

THE LAST HUNDRED YEARS

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INTRODUCTION

WHEN in 1559 the English bishops refused to disavow the primacy of jurisdiction of the Papacy in favour of the newfangled Royal Supremacy over the Church in England imposed by Act of Parliament, Queen Elizabeth deposed and imprisoned the whole episcopal bench.

Three of them escaped, and of these, Thomas Goldwell, Bishop of St Asaph, died in Rome on 3 April, 1585—the last survivor of the ancient Hierarchy that had ruled Catholic England in communion with the Holy See since the days of St Augustine, nigh a thousand years before.

From 1559, more than two and a half centuries were to pass before English Catholics again enjoyed normal episcopal government; then Westminster, Southwark and the rest of the names we know were to succeed Canterbury, London, Winchester and the other age-old sees which have so unhappily lost their link with the Apostolic See of Rome.

Meanwhile, the slowly receding Catholic community of England was placed under the close protection of the Popes. In 1581 Dr (later Cardinal) Allen was appointed Prefect of the English Mission. From 1598 to 1621 three successive Arch-priests were the designated leaders of the secular clergy. Then the crying need for a bishop was met by the appointment of a Vicar Apostolic, that is, a missionary, not a diocesan, bishop. The experiment failed and from 1655 to 1685 the Catholics of England had no nearer leader than their Cardinal Protector in Rome.

With the accession of our last Catholic King, James II, the future looked brighter and a Vicar Apostolic was again appointed. Three years later the country was divided into four Districts or Vicariates with a bishop over each.

Meanwhile, although the violence of the Elizabethan persecution had long subsided, English Papists had always to bear a crushing burden of taxation and were excluded from Parliament, the Magistracy, the Law, Medicine, the teaching profession, and the armed forces. So their numbers dwindled steadily to a mere 60,000 when in 1778 came the first of several Catholic Relief Acts that led to Catholic Emancipation in 1829.

In 1791 Catholics were allowed to build their own churches: by 1850 they had several hundreds.

In 1840 Pope Gregory XVI increased the number of Districts and of Vicars Apostolic to eight. It was a curtain-raiser to the restoration of a normal Hierarchy a decade later.

In 1845 the Oxford Movement brought about the conversion of John Henry Newman and many others whose intellectual prestige and social standing were like a blood transfusion, quickening the life of the old, retiring English Papists.

Then in 1846–7 the great Irish Potato Famine drove Irish Catholics to England in such numbers that the English Catholic community was doubled in five years from half a million to a million; in this way it obtained that Irish imprint it still bears today; but it also gained a numerical importance that warranted the momentous decision of 1850.

In the last hundred years the odd but effective partnership that brought together the poor Irish immigrants and the cultured Oxford converts to draw from the doldrums the dour old English families that had always remained Catholic was continued—an ill-matched trinity in the eyes of the world, but one thrice-blessed in the Faith that was the one thing common to all three. The result of that co-operation is to be seen in the splendid organization, the confident strength, the earnest sincerity of the English Catholics of today.

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BY Letters Apostolic, dated 29 September, 1850, Pope Pius IX decreed that “the Hierarchy of Bishops Ordinary, taking their titles from their Sees, should, according to the usual rules of the Church, again flourish in the Kingdom of England “.

Henceforth, the Catholics of England and Wales were to be grouped into an ecclesiastical province, presided over by a Metropolitan, the Archbishop of Westminster (Cardinal Nicholas Wiseman), and into twelve dioceses ruled by bishops enjoying ordinary episcopal jurisdiction. They were Beverley (John Briggs), Birmingham (William Bernard

Ullathorne, O.S.B.), Clifton (Joseph William Hendren, O.F.M.), Hexham and Newcastle (William Hogarth), Liverpool (George Hilary Brown), Newport and Menevia (Thomas Joseph Brown, O.S.B.), Northampton (William Wareing), Nottingham (administered first by Ullathorne till Bishop Hendren was translated from Clifton in 1851), Plymouth (Bishop Hendren till 1851, when George Errington was appointed), Salford (administered by Bishop Brown of Liverpool till the appointment of William Turner in 1851), Shrewsbury (administered by Bishop Brown of Newport till the appointment of James Brown in 1851), and Southwark (administered by Cardinal Wiseman till the appointment of Thomas Grant in 1851).

This restoration of the Hierarchy had been under discussion with the Holy See for several years and was the inevitable outcome of the immense strides the English Catholic community had made, *pari passu* with the civic recognition accorded them in the several Relief Acts beginning in 1778 and culminating in the Catholic Emancipation Act of 1829.

The rapidly-rising numerical and influential importance of the English Catholic body in the life of the nation was first admitted by their fellow-countrymen before the Pope took this step to crown the march of events. It was, therefore, not meant in any way as an act of arrogance offensive, still less hostile, to officially Protestant England; yet it was at once resented as such and was denounced up and down the country as “The Papal Aggression.”

With vicious invective *The Times* of 14 October, 1850, described it as “one of the grossest acts of folly and impertinence which the Court of Rome has ventured to commit since the Crown and people of England threw off its yoke”. Five days later the same journal spoke sneeringly of an Italian priest parcelling out the spiritual dominion of this country and employing the renegades of the National Church (a bitter reference to Newman and the Oxford Converts) to restore a foreign usurpation. The whole affair was labelled “either ludicrous or intolerable”.

The comments of Anglican prelates were even more colourful. “We are not so degenerate,” wrote the Archbishop of York, “as to be beguiled by the snare which Rome’s ever-wakeful ambition is plotting for our captivity and ruin.” Other phrases that rolled delectably off episcopal tongues were: “foreign bondage . . . foreign intruders . . . a foreign prince insolent in his degradation . . . a revolting and frightful assumption . . . an unparalleled aggression . . . a subtle aggression . . . an indecent aggression . . . an audacious aggression”.

On 4 November the Prime Minister (*it is not generally known that as early as 1847 the Pope communicated the project for the establishment of an English Hierarchy to Lord Minto during the latter’s mission to Rome and that Lord Minto, who was Lord John Russell’s father-in-law as well as his political friend, expressed no disapproval. It could not therefore have been any surprise to Lord John in 1850*), Lord John Russell, dubbed the affair as “insolent and insidious”. The comment was well timed. “Guy Fawkes Day” that year was celebrated with especial fervour—the Pope, Wiseman and the Catholic bishops being burnt or hanged in effigy up and down the country, amid cries of “No Popery! Hurrah for the Queen! No foreign priesthood!” During these difficult days the hooting and pelting of priests was not uncommon, while mobs would gather outside the unobtrusive Catholic churches, breaking their windows.

Then Cardinal Wiseman rose to the occasion in an astounding way. Within a few days he had penned and published in *The Times* and four other London dailies his famous *Appeal to the English People*, which by its cool argument and fair statement of the Catholic case effectively calmed down public opinion. For some time, indeed, *Punch* kept fanning the flames of bigotry by a scurrilous campaign against the Cardinal, while Parliament proceeded drearily to pass the *Ecclesiastical Titles Bill*, which technically rendered the position of the new Hierarchy illegal and liable to a fine of £100 for using their territorial titles; but the Bill remained a dead letter from the first and was quietly repealed by Gladstone in 1871.

CARDINAL WISEMAN: 1850—1865

WISEMAN’S pontificate (1850-65) was, on the whole, a period of steady expansion. Though the stream of clerical converts slackened, the Catholic community expanded rapidly with the continued immigration of the Irish, especially to the large industrial towns, where there was a totally inadequate provision of churches and schools. So the feature of these years was strenuous enterprise in finding priests and teachers, particularly nuns, and building churches. Towards the end of his life, in 1863, the Cardinal lectured to the Catholic Congress of Malines on the progress made since Emancipation. In 1830, he said, there had been but 434 priests on the English Mission; in 1863 there were 1,242. The

number of converts had risen from sixteen to 162; religious houses for men, from nil to fifty-five.

Wiseman's wide cultural interests exhibited in both the written and spoken word (he was equally at home in lecturing on the Eucharist or on Shakespeare), and his expansive personality, were of the utmost value in making the old English Catholics realize their golden opportunities and new responsibilities in welcoming the converts and in impressing their non-Catholic fellow-countrymen. He was "the first effectively to remind Englishmen . . . of the historical significance of the Catholic Church".

And it was Wiseman who organized the Catholic Church in England as we know it today. He drew up almost in their entirety the decrees of the First Provincial Synod of Westminster held at Oscott in 1852, his masterpiece, as Ullathorne wrote. At this historic gathering that crowned the restoration of the Hierarchy, the preachers were Wiseman, Manning and then Newman with his famous "Second Spring" sermon that gave such heart to his hearers and has done to his readers to this day.

The Second and Third Provincial Councils of Westminster which Wiseman also summoned at Oscott in 1855 and 1858 were less happy occasions for the Cardinal, whose large-minded policies were meeting with opposition led by Dr. George Errington, his co-adjutor, formerly Bishop of Plymouth, who had been chosen in 1855 as the successor most likely to please Wiseman, for the two were lifelong friends. Errington, a legalist of intense and narrow obstinacy, had taken up his task with misgivings, knowing that his own conservatism would inevitably clash with the Cardinal's liberalism. The two soon crossed swords, particularly over Wiseman's revolutionary appointment of a lay convert; W. G. Ward, to teach theology at St Edmund's. The cleavage widened over the canonical status of Manning's Oblates, until the two parties came into open opposition: Errington and the Chapter against Wiseman and his Provost Manning. Errington refused to yield and was eventually deposed from his right of succession by Pope Pius IX in 1860. The affair was more than a disappointment to Wiseman: it was a heart-break.

One of the many results of these Oscott Councils was the promulgation of the Catechism as we have it today. The old Challoner Catechism of 1772 was revised by a distinguished Committee on which sat Ullathorne, Faber, Manning, Husenbeth and others.

From the first Wiseman wholeheartedly sponsored the Oxford Converts, convinced that in them were to be found the new leaders of the Church in England. In this he was not backed by the cautious "Catacomb" Catholics, but his policy bore quick and abiding fruit in the work of Newman and the Oratorians, no less than in the achievements of Manning and the Oblates. His startlingly rapid promotion of the Ex-Archdeacon of Chichester was justified by a great pontificate.

Wiseman's early enthusiasm had aspired even to corporate reunion in his "Letter on Catholic Unity", addressed in 1841 to the Earl of Shrewsbury. In 1857 when the "Association for Promoting the Union of Christendom" was founded to rally all shades of Christian opinion against the onset of rationalism and materialism, corporate reunion became to some extent an issue for the 9,000 members, so the Catholics among them, led by the Earl of Shrewsbury and Ambrose de Lisle Phillipps, applied for guidance to the Holy See. The matter was referred back to Wiseman, who drew up a long Memorandum wherein he submitted that any immediate action from Rome was neither desirable nor opportune. As a result of other representations to Rome, a decree of 1864 pointed out the dangers of the Association and forbade Catholics to remain members.

Wiseman became practically an invalid in his last years and his administrative work devolved on Mgr Manning, the Provost, Mgr Maguire, his Vicar-General, and Mgr Searls, his secretary. The Cardinal faced approaching death with calm and childlike piety. Not long before he died, he said, "I have never cared for anything but the Church. My sole delight has been in everything connected with her."

In the fifteen years of his pontificate there were few changes in the restored Hierarchy, the most outstanding of whom was the commanding personality of the Benedictine Bishop of Birmingham, William Bernard Ullathorne, a lineal descendant of St Thomas More and a link with the old Catholics. During his eight years on the Australian Mission, so vividly portrayed in his Autobiography, Ullathorne produced a plan for a hierarchy there which had made him the obvious negotiator in Rome for the English Restoration of 1850. He ruled the See of Birmingham for thirty-eight years, the trusted friend and counsellor of his fellow bishops. A sterling, pious, straight-forward, bluff and unconventional character, whose dying words were, "The Devil is a Jackass".

CARDINAL MANNING: 1865—1892

THE talents, personality and achievements of Wiseman in the pioneer years following the restoration of the Hierarchy made the question of succession unpleasant to face; the more so as the issue had been complicated by the forced retirement of Errington and the late Cardinal's increasing reliance in his provost, Manning.

Many were for recalling Errington, but, knowing his unsuitability, the bishops wanted Ullathorne. There was wide dislike and distrust of Manning, so it was a bold decision of Pius IX to appoint to the See of Westminster and the leadership of the English Hierarchy one who was not a bishop, was a convert and had been a married man. But overriding all were his enthusiasm for all that was Roman, his Oxford background, his qualities as a diplomat and, most of all, as a born ruler of men—all of which he showed in the strong part his influence played in promoting the definition on Papal Infallibility at the Vatican Council, 1870. Manning's ultra-papalism earned him dislike and opposition not only among his Protestant fellow-countrymen, Gladstone foremost among them, but from many of the English bishops and clergy, for Ullathorne and Newman were both against the definition as inopportune.

But the initial prejudice against Manning dissolved as his qualities won general recognition; his fine faith, his deep piety, his integrity, courage and singleness of purpose and, unexpectedly, his approachableness. "He was an Archbishop who lived among his people. The doorsteps of his house were worn with the footsteps of the fatherless and the widowed, the poor, the forlorn, the tempted and the disgraced, who came to him in their hours of trouble and sorrow."

This Christlike compassion for the poor was rewarded in the incident whereby Manning's name will always be best remembered among Englishmen: in 1889, when the Port of London dockers were on strike and all hope of a settlement fast vanishing, the aged Cardinal's patient persuasiveness induced the men to agree to terms.

But the main preoccupation of Manning's pontificate was in the field of education, where he achieved both success and failure.

Forster's Elementary Education Act of 1870 set up School Boards to make education compulsory. Though Catholic schools were not interfered with, many more were required. Under Manning's energetic leadership of what was now unanimous support from both clergy and laity, vast sums were raised and the era of school-building began. The slogan was "Schools before Churches" and Manning declared he would not spend a penny on the projected Cathedral for Westminster till every Catholic child in his diocese was placed in a Catholic school.

After a lapse of fourteen years, the Fourth Council of Westminster was held at St Edmund's, Ware, in 1873. Its decrees reveal the preoccupation with elementary, secondary and university education for Catholics. A university college and diocesan seminaries modelled on the decrees of Trent were proposed. Manning himself, who had been made a Cardinal in 1875, set the example with the short-lived Hammersmith Seminary (now the Sacred Heart Convent) opened in 1884 under Dr Weathers. Ullathorne opened a seminary at Olton, since sold to the Capuchins. Bishop O'Reilly of Liverpool built a seminary that still serves the diocese at Upholland, while in 1889 Bishop Butt of Southwark began at Henfield, under Fr (later Cardinal) Bourne, a seminary that was soon transferred to Womersley. Similarly attempts at Salford, Nottingham and Leeds failed to last.

A further venture, blessed by Wiseman and encouraged to the full by Manning, was the zealous enterprise of one of the latter's Oblates, Fr Herbert Vaughan, in founding, with money collected on a world tour, the Foreign Missionary College at Mill Hill, London. It was opened in March, 1871, with a community of thirty-four, and has gone from strength to strength, fed by schools at Rosendaal in Holland and Freshfield, near Liverpool.

In the sphere of higher education for the laity Manning's policy was somewhat unfortunate. With considerable backing, Newman had planned to found a Catholic Hall at Oxford whither his prestige would attract the Catholic laity. Manning opposed the scheme on the ground that Oxford was then drifting into the whirlpool of free thought and rationalism—dangerous water for impressionable young Catholics to embark upon. As Manning's view was bitterly contested, he appealed for a ruling to Rome with the result that Newman's project was disallowed and Catholic parents might send their sons to the universities only by leave of the bishops for special cause.

In a determined attempt to provide a university training for and by Catholics, Manning started a college at Kensington where students could read for degrees at the University of London. The Rector chosen was Mgr Capel, a popular preacher but otherwise little qualified for his task. Yet he was supported by a group of outstanding Catholic

scholars: F. A. Paley, a Cambridge convert, lectured in classics; Barff in chemistry; St George Mivart in biology; C. S. Devas in political economy; Dr Robert Clarke in modern philosophy; Gordon Thompson in English literature; Croke Robinson in Church history. The number of students never exceeded forty-five and soon it was evident the project would not flourish despite Manning's tenacity and the considerable financial support from wealthy Catholics and a nation-wide collection. The main cause of the failure was Manning's resolute refusal to employ the two most powerful forces—indeed, the only forces—Newman and the Jesuits. After a few years the college was closed and the balance of funds turned over to other educational purposes.

Another of Manning's enterprises in Catholic education was St Charles's College, Bayswater, run by the Oblates, his own foundation. After a period of popular success under Mgr William Manning, the Cardinal's nephew, and then under Dr Butler, his friend and confessor, the school buildings were made over to the Sacred Heart Nuns who used them as a training college for teachers.

As old age forced Manning to withdraw from the heat of controversy that had consumed so much of his earlier years, his influence increased rather than diminished. It was immensely increased among Irish Catholics by his early and strong adherence to the cause of Home Rule. In perspective, he was seen, even by those unattracted to him on personal grounds, as a great social reformer, (*"The League of the Cross", a Total Abstinence organization which Manning promoted with passionate zeal, did immense good. The drink evil was then rampant, especially in East London, and made terrible havoc among poor Irish people*), a great churchman, a real statesman, and so he occupies a well-deserved niche among the Great Victorians. "To him, more than to any man, it is due that English Catholics have at last outgrown the narrow cramped life of their past of persecution and stand in all things upon a footing of equality with their fellow-countrymen." A very significant instance was the Royal Commission on the Housing of the Working Classes, 1884-85. Cardinal Manning, who was a member, was placed next in precedence to the Prince of Wales by *the express desire* of His Royal Highness.

To his clergy he was the self-denying ascetic, practising the high ideals he set before them in his spiritual classic, *The Eternal Priesthood*. He took warning of his approaching end to put all his papers in order and died in the early morning of 14 January, 1892, while his friend and destined successor, Herbert Vaughan, offered Mass for him. The popular demonstration along the funeral route was a striking testimony to the warm place won in the hearts of all by this one-time controversial and, to some, repellent prelate, who was at last seen by all to be a holy man, single-minded in the service of his Master.

Manning had outlived by a little over a year his fellow Oxford convert who could claim, though in a vastly different sphere, to have surpassed Manning's influence in raising the prestige of Catholicism in England. John Henry Newman died on 11 August, 1890, in his ninetieth year, having spent almost exactly half his life in the service of the Church whither the "Kindly Light" had led him. He raised that Church "to what would, not so long before, have seemed a strange and incredible rank in the mind of Protestant England" (John Morley). Two of his works in particular served to pierce the fog of Protestant prejudice: the *Apologia*, provoked by the wanton attacks of Charles Kingsley in 1864, came as a revelation to the unknowing of what Catholicism really is; as a piece of finished, though unconscious, art it is a model of simplicity, of mental discipline applied to the task he set himself when he said, "I will vanquish not my accuser but my judges". In 1875 his *Letter to the Duke of Norfolk*, a reply to Gladstone's strictures on the Vatican Council, scotched the old error that a loyal Catholic cannot be a loyal Englishman.

Newman's life in the Church was one of achievement and frustration. He began enthusiastically with his *Lectures on Anglican Difficulties*; his *Second Spring* sermon, so perfectly attuned to the Catholic mood of the day, has an abiding beauty; his answer to the Papal Aggression outburst, *The Present Position of Catholics in England*, revealed unexpected wit and humour. Then came the Achilli trial and his first experience, bitter to one so sensitive, of neglect. It was Wiseman at fault (*Wiseman had the documentary evidence which would have gone far to win the case, but he had mislaid it and could not be induced to look for it until the very eve of the trial. Then he could not find it. It was found months afterwards*). There followed a series of projects made fruitless for like reasons: the abortive University adventure, the plan of a new translation of the Bible brought to nothing, the dissensions over the *Rambler* and the *Weekly Register*, the complete lack of sympathy between himself and Manning, the misconstruction placed upon his teaching and character in Rome. As soon however as Leo XIII became Pope the Duke of Norfolk, as head spokesman

of the English Catholics, went to Rome and explained the matter. Newman was promptly created a cardinal.

It was a tribute to his genius that was a consolation in the last quiet years of his life, spent largely in re-editing the writings that, in their undiminished influence, are a living memorial of his greatness, as also are the Oratories he founded at Birmingham and London.

There is still a tendency in non-Catholic circles, maybe a wishful one, to see in the shadows that lay over Newman's Catholic life a thwarting of his immense powers. This is utterly false. As his biographer, R. H. Hutton, incidentally not a Catholic, says: "When Newman made up his mind to join the Church of Rome his genius bloomed out with a force and freedom such as it never displayed in the Anglican communion . . . In irony, in humour, in eloquence, in imaginative force, the writings of the later and, as many call it, emancipated portion of his career far surpass the writings of his theological apprenticeship."

CARDINAL HERBERT VAUGHAN: 1892—1903

VAUGHAN'S succession to the Metropolitan See was as obvious as Manning's had been controversial. Totally unlike both the flamboyant, versatile Wiseman and the austere, masterful Manning, this scion of a great Catholic family had served both with his simple enthusiasm and had already made his mark by his great foundation at Mill Hill and his self-sacrificing zeal in the See of Salford. Almost at once this regally handsome figure became a Prince of the Church.

His first task was one his predecessor had deliberately postponed till the poor children of London were adequately schooled—the building of a Metropolitan Cathedral worthy of the ever-growing importance of the English Catholic body. The project had first been mooted as a memorial to Wiseman. The foundation stone was laid by himself and Cardinal Logue on 29 June, 1895, in the presence of a vast concourse of prelates, clergy and laity. The splendid Byzantine fane conceived by John Francis Bentley, an architect already known for his Gothic work, is equally a monument to Cardinal Vaughan, whose large-minded foresight, energy and zeal carried it through to become the chief centre of Catholic liturgical life and devotion in London.

Vaughan had already in his Salford Diocese supported Manning's interest in education. His interest as Archbishop was not lessened, though continued along different lines. To ensure the best qualified staff and therefore a higher standard of studies for the clergy, he planned to replace the smaller seminaries with a central one at Oscott in 1893. The scheme, did not survive him.

He reversed Manning's policy in a very important respect. With his approval and encouragement, the Jesuits in 1894 opened an important secondary school at Stamford Hill, North London.

He also won from Rome in 1895 a reversal of the prohibition, secured by Manning, of Catholics attending the Universities.

This broadminded policy proved entirely successful, not only with the laity attending the established Colleges but in the setting up of Catholic halls like St Edmund's House, Cambridge, and St Benet's and Campion Hall, Oxford, for the clergy, secular and regular.

Vaughan renewed the perennial battle of the elementary schools made necessary by the Forster Act of 1870, the Voluntary School Act of 1897 and the Balfour Act of 1902, which treated denominational and non-denominational schools alike; it opened a new era of prosperity and efficiency for Catholic schools.

During the last decade of the nineteenth century, the activities of the Association for Promoting the Reunion of Christendom, founded in 1857, and, as we saw, forbidden to Catholics, developed along new and provocative lines. In 1890, Lord Halifax, President of the English Church Union, had a series of talks in Madeira with a French priest, the Abbe Portal, who considered the time ripe for re-opening the question of the validity of Anglican Orders.

Encouraged by the learned historian, the Abbe (later Mgr) Duchesne and Mgr (later Cardinal) Gasparri, Lord Halifax, Mr Lacey and Mr Puller, prominent High Anglican clergymen, resolved to lay their case before the Holy See. In 1893 Portal saw Leo XIII and found him sympathetic. Although Cardinal Vaughan, Abbot (later Cardinal) Gasquet and other prominent English Catholics hastened to ensure that the Holy See was not misinformed, and Archbishop Benson of Canterbury, on his side, gave the project no encouragement, Pope Leo set up in March, 1896, a Commission of six to examine the whole matter afresh. The members were Fr de Augustinis, S.J., Mgr Gasparri, Abbe

Duchesne, Fr Fleming, O.F.M., Abbot Gasquet and Canon Moyes of Westminster. Co-opted later were Canon Scannell of Southwark and Fr Llanaveras, O.F.M.Cap. Mgr (later Cardinal) Merry del Val was secretary and Cardinal Mazzella presided. The Revv. J. E. Lacey and Denny presented the Anglican case, particularly in their treatise *De Hierarchia Anglicana*, and were at hand in Rome for questioning.

The ground was cleared for the Commission by Gasquet's discovery among the Registers of Paul IV of the Bull *Praeclara Charissimi* which had directed Cardinal Pole to re-ordain Edwardine clergy at the Marian Restoration in 1555.

During April and May, 1896, the whole matter was discussed in great detail and a Report submitted to the Holy Office. The Cardinals of the latter congregation considered the evidence for a month, until on 16 June, at a Plenary Session at which Leo XIII was present, a decree was issued declaring Anglican Orders utterly invalid. The following September, the Pope confirmed this decision in the Bull *Apostolicae Curae*, which Cardinal Vaughan promulgated in England. Having definitely warned Anglicans off the false trail of corporate reunion, both Pope and Cardinal showed their sympathy with individual conversions, and the material hardships involved, by their keen support of the Beda College for Convert Clergy in Rome and of the Converts' Aid Society to assist cases of distress in England. In 1897 the fourteen-hundredth anniversary of the landing of St Augustine was celebrated at Ebbsfleet (Thanet) and in London. Cardinal Perraud, one of the most distinguished members of the French Hierarchy, attended as Bishop of Autun, where St Augustine and his companions had halted on their way to England.

Cardinal Vaughan's zeal for conversion and evangelization also took the form once again made popular by the Catholic Missionary Society, viz. the apostolate of the countryside by preaching in small villages and hamlets.

But during the last five years of his life he was a sick man and in 1902 repeated heart attacks warned him of the end. It came on 19 June, 1903. After the dirge and requiem, the first services held in the new cathedral, his body was buried at his own Mill Hill.

CARDINAL FRANCIS BOURNE: 1903—1935

ALTHOUGH the names of Cardinal Merry del Val and of Abbot Gasquet were mentioned from Westminster, Rome quickly appointed the rising star of the English Hierarchy, the young Bishop of Southwark, Francis Bourne, who had won rapid promotion by founding under the aegis of his Diocesan, Bishop John Butt, the model Tridentine Seminary of Womersley. He at once carried his ideas into the Archdiocese by withdrawing his theological students from the short-lived central seminary at Oscott and placing them in a new Divines' Wing, Allen House, at St Edmund's College, Ware.

Though not enjoying the talents, forcefulness or personality of his three colourful predecessors, Bourne asserted himself quietly and steadily. The Eucharistic Congress, 1908, gave London the most imposing demonstration of Catholicity since the Reformation. In the splendid setting of the new Cathedral at Westminster, a Papal Legate, Cardinal Vincenzo Vannutelli, presided over celebrations attended by seven other cardinals, fifteen archbishops, seventy-five bishops and eighteen abbots. There were, besides, impressive public meetings in the Albert Hall and processions of prelates, clergy and Catholic children through the streets. Although Prime Minister Asquith's last-minute banning of a public procession of the Blessed Sacrament cast a shadow over the enthusiasm of the Congress, Archbishop Bourne's dignified attitude won him and the Catholic body general sympathy and respect.

In 1911 Bourne was made a Cardinal and a further step forward was made in the development of the Hierarchy by the division of the 1850 Province of Westminster into three, the Sees of Liverpool and Birmingham now becoming Metropolitan. Already in 1878 the Diocese of Beverley had been divided into the two Sees of Leeds and Middlesbrough; in 1882, Portsmouth had been cut off from Southwark; in 1895 the Vicariate of Wales was formed from the See of Newport and in 1897 the Diocese of Menevia was set up.

Further progress in restoring the "ordinary" status of the Church in England was made when, in 1908, Pius X by his Constitution *Sapienti Consilio* transferred it from the control of the Congregation of Propaganda to the common law of the Church.

In 1916 a fourth Province was created for Wales with Cardiff (the old Newport) as Metropolitan and one suffragan, Menevia.

Later subdivisions of Sees have been Brentwood from Westminster in 1917, and Lancaster from Liverpool and Hexham in 1924. Other changes have long been mooted.

Cardinal Bourne impressed the nation as a whole by his visit to the troops at the Front during World War I and by his forthright condemnation of the General Strike in 1926. The Centenary of Catholic Emancipation was celebrated in 1929 with great demonstrations of faith and enthusiastic rallies at the Albert Hall and throughout the country.

CARDINAL HINSLEY: 1935-1943

BOURNE'S successor, Arthur Hinsley, was a totally unexpected appointment. After a strenuous life as Rector of the English College, Rome, and then as Apostolic Delegate in Africa, where he made a great impression on the British authorities, he had gone into apparent retirement as a Canon of St Peter's, Rome, when Pius XI summoned him to take over the See of Westminster at the age of seventy.

The new Archbishop's first task was to take part in the Canonization of St John Fisher and St Thomas More—the climax of zealous study and devotion to the cause of all the English Martyrs that already had secured nine Beatifications in 1886, nine more in 1895 and a further 136 in 1929.

A cordial relationship between the British Government and the Catholic authorities had long since succeeded the purblind prejudices of 1850. Successive Popes sent missions of honour to the Diamond Jubilee Celebrations of Queen Victoria and the Coronations of Edward VII, George V and George VI. A British Legation had been accredited to the Holy See since 1916, but the Archbishops of Westminster were the usual diplomatic contacts with the Government in London, till in 1938 Archbishop William Godfrey, Cardinal Hinsley's successor at the English College, Rome, was appointed Apostolic Delegate to Great Britain.

Cardinal Hinsley had made several downright denunciations of Nazi and Fascist tyranny, little heeded by his non-Catholic countrymen, until in World War II the radio brought his rugged Yorkshire voice into every English home, his anti-Nazi broadcasts being admirably suited to the temper of the nation in its darkest hour.

In August, 1940, after the fall of France, he also founded the movement aptly entitled *The Sword of the Spirit* to combat the spread of totalitarianism in all its forms, to recall good Europeans to their ancient Christian culture and to unite all men of good will in a crusade of prayer, study and action for the preservation of an order of justice and peace based on Christian principles. This crusade fired the public imagination and joint meetings were held with the non-Catholic denominations, but since Cardinal Hinsley's death in 1943 the co-operative side of the movement has lost favour with the authorities.

CARDINAL BERNARD GRIFFIN: 1943

A NEW and young enthusiast replaced the old when Bishop Griffin came to Westminster at the age of forty-four. His tremendous energy, shown not only within his Diocese and throughout the country, but in goodwill missions by air to America, Canada, Scandinavia, France, Belgium, Germany and Poland, has been seriously curtailed by ill-health, but he continues to rally the Catholics of the country in public demonstrations such as that held at the Albert Hall in November, 1949, against the pseudo-trial of Cardinal Mindszenty and in January, 1950, to protest against the crushing financial obligations likely to be imposed on the Catholic community if the Butler Education Act of 1944 for the reorganizing of the voluntary school system is implemented.

The desire on the part of other Christian denominations for joint discussions with Catholics, which, as we have seen, has emerged spasmodically throughout the last hundred years, still seems strong, at least in unofficial circles. Evidence of this was seen in the correspondence that followed a remarkable article entitled *Catholicism Today* that appeared in *The Times* of 31 October, 1949. It provoked forty-six letters of every shade of opinion and included Catholic and Anglican Bishops. This fascinating exchange of views was concluded on 29 November by a learned article *Rome and Europe* that summed up the fairly general desire for exploratory talks, at any rate between private theologians, on dogmatic and moral questions that divide Catholics from other Christians.

After the abortive Malines Conferences of the 1920's, sponsored somewhat injudiciously by Cardinal Mercier, the view of the official English Catholic authorities on the value of such discussions is now what it was then—reserved and cautious. But the significance of *The Times* correspondence was the wide interest and general sympathy shown

towards Catholicism in this country. Whether *post* or *propter hoc*, the Holy See issued in March, 1950, a decree authorizing public discussions with non-Catholics on religious questions under certain reservations.

The autumn of 1949 saw the passing of the sixth Bishop of Southwark, Peter Amigo, who enjoyed the personal title of Archbishop, unique in the restored Hierarchy, a graceful gesture by the Holy See to perhaps the greatest diocesan of the past hundred years, who ruled his See zealously and with unrivalled knowledge and affection, particularly among the poor, for nearly half that period.

CONCLUSION

ONE can see from the figures appended below the remarkable growth of the Catholic Church in England during the last hundred years. Apart from purely spiritual progress in the salvation of souls, which is obviously the be-all and end-all of the Church external and which only God can assess, perhaps the most satisfying feature of the progress is the emergence of the Catholic layman, particularly in the apostolate of the printed word.

In the middle nineteenth century Catholic writers were for the most part clerics, led from the top by Wiseman and Manning, with, of course, Newman towering above all his contemporaries and fellow-converts of the Oxford Movement, Fathers Faber, Dalgairns, and John Morris. The outstanding lay writer was W. G. Ward, one-time editor of the *Dublin Review*. His example set a remarkable family tradition: his son Wilfrid's biographies of Wiseman and Newman are still standard works, as are the works of another son, Bernard (first Bishop of Brentwood), on pre-Emancipation Catholic history, while the contributions of the next generation, Maisie Ward and her husband, Frank Sheed, both in writing and publishing to the steady revival, still happily continuing, of English Catholic literature are of very great and deservedly recognized importance.

Among Victorian poets Catholics have their niche with Adelaide Proctor, Aubrey de Vere, Coventry Patmore and Edward Caswall. The Church can also lay claim to the allegiance, sometimes as late as it was surprising, of several "decadents of the 90's"—Lionel Johnson, Ernest Dowson, Aubrey Beardsley and Oscar Wilde. Alice Meynell's own merits as a poet may be overshadowed by the gratitude due to her and her husband for rescuing and cherishing Francis Thompson, a poet to hold his own in any 'company and the writer of the finest lyric in the English language, *The Hound of Heaven*. Though the Jesuit Gerard Manley Hopkins died in 1889, his poems were not published till 1918, since when his fame has grown steadily, particularly as a poet for poets. Today it is Alfred Noyes who maintains the great tradition.

In the sphere of History, which should be the heritage of Catholics *par excellence*, the greatest names are: Lord Acton, Regius Professor at Cambridge 1895-1902, founder of *The Cambridge Modern History* and one of the most learned historical scholars ever known; Cardinal Gasquet, and Edmund Bishop, his deeply learned collaborator; Canon William Barry, author of two brilliant books on the Papacy and of a very great number of admirable review articles; Father John Hungerford Pollen, S.J., whose deep researches completely transformed the usual version of the reign of Queen Elizabeth; Abbot Cuthbert Butler, O.S.B., who wrote *The Life of Bishop Ullathorne* and the only full account in English of the Vatican Council, and Dom Louis Gougaud, O.S.B., whose *Christianity in Celtic Lands* is a masterpiece of historical clarification and revision. Foremost among living historical students are Mr Hilaire Belloc, Fr J. Brodrick, S.J. (*St Peter Canisius and St Robert Bellarmine*), Dom David Knowles, who has an immense knowledge of monastic history, and Fr Philip Hughes, who has given us three masterly volumes on the history of the Church from the time of the Apostles to the coming of Luther. Mr Christopher Dawson has won widespread prestige as a philosopher of History. Among present-day historians and biographers, Archbishop David Mathew has a distinguished place of his own, while two writers, known to the general and non-Catholic public chiefly as humorists, both possess a knowledge of French History very exceptional in England, viz. Mr D. B. Wyndham Lewis (*Villon, Louis XI, Ronsard*), and Mr J. B. Morton, who has a special knowledge of the French Revolution; while Professor Denis Gwynn has been the admirable historian of Catholic progress during the hundred years after Emancipation.

The steady demand for Saints' lives and devotional works was first met by Frs Faber and Coleridge, Lady Georgiana Fullerton, Lady Herbert of Lea, and others and has been maintained by the late Fr Thurston, S.J., by Donald Attwater, Belloc and Chesterton, the late Margaret Yeo, Abbot Chapman, O.S.B., Fr Brodrick, S.J., and a host of others.

Writers on ascetics include Fr Basil Maturin, Bishop Hedley, O.S.B., Fr Robert Steuart, S.J., Fr Bede Jarrett, O.P., and Archbishop Alban Goodier, S.J., whose greatest work is his meditative study of the Life of Christ.

The Jesuits have been assiduous in producing manuals in theology, philosophy and controversy, particularly Frs Rickaby, Clarke, Maher, Slater, Sydney Smith, Thurston and Joyce. Their work is still carried on by Frs H. Davis, C. C. Martindale, M. D'Arcy and F. Copleston. To these should be added the secular priest philosopher, D. J. B. Hawkins.

A high level of Biblical studies has been set by Frs Hugh Pope, O.P., Abbot Chapman and the Jesuit Frs Lattey and Sutcliffe with their Westminster Version translated from the Greek, while Mgr Ronald Knox, perhaps the most versatile of all Catholic writers, has just completed a translation of the Bible from the Vulgate which has been acclaimed by critics of all denominations as a work of erudition in first-class prose.

The Catholic novel has a history all its own. At first mainly religious in purpose, one recalls the stories of R. H. Benson, "John Ayscough" (Mgr Bickerstaffe-Drew) and others—it has become less obtrusively so, while developing a literary form and greatly widening its appeal. The novels of Maurice Baring (1874–1945) reflect a subtle experience of life on high social levels and will remain as a reminder of all that was best and most refined in a world that has now passed away. Mrs Belloc Lowndes, Mgr Ronald Knox and G. K. Chesterton with his "Father Brown" stories rank high among the writers of thrillers. Though dealing with deep psychological problems, often in a Catholic setting, the novels of Evelyn Waugh, A. J. Cronin, Bruce Marshall and Graham Greene have reached a public far beyond the bounds of the Church, especially where their works have been translated into brilliant success on the Cinema.

In the sphere of journalism Catholics have no daily papers of their own, but popular weeklies in the *Catholic Times*, founded in 1859, the *Universe* (1860) and the *Catholic Herald*. *The Tablet* (1840) has become a largely political review of the Right, with a special competence in foreign affairs, commanding a wide respect among non-Catholics. Its Editor, Douglas Woodruff, is the leader of a brilliant group of Catholic writers on political, economic and social subjects, including, among others, Christopher Hollis, M.P., Douglas Jerrold, Michael de la Bedoyere, George Glasgow, Barbara Ward and Arnold Lunn.

The *Dublin Review* (1836) and *The Month* (1864) are periodicals for more erudite contributors, as is the *Clergy Review* (1930) for *ex-professo* theological studies.

While the better-known Catholic writers have the entree to most publishing-houses, professedly Catholic publishers are Burns Oates and Washbourne; Sheed and Ward; Hollis and Carter; Herder; Sands & Co., and George Coldwell.

The *Catholic Truth Society*, founded in 1884 by James Britten, aims to instruct those within and without the Church by an immense selection of cheap pamphlets on doctrine, devotion and history.

In other branches of culture, learning and public life, Catholics have been prominent if less numerous. At the Universities, Professor Francis de Zulueta and Francis Fortescue Urquhart of Balliol College, Oxford, Edward Bullough and H. Outram Evenett of Cambridge, A. C. F. Beales (London University), and Sir E. Whittaker of Edinburgh all made their mark. In the realm of science Sir Bertram Windle has had very distinguished successors, such as Professor Sherwood Taylor and Professor George Temple.

Catholics have been eminently, if sparsely, represented in the arts. Augustus Welby Pugin has a place all his own in the Victorian revival of Gothic architecture, while Bentley, Goldie, Hansom, Kirby, T. H. Birchall Scott, Professor H. S. Goodhart-Rendel (author of *Vitruvian Nights*) and, above all, the Gilbert Scotts have done much to raise the standard of fine church-building.

In painting, the best known Catholic names are Henry Brewer, Frank Brangwyn and Sir John Lavery; in sculpture, those of Eric Gill, Gabriel Pippet and Lindsay Clark; Professors Geoffrey Webb and E. W. Tristram (the great expert on English medieval painting) are eminent authorities in Art History. Of Sir Richard Terry, a musician of genius, and his wonderful work in the revival of English Tudor and polyphonic, there is here no space to speak. The Westminster Cathedral Choir—his creation—has influenced church music all over the country. Sir Edward Elgar, too, was a famous and favourite composer, and Gervase Elwes the most popular concert-singer of his day. Since the days of Mary Anderson, the stage has always attracted Catholics, who have met with much success in the entertainment world. For more than a century there have been a large number of Catholics in the medical and legal professions and

the armed forces, but the same cannot be said of politics, national or municipal. The number of Catholic judges and other distinguished lawyers is indeed remarkable. Readers will recall the names of Lord Justice Mathew; Mr Justice Henry Hawkins (who gave the Chapel of the English Saints to Westminster Cathedral); Lord Chief Justice (Charles) Russell; Mr Justice Day, one of the three judges in the Parnell Commission; Mr Justice Joseph Walton, renowned for mastery of commercial cases; Lord (Frank) Russell of Killowen (fourth son of the Lord Chief Justice), who won the famous case of *Bourne v. Kean* which established the validity of bequests for Masses for the Dead—he was a Lord of Appeal in Ordinary, i.e. in the House of Lords; Mr Justice Langton; Lord Greene, lately Master of the Rolls, now a Lord of Appeal in Ordinary; Mr Justice Wallington, and Mr Justice Lynskey. Though there are over 150 Catholic peers and baronets and some hundred knights, the House of Commons numbers usually only about twenty Catholics. The inclusion of several in the Government following the General Election of February, 1950, is a new departure.

The names mentioned above are, it must be stressed, only a selection to pay tribute to the part played by the Catholic layman and particularly the converts (who now average 11,000 annually against 3,000 a hundred years ago) in the cultural life of the nation.

One may conclude with the following striking statistics:-

Schools 1950:

- (i) Aided Primary and all-age. . . . 1, 123
- (ii) Unaided Primary and all-age 59
- (iii) Independent 440

There are now in England and Wales 41 different religious orders for priests, 11 for brothers; more than 900 convents, running over 400 schools, 35 houses for the aged, 21 hospitals and 71 orphanages.

It is estimated that there are today more nuns in the archdiocese of Westminster alone than in the whole of pre-Reformation England.

About 100 Bishops have ruled England and Welsh Sees in the period 1850-1950.

**This figure is based on diocesan statistics and is generally regarded as a conservative estimate. Some statisticians, working on the proportion of Catholics in the armed forces during World War II, estimate that they form one-tenth of the population, or over 4, 000, 000.*