of the Catholic Record Society for most of his episcopate. However, he entered whole heartedly into the various liturgical changes and encouraged his priests and people to do the same. On the occasion of his sacerdotal golden jubilee in 1954 he received from Pope Pius XII the personal title of archbishop, and met her Majesty the Queen at Windsor. He was excused attendance at the Second Vatican Council on grounds of advanced age but followed all its proceedings with interest. He died on 23 March 1965, and is buried in the ancient Catholic cemetery at Winchester.

Catholic Whos Who 1952, 371; Dwyer, 104-118; *Venerabile* XXIII Summer 1965, 141-142; Wardour: All Saints Baptismal Register.

KNIGHT Edmund

Coricum; Shrewsbury; Flavias

Son of Arnold and Harriet Isabella Knight (Milnes-Smith), born in Sheffield on 27 August 1827. His father, a well known physician was Knighted by Queen Victoria in 1842. The bishop was educated at Miss Richmond's school, The Mount, Walsall, and from February 1839 at Oscott. He joined the firm of Gibbs and Bright, of Liverpool and toured Canada with a view to becoming a farmer. Only after a discussion with Cardinal Wiseman did he decide to become a priest, but unlike his two elder brothers he did not enter the Society of Jesus. He went to the Collegio Pio, in Rome and was ordained there on 19 December 1857.

He returned to England as secretary to the newly appointed Bishop of Clifton, and later occupied a similar position with Cardinal Wiseman, in London. The Cardinal then gave him charge of the Walthamstow mission, a rural place and Wiseman's country retreat. In 1862 when Canon Northcote was appointed President of Oscott he invited Fr.Knight to become vice-president. He accepted, and also became professor of Moral Theology which position he held until 1877. He was appointed Canon Penitentiary of the diocese of Birmingham in 1872, and rector of S. Peter's, Leamington after his departure from Oscott.

He was then appointed auxiliary bishop of Shrewsbury and on 25 July 1879 consecrated titular bishop of *Coricum*, in Our Lady's church, Birkenhead, by Cardinal Manning, with Bishops Herbert Vaughan and Bagshawe as co-consecrators. After the death of Bishop James Brown (q.v) the Chapter elected Mgr. Provost Hilton to be Vicar Capitular, but on 25 April 1881, the Holy See appointed Bishop Knight to the see of Shrewsbury. At that time it was a very extensive diocese containing the six counties of North Wales as well as Cheshire and Shropshire. By removing the episcopal residence to Avondale House, Birkenhead, the bishop was able to save much time and expense in travelling.

In the Welsh part of the diocese missions were opened, or perhaps reopened, in Buckley, Colwyn Bay and Ruthin. Some Jesuits of the province of Lyons conducted a college at Mold, in what had once been a jail, but they departed in 1896. Most curious of all was the attempt, valorous but futile, to establish monasticism on S. Tudwal's Island, off Caernarvonshire in 1886, while an attempt to secure Breton priests whose language had some similarity with Welsh was no more successful.

In the old town of Shrewsbury Bishop Knight consecrated the Cathedral church in 1891, the work of E W Pugin in 1856 and successor to a building opened by Bishop Hornyold in 1775. Elsewhere substantial churches were erected in Seacombe, Birkenhead and Crewe. A contemporary described Bishop Knight as being thoroughly imbued with the spirit of S. Francis de Sales, hence his pastoral letters frequently referred to the importance of Catholic education. Illness compelled him to resign his see on 11 May 1895, and he received the title bishop of *Flavias*. He died at his London residence, 25 Kensington Court, on 9 June 1905, and is buried in Flaybrick cemetery, Birkenhead.

Attwater, 113-121; Abbott, 13-14; *Clergy Review* December 1942, 547-552; Gillow IV, 71; *Tablet* 17.6.1905, 943-944.

LACY Richard
Middlesbrough

Born in Navan, County Meath on 16 January 1841 (I regret not giving his parents names but the Navan registers only begin in 1868 and civil registration was only introduced in Ireland in 1864). He was educated at Ushaw and the English College, Rome, and ordained priest of the old diocese of Beverley on 21 December 1867. From 1868 until 1872 he was curate at S. Patrick's, Westgate, Bradford, after which he was sent to Middlesbrough as resident priest.

This was a very difficult assignment, the town was comparatively new but developments had been swift. Catholics were few and very scattered - the mission extended from Newport to Saltburn, something like sixteen miles. Previous attempts to establish Catholicism in the district had been disappointing but Lacy's prospered. He built a school and the church that was to become his cathedral. Furthermore he endeared himself to all from the highest civic official down to the poorest child. He was always a friend of the poor but there was nothing of the dreamer about him. It was said that he united simplicity with shrewdness, gentleness with strength, mercy with justice, calmness with zeal, and that he never neglected an opportunity for doing good. And even when he differed with people he never lacked esteem for their feelings. He made friends innumerable among other denominations as among his own.

In 1878 the see of Beverley which included the whole of Yorkshire was suppressed and new sees were fixed at Leeds and Middlesbrough. To Middlesbrough was assigned the North and East Ridings. Middlesbrough and Hull were the main centres of population, and some dissatisfaction was expressed at the city of York being divided among the two dioceses by the river Ouse. Richard Lacy was chosen as first bishop of Middlesbrough, and consecrated in his own church of S. Mary, Sussex Street on 18 December 1879, by Cardinal Manning, with Bishops Cornthwaite and O'Reilly as co-consecrators.

His episcopate was to endure for fifty years all but nine months, but although he was revered everywhere within his diocese, he was hardly known outside it. He chose "to plough the lonely furrow silently" and while he was cultured, dignified and eloquent he never sought self advancement and cared nothing for applause. His model was Newman whom he regarded as a saint.

Bishop Lacy's love of Rome was sincere. He had lived there in the days before the loss of the Temporal power, and he lived long enough to know that the Lateran Treaty had been agreed and that the Pope was no longer the prisoner of the Vatican. When he celebrated his sacerdotal silver jubilee in 1892 he received gifts in excess of £1000. At his golden jubilee in 1917 he was named Assistant at the Pontifical Throne. He consecrated his cathedral in 1911, and received the assistance of Thomas Shine (q.v) as coadjutor in 1921. Bishop Lacy died on 11 April 1929 and his obituary was reported beneath the description of the mighty *Te Deum* for the centenary of Emancipation. 50,000 persons filed past his body before burial in S. Joseph's Cemetery. North Ormesby.

Carson, 134; *Catholic Whos Who* 1921, 312; *Universe* 19 4 1929, 1, 6; 26 4 1929, 7.

LEE William
Clifton

Son of Richard and Bridget Lee (Connery), born at Mitchelstown, County Cork on 27 September 1875, and baptized on the day of his birth. He was educated at S.Colman's College, Fermoy, S. John's, Waterford, and Oscott where he was ordained priest of the diocese of Clifton on 2 March 1901. After one year as curate at Holy Cross, Victoria Street, Bristol, he became secretary to Bishop Burton. For some years their residence was at Prior Park, Bath and Fr. Lee used to tell how the bishop delighted in occupying the room in which Bishop Baines and Bishop Baggs had died, holding as it were, almost a desire to meet their ghosts.

He became Diocesan Treasurer in 1905, administrator of the proCathedral in 1910, Canon of the Chapter in 1911, Domestic Prelate in 1925, Provost in 1929 and Vicar General in 1930. He was a member of Bristol Education Committee for 21 years, a committee member of the Lord Mayor's Hospital Fund, and chairman of the Apostleship of the Sea. In the First World War his work on behalf of refugees won him membership of the Order of the British Empire, and appointment as Chevalier of the Order of the Crown of Belgium.

After the death of Bishop Burton in February 1931, the Chapter elected Mgr. Lee Vicar Capitular and he held that office until his own appointment as sixth bishop of the diocese, on the following Christmas eve. He was consecrated in the proCathedral on 26 January 1932, by Archbishop Williams, with Bishops Francis Vaughan and Barrett as co-consecrators. While avoiding any suggestion of harassment, Bishop Lee took a keen interest in the very minutiae of parochial events, but had a great dislike of his clergy being involved in the organisation of social events, which he claimed should be left to the laity.

Bishop Lee knew several architects and liked well built stone churches, but having much concern for the many rural areas for which his diocese was famous, he was contented with a hut if it could be recognised as a church, and opened 30 such Mass centres. He loved Glastonbury and often preached there, but its church, opened in 1940 was one of his disappointments as he had hoped for a much bigger one to accommodate pilgrimages. However, he hailed Downside as the new Glastonbury, and the consecration of the Abbey church there, in September 1935, must have been the most glorious spectacle of his episcopate. The church was consecrated by Cardinal Seredi, OSB, Primate of Hungary, while 18 other bishops consecrated the various altars simultaneously, Bishop Lee consecrating the Blessed Sacrament altar.

The war of 1939-1945 had a very depressing effect upon him, especially the destruction of S. John's, Bath, and the death of a priest and the housekeeper, in an air raid on 1 April 1942. But he was spared to see a new upsurge of parochial activity, beginning with the opening of a new church at Cheltenham in 1946. Bishop Lee died on 21 September 1948 and is buried in Holy Souls cemetery, Bristol.

Bristol Evening Post 21 9 1948; Mitchelstown: Baptismal Register; *Tablet* 25 9 1948, 206; *Universe* 1 1 1932, 1; 29 1 1932, 1; 24 9 1948, 7.

LEYBURNE John
Adremetum

Son of John and Catherine Leyburne (Carus) born at Cunswick Hall or Witherslack Hall, Westmorland in or about the year 1615. His father perhaps temporized over religious issues, his brother was said to be a Puritan, but his mother (who came from Halton, Lancaster) was always a devout Catholic.

He was admitted to Douai College on 20 June 1633 and eventually became professor of Classics. It is impossible to be certain of the date of his ordination because shortly after his arrival at Douai, the college Diary was discontinued and nothing was entered for ten years. He is credited with having been professor of Theology, vice-president of Douai, and a doctor of the Sorbonne, but Joseph Gillow points out that none of this is supported by Dodd, who knew him well. It could be that he has been confused with his uncle, George Leyburne (1600-1677) who was also prominently associated with Douai.

After touring Europe with Francis Brown, eldest son of the third Viscount Montague, Leyburne became chaplain at their ancestral home at Cowdray, in Sussex, in 1658. He remained with them for twelve years during which time he became a member of the Old Chapter. His name was frequently proposed for the office of bishop but in 1670, much against his will, he was made President of Douai. It was not a happy period and after several attempts he managed to rid himself of that responsibility in 1675.

He then accompanied the English Dominican, Philip Cardinal Howard (1630-1694) to Rome and became his secretary. When James II became King in February 1685 the Holy See was swift to appoint a Vicar Apostolic, the first in England for 54 years. John Leyburne was assigned the titular see of *Adremetum*, and consecrated in Rome on 9 September 1685. He arrived in London the following October and was entertained by the King in Whitehall Palace, and awarded £1000 per annum from the privy purse.

In 1687 he commenced his great visitation of the Kingdom administering Confirmation to great numbers, over a thousand in Durham, Liverpool, Preston and Wigan and another thousand at Nateby, the home of his brother George (see Brady, 143-144). His dealings with the Old Chapter were casual, and he asserted himself as Vicar Apostolic with no commission to either acknowledge or repudiate the Chapter. When England was divided into four vicariates in January 1688, Bishop Leyburne was appointed Vicar Apostolic of the London District, with instructions to attempt to moderate the King's zeal for Catholicism. The bishop's advice was ignored and revolution followed.

With Bishop Giffard (q.v) Leyburne was arrested at Faversham, heading for Dover, and committed to the Tower of London. His blameless character and gentle disposition gained his release after two years, with permission to remain in England. Dodd maintained that Bishop Leyburne's elegance in Latin was unsurpassed at Douai. He was a friend of Descartes, Hobbes, and Cartwright, Anglican bishop of Chester. Bishop Leyburne died in London on 9 June 1702, aged 86 years. His place of burial is unknown.

Anstruther II, 199; Brady, 140-144, 147-149; Gillow IV; Hemphill, 9, 16, 25, 27; Kirk.

McCLEAN John Gerard
Maxita; Middlesbrough

Son of Robert and Elizabeth Ann McClean (Batey) born at Redcar, Yorkshire on 24 September 1914, where his father was Town Clerk. He was educated at the Marist College, Middlesbrough, and Ushaw and he was ordained priest on 22 March 1942. As a student he had excelled in Moral and Dogmatic Theology, Church History, Scripture, Liturgy, Sacred Eloquence and Canon Law, and only for wartime restrictions he would most certainly have gone to Rome for higher studies.

His first appointment was as chaplain to the Apostleship of the Sea, resident at S. Charles, Hull with Canon Brunner, the future Bishop. In 1945 he moved to a similar position in Middlesbrough where at Anchor House he developed a good social club with recreational facilities, a chapel and daily Mass. In 1949 he became curate at Sacred Heart, Middlesbrough (then called S Philomena's) and became known throughout the town as Father Mac. When the Jesuits relinquished the parish of SS. Joseph and Francis Xavier, Richmond in 1961, he was appointed parish priest there.

In 1964 he was given charge of S. Charles, the mother parish of Hull where in December 1966 he received news of his appointment as coadjutor bishop of Middlesbrough. He was consecrated titular bishop of *Maxita*, in S. Mary's Cathedral, Middlesbrough, on 24 February 1967, by Bishop Brunner with Bishops Cunningham and Wheeler as co-consecrators. He succeeded to the see of Middlesbrough on the resignation of Bishop Brunner on 12 June 1967.

With the implementation of the various decrees of the second Vatican Council it was said that Bishop Lacy (q.v) in fifty years never had to cope with so much change and so many trials as came to Bishop McClean in ten. He presided over the opening of eleven new churches and thirty one schools in that decade, while with the consolidation of Comprehensive education the Marists in Middlesbrough began teaching girls as well as boys, and the Faithful Companions of Jesus teaching boys as well as girls. The University chaplaincies at Hull and York improved their premises, the latter moving into a fine Georgian house, attractive to students of all denominations. At Malton the ancient Norman church of S. Leonard was offered as a gift to local Catholics, and a National appeal assisted the restoration of its dominant tower and 18 bells.

After making considerable efforts towards organising suitable celebrations to mark the Centenary of the diocese which was due to occur in December 1978, Bishop McClean died very suddenly at Blackley, Manchester on 27 August 1978, while preparing to go away on holiday. He is buried with his predecessors in Middlesbrough.

Carson; Redcar: Sacred Heart Baptismal Register; *Universe* 10.2.1967, 1; 3.3.1967, 2.

McCORMACK Joseph
Hexham and Newcastle

Son of Joseph and Honora McCormack (Graham), born at Broadway, Worcestershire on 17 May 1887. The family moved to Tyneside and the future bishop was one of three brothers educated at S. Cuthbert's Grammar School, Newcastle. He studied for the priesthood at Ushaw and was ordained priest on 11 August 1912. Then followed a further period of study at the University of Louvain.

From 1914 until 1927 he was secretary to the bishops of Hexham and Newcastle, Richard Collins and Joseph Thorman. He then became first parish priest of S. Teresa, Heaton, Newcastle where he erected a church. In 1929 he became Vicar General of the diocese, in 1930 administrator of S. Mary's Cathedral, Newcastle and Domestic Prelate to Pope Pius XI, and in 1934 Canon Theologian of Hexham and Newcastle Chapter. He was very well known in Newcastle as was his brother, Canon John McCormack, in Sunderland. At S. Mary's he took great interest in the parish schools, adding woodwork rooms, a gymnasium and a chapel to their amenities.

On the death of Bishop Thorman in 1936, Mgr. McCormack was elected Vicar Capitular, and in January 1937 it was announced that the Holy See had selected him as eighth bishop of Hexham and Newcastle. He was consecrated in S. Mary's Cathedral on 4 February 1937 by Archbishop Downey, with Bishops Shine and Poskitt as co-consecrators. The Lord Mayor of Newcastle was present as were the Mayors of Blyth, Jarrow, Morpeth, South Shields, Tynemouth and Wallsend. Furthermore the accredited consular officials of seven nations attended the ceremony.

Never in a hurry and always willing to listen, especially to expert opinion, Bishop McCormack was a very serious minded person, although his natural shyness was sometimes mistaken for aloofness. During the war S. Cuthbert's North Shields, S. Cecilia's, Sunderland and S. Michael's, Newcastle were all badly damaged by enemy action, but with many large stretches of open country the diocese also became a haven for refugees. The bishop wrote "The Armed Forces and Evacuees - our first duty must be to provide for our forces who daily have to face death - they must have priests to give what only a priest can give, Mass, Communion, Absolution. The evacuated children must be catered for, I owe this to their dear parents who look to me with confidence. Many have turned to God in this dark hour. It is not unusual to find 400 at Night prayers in our larger parishes, and sometimes 600 at Morning Mass' (Advent Pastoral 1939).

After the war he had to cope with developing parishes on new estates, the complexities of the education system, and a maze of difficulties caused by shifting congregations and new areas. In 1937 the diocese contained a Catholic population of 234,394 with 330 priests. In 1957 the population had risen to 253,900 and the number of priests to 419. Bishop McCormack died on 2 March 1958 and is buried at Ushaw.

Broadway: S. Saviour's Baptismal Register; *Catholic Directory* 1937, 1957; *Northern Catholic Calendar* 1959, 92; *Universe* 8.1.1937, 24.

McGRATH Michael Joseph, DD, MA,LLD
Menevia; CARDIFF

Son of Daniel and Frances McGrath (O'Dea) of High Street, Kilkenny, born there on 24 March 1882. He was educated at S. John's College, Waterford, the National University of Ireland where he obtained a degree in Celtic studies, and S. Sulpice, Paris. He was ordained priest of the diocese of Clifton by Bishop Burton on 12 July 1908.

He served as curate at the Clifton proCathedral until 1911 when he went to S. Joseph's, Fishponds, Bristol as rector. In 1913 he moved to a similar position at S. Nicholas's, Pennywell, Bristol a well established parish and a well attended church. In 1915, for some reason not easy to ascertain he was removed to the chaplaincy of the Good Shepherd Convent, Bath Road, Bristol, a girls reformatory and refuge for penitent women, which no longer exists.

Dr. McGrath spoke several languages fluently, French, German, Irish and Italian, and in 1919 he left Clifton and became affiliated to the diocese of Menevia, a move which later permitted him to describe himself as an Irish pastor, ordained in England, who worked in Wales. After studying Welsh with Aberystwyth Bard, Professor Wynn Jones, he was to describe himself as a converted Welshman. He was parish priest of S. Mary's, Flint until 1927 when he moved to a similar position at Our Lady and S. Winefride, Aberystwyth. After 18 months he became rector of S. Mary's College, Aberystwyth, overlooking Cardigan Bay whose prime purpose was to give special training to priests whose ministry would be in Wales. In this capacity Dr. McGrath was invited to address students in University College, Aberystwyth, and he did so in Welsh. In 1934 the college closed (Attwater explains the reason why) and Dr. McGrath went to Our Lady Immaculate, Bangor, as parish priest that October, but in less than a year he was the bishop of the diocese.

He was consecrated bishop of Menevia, in the Wrexham proCathedral, on 24 September 1935, by Archbishop Mostyn, with Bishops Moriarty and Lee as co-consecrators. On 20 June 1940 he was translated to Cardiff as archbishop, a position he held for over twenty years. As bishop or archbishop, Dr. McGrath was a gentle retiring prelate but he wrote some quite thought provoking pastoral letters. And he was apt to be quite forthright in speech, viz "Look at Wales today. Their children have been starved. They have refused to teach religion in secondary schools with the result that they are turning out pagans" or again "It is because men in general know so little about God that sin means nothing to them, with the result that they suffer its direst consequences". He was appointed Assistant at the Pontifical throne in 1958, and said to be capable of governing any diocese in Europe.

The archbishop died on 28 February 1961, and is buried at Llantarnum Abbey, Cwmbran, Gwent, about forty minutes by road from Cardiff.

Attwater, 131-136; Kilkenny: S. Mary's Cathedral Baptismal Register; *Tablet* 4.3.1961, 211; *Universe* 16 8 1935, 24.

McINTYRE John DD

Lamus; *OXYRYHNCHUS*; BIRMINGHAM; *ODESSO*

Son of James and Catherine McIntrye (Boyle) born in Birmingham on 1 January 1855. He was educated at Sedgley Park School, S. Edmund's, Douai (in France, where he was Head boy) and the English College, Rome. He was ordained priest on 22 May 1880, having won a gold medal for Moral Theology and distinguished himself in Hebrew and Scripture. His athletic accomplishments were no less impressive, cricket and boxing being his favourite pastimes.

He was professor of Theology at Oscott from 1880 until 1912, and Canon Theologian of Birmingham from 1900. It is recorded how in the college common room he would read aloud newspaper reports of boxing matches, illustrating the various blows, complete with the vocabulary of the ring. Once, travelling in a train with Bishop Illsley (q.v.) two men boarded and began to blaspheme and use obscenities. Dr. McIntyre asked them to moderate their language only to be insulted. At that he removed his coat and said "If you say that again I'll put you out of the window". That not only silenced the man but frightened the old bishop too, but the couple left the train at the next station.

Dr. McIntyre was a very famous preacher and it was said there was hardly a church in the diocese, large or small, in which he had not spoken. On 30 July 1912 he was consecrated titular bishop of *Lamus*, and auxiliary of Birmingham, in S. Chad's Cathedral, by Archbishop Illsley, with Bishops Mostyn and Burton as co-consecrators. In 1914 he became rector of the English College Rome, when war was imminent and the college in a state of decline. He was also responsible for managing the Beda, and with little support, if any, from Cardinal Bourne, and surrounded by strong German influence, he proved himself extremely patriotic, never failing to voice British feelings, and glad to return to Birmingham as auxiliary, though elevated to the titular archbishopric of *Oxyryhnchus* on 24 August 1917.

He quickly regained his reputation as an orator. After explaining Pope Benedict XV's attitude to the Great War to a Birmingham Town Hall audience, the Lord Mayor said that should he ever find himself in need of an advocate he would call upon Dr. McIntyre. Again, after speaking about the doctrine of Papal Infallibility to a gathering of nonconformists at Oxford, he received prolonged applause.

He was appointed archbishop of Birmingham on 16 June 1921. His popularity was immense, and he would speak from the Catholic Evidence Guild's pitch in the Bull Ring, or address the Biblical Commission in Rome with equal ease. Memory lingers among Birmingham Catholics of a group of men who would take the place of horses and draw the archbishop's carriage through the streets during the annual, S. Chad's Festival procession. He sustained a severe stroke in 1924 and although given episcopal assistance, the responsibility for four counties, 130,000 souls, 123 churches, 77 convents, 168 schools and 352 priests defeated his strength and he retired to Oscott on 16 November 1928. He received the title archbishop of *Odesso*, and died on 21 November 1934. He is buried in the crypt of S. Chad's Cathedral Birmingham.

Birmingham: S. Chad's Cathedral Baptismal Register; *Catholic Directory* 1928, 156; *Catholic Whos Who* 1921, 288; *Venerabile* VII April 1935, 86-93; M E Williams, 150-152.

McNULTY John Francis, MA
Nottingham

Son of Michael and Anne McNulty (Devine), born in S. Patrick's parish, Manchester, on 11 August 1879. He was educated at S. Bede's College, Manchester and worked in a shipping office before being accepted as a clerical student at the age of 19. He then spent three years at the Benedictine College of Douai, in France, then five years at Ushaw, three at S. Edmund's House, Cambridge, and two at Oscott. He was ordained priest of the diocese of Salford on 16 April 1911.

After further study at the University of Fribourg, he spent ten years as College Prefect of S. Bede's, Manchester until he was appointed Master of S. Edmund's House, Cambridge, in 1921. Described as youthful, optimistic and genial, while the task of directing a house of studies for the secular clergy, attached to a university was pleasing to him, it was far from easy. In the days of clerical shortages after the First World War, most bishops wanted their priests in the city parishes not pursuing higher studies. But Fr.McNulty never tired of seeking suitable candidates, and even visited the United States of America to that end.

His own bishop recalled him in 1930 to become parish priest of S. Anne's, Ancoats, Manchester, where he spared time for everybody and everything. He encouraged the Society of S. Vincent de Paul, the Ladies of Charity, and the Catholic Truth Society whose bright little booklets brought biography, doctrine, history, social teaching and devotional material within reach of all. As a speaker he was earnest and direct, and his one relaxation was to settle down at the end of the day and enjoy hearing the music of the great masters on his gramophone.

In May 1932 he was named sixth bishop of Nottingham and consecrated in S. Barnabas' Cathedral, on 11 June, by Cardinal Bourne, with Bishops Amigo and Henshaw as co-consecrators. It was said that Bishop McNulty loved being a bishop but never spared himself in the task before him. He told the centenary meeting of the S. Vincent de Paul Society, held at Nottingham in 1933 "If I was a priest going to form a new parish the first thing I would do would be to found a Conference of the S V P." The same year there were great celebrations at Padley, in Derbyshire, marking the restoration of an ancient chapel associated with two local martyrs.

In the eleven years of his episcopate expansion throughout the diocese was considerable. He ordained sixty new priests and it was claimed that half the students in the English College, Rome, were for Nottingham. He was a mature scholar, a man of action and a lover of the liturgy, but well content to proceed along lines traced by his predecessor. Having a regard for both tradition and prudence he evaded many possible pitfalls. His hospitality was renowned but sentimentalism he could not abide.

In December 1942 he took ill and underwent surgery in London. He died in S. Andrew's Hospital, Dollis Hill, on 20 April 1943, and is buried in the crypt of S. Barnabas' Cathedral, Nottingham.

Nottingham Year Book 1944, 84-88; Sweeney, 59, 169; *Universe* 27 5 1932, 1.

MAHON Gerald Thomas, MHM, MA
Eanach Duin

Son of George Elborne and Mary Elizabeth Mahon (Dooley), born at Fulham, London on 4 May, 1922. He was educated at the Cardinal Vaughan School, Kensington, and gained an Honours Degree in Geography and English at Christ's College, Cambridge. He studied philosophy at Burn Hall, near Durham, and theology at S. Joseph's College, Mill Hill where he was ordained for the Mill Hill Missionaries on 14 July, 1946.

He then gained a Diploma in Education and taught at S. Peter's College, Freshfield, near Liverpool until 1955. Then he went to Kisumu, Kenya and after a further period of teaching he was appointed rector of S. Peter's Seminary, Katamega. He loved Africa and when he returned many years later he was warmly greeted in the streets by those whose marriages he had blessed or whose children he had baptised.

As delegate of the Kisumu Fathers he attended the General Chapter at Mill Hill in 1963, and he was elected Superior General of the Society. At that time Mill Hill had 1,300 men in 26 countries, but with so many changing boundaries and governments in an ever changing world, organisation and management had become near chaotic. Mahon coped skilfully, and with an unassuming personality that concealed gifts both spiritual and intellectual, he was able to recognise imperfections without becoming overwhelmed, and dealt with problems with commitment and compassion.

As Superior General he attended three sessions of the second Vatican Council, where he allied himself with the progressives and spoke fearlessly about poverty and justice. "The Church is not called upon to save disembodied souls but people" he said, and "Do not let it be said we asked for bread and you gave us a document". Though Mahon was less interested in the current perplexities of Catholicism than in what he believed it could offer, Cardinal Heenan was impressed with his sound balanced judgements and loyalty to the Faith, and obtained his services as auxiliary bishop.

The Cardinal performed the Episcopal ordination in Westminster Cathedral on 23 May, 1970. The titular see of *Eanach Duin* had been assigned, that being one of five ancient Irish bishoprics, all now absorbed into the archdiocese of Tuam. Bishop Mahon became area bishop of West London with pastoral care of some 39 parishes. He lived at Acton.

While remembered for his personal charm and keen interest in religious education and the apostolate of youth, the Vatican called upon his diplomatic skills frequently. He visited the Yemen, a strict Muslim enclave, and negotiated for religious congregations being allowed to open hospitals where disease and infant mortality was appalling. He also undertook sensitive missions to Brazil, Chile, China, Jamaica, Peru and Venezuela. He became deeply involved in ecumenical relations and dialogue with non-believers, and had numerous Jewish friends. He was also Episcopal President of the Commission for Justice and Peace.

Bishop Mahon died at S. Francis's Nursing Home, Littlehampton, Sussex on 29 January 1992 and is buried at Mill Hill.

Mill Hill Archives; *Guardian*, 1.2.1992; *Tablet*, 8.2.1992, 186.

MAIRE William
Cinna

Son of Thomas and Mary Maire (Fermor), born at Lartington Hall, Yorkshire, on 14 January 1704. His father owned the Lartington estate and another at Hardwick House, County Durham. His mother belonged to an old Oxfordshire family. With his brother, Marmaduke Maire, he was admitted to the English College, Douai on 16 August 1719, where he was eventually ordained priest in December 1730, by Bishop O'Daly of the ancient Irish see of Kilfenora, now united with Galway.

William Maire remained at Douai as professor of Rhetoric until 1733, and as professor of Philosophy until 1735. He then returned to his ancestral home, attending the Catholics around Richmond until the death of his great-uncle, also named William Maire, who ministered to the Catholics in the city of Durham. He succeeded to that position in 1740, taking residence at Old Elvet. That same year he was appointed Vicar General for the counties of Durham and Northumberland, where reports of him were so favourable that Bishop Dicconson attempted to obtain him as coadjutor but Francis Petre (q.v) was appointed instead.

The Nuncio at Brussels described Maire as being of gentle family and excellent talents. In 1759 he was elected to the Old Chapter, and when the aforementioned Bishop Petre desired a coadjutor, in 1767, the Nuncio advised the appointment of William Maire, "a man of virtue and highly esteemed." His appointment was ratified by Pope Clement XIII on 20 September 1767, and he received episcopal consecration on the following Trinity Sunday, 29 May 1768 by the venerable Bishop Challoner. But whether Bishop Challoner travelled north, or the new bishop went to London is unclear. Bishop Maire then left Durham to reside with his brother at Lartington Hall.

Bishop Maire was a reputable French scholar and made English translations of several devotional works, one of them by Fenelon (*Meditations on the True Faith*) was reedited in 1861 by R A Coffin (q.v). His translation from S. Alphonsus of the *The Public Life, Sufferings etc., of Our Lord* was reprinted in Dublin in 1846 and his *Sermons for Sundays and Great Feasts* remained popular for many years.

Retired of disposition, and inconspicuous in the ecclesiastical annals of his time, Bishop Maire predeceased his Vicar Apostolic, Bishop Petre by about five years, dying on 25 July 1769. He is buried in the family vault at Romalldkirk, but no inscription was placed over his remains. His seal as *Episcopus Cimmensis* was kept at Lartington Hall for generations.

Brady, 261-262; Gillow IV; Kirk

MANNING Henry Edward, DD, CARDINAL
WESTMINSTER

Son of William and Mary Manning (Hunter), born at Totteridge, Hertfordshire on 15 July 1807, his father was M.P for Evesham and Lymington. His childhood was spent at Coombe Bank, near Sevenoaks, Kent and he was educated at Harrow and Balliol. He originally intended a career in politics, but a shift in family fortunes led him to Anglican Orders and a fellowship at Merton. After a brief curacy at Lavington, in Sussex he became rector there and married the daughter of his predecessor (Caroline Sargent) but she died from consumption at the age of 27.

Two of his late wife's sisters, their husbands and their children had already entered the Catholic Church when Manning became Archdeacon of Chichester, in 1841. There his study of Catholic doctrine, his capacity for work, and his marked personal holiness all led to Aubery de Vere's famous remark, that Manning had the word *sacerdos* imprinted on his brow.

He declined the office of Sub-Almoner to the Queen, which would probably have led to a bishopric, because he was growing less certain of his position within the Established Church. When one of its bishops refused to institute a cleric who rejected the doctrine of Baptismal regeneration, the civil powers overruled the bishop. Then the House of Lords rejected by 84 votes to 31, a bill to allow the Church of England to settle its own disputes. Manning resigned, and was received into the Catholic Church by Fr. James Brownbill, SJ, at Farm Street church, London, on 6 April 1851. On the following Trinity Sunday (14 June) he was ordained priest by Cardinal Wiseman.

After some study in Rome and some parochial duties in central London, mostly preaching and hearing confessions, he was appointed Superior of the Oblates of S. Charles, a community of Secular priests at S. Mary of the Angels, Bayswater. In that capacity he rapidly rose to becoming Provost of the Westminster Chapter and Domestic Prelate to Pope Pius IX. He was also friend, adviser, messenger and defender of Cardinal Wiseman, as parties were formed, emotions rose, and charity suffered. The root of the problem being that Wiseman and the recent converts believed the old cradle Catholics lacked enthusiasm, even respect for the Pope. While the indigenous faithful bitterly resented the suggestion, eulogised the sufferings of their ancestors, and had some equally acid observations to make about the sincerity of the converts and about the lofty positions that some of them had attained.

When Wiseman died in 1865 all minds were centred upon the Westminster succession. The English bishops favoured Clifford of Clifton, the Westminster Chapter asked for Errington (q.v) Propaganda recommended Ullathorne of Birmingham, the Prime Minister, Lord Palmerston attempted to suggest Grant of Southwark while the magazine *Punch* proclaimed THE BARK OF PETER NEEDS MANNING. Manning has often been accused of ambition and openly advancing his claims. The fact is that so many complaints had been made to Rome against him, and so able and so convincing had been his defence, that both his character and his ideology were famous there. Thus he became the Pope's personal choice for the vacant see. Bishop Ward (q.v) used to tell how his father, at hearing of the appointment, assembled the whole family and bade them sing the *Te Deum* that one so animated by the Roman spirit had been chosen.

On 8 June 1865, Provost Manning was consecrated second archbishop of Westminster, in S. Mary Moorfields, by Bishop Ullathorne, with Bishops Turner and T J Brown as co-consecrators. In the Vatican Council of 1869-1870 he became one of the most passionate advocates for the doctrine of Papal Infallibility. He claimed with revolutions and wars threatening to destroy the peace of Europe, it could prove impossible to assemble a General Council of the Church. Total authority must be vested in the person of the Pope, he argued. It is recorded that blood chilled and hairs bristled as he proclaimed "A General Council might be impossible to summon but they could never silence a Pope, unless they cut his throat. And if they did that we would elect another from the catacombs." He was created Cardinal Priest of SS. Andrew and Gregory on the Coelian Hill

on 31 March 1875, and in the conclave that elected Pope Leo XIII in 1878 Manning was the first Englishman to receive a vote for the Papacy since Cardinal Pole.

The same devotion as he accorded the person of the Pope was also available to the British underdog. There were three occasions when he publicly supported Trades Union activities; in 1874 when Joseph Arch was struggling to improve the wretched conditions of agricultural labourers. In 1886 when the archbishop of Quebec excommunicated members of the Knights of Labour, and most famous of all, in the London Dock Strike of 1889. And according to Bishop Hedley, the encyclical *Rerum Novarum* "owes something to the counsels of Cardinal Manning." Characteristically, when questioned about building a cathedral for Westminster, he replied 'Could I have 20,000 children without education and drain my funds to pile up bricks?' In 1890 it was reported that there were 23,599 children enrolled in the parochial schools of the diocese, while 4542 were being cared for in orphanages.

Cardinal Manning has tempted many biographers, not all of them complimentary to him. It is true that he wrote to Rome "The majority of the laymen are sound. All they want is to be firmly led and plainly told what to do." And it was said that he was not the leader of the English Catholics, but their master. But like Bishop Milner before him, he faced bigotry and hostility such as few can now imagine, and he consolidated English Catholicism and gave to it an identity that was to endure until another Vatican Council.

He died at his residence in Carlisle Place, Westminster on 14 January 1892, and poor people in their thousands passed by his body laid out in the big Reception Room there, and then lined the route to Kensal Green, where he was buried. Later of course, his body was reinterred in the crypt of Westminster Cathedral. The Catholic Encyclopaedia lists his numerous publications.

Brady, 381-395; *Cath.Enc* IX(1910), 604-608; J. Fitzsimons "Cardinal Manning Friend of the People" *Clergy Review* September 1949, 145-156; Holmes; Lunn, 83-132; Purcell.

MARSHALL Henry Vincent
Salford

Son of Michael and Elizabeth Marshall (Stack), born at Listowel, County Kerry, on 19 July 1884, educated at All Hallows College, Dublin, he was ordained priest of the diocese of Salford on 24 June 1908. Until 1911 he was curate at S. Wilfrid's, Hulme, a very poor parish in central Manchester, though possessing a magnificent A.W.Pugin church. After a short period giving assistance in the old diocese of Newport, he was appointed to S. Thomas of Canterbury, Higher Broughton as curate. Two parish priests there died within a year of each other and Fr. Marshall's managerial skill, and ability to help the parish through a very distressing time was much commented upon.

In 1922 Bishop Casartelli gave him the difficult task of forming a new parish at Collyhurst, Manchester. Local hostility was formidable and three attempts were made to burn down his temporary church of S. Malachy. Opposition to his efforts to build a school was equally adverse, with demands for a public enquiry in Manchester Town Hall. Though victory was his, the church was later violated, and the contents of the ciborium scattered.

From 1934 to 1935 he had charge of the rural parish of S. Wilfrid, Longridge, but he then returned to central Manchester as parish priest of S. Anne's, Ancoats. In 1936 he was appointed Vicar General and Domestic Prelate, in 1937 he became a Canon of Salford, and in 1938 he was elected Vicar Capitular of the diocese. On 21 September 1939 he was consecrated sixth bishop of Salford, in S. John's Cathedral, by Archbishop Downey, with Bishops McNulty and Poskitt as co-consecrators.

In spite of, or possibly because of, the ravages of war there was a very positive response to his unerring leadership. He called for a crusade of prayer in every home and urged spiritual renewal. He was inflexible in disallowing children to go to non Catholic schools, not out of fear of loss of faith but because he believed it unfair to those who worked hard to ensure there were Catholic schools. In October 1943 he addressed a rally of 50,000 in Piccadilly Gardens, Manchester, in defence of the schools.

45 priests of the diocese volunteered for war service, and the English College from Rome was welcomed to Stonyhurst, where Bishop Marshall granted every faculty and permission to engage visiting clergy for retreats or examinations. When the war was over a men's teacher training college was established at Hopwood Hall, Middleton and a scheme was launched to raise £50,000 to give S. John's Cathedral a major restoration, in readiness for the celebrations to mark the centenary of the diocese in 1950.

In 1939 there was a Catholic population of 300,000 in the diocese, with 518 priests and 153 churches. In 1955 numbers had increased to 335,000 people, with 552 priests and 164 churches, while many other Manchester Catholics had moved to Wythenshawe, in the diocese of Shrewsbury. Bishop Marshall, whose strict attitude towards the granting of dispensations, or any sort of deviation from duty done and seen to be done, earned him the sobriquet of Martial Law, died in S. Joseph's Hospital, Manchester on 14 April 1955, and is buried in Moston Cemetery.

All Hallows: Archives; *Almanac for Salford Diocese* 1956, 23-24; Bolton, 134-136; *Catholic Directory* 1940, 1955; *Universe* 11.8.1939, 24; 1.9.1939, 21; 29.9.1939, 2.

MASTERTSON Joseph, DD PhD, DCL
BIRMINGHAM

Son of William and Cecilia Masterson, born in Manchester on 29 January 1899, he was educated at the Xaverian College, Victoria Park, S. Bede's College, then at Douai (in Berkshire) where he was Captain of the school, and at Ushaw. During the First World War he served in the Dublin Fusiliers, and then he resumed his studies at the English College, Rome. He was ordained priest on 27 July 1924, already in possession of degrees in Theology and Philosophy he returned to Rome and obtained a third doctorate, in Canon Law.

From 1927 until 1935 he was curate at S. Mary's Mulberry Street, Manchester, a church known as the Hidden Gem because of it being secreted among the warehouses opposite Manchester Town Hall. Those who know him well say those years were the happiest of his whole life. In 1935 he moved to a similar position at English Martyrs, Alexandra Park, a busy South Manchester parish. In 1940 while still a curate he was appointed Vicar General of the diocese. This was universally popular as it was said "He was revered for his wisdom, admired for his integrity, sought for his company, and loved for himself." He also became parish priest of S. Mary's Levenshulme, Domestic Prelate in 1941 and Canon of Salford in 1944. He was also a member of Manchester Education Committee.

Again it was observed "His brilliance of mind was matched by utter simplicity. His physical strength by supreme gentleness, his wisdom by a quiet wit" and although he was a powerful speaker he preferred to listen, and was patient to understand. Early in 1947 tips for a "safe double" began to circulate - *Revelry* for the Grand National, and Masterson for Birmingham. He was consecrated archbishop of Birmingham on 19 March 1947, in S. Chad's Cathedral, by Cardinal Griffin, with Bishops Marshall and Bright as co-consecrators, and in the presence of his 87 year old mother.

War time restrictions and post war controls made it a period of great frustration -so much crying out to be done but so few resources permitted. Immigrants were still pouring into the vast archdiocese which extends from the Potteries to the lower reaches of the Thames. They came from Poland, Latvia, Lithuania, Estonia, the Ukraine, Soviet-occupied Germany, and many from Ireland because the Midlands was hungry for labouring men. In one year alone the Catholic population increased by ten thousand. And while the archbishop gladly paid tribute to the Ministry of Labour for its humane cooperation, he was censorious to the point of misunderstanding about the housing conditions these people were expected to endure.

In 1951, as successor of Ullathorne (q.v) he was invited to attend the Golden Jubilee celebrations of the Commonwealth of Australia. When he was erroneously introduced as the archbishop of Canterbury he replied "A fisher of men yes - the Fisher of Canterbury, no." His brief episcopate saw the opening of a few Mass centres and hostels, but for much of what was planned, it was for others to achieve. Archbishop Masterson died after major thoracic surgery, on 30 November 1953 and is buried at Oscott.

Catholic Whos Who 1952, 30; *Tablet* 5.12.1953, 558; *Universe* 14.2.1947, 1; 2: .3.1947, 1; *Venerabile* XVI May 1954, 293-295.

MATHEW David MA, LittD, FSA
Aeliae; APAMEA

Son of Francis and Agnes Mathew (Woodroffe), born at Lyme Regis, Dorset on 16 January 1902, baptised there when he was only one day old. After education at Osborne and Dartmouth he became a midshipman in the Royal Navy. He then read History at Oxford (MA Balliol), published a novel or two, tried his vocation with the Carthusians, but entered the Beda, and was ordained priest of the archdiocese of Cardiff on 25 May 1929.

He became first full time Catholic chaplain at Cardiff University and was invited to put the Catholic view of the Reformation to history degree students, mostly nonconformists, captivated by his style. During this period he published *The Celtic Peoples and Renaissance Europe*, and with his brother, Fr. Gervase Mathew, OP, he produced a history of the contemplative life at the time of the Reformation.

In 1934 he was appointed Catholic chaplain to London University, resident in Woburn Square. This was very congenial to him for the close proximity to the British Museum Library and Public Records Office gave ample opportunities for research. The Tudor and Stuart periods became his specialty, and later in 1945 he gave the Ford Lectures in Oxford on the Social Structure of Caroline England. In 1936 he published his best known work, *Catholicism in England 1535-1935*.

On 21 December 1938 he was consecrated titular bishop of *Aeliae* and auxiliary of Westminster, in Westminster Cathedral, by Cardinal Hinsley, with Bishops Brown (auxiliary Southwark) and Myers as co-consecrators.

Bishop Mathew took a prominent part in Catholic Action, and when war came and London was bombed relentlessly, he went out every night, at great personal risk, making sure none were deprived of the sacraments. He became so popular that when Cardinal Hinsley died in 1943, many people thought Dr. Mathew would be the next archbishop. However Bishop Griffin was appointed, and he had little in common with his grandiose, if not egocentric auxiliary.

In 1946 he was named titular archbishop of *Apamea*, and made Apostolic Delegate to British East and West Africa. He lived in Mombasa and having a light aeroplane at his disposal he travelled much. As Apostolic Visitor to Ethiopia he collected enough material to write a book on his experiences there. In the work of preparing the way for a native Hierarchy he became closely involved with the Roman Curia, and in 1953 he was offered the post of Papal Nuncio in Berne. It is said that Pope Pius XII was extremely annoyed by his refusal of what was regarded as a major step towards a Red Hat.

Archbishop Mathew desired to return to England, and as the two archbishoprics of Birmingham and Liverpool were then vacant, perhaps he saw his future there? But all that was offered to him was the office of Bishop in Ordinary to H M Forces, and while few would argue that his heart was in the work there, he served conscientiously and kindly until his retirement on 29 March 1963. He continued to write, about Lord Acton, and the Royal Navy, but he attracted little notice at the Second Vatican Council. One observer stated that he was still living in the old colonial age, but the Editor of the *Tablet* wrote of his "deep spirituality and uniqueness of mind." He retired to Stonor in Oxfordshire, and died in London on 12 December 1975.

Lyme Regis: Baptismal Register; *Tablet* 20/27 12 1975, 1268-69; *Universe* 19 12 1975, 17.

MILNER John DD
Castabala

Son of Joseph and Helen Miller (Marsland), born in Holborn, London on 14 October 1752. When and why he changed his name to Milner is unclear. He was educated at Sedgley Park School and the English College, Douai, and ordained priest on 21 December 1776. He became Librarian to the Old Chapter, housed in Grays Inn, London but he also served the mission at Woolhampton, in Berkshire.

In 1779 despite protests that they were being given a mere boy, he was appointed to Winchester, one of the few places in England that publicly supported a Catholic chapel. Milner erected a new church which not only anticipated the Gothic Revival by about forty years, but on 5 December 1792 was the first to receive solemn consecration in England since the Reformation. His *History of Winchester* was considered a classic, but John Lingard (1771-1851) as a boy in the Winchester congregation had no great regard for him, and time was only to add to their differences.

In 1790 the four English Vicars Apostolic met at Hammersmith to discuss the issues of some of the laity wishing to compromise on the question of Catholic relief. They employed Milner as theological adviser, and furthermore he used his powerful personality to convince parliamentarians that the Vicars Apostolic, not the laity, were the valid spokesmen for the Church.

On 22 May 1803, he was consecrated titular bishop of *Castabala* and Vicar Apostolic of the Midland District, in S. Peter's Winchester, by Bishop Douglass, with Bishops William Gibson and Sharrock as co-consecrators. He took up residence in Wolverhampton, and despite counter sympathies to his own on the subject of Emancipation being very strong in Staffordshire, mutual respect and good pastoral conditions existed. However, he saw to it that the college at Oscott was thoroughly purged of any Cisalpine spirit.

Bishop Milner acted as agent for the Irish Bishops and received Papal permission to live in London, when necessary. He even requested Bishop Douglass (q.v) to accept him as coadjutor, a fact recorded in that prelate's diary on 29 January 1806, but something he refused to even consider. Bishop Milner's zeal for his religion tended to make him see restraint as infidelity, and caution as disloyalty. He never hesitated to say so, even in public, and his attitude brought enmity between himself and his fellow Vicars Apostolic who eventually ceased speaking to him, and excluded him from their deliberations.

There were numerous appeals to Rome which finally caused the Cardinal Prefect of propaganda to forbid Milner to publish anything more. It was said that his faith and sincerity had become swamped in abrasive language, and a refusal to allow dissent even on minor points. But earlier his writings had earned him a Roman DD, in 1803, and later his convictions were to merit him (from Cardinal Newman) the title 'The English Athanasius.'

Milner's care for his district was legendary. Visitations were invariably made riding his black horse, Farmer, and even after two seizures in 1824, he continued to confirm, preach and ordain. He fell irrecoverably ill on Palm Sunday, 19 March 1826, and died on 19 April 1826. He is buried at SS. Peter and Paul, Wolverhampton. Bishop Ward writes "His lot was cast at a difficult time and he succeeded in combating difficulties which few other men have faced".

Anstruther IV; Brady; *Cath Enc. X*; Husenbeth; Ward, *Dawn*.

MORIARTY Ambrose James, DD
Miletoplis; Shrewsbury.

Son of Ambrose and Sarah Ann Moriarty (Allen), born on 7 August 1870, at 38 Mottram Street, Stockport, Cheshire where his father was in business as a hatter. He was baptized in the church of SS. Philip and James (now demolished). His mother was sister of Bishop Allen (q.v). His great grandfather was one of the six Stockport Catholics who commenced the mission there in 1799.

He was educated at Oscott and the English College, Rome. On S. George's day 1891 he was serving the Rector's Mass when all the powder in the Fort of S. Paolo blew up. The chapel rocked and the dust and cobwebs of the years floated down onto the altar, but there was no panic. He was ordained priest on 10 March 1894 and spent the whole of his career in the town of Shrewsbury, a place he loved dearly. He was curate until 1904 when he became Cathedral administrator. He was made a Canon in 1910, Vicar General and Domestic Prelate in 1925 and Provost of the Chapter in 1928. He was also Secretary and Theologian of the Chapter for several years.

As a priest in Shrewsbury he had care of a Convent of Mercy with a house for training domestic servants, an infirmary, a barracks, an asylum, a workhouse and a prison. He claimed knowledge of humanity from every angle, and extended his work to open Mass centres in a number of rural areas. He was an authority on Roman and Papal history, a powerful speaker, and a frequent contributor to ecclesiastical magazines. He once gave a series of lectures on Catholicism every Sunday and was asked when they would cease as they were depleting Sunday Schools and Pleasant Sunday Afternoons.

On 28 January 1932, in the Cathedral church, he was consecrated titular bishop of *Miletopolis*, and coadjutor bishop of the diocese, by Archbishop Williams, with Bishops Henshaw and Barrett as co-consecrators. He succeeded to the see of Shrewsbury on 17 December 1934, after which he purchased The Council House, a 16th century timbered building on the River Severn, as residence. Its name was derived from the Council of the Welsh Marches which used to meet there. Sir Philip Sidney had spent part of his boyhood there.

Bishop Moriarty was a thoroughly pastoral prelate whose greatest joys were ordaining new priests and consecrating churches. As a memorial to his predecessor a scheme for financing ecclesiastical education was devised, and the Bishop Singleton Box became familiar in the homes of the diocese. He had to cope with massive overspill of Manchester into Cheshire, and several new parishes were developed at Wythenshawe. Merseyside suffered terribly in the wartime blitz and on 12 March 1941 one of Birkenhead's famous churches, Our Lady's, was destroyed and one of the senior priests of the diocese, Canon Tallon, was killed.

Shropshire being rural was considered a safe area, and became host to numerous evacuees, often accompanied by their priests who provided Mass and the sacraments in parts hitherto unenvisaged. After their departure Bishop Moriarty established the Diocesan Travelling Mission to continue the pastoral care of the few Catholics in isolated places. He also established the Apostleship of the Sea in Birkenhead, to care for seafarers, and he placed the Diocesan Rescue Society on a more permanent footing. After an illness of about two years, involving several operations and much loss of independence, Bishop Moriarty died in Shrewsbury, on 3 June 1949. He is buried beside Bishop Allen, his uncle, in Shrewsbury Cemetery.

Diocesan Year Book 1933-1950; *Universe* 1.1.1932; 29.1.1932.

MOSTYN Francis
Ascalon; Menevia; CARDIFF

Son of Sir Pyers and Lady Frances Mostyn (Fraser), born on 6 August 1860 at Talacre, Flintshire. His mother was a daughter of the 14th Baron Lovat, and he could number three English Martyrs among his ancestors: Blessed Margaret Pole, Countess of Salisbury (1541), S. Philip Howard, Earl of Arundel (1595) and William Howard, Viscount Stafford (1680). After education at Oscott and Ushaw (where he played clarinet in the college band) he was ordained priest of the diocese of Shrewsbury on 14 September 1884.

His first appointment was as curate to his cousin, Mgr. Slaughter, at the church of Our Lady Immaculate, Birkenhead. In 1891 he succeeded to the rectorship of that mission, an onerous task as it contained much of the Wirral peninsular, there being no churches in Hoylake or West Kirby at that time. In 1895 Cardinal Vaughan convinced Propaganda that Wales required special missionary organisation, so the six Northern counties were severed from Shrewsbury, and the rest of the Principality (except Glamorgan) was removed from Newport and Menevia, and created into an Apostolic Vicariate.

Francis Mostyn was consecrated titular bishop of *Ascalon*, and Vicar Apostolic of Wales on 14 September 1895, in Our Lady's, Birkenhead, by Cardinal Vaughan with Bishops Hedley and Carroll as co-consecrators. He then took up residence in Grosvenor Road, Wrexham. Three years later without any territorial alteration he was named bishop of Menevia. The population of either the vicariate or the diocese never exceeded ten thousand, progress was slow, and sympathy with Catholicism was scarce. Indeed his appointment as Vicar Apostolic was reported in *The Welsh Standard and Times* as "The attack of Antichrist on Wales", and as late as 1903 the town of Blaenau Ffestiniog refused to tolerate the presence of a priest.

Yet there was one remarkable occasion on 5 March 1913 when Bishop Mostyn received almost the entire community of Anglican Benedictines (22 out of 24) resident on the Isle of Caldey, into the Church. The following day he received about forty Anglican Benedictine nuns of S. Bride's convent, Milford Haven. Four years later this community settled in the Mostyn's old home at Talacre.

On 7 March 1921 he was appointed second archbishop of Cardiff, though he remained Apostolic Administrator of Menevia for a further five years. On the day of his enthronement in S. David's Cathedral, Cardiff, 16 April 1921, he received a congratulatory telegram from the Prime Minister, David Lloyd George. Always conscious of his religious heritage and Welsh nationality, Archbishop Mostyn encouraged his priests and people to study the Welsh language, and he himself contributed the hymn to S. David to the Westminster Hymnal.(131 in 1940 edition).

Archbishop Mostyn, whose remedy for all ills was to pray to Our Lady, lived to be the longest surviving member of the Hierarchy of England and Wales, and naturally was conscious of many changes. In 1895 the number of places where Mass was offered in Wales and Monmouthshire was 63. By 1934 it was 192. He was named Assistant at the Pontifical Throne in 1926 when it was said no man had travelled Wales more than he. He loved social gatherings because he loved people and frequently walked among, and talked with, the citizens of Cardiff. He died on 25 October 1939 and is buried in Cardiff.

Anson, 140-180; Attwater,122-40; Tablet 23.4.1921, 529-530; *Universe* 27.10.1939, 20; Wilson 136-139.

MOSTYN Francis George, DD
Abydus

Son of Charles and Anne Mary Mostyn (Tucker) born at Kidlington, Oxfordshire in the year 1800. His father was second son of Sir Edward Mostyn, of Talacre, Flintshire and his mother belonged to Calais because her family, an ancient Kentish one, had followed the Stuarts into exile.

Bishop Mostyn was educated at S. Mary's College, Oscott from 18 August 1813 until 1816. He returned there in December 1822 and was ordained priest on 1 March 1828. He then served the church of SS. Peter and Paul, Wolverhampton, as missionary coadjutor, for twelve years.

In 1840 the number of English vicariates was doubled from four to eight. A new Northern District consisting of Northumberland, Durham Cumberland and Westmorland was created, and a bishop was required for it. It might be imagined that a District containing Ushaw College and several important and populous missions could well have produced one. But the system was such that the Vicars Apostolic requested their own coadjutor (and therefore their successor) and if a vacancy occurred where no right of succession existed, it was not the local clergy, but the senior among the remaining Vicars Apostolic who made the nomination. In 1840 the senior was Thomas Walsh (q.v).

Firstly he selected Henry Weedall, president of Oscott for the new appointment. But for health reasons Weedall begged to decline, but not before the titular see of *Abydus* had been assigned him, on 16 May 1840. Francis George Mostyn was his second nominee, described as "of illustrious family, wealthy, of exceeding piety, competent, zealous, whose ministry had been crowned with continual conversions." He was consecrated to the titular see declined by Weedall, on 21 December 1840, at Ushaw by Bishop Briggs, with Bishops Walsh and G H Brown as co-consecrators.

The Northern clergy, not least John Lingard were anything but happy about the appointment, though Lingard did write "I heartily disapprove ... But while I admit the abuse, I know not where to discover a remedy which may not prove a worse evil" He then consoled his fellow priests by describing their new bishop "with no outstanding ability, a man more likely to be led than to lead."

But Bishop Mostyn earned immense esteem, not only by selecting William Riddell, a staunch Northumbrian as coadjutor, but also for his affability with the president of Ushaw, who he supported through various trials and disputes. He was responsible for the erection of S. Mary's Cathedral, Newcastle, opened in 1844, and supported the idea of having a preparatory school at Ushaw, and left money towards this purpose. Gentle natured and of modest disposition Bishop Mostyn developed consumption, and after an illness of many months he died at Durham on 11 August 1847. He is buried at Ushaw.

Brady, 342-344; Gillow V; D.Milburn, 182-183, 194; B. Whelan 'The Appointment of English Bishops in Penal Times; *Clergy Review* December 1956, 727-734.

MOVERLEY Gerald, JCD, LL.D
Tinisia in Proconsulari; Hallam

Son of William Joseph and Irene Mary Moverley (Dewhirst), born in Bradford on 19 April 1922. His family was of old recusant stock from Hazlewood, near Tadcaster. He studied at S. Bede's Grammar School, Bradford and Ushaw College, Durham and was ordained in S. Anne's Cathedral, Leeds by Bishop Poskitt on 28 April 1946. After a short spell at the church of the Holy Rosary, Leeds, he became secretary to Bishop Poskitt for whom he always had tremendous respect and was able to give invaluable support in a lengthy illness.

After the arrival of Bishop Heenan in 1951, Fr. Moverley went to study Canon Law at the Angelicum University in Rome. He returned to the diocese in 1954 as assistant to the Chancellor, Dr. Ronchetti at S. Francis of Assisi, Holbeck. He became Bishop Heenan's secretary until he joined the Cathedral clergy in 1956. In 1958 Bishop Dwyer appointed him Diocesan Chancellor and he was made parish priest of S. Brigid's, Churchwell, Leeds, a position he held until promoted to being auxiliary bishop in 1968, though he had been created Domestic Prelate in 1965.

On 25 January 1968 he was consecrated titular bishop of *Tinisia in Proconsulari* in S. Marie's, Sheffield by Bishop Wheeler with Archbishop Dwyer and Bishop McClean as co-consecrators. He was also appointed Vicar General, and having been given pastoral responsibility for the Sheffield area, he moved into that city and lived on Carsick Hill Way for the rest of his life.

Bishop Moverley was President of the Canon Law Society and was a consultor for the Revision of the Code of Canon Law published in 1983. While respected as gentlemanly and just he forbade the celebration of Mass in the cell of an Irish political hunger striker in Wakefield prison, it being believed that the idea was media-driven rather than pastoral caring.

In 1979 Archbishop Worlock as Metropolitan was asked by the Holy See to arrange meetings to discover suitable plans for a new diocese in the Northern Province. Three possibilities arose. (1) Cleveland and North Yorkshire. (2) The City of York and Humberside. (3) South Yorkshire and parts of Derbyshire. The last of the three was acted upon and on 30 May 1980 Bishop Moverley was appointed first bishop of Hallam, a diocese described as consisting of South Yorkshire, parts of the High Peak and Chesterfield, districts of Derbyshire and the district of Bassetlaw in Nottinghamshire. It contained a Catholic population of 75,000 with 100 churches and chapels, 109 priests and 21 convents.

The substantial Gothic Revival church of S. Marie, Sheffield became the cathedral and the new bishop was enthroned there on 3 July 1980. He regarded himself as providing a launching pad, not expecting everything to be done at once. But with schools and religious education given priority, an adult education programme was developed, two full time university chaplaincies were created, a welfare agency was started and the diocese obtained a pastoral centre. Although seriously ill, Bishop Moverley received an honorary Doctor of Law degree from the University of Sheffield in May 1996, he retired the following July and died on 14 December 1996. He is buried at S. Marie's, Sheffield.

Catholic Directory 1982, 179 – 187; Leeds Diocesan Archives; *Tablet* 21/28 December 1996, 1717; *Who's Who* 1996, 812.

MURPHY John Aloysius
Appia, Shrewsbury, CARDIFF

Son of John and Elizabeth Murphy (Ferguson), born in Birkenhead, 21 December 1905, educated at S. Francis Xavier's College, Liverpool and the English College, Lisbon where he was ordained priest on 21 March 1931. He spent thirteen years as curate at Our Lady's Latchford, Warrington where fifty years later people still recalled his eloquent and unambiguous preaching. He always tended to see moral teaching in terms of black or white, but always saw the difference between that and the uniquely sensitive encounter of confessor and penitent.

In 1944 he was appointed first resident priest at Greasby, Wirral. Wartime restrictions hampered almost everything and he lived in rented accommodation. He managed to get a church designed by the exotic Liverpool architect Francis Xavier Velarde, but it was for his successor to actually build it. He was also Diocesan Inspector of Schools.

On 25 February 1948, in S. Werburgh's church, Chester he was consecrated titular bishop of *Appia* and coadjutor of Shrewsbury by Archbishop Godfrey with Bishops Marshall and Petit as co-consecrators. Though young, he lacked neither wisdom nor knowledge. Even before he was ordained the much respected Lisbon President, Mgr. Cullen, desired to retain his talents and skill of communication for the college, but Bishop Singleton (q.v.) would not agree. While at Greasby, the suggestion was made that he should return to Lisbon as President, but before it could be taken any further he had been made a bishop. His view of episcopal authority – he readily agreed – was influenced by the wisdom and experience of Bishop Moriarty who had known the diocese intimately for 55 years.

Bishop Murphy succeeded to Shrewsbury on 3 June 1949 and became animator of schemes that produced new schools, new parishes and over a dozen new churches, most of them of considerable architectural merit. He saw the finances of the diocese and the flow of vocations to the priesthood steadily maintained, while his beautifully written and soundly sensible Pastoral Letters often reached the National Press.

On 26 August 1961 he was named fourth Archbishop of Cardiff, a position he was to occupy for 22 years. As before, consolidation and expansion became evident, thirteen new secondary schools were built where previously only two existed, and despite criticism he was early in his espousal of the Secondary Modern system. The debates and adjustments associated with the second Vatican Council had very little appeal to his sense of tradition and love of the Church, but he was happy to co-chair meetings of world-wide Methodism, and used all his skills as orator and writer to explain Pope Paul VI's encyclical *Humanae Vitae*. Archbishop Murphy never claimed theological distinction but did emphasise that he spoke for ordinary people, who were entitled to clear and firm teaching.

He welcomed Pope John Paul II to Cardiff Arms Park, in his Great British tour of 1982, then retired to Malpas, Gwent. There, as one of the last survivors of the Hierarchy who had attended all the sessions of the Vatican Council as a bishop, he was always glad to welcome and advise those trying to get some historical perspective. He died on 18 November 1995 and is buried at Llantarnum Abbey, Cwmbran, Gwent.

Lisbon Register (at Ushaw); Shrewsbury Diocesan Year Book 1949, 53 – 57; 1997, 108 - 109; *Tablet* 25.11.95, 1529; information from Canon E.M. Abbott (his former secretary).

MYERS Edward, MA
Lamus; BEROEA

Son of Mathew and Sarah Myers (Costello), born on 8 September 1875, in Walmgate, York, where his family were well known among S. George's congregation. He was educated at S. Louis College, Menin, Belgium, S. Edmund's, Ware, Christs College, Cambridge, and Oscott. He was ordained priest of the archdiocese of Westminster on 7 December 1902.

For the next thirty years his name was to be inseparable from S. Edmund's College Ware. He was Prefect until 1904, then professor of Theology and later of Patrology too. Described as tall, dignified and a disciplinarian, he was not without humour, especially at Christmas time when he would outprank any student.

In 1918 he was appointed President of S. Edmund's. Much was expected by Cardinal Bourne and none were disappointed, though some were amazed at his genius for organization. The Galilee Chapel, the enlarged Allen Hall, the new Douay Hall, the remodelling of the sacristies, the new organ, all these date from the years of his presidency. No less was his attention to heating, lighting, laundry and drainage, and even when the entire college was stricken in the influenza epidemic of 1918, he allowed himself no respite. As relaxation he founded the Society of S. John Chrysostom, to study and promote Eastern liturgies, and he assisted in the establishment of the *Clergy Review* (see FLYNN T E) He became honorary Canon in 1919, Canon in 1923, and Domestic Prelate in 1929.

On 17 June 1932 he was appointed titular bishop of *Lamus*, and auxiliary bishop of Westminster. He was consecrated in Westminster Cathedral, on 25 July 1932, by Cardinal Bourne, with Archbishop Goodier SJ, and Bishop Joseph Butt as co-consecrators. He then became parish priest of S. Mary's Chelsea, but not surprisingly, whenever he returned to S. Edmund's, for Patronal Festival or ordinations, he would by instinct approach the President's chair.

His interests and abilities were many. He became an Officer of the Crown of Belgium in recognition of his services to refugees in the First World War, and was made a member of the Legion of Honour for assistance to the Free French, in the Second. He could write on theology, Canon Law or history at will, he was Vicar Capitular of Westminster between the death of Cardinal Hinsley and the arrival of Archbishop Griffin, and in 1946 he was present at the exhumation of Bishop Challoner's body from the church vault at Milton, Berkshire, and he accompanied it to its place of honour in Westminster Cathedral.

Cardinal Hinsley aged and unknown in London, relied heavily upon this prelate's support. Cardinal Griffin even more so, and because of the latter's prolonged illness the Holy See named Bishop Myers titular archbishop of *Beroea*, and coadjutor *sedis datus*, in May 1951. A year later he made an Apostolic visitation of the West Indies for which he received the thanks of Pope Pius XII who appointed him Assistant at the Pontifical Throne. A man of iron will who never seemed to ail in his life, infirmity did not come easily to Archbishop Myers. He died on 13 September 1956 and is buried in the Galilee Chapel at S. Edmund's College, Ware.

Edmundian XVII July 1932, 189-191; December 1932, 237-240; XXIV Christmas 1956, 110-113; Tablet 22.9.1956, 234-235; York: S. George's Baptismal Register.

O'CALLAGHAN Henry, DD
Hexham and Newcastle; *NICOSIA*

Nothing is known of the origins of this prelate. He was born in London, of Irish parentage, on 29 March 1827 and received education at S. Edmund's College, Ware. He was ordained priest in 1851 and appointed College Prefect. After the arrival of Herbert Vaughan (q.v) both became Oblates of S. Charles and ardent disciples of H.E.Manning. When the Oblates were required to withdraw from the college in 1861, O'Callaghan went to their church in Rome, S. Nicola *in Aricone*, which no longer exists.

In 1867 the Pope's Private Secretary, Mgr. George Talbot, prompted by Manning, suggested that O'Callaghan should be appointed rector of the English College, Rome, and in July of that year, he was. For several years to come the college was surrounded by hostility. The shelling and occupation of Rome, the sequestration of college property, the abolition of the Papal monarchy, the mob attacks on ecclesiastical property and assaults on church students (who reputedly used to give as good as they got) all left the rector unperturbed.

He had been sent to impose discipline onto the house, and in the Victorian sense of the word he did so. Reserved and without familiarity he was, but unpopular he was not. He had a reputation for kindness in sickness and other difficulties, and the twenty years of his administration produced 105 priests, seven of whom became bishops - Allen, Burton, Cowgill, McIntyre, Preston, J.S.Vaughan and Whiteside. In the final days of his rectorship a new church was built, and his own episcopal consecration was the first event ever to take place in it.

He had been considered for Southwark in 1885, but on 18 July 1887 he was nominated fourth bishop of Hexham and Newcastle. Consecration was fixed for 18 December but a sudden indisposition caused postponement until 18 January 1888. However, the future Bishop Burton, then a student in the college, wrote an anticipated account of the ceremony which was published in the *Newcastle Chronicle*. Bishop O'Callaghan was consecrated by Lucido Parocchi, Cardinal Vicar of Rome, with Bishops Clifford and Vertue as co-consecrators.

Preaching at his enthronement in S. Mary's Cathedral, Newcastle on 13 March 1888, the speaker after the fashion of the day proclaimed "He comes from the banks of the Tiber to the country watered by the Tyne and Wear, the Tees and Derwent." The contrast was clearly demonstrated at once as the change of climate almost killed him. But as a bishop he was over scrupulous, never doing anything without first consulting Thomas Wilkinson, his Vicar General and successor, and often granting petitions by one post and cancelling them by the next.

After negotiating a generous pension from the diocese, he resigned the see on 27 September 1889 and was made titular archbishop of *Nicosia*. He returned to Rome where his successor at the English College firmly refused him accommodation, from whence he seems to have led a nomadic existence between Rome, Florence and his villa in Bavaria. In 1899 he became severely paralysed and was nursed by the Little Company of Mary (Blue Nuns) until he died in their hospital in Florence on 11 October 1904. He is buried in the cemetery of San Miniato, in Florence.

D.Milburn, 298-299, 301; *Venerabile* XVI May 1954, 215-231; M.E.Williams, 121-141, 146, 150.

O'CONNOR Kevin, JCL
Glastonia

Son of James and Margaret O'Connor (Keating), born at Kirkdale, Liverpool on 30 May 1929, he was educated at S. Francis Xavier's College, Liverpool and Upholland College, Wigan where he was ordained by Archbishop Godfrey on 12 June 1954. He spent two years in Rome studying Canon Law at the Gregorian University, returning to take up parochial work in his native city in September 1956.

For twenty years he served as a curate, for nearly eight at Our Lady and S. Bernard's in the heart of Toxteth and for over twelve at S. Michael's, West Derby Road. But on most weekdays he travelled to the curial offices on Brownlow Hill to work in the matrimonial tribunal, first as notary, later as Officialis. He used to say you could easily get depressed hearing about so many tragic marriage breakdowns, and meeting some very unhappy people. But he would add "It was great having the parish to go back to". Asked what in his experience were the prime causes of these problems, he replied "Alcohol, violence and the refusal of one partner to accept children".

Soon after Archbishop Worlock's arrival in 1976, Fr. O'Connor was appointed Archdiocesan Chancellor. In February 1977 he became parish priest of S. Anne's, Edge Hill, in 1978 he was made a Prelate of Honour, then with a reputation for getting on well with people and possessing strength through experience, on 24 May 1979 he was nominated auxiliary bishop. He told a reporter "You are given six years to decide whether or not you want to be a priest but just six minutes to decide about being a bishop".

He received episcopal ordination as titular bishop of *Glastonia* by Archbishop Worlock in Liverpool Metropolitan Cathedral on 3 July 1979. At the same ceremony Anthony Hitchen (q.v.) was made bishop of *Othona*. Always noted for his courtesy and consideration, even as bishop Mgr. O'Connor did not think it beneath his dignity to stop his car at a bus stop and offer a parishioner a lift. In the archdiocese he was given charge of the marriage tribunal and the pastoral care of Upholland College.

The Bishops Conference appointed him Ecclesiastical Adviser to the Union of Catholic Mothers, President of the Apostleship of the Sea, Vice-President of the Commission for Justice and Peace, and chairman of the Committee for Migrants and Human Mobility. This last was an enormous responsibility involving asylum seekers, civil aviation, fairground workers, nomads, sea-farers, tourists and even the care of some foreign seminarists. His correspondence dealt with cases from Asia, China, Malta, the Philippines, Poland and the West Indies. He liaised with other bishops and religious superiors to obtain the release of suitable chaplains for particular groups, and with the Archbishop of Rhodes who was concerned about the spiritual provision for English tourists in Greece.

Bishop O'Connor died very suddenly on 5 May 1993 in a Fleetwood hotel while presiding at a European Conference of the Apostleship of the Sea. He is buried at SS. Peter and Paul, Crosby.

Archdiocese of Liverpool Archives: Auxiliary Bishops Collection, Series 1. XI; *Catholic Pictorial* 10.6.1979, 1.

O'REILLY Bernard
Liverpool

Son of Patrick and Mary O'Reilly (Blundell), born at Ballybeg, County Meath on 10 January 1824. His father was a merchant who often visited Liverpool, his mother belonged to a very old Lancashire Catholic family from Ince Blundell. He was educated at S.Finian's College, Navan and Ushaw where he was ordained priest by Bishop Riddell, on 9 May 1847.

Appointed curate at S. Patrick's, Liverpool, he arrived amid scenes of indescribable horror. Typhus fever was raging and sick calls averaged forty a day. Within a month his rector and two fellow curates were dead and buried, and before the end of the summer a toll of 15,000 lives, including ten doctors and ten priests was to be exacted. He himself fell ill, but due to the intervention of Canon Maddocks, of Old Swan (then a country mission) he was taken there and nursed back to health.

He returned to S.Patrick's, as curate, and remained until 1852 when he was placed in charge of the neighbouring mission of S. Vincent de Paul. It was a populous and very poor district, mostly Irish, though one of his best supporters was Mr William Brindle, father of a future bishop of Nottingham. There the Christian Brothers and Sisters of Mercy were introduced to take charge of the schools, and a commodious church and presbytery, designed by E.W.Pugin was erected. He was appointed Canon of the Liverpool Chapter in 1861, and bishop of the diocese in 1873.

On 19 March 1873 he was consecrated third bishop of Liverpool, in his own church of S.Vincent de Paul, by Archbishop Manning, with Bishops Cornthwaite and Chadwick as co-consecrators. On the same occasion Roger Bede Vaughan, OSB was consecrated coadjutor archbishop of Sydney.

The episcopate of Bishop O'Reilly was very fruitful. 42 new missions were opened, and the number of clergy increased from 133 in 1873 to 255 in 1894. On 12 August 1883 he ordained 12 new priests at one ceremony, the largest ordination in England since the Reformation. He was also responsible for the building of S. Joseph's College, Upholland, a model Tridentine Seminary, in secluded surroundings. Opened in September 1883, within a decade it had produced two bishops -Bilsborrow and Whiteside. This bishop also founded several Poor Law Schools to combat the infamous workhouse system in which hundreds of Catholic poor were blatantly discriminated against. Many other charities flourished including organisation of emigration of many poor children. Years later this gave rise to the quip of moving from Liverpool to Bootle via Canada.

By nature and probably by upbringing Bishop O'Reilly was a Tory. But when he challenged Liverpool's Catholics to sever their association with the Liberals and place conscience above party, it was essentially against the Liberals plan for what was euphemistically called Free Education. The Liverpool Conservative leader, William B. Forwood said "Free education means secular education, the bringing up of children simply as intellectual animals, without the fear of God before their eyes". The bishop reinforced this "England will be robbed of her Christianity". Yet when Liverpool elected its first Catholic M.P., T.P.O'Connor, in 1885, he was anything but a Tory. Bishop O'Reilly died on 9 April 1894, and is buried at Upholland College.

Burke, 87, 123-130, 236; *Liverpool Catholic Directory* 1895 103-113; D.Milburn, 154, 264-265; *Tablet* 14.4.1894, 578; 21.4.1894, 608-611.

PARKER Thomas Leo, MA
Northampton; *Margarmel*

Son of George Edward and Louise Parker (Bannisterr), born at Sutton Coldfield, Warwickshire, on 21 December 1887, he came from a staunchly Catholic family. Three of his brothers were Benedictines, one of them the titular Abbot of Westminster. He was educated at S. Bede's College, Manchester and Ushaw where he obtained an arts degree from Durham University, and was ordained priest of the diocese of Salford on 29 May 1915.

For the next 22 years he was employed as secretary to the bishops of Salford, eleven years with Bishop Casartelli and eleven with Bishop Henshaw. No richer experience could possibly have been acquired than by being in such an advantageous position to observe Catholicism in one of the most populous areas in the country during a period of great Catholic expansion. Bishop Casartelli's intellectual gifts were likened to those of Wiseman, while Bishop Henshaw was an active and much loved prelate.

In 1926 the Catholic Congress was held in Manchester and Fr. Parker was the principal organiser. The handbook of some 176 pages describes four days of unremitting activity during which every conceivable section of Catholic thought and action was brought together. For his part in this Fr. Parker received the thanks of Cardinal Bourne. From 1937 until 1940 he was parish priest of S. Thomas of Canterbury, Higher Broughton, Salford, where he was appointed Domestic Prelate to Pope Pius XII.

Just before Christmas 1940 Manchester received horrific air attacks from the Germans, with much destruction of property and life. In the midst of it all Mgr. Parker received news that the Holy See had appointed him to be seventh bishop of Northampton. He was consecrated in the Cathedral church of Northampton on 11th February 1941, by Archbishop Godfrey, with Archbishop Amigo and Bishop McNulty as co-consecrators. The war brought many additional people, especially to the more lonely spots of Northampton diocese, where Bishop Parker set an unrelenting pace.

In an episcopate of 26 years he opened 100 churches, ordained 100 Franciscans and many others, encouraged devotion to Our Lady of Walsingham and quashed rival claims from Kings Lynn. He opened a home for deprived children at Sheringham, produced a brochure for the centenary celebrations of the diocese in 1950, completed the cathedral, saw it debt-free and consecrated, and never missed a single session of the Second Vatican Council. His remedy for all problems (expressed in Latin) was nip it in the bud, and he saw an increase in the Catholic population from 33,000 in 1941 to 170,000 in 1967.

It used to be said that the East Anglians wanted their own diocese because they saw so little of the bishop of Northampton. But after a few years of "Leo by the Grace of God" they wanted one because they saw so much of him. In 1967 Bishop Parker retired to Burnham, Bucks, receiving the title bishop of *Margarmel*. Later he moved to the convent nursing home at Kiln Green, near Henley on Thames, where he died on 25 March 1975. He is buried in the Lady Chapel of Northampton Cathedral.

Catholic Whos Who 1952, 335; Diocese of Northampton, Archives; Sutton Coldfield: Trinity Baptismal Register; *Universe* 4.4.1975, 22.

PATTERSON James Laird, MA

Emmaus

He was born on 16 November 1822, in Wigmore Street, London. After a private education in Germany he entered Trinity College, Oxford in 1840 where he described himself as son of William Patterson of the parish of S. Marylebone. He took Anglican Orders in 1845 and was curate of S. Thomas's, Oxford until 1849. In that year he accompanied John Henry Wynne, Fellow of All Souls (and later a Jesuit) on a visit to the Holy Land, an account of which he published in 1852. In Holy Week, 1850, together with his brother William Laird Patterson (later Lieutenant-General) he was received into the Catholic Church by the Guardian of the Holy Sepulchre, in Jerusalem.

He was ordained priest in 1855 and placed at S. Mary Moorfields, then the proCathedral. He was also appointed Cardinal Wiseman's Master of Ceremonies. He was often absent, making many journeys to Rome on behalf of the Cardinal then in dispute with his coadjutor and his Chapter. Throughout all, Patterson was always thoroughly partisan towards Wiseman, and later towards Manning, and intensely Roman in spirit. When Wiseman lay ill at Broadstairs for several months, Patterson was his favourite companion (Purcell II, 178).

Soon after Manning's elevation to the see of Westminster, Patterson was named Domestic Prelate to Pope Pius IX, and took up residence at S. James', Spanish Place. In 1869 he became President of S. Edmund's College, Ware, by then only a boys school as all the divines had been removed to Hammersmith. He occupied that position until 1880. On 10 May 1880 he was consecrated titular bishop of *Emmaus*, and auxiliary of Westminster, in the chapel of the English College, Rome, by Cardinal Manning, with Bishops Clifford and Herbert Vaughan as co-consecrators. He then became rector of S. Mary's, Chelsea.

Bishop Patterson had great devotion to S. Thomas More, whose house in Beaufort Street was situated within the parish, and which he hoped would become a place of pilgrimage. However, in 1886 a new mission was established and the connection severed, but with Fr. Philip Fletcher he worked untiringly for the Guild of Ransom, many of whose activities were held in Chelsea Town Hall. The bishop's taste in architecture and design was decidedly Roman, and S. Mary's, Chelsea and to a lesser degree the chapel of S. Edmund's, Ware contained various examples of his imposed *Romanita*. He became Provost of the Westminster Chapter in March 1902.

One humorous anecdote of his days in Chelsea tells of how when the conductor of an omnibus fell ill and was removed to hospital, a venerable looking 'fare' took over as deputy, collected the pennies and punched the tickets. It was Bishop Patterson.

He died in the Rectory of S. Mary's, Chelsea on 2 December 1902, and is buried at S. Edmund's College, Ware.

W J Anderson, *History of the Catholic Parish of S.Mary's. Chelsea* 66-72; *Tablet* 5.12.1902, 897-898.

PEARSON Thomas Bernard, PhD

Sinda

Son of Joseph and Alice Pearson (Cartmell) born in Preston on 18 January 1907. Fr. Jordan Pearson, OP was his brother, but contrary to certain press statements, they were not related to Bishop T.W. Pearson (q.v.).

After studies at S. Joseph's College, Upholland (where he taught Classics as a minor professor) he went to the English College, Rome and obtained his degree at the Gregorian University. He was ordained priest on All Saints Day 1933 and appointed assistant to Canon Edward Lupton at S. Cuthbert's, Blackpool. Canon Lupton had founded the parish in 1880 and was something of a legend. He died in 1944, not at the age of 100 as he always asserted he would do, but at a mere 93. He was a hard act to follow but Dr. Pearson proved an admirable successor. Five years later he was chosen as auxiliary to the bishop of Lancaster, T.E. Flynn who said "Dr. Pearson is worthy of the confidence I have had in him for years in Blackpool. I have confidence in his tact and discretion. I have known him for a quarter of a century, he is one of the best examples of Romanita". Dr. Pearson was consecrated titular bishop of *Sinda* in S. Peter's Cathedral, Lancaster on 25 July 1949 by Archbishop Godfrey with Bishops Flynn and Halsall as co-consecrators. A contemporary account said that the number of his own parishioners wishing to attend could have filled the cathedral.

Bishop Pearson was a renowned mountaineer, a member of both the Fell and Rock Climbing Club of the English Lake District, and the Achille Ratti Alpino Italiano. He founded the British Achille Ratti Climbing Club which brought young people from all parts of England, and several places in Europe, to explore the peaks and prominences of his beloved Lake District. Eventually, the Bishops Scale at Great Langdale – where he had erected the chapel of Our Lady of the Snows – was named in his honour.

For several years Bishop Pearson had pastoral responsibility for the Carmelite Sisters of England, Scotland and Wales. Cardinal Heenan would later say "He more than anyone is responsible for the magnificent way in which the Carmelite nuns have avoided the pitfalls of renewal". The bishop had known about Carmelites since his boyhood in Preston. They lived entirely on what they were given. Their rule was that if they hadn't eaten for three days they were allowed to ring their bell to appeal for charity. One day, in the grim years of the first World War, the bell of their Fulwood convent did ring. Fifty years later people still described how women with baskets full of comestibles were seen running from every part of the Proud Town.

Until 1967 Bishop Pearson combined the duties of auxiliary bishop and Blackpool parish priest. Then he was given Episcopal charge of the Cumbrian portion of the diocese and lived firstly at Windermere, and from 1974 at Howard Lodge, Carlisle. He retired in 1983, and died on 17 November 1987. He is buried at S. Peter's, Lancaster.

Lancaster Diocesan Directory 1950, 107 – 109; 1989, 56 – 57.

PEARSON Thomas Wulstan, OSB, BA
Lancaster

Son of Joseph and Alice Pearson (Ribchester), born in Preston, Lancashire on 4 January 1870. He was educated at S. Edmund's, Douai (in France) but joined the Downside community in 1887. He was professed at Belmont, Hereford on 12 December 1890, obtained a BA degree from London University, and was ordained priest at Downside by Bishop Brownlow on 26 September 1897.

He was Second Prefect in Downside School until 1902, and First Prefect until 1912. He was a born teacher but as well as being Classical and English master he excelled at sport, especially football, cricket, hockey and boxing, all of which flourished under his supervision. After his appointment to S. Mary's, Highfield Street, Liverpool, as assistant priest in 1912, it was said the school at Downside resembled a house in which a death had occurred. The boys presented him with a chalice, missal, sick-call set and £60 in cash, at his departure.

In September 1916 he was made Prior of S. Benedict's, Ealing "the biggest thing outside Downside" he was told. There he proved himself a zealous priest, administrator, adviser, and a shining example to all. His love of gardening was immense and the approaches to Ealing Priory, as later at Bishops House, Lancaster, owed much to his weeding, hoeing or plying a hosepipe.

In 1924 a new diocese was created in the North of England with Lancashire north of the Ribble being separated from Liverpool, and the counties of Cumberland and Westmorland taken from Hexham and Newcastle, with the see fixed at Lancaster, where Paley's splendid Gothic Revival church of S. Peter (consecrated 1859) was elevated to the status of cathedral. An interesting story surrounds the Prior's appointment as first bishop, on 18 December 1924. The letter from Rome lay unopened all day. As it happened he saw Cardinal Bourne the same afternoon who showed marked attention. But - he explained - His Eminence was always so gracious that no more was thought about it.

Bishop Pearson was consecrated in S. Peter's, Lancaster on 24 February 1925, by Archbishop Keating, with Bishops Dobson and Joseph Butt as co-consecrators. The 13 years of his episcopate witnessed a population increase of 10,000 and the creation of 35 new parishes or Mass centres. To his people his constant pulpit exhortation was for daily Mass and Communion, always sustained by his characteristic "Is it not worth it?" His own piety was simple and straightforward. He read Fr. Faber's *Bethlehem* every Christmas, and *The Foot of the Cross* every Lent. He loved the spiritual writings of Bishop Hedley and never allowed the dignity of the episcopate to diminish his obedience as a monk.

Throughout the year 1938 it was obvious that he was very sick. He spent six weeks at Downside attempting to regain his vigour, and actually returned to work, but he was compelled to enter S. Joseph's Hospital, Preston, where he died on 1 December 1938. His grave is in the cemetery attached to S. Peter's, Lancaster.

Downside Review XXXVIII,1-5; *Fasti Gregoriani* 213; *Lancaster Diocesan Directory* 1940, 90-93.

PENSWICK Thomas DD

Europus

Son of Thomas and Elizabeth Penswick, born at Ashton in Makerfield, Lancashire on 7 March 1772, where his father was steward to Lord Gerrard. He was educated at Peter Newby's School, Fernyhalgh, "the only Catholic establishment of any repute in Lancashire", and at the English College, Douai, where he arrived in 1786. While others were imprisoned in the French terror he escaped, but succeeded in burying a good deal of the college treasure, and selling some of its possessions outside the town. (Much of the buried silver was recovered in 1863 when Napoleon III ordered excavations in response to a request from Cardinal Wiseman).

After a period at S. Edmund's, Ware several Northerners left for Crook Hall, County Durham. According to tradition they walked the whole way pushing their belongings in a wheelbarrow. Thomas Penswick was ordained priest at Crook Hall, by Bishop William Gibson on 1 April 1797. He was immediately appointed resident priest at Chester where a mission had existed throughout Penal times. The chapel was impoverished and in a secluded alley, but by 1799 he had replaced it with a new building on Queen Street, elegant and Doric fronted. In 1810 an attempt was made to transfer him to York, but fearing the Chester Catholics might be left without a priest he refused to leave until his successor arrived, and nothing more was done about it.

In 1814 he was appointed head priest of the new chapel of S. Nicholas, Copperas Hill, Liverpool. This was a spacious, Regency Gothic building, and the future proCathedral. Although very well attended it was described by Penswick's successor as the worst mission in the District next to Manchester.

On 1 December 1823 Propaganda appointed him titular bishop of *Europus*, and coadjutor Vicar Apostolic of the Northern District. He was consecrated at Ushaw on 29 June 1824 by Bishop Poynter, with Bishop Smith and John Gillow, College President acting *Episcopi loco* as co-consecrators. He succeeded as Vicar Apostolic on the death of Bishop Smith, 30 July 1831. Bishop Penswick developed a policy of new foundations being missions as opposed to simple chaplaincies. In Liverpool, his selected place of residence, there was notable expansion with two important new churches erected, S. Anthony's in the north end of the town, and S. Patrick's in the south. These were managed by lay committees without ecclesiastical supervision. Good as their intentions were it was a system open to grave abuse and was abolished by a future Vicar Apostolic in 1844.

Bishop Penswick was a vigorous supporter of the campaign for Catholic Emancipation, several advertisements emphasising the justice of the claims appeared above his signature in the Liverpool Mercury. And with Emancipation achieved he was equally vociferous over having to pay tithes to the Established Church. Bishop Penswick died in his brother's house at Ashton in Makerfield on 28 January 1836, and is buried at Windleshaw, St. Helens.

Anstruther IV; Brady, 278-279; Burke, 38-55; Gillow V, 259; D. Milburn, 21, 32, 41, 117, 127-129. M.W.Sturman, *Catholicism in Chester* (Chester 1975).

PETIT John Edward, MA
Menevia

Son of Edward John and Bridget Petit (O'Dowd), born at Highgate, London on 22 June 1895. He was educated at the English College, Valladolid and S. Edmund's, Ware and ordained priest of the new diocese of Brentwood on 9 May 1918. He then went to Christ's College, Cambridge where he graduated MA, in 1921. He was curate at S. Anne's, Victoria Docks until 1923, then in charge of Our Lady's, Maldon, Essex until 1924.

In 1924 he returned to Valladolid as vice-rector and remained until 1930. In those days he also taught rubrics to the students and became professor of English in the University of Valladolid. In 1930 he returned to Brentwood diocese to take charge of the new parish of Holy Family, Dagenham. One year later he transferred to S. Edward's, Grays where he served as parish priest until 1934.

A story is told of his early ministry in Brentwood diocese. He was called to administer the Last Sacraments to an old Essex farmer who said "Go away - I want a man to hear my confession not a boy". It was a kind of portent for the future, for people were always underestimating him, only to discover that he could give as good as he got, and outshine in most things.

From 1934 to 1946 he was Master of S. Edmund's House, Cambridge, a House of Studies for the Secular Clergy, and affiliated to the university. With his knowledge of Spain he was apt to give some very forthright opinions on the Spanish Civil War. This did not enhance his reputation within the university, but it left no one in any doubt as to where his sympathy lay. He was equally candid with his own governors. When the house was left a sum of money in a will, he desired to improve domestic arrangements whereas they wanted to erect an altar reredos at a cost of £6000. "One cannot eat a reredos" he said bluntly. But when he offered his resignation in September 1945 he was begged to withdraw it and remain.

In 1946 he was appointed first Rector of the newly established S. Hugh's Junior Seminary, Tollerton Hall, Nottingham. He made several preparatory arrangements but never received a student because before the house was ready for occupation he had been appointed bishop of Menevia. He was consecrated on 25 March 1947 in the church of Our Lady Star of the Sea, Llandudno, by Archbishop Godfrey, with Archbishop McGrath and Bishop Ellis as co-consecrators.

Bishop Petit occupied the see of Menevia for 25 years during which time the Catholic population rose from 20,000 in 1947 to 39,000 in 1972. There was little sympathy with the cause of Catholic Education but that did not prevent the bishop from seeking meetings with County authorities and pressing claims. Although never given to exaggeration he described his years as bishop of Menevia "I have enjoyed every minute. The country, apart from a few man-made monstrosities along the coast, is superb - there are the best priests in the world".

He took ill in Rome during the Second Vatican Council, but recovered to receive evidence of the good will of all upon his sacerdotal golden jubilee in 1968. One idea of his that never became a reality was to have a Welsh speaking equivalent of the Catholic Missionary Society. He resigned as bishop of Menevia on 19 July 1972 and died on 3 June 1973. He is buried at Pantasaph.

Bishops House, Wrexham: Archives; Sweeney, 170-171; *Tablet* 9.6.1973, 551; *Universe* 14.2.1947, 1.

PETRE Benjamin

Prusa

Son of John and Elizabeth Petre (Pincheon), born at Fidlers (or Fithlers), Essex on 10 August 1672. He was educated at the English College, Douai and after ordination (circa 1697) he became tutor to James Radcliffe, second Earl of Derwentwater, who was beheaded for treason following the Jacobite rebellion of 1715. His priestly labours were mostly in rural Essex, and conducted in great secrecy though not without a reputation for learning and piety being gained.

After the death of Bishop-elect Howard (q.v) old Bishop Giffard earnestly begged Propaganda to give him Benjamin Petre (or Peyter as he spelt it) as coadjutor. He added that his parents were Catholic and very rich and that his living in great seclusion from secular affairs cannot easily be associated with plotting revolution.

By decree dated 17 March 1721 he was appointed titular bishop of *Prusa*, and coadjutor Vicar Apostolic of the London District. He was secretly consecrated by Bishop Giffard (q.v) on 11 November 1721, and because of the climate of persecution then prevailing, the Holy See gave permission for three priests to act as co-consecrators. These were James Barker, Rudolph Clayton and Charles Umphrevill.

Bishop Petre's greatest exertions appear to have been in trying to evade the burden imposed by the episcopal state. He begged Pope Innocent XIII to relieve him of the responsibility as early as 22 January 1722. Bishop Giffard stated "His humility is too great and his courage too little" and begged the Pope to remonstrate with him and induce him to remain.

He succeeded Bishop Giffard as Vicar Apostolic on 12 March 1734, and on 17 November 1739 he consecrated an altar in Lord Petre's chapel at Thorndon, in Essex, a very rare event in Penal times. In 1741 he obtained the services of Richard Challoner (q.v) as coadjutor and spent the remaining eighteen years of his life ministering to the few Catholics around his native place, and leaving his coadjutor to transact the business and shoulder the cares of the vicariate.

But he did not cease to maintain contact with the clergy of the London District, in 1741 he wrote to them "For it is most disgraceful that priests whose duty it is to lead the rest of the faithful and be shining lights in the narrow and toilsome paths of salvation, and to urge them both by word and example to care for Christian perfection, should lead a lazy life, indulge in sleep or waste their precious time in taverns, public houses, in evening drinking parties, in playing dice or cards, in profane plays, in public games, in hunting and such like things, all of which are forbidden to clerics as unbecoming of the ecclesiastical state". He warned them again in 1753 "Under penalty of suspension to be inflicted upon them, all secular missionaries to frequent taverns without need, to be present at comedies or other theatrical plays, games of idle people or go to gambling houses which are so frequented by Catholics, even during sacred seasons and on Sundays themselves, not without scandal to many."

Bishop Petre died on 22 December 1758. (Kirk says it was at King Street, Golden Square, London). He was buried in old S. Pancras churchyard.

Brady, 161-163; *Dictionary of National Biography* XI; Kirk.

PETRE Francis
Amorium

Son of Joseph and Catherine Petre (Andrews), born at Fidlers (or Fithlers), Essex on 2 October 1692. He was nephew of Benjamin Petre (q.v) and is often confused with his cousin, Francis Petre (1691-1762), thirty years vice-president of Douai. Brady says that this prelate was the last male survivor of his branch of the family.

After education at Douai he was ordained priest on 31 March 1720. He then became tutor to John Wolf with whom he travelled much and visited Douai in 1725. He then came to the English mission and was elected to the Old Chapter in 1733.

In October 1729 he succeeded his brother Joseph, to the family estate at Fithlers. (Gillow V.292-293). Like the other Bishop Petre he lived a life of great obscurity, though his name was considered for the London coadjutorship when Challoner was appointed in 1741, and when Bishop Dicconson (q.v) obtained him as coadjutor in the Northern District it was not for the first time of asking.

On 7 July 1750 Propaganda appointed him titular bishop of *Amorium*, this was confirmed by the Pope on 12 July. Doubts exist about the actual date of consecration. It is often given as 27 July 1751, but the Douai Diary (C.R.S.XXVIII) says it was about the end of November. Equally uncertain is the name of the bishop who consecrated him. Mortimer and Barber writing in 1936 say it was Bishop Dicconson, but this can only be guess work because the Bull for consecration, still preserved at Ushaw College was unsigned by whoever that prelate was.

Bishop Petre, who succeeded as Vicar Apostolic of the Northern District on 24 April 1752, lived mostly with the Walmesley family at Showley, near Ribchester. His activity was never vigorous, although he verbally approved of Butler's *Lives of the Saints* and actively supported Bishop Challoner's efforts to retain the feasts of S. Augustine of Canterbury and S. Bede in the Roman Missal. In 1773 he reported the state of his District to Propaganda. "Worship mostly in domestic chapels or upper stories of houses of nobles". In Lancashire 69 residences supporting 14,000 Catholics. In Yorkshire 36 for 1500, in Durham 5 or 6 for 1200, in Northumberland 18 for 1800. In Cheshire, Cumberland and Westmorland, only a few. There was a convent in York but without *clausura*, and only one consecrated chapel in the entire vicariate.

The most durable momento we possess of Bishop Petre's episcopate is the massive *Return of Papists*, ordered by the House of Lords in 1767, and published by the Catholic Record Society. The bishop himself appears therein, described as Charles Peter a popish Bishop age 75, on page 94. In 1767 he received William Maire as coadjutor but as this prelate died soon afterwards, he was given William Walton, as second coadjutor. They did not see eye to eye, and Bishop Challoner warned Petre "Hilton (Rome) would not send another coadjutor and then the Regulars might intrude- not for the Glory of God nor the welfare of many a thousand souls". Bishop Petre died on 24 December 1775 and is buried in the ancient Parish Church of Stydd, Ribchester.

Brady, 260-264; Burton II, 155-156; *Clergy Review* Sept.1950, 151; Worrall.

POSKITT Henry John, DD, MA, DCL
Leeds

Son of John and Sarah Poskitt (Senior), born on 6 September 1888 at Birkin, near Selby, Yorkshire, where his father was a farmer. He was educated at Pontefract Grammar School, Corpus Christi College, Cambridge (MA) and Ely Theological College. He took Anglican Orders in 1911 and became a curate at S. Hilda's, Cross Green, Leeds.

He became a Catholic in 1915 though as he himself said it was reading rather than controversy that influenced his decision. The two works that impressed him most were Maturin's *The Price of Unity*, and R.H.Benson's *A City on a Hill*. He was received into the Church at Ampleforth Abbey on 25 September 1915.

After further study at the Beda College, Rome, he was ordained priest of the diocese of Middlesbrough on 15 July 1917. He continued his studies at the College of Noble Ecclesiastics, in Rome, where he obtained the degree DD, and further study at the Catholic Institute, Paris earned him a degree in Canon Law. In 1922, fluent in both French and Italian, he returned to England and was appointed curate at S. Peter's Scarborough.

In 1925 he became parish priest of SS. Mary and Joseph, Aiskew, Bedale, a rural place that gave him ample opportunity for the country activities he had loved from boyhood. He kept bees, had a beautiful garden, and a big Airedale dog named Rob. In 1931 he spent a short time as parish priest of S. Mary's, Filey, but later that year he was appointed Rector of S. Joseph's Seminary, Leeds and the following year he was created Domestic Prelate to Pope Pius XI.

On 21 September 1936 he was consecrated bishop of Leeds, in S. Anne's Cathedral, by Archbishop Downey, with Bishops Thorman and McNulty as co-consecrators. Early in his episcopate he received Mgr (later Cardinal) Godfrey as Apostolic Visitor to the English Seminaries. As a result of that visit S. Joseph's, Leeds was closed, but there was no ill feeling about the matter. It had a good tradition and was popular with students, but having been built in 1876 it required a lot of money to bring it up to date. War was imminent, and few realised it more than the well-read Bishop Poskitt, and the centre of a busy city was not considered a suitable place for clerical studies. But there was never any criticism of the standard of teaching there, and when later the English College was forced to quit Rome for a refuge at Stonyhurst, crockery, books and other effects from the old Leeds Seminary were sent there.

Bishop Poskitt never courted publicity, indeed it is said that he was little more than on speaking terms with many of his own clergy, and when on canonical visitation he never remained longer than the time it took to drink a cup of tea. But he retained his love of nature, and the lawns of Bishop's House contained several bee-hives and goats. He became President of the Yorkshire Goatkeepers, and Cardinal Heenan (who succeeded him as bishop of Leeds) said his library contained as many goat books as theological ones.

Bishop Poskitt died in Leeds on 19 February 1950, and is buried at S. Edward's, Clifford.

Heenan 11, 200, 209-211; Leeds Curial Offices: Archives; Selby Registry Office: Birth Certificate; *Universe* 28.8.1936, 5; *Whos Who* 1946, 1600.

POYNTER William
Halia

Son of John and Mary Poynter (Todd) born on 20 May 1762 at Petersfield, Hampshire, where his father was a coachbuilder. He was sent to Douai College by Bishop Challoner in 1775, where he was conspicuous for ardour, discipline, learning and piety, and where he became a teacher before ordination in 1786.

Between October 1793 and March 1795, with most of the other seminarists and teachers he was imprisoned during that very difficult period of revolutionary violence. In 1795 a meeting was held at S. Edmund's College, Ware at which the decision was taken to abandon all hope of ever returning to Douai, and that all efforts be concentrated upon Ware. Poynter was appointed vice-president there, and in 1802 he became President.

On 30 January 1803 he was appointed titular bishop of *Halia*, and coadjutor Vicar Apostolic of the London District, and consecrated in the chapel of S. Edmund's College on Whit Sunday, 29 May 1803, by Bishop Douglass, with Bishops William Gibson and Sharrock as co-consecrators. Bishop Poynter was by nature a gentle person who believed that intolerant attitudes and harsh words served no useful purpose, least of all to religion. He was even willing to consider some mild form of State control, such as a veto against certain ecclesiastical appointments, in exchange for Emancipation. In this he was violently opposed by Milner and the Irish bishops who declared it an act of treachery, and then emphasised the exclusive right of Catholic bishops to decide all matters concerning doctrine and discipline.

Bishop Poynter succeeded as Vicar Apostolic of the London District on 8 May 1812. London then contained 12 chapels, 32 priests, and a Catholic population of 49,800. On 5 August 1817 he laid the Foundation stone of the vast edifice that was old S. Mary Moorfields. Designed in the classical style by John Newman, and costing £26,000, it was opened on 20 April 1820. The following Christmas the public celebration of Midnight Mass took place there for the first time in London since the Reformation. It served as proCathedral until 1869 and was demolished in 1903.

With several others, Bishop Poynter became involved in claims against the French Government for compensation for Catholic property confiscated by the revolutionaries. It was a long and tedious undertaking resulting in a capital sum being offered in disposal of all claims. The British Government intervened, favourably as it was first thought, but allegations were made that the money was directed towards superstitious use, was unlawful and therefore confiscate. The bishop appealed to the Privy Council but on 25 November 1825, the appeal was rejected. Some say the money was then directed towards the Royal Pavilion at Brighton, some say it helped to furnish Windsor Castle. Whatever its destination, the English Catholics were swindled out of about £120,000, an injustice Bishop Poynter never believed possible, and an injury that undoubtedly shortened his life.

He died on 26 November 1827, at 4, Castle Street, Holborn, from the complications of an abdominal tumour. By his command his heart was buried beneath the altar of S. Edmund's College, Ware, and his body in the clergy vault of S. Mary Moorfields. His book of *Prayers for Catholic Sailors and Soldiers* remained popular for many years.

Anstruther IV; Brady, 184-195; Gillow V; Ward, Eve.

PRESTON Richard, DD

Phocaea

Son of Richard and Helen Preston (Wilson), born in Lancaster on 12 December 1856, educated at Ushaw, the English College, Rome and the University of Innsbruck, he was ordained priest of the diocese of Liverpool on 7 June 1884 though he was never to serve in it. Apart from visiting his family in Lancaster he hardly ever set foot in it. He had gone to Ushaw at the age of nine and became one of its most devoted sons, and that in an age of great devotion.

Even as a boy he was extremely serious minded, always a dominant character in House or games, but using the strength of his personality to calm disputes and heal divisions. He excelled at drawing and would often take a pencil to while away vacant time. But he would always draw, and decorate, a font or a candlestick or an arch. Likewise if ever he gave a present it would be a devotional book, specially inscribed with a text for the recipient and the event. His mind was never on anything other than becoming a priest.

From 1886 until 1895 he was a professor of Scripture at Ushaw. In 1895 he became professor of Moral Theology, and in his day he had a great reputation as a scholar and a communicator. The circumstances of his becoming a bishop were somewhat unusual. Bishop Wilkinson, the aged bishop of Hexham and Newcastle offered his resignation, which the Holy See refused to accept. It was said that his undoubted ability was essential to the good of religion, but he could have the assistance of an auxiliary bishop. The choice rested upon Richard Preston, and on 25 July 1900, in the chapel at Ushaw, he was consecrated titular bishop of *Phocaea*, by Bishop Wilkinson with Bishops Whiteside and Mostyn as co-consecrators.

Bishop Preston was an extremely reluctant bishop and the first Christmas after his consecration he wrote to a friend "This being a bishop, even in the mitigated auxiliary form is I assure you very terrible - it is very sad that your only qualification for office is an overwhelming consciousness of your utter unfitness for it". Life was difficult for him as he continued his professorial duties during the week and spent his weekends in visitations and confirmations. He developed an illness (of what sounds like tuberculosis) and said Mass for the last time on Christmas Day 1904.

He retired to *Southfield*, the Lancaster home of his brother Robert, who had been three times Mayor of that ancient borough, and died there on 9 February 1905. He is buried at Ushaw. An admirer wrote "Bishop Preston was one of those men we stand so much in need of, a scholar, a theologian, an administrator, a firm yet lovable character of deepest simplest piety". His brother Fr. Joseph Preston (1859-1889) was a much loved priest and friend of Rafael Merry del Val.

Lancaster; S. Peter's Baptismal Register; D.Milburn, 301; *Tablet* 28.7.1900, 131; 18.2.1905; *Ushaw Magazine* March 1905, 1-8.

PRICHARD Matthew, OSF

Myra

This prelate was born in 1669 at Graig, about midway between Monmouth and Abergavenny. He belonged to an old, and obviously comfortably propertied recusant family which in the early 18th century was rated at £116 per annum.

At the age of 18 he entered the Franciscan monastery of S. Bonaventure at Douai, and was ordained priest in 1693. He was sent on the mission to Perthyre, in his native county where his ministry was performed under closest secrecy for there is no record of him, other than his having a reputation for selflessness and charity.

In 1711 he was mentioned in a letter to Rome as having taught Philosophy and Theology at Louvain for twelve years. He was also described as learned, prudent, and worthy of a mitre. He was selected for the Western District, a vast territory consisting of six English counties, all Wales and Monmouthshire. The English King in exile approved, the Pope consented and named him titular bishop of *Myra* on 20 September 1713, but episcopal consecration did not take place until Whit Sunday 1715, at Cologne. His own letter of thanks to Propaganda for the dignity conferred is dated 9 July 1715.

As Vicar Apostolic Bishop Prichard lived a life of great poverty. To the rigours of the Penal Laws he gladly accepted total Franciscan austerity, and it was said (critically) of him that he was more a Franciscan than a bishop. He was gravely troubled in mind as to whether a Catholic could, in good conscience take an oath of allegiance to King George 1, as proposed by John Talbot Stonor (q.v) He listed his misgivings which included the fact that others besides Catholics were loyal to the Stuarts, and that a future attempt by a Catholic to regain the throne would oblige him to support him. In all this he was at considerable odds with Bishop Stonor who was one of the first Catholics to openly advocate acceptance of the Hanoverian monarchy.

In 1736 Bishop Prichard took the remarkable step of visiting Rome. It was without precedent. No ruling Vicar Apostolic had ever gone there, and no other would until Milner did so almost a century later. His business was to seek a subsidy to relieve the poverty of his vicariate, to obtain better conditions for the Religious Orders working on the English mission, and to secure the appointment of a coadjutor. In 1741 he received as coadjutor, Laurence William York, OSB, of Bath, and the hardships which both of them had to endure as a consequence of the Stuart uprising of 1745 are recorded in the entry on Bishop York.

Bishop Prichard resumed residence at Perthyre, the estate of the Powell family, and died there on 22 May 1750. He was buried in the Anglican Parish Church of S. Kenelm, Rockfield, Abergavenny, where a slab elaborately inscribed in Latin was affixed to the spot. His valuable library remained the property of the Franciscans, and when at a later date the Benedictines desired to obtain the library of Bishop Sharrock, this fact was used as a precedent.

Brady, 291-295; Hemphill, 42-45, 136-139, 144-145.

RESTIEAUX Cyril Edward
Plymouth

Son of Joseph and Edith Maud Restieaux (Russell), born in Norwich on 25 February 1910. His ancestors were probably Huguenots from Limoges but his own large family was thoroughly English and Catholic. After early education at Ratcliffe College, Leicester he was admitted to the English College, Rome at the age of 16, as a student for the diocese of Nottingham.

At the age of 22 he was ordained priest on All Saints Day 1932. He remained devoted to Rome and its institutions for the rest of his life, excepting perhaps the Gregorian University, where overshadowed by students like Heenan and Dwyer he had something of a struggle. After serving as assistant priest at S. Barnabas Cathedral, Nottingham he became parish priest of S. Joseph's, Matlock, in the beautiful Derbyshire Dales, and he remained there for 12 years. He spent the war years always ready to boost morale and affirm faith. "If our Creed did not end with the words life everlasting then our religion would not be worth bothering with". He would enlarge on this, indeed decades before anything like R.C.I.A. he organised talks on Catholicism and received many converts.

In 1948 he returned to S. Barnabas Cathedral as administrator. In 1951 he was appointed Vicar General, and created a Domestic Prelate. He was consecrated bishop of Plymouth in the cathedral of SS. Mary and Boniface, on 14 June 1955, by Archbishop Grimshaw with Bishops Murphy and Rudderham as co-consecrators. One of his earliest acts as bishop was to sign a statement made by two Exeter civil engineers, who when working in Spain had been caught up in the Civil War. They attested to the heroism of the martyred bishop of Almeria, who had refused to abandon his people and escape, with them, on a British destroyer.

Although of a retiring nature, seldom in the News, Bishop Restieaux was an active prelate. He organised retreats, and catechetical camps for young people and encouraged vocations in almost every pastoral letter and parish visitation. He would have been the first to admit that some of the ecumenical and liturgical changes ushered in by the second Vatican Council made very little appeal to him. His reverence for the priesthood was such that the very idea of others abandoning it was to him painful and incomprehensible. He pioneered one of the earliest Catholic – Anglican schools, which due to his tact and persistence was called the Cuthbert Mayne Comprehensive in honour of a local saint and 16th century martyr. He was also progenitor of a Diocesan Mission in Kenya.

The 34,000 Catholic population of 1955 had risen to 65,000 in 1985. Churches and chapels had increased from 111 to 180. Bishop Restieaux had the joy of consecrating his successor in 1986, then he retired to a Torquay convent. There, on the last day of his life, his 86th birthday, he celebrated Mass, preached and gave Benediction in the afternoon. The following day, 26 February 1996, he died with awesome suddenness. He is buried in the Cathedral at Plymouth.

Western Evening Herald, 14.6.1955; *Who's Who*, 1996, 1616; *Venerabile* Vol XXXI, 1 1996, 8 – 11.

RIDDELL Arthur
Northampton

Son of Edward Widdrington and Catherine Riddell (Stapleton), born at Bootham House, York, on 15 September 1836, nephew of William Riddell (q.v). As an infant he was taken up in arms by the Cure of Ars, S. John Vianney, who prophesied that he would become a bishop. He was educated at Downside and Ushaw, and ordained priest of the old diocese of Beverley on 24 September 1859.

He was curate at S. Charles', Hull until 1873 during which time he took a great interest in a particular area, and raised about £2800 for a school dedicated to S.Patrick, which opened on 8 November 1871. In 1873 he was appointed rector of S, Peter's, Scarborough where he remained until his elevation to the see of Northampton.

He was consecrated on 8 June 1880, in the Cathedral church at Northampton by Bishop Cornthwaite, with Bishops Amherst and Lacy as co-consecrators. Bishop Riddell was described as a good French scholar, of commanding presence, and an excellent conversationalist. He in turn described his diocese as a desolate place, and with only about 12,000 Catholics spread across seven counties it is easy to see why. New Missions were opened at Buckingham, Kettering, Olney, Slough, and Wellingborough, and churches built at Beccles, Cambridge, Cromer, High Wycombe, Huntingdon, Lowestoft and Peterborough. The ancient devotion to Our Lady of Walsingham was revived at Kings Lynn, in 1897, and plans were made for the huge church of S. John the Baptist, Norwich, now the cathedral of the diocese of East Anglia.

Bishop Riddell took a formidable stand against the admission of Catholics to the universities, in 1895. In the time of Cardinal Wiseman both Oxford and Cambridge lifted their ban on Catholic undergraduates entering. But Wiseman, and his successor Manning even more so, saw this not as a regard for Catholicism but as indifference to religion in general, and severely forbade Catholics to go there. Whenever attempts were made to persuade the Holy See to alter the situation they were always overruled by Cardinal Manning. Vaughan as bishop of Salford always loyally supported him, but as archbishop of Westminster, and influenced by the Duke of Norfolk and others, he altered his opinion and consequently so did Rome.

But Bishop Riddell did not alter his opinion, and as Cambridge lay within his diocese he had much to say. He said circumstances had not changed and sincerely hoped no Catholic would go there. He compared the lifting of the ban with a mixed marriage, tolerated but never to be encouraged. And when a chaplain was appointed by the Hierarchy, in accordance with conditions laid down by Rome, the bishop refused him any faculties other than those of a curate, which meant he could not invite a speaker or even display a notice without permission. His outrage was even greater when it was proposed to open S. Edmund's House of Studies for the clergy there. He appealed to Rome to prevent it, but the decision went against him and his supporters, Bilsborrow, Gordon and Lacy.

Bishop Riddell died on his 71st birthday, 15 September 1907, and was buried in Northampton cemetery, and later reinterred at Northampton Cathedral.

ed. Beck, 309-312; *Tablet* 21.9.1907, 461-462. 26.11.1921, 698-699; Ushaw Magazine XVII, 279-281.

RIDDELL William
Longona

Son of Ralph and Elizabeth Riddell (Blount), born at Felton Park, Northumberland on 5 February 1807, he was educated at Stonyhurst and the English College, Rome, and ordained priest in March 1830. He became secretary to Cardinal Weld (1773-1837) then resident in Rome, and known as the Cardinal of the Seven Sacraments because he had received them all. The Cardinal had a daughter who gave birth to a son, in December 1830. The story goes that she dearly wished grandpa to perform the baptism, but when they arrived in Rome all the cardinals were in conclave, electing Pope Gregory XVI. So baby was brought to the turntable from where food was sent into the conclave, passed through, baptised, and then returned with the empties.

In 1833 William Riddell gladly parted company with the glamour of Rome for the poverty of Newcastle upon Tyne. He became curate at S. Andrews, then the only Catholic church in the town. But with the rise of industry and a massive influx of emigrants, many of them from Ireland, but some from the old rural areas, a second mission became a matter of necessity. In July 1838 he took the chair at a meeting where it was resolved to erect a large, handsome church, "to honour our religion and as an ornament to our town". Among the first subscribers was George Thomas Dunn, of Bath House, grandfather of a future bishop of Nottingham.

Like so many of A.W. Pugin's designs, S. Mary's, Newcaslte had to be radically reduced, yet with 1200 sittings and the later addition of a spire rising to 222 feet, it proved a not unworthy cathedral. Building began in 1842 but before the solemn opening on 21 August 1844, William Riddell had been appointed coadjutor Vicar Apostolic of the Northern District.

On 17 March 1844, at Ushaw, he was consecrated titular bishop of *Longona* by Bishop Briggs (Clergy Review, September 1950, 148, the only source known to me, no co-consecrators named. Brady does not even name the consecrating prelate). It was said that the opening of S. Mary's, Newcastle was the last happy day of Bishop Riddell's life. All concern for providing schools, churches, priests and the very necessities of life for the poor fell to him, because the Vicar Apostolic, Bishop Mostyn, was a helpless invalid. From the autumn of 1845 thousands of poor Irish fleeing from famine in their native land poured onto Tyneside. Typhus fever broke out in 1847 while in August of that year Bishop Riddell succeeded as Vicar Apostolic. By October every priest in Newcastle was either ill or dead, so the bishop took charge himself.

On Sunday 25 October he celebrated Mass and then went to visit the dying in the Sandgate area, to give them the consolation of the sacraments. In doing so he virtually brought about his own death, for he contracted the deadly disease and died on 2 November 1847 at his residence in Charlotte Square. 5000 people attended his funeral and the *Newcastle Guardian* published a memorial edition, praising his courtesy, zeal and unwearied devotion. He was buried in the vaults of S. Mary's Cathedral which were then sealed off, never to be opened again. His nephew Arthur Riddell (q.v) became bishop of Northampton in 1880.

Brady, 345-346; D. Milburn, 178, 182, 188, 194, 196; *Tablet* 6.11.1847, 713; 13.11.1847, 726; 20.11.1847, 742-743.

ROSKELL Richard Butler DD
Nottingham; *Abdera*

Son of Robert and Anne Roskell (Kaye), born in Liverpool on 15 August 1817, and baptized at S. Mary's, Woolton. The Roskell family were manufacturers of ships chronometers and other instruments, also clocks and watches, having a shop in Church Street, Liverpool for several generations. He was educated at Sedgley Park School, Ushaw, and the English College, Rome. In Rome his many talents endeared him to Wiseman (it is said he could discourse on its antiquities, churches, libraries, palaces, arts and sculptures with painstaking attention to detail) while a personal friendship developed and never diminished, not even when years later most of the other English bishops gave the Cardinal a very cool reception.

Richard Roskell was ordained priest in the chapel of the English College, on 9 June 1840, by Bishop Wiseman, the very day after he himself had been raised to the episcopate, and the first ordination he ever performed. He then served as curate at S. Augustine's, Granby Row, Manchester until 1847, where his reputation as preacher and organiser was formidable. He was then appointed rector of S. Patrick's, Livesey Street, Manchester, where he found himself at the centre of a most unenviable situation. The mission, predominantly Irish, had been founded in 1832 and the priest responsible from the beginning had been idolised. A dispute arose between himself and the curate, scandal grew imminent, and the Vicar Apostolic (George Brown q.v) removed them both and placed Dr. Roskell in charge. He was not made welcome at first, but his natural goodness and selfless devotion, especially to the poor during the typhus epidemic, soon won golden opinions, and his master stroke was to invite Gentili to give a mission. It lasted for six weeks but remained in memory for sixty years. In 1851 Roskell succeeded George Errington (q.v) as administrator of S. John's Cathedral, Salford, and on the establishment of its Chapter on 24 June 1852, he became its first Provost.

On 21 September 1853 he was consecrated second bishop of Nottingham, in S. Barnabas' Cathedral there, by Cardinal Wiseman, with Bishops Turner and Errington as co-consecrators. A report of the event states that it was cattle market day and all were as kindly and courteous as could have been wished. Bishop Roskell proved a prudent administrator making sure that calls on the Mission Fund were carefully scrutinized, and placing the foundation of new missions and the establishment of a seminary as priorities. He never saw the latter materialise although premises to accommodate ten boys were contemplated, in Lincoln, and an estimate of ten pounds per student per annum was envisaged. He was often invited to undertake preaching engagements well beyond the limits of his own diocese.

Due to failing eyesight Bishop Roskell resigned the see of Nottingham in 1874, on a date not easy to define, but he was given the title bishop of *Abdera* on 5 July 1875. He lived in retirement firstly at Glascoed, near Wrexham, and from 1876 at Whitewell, a lonely spot in the Trough of Bowland, where he was on excellent terms with all the local inhabitants. In January 1880 he suffered a seizure which left him unable to walk, stand, or say Mass, and he was constantly ill until he died (saying a prayer) at 4.30 in the morning of 27 January 1883. He is buried in the churchyard of S. Hubert's Dunsop Bridge, near Clitheroe.

ed.Beck, 194-195; Brady, 433-434; Diocese of Nottingham: Archives; Liverpool: S. Mary, Woolton Baptismal Register; *Tablet* 1.10.1853, 627, 3.2.1883, 182, 17.2.1883, 260-261.

RUDDERHAM Joseph Edward, DD, MA
Clifton

Son of William and Agnes Rudderham, born in Norwich on 17 June 1899, he was educated at S. Bede's College, Manchester and S. Edmund's, Ware. During the First World War he served in the Artists' Rifles, then continuing his studies at Cambridge and the English College, Rome, he was ordained priest on 31 October, 1926. After one year of further study, in Rome, he returned to his native diocese of Northampton. From 1927 until 1932 he was assistant priest at All Souls, Peterborough, then until 1943 he was parish priest there. He then became administrator of the Cathedral church in Northampton.

Although several distinctions were accorded him, Rural Dean, Canon Penitentiary (in 1946), the one he always seemed to be most interested in was that of Diocesan Inspector of Schools, to which position he was appointed in 1941. He always held that Christian formation in formative years was the most important responsibility to be undertaken by parents, teachers or priests.

On 25 July 1949 he was consecrated seventh bishop of Clifton, in the proCathedral of the Holy Apostles, by Archbishop Masterson, with Bishops Parker and Grimshaw as co-consecrators. His episcopate was to last for 25 years and to witness an increase in the Catholic population from 50,000 in 1949 to 100,000 in 1974. 24 new parishes were opened, and several new schools, and Bishop Rudderham characteristically laying great emphasis on religious education.

He attended all the sessions of the Second Vatican Council but made little or no contribution to the debates. He was by nature a conservative person, suspicious of change and well content with a system tried and proved. Ecumenism was strange to him at first, but his cautious optimism won him respect and friendship.

Bishop Rudderham well realised the inadequacy of the old proCathedral, and that an opportunity to build anew, such as was available in the 1960s might never come again. If he was a trifle doubtful about the modernity of design of the new cathedral of SS. Peter and Paul, he lived to see its solemn opening in 1973, and any fears allayed.

As bishop of Clifton he willingly worked a ten hour day. Music and walking were his relaxations, and in his younger days he was a keen cyclist. He loved Rome and the English College, and everything it represented. His reputation as a theologian and economist was by no means inconsiderable. In 1974 he retired to Nazareth House, Charlton Kings, Cheltenham, where he died on Saturday, 24 February 1979. He is buried in Holy Souls cemetery, Arno's Vale, Bristol.

Bristol: Western Daily Press, Archives; *Catholic Whos Who* 1952, 78; *Universe* 29.7.1949.

SHARPLES James
Samaria

Son of Thomas and Elizabeth Sharples, born in Liverpool on 19 October 1799, and baptized in S. Peter's, Seel Street. He was educated at Ushaw and the English College, Rome. He collected several prizes in the Gregorian University, first in Moral Theology, second in Dogmatic Theology, third in Hebrew. He also excelled in mathematics, physics and chemistry. After ordination on 30 November 1823 he remained at the college until 12 July 1824, then following brief periods of supply at Lea, near Preston and at Kirkham, in the Fylde, he was appointed rector of S. Alban's, Blackburn in 1825.

When he arrived in Blackburn the foundations of a new church had already been laid on a site of five acres. It was left to him to raise funds to complete it, which he did. "With his training and fiery personality he had no need of a visiting preacher. He preached (at its opening) himself" (Conlon, 34). He was typical of a new generation of English Catholics, confident, fearless and forthright. He wrote articles in newspapers and journals in support of Emancipation, and later to demand the abolition of tithes. But when he erected a brass plate marked *Rectory* on his front door questions were asked in Parliament. But the plate remained until 1935.

In 1839 Fr. Sharples became head priest of S. Marie's, Sheffield, not the magnificent edifice now the Cathedral of Hallam, but its more modest predecessor of 1816 though still a prosperous and important mission. On leaving Blackburn he received a considerable sum of money, sufficient to make Bishop Briggs remark that two or three removes would be as good as a fortune. In 1843 he was appointed titular bishop of *Samaria*, and coadjutor Vicar Apostolic of the Lancashire District, and on 15 August, in the church of S. Agatha, Rome, he received episcopal consecration by Luigi Fransoni, Cardinal Prefect of Propaganda, with Archbishop Asquini and Bishop Castellani as co-consecrators.

He then became closely associated with the building of the new church of S. John, Salford, the Foundation stone of which he laid on Whit Tuesday 1844, in the presence of 6000 people. It had been conceived on a vast scale, and during construction plans were revised to make it larger still. Some say Bishop Sharples even then suspected that it would become a cathedral. Yet in July 1847 he was one of the English Vicars Apostolic delegated to Rome to negotiate the restoration of the Hierarchy, and in the proposition of 1 November 1847 there was no mention of Salford becoming a diocese, but only a plan to convert the eight existing vicariates into eight new sees.

Bishop Sharples returned from Rome broken in health, and retired to the home of his brother, a farmer at Singleton in the very heart of the Fylde. He died there on 11 August 1850, and is buried in the churchyard of S. Mary, Great Eccleston, where his gravestone, marked with a crozier and mitre may still be seen. He also has a cenotaph in S. John's Cathedral, Salford.

Bolton, 97, 115-119; Brady, 339-340 (confuses Eccleston near St. Helens with Great Eccleston, in the Fylde); M. Conlon, *S. Alban's, Blackburn 1773-1973*; O. French, *S. John's Cathedral, Salford. A Guide and Short History*; Liverpool: S. Peter's Baptismal Register.

SHARROCK William Gregory, OSB, DD
Telmessus

Son of John and Anne Sharrock (Eccles), born at Walton le Dale, near Preston, Lancashire on 30 March 1742. His father was a Preston printer and bookseller whose business continued until 1827. Like three of his brothers, this future bishop was educated at S. Gregory's Priory, Douai, where he made his profession as a Benedictine, obtained the degree DD at the nearby university, and was ordained priest in 1766.

After serving as Cellarer of S. Gregory's Priory until 1775 he was elected its Prior and held that office until selected by Propaganda as coadjutor Vicar Apostolic of the Western District on 13 September 1779, and named titular bishop of *Telmessus*. He then wrote to its Vicar Apostolic, Bishop Walmesley, OSB for information about his new duties. He was told to acquire a proper method of speaking in public, to pick up whatever he could with regard to religious customs and practices, and to refrain from demanding financial assistance from the laity "if you can subsist without it - but you need not refuse it if they offer". He was consecrated in the chapel of Wardour Castle, Wiltshire, on 12 August 1780 by Bishop Walmesley. No co-consecrators assisted but 13 priests were present.

In a subsequent letter after expressing regret that his coadjutors income did not exceed £110 per annum, Bishop Walmesley writes of a consignment of a hundred books "as can be disposed of among the poor who can read, and who cannot purchase them. They are not to be given to gentlemen's families; these ought to give to their own poor and servants".

The Western District was extremely poor, containing in its six English counties and all Wales only 5000 Catholics, and 12 noble families. The missions of Bath and Bristol showed every sign of increasing, but in Glamorgan numbers dwindled alarmingly. Bishop Sharrock succeeded as Vicar Apostolic on 25 November 1797, and continued to reside in Bath. In August 1803 he sent an account of his District to Rome, and mentioned nuns recently arrived from Antwerp, Brussels and Brabant. The clergy consisted of 18 seculars, 8 Jesuits, 5 Benedictines, 1 Dominican and 16 French exiles.

As coadjutor he was always loyal to Bishop Walmesley in his condemnations of the actions of the Catholic Committee, but as Vicar Apostolic he was never as venomous in speech, or hostile in attitude, albeit "for fear of finding something worse". Even Bishop Milner respected his opinion, and wrote "Bishop Sharrock is the most clear-headed man of us all, and perhaps the most public minded".

In 1808 he became so infirm as to be unable to celebrate Mass. His brother, James Jerome Sharrock was appointed coadjutor but evaded office on grounds of ill health, though not before the titular see of *Themiscyra* had been assigned him. Bishop Sharrock died at Bath on 17 October 1809, and was buried at S. Joseph's, Trenchard Street, Bristol. In 1906 he was reinterred at Downside.

Birt, 128; Brady, 303-305; Ward, *Eve* I; J.A. Williams, 50-52, 56-57.

SHINE Thomas
Lamus; Middlesbrough

Son of Eugene and Mary Shine (O'Neill), born at Knocknaveigh, County Tipperary on 11 February 1872. He was educated at Rockwell College, S. Patrick's College, Thurles, and S. Joseph's Seminary, Leeds. He was ordained priest of the diocese of Leeds on 29 June 1894. He then served as curate at S. Anne's Cathedral, Leeds until 1904. During those years the very devotional Gothic Revival church at the head of Park Row was replaced, due to compulsory street improvements, by the present edifice in Cookridge Street, designed by John Henry Eastwood.

After four years as parish priest at Horsforth, on the northern confines of the city, Fr. Shine returned to S. Anne's as Cathedral administrator in 1908. He became Canon of Leeds in 1914, and was Treasurer and later Superior of the ancient association of the diocesan clergy - the Yorkshire Brethren Fund. Canon Shine, a skilled organiser, a firm leader and a powerful preacher became a prominent Catholic spokesman in local affairs.

On 29 June 1921 he was consecrated titular bishop of *Lamus*, and coadjutor of Middlesbrough, in S. Mary's Cathedral, Middlesbrough, by Bishop Lacy, with Bishops Cowgill and Dunn as co-consecrators. He succeeded Bishop Lacy on 11 April 1929, and was enthroned as second bishop of Middlesbrough on 1 May 1929.

Bishop Shine was responsible for several accomplishments while still coadjutor - four new parishes, five new schools and seven new churches. An Act of Parliament of 1926 removed a number of disabilities regarding Catholic processions in public. Middlesbrough celebrated the event with a huge outdoor Corpus Christi procession. It proved so popular as to continue annually, and achieve national fame as much as local support. It grew to such an extent that in 1971 it had to be discontinued as unmanageable.

As bishop of the diocese, Bishop Shine founded eight new parishes before the outbreak of war in 1939. But no matter to what degree 'bricks and mortar' activity was curtailed, the spiritual and social life of the diocese thrived. Groups of the Legion of Mary, Young Christian Workers, Catholic Womens League, Union of Catholic Mothers and Apostleship of the Sea, were all firmly established. The bishop also encouraged the Postgate Society, a diocesan association to honour the English Martyrs.

Middlesbrough suffered 12 serious air raids, but the great port of Hull fared worse. Between 31 March and 7 May 1941 much Catholic property was destroyed, including S. Wilfrid's church, school and presbytery, and Anlaby Road Convent and schools. York was relatively more secure, as Hitler had promised to billet his soldiers in the Minster. Bishop Shine was named Assistant at the Pontifical Throne on the occasion of his sacerdotal golden jubilee in 1944, and was given the personal title of archbishop in January 1955. He donated his testimonial gift of £5000 towards a Catholic hall for Middlesbrough. He died on 22 November 1955 and is buried in Middlesbrough.

Carson, 225-255; Catholic Whos Who 1952, 310.

SINGLETON Hugh
Shrewsbury

Son of William and Mary Singleton (Langley), born on 30 July 1851 at 1, Watson Street, Birkenhead where his father was in business as a miller. He was educated at Sedgley Park School and Ushaw, and ordained priest of the diocese of Shrewsbury on 25 July 1880, by Bishop Knight.

Until 1882 he was resident at the Cathedral church in Shrewsbury, serving as curate in that parish and acting as Bishop's secretary. In 1882 Bishop Knight removed his residence to *Avondale*, Claughton, Birkenhead, where Fr. Singleton was resident as secretary until 1887.

He then became rector of Our Lady Star of the Sea and S. Joseph, Seacombe a populous riverside parish on the south bank of the Mersey. His parish became a model, within a year of his arrival the Foundation stone of a new church was laid (5 August 1888) and it was opened on 28 July 1889. Later various embellishments were added, marble altars and pulpit, stained glass windows, carved oak altar rails. The existing school was vastly improved, and a new Infants department was built in 1902. Fr. Singleton was appointed Canon in 1894 and Privy Chamberlain to Pope Pius X in 1906.

In 1908 as Bishop elect of Shrewsbury he took part in the great International Eucharistic Congress, held in London. On 21 September 1908, in his own parish church at Seacombe, he was consecrated fifth bishop of the diocese, by Archbishop Bourne, with Bishop Mostyn and Collins as co-consecrators. All the streets surrounding the church were bedecked with flags and bunting, and the parish choir sang Ebner's *Mass of the Holy Spirit* at the ceremony. He continued to live in Birkenhead.

Bishop Singleton was destined for an episcopate of 26 years, mostly times of consolidation rather than of much extension. 12 new missions were opened and 18 new churches were built, and in 1914 the diocesan orphanage of S. Edmund, at Bebington - a memorial to Bishop Knight - was opened. He was always a very humble man, whenever he went on visitation he would carry his own bags down to Hamilton Square Station, and he became a very familiar figure in Birkenhead, where an avenue was named after his family. On visitation it is said that nothing escaped his attention, he would examine everything from the fabric of the building to the candle extinguishers, and anything unworthy would displease him.

His golden jubilee as a priest, in 1930 and his silver jubilee as bishop, in 1933 were occasions marked in the old tradition of Catholic Merseyside. Masses, communions and prayers innumerable were promised in enormous spiritual bouquets. And after formal speeches and presentations in the presence of civic officials, the streets of north Birkenhead, already radiant with altars and shrines resounded to music and dancing, with pianos brought outside for the purpose. Scrolls proclaiming LONG LIVE OUR BISHOP were suspended overhead, and his photograph was on display everywhere. The spirit that he inculcated and the influence he exerted was truly unique. Bishop Singleton died in his sleep on 17 December 1934, and is buried in Landican cemetery, Birkenhead.

Abbot, 17-18,106; Birkenhead Registry Office: Birth Certificate; *Tablet* 26.9.1908.

SMITH James, DD
Callipolis

Son of Bartholomew and Frances Smith, of Stoke Charity, Winchester, he was born in 1645, and educated at the English College, Douai, though no record of his ordination exists. Brady records that he took the degree DD on 5 February 1680, and that in 1682 he became President of Douai. That same year he inherited a large parental estate but assigned the greater part of it to a younger brother.

When England was divided into four Vicariates Apostolic, Propaganda appointed James Smith titular bishop of *Callipolis* and Vicar Apostolic of the Northern District on 30 January 1688. He was consecrated in Somerset House, London, then a palace, on 13 May 1688. Presumably the consecrating prelate was Ferdinand d'Adda, Apostolic Nuncio, though some credit Bishop Leyburne with having done so.

The Northern District extended from Cheshire to the Scottish border, and included the Isle of Man. The new bishop quickly left for York, where he arrived on 2 August 1688, and where he was received by a military guard of honour. He sang High Mass there, and the antependium used was later removed to Hazlewood House, near Tadcaster, where the Blessed Sacrament has been reserved without interruption since Norman days. Kirk describes the ceremony.

Like the other Vicars Apostolic, Bishop Smith received a stipend of £500 on entering office and £1000 per annum. After the flight of James II, the bishop took refuge in the house of Francis Tunstall, at Wycliffe, Yorkshire, where he was afforded hospitality and generosity for the rest of his life. Indeed he was the only one of the original Vicars Apostolic to escape imprisonment. At various times he used the names Harper, Tarlton or Brown, and resisted several attempts to remove him elsewhere, including the suggestion made in 1700 that he should live in Rome and become Cardinal Protector of the English Mission.

Brady refers to a quaint letter of his, heavily coded of course, wherein he becomes Tarlton, the Pope is Abraham, the London District is worthie and Bishop Giffard is Cosen Bona. Hemphill describes Bishop Smith as "a modest, retiring man and he had no great desire to be in the limelight". Bishop Smith was also held in great esteem by the exiled Stuarts at the Court of S. Germans, who twice used their influence to get him advanced to the cardinalate.

In 1709 he spent three months visiting his District during which time he was robbed of a beautiful crozier by the notorious Earl of Danby, first Duke of Leeds, who triumphantly deposited it in York Minster. After another visitation in the very hot summer of 1710 he returned to Wycliffe, but suffering from heart disease and dropsy, he was seized with an illness from which he died on 13 May 1711 (the 23rd anniversary of his episcopal consecration). Presumably burial was at Wycliffe. Bishop Smith took pains to assure Propaganda "there is nothing of Jansenism in these parts". Four of his nephews perished in a smallpox epidemic at Douai.

Brady, 243-248; Dwyer, 7; Guilday, 252, 330; Hemphill; *Northern Catholic History* 16 Autumn 1982, 127.

SMITH Richard, DD, MA
Chalcedon

He was born in 1568 at Hanworth, in Lincolnshire and became a Catholic while a student at Trinity College, Oxford. He entered the English College, Rome in May 1587 where he was a student of Robert Bellarmine (later canonized). He was ordained priest on 7 May 1592 and then went to Valladolid, in Spain, where he took the degrees DD and MA in the university, and then taught Philosophy at the English College there until 1598, when he removed to the English College, Seville. There he was engaged as a controversialist until 1602 when he returned to England.

He quickly made his mark as champion of the Secular clergy in their disputes with the Archpriest, for he was said to possess very decided views and an inflexible will. After three years he returned to Rome as agent of the English Secular clergy and although he was unable to obtain all their requirements, he did secure approval for setting up a community of controversialists attached to the University of Paris, to produce the literature for which the English mission had a desperate need.

In 1609 he returned to England again and zealously served the Montague family, at their London home and at Battle Abbey, in Sussex. He returned to Paris in 1612 and remained superior of the House of Writers, as the aforementioned university group was known, until he was elected to succeed Bishop Bishop as Vicar Apostolic of England, in 1624. On 12 January 1625 he was consecrated titular bishop of *Chalcedon*, in Paris by Cardinal Spada.

Bishop Smith was then accommodated in considerable comfort by the Montagues at their Sussex home, near Cowdray, where there was a chapel with choir and organ where he often celebrated High Mass, using full pontificalia. He ratified the acts of his predecessor concerning the establishment of the Chapter, and claimed the prerogatives of a bishop in accordance with the decrees of the Council of Trent. This brought considerable reaction especially from the Religious Orders, and Rome was obliged to remind him that he was bishop of *Chalcedon*, in Asia, and not bishop of England.

A story circulated that King Charles I, desiring approval for Queen Henrietta Maria to eat meat during Lent, asked the French Ambassador to send a servant to get the proper license from the bishop, saying he knew full well he could be found. But dissensions among the laity reached scandalous proportions. Some accused the bishop of tyranny when he attempted to conduct visitations, admonish the clergy, or impose tithes. When he issued a regulation that no priest may hear confessions unless approved of by himself, he was overruled by the Pope, on the grounds that these seminary priests, whose proper title was Missionary Apostolic, were approved of by the Pope himself. Quarrels became so open that the civil authorities were compelled to act. A warrant for his arrest was issued and a reward of £100 offered for his capture. He was reminded by one of his own clergy, George Leyburne (1600-1677) "You include yourself in a corner to revolve the people and make a faction amongst them, having been sent for their comfort".

Bishop Smith departed for France on 24 August 1631. His resignation was offered and accepted by the Holy See and when he attempted to withdraw it, he was ignored. Gregorio Panzani was then sent to England as Apostolic Visitor and despite there being 150,000 Catholics, with numerous reinforcements available from their Continental colleges and religious houses, Panzani's report makes anything but edifying reading, and put an end to episcopal government in England for more than fifty years.

Some account of the resources of English Catholics at that time is not without interest. The town of Douai contained a seminary of 100 youths governed by Secular priests, a college of 20 English Benedictines and another of 20 English Franciscans of the Observance (that is O.F.M)

At S. Omer there was a seminary of 100 youths governed by Jesuits, and others at Ghent (20) and Liege (30). There were 12 English Carthusians at Newport, and Benedictine Priors of 10, 8 and 6 monks at Dieulouard, Paris and S. Malo. The House of Writers in Paris consisted of 8 secular clergymen, and at Rome, Valladolid and Seville there were Jesuit houses. Actually serving the English mission were 500 Seculars, 160 Jesuits, 100 Benedictines, 20 Franciscans, 7 Dominicans, 5 Carmelites and 1 Carthusian, as well as the nine French Capuchins serving the Queen's chapel at the Stuart Court. There were also convents of English nuns: Augustinians at Bruges and Louvain, Benedictines at Brussels, Cambrai and Ghent, Brigidines at Lisbon, Carmelites at Antwerp and Poor Clares at Aire and Gravelines. That is something like 350 religious sisters. At home, two oaths remained a matter for grievance, one of supremacy, that is accepting the king as supreme head of the Church, the other, of allegiance, repudiated the position of the Pope. Panzani reported 'Catholics are firm and say they cannot and will not take this oath'.

In exile Bishop Smith became a friend of the scheming Cardinal Armand-Jean Richelieu (1585-1642) who provided both a house and a sinecure. The archbishop of Paris, and the Sorbonne approved of the bishop, and both delegated duties to him. However after Richelieu's death these favours ceased and he withdrew to the convent of the English Augustinians in the Fosse S. Victor, a house that Bishop Smith himself had earlier assisted to found. There he died in obscurity on 18 March 1655. In his earlier days this prelate had been a very prolific writer, and Gillow lists his numerous publications.

Anstruther 11, 193; Brady, 74-103; *Cath.Enc* X1V (1912), 50; Gillow V; Guilday, 116,247, 250,319.

SMITH Thomas DD
Bolina

Son of John and Mary Smith (Fewster), born at Brooms, Lanchester, County Durham on 21 March 1763. He was educated at Sedgley Park School (1774 to 1777) and the English College, Douai where he was ordained priest by Bishop Conzier of Arras, in June 1787. He had a reputation for being quick to learn and was retained after ordination, as professor of Philosophy and Procurator. From October 1793 to February 1795, with most of the other Douai collegians he was imprisoned by hostile Republicans, and returned to England in rags. But he had managed to keep several northern students together.

In November 1795 he was given charge of the Catholic congregation in Durham. Reports say he was "of zeal and good qualities, acute and correct in judgment, but very humble and modest". Promotion came close on several occasions. He declined the Presidency of the English College, Valladolid in 1800, and was twice considered for the Midland Vicariate, in 1798 and 1802. The great question of the day was would the English College ever return to Douai, or should a fresh start be made in England. Dr. John Daniel, last President of Douai urged a return, claiming that the property or its value would be lost otherwise. In this he was to be proved correct (see W.POYNTER).

Various locations were considered for a seminary, sometimes referred to as new Douai. In Lancashire, Yorkshire, and a few places in Durham. Dr. Smith took part in all these investigations and was treasurer of the fund established for this purpose. In that capacity, on 26 March 1799, he signed a document that acquired the Ushaw property. On 17 April 1807 a Papal brief was issued nominating him titular bishop of *Bolina*, and coadjutor of the Northern District but it was lost in transit and a fresh one did not arrive until 1809, and he was consecrated on 11 March 1810, at S. Edmund's College, Ware, by Bishop Poynter, with Bishops William Gibson and Collingridge as co-consecrators.

Catholic Emancipation seemed assured and the question being asked was where would Catholics stand politically? Some Radical periodicals produced enticing material, but in 1812 Bishop Smith warned against "mischief" and questioned what was meant by "general liberty of conscience" and foresaw a principle so vague having most undesirable conclusions. By the time he succeeded as Vicar Apostolic on 2 June 1821, he was said to be as old at 58 as his predecessor had been at 80. He obtained a coadjutor as soon as possible, but took very little part in the missionary organisation of the District, although Catholicism progressed in leaps and bounds.

Substantial churches were erected in Liverpool, Manchester, Bradford and Sheffield, and numerous smaller chapels in the country areas. On 15 October 1830 the Northern District had a Catholic population of 185,000, with 172 chapels, 1 in the Isle of Man, 2 in Westmorland, 4 in Cumberland, 7 in Cheshire, 12 in Durham, 18 in Northumberland, 46 in Yorkshire and 82 in Lancashire. Apart from the seminary at Ushaw, there was the Benedictine monastery at Ampleforth, the Jesuit college at Stonyhurst, and four convents of religious women. Bishop Smith died in Durham on 2 August 1831, and is buried at Ushaw.

Anstruther IV; Brady, 272-278; Burke, 32; *Clergy Review* Sept.1950, 152; Holmes, 24; D Milburn, 70,71, 84, 95, 126; Ward *Eve I.* 125.

STANLEY Algernon Charles, MA

Emmaus

Son of Edward John, 4th Baron Alderley and Lady Henrietta Maria Stanley (Dillon), born on 16 September 1843 at Winnington, near Northwich, Cheshire. His parents London home was at 40, Dover Street. He was educated at Harrow, Rugby and Trinity College, Cambridge. He took Anglican Orders and held curacies at Kidderminster, West Bromwich and S. Mary, Soho before becoming vicar of Holy Cross, S. Pancras. In all these places he exhibited great generosity to the poor, indeed in later life it used to be said that he would argue with a cabman over sixpence but think nothing of giving a thousand pounds to charity.

He appears to have followed Cardinal Manning's participation in the First Vatican Council with some interest, and it was Manning who eventually received him into the Church in 1879. After one year at the Academy of Noble Ecclesiastics, in Rome, he was ordained priest on 18 December 1880. When he returned to London he was appointed curate to the Vicar General, Canon Barry, at S. James', Spanish Place, then an old Embassy chapel. In 1890 this was replaced by the present huge Gothic church, but after the death of Canon Barry, in 1893, Fr. Stanley went to live in Rome where he became Vatican correspondent of *The Times* and the *Daily Telegraph*. He was greatly favoured by Pope Leo XIII who created him Domestic Prelate, and (in 1897) Protonotary Apostolic.

In 1903 Cardinal Vaughan requested that Mgr. Stanley should become his auxiliary bishop, an unusual request considering he had spent only half his life as a Catholic in England, and that in one parish. However, the petition was granted. The titular see of Emmaus was assigned which gave the new bishop a special joy as his devotion to the Blessed Sacrament was intense. He was consecrated in the church of S. Gregory on the Coelian Hill, on 15 March 1903, by Jerome Gotti, ODC, Cardinal Prefect of Propaganda. The death of Cardinal Vaughan only three months later released Bishop Stanley from his commitments, and he returned to Rome and spent the rest of his life in his house in the *Via Giulia*.

Bishop Stanley was named Assistant at the Pontifical Throne in 1907, and Canon of S. Peters in 1919. His generosity to the English College provided 14 bursaries and a fund to support the Rector and vice-rector, as well as numerous Improvements to fabric and facilities. He was not without eccentricity, for example he would enter the Refectory while all was silent except for the voice of the reader, and go straight to the high table and hold loud and prolonged speech. In church he would shuffle to his place noisily, throw hat, stick or anything else onto the floor and give several grunts before composing himself. At the opera he would sing along lustily if he happened to know the work being performed, and if he was delayed when going to confession, he would open the door and remind the overlong penitent that others were waiting.

Bishop Stanley died in Rome on 23 April 1928, and he is buried there.

Catholic Whos Who 1921, 433; *Venerabile* 11 April 1925, 129-131; and IV October 1928, 4-9; J.A.Venn, *Alumni Cantabrigiensis II* (Cambridge 1954), 10; M.E.Williams, 152-168.

STAPLETON Gregory

Hierocaesarea

Son of Nicholas and Winifred Stapleton (White), born at Carlton, near Selby, Yorkshire on 7 December 1748, he was the seventh son of sixteen children. Educated at the Douai preparatory school at Esquerchin, and the English College, Douai, he was ordained priest in 1772 and remained at the college as Procurator until 1785 when he resigned in protest at the extravagance of the President, William Gibson (q.v.)

After two years as tutor to young Mr. Stonor, in Oxfordshire, he was appointed President of the English College, at S. Omer in 1787. This position had been allotted to the Secular clergy since the Jesuits were expelled from France in 1763, but was regarded more of a burden than a distinction. Both Daniel O'Connell (1775-1847) and Thomas Walsh (q.v.) were conspicuous among his pupils. When war broke out between England and Revolutionary France in 1793, the college of S. Omer was seized, and while a few escaped most of its community of 52 students and 11 professors were imprisoned, Fr. Stapleton included.

Reduced to poverty and almost starvation, they shared many of their privations with their compatriots from Douai, and when released and sent back to England in February 1795, between them they could muster five future bishops - Gradwell and Walsh then students, and Poynter, Stapleton and Thomas Smith among the professors. They were welcomed to London where Bishop Douglass invited them to occupy S. Edmund's College, Ware as compensation for their losses in France. Some of them doubted the wisdom of this, believing that independent colleges free from episcopal control were desirable. But the Prime Minister, William Pitt, pointed out that if new foundations were made, public interest, even public hostility could be aroused. But if an existing school was enlarged, then unwelcome interference would be minimised. S. Edmund's therefore became the seminary for the London District, with Stapleton as its President, and Poynter as vice-president. In 1800 Stapleton went to Rome to seek an opinion on the validity of the marriage between the Prince of Wales and Mrs Fitzherbert.

On 8 March 1801 he was consecrated titular bishop of *Hierocaesarea* and Vicar Apostolic of the Midland District, at S. Edmund's College, by Bishop Douglass, with Bishops Moylan (of Cork) and Sharrock as co-consecrators. He then took residence at Wolverhampton, and was described as of unimpeachable orthodoxy, and with influence to restore calm where anti Roman feeling (among Catholics) had been strong. However, the Reverend Joseph Wilkes (1748-1829) one of its staunchest supporters remained deprived of his faculties. *Staffordshire Catholic History* XV, 1975, 27 states that being a stranger he had to seek guidance when going on visitation, and it publishes the four routes (Stafford, Salop-Worcs, Warwick-Oxon, Derby-Notts) produced for him by John Kirk, the biographer.

When peace with France was restored by the treaty of Amiens on 27 March 1802, Bishop Stapleton and others set out seeking either restoration of, or compensation for, English Catholic property lost during the revolution. Although the crossing was calm and the bishop seemed in excellent spirits, he died very suddenly at the Inn 'S. Catherine', S. Omer on 23 May 1802. His funeral took place there and was attended by many of the Municipality who well remembered him.

Anstruther IV.257-258; Brady, 219-221; Ward, *Dawn* II, 70,80,235.

STONOR John Talbot, DD
Thespieae

Son of John and Lady Mary Stonor (Talbot), his mother being daughter of Francis, 11th Earl of Shrewsbury. Born at Stonor Park, near Henley on Thames, Oxfordshire in 1678, he was second cousin to Bishops James and Thomas Talbot. Educated at the English College, Douai and S. Gregory's, Paris, he discontinued his studies for a time, intending to marry, but subsequently returned and obtained the degree DD in 1714, but the date of his ordination seems uncertain.

In London his criticism of Bishop Giffard, whom he considered too old and ineffective reached the point of indiscretion, especially as it was a time when attitudes to Catholics were generally hostile. And he was one of the first priests to see and advocate that acceptance of the Hanoverian regime was inevitable, and clinging to the Stuart cause was hopeless. Furthermore, he was a close friend of Thomas Strickland (1679-1740) who although a priest made considerable efforts to spread disaffection among the English Catholics who followed the Stuarts into exile. He was one of the first Catholics to offer allegiance to George I, who later used his influence to get him made bishop of Namur in Belgium, in 1728. It is said these two young doctors used to boast they would become bishops, Stonor of the London District and Strickland of the Northern District, as he was a native of Sizergh in Westmorland.

Stonor was appointed Vicar General to Bishop Giffard, in London but on no account would that venerable prelate accept him as coadjutor. But being young, popular and influential, it was believed his noble birth would dissuade active persecution and he was appointed Vicar Apostolic of the Midland District on 11 September 1715. and named titular bishop of *Thespieae*. It being too dangerous to risk consecration in England he was secretly consecrated in Paris, by Cardinal di Bissi, and a copy of the oath taken on the occasion is in the Vatican archives. It was signed on 26 November 1716, at Brussels.

Bishop Stonor's ministry in the Midlands was vigorous and long remembered. Among his correspondence of the period is a curious letter of his, dated 2 October 1724, requesting to consult documents in the castle of S. Angelo, to enable him to refute some heretical claim about the validity of orders. Much later it was mainly due to his influence that a Bull was obtained from Pope Benedict XIV, dated 30 May 1753. Addressed to the Vicars Apostolic of England, it carefully defined the privileges of the religious orders, and outlined rules for the English Mission which were to remain valid until the restoration of the Hierarchy in 1850.

A letter of his from *Castello Stonorlo in Comitatu Oxoniensi* to Rome, dated 24 January 1751 states he can no longer make visitations on horseback or in a carriage, and therefore he tenders his resignation. This was not accepted but John Joseph Hornyold was proposed to him as coadjutor. He replied that his own nephew, Christopher Stonor would be preferable, or even Charles Howard "of illustrious birth". But Hornyold was appointed. Bishop Stonor died at Stonor Park on 29 March 1756, where he is buried.

Brady, 206-209; Guilday, 34; Hemphill 50-54, 63-68, 105.

SWINDLEHURST Owen Francis PhL, STL, JCL
Chester-le-Street

Son of Francis and Ellen Swindlehurst (Woods), born in Newburn, Northumberland on 10 May 1928. After early schooling there and in Blaydon, he went to Ushaw Junior Seminary where, despite shyness, his academic and other abilities were soon recognised. In 1948, he was sent to the Venerable English College, Rome, where he continued to excel in studies.

His lifelong love of Rome began to develop. In both colleges he was known from his love of sport, based on unfailing support for Newcastle United, and also for a mischievous sense of humour. Appointed Senior Student, he was ordained priest in the College on 11 July 1954, but did not return to England until completing his course in the following summer.

Bishop McCormack appointed him assistant priest at S. Bede's, Jarrow, from 13 August 1955 until October 1955 when he sent him back to Rome to study for a doctorate in Canon Law. He successfully defended his thesis in public but always declined to claim his doctorate with the excuse that the Church should not have to pay for printing his thesis. He returned to the diocese in August 1958, to temporary appointments at S. Matthew's, Jarrow and S. Joseph's, Blaydon until he succeeded Fr. Hugh Lindsay at S. Matthew's, Ponteland and also assistant diocesan secretary.

In April 1967 he was appointed to S. Bede's, Newcastle as assistant priest so that he could extend the work he had already begun with the diocesan matrimonial tribunal. He was appointed parish priest of Holy Name, Newcastle in February 1972. He always had the confidence of his fellow priests. He was first diocesan representative of the newly-formed National Conference of Priests in 1970. He was also secretary of the diocesan council of priests. After the death of Bishop Cunningham and the installation of Bishop Lindsay, in 1974, there was widespread consultation before the appointment of an auxiliary bishop. Fr. Swindlehurst was named titular bishop of *Chester-le-Street* and auxiliary bishop on 10 June 1977 and episcopally ordained by Bishop Lindsay on 25 July 1977. He was appointed to take charge of the area between Tyne and Tees and lived in a house attached to the Sunderland Sisters of Mercy, who also looked after him.

Bishop Swindlehurst was an immensely successful pastoral bishop, a knowledgeable and dependable advisor as a member of the Bishops' Conference and the Northern Bishops as well as in the diocese. He was in charge of the whole diocese for several months in 1983 when Bishop Lindsay was ill and, again from 1989 until 1992 the greater part of diocesan responsibility fell to him. During that time he himself had minor surgery which turned out to be the precursor of the serious lung cancer from which he died on 28 August 1995. He welcomed the appointment of Abbot Ambrose Griffiths as diocesan bishop in 1992, because he felt that he would never have been able to sustain the task. Bishop Swindlehurst is buried in the cemetery attached to Our Lady's church, Washington, Tyne and Wear.

+ Hugh Lindsay.

TALBOT James Robert, DD
Birtha

Son of George and Mary Talbot (Fitzherbert) born at Isleworth, Middlesex on 28 June 1726, he was brother of the 14th Earl of Shrewsbury, and of Bishop Thomas Talbot (q.v) He was confirmed in infancy by Bishop Giffard, a practice common in those days. (Ward,Dawn1,19). His first school was at Twyford, Hampshire, which later removed to Standon Lordship, Hertfordshire, and was predecessor of S. Edmund's College, Ware. He entered the English College, Douai on 1 June 1738, and was ordained priest on 19 December 1750.

After a short period of teaching at Douai, he withdrew to his own house at Esquerchin, a few miles away, where he conducted a boys preparatory school until he was nominated coadjutor to the great Bishop Challoner, Vicar Apostolic of the London District, at the age of 33. The appointment was approved by Pope Clement XIII on 18 February 1759, and he was consecrated titular bishop of *Birtha*, by Bishop Challoner (secretly at Hammersmith) on 24 August 1759.

The coadjutorship lasted for 22 years during which time Bishop Talbot experienced much active persecution, chiefly on account of the activities of the common informer, Payne. He was twice brought to trial on a charge of being a priest, in 1769 and again in 1771. On each occasion he was acquitted because Lord Justice Mansfield demanded positive proof of ordination, which Payne could not possibly produce. But feelings against Lord Mansfield were such that his house was wrecked during the infamous Gordon Riots. Bishop Ward states that the last act of actual persecution against Catholics in England was at Old Hall, Ware in 1775 when the loft was (unsuccessfully) searched for Bishop Talbot, and for evidence that Mass had been celebrated there.

Bishop Talbot succeeded as Vicar Apostolic of the London District on 12 January 1781. He lived in great seclusion at Hammersmith though his almost unbounded charity earned him the epithet "the good Bishop Talbot". The agitation by Catholics for relief, which was to prove so decisive during the episcopate of his successor, was beginning to take shape. He agreed to serve on the Catholic Committee but soon found himself unable to come to terms with some of the compromises being suggested. But he refused to take the severe action of some of the other Vicars Apostolic, as he characteristically put it "refusing to sacrifice in charity what might be gained in orthodoxy".

Bishop Talbot died on 24 January 1790, and was buried at S. Paul's, Hammersmith on 1 February. In 1900 his body was reinterred at S. Edmund's College, Ware, of which place having purchased the property in 1769, he is considered a founder. Unlike all his predecessors in the London District, he died without a coadjutor, and therefore the knowledge of who his successor was going to be. He had recommended Richard Southworth, of Brockhampton, near Havant, in Hampshire, but other deeds determined the issue.

Anstruther IV; Brady, 176-178; Burton; Ward, *Dawn* I, 17-33.

TALBOT Thomas Joseph, DD
Acone

Son of George and Mary Talbot (Fitzherbert), born at Heythrop, Oxford on 17 July 1727, he was brother of the 14th Earl of Shrewsbury, and of Bishop James R. Talbot (q.v) As young men these brothers made the grand tour under the tutelage of Alban Butler, author of the *Lives of the Saints*. From Twyford School, in Hampshire he entered the English College, Douai on 6 August 1740 and was ordained priest on 19 December 1752. The following year he went onto the English mission at Brockhampton, near Havant, Hampshire, where he remained until 1762.

In that year the Jesuits were expelled from France and an urgent vacancy arose for the Presidency of the English College at S. Omer. A Parliamentary committee in Paris offered the post to Thomas Talbot, who after much hesitation accepted it, though the authorities at Douai were of the opinion that there was no need for this other Continental college. Diffidence seems to have been a life-long characteristic of this prelate. Bishop Ward writes "It is no disrespect to say that the whole tone of his mind was coloured by the epoch in which he lived. The greater part of his life was cast when the Penal Laws asserted their full force, and his spirit breathes of those times".

In February 1766 he was nominated titular bishop of *Acone*, and coadjutor of the Midland District, but it was not until 10 June that he formally accepted office. Episcopal consecration is believed to have taken place in 1767, but where and by whom remains a mystery. Some say that Bishop Hornyold (q.v) was the consecrating prelate but this is pure speculation. W.M.Brady in 1876, Edwin Burton in 1906 and others in 1950 have all searched for, and failed to establish, the name of Bishop Talbot's consecrator. Given his S. Omer connection the ceremony could have taken place in France.

After a coadjutorship of about eleven years he succeeded Bishop Hornyold on 26 December 1778. He would have gladly spent all his exertions on his vast District of fifteen counties, but times were against him. English Catholicism was emerging from its long Penal winter, with some of the laity willing, and anxious, to compromise on theological issues in order to gain social or political advancement. Although Bishop Talbot joined with the other three Vicars Apostolic in condemning the offensive oath of 1789, he did not insist upon the condemnation being published in the Midland District.

A second condemnation in 1791 was made, but he declined any part in it, neither would he censure Joseph Berington, a priest whose advanced ideas almost brought sober English Catholicism to despair. Bishop Talbot always maintained that peace and concord must be restored to his distracted District, and that charity in thought and speech must always hold pre-eminent place. In November 1793 he appointed the Reverend John Bew to begin a new college, at Oscott, the most memorable and enduring act of his episcopate.

Bishop Talbot died at Hotwells near Bristol on 24 April 1795, and was buried in the vaults of S. Joseph's, Trenchard Street, Bristol until 1906 when his remains were reinterred at Downside Abbey, Bath.

Anstruther IV; Brady, 214-216 (wrong in some details); *Cath Enc* XIV (1912), 434; *Clergy Review* Sept. 1950,152; Kirk; Ward, *Dawn* 1 and 11.

THOMAS Francis Gerard STL
Northampton

Son of Edward James and Elizabeth May Thomas (Gibbons), he was born at Stone, Staffordshire on 29 May 1930 and educated at Cotton College, S. Thomas's, Grove Park, Warwick and Oscott. From his earliest years he was multi-talented. As pianist in theatricals or the First Rugby XV, all were parts of that completeness of character that made him an outstanding student. In academic studies he invariably gained some prize or other. He was profoundly influenced by Mgr. Francis Davis, whose knowledge of theology from S. Thomas Aquinas to Karl Barth was encyclopedic.

After ordination on 5 June 1955 he spent some months at S. Peter's, Leamington Spa as assistant before going to the Gregorian University in Rome to work for his licence in theology.. He took his degree just as Pope John XXIII was announcing his intention to hold a second Vatican Council. The documents and consequences of that event might almost be said to have occupied the life's work of this future prelate.

In 1959 he returned to Oscott to teach theology but extended his work to training speakers for the Catholic Evidence Guild, and visiting parishes to explain and advise about the changes that the new liturgy required. In 1968 he was appointed Rector of Oscott and the following year became a Prelate of Honour. His gifts of leadership are well documented. His personal interest in his students and staff, his concern for individuals, his sensitivity towards any sign of insecurity during that period of great upheaval, all marked him as a caring superior. He advocated an end to the old system of isolating seminarists and arranged placements in the community. He began links with Queens College, Birmingham that resulted in joint courses being devised. In 1979 Archbishop Dwyer appointed him parish priest of Holy Trinity, Newcastle-under-Lyme and Episcopal Vicar for North Staffordshire. Nobody was surprised when Mgr. Thomas was made a bishop. Later some forecast that someday he would become Archbishop of Westminster.

On 29 September 1982 he received Episcopal ordination as ninth bishop of Northampton in the Cathedral of Our Lady and S. Thomas of Canterbury by Cardinal Hume. The tributes following his untimely death best tell of his brief episcopate. "His affection and concern were so evident....renewal did not imply negative judgements.....his command of language made what he said clear and interesting....at Milton Keynes he grasped the vision of a new city pioneering new patterns of local ecumenism...he pointed out the economic and political causes of injustice...his Pastoral Letter on Racism was a source of encouragement and inspiration...when too ill to attend the Bishops Conference he offered by letter a contribution". After surviving a severe operation in the summer of 1988, Bishop Thomas's health deteriorated rapidly and he was cared for at the Bon Secours Hospital, Beaconsfield. There on the very last day of his life, Christmas Day 1988, he concelebrated Mass from his wheelchair, then died that same evening. He is buried at Northampton Cathedral.

Northampton Diocesan Archives; Directory of Archdiocese of *Birmingham* 1990, 165; *Daily Telegraph* , 28.12.1988; *Who's Who* 1985, 1430.

THORMAN Joseph
Hexham and Newcastle

Son of Joseph Thomas and Anna Mary Thorman (Rennoldson) born on 6 August 1871, at 67 Chichester Street, Gateshead, County Durham. He became a Catholic after his mother's second marriage and was baptised in S. Anthony's, Walker on 24 October 1883. He was educated at S. Cuthbert's Grammar School, Newcastle, and at Ushaw where he was a minor professor before being ordained priest by Bishop Wilkinson on 27 September 1896.

He was a curate at S. Mary's Cathedral, Newcastle until 1897, then after brief periods of supply at S. Joseph's, Tow Law and S. Thomas of Canterbury, Wolsingham, he returned to the Cathedral where he remained until appointed rector of S. Patrick's, Langley Moor, in April 1899. In December 1906 he became rector of S. Andrew's Newcastle, a difficult assignment for although encumbered with a large debt, whole streets were being demolished and many of his people rehoused elsewhere, as part of a scheme to build a new bridge across the Tyne. For a time even the existence of his church was threatened.

During the First World War he organised considerable relief among Belgian refugees, which earned him the Order of King Leopold. But few people heard of it and none actually saw it. During his years at S. Andrew's he was an ardent cyclist and spent his summer holidays visiting most of the Cathedrals of England. He was appointed seventh bishop of Hexham and Newcastle on 18 December 1924.

On 27 January 1925 he received episcopal consecration in S. Mary's Cathedral, Newcastle, by Archbishop Keating, with Bishops Cowgill and Dunn as co-consecrators. The Lord Mayors of Newcastle and Durham both attended in state. The eleven years of his episcopate were to witness much consolidation, though he used to disclaim any credit. "My clergy always do what I suggest" was one of his familiar expressions. The Jesuits opened a Retreat House in Sunderland, the Mill Hill Fathers came to Croxdale, and the convent of the Helpers of the Holy Souls opened in South Shields. 35 Mass centres were begun, many of which developed into parishes, and 15 churches were consecrated.

Bishop Thorman was often in demand as a speaker, even as far away as London or Oxford, and he became President of the Catholic Social Guild. In 1935 he made his *ad limina* visit to Rome, and although very unwell on his return, he insisted upon performing the consecration of S. Dominic's, Newcastle on 6 June. At the conclusion he was admitted to hospital, in a state of collapse, and a severe operation was performed. Although his life was despaired of he recovered and resumed diocesan duties, and even acted as a co-consecrator for Bishop Poskitt of Leeds. In October 1936 he returned to the Minories, the hospital of the Dominican Sisters in Newcastle. Before leaving his home at Tynemouth he put all his affairs in order and left a note saying "Now I owe no man anything, except perhaps anyone I have injured or neglected." He died on 7 October 1936 less than two hours before he was due to undergo another operation. Thousands of ecclesiastics, civic dignitaries and ordinary people attended the Newcastle Requiem. Bishop Thorman is buried at Ushaw.

Northern Catholic Calendar 1937, 104-112; *Tablet* 20.12.1924,829, 847; 31.1.1925, 137.

TICKLE Gerard William
Bela

Son of William Joseph and Rosanna Tickle (Kelly), born in Birkenhead on 2 November 1909. He was educated at Douai Abbey School, Woolhampton and he studied for the priesthood at the English College, Rome. He was ordained for the diocese of Shrewsbury on 28 October 1934 and appointed curate at S. Joseph's, Sale, a prosperous parish, practically a suburb of Manchester. In 1941 he became an army chaplain and served in Holland and Belgium, took part in the invasion of Europe in 1944, worked in a field hospital, then went to Germany until his discharge in 1946. He was appointed Vice-Rector of the English College but it was then in exile at Stonyhurst, near Blackburn, and much of the task of arranging its return to Rome fell to him.

The college buildings were reasonably well preserved because they had been a wartime hospital governed by the Knights of Malta. The country house at Palazzola was less satisfactory. German soldiers had been billeted there and had used a lot of the furniture for firewood. All was soon restored to normality, and a contemporary was moved to comment "Rarely such thoroughness, such versatility and such unhurried quickness found together". In 1952 he was appointed Rector of the college and created Domestic Prelate. In that capacity he welcomed naval and military personnel, diplomats and, of course, pilgrims. He also managed to teach the nun-housekeepers how to make the perfect English Christmas pudding. He believed in putting the students on their honour, his patience was unconquerable but if reproof was required he could put his foot down very firmly. He loved visiting hospitals and the Rocca di Papa orphanage. He regained the spacious wing that had been the apartments of the 17th century Cardinal Howard, so that when the English bishops arrived for the second Vatican Council their accommodation was very well provided for.

In 1963 Mgr. Tickle was named titular bishop of *Bela* and Bishop in Ordinary to H.M. Forces. He was consecrated in the college chapel on 30 November by Cardinal Theodore Heard with Archbishop Heenan and Bishop Grasar as co-consecrators. His qualities of real understanding of, and genuine sympathy with, the uncertainties peculiar to Service life, coupled with his natural courtesy and priestly zeal made him welcome among high ranking commanders and in the barracks and naval establishments of others. His visitations took him to Borneo, Cyprus, Germany, Gibraltar, Hong Kong, Malta, the Middle East, the Persian Gulf and Singapore. Northern Ireland was a constant worry and in February 1972 there was a horrendous incident when terrorists planted a bomb in the Officers Mess at Aldershot and one of his very experienced chaplains, Fr. Gerard Weston, was among those killed. Bishop Tickle never hid the fact that serving two masters – the Church and Military regulations – could be difficult, and he did not hesitate to point out the restrictions on good pastoral care that Ministry of Defence economy drives imposed. He retired in 1979, firstly to Neston, on the Wirral, then to Ruthin, North Wales. He died in the Sisters of Mercy Nursing Home in Colwyn Bay on 14 September 1994 and is buried at S. Winefride's, Neston.

Shrewsbury Diocesan Year Book 1965, 76 – 78; 1995, 109; M.E. Williams.

TURNER William, DD
Salford

Son of George and Elizabeth Turner (Arrowsmith), born at Whittingham Hall, near Preston, Lancashire on 25 September 1799. He was baptized in the Hill Chapel, Goosnargh (CRS 31, 247). A contemporary of Cardinal Wiseman, he was educated at Ushaw and the English College, Rome where he was ordained priest on 17 December 1825 but remained in Rome until 9 October 1826.

He was then appointed resident priest at Rochdale where he built the original church of S. John the Baptist in 1830. He also served Bury, and tradition says that the poverty of the mission was such, that he travelled everywhere on foot, and once pawned his watch in order to pay the school teachers wages. In 1831 when cholera swept through Europe conditions were so horrendous in Leeds that he volunteered for duty there, and remained for three months.

From 1834 until 1837 he was curate at S. Augustine's, Manchester, removing to a similar position at old S. Chad's, Rook Street until 1839. He then became rector of S. Chad's until 1842 when he returned to S. Augustine's as head priest. It was a fine church, designed by John Palmer in 1820, and Pugin upon first seeing its interior said "This man built a hundred years before his time". It was a populous mission and a well attended church where a special collection would fetch £10. During his years at S. Augustine's, Dr.Turner also served as Vicar General of the Eastern part of the Lancashire District.

At the restoration of the Hierarchy on 29 September 1850 the new diocese of Salford was formed, consisting of the Hundreds of Blackburn, Leyland and Salford. However, a rescript of 27 June 1851 removed Leyland and its nine missions to Liverpool, but contrary to repeated statements Leyland did not contain the town of Preston. William Turner was appointed first bishop on 16 June 1851 and consecrated in S. John's Cathedral, Salford, on 25 July, by Cardinal Wiseman, with Bishops Briggs and Wareing as co-consecrators. Bishop Turner encouraged a school in each mission, and to be made efficient enough to receive a civic grant. His policy was of school-chapels rather than costly churches, and he deplored the fact that numerous people were deprived of religious ministrations because of distance or poverty.

He laid particular emphasis on the care of young offenders and persuaded magistrates to commit Catholics to Catholic institutions. He founded a Grammar School in Salford, and obtained priests from other parts of England, Ireland and Belgium to assist in parochial development. He was a staunch supporter of Pope Pius IX in all the vicissitudes that tormented his pontificate, and his Pastoral letters often warned his people that luxury and drunkenness were the deadly enemies of spiritual values.

Support for Fenianism was strong in Manchester, where in 1867 a group attacked the prison van, and killed a policeman. Three men, Allen, Larkin and O'Brien were executed for the deed, and their story passed into folklore. While admitting that pain and injustice had been inflicted upon Ireland, the bishop wrote "Only legitimate action to right such wrongs can be acceptable. The clergy have a duty to teach obedience to the law, and to warn of the danger of secret associations". Bishop Turner died very suddenly on 13 July 1872, the week he was due to preside at the opening of the great church of Gorton Friary. He was buried in Salford cemetery, but later reinterred at Moston.

Bolton,130-131; Brady, 442; D.Lannon, *Acta Primi Episcopi Salfordiensis*; J.O'Dea, *History of the Old Faith in Manchester*, *Tablet* '20.7.1872, 84-85.

ULLATHORNE William Bernard, OSB
Hetalonia; Birmingham; CABASA

Son of William and Hannah Ullathorne (Longstaff), born at Pocklington, Yorkshire on 7 May 1806. His father claimed descent from the martyr S. Thomas More, and his mother was cousin of Sir John Franklin the explorer. As a boy he went to sea and travelled extensively in the Baltic and Mediterranean, and therefore he was 17 when he made his first holy communion, and 22 when he was confirmed.

He joined the Benedictines at Downside, near Bath in 1823, and made his profession there on 5 April 1825. As a deacon he spent a year as Prefect of Students at Ampleforth, and was ordained priest at Ushaw on 24 September 1831, by Bishop Penswick. Having heard harrowing stories about the penal settlements in Australia, he volunteered to go there, and so vast was the territory and so few were the clergy that he was named Vicar General immediately. He sailed from London on 16 September 1832 and reached Sydney the following February.

His report to the Parliamentary Commission on Transportation, in 1837, was exhaustive. A few passages must suffice here. "A hot word or hasty check draws out expressions which the overseer considers insolent...authority must be supported, presumption lies always against the prisoner...the hideous triangle is erected, the man is stripped and hung up, the scourger comes forth and deliberately displays his strength, draws his fingers through the nine detested throngs, and swift is the cutting stroke. And a word had it been listened to might have explained all".

"What of the female convict? Does she defend herself her life is made a torment, the police court is at hand, a tale is made out and the woman is doubly punished. Does she fall she remains nursing her child for two years, they are separated, the child is sent to an orphan school, she returns to service and no further enquiry is made. I have baptized fourteen of these children at one time".

After an armed mutiny in 1834, 39 people were sentenced to death and he had to prepare the Catholics among them for execution. Again, on a visit to the notorious convict settlement on Norfolk Island, he heard 300 confessions and made 12 conversions. Regrettably, after eight years of devoted service he left Australia under something of a cloud. He was dubbed 'the Agitator General' by those whose prosperity rested upon well nigh slave labour, and because he removed an experienced priest to a distant and demanding position, absolutely refusing to send a newly arrived and inexperienced one there, his fellow Catholics accused him of breaking up long established friendships.

He returned to England in 1840 and was appointed resident priest at Coventry, where he erected the church of the Most Holy Sacrament and S. Osburg. Within its walls on 21 June 1846, he was consecrated titular bishop of *Hetalonia*, and Vicar Apostolic of the Western District, by Bishop Briggs, with Bishops Griffiths and Wareing as co-consecrators. He then took up residence in Bristol, but on 28 July 1848, he was translated to the Central District, and Birmingham became his home for the rest of his life. On 29 September 1850 he was appointed first bishop of Birmingham (Staffordshire, Oxfordshire, Warwickshire and Worcestershire), in the restored Hierarchy, and his sound judgment and sober speech did much to minimise local hostility to Papal Aggression. Newman preached at his enthronement on 27 October, and his sermon *Christ on the Waters* was comparable with *The Second Spring*, delivered at Oscott two years later. The financial situation in the new diocese was so deplorable that Ullathorne was once committed to Warwick Gaol for debt.

Bishop Hedley said "Those who remember Bishop Ullathorne in his youth recall the figure of a student bowed over a folio of a Father of the Church. Not only did he read exhaustively, he remembered what he had read. In the midst of all activity he found time for writing and spiritual direction". He was an indefatigable writer of letters and a selection published in 1892 filled a

book of 550 pages, and Gillow lists 52 of his publications. His thoughts on prayer and meditation were profound, and he considered manuals of such, however popular, to be useful only to those who were still novices in prayer.

In 1865 Bishop Ullathorne was the choice of Propaganda for the vacant see of Westminster, and when Manning was appointed it was Ullathorne who performed the ceremony of consecration in old S. Mary Moorfields. In the First Vatican Council he was a supporter of the definition of Papal Infallibility, with some reservations and by no means as strongly committed as Manning. Indeed there was a time when in association with other prelates from America, Germany and Ireland, he considered presenting a petition to defer the whole question.

His relations with Cardinal Newman require some explanation. Cardinal Wiseman, and Cardinal Manning even more so always refused to consider the possibility of Catholics entering the Universities of Oxford and Cambridge (see RIDDELL A). Ullathorne was in favour of a house of residence at Oxford, which was in his diocese, with Newman as superior. But on this he was overruled at a meeting of the entire Hierarchy. He then expressed willingness to transfer the Oxford mission to Newman and the Oratorians, but Propaganda prompted by Manning advised him not to do so. But his personal regard for the illustrious convert was always of the highest.

In 1874 he founded a diocesan seminary, S. Bernard's, Olton. This in accordance with the decrees of Trent which disapproved of lay boys and clerical students being educated together as was the case at Oscott. However, his successor closed Olton and removed the laity from Oscott. In 1888 Bishop Ullathorne retired to Oscott and was made titular archbishop of *Cabasa*. He died on the feast of S. Benedict, 21 March 1889, and is buried at S. Dominic's Convent, Stone, Staffordshire. "He played a most enlightened part in the welding together of the new people whom Challoner foresaw. He was deeply conscious that a new era had started but he was also aware of the continuity of Catholicism in England".

ed.Beck, 204-209,301-302; Birt, 181-182; Butler; *Cath.Enc.* XV (1912) 121-122; Clergy Review April 1960, 193-206; Downside Review July 1889, 70-81; Moran, 147-173; *Tablet* 23.3.1889, 442, 30.3.1889, 502-504.

VAUGHAN Francis John
Menevia

Son of Francis and Caroline Ruth Vaughan (Pope) born at Courtfield, Ross on Wye on 5 May 1877, he was nephew of Cardinal Vaughan. Educated at the Oratory School, Birmingham, S. Sulpice, Paris and Ushaw, he was ordained priest of the old diocese of Newport on 5 July 1903. His health was never robust and at various stages in his seminary training and subsequent career he had to pause for recuperation.

From 1903 until 1909 he served as curate at S. Joseph's, Aberavon, West Glamorgan. He then withdrew from public life until 1911 when he was given charge of the little congregation at Porthcawl, but he soon resigned and went to live at Bishops Stortford where at the time there was a community of Redemptorists. In 1914 he returned to his diocese as parish priest of S. Helen's, Barry Dock. There his health was sustained and he became something of a pillar of strength to the first two archbishops of Cardiff (erected a Metropolitan see in 1916), and was created a Canon of the Cardiff Chapter in 1922.

In 1926 he was nominated bishop of Menevia after that see had been vacant for five years. On 8 September 1926 he was consecrated in S. David's Cathedral, Cardiff, by Archbishop Mostyn, with Bishops Dunn and Thorman as co-consecrators. His was the first episcopal consecration according to the Roman Ritual to take place in Wales since the Reformation. The future Archbishop Downey preached an eloquent and very informative sermon, later published as a pamphlet. On departure from Barry, Bishop Vaughan received a testimonial not only from his own congregation but from the townspeople generally.

He made his home in Wrexham, and his little flock grew steadily, mostly due to people from the north of England coming to live along the coast of Flintshire and Denbighshire. He made repeated appeals for prayer, pointing out that the only hope of any increase depended thereon. Mental prayer, he emphasised, was a practice without which there was no real sanctity. He rejoiced that several contemplative orders became resident within his diocese, and saw the number of places where Mass was offered rise from 62 to 77. The diocesan clergy increased from 24 to 56, and 1000 converts were received.

The increase in diocesan clergy allowed the Jesuits to withdraw from Holywell, Rhyl and S. Asaph, while some new missions were opened and even lost sheep reclaimed when a tribe of Gypsies, of Irish descent were discovered near Dolgelly in 1930. Bishop Vaughan was often invited to speak outside his own diocese, though he always used to say "My heart and my work are always with Wales", again he said, "To be a good wife and mother is to merit Heaven - it is a vocation as real as any missionaries". He died on 13 March 1935 after accidentally swallowing a bone, and is buried in Wrexham cemetery. At his command no panegyric was preached, but Archbishop Downey, in a statement to the Press, said they had been friends for years and often took a holiday together.

Attwater, 160-166; Mill Hill Father, *Remembered in Blessing* (Glasgow 1955), 156; *Tablet* 16.3.1935, 325; *Universe* 15.3.1935, 1.

VAUGHAN Herbert, DD, CARDINAL
Salford; WESTMINSTER

Son of John and Eliza Vaughan (Rolls), born in Gloucester on 15 April 1832, the eldest of thirteen children, six of whom became priests and five nuns, whose ancestral home was at Courtfield, near Ross on Wye. He was educated at Stonyhurst, in Lancashire, at Brugelette, in Belgium, and for a short period at Downside. In 1851 he entered "the Nursery of Cardinals", the College of Noble Ecclesiastics, in Rome. He was ordained priest at Lucca on 28 October 1854, this by special dispensation as he was only 22 years old.

We shall never know why Cardinal Wiseman appointed one so young to the vice-presidency of S. Edmund's College, Ware, but the first thing he did was to go on a fact-finding tour on the Continent. And as he was an avid diarist, all his impressions are extant. He reached some definite conclusions. Long suffering and supplying the sacraments to a faithful remnant was no longer acceptable. The priest must be prepared to battle spiritually and intellectually for the soul of the nation.

His years at S. Edmund's were not very happy ones. He joined Manning's Oblates of S. Charles there, who were soon regarded as intruders and required to leave in 1861. But Vaughan was already dreaming of a society of priests who would evangelise places like Africa, Asia and the Pacific. Wiseman approved, Manning was cautious, but Pope Pius IX was enthusiastic and gave his special blessing to S. Joseph's Foreign Missionary Society.

Once again he went on a tour, begging as well as fact finding, and covered most of the American continent. At Panama an anti-clerical regime had outlawed religion and closed the churches. Smallpox was raging and hundreds were begging for the sacraments. Vaughan publicly celebrated Mass, heard confessions and gave extreme unction to scores. He was brought before the Governor, and as he would not promise not to do the same thing again he was expelled. By this time he had gained the reputation of being one of the best informed men of his time.

The great college at Mill Hill was commenced on 1 March 1866 and completed on 19 March 1873, but by then its founder was second bishop of Salford. Within his life time he saw priests at work in the Philippines, India, Uganda, New Zealand and the Congo. In one year alone 10,000 baptisms were recorded, though their first undertaking of all was among the emancipated slaves in the Southern states of America.

Herbert Vaughan was consecrated bishop of Salford, in S. John's Cathedral, on 28 October 1872 by Archbishop Manning, with Bishops T J Brown and Cornthwaite as co-consecrators. On the same occasion William Weathers (q.v) was consecrated titular bishop of *Amycla*. As bishop of Salford Vaughan's zeal was boundless. He founded S. Bede's College, Manchester as a secondary school for boys to be conducted by the diocesan clergy. He gave a pledge that every destitute child would be maintained, founded the Crusade of Rescue, and saved an average of 100 children a year from the workhouse. When the Jesuits defied him and opened a college in Manchester against his wishes, he personally went to Rome and demanded redress, and in 1880 obtained a decree that regulated matters with all religious orders, matters that had given rise to discord for generations. He regretted the diocese had no seminary but established a centre of pastoral theology at the Cathedral, where new priests received preparation from experienced pastors, though the bishop emphasised "They should desire neither a long life nor an easy one". And desirous of a well informed laity he acquired both the *Tablet* and the *Dublin Review*.

On 29 March 1892 he was appointed third archbishop of Westminster, and on 9 January 1893 was created Cardinal of SS. Andrew and Gregory on the Coelian. Trouble came almost at once. Lord Halifax advised by certain French priests imagined that a positive step towards the reunion of Christendom would be to establish what they called a point of contact with Rome. The point selected was to ask Rome to examine the claim to validity of Anglican Orders. Vaughan was furious at not being consulted initially, and insisted that no decision should be made before the Catholic Church in England had an opportunity of being heard.

It was known that Cardinal Pole (1500-1558) had been less than satisfied with ordinations performed under the Edwardine Ordinal. Abbot Gasquet, OSB, searched the Vatican archives and found the Bull *Praeclara* of Pope Julius III, rejecting their validity. But the French clergy involved with Lord Halifax then disputed that this Bull had ever been promulgated. Then, in the Town Archives at Douai, where all documents pertaining to English Catholicism had been deposited at the seizure of the colleges a century before, Pole's Register containing his attestation that he had received the Bull on 22 September 1555 was found. On 16 July 1896, after considerable debate, Anglican Orders were again condemned by Rome.

Cardinal Vaughan determined that Westminster should have a Cathedral, and J F Bentley was commissioned as architect. It had been the Cardinal's idea to have a community of Benedictine monks perform the Divine Office daily - a sort of restoration of the glories of the nearby Abbey. But as he refused to allow the monks to perform any parochial duties, and as their Prior refused to allow them to sit idle in their rooms when not singing the Office, the plan foundered. Though not without a number of pungent exchanges having taken place.

Cardinal Vaughan died at Mill Hill on 19 June 1903, and ironically the first service ever held in the new Cathedral was his own Requiem. But he was buried, at his own request, at Mill Hill. Some observers have dealt harshly with Cardinal Vaughan, finding him hard-hearted if not heartless, and making unfavourable comparisons between him and his predecessors at Westminster. Derek Holmes seems to have caught his assemblage perfectly. "An ultramontane descendant of an Old Catholic family who had been a devoted and successful, if uncomplicated pastor of the Irish in Lancashire". Early in the 21st Century his body was reinterred in Westminster Cathedral.

Clergy Review December 1961, 715-733; Leslie, 52-79; Holmes 241; McCormack; Mathew, 220; Snead-Cox.

VAUGHAN John Stephen
Sebastapolis

Son of John and Eliza Vaughan (Rolls), born at Courtfield, Ross on Wye, on 24 January 1853. He was nephew of William Vaughan (q.v) brother of Herbert Vaughan (q.v) and uncle of Francis Vaughan (q.v). After being educated by the Benedictines at Downside he tried his vocation as a Carthusian, and although he failed on health grounds, he remained a monk at heart. He studied for the priesthood in the seminary of Bruges and at the English College, Rome. He was ordained priest by his brother on 4 June 1876.

He joined the teaching staff of the newly opened S. Bede's College, Manchester but his health collapsed almost at once. A long sea voyage was advised so he sailed for Australia where his brother, Roger Bede, was archbishop of Sydney and his uncle, Sir Francis Weld was Governor of Tasmania. He preached many missions and retreats there before returning to S.Bede's where Louis Casartelli (q.v) was one of his colleagues. Their careers would conjoin again at a much later date.

After a spell with the Jesuits at Lulworth Castle, in Dorset, he and his brother, Fr. Kenelm Vaughan took residence at 28, Beaufort Street, Chelsea, which became known as the House of Expiation, centre of a confraternity of that name, much approved of by Cardinal Manning, and dedicated to bring conversions about by ordered suffering and voluntary penance. Eventually the house became focal point of a new Chelsea parish, Holy Redeemer, but by then his brother Herbert was archbishop of Westminster so he removed his residence to Archbishop's House. He was created Domestic Prelate to Pope Leo XIII in 1896, and Canon of Westminster in 1902. His time was occupied entirely in preaching and writing. He published 25 titles which collectively could exhibit four different translations. They were very popular in USA, and much praised by Cardinal Gibbons. In England he inaugurated a series of lecture tours, where admission was free and the audience was encouraged to ask questions. This was the incubus of the Catholic Missionary Society, and numerous conversions were made.

After the Cardinal's death in 1903, Mgr. Vaughan lived in Rome until 1909 when Louis Casartelli, who never wanted to be a bishop, petitioned for an auxiliary, and received his assistance in Salford. On 15 August 1909, he was consecrated titular bishop of *Sebastapolis*, in Westminster Cathedral by Archbishop Bourne, with Bishops Casartelli and Fenton as co-consecrators. He lived at the Xaverian College, Manchester until 1912, and was rector of S. Bede's College there until 1915. He then lived outside the diocese for several years, in an apartment at Upholland, or as a private resident of Southport.

Finally, he was parish priest of S. Hubert's, Great Harwood, near Blackburn, an appointment that brought him much happiness. He took ill suddenly whilst administering Confirmation in Oldham, and died in the presbytery at Great Harwood on 4 December 1925. He is buried in S. Hubert's parochial cemetery.

Almanac for Salford Diocese 1926, 145-146; Mill Hill Father, *Remembered in Blessing* (Glasgow 1955), 119-122; *Venerabile* 11 April 1926, 269-271.

VAUGHAN William, DD
Plymouth

Son of William and Teresa Vaughan (Weld), born in London on 14 February 1814, Cardinal Weld (1773-1837) was his uncle, and Cardinal Vaughan (1832-1903) was his nephew. He was educated at Stonyhurst, Amiens, Oscott, and the English College, Rome, and ordained priest by Bishop Baines in March 1838.

On 18 April 1838 he was appointed resident priest at Lyme Regis, Dorset where in addition to erecting a school and presbytery, mostly at his own expense, his series of public lectures (from 19 May 1839) brought several converts. From 1845 until January 1847 he was President of Prior Park College, Bath, but was then appointed rector of old S. Joseph's (now S. Mary's), Bristol.

The year 1847 was one of terrible hardship, long known among the poor as "the black 47". The winter was long and arduous, while the following summer was accompanied by a devastating epidemic of typhus fever. Throughout all Fr. Vaughan's reputation for Christian charity never wavered. In November 1848 he became rector of the church of the Holy Apostles, Clifton which in 1850 became the proCathedral of the new diocese, and on 28 June 1852 he became first Canon Penitentiary of its Chapter. He was also responsible for erecting the nearby clergy house which for many years was the residence of the bishops of Clifton.

On 10 July 1855 he was appointed second bishop of Plymouth, and on 16 September 1855 he was consecrated in the Clifton proCathedral, by Cardinal Wiseman, with Bishops Ullathorne and T J Brown as co-consecrators. When he arrived in his diocese there were only 23 secular priests and a few regulars, and within three years he lost eleven of them. But during a very long episcopate he managed to see 40 new churches, 16 schools, and 8 convents opened, and leave "not a mission with a debt".

His efforts to provide a suitable cathedral-church met with an equally unpromising beginning. After purchasing land in Wyndham Street, Plymouth, at one shilling three pence (6 l/4p) per square foot, and engaging the brothers Joseph and Charles Hansom (of cab fame) as architects, most of the building collapsed when the attempt was made to roof it, and all had to be begun again. But success was finally achieved and the cathedral's 205 feet high spire, housing its bell *Peter*, is a prominent landmark.

Bishop Vaughan brought the Sisters of the Notre Dame to teach, the Little Sisters of the Poor to work among the destitute, and gave much encouragement to the foundation of S. Augustine's House of Perpetual Adoration, at Newton Abbot, where his niece, May Vaughan, became Prioress. He also consecrated a similar chapel, of Benedictine nuns, at Teignmouth, Devon in 1864.

Described as impressive in appearance and eloquent in speech, he spoke in the First Vatican Council on 30 April 1870, when he opposed the idea of having one uniform catechism for the whole Church. On the matter of the definition of Papal Infallibility, he thought it something best not raised. Bishop Vaughan lived to be the doyen of the Hierarchy, and was able to say Mass daily until 21 October 1902. He died at S. Augustine's, Newton Abbot on 25 October 1902, and was buried there.

ed.Beck, 207; Brady, 437-440; Holmes, 101, 145; Norman, 307; *Tablet* 1.11.1902, 699-700, 22.9.1855, 598.

VERTUE John, DD
Portsmouth

Son of John and Frances Virtue (Fleming), he was born on 28 April 1826, in Newman Street, Holborn, London, and altered the spelling of his surname in 1895. He attended Dr. Kenny's school in Fitzroy Square and studied at Kings College briefly, but sensing a vocation to the priesthood he entered S. Edmund's College, Ware and later the English College, Rome. He was ordained priest of the archdiocese of Westminster on 20 December 1851. As a student he was a brilliant Latin scholar and as such was selected to preach before the Pope on S. Stephen's day 1851.

After a short curacy at SS. Mary and Joseph's, Poplar, he became secretary to Mgr. Bedini, Papal Nuncio in Brazil. Once while visiting USA they were besieged all night by a group of fanatical "Know nothings" and thought themselves about to be murdered. In 1855 he was appointed rector of S. John's, Hackney, and Domestic Prelate to Pope Pius IX. In that same year the War Office agreed that Commissions could be awarded to Catholic chaplains and Mgr. Vertue was one of the first recipients. He saw service in Aldershot, Bermuda, Colchester, Portsmouth and Malta, retiring in 1882, a full colonel.

When in Bermuda Yellow fever broke out and being the only priest unstricken, he worked day and night, even remaining in a voluntary capacity after his tour of duty was over. He received a special vote of thanks for gallantry. A contemporary described him "Tall and dignified his grey eyes gazed through spectacles of gold. In chapel, even when the Blessed Sacrament was not reserved he would say 'Hush' if anyone spoke. He would go out in a boat and scramble up a steamers side to give the consolations of religion to some dying seaman. He revised Challoner's Meditations and published a Prayer Book for Catholic soldiers".

In 1882 a new diocese of Portsmouth was formed consisting of Hampshire and the Isle of Wight, Berkshire and the Channel Islands. The new church of S. John was considered suitable as a cathedral but it was not quite ready in time for the consecration of the first bishop. Mgr. Vertue was consecrated in the church of Our Lady of Victories, South Kensington, on 25 July 1882 by Cardinal Manning, with Bishops Herbert Vaughan and Knight as co-consecrators. His own cathedral was opened the following month.

In an episcopate of 18 years 18 new churches and 2 orphanages were built. He lent either his presence or his name to many a philanthropic endeavour, and being an ardent reader he became a member of the Archaeological Institute, and vice-president of Hampshire Record Society. He kept a diary, in elegant Latin, every day of his life and when Bishop's House, Portsmouth was blitzed in 1941, the diaries were among the few articles to escape destruction. Bishop Vertue loved singing and the Litany of Loreto set to the tune *Newman Paddox* was one of his favourite pieces. His nickname was 'John the Magnificent'. He died at Bishop's House, Portsmouth at 1.10 on Wednesday afternoon, 23 May 1900. He is buried in Highland Road cemetery, Southsea.

Anstruther, *Edmundians 1800-1899*(MS); Dwyer, 58 - 79; *Tablet* 26.5.1900, 820.

WALL Bernard Patrick,DD
Brentwood; *Othona*

Son of Daniel and Eliza Wall (Collins), born on 15 March 1894 at 35, Uridge Road, Tonbridge, Kent. His father was Sergeant Major of the First Battalion, Royal West Kent Regiment. He entered S. John's College, Wonersh in 1908 and was ordained priest of the diocese of Southwark by Bishop Amigo on 14 July 1918. After one year at English Martyrs, Walworth as assistant, he spent a year of further study at the Catholic Institute, in Paris, followed by three years in Rome where he was resident in the French College and attended the *Angelicum* graduating DD in 1924.

He then returned to Wonersh to teach Classics and Mathematics, but when all the juniors went to Mark Cross in 1926, he went with them. At that time he was quite an impressive athlete. In 1928 he returned to Wonersh where he taught Theology until 1936. His interest in Astronomy was well above average, and the college observatory was installed to assist his investigations. In 1936 he went to S. Anthony's, Anerley as parish priest, where during the war he claimed (rightly or wrongly) that Anerley and Penge received a greater number of bombs than anywhere else in London. He was parish priest of Holy Family, Reigate from 1945 until 1949 when he returned to S. John's College, Wonersh yet again, this time as Rector. He became Canon of Southwark in 1950 and Domestic Prelate to Pope Pius XII in 1952.

Monsignor Wall was most impressive in appearance and speech. He was said to have modelled himself on Arthur Doubleday (q.v) and had the very same mannerisms. He inspired many by his theological lectures just as he entertained many by his singing at concerts, for his voice was always full of drama. In December 1955 he was nominated fourth bishop of Brentwood and on 18 January 1956 he received episcopal consecration in Brompton Oratory, by Bishop Cowderoy, with Bishops Beck and Farren (of Derry) as co-consecrators.

His episcopate of 13 years witnessed a steady increase in the Catholic population -102,000 in 1956, 173,000 in 1969, and this brought its ample share of problems, particularly those associated with education and meeting the needs of the many newly developing parishes in the diocese. During the Second Vatican Council Bishop Cowderoy wrote verses to while away the time, and Bishop Wall translated them into Latin.

At the age of 75 he resigned the see of Brentwood on 15 April 1969, and was named titular bishop of *Othona*. He then made his home in Bressey Grove, South Woodford, Essex, until his death on 24 June 1976. He is buried at S. John's, Wonersh. In the copy of his obituary notice, before me as I write, after the words "He had many talents, academic, musical, archaeological, and above all theological" an anonymous pen has added "He did not like work. Watched TV all day and night."

Brentwood Diocesan Directory 1977, 113-117; *Catholic Directory* 1956, 1969; *Southwark Record* XXX January 1956, 1-2, February 1956, 25, 31-34; Tonbridge Registry Office: Birth Certificate.

WALMESLEY Charles, OSB, DD, FRS

Ramatha

Son of John and Mary Walmesley (Greaves), born on 13 January 1722, For years it was believed that Westwood House, Wigan, Lancashire was his place of birth. But in 2005 Dr. Allan Mitchinson established that this future bishop was born at Wigan Lane House, Standish. He was the seventh son of a family of twelve children. He was educated in the Benedictine Priors of S. Gregory, Douai and S. Edmund, Paris. Professed as a Benedictine in Paris on 29 September 1739, he took his DD degree at the Sorbonne, and was ordained priest on an occasion seemingly unrecorded. His mathematical and astronomical knowledge earned him a Fellowship of the Royal Societies of both London and Berlin, and in 1752 he was consulted by the British Government about the proposed introduction of the "New Style" Gregorian Calendar.

From 1749 until 1753 he was Prior of S. Edmund's, Paris, where one day while celebrating Mass he found himself unconsciously tracing figures with the paten, and after that he abandoned his mathematics. In 1754 he was made Procurator of the Benedictine order, in Rome and in 1756 he was named titular bishop of *Ramatha* and coadjutor of the Western District. On 21 December 1756 he received episcopal consecration in the chapel of the English College, Rome, by Cardinal Lanti, Prefect of Propaganda. Like all appointments to the English episcopate at the time, his was approved by the King in exile, James III, but disapproval of such a privilege was then strong (see DICCONSON E).

The Western District was both scattered and impoverished, with only about 3000 Catholics in the seven English counties, and no more than 750 in all Wales. A report prepared by Bishop Walmesley in 1773 (he having succeeded as Vicar Apostolic in 1764) states that Bath was the principal mission and bishop's residence. During the Gordon Riots, 6 and 7 June 1780, the chapel, house and all archives of the vicariate were destroyed by fire. But a few weeks later, on 12 August 1780, at Lulworth Castle, in Dorset, Bishop Walmesley consecrated W G Sharrock (q.v) as coadjutor, with 13 priests in attendance.

Bishop Walmesley was sorely tried by the activities of the Catholic Committee who in their eagerness to gain toleration appeared to be willing to compromise Catholic principles. The bishop was one of their sternest critics, and as the priest of Bath, J C Wilkes (1748-1829) was one of their staunchest supporters, confrontation was inevitable. The priest was duly excommunicated by the bishop, and when six members of the Bath congregation attempted to remonstrate, they were excommunicated also, Bishop Walmesley being adamant about the preservation of orthodoxy. On 15 August 1790, again at Lulworth, he consecrated John Carroll as first bishop of Baltimore, the Father of the American Hierarchy, and the early editions of the *Encyclopaedia Britannica* (vol.1, 604) contain some favourable comments on Bishop Walmesley's astronomical observations.

Enfeebled in health he became obliged to travel in a Bath chair, and either by accident or due to some sort of brawl, it overturned and the bishop fell heavily. He died on 25 November 1797 as a result of the fall, and he was buried at S. Joseph's, Trenchard Street, Bristol, until 1906 when his remains were reinterred at Downside. A marble tomb with recumbent effigy was erected there by the Hierarchies of England and America, most of whom are able to trace their episcopal descent from Bishop Walmesley.

Birt, 120-121; Brady, 298-303; *Cath.Enc* XV (1912). Allan Mitchinson, *Catholicism in Standish* (Wigan 2005); Ward, *Dawn* 11, 150-151.

WALSH Thomas
Cambysopolis

Son of Charles and Mary Walsh (Brittle), born in London on 3 October 1776. His father died young and his mother was not a Catholic, but his father's brother who was a priest offered to provide him with education at S. Omers. He was a classfellow of Daniel O'Connell and a pupil of the future Bishop Stapleton. During the French Revolution most of the college was imprisoned at Doullens. Only then did he become a Catholic.

Returning to England in 1795 he continued his education at S. Edmund's, Ware, and in 1801 whilst still a deacon he went to Wolverhampton with Gregory Stapleton, newly appointed as Vicar Apostolic, and served him as secretary. He was ordained priest there on 19 September 1801, and after Stapleton's premature death, continued as secretary to Bishop Milner 1803-1804.

He then went to Sedgley Park School as spiritual director and in 1808 to a similar position at Oscott. In 1818 he was appointed President of Oscott but having little aptitude for administration he gladly reverted to his former work. In 1824 Bishop Milner, ever a stern judge of character, petitioned the Holy See to appoint Walsh his coadjutor. Propaganda ratified this on 22 December 1824, and he was consecrated titular bishop of *Cambysopolis*, on 1 May 1825, at Wolverhampton, by Bishop Milner with Bishops Smith and Penswick as co-consecrators. He succeeded as Vicar Apostolic of the Midland District on 19 April 1826.

A new age was dawning. His old classfellow, O'Connell was leading a tremendous campaign that was to bring down the last barriers to Catholic Emancipation. The Earl of Shrewsbury and Lord Stourton, both residents of the Midland District were to take their seats in the Lords, and a vast programme of building was to be undertaken.

As at Oscott, the bishop had little interest in finance, but he encouraged splendid churches to be erected in Birmingham, Nottingham and Derby, as well as a complete rebuilding at Oscott. The debts incurred were enormous and were to bring his successor to the bankruptcy court. There was also conflict within the Catholic Community itself: Gothic Revivalists against Classicists, designers of ample chasubles against lovers of the Roman variety, Garden of the Soulers against the importers of continental devotions, and advocates of Plainsong against church orchestras and mixed choirs. Bishop Walsh loved them all and made no effort to take sides. On one querulous occasion he is reputed to have said that at least there was no lack of interest.

In 1840 the old Midland District was renamed the Central District, with Nicholas Wiseman (q.v) appointed as coadjutor. The Tractarian Movement at Oxford, also within the vicariate, was gathering strength and although Bishop Walsh made no claim to a complete understanding, he was happy to leave his coadjutor to handle the situation.

On 28 July 1848 Walsh was removed to the London District as Vicar Apostolic, and as prelude to becoming first archbishop in a new Hierarchy. Alas, revolution broke out in Rome, the Pope fled to Gaeta, and before anything like normality could be restored, the aged prelate died at the residence of the London Vicars Apostolic, 35 Golden Square, on 18 February 1849. He is buried in the crypt of S. Chad's Cathedral, Birmingham consecrated by himself in 1841.

Anstruther IV, 288-289; Brady, 241-242; *Cath.Enc* XV (1912) 451-452; 'Heralds of the Second Spring' *Clergy Review* August 1948; Fothergill, 148.

WALTON William, DD
Trachonitis

Son of Michael and Mary Walton, born in Manchester on 9 December 1716, he entered the English College, Douai in October 1731 and a very detailed account of his progress exists, until his ordination by Bishop Dicconson, V.A. on 3 April 1741. He was professor of Theology at Douai until 1748 and in that capacity he examined and approved Challoner's edition of the New Testament.

In 1750 he became chaplain to Briant Barrett, at Milton Manor, near Abingdon, Berkshire. Barrett was a great friend of Bishop Challoner, and a very wealthy man, lace-maker to the Royal Family. He maintained a magnificent chapel in his house, with ceiling of decorated Gothic woodwork, and an altar piece of a large painting of the Assumption. Bishop Challoner's missal and vestments were long preserved there.

Dr. Walton also accompanied Barrett when in residence in London, in Craven Street, Strand. His salary was £20 a year and his duties were few, so there was ample time for him to serve his less fortunate brethren. He was author of *The Miraculous Powers of the Church of Christ*, treasurer of several charities, Dean of the Old Chapter, and Vicar General of the London District. He was actually proposed by Challoner for the coadjutorship of the London District, but Propaganda appointed him titular bishop of *Trachonitis*, and coadjutor to Bishop Francis Petre, in the Northern District, on 25 June 1770. No evidence exists as to where or from whom he received episcopal consecration but surely it is difficult to imagine anywhere other than Briant Barrett's chapel at the hands of Bishop Challoner.

He succeeded as Vicar Apostolic of the Northern District on 24 December 1775. While Bishop Petre was alive Walton had lived close by him, at Clayton le Dale, near Blackburn, but later he removed into the city of York. By this time several chapels in the larger towns were managed by lay committees rather than being under the patronage of the gentry like their rural neighbours. Difficulties began to develop as at Liverpool where Joseph Gittins, the senior priest claimed that he, not the trustees, should manage all monies, especially bench rates. When this was admitted, Harris the assistant priest claimed that he did not receive his fair share and inferred that things were better managed under the trustees and took their side against his superior. Bishop Walton tended to agree that congregations should settle their own differences, that the laity should manage temporalities, and the clergy should be free to attend to spiritual matters.

Bishop Walton was assiduous in visiting his District keeping records of mileage travelled and numbers of those confirmed. Unlike his successor he did not enter the names of the clergy, obviously times were not yet safe enough for that. He never received the assistance of a coadjutor although he recommended Matthew Gibson (q.v) for that position. Gibson succeeded and took a very different view of the aforementioned Liverpool dispute. Bishop Walton died in York on 26 February 1780 and is interred at S. Michael-le-Belfry, close to the gate of York Minster.

Anstruther IV, 290; Bolton, 72-73; Bossy, 342; *Clergy Review* September 1950, 152; Dwyer, 18-19.

WARD Bernard Nicholas
Lydda; Brentwood

Son of William George and Frances Mary Ward (Wingfield), born on 4 February 1857, at S. Edmund's College, Ware, where his father taught Theology. Cardinal Wiseman was his godfather, hence his second name. He grew up surrounded by memories of the Oxford Movement and the Catholic Revival, all of the leaders being familiar to him. His father was a distinguished convert, his brother Wilfrid was biographer of both Newman and Wiseman, and his brother Granville was a generous benefactor to the English Benedictines of Douai, both before and after their expulsion in 1903. Indeed the *Tablet* once described them all as one of the families who had helped to shape English Catholic history. Furthermore, there were three daughters who all became nuns.

The future bishop was educated at S. Edmund's College, and at Oscott where he was a student of Dr. (later archbishop) McIntyre. He was ordained priest by Cardinal Manning on 8 October 1882, and having been College Prefect at S. Edmund's since the previous August he continued in that position until 1885, when he was placed in charge of the new mission of Our Lady, at Willesden. Between 1888 and 1890 he taught biology and chemistry at Oscott after which he returned to S. Edmund's as vice-president, becoming President in 1893. It was a period of great uncertainty for the college but none worked harder than Ward himself to obtain students and build up a reputation.

At Old Hall (S. Edmund's) he learned to appreciate the traditions of the old English Catholics. Manning, and others of his period, always spoke as if the restoration of the Hierarchy in 1850 was the beginning of the Church in England. But Monsignor Ward (he was created Domestic Prelate in 1895) demonstrated otherwise. Surrounded by memories of Stapleton, Poynter, Griffiths and Weathers, as he handled their documents or passed by their tombs he realized what an injustice was being done to them. He spent nine years researching and assembling his material, every minute being time free from college duties, resulting in seven volumes of historical importance.

His works include: *History of S. Edmund's College* (1893), *Catholic London a Century Ago* (1905), *The Dawn of the Catholic Revival in England* (2 vols. 1909), *The Eve of Catholic Emancipation* (3 vols. 1912), *The Sequel to Catholic Emancipation* (2 vols. 1915). He made several contributions to the *Catholic Encyclopaedia* (1907-1912), became Canon of Westminster in 1905, Fellow of the Royal Historical Society in 1907, and was considered for the vacant see of Northampton in 1908. In 1915 he was appointed Missionary Rector of Holy Trinity, Brook Green, Hammersmith and after an association of 48 years with S. Edmund's he described the parting as almost equivalent to leaving the world.

A description of Holy Trinity, Brook Green at that time is to be found in Ernest Raymond's novel *The Five Sons of Le Faber* (pages 8 and 46-52), and some very vivid descriptions of Ward, the man exist among the writings of his contemporaries, especially Bishop Myers, Canon Edwin Burton and Canon John G. Vance. A few details must suffice here. "Tall, broad, bulkily heavy, of enormous girth, laughed loud, the old fashioned squire laugh - he profoundly disliked any metaphysical treatment of theology, he understood ethics, politics and history, but not the mistyness of speculative flights. As a preacher he was poor, his voice of steel-like quality was strangely monotonous. He never drank wine or smoked—he would meet guests, demand when they were leaving and mention the earliest available train."

In March 1917 it was announced that the county of Essex was to be separated from the archdiocese of Westminster and formed into a new diocese. It was presumed that some years would elapse before details were finalised, officials nominated, funds transferred, even a title and cathedral church selected. Mgr. Ward was named titular bishop of *Lydda* and Apostolic Administrator of the new diocese. He used to claim to be the only titular bishop in England who

had actually visited his see. He was consecrated in Westminster Cathedral on 10 April 1917, by Cardinal Bourne, with Bishops J S Vaughan and Joseph Butt as co-consecrators. The crozier he received had once belonged to Gregory Stapleton (q.v) and the pectoral cross and ring had belonged to William Weathers (q.v).

On 6 May 1917 Bishop Ward took formal possession of the territory and moved into Abbey Lodge, Brentwood. On 29 July 1917 the new see was fixed at Brentwood and the church of the Sacred Heart and S. Helen was elevated to the status of cathedral. Cardinal Bourne expressed surprise that what it had been anticipated would take years had been accomplished in as many months. Curiosity makes one wonder if the relationship between Bishop and Cardinal was in any way comparable with the known acrimony that existed between the Cardinal and his other neighbour, Bishop Amigo? Fragmentary evidence, especially that relating to the transfer of funds, suggests that it was. Bishop Ward was certainly critical of S. Edmund's House, Cambridge, where he was on the Board of Management. He proposed closing the house until the Great War was over, pointing out that the clergy were exempt from military service because of the services they rendered to the population, not in order to undertake higher studies in a university. And when his proposition was heavily defeated, he said "We are setting a very bad example".

He was not without a sense of humour, and the incongruous never failed to amuse him. Once, as bishop of Brentwood he met an old servant of his parents and she said to him "I held you in my arms the day you were born - and lor' how you have changed". One luxury he allowed himself was life membership of the Marylebone Cricket Club. In an episcopate of just two years and nine months he saw an increase in the Catholic population of his diocese from 26,000 in 1917 to 40,000 in 1920, with new missions opened at Chingford, Manor Park and Wanstead. On Tuesday 20 January 1920 he complained of feeling unwell and consulted his doctor. Nothing specific was diagnosed and he decided to retire to bed early. Next morning he was found dead. Tributes were numerous, and a special train conveyed people from Liverpool Street to the Brentwood Requiem before burial at S. Edmund's College, Ware.

Brentwood Diocesan. Directory 1987, 10-13; *Cath.Enc.* XV 1912); *Catholic Whos Who*_1909; *Clergy Review* November 1931, 410-421; January 1932, 25-35; Sweeney, 50, 53-54; *Tablet* 31.1.1920. 137-138.

WAREING William, DD
Ariopolis; Northampton; Retimo

Son of David and Mary Wareing (Winter), born in London on 14 February 1791, he was baptized in the Sardinian Chapel, Lincolns Inn Fields. After education at Sedgley Park School and Oscott, he was ordained priest by Bishop Milner, on 28 September 1815. He then served the mission at Moseley for four years, followed by a similar period at Cresswell, in Staffordshire where it is recorded that he superintended a small seminary. He then held appointments in Grantham and Stamford, Lincolnshire until 1838 when he returned to Oscott as vice-president of the newly erected college.

On 11 May 1840 he was nominated Vicar Apostolic of the Eastern District, a new vicariate consisting of nine counties formerly belonging to the Midland District. On 21 September 1840 he was consecrated titular bishop of *Ariopolis*, in the college chapel at Oscott, by Bishop Walsh, with Bishops Wiseman and George Brown as co-consecrators. He made his home in Northampton and despite fewness of numbers and poverty of resources, he attempted to organise his District. He chose Milner's biographer, Reverend F C Husenbeth, who was then resident priest at Costessey, near Norwich, as Vicar General, and commenced a small seminary dedicated to S. Felix, at Giffard Hall, Suffolk, close to the Essex border. This was later removed to Northampton where it attracted a donation of £333 from the Association for the Propagation of the Faith, at Lyons.

In a Pastoral letter dated 3 August 1847 the bishop drew attention to the plight of scattered Catholics, almost spiritually destitute and miles from the consolations of their religion even at the hour of death. He gave notice that he was to commence unendowed missions at Luton, Aylesbury, Wolverton, and Weedon Barracks to remedy this unhappy state.

Undoubtedly Bishop Wareing's most memorable act was on 17 November 1845 when at Northampton he received Frederick William Faber (1813-1863) and his companions from Elton, into the Church. Fr. Faber was one of the most famous priests of the 19th century, whose hymns and spiritual writings went round the English speaking world, and beyond. Later on 20 May 1846 the bishop also received John Morris, who became secretary to Cardinal Wiseman before becoming a Jesuit and a great authority on the English Martyrs.

On 29 September 1850 Bishop Wareing became first bishop of Northampton in the restored Hierarchy, and on 29 November 1854 he was appointed Assistant at the Pontifical Throne. Generally speaking his episcopate presents nothing striking, other than his patience and fortitude which given the condition of things must have been heroic. On 11 February 1858 he resigned his see and retired to the Benedictine convent at East Bergholt, Suffolk, descendant of a house of English gentlewomen that existed in Brussels from 1559 until 1794. He died there on 26 December 1865, and is buried in the adjacent cemetery. Even *The Tablet* invariably a mine of information at that period does no more than record the fact of his passing.

Brady, 334, 428-429; Chapman, 114-115, 118; Diocese of Northampton: Archives; London: SS. Anselm and Cecilia Baptismal Register.

WEATHERS William, DD

Amycla

He was born in London on 12 November 1814, with his mother he converted to Catholicism after the death of his father. Educated at the Franciscan Academy, Baddesley Clinton, Warwickshire (1823-1828), he then entered S. Edmund's College, Ware where he occupied, with conspicuous success, every office from student to President over a period of forty years. Ordained priest in 1838, he obtained the degree DD in 1845. He was College Prefect until 1843 and vice-president and Procurator until 1851. He also managed two farms, became a Canon of Westminster upon erection of its Chapter on 19 June 1852, and was President of S. Edmund's College from 1851 until 1869.

His years there were momentous ones. Acutely aware of the traditions and ideals of the old English priesthood, he strove to maintain them. But Cardinal Wiseman had little regard for the college which he regarded as lacking true Roman Spirit. As a remedy he attempted to introduce the Oblates of S. Charles, who were neither desired nor welcomed, though Dr. Weathers was a staunch supporter of W G Ward, the lay professor of Theology who aroused much hostility in Errington (q.v) The Westminster Chapter took the matter of staffing the college to Rome, and in 1861 the Oblates were ordered to leave.

Cardinal Manning's regard for the place was even less than that of his predecessor and in 1869 he removed all the divines to a new seminary at Hammersmith though Dr. Weathers was retained as rector, transferred with them, and was created Domestic Prelate. On 28 October 1872 he was consecrated titular bishop of *Amycla*, and auxiliary bishop of Westminster, in S. John's Cathedral, Salford, by Archbishop Manning with Bishops T J Brown and Cornthwaite as co-consecrators. On the same occasion Herbert Vaughan was consecrated bishop of Salford.

Bishop Weathers was an extremely hard working prelate. In addition to his professorial duties, he read the entire preparation of Manning's *The Eternal Priesthood* and various other publications, and frequently was expected to sing High Mass (fasting from midnight) while the Cardinal preached for an hour, and where the music was anything but short. The bishop was renowned for falling asleep during the polyphonic *Gloria* and *Credo*, the nodding mitre threatening disaster and alarming many an unsuspecting master of ceremonies. On visitation he always carried his own luggage and travelled by bus or suburban train. When asked why had he no carriage he replied "How could I on a salary of forty pounds a year?"

When S. Thomas Seminary, Hammersmith closed in 1892 Bishop Weathers became chaplain to the Poor Sisters of Nazareth at Isleworth, an apt appointment for one always poor in spirit, though never undignified. He died at Isleworth on 4 March 1895, and is buried at S. Edmund's College, Ware. Under the name Amyclanus he once published *An Enquiry into the Nature and Results of Electricity and Magnetism*. He was never known to allude to the past, and his frequent injunction was "to go on to things more perfect".

Cath .Enc.' XV (1912), 572-573; *Clergy Review* August 1931, 133-143; W Ward, *Wiseman* II, 267-273.

WHEELER Willam Gordon DD, MA
Teudali ; Leeds

Son of Frederick and Marjorie Wheeler (Upjohn), born at Saddleworth, Yorkshire on 5 May 1910. His parents were devout Anglicans. His formative years were spent at Worsley on the outskirts of Salford, in fact one of his first encounters with Catholicism was in S. John's Cathedral, Salford where the clogs and shawls, and rough tweeds of the pious poor contrasted with the Sunday-best of genteel Worsley. He was educated at Manchester Grammar School and University College, Oxford where he read History and made his first confession as an Anglican. On most mornings he served Mass at Pusey House, but still attracted to Catholicism, he attended the Blackfriars lectures on S. Thomas Aquinas and went to Benediction with the Jesuits at S. Aloysius. Fr. Martin D'Arcy was the first priest he ever spoke to, then on a visit to Buckfast Abbey he sat up all night, fascinated by the wisdom of the renowned Abbot Vonier OSB.

However, Wheeler received Anglican Orders and held brief curacies at S. Bartholomew's, Brighton, and S. Mary and All Saints, Chesterfield before becoming a Master at Lancing College, Sussex. At the age of 26 he was received into the Catholic Church at Downside Abbey on 18 September 1936 and went almost immediately to the Beda College, Rome. When war broke out in 1939 he evacuated with the rest to Upholland, near Wigan.

On 31 March 1940 he was ordained priest by Cardinal Hinsley in Westminster Cathedral, and placed as curate at Lower Edmonton where he survived a very serious illness. In 1944 he moved to Westminster Cathedral as assistant priest and Editor of the *Westminster Cathedral Chronicle*. The centenary of the conversion of Cardinal Newman in 1945, the elevation of Archbishop Griffin to the cardinalate, and the translation of the remains of Bishop Challoner (q.v.) all profited from his skill as an historian. In 1950 he became Chaplain to London University, in 1952 he was appointed Privy Chamberlain, in 1954 he returned to the cathedral as administrator and honorary canon, and in 1955 he was created Domestic Prelate. The events of these years are described in his memoirs, *In Truth and Love*. Mgr. Wheeler was consecrated titular bishop of *Teudali* and coadjutor of Middlesbrough on 19 March 1964 in S. Mary's Cathedral, Middlesbrough by Archbishop Cardinale, Apostolic Delegate, with Bishops Brunner and Craven as co-consecrators. On 3 May 1966 he was appointed seventh bishop of Leeds. He visited Leeds priests working in Peru, he was the first bishop in England to accept permanent deacons. At Wood Hall, Wetherby he created a model pastoral and ecumenical centre, and at Hazlewood Castle, Tadcaster – a house seldom out of Catholic hands since the reign of William the Conqueror – he secured a Carmelite presence. He gave considerable assistance (in spite of many difficulties) to the establishment of S. Gemma's Hospice, Leeds, and he disbursed a fortune left to him by building a day centre for all the elderly people of Ilkley. In 1982 Bishop Wheeler received an honorary DD degree from the University of Leeds. In 1985 he retired to the convent of the Little Sisters of the Poor at Headingley, and died on 20 February 1998. He is buried at S. Edward's, Clifford.

Memoirs, *In Truth and Love*; Who's Who 1997, 2046.

WHITESIDE Thomas, DD
Liverpool; LIVERPOOL

Son of Robert and Isabella Whiteside (Shaw), born on 17 April 1857, at Lancaster where his father was a Director in the company of Whiteside and Leeming. He was educated at S. Edward's College, Liverpool (see Goss A), Ushaw, and the English College, Rome where he was ordained priest on 30 May 1885.

The next nine years were spent at Upholland, the Liverpool diocesan seminary, near Wigan. He was professor of Theology, vice-rector from 1888 and rector from 1893. As a young priest he was invited by the Provost, who was also rector of S. Peter's, Lancaster, to deliver a special sermon for his native town. His reply, that he had to give a lecture on that day angered the Provost but delighted Bishop O'Reilly. In 1893 he was created a Canon of the Liverpool Chapter.

On 15 August 1894 he was consecrated fourth bishop of Liverpool, in the proCathedral of S. Nicholas, by Cardinal Vaughan with Bishops Gordon and Bilsborrow as co-consecrators. He looked younger than he was - 37 - and his remark "it appears that the widowed diocese of Liverpool has chosen as the wife of the vicar of Wakefield chose her dresses - because they would wear well" was one of the few humorous utterances he ever made, for he was an extremely grave prelate. At the golden jubilee of a Liverpool priest who had spent a life time in a parish, and furnished it with church, schools, and hall, the only words Bishop Whiteside spoke were "Keep the Faith".

He claimed that the greatest evils were loss of faith, pauperism and drunkenness, the last often the cause of the other two. He established orphanages at Broadgreen, Lancaster, Preston, West Derby and Wigan, and appealed not merely for temperance as an adjunct of thrift, but for a personal love of Christ. He issued a regulation that pulpit instruction must be given at all Sunday masses throughout the year, but always forbade any political party to be named, favourably or otherwise.

His years in Liverpool witnessed some terrible excesses in religious bigotry and violence. Catholic processions were attacked, their churches entered and smeared with filth, and priests were insulted at hospital gates as they attempted to make sick calls. Tragedy struck in 1902 when J R Kensit "No priest but Christ. No sacrifice but Calvary" insisted upon holding a public meeting in an extremely Catholic quarter of Liverpool and was killed in the street. Bishop Whiteside, Archbishop from 28 October 1911, always urged patience under provocation, and restraint when tempers flared, while never failing to denounce injustice as he saw it.

In 1906 after opposing the Liberal Governments policy on education to the point of placing Catholics under conscience not to vote Liberal, Augustine Birrell described him as "The mildest man who ever slit a throat", And only in 1914 did the poor Catholics in the workhouse obtain the facilities for a chapel, although Catholic inmates approximated 1000.

Archbishop Whiteside would never consider the appointment of an auxiliary, would never have a fire in his room, and even when stricken by influenza in 1918 would not cancel an engagement. He died on 28 January 1921 following a paralytic stroke. He was buried in Ford Cemetery until 8 September 1936 when he was reinterred in the crypt of the new Metropolitan Cathedral - his memorial.

J Howard, *Archbishop Whiteside*; Liverpool Archdiocesan Archives; Waller, 497.

WILKINSON Thomas William
Cisamus; Hexham and Newcastle

Son of George Hutton and Elizabeth Jane Wilkinson (Pearson), born at Harperley, County Durham on 5 April 1825. His father was a barrister and later a County Court Judge, the family was prosperous, Tory and Anglican. The bishop was educated at Harrow and Durham University where he graduated BA in 1845. It was his intention to receive Anglican Orders and he went to spend a few months at S. Saviour's, Leeds. This latter act was most unpopular with his father because that church was notorious as "a bastion of ritualism" and a "colony of Papists". To high Churchmen it was a sort of testing ground to see how much of Catholicism the Church of England could be made to endure, and conversions to Rome were numerous. On 29 December 1846, Thomas Wilkinson was received into the Catholic Church by Fr. Henry Walmsley, of S. Anne's, Leeds, who died a few months later in the awful typhus epidemic of 1847.

He then went to Oscott to study with Wiseman, and later to Ushaw in his native county, where he was ordained priest by Bishop Hogarth on 23 December 1848. For the next thirteen years he worked as a missionary around Harperley, establishing missions at Wolsingham, Crook and Tow Law, all of which thrived and were supplied with substantial churches. A fourth centre at Willington was in formation when Fr. Wilkinson decided to retire to Thistleflat Farm, in that neighbourhood. Although created a Canon of Hexham and Newcastle in 1865, he lived in great seclusion until 1887.

In July 1887 responsibility was thrust upon him, Bishop Bewick died, and so did the newly elected Vicar Capitular. The Chapter asked Canon Wilkinson to manage the diocese until a new bishop was appointed. That bishop, Henry O'Callaghan (q.v) asked him to become Vicar General, and came to rely heavily upon his judgements, and very soon obtained his services as auxiliary bishop. On 25 July 1888, in the chapel of Ushaw College, he was consecrated titular bishop of *Cisamus* by Bishop Clifford, with Archbishop Eyre (of Glasgow) and Bishop Riddell as co-consecrators. On 28 December 1889 he became fifth bishop of Hexham and Newcastle.

Further responsibility was added in October 1890 when the Northern bishops requested him to accept the Presidency of Ushaw "for twelve months". But so successful was his regime that the position became permanent. He provided a gymnasium, swimming pool and cricket pavilion, as well as affiliating the college to Durham University to intensify academic work. Within five years he had visited the whole of his diocese, which then contained Cumberland and Westmorland as well as Northumberland and Durham. His long-remembered advice always concerned the prudent management of property.

He attempted to resign his see on a number of occasions but Rome always refused to accept, and gave him an auxiliary bishop, Richard Preston (q.v) The Pope made him an Assistant at the Pontifical Throne, Newcastle upon Tyne made him a Freeman of the City, and in 1908 the entire Hierarchy of England and Wales joined him at Ushaw for the college's centenary celebrations. Bishop Wilkinson died on 17 April 1909, and is buried at Ushaw.

P F Adams 'The Convert Clergy of S. Saviour's. Leeds' *Northern Catholic History*, 10 Autumn 1977, 21-27; L.Gooch 'Thomas William Wilkinson, Bishop of Hexham and Newcastle' *N.C.H.* 12 Spring 1981, 26-31; D.Milburn, 295-296, 298-309; *Westminster Cathedral Chronicle* May 1909, 124-125.

WILLIAMS Thomas Dominic, OP
Tiberopolis

Born in Monmouthshire in 1661, Bishop Williams was the only member of the Order of Preachers to have been made a bishop in England since before the Reformation until Malcolm McMahon was appointed to Nottingham in the 21st century. Although never as numerically large as the Benedictines or Jesuits, the English Dominicans were well established on the Continent and at that time not without influence. One of their number, Philip Cardinal Howard (1630-1694) was Grand Almoner to Queen Catherine of Braganza, wife of Charles II, and at that monarch's request had been named Cardinal Protector of England and Scotland in 1679. At Bornhem, near Antwerp there was a college of eight or nine English Dominicans and this future bishop became a member, and subsequently the Prior.

In 1697 a new establishment, the college of S. Thomas Aquinas, in the University of Louvain, was created and Fra Williams became its rector. In 1712 he was elected Dominican Provincial and his career then fluctuated between Louvain and Bornhem. In August 1724 he went to Rome in an attempt to get some disputed property secured for his Order. In that he was unsuccessful but he did manage to get himself made a Vicar Apostolic, in one of the strangest episodes in the history of that body in England and Wales.

He was totally unknown in the Northern District, vacant at the time. Various names had been proposed, but Pope Benedict XIII, himself a Dominican, rejected them all and selected Prior Williams. Furthermore he personally consecrated him as titular bishop of *Tiberopolis*, in the Quirinal Palace, on 30 December 1725. Bishop Williams was the only Vicar Apostolic in England to receive episcopal consecration from the Pope himself.

It was an unpopular appointment and few could be found to offer him shelter, and as a mendicant he had no means of his own. Canonically he could not even draw upon a small fund set up by his predecessor for this very purpose. Eventually he was accommodated firstly by Bryan Tunstall of Wycliffe, who had given hospitality to four other Vicars Apostolic, and then by Sir Edward Gascoigne, at Huddlestone Hall, near Pontefract. There in 1733 Bishop Williams consecrated a small chapel to the Transfiguration of Our Lord and S. Benedict, and from there he visited his huge District and maintained very detailed accounts of his journeys, places visited, numbers confirmed etc (see CRS XXV, *Dominicana*).

His expenditure was for chapel, lodging, kitchen, garden, two servants and three horses. The Yorkshire Brethren gave him £32 and the Catholics of Preston £30, with a promise of more if necessary. He risked arrest and the chance of activating persecution when he successfully converted a Prebend of York in 1733. Bishop Williams died at Huddlestone Hall on Holy Thursday, 3 April 1740, and is buried at Hazlewood Hall, Tadcaster, where his tomb may still be seen.

Brady, 253-255; Guilday, 411-412; Hemphill, 123-132:

WILLIAMS Thomas Leighton, MA
BIRMINGHAM

Son of James Anthony and Emma Mary Williams, born at Handsworth, Birmingham on 20 March 1877, he was educated at Cotton and Oscott Colleges, and ordained priest on 24 August 1900. He then took Second Class Historical Tripos, at S. Edmund's House Cambridge and also a diploma in theology, and another in the theory and practice of teaching.

After a short period teaching at Cotton, 1903 – 1904 and a short curacy at Sacred Heart, Hanley, 1905, he joined Mgr, Bernard Ward (q.v.) at S. Edmund's Ware teaching philosophy to the divines, and general subjects in the school. In 1909 he became Master of S. Edmund's House, Cambridge, and during the years before the First World War was responsible for the building of its chapel. He also assisted with the editing of the First and Second Douai Diaries, published by the Catholic Record Society.

During the war of 1914 – 1918 he was an army chaplain, first to a military hospital, near Cambridge, and later in France with the 74th Division. He also served in the occupied Rhineland until October 1920, and only then did he resign his position at S. Edmund's House as there had been an almost total agreement that any man who volunteered for war service would not lose the job he possessed when he did so.

His next appointment was as Master of S. Charles House, Begbroke, Oxford (see GLANCY M.F.), but as there was a clergy shortage resulting from the effects of war, few if any diocesan priests could be spared for higher studies, and that house was closed in 1922. Fr. Williams then became Headmaster of Cotton College where numerous improvements were made. A sixth form was undertaken, science studies developed, the Library reorganised, the curriculum of the Oxford and Cambridge Joint Board adopted, and a reservoir supplying 10,000 gallons of water daily was built. One day Cardinal Bourne visited the college and declared himself impressed. A few months later the Head was appointed Archbishop of Birmingham.

He received Episcopal consecration on 25 July 1929, in S. Chad's Cathedral, by Cardinal Bourne, with Bishops Barrett and Cary-Elwes as co-consecrators. Described as "of beetling eyebrows, rigid carriage and a facility for seeing all points of view" his influence in his diocese and far beyond was enormous. Indeed in 1943 some expected him to be made archbishop of Westminster. He urged frequent communion, devotion to Our Lady and the Martyrs, he was a familiar visitor to the Catholic Workers College at Oxford, and very outspoken on social issues. He supported reforms to enable workers to lead a fuller life and strengthen family life, he condemned unjust wages and injustices and frauds that evaded the Capitalist system. Furthermore, he was credited with having written the Joint Pastoral on Social Questions, in 1942.

He hated war but would not hear a word said to the detriment of British soldiers. After a lengthy illness involving three severe operations, he died in Birmingham on 1 April 1946, and is buried at Oscott.

Buscot, 289; *Tablet* 6.4.1946, 177; *Universe* 3.5.1929, 1, 5; 5.4.1946, 8.

WISEMAN Nicholas Patrick Stephen, DD CARDINAL
Melipotamus; WESTMINSTER

Son of James and Xaviera Wiseman (Strange), born in Seville, Spain on 3 August 1802 and baptized on the day of his birth. His earliest school was in Waterford, but in 1810 he went to Ushaw where he became captivated by the traditions, redolent of Cardinal Allen, and the English Martyrs. In 1818 when following the French wars the English College in Rome was restored to normality, he went there, gained a glowing reputation as a student, obtained the degree DD in 1824, and was ordained priest on 19 March 1825.

His appointment to the Chair of Hebrew and Syro-Chaldic in the Sapienza University brought contact with Oriental scholars, and as Rector of the English College from the age of 26, he entertained numerous distinguished visitors to Rome. But the observation is made "Scholars or linguists or historians or artists or antiquarians interested him far more than thinkers or theologians". He also acted as agent of the Vicars Apostolic of England, but unlike any of his predecessors in that office, he saw his role not as safeguarding their interests as much as interpreting the wishes of the Pope to them. He was of course, a life-long Ultramontane.

In 1835-1836 he delivered a series of sermons and lectures in London, but being unfamiliar with the restrictions that had inhibited English Catholics for so long, he mistook their sobriety for lukewarmness and for what he described as "wanting in the true Roman spirit". Later, with a view to stimulating a more desirable spirit he founded *The Dublin Review*, which much later (in the time of Cardinal Godfrey) became *The Wiseman Review*.

On 8 June 1840, in the chapel of the English College and in the presence of his mother, Wiseman was consecrated titular bishop of *Melipotamus*, and coadjutor Vicar Apostolic of the Midland District, by Luigi Fransoni, Cardinal Prefect of Propaganda. In July 1840 he was removed to the coadjutorship of the new Central District, and appointed President of Oscott. Bishop Wiseman took a keen interest in the personalities of the Oxford Movement and in the ideas which animated them. With very little encouragement from his fellow Catholics, he gave unwavering support and maintained that their talents would enrich Catholicism. However, years later, after Wiseman's death, John Henry Newman wrote that he had little to thank him for.

In 1847 Wiseman was made proVicar Apostolic of the London District, and a little later became coadjutor to Bishop Walsh (q.v) on whose death, 18 February 1849 he succeeded as Vicar Apostolic. He found himself at the very heart of the Catholic Revival. Churches, schools, convents and charities were increasing almost daily, as was the Catholic population on account of famine in Ireland, political upheaval abroad, and conversions nearer home. On 29 September 1850 he was created Cardinal Priest of S. Pudentiana, and first archbishop of Westminster. His natural use of Roman terminology and his taste for the exotic led to some grave misunderstandings. "We govern and shall continue to govern..." he wrote, ecclesiastically of course. But indignation towards this "Papal Aggression" was violent and immediate, and older people fearing a repetition of the Gordon Riots, urged moderation. But Wiseman's letter to *The Times*, long known as the *Appeal to the English People*, masterful in explanation, soon helped to smooth ruffled feathers.

Cardinal Wiseman brought Jesuits, Marists, Passionists, Oratorians, Servites, and Oblates of Mary Immaculate into his diocese. At the first Provincial Synod, held at Oscott in 1852, statutes and decrees relevant to every aspect of normal Catholic activity were formulated. Wiseman's knowledge of the very minutiae of Church discipline and sacramental life earned him great acclaim, and he even designed the robes for the Canons of the newly established Chapters.

He encouraged the recent convert, Henry Edward Manning in the formation of the Oblates of S. Charles, a group of diocesan priests but governed by their appointed superior, not by their bishop. This brought him into conflict with both his coadjutor and his Chapter. The story of Archbishop Errington (q.v) has often been told, sometimes very one sidedly. But briefly, Pope Pius IX, after several inducements removed Errington from office and said that it was a source of wonder, even of scandal, that English bishops could so violently disagree.

Cardinal Wiseman was a staunch supporter of the Temporal Power of the Pope. The *Academia* which he, and Manning and W G Ward founded in 1861, to lend support, has long been forgotten, as has the voluble protests made by the Cardinal against the visit to England by Garibaldi in 1864. Wiseman being especially critical of the welcome expressed by many Anglicans towards a professed atheist, simply because he was an enemy of the Pope. Even earlier, the Cardinal had said "A hundred years from now priests will not be defending the doctrine of the Blessed Sacrament but the existence of God himself".

Wiseman was caught up in a libel action when Richard Boyle, priest at Islington and a man of distinctly anti-Roman sentiments, had written at length in a Parisian magazine. In replying Wiseman used the word *renoye* in mentioning that Boyle had tried his vocation with the Jesuits. But the editor, attempting to strengthen rhetoric substituted the word *expulse*, which was repeated when *The Tablet* reported it in England. Boyle, quite rightly maintained that this was untrue and took legal proceedings. Wiseman was ordered to pay damages of £1000 but so bigoted had been the attitude of judge and jury that the Court of Exchequer set their verdict aside. The only palpable outcome was the extinction of any sympathy with Gallicanism as may have existed, and an increased support for Wiseman and therefore for Rome.

Apart from his reputation as a public speaker -he thought nothing of preaching for an hour and threequarters - the Cardinal was a writer of devotional books, doctrine, history, novels and hymns. Of his *Fabiola - a tale of the Catacombs* it was said that even the slaves spoke like doctors of philosophy. He lived firstly at 35, Golden Square, then at 8 York Place, where he died on 15 February 1865. He was buried at Kensal Green but reinterred in Westminster Cathedral early in the 20th century. Manning, his panegyrist and successor said of him "He found a remnant - he left a Church".

Cath.Enc.XV(1912); J.J.Coyne "The First Westminster Synod" *Clergy Review* May 1953, 269-280; Fothergill; Gasquet, 223-244; Holmes; Norman; Wilfrid Ward; M.E.Williams.

WITHAM George, DD
Marcopolis

Son of George and Grace Witham (Wyvill), born at Cliff Hall, near Darlington, County Durham, though itself situated in Yorkshire, in 1655. He was of an illustrious family, and of his brothers Thomas became superior of the English seminary in Paris, Robert became President of Douai, and Anthony, an invalid for most of his life, was chaplain to the Poor Clares at Rouen.

Bishop Witham was educated at Douai and S. Gregory's, Paris. He took his degree DD at the Sorbonne in 1688. Neither Brady nor Kirk discovered the date of his ordination, but it is known that he was greatly esteemed by the exiled Stuarts, especially by Queen Mary of Modena. He served as missionary at Newcastle upon Tyne and was Vicar General to Bishop James Smith (q.v) until 1694. Kirk (p252) said he also lived as a missionary priest with his sister and her husband, Mr and Mrs Palms, near York.

He then went to Rome to represent the Vicars Apostolic of England over some misunderstanding with the Benedictines. He remained, as agent of the Vicars Apostolic until he himself joined their number in 1703. He was one of the prominent figures in English Catholicism at that time, and the first addition to the new episcopate since its formation in 1688. In supporting his advancement Cardinal Barberigo described him as "an English priest, Doctor in Sacred Theology, and a man of tried faith and integrity".

Originally it was intended that he should go to the London District as coadjutor, but Bishop Leyburne died and Bishop Giffard was transferred from the Midland District, so Dr. Witham succeeded him. He was consecrated titular bishop of *Marcopolis*, in the church of S. Bartholomew, at Montefiascone, on 15 April 1703, by the aforementioned Cardinal Barberigo. On the journey to his vicariate he travelled via Venice, Vienna, Prague, Saxony, Hanover and Holland. At Bologna he visited Cardinal d'Adda who had been Papal delegate in London in the reign of James II.

In the Midland District he was known as Mr. Markham, for it was a time of much harrassment of Catholics. As his roots and most of his interests were in the north of England, it was agreed that he should remove as Vicar Apostolic to a vacancy there. Faculties dated 19 March 1716 were issued to that effect, and he lived, mostly among his own family, in the house in which he had been born. In a letter to Lawrence Mayes in Rome, he wrote "Many things there are in these parts which give me great trouble and vexation, and I heartily wish that I might be allowed to lay down this too heavy burden". He begged a coadjutor and suggested that Mayes, who had succeeded him as agent in Rome, would be the most suitable candidate. Much bureaucracy ensued, including the statement that the King (that is James Edward Stuart) would have to be consulted. (Hemphill, 120).

After seeking episcopal assistance for about six years, in vain, Bishop Witham died on 15 April 1725, and is buried in the Parish Church of Manfield, but no inscription was ever placed over the spot. His gold Pectoral cross was bequeathed to his cousin, George Meynell, and that of his predecessor to his niece, Anne Witham.

Brady, 204-206; Hemphill; Kirk.

WORLOCK Derek John Harford C.H. Freeman of Liverpool
Portsmouth; LIVERPOOL

Son of Harford and Dora Worlock (Hoblyn), born in S. John's Wood, London, 4 February 1920, he grew up in Winchester and was educated at S. Edmund's College, Ware. He was ordained priest by Archbishop Griffin on 3 June 1944. Wartime conditions precluded higher studies in Rome, and he regretted not being sent to Cambridge. After a brief curacy at Our Lady of Victories, Kensington, where a flying bomb had destroyed the church and a carpet warehouse was an improvised chapel, he was called to Archbishops House, Westminster which was to be his home for 20 years. Three Cardinals – Griffin, Godfrey, and for a short time Heenan – employed him as secretary.

Tall, slim, bespectacled, dignified and to some aloof, he was created Privy Chamberlain in 1947 and Domestic Prelate in 1953. He wrote Griffin's sermons, answered his letters, developed contacts with Whitehall officials, almost ran the place in that cardinal's prolonged illness, and was present at his death. He accompanied Cardinal Godfrey to Rome for sessions of the second Vatican Council and formed several friendships there, including one with the future Pope John Paul II. Quick to fathom the machinations of the various groups, Mgr. Worlock was recognised as profoundly perceptive and appointed *periti* to Bishop Petit of Menevia.

All accounts agree that after Heenan's translation to Westminster in 1963, he was told there was no future for him there and a rumour circulated that he was to become coadjutor bishop of Menevia. However, he was offered the far from affluent parish of SS. Mary and Michael, Commercial Road, Stepney where he devised structures and plans involving the co-operation of the laity and saw an increase in Mass attendance. Eighteen months later he was appointed fifth bishop of Portsmouth and consecrated in S. John's Cathedral on 21 December 1965, by Cardinal Heenan with Bishops Ellis and Power (of Antigonish, Nova Scotia) as co-consecrators.

He quickly gained the epithet of a typical Vatican II bishop. When asked what aspects of the Council he expected to implement, he replied "the lot". In 1968 when the entire Catholic population was in turmoil over the encyclical *Humanae Vitae*, his calm statesman-like words whether in dealing with doubting priests or hostile press, enhanced his reputation. His appointment as archbishop of Liverpool on 7 February 1976 was seen very much as a consolation for not getting Westminster, but he set about the pastoral, social and economic problems of an unfamiliar region robustly, and he gained a glowing reputation as an ecumenist. This, together with his encouragement of priests to volunteer to serve in South America (and his frequently visiting them), moved people to say there was more chance of meeting the archbishop in the Anglican cathedral or in Peru, than there was of seeing him in Chorley or the Isle of Man.

The huge Pastoral Congress held in Liverpool in 1980 and the spectacular Papal visit of 1982 were the pinnacles of his episcopate. His illness, involving many complications, lasted for four years and he worked relentlessly for over three of them. He died in Lourdes Hospital, Liverpool on 8 February 1996 and is buried in the Metropolitan Cathedral of Christ the King. In 1995 he received the Freedom of Liverpool. In 1996 he was made a Companion of Honour but died eight days before the Buckingham Palace investiture.

Furnival and Knowles; C. Longley; Liverpool Catholic Directory 1997, 140 – 144.

YORK Laurence William OSB, DD
Nisibis

Born in London in 1687 his origins were so obscure as to evade both Gillow and Kirk. The Obit Book of the English Benedictine Congregation tells us he was educated at S. Gregory's, Douai professed there on 28 December 1705, and ordained circa 1711. He was Cellarer in 1719, sent onto the mission in the Northern Province in 1720, but Prior of S. Gregory's, Douai from 1725 until 1729, when he became Secretary to the President of the Congregation.

In 1730 he became Catholic missionary at Bath, centre of an old established community, where Bell-Tree House was the priest's residence. On 10 August 1741, in the chapel of S. Gregory's, Douai, Dr. York was consecrated titular bishop of *Nisibis* and coadjutor Vicar Apostolic of the Western District. The name of the consecrating prelate is unknown, though speculation suggests that it was the archbishop of Cambrai, on the grounds that Douai was situated within that diocese.

Bishop York continued to reside at Bell-Tree House, Bath. J. Anthony Williams in his study of Catholicism in Bath - Bath and Rome: The Living Link (p49) states "We know comparatively little of his pastoral activities for the archives of the Western Vicariate prior to 1780 were destroyed at the time of the Gordon Riots". During the rebellion led by Charles Edward Stuart, in 1745, a letter was placed in the hands of the Mayor of Bath. Supposed to have been written by the Prince to Bishop York, it thanked him for men and money, and for supplies promised, and then promised the see of Carlisle in the event of the Prince's success. It was so obviously bogus that the Mayor detected malice immediately. However, under the circumstances he advised the bishop to leave town for a while, which he did.

In a letter to Propaganda dated 1747, Bishop York tells of the distressing state of affairs. "We are compelled to fly from house to house, from city to city. Bishop Prichard is ill, I his unworthy coadjutor have been a fugitive from my ordinary residence and as yet I have no fixed abode". Persecution was incessant, and the extent of the vicariate was enormous - 60 miles long and 180 miles wide. Catholics though few were virile and numerous attempts to corrupt their faith were made, as the printing presses teemed with books of condemnation against them.

Bishop York succeeded as Vicar Apostolic of the Western District on 22 May 1750. Six years later he himself received a coadjutor in the person of Charles Walmesley, OSB (q.v). In September 1764 the District contained 37 missionaries of whom 9 were seculars and 28 were regulars. They lived ten or twenty miles apart and possessed few, if any, endowments. In that year Bishop York resigned in favour of his coadjutor, and retired to S. Gregory's, Douai where he died on 14 April 1770, and was buried.

Birt, 107; Brady, 295-298; Hemphill, 143-145; J.A. Williams, 25, 28, 29, 38, 49, 73.

YOUENS Laurence Walter
Northampton

Son of Laurence and Ezit-Selina Youens (Moody), born on 14 December 1872 (not 1873 as often stated), in Saint Mary Street, High Wycombe, Buckinghamshire, where his father was in business as a basket maker. He was brought up in the Church of England, a choirboy with an interest in medieval brasses. His first association with Catholicism is curious. A new vicar taught him much about vestments and devotion to the Blessed Sacrament. There being no reservation of the sacrament in his own church, he heard of one several miles away where there was. One afternoon he set off on his bicycle to find it, but by accident he entered a church where Bishop Arthur Riddell (q.v) was addressing a group about to be confirmed.

Laurence Youens remained, listened, and asked questions, then (having received a private education on the island of Alderney), he abandoned the opportunity of going to Cambridge, became a Catholic, and offered his services for the Foreign Missions. He was trained by the Society of African Missionaries at Wilton, County Cork, and at Lyons, in France, where he was ordained priest on 30 June 1901. He was then sent to Zagazig, in Egypt where apart from the usual privations due to lack of amenities, he was nearly murdered by Arabs.

His nerves could not stand the strain and the same Bishop Riddell who had been his mentor years before, accepted him for the diocese of Northampton in 1902, and appointed him curate at S. Augustine's, in his native town of High Wycombe where he served until 1906 when he was appointed rector of S. Francis, Shefford, Bedfordshire, with charge of the attached home for boys. He remained there for 26 years, becoming a Canon of the diocese in 1917 and Canon Theologian in 1928. Apart from the obvious problems of managing a home for unwanted boys on a very limited budget, there was a disastrous fire in 1909. But during his years there 1650 boys passed through his care. He made a real home for them found openings in employment they would never have heard of otherwise, and grieved bitterly when he heard of the deaths of his boys in the 1914-1918 war.

In 1933 after the see of Northampton had been vacant for 13 months, he was appointed its sixth bishop. He immediately tried to evade office, but after an interview with Cardinal Bourne, who did some serious speaking about duty, he agreed to accept. He was consecrated in the Cathedral church of Northampton on 25 July 1933 by Archbishop Williams, with Bishops Joseph Butt and McNulty as co-consecrators.

Right away he set about restoring pilgrimages to Walsingham. He received the chapel of S. Catherine (the Slipper Chapel) from the Abbot of Downside, and carried the newly-made statue of Our Lady, in his own arms all the way from Norwich. Placing it beneath its canopy was one of the greatest joys of his whole life. In 1934 Cardinal Bourne became the first Cardinal to visit Walsingham since Wolsey, and by 1939, 150,000 more pilgrims came. The outbreak of war in September 1939 distressed Bishop Youens immensely and after an illness of only two days, he died on 14 November 1939. He is buried at Belmont Abbey, Hereford, where he used to go on retreat, and said it was the most peaceful place he knew.

East Anglian Guild Magazine December 1939, 3-5; Diocese of Northampton: Archives; *Tablet* 25.11.1939; *Universe* 23. 6.1933, 1; 28.7.1933, 3; 17.11.1939, 20. High Wycombe Registry Office: Birth Certificate.

BIBLIOGRAPHY

- Abbott, E. Maurice, *History of the Diocese of Shrewsbury 1850-1986* (Farnworth, 1987)
- Addington, Raleigh, *Faber Poet and Priest* (Cowbridge, 1974)
- Almond, J. Cuthbert, *History of Ampleforth Abbey* (London, 1903)
- Anon., *Diocese of Clifton 1850-1950* (Bristol, 1950)
- Anson, Peter F., *The Benedictines of Caldey* (London, 1940)
- Anstruther, Godfrey, *The Seminary Priests* (4 vols, Great Wakering, 1968-77)
- Attwater, Donald, *The Catholic Church in Modern Wales* (London, 1935)
- Beck, George Andrew (ed.), *The English Catholics 1850-1950* (London, 1950)
- Bellenger, Dominc Aidan, *The Fench Exiled Clergy in the British Isles after 1789* (Bath, 1986)
- Billington, Richard N. and Brownbill, John, *St Peter's, Lancaster: A History* (London, 1910)
- Birth, Henry Norbert, *Obit Book of the English Benedictines 1600-1912* (Edinburgh, 1913)
- Blundell, Frederick Odo, *Old Catholic Lancashire* (3 vols, London, 1925-1941)
- Bogan, Bernard, *The Great Link: a history of S. George's, Southwark* (London, 1948)
- Bolton, Charles A., *Salford Diocese and its Catholic Past* (Manchester, 1950)
- Bossy, John, *The English Catholic Community 1570-1850* (London, 1976)
- Brady, William Maziere, *Annals of the Catholic Hierarchy AD 1570-1850* (London, 1877)
- Bridgett, T. E. and Knox, T. F., *Queen Elizabeth and the Catholic Hierarchy* (London, 1889)
- Burke, Thomas, *Catholic History of Liverpool* (Liverpool, 1910)
- Burton, Edwin H., *The Life and Times of Bishop Challoner 1691-1781* (2 vols, London, 1909)
- Buscot, Willibroad, *The History of Cotton College* (London, 1940)
- Butler, Cuthbert, *The Life and Times of Bishop Ullathorne 1806-1889* (2 vols, London, 1926)
- Campion, Mary, *Place of Springs* (Bootle, 1977)
- Carson, Robert, *The First Hundred Years, A History of the Diocese of Middlesbrough* (Redcar, 1978)
- Castle, Tony, *Basil Hume, a Portrait* (London 1986)

Catholic Encyclopedia (15 vols, New York, 1907-1912)

Challoner, Richard, *Memoirs of Missionary Priests* (London, 1924)

Camp, Judith F., *Oscott* (Birmingham, 1987)

Chapman, Ronald, *Father Faber* (London, 1961)

Clifton, Michael, *Amigo, Friend of the Poor* (London, 1987)

Cramer, Anselm, *Ampleforth: the Story of St. Laurence's Abbey and College* (Ampleforth 2000)

Cross, F. L. (ed.), *The Oxford Dictionary of the Christian Church* (Oxford, 1957)

De la Bedoyere, Michael, *Cardinal Bernard Griffin, Archbishop of Westminster* (London, 1955)

Dingle, Reginald J., *Cardinal Bourne at Westminster* (London, 1934)

Diocese of Arundel and Brighton Newsletter (May 1971)

Dockery, John B., *Collingridge (A Franciscan Contribution to Catholic Emancipation)* (Newport, 1954)

Dougherty, Patrick, *Mother Mary Potter, Foundress of the Little Company of Mary* (Sydney, 1960)

Doyle, Francis C., *Tercentenary of S. Edmund's Monastery (Paris 1615, Douai 1818, Woolhampton 1903)* (London, 1917)

Doyle, Peter, *Mitres and Missions in Lancashire. The Roman Catholic Diocese of Liverpool 1850 – 2000* (Liverpool 2005)

Dwyer, Gerard, *Portsmouth Diocese Past and Present* (Portsmouth, 1981)

Forbes, F. A., *Rafael, Cardinal Merry Del Val* (London, 1932)

Forthergill, Brian, *Nicholas Wiseman* (London, 1963)

Furnival, John, and Knowles, Ann, *Archbishop Derek Worlock. His Personal Journey* (Liverpool 1998)

Gasquet, Francis Aidan, *A History of the Venerable English College, Rome* (London, 1920)

Gillow, Joseph, *Biographical Dictionary of English Catholics* (5 vols, London, 1885-1902)

Guilday, Peter, *The English Catholic Refugees on the Continent 1558-1795* (London, 1914)

Gwynn, Dennis, *The Struggle for Catholic Emancipation 1750-1829* (London, 1928)

Hadfield, Charles, *A History of S. Marie's Mission and Church, Norfolk Row, Sheffield* (Sheffield, 1889)

Haile, Martin and Bonney, Edwin, *Life and Letters of John Lingard* (London, 1910)

Hardwicke, Owen, *Living beyond Conformity* (Dublin 2001)

Heenan, John C., *Cardinal Hinsley* (London, 1944)

Heenan, *Not the Whole Truth* (London, 1971)

Heenan, *A Crown of Thorns* (London, 1973)

Hemphill, Basil, *The Early Vicars Apostolic of England 1685-1750* (London, 1954)

Hinnebusch, William, *The Dominicans: A Short History* (New York, 1975)

Hogge, Alice, *God's Secret Agents* (London 2005)

Holland, Thomas, *For Better and For Worse* (Salford 1989)

Holmes, J. Derek, *More Roman than Rome* (London, 1978)

Howard, Anthony, *Basil Hume The Monk Cardinal* (London 2005)

Husenbeth, Frederick C., *Life of Bishop Milner* (Dublin, 1862)

Kelly, Joseph, *Cardinal Basil Hume. A Tribute in Words and Pictures* (Manchester 1999)

Kirk, John, *Biographies of English Catholics 1700-1800* (London, 1909)

Lannon, David (ed.), *Acti Primi Episcopi Salfordiensis* (Salford, 1987)

Leslie, Shane, *Cardinal Gasquet* (London, 1953)

Little, Bryan, *Catholic Churches Since 1623* (London, 1966)

Longley, Clifford, *The Worlock Archive* (London 2000)

Lunn, Arnold, *Roman Converts* (London, 1924)

McCann, Justin and Carey-Elwes, Columba, *Ampleforth and its Origins* (London, 1952)

McCormack, Arthur, *Cardinal Vaughan* (London, 1966)

McInally, Mary, *Edward Illsley Archbishop of Birmingham* (London 2002)

Mathew, David, *Catholicism in England 1535-1935* (London, 1938)

Milburn, David, *A History of Ushaw College* (Durham, 1964)

Milburn, James B., *The Restored Hierarchy* (London, 1911)

Moran, Patrick, *A History of the Catholic Church in Australasia* (Sydney, 1900)

Morris, John (ed.), *The Troubles of our Catholic Forefathers* (3 vols, London, 1875-1877)

Murphy, Frank, *Daniel Mannix, Archbishop of Melbourne, 1917-1963* (Melbourne, 1972)

Norman, Edward, *The English Catholic Church in the Nineteenth Century* (Oxford, 1985)

Old Alumnus, *Records and Recollections of S. Cuthbert's College, Ushaw* (Preston, 1889)

Oldmeadow, Ernest, *Francis Cardinal Bourne* (2 vols, London, 1940-1944)

Payne, John Orlebar, *Old English Catholic Missions* (London, 1889)

Phillips, G. E., *The Extinction of the Ancient Hierarchy* (London, 1905)

Purcell, Edmund Sheridan, *Life of Cardinal Manning* (2 vols, London, 1896)

Quinlan, John, *Our English Cardinals* (Alcester, 1972)

Ramsey, Grace, *Thomas Grant, First Bishop of Southwark* (London, 1874)

Roche, J. S., *A History of Prior Park College and its Founder Bishop Baines* (London, 1931)

Sergent, John, *An Account of the Chapter erected by William, Titular Bishop of Chalcedon*
(London, 1853)

Simon, Glyn (ed.), *Bishops* (London, 1961)

Snead-Cox, John George, *The Life of Cardinal Vaughan* (2 vols, London, 1911)

Sweeney, Garrett D., *St Edmund's House, Cambridge, The First Eighty Years* (Cambridge,
1980)

Ullathorne, William B., *The Catholic Hierarchy in England* (London, 1871)

Waller, P. J., *Democracy and Sectarianism: A Political and Social History of Liverpool, 1868-
1939* (Liverpool, 1981)

Ward, Bernard, *Catholic London a Century Ago* (London, 1905)

Ward, *History of St Edmund's College* (London, 1893)

Ward, *The Dawn of the Catholic Revival in England* (2 vols, London, 1909)

Ward, *The Eve of Catholic Emancipation 1803-1829* (3 vols, London, 1912)

Ward, *The Sequel to Catholic Emancipation* (2 vols, London, 1915)

Ward, Wilfrid, *The Life of John Henry Cardinal Newman* (2 vols, London, 1912)

Ward, *The Life and Times of Cardinal Wiseman* (2 vols, London, 1897)

Waugh, Norman, *A Short History of St Anne's Cathedral and the Leeds Missions* (London, 1904)

Wheeler, William, G. *In Truth and Love* (Southport 1990)

Whelan, Basil, *History of Belmont* (London, 1959)

Williams, J. Anthony, *Bath and Rome: The Living Link* (Oxford, 1963)

Williams, Michael E., *The Venerable English College, Rome* (Dublin, 1979)

Wilson, Joseph Anselm, *Life of Bishop Hedley* (London, 1903)

Worrall, E. S. (ed.), *Return of the Papists 1767 Diocese of Chester* (Oxford, 1980)

Young, Urban, *The Life and Letters of Venerable Dominic CP* (London, 1926)