

THE Newman

THE JOURNAL OF THE NEWMAN ASSOCIATION

May 2019

Issue No. 107

£5.00

Jonathan Bush

The Newman and the Clergy 1942-2018

Peter Fleetwood

Marxism and Christianity: Friends or Enemies?

David Smallwood

Egton's Catholics from 1600 to 1900

Giles Mercer

William Brownlow, Convert

AGM in London on June 8th
Obituary of Fr Fabian Radcliffe OP

Pilgrimage Reminder
Editorial comment

Contents

Comment	1
The Newman Association and the Clergy over 75 years	2
Marxism and Christianity - friends or enemies?.....	8
William Brownlow (1830-1901): Bishop of Clifton	
Convert, Scholar, Bishop of Clifton	16
Egton Catholics 1600-1900.....	24
A Special Newman Pilgrimage to Rome, September 2nd to 9th	30
Newman Conference 2019: 'Children of Abraham - interfaith topics'	31
Obituary: Fr Fabian Radcliffe OP	32
Annual General Meeting of the Association on June 8th	34
Letter to the Editor.....	36
Membership Report	36

Editorial Committee: Barry Riley (Editor) • Anne Duddington • John Duddington • Josephine Way • Robert Williams • Dr. Marie Rose Low • Dr. Christopher Quirke

Printing: Silver Pines Services, Sevenoaks

Articles, comments, etc.: Should be sent to Barry Riley by email at editor@newman.org.uk – items should be sent in Word format as an attachment or as an embedded text within the email. Hard-copy items may be sent by post to 17 Mount Pleasant Road, London W5 1SG. Tel: 020 8998 5829. Articles should not normally exceed 3,000 words.

Copy Deadline: for the next issue is **July 15th**.

The Newman: is published by the Newman Association, Registered Office: Suite 1, 3rd Floor, 11-12 St James Square, London SW1Y 4LB. **Website:** <http://www.newman.org.uk>. Unless the Editor is informed in advance that contributors wish to refuse permission for online use of their material, The Newman Association may use on its website any article or other material contributed to *The Newman*. Unless the article has been previously published elsewhere with copyright assigned, copyright will reside with the author, The Newman and the Newman Association. In this case an author may republish his or her material elsewhere with the permission of the Association and printed acknowledgement of its prior appearance in *The Newman*.

Email: info@newman.org.uk

British Library Reference Number: ISSN-0951-5399

Back numbers: copies of a number of previous issues of *The Newman* are available from the editor - see contact details above.

The Newman Association Charity No. 1006709

President: Winifred Flanagan

Hon. Secretary: Brian Hamill, 25 Cyprus Mount, Wakefield WF1 2RJ, Tel. 01924 365779 to whom general enquiries should be addressed.



QR code

Contributions to *The Newman* express the views of their authors and not necessarily the views of the Newman Association

Cover picture: *Newman House, Gower Street, London, venue for AGM on June 8th*

Comment

"...in spite of dungeon, fire and sword!"

Last year's Annual General Meeting produced a fierce debate about the Catholicity of the Newman Association in an ecumenical age and Council is perhaps being brave in tackling some of the same issues at this year's AGM on June 8th. Final decisions will not be taken there but a discussion is proposed on the aims and purposes of the Newman to be adopted if the Association converts to the relatively newly-created status of a Charitable Incorporated Organisation (CIO).

Articles in this issue of *The Newman* sketch out some of the troubled history of Catholicism in Britain. David Smallwood describes how in Egton, in a northern corner of Yorkshire, loyal Catholics continued to worship despite all the hazards of the 17th and 18th centuries. After Emancipation in the 19th century, however, much changed: prominent Anglicans began to convert including, as Giles Mercer explains, William Brownlow, a few years after John Henry Newman himself.

In the 20th century, as related by the Newman's archivist Jonathan Bush, the challenge became rather different. The Church started from a position of self-imposed isolation, in which Catholics were discouraged from even attending weddings and funerals in Protestant churches. At our 2018 AGM, as reported in our issue last September, our former Vice-President Anthony Holland complained how the old 1917 Canon Law had made it tiresomely difficult to marry his Presbyterian bride in Glasgow in the early 1960s. Loyal Catholics were regarded as taking risks if they made contact with Protestants.

A new approach in the 1960s

But the Vatican Council of the mid-1960s led to a new approach to ecumenism, set out in Pope Paul's decree *Unitatis Redintegratio* in 1964. This concluded: "This Sacred Council exhorts the faithful to refrain from superficiality and imprudent zeal, which can hinder real progress toward unity." There followed a new Code of Canon Law in 1983. The Newman Association, too, became progressively more ecumenical but it was not until the 1993 AGM, when a special motion was passed, that non-Catholics were finally allowed to subscribe to a new category of "Associate Member". The number of Associate Members has never been very large, but several have served as members of Council.

At the Circle Officers' Conference in Leeds in 2015 it appeared to be the mood that the halfway house should be abandoned and that full membership should be open to all Christians but Council's subsequent attempt to implement this change through a new constitution in 2018 proved unsuccessful. The new CIO aims and purposes draft, circulated to members in March, seeks to overcome the barriers by describing the Newman as "a lay-led Christian organisation, Roman Catholic in its origin, character and tradition". But we live in an age when identity is a particularly controversial issue, in politics as well as religion. So we may have to decide whether we are, first of all, Catholic or Christian.

"Faith of our Fathers, living still..."

Barry Riley

The Newman Association and the Clergy over 75 years

By Jonathan Bush

The relationship between the Circles and the Catholic clergy has changed markedly since the Association's early days, in ways reflecting a broader trend in twentieth-century Catholicism. The Association had wished to form a close connection, almost a deferential one, with the hierarchy in the first decades of its history. As for relationships at the parish level, an article from the *Newman Newsletter* during the 1950s recommended that Newman Circles should make themselves known to the local Catholic clergy by inviting them to meetings and involving them in publicity campaigns. "Establishing a happy relationship with local clergy is very important", it argued and this "can only be achieved by personal contact".

Commenting on a report of the symposium of Committees of Council in November 1957, the National Secretary argued that the Circle "has a private duty in the life of the Church – it must be of service to the Church" and a Circle should "seek out the most profitable avenues for work under the guidance of its chaplain". The implication of this report was clear: that the Newman was subservient to the needs of the clergy and the hierarchy.

Circles were more than willing to put such advice into practice. The London Circle was particularly active in this regard. In 1954, for example, it organised Masses for the Circle led by the Ecclesiastical Assistant on the first Friday of every month, weekly Benedictions on Thursdays, together with days of Recollection and a summer pilgrimage to Lourdes. Other Circles were keen to impress the local hierarchy. In December 1954, for example, the Middlesbrough Circle held an informal dinner with the Rt Rev George Brunner, Bishop of Middlesbrough, as the guest of honour.

A special Relationship

The York Newman Circle had a special relationship with the local clergy, particularly demonstrated during the Octave for Christian Unity in January 1955. With the co-operation of the clergy they helped to organise evening Masses in rotation in every parish church in the area. These Masses were well-publicised and well-attended. The minutes of a committee meeting of August 8th, 1956, for the Coventry Circle noted that the Archbishop of Birmingham had been kept up to speed with the work of the Committee and was on hand to advise on the formalities of setting up the Circle with a view to attracting clerical support. As a result of this preparatory work, the Secretary reported that the parish priests were "unanimous in welcoming the formation of the Coventry Circle". Fr Carter was appointed Ecclesiastical Assistant and agreed to say Mass once a month for the Circle. Later in the year, the Archbishop was a special guest at a dinner held by the Circle.

By the 1960s, however, the relationship between the laity on the one hand, and the clergy and hierarchy on the other, was transformed by the Second Vatican Council and the Newman Association was at the forefront of these developments. In a section clearly influenced by Vatican II the *Reference Book for Local Circles* (1964) called for

a new relationship between the two sides, one which was less deferential and more co-operative.

While accepting that “the Newman Association ... has a duty to provide for the Church a nucleus at least of people with a basic understanding of theology and scripture, of the teaching of the Church and trained in the work of the Apostolate which can only be obtained with the help of the clergy”, the handbook also argued that the Association could “provide a forum in which clergy and laity exchange views systematically and freely, from their different backgrounds” to discuss different aspects of Church teaching. More importantly it called on all Circles to contact their bishops to apply for permission to “enjoy the fullest degree of participation (in Mass), at least where this can be managed”.

An apostolate for our times

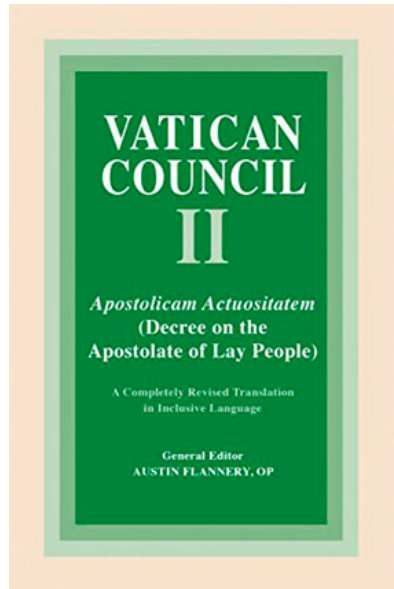
Until the publication of *Apostolicam Actuositatem* in November 1965 most Catholic lay societies were viewed by the Holy See as effectively branches of the cleric-controlled group “Catholic Action”. The spirit of Vatican II had widened this rather limited perspective, with Pope Paul VI now speaking of all lay societies as exercising “an apostolate of great value for our times”. Such a spirit was being transferred to the local Circles, as the Association’s Annual Report for 1965/66 enthusiastically pointed out:

“A marked feature of the work of the local Circles during the year has been study and application of the major Council themes, particularly liturgical renewal, ecumenism, the lay apostolate and the development of a theologically literate laity, all of which would have delighted the heart of our illustrious

patron John Henry Newman. Of particular note has been the formation of clergy/laity dialogue groups by the Glasgow and Birmingham Circles. Both groups are flourishing, and the successful spread of this activity to other circles could be of considerable significance in the life of the Church in this country.”

A major theme of discussion at the Circle Officers’ Conference in March 1967 was the COPECIAL Questionnaire on the subjects of Church communities and lay formation and the need to adapt to the changes brought about by Vatican II, both by the clergy and the laity. There were some early successes in this regard. The Sheffield Circle reported on their involvement in the work of Bishop Wheeler (Leeds diocese) who had established a centre to be used for “promoting a better understanding of the work of the (Vatican) Council among the clergy and, later on, among the leading members of the laity.” Most members agreed that it was the clergy who needed to take the initiative in Church organisation but that an educated laity had an obligation to assist the clergy with an education programme.

It was clear that the relationship had changed since the 1950s. A speech by





Archbishop Heenan

Archbishop Heenan in December 1964, in which he argued that lay apostles should “put themselves humbly in the hands of priests for training in theology and ethics”, was strongly criticised by a committee member of the Coventry Circle, who suggested that such training seemed designed to create “a minor order of clergy” subservient to the Church. Nevertheless, clerical training on the Vatican reforms was often welcomed. In November 1969, for example, the South East London Circle’s chaplain gave a talk and celebrated Mass “in the new form” which was so popular that there were plans to repeat it.

Indeed, in the decades following the Vatican Council, the Newman and its Circles became an increasingly respected source of information for the hierarchy. A special relationship with the

Catholic Bishops Conference (CBC) was established with the Association regularly being called upon to review and respond to various CBC reports and initiatives. It was often the job of Circles to provide the critical engagement. In November 1970, the South East Circle asked its members to comment on the CBC’s views on the future of those Commissions established to carry out the implications of the Vatican Council. During the 1970s Peter Hambley remembered the North Staffordshire Circle’s members being asked to comment on a number of CBC documents including *Consultation in the Church*, *The Church 2000*, *A time for Building*, *Committee for the Review of Diocesan Boundaries*, and *The Common Good*. In the 1970s, too, consultative documents called Lineamenta were introduced to raise questions for Synods of Bishops and the Chairman of the Hertfordshire Circle forwarded the following message:

“We are grateful for the opportunity to comment on the Lineamenta questions. We have deliberately confined our replies/comments to those questions where Newman Association members are likely to have an informed view, but we appreciate the chance to set the wider agenda for the Synod.”

By far the largest attempt to encourage the Circles in their consultative role with the CBC occurred in 1985. The then Newman President, Peter Nielson, initiated a survey of members to try to establish the specialist skills of its members, “with the particular aim of discovering the topics which could form the basis of specialist groups within the Association”. Each Circle would then be allocated a subject (or subjects) for study with the intention that Circles would become centres of expertise in a particular area and thus be able to respond to requests from the hierarchy in an informed and timely manner.

The Council received a mixed response from Circles to this initiative. The Chairman of the Worcester Circle, for example, was very enthusiastic, suggesting that his Circle should opt for the topic of “Bio-Ethics” because of the expertise of its members, which

included a consultant paediatrician, a consultant pathologist, three other doctors, two barristers, a solicitor and a nurse. The Chairman of the Rainham Circle similarly commented on the positive response of the Circle towards the subjects for study, asking to be allocated "Nuclear Disarmament". However, the Secretary of the North Gloucestershire Circle was less positive, claiming that she had received no response from the Circle members because few members had the time to devote to such projects. She further added: "It is counter-productive to try to make them take an interest after a comparative hiatus of two years when we received no documents from the National Secretariat."

Some Circles, such as Maidenhead, felt that they had little time to get together and discuss the initiative, while others, such as the Sussex and Bristol Circles, did not feel themselves qualified to take on the task. The North Gloucestershire, Wimbledon and Tay Circles also criticised the choice of subjects. Nevertheless, some Circles did eventually respond, with the Sussex Circle producing a very detailed report on *The Role of Christian Women* which was then forwarded on to the hierarchy.

The fear of "intellectualism"

In spite of this special relationship with the hierarchy clerical support for Circles was not always forthcoming. In a 1972 National Council report on setting up a Circle, the author warned that members seeking clerical support may find it necessary to defend the Association against allegations that it is "recklessly avant garde". At the 1975 AGM of the Swansea Circle the secretary regretted the lack of support of clergy, arguing that "it was still caused by the old fear of intellectualism". In a letter to Circles on 10 September 1989, the National Chaplain noted this difficulty:

"Sometimes the support given to the Newman by the local clergy is non-existent or not such as to inspire interest or enthusiasm in prospective members. I am sorry about this. The support and encouragement of a priest who realises the possibility of a Newman Circle can and in fact does make a lot of difference to optimum functioning and of course to increasing membership or at least to attracting outsiders to attend events which may interest them."

He called on all Newman Circles to celebrate the start of the new season with an inaugural Mass and for every meeting to be preceded by Mass. By the end of the century, however, with the decline in membership and the difficulties of finding committee members, very few Circles were able to even carry out this basic requirement, with the AGM and the occasional Day of Recollection being one of the few occasions when Mass was celebrated.

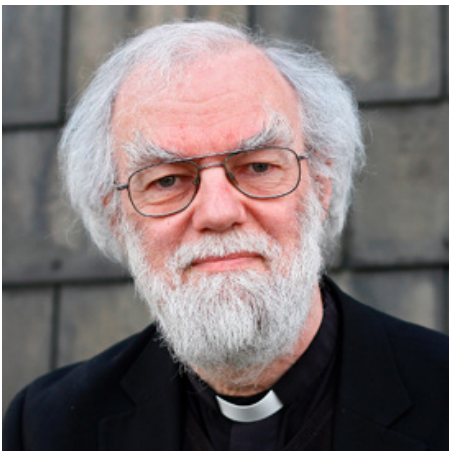
Mirroring the Circle's involvement in the changing nature of the clergy-laity relationship was its increasingly ecumenical role. The Newman Association was established as a Catholic organisation whose membership was, at least at first, open to Catholics only. Ecumenical ideas were unthinkable in the early days, when Catholics were still viewed as a distinctive subculture in British society, a view often encouraged by the Catholic Church itself, with Cardinal Griffin using the platform of a national Circle event in 1955 to call for the Catholic conversion of England.

Indeed, until the 1960s, very few Circle events were organised with ecumenism in mind. What brought about change was again the Second Vatican Council with its reforms and its call to ecumenism. In September 1963 the Christian Unity Working

Party was established by the Association "in view of the increasing interest in ecumenical matters", to advise local circles and lay groups. At the Circle Officers' Committee meeting in March 1967 it was noted how much ecumenical work was being done by local Circles and that Newman members were particularly well-placed to open dialogues with other faiths because of their increased confidence and knowledge of their own faith in contrast to other Catholics.

Ecumenical action was now very much part of the Newman agenda and remained so during the following decades. The 1973-4 programme for the Tunbridge Wells Circle was themed around "Prayer and Spirituality of the Great Religions of the World". In 1977 the Circle organised a Christmas party for all Christians, sponsored by the local churches of different denominations. In the late 1970s and early 1980s, the Chairman of the North Staffordshire Circle developed a close working relationship with members of the local Baptist ministries, organising large ecumenical meetings at the local schools. It was noted in *The Newman*, the Association's journal, in January 1984 that the Papal visit eighteen months earlier had underlined the importance of working with other Christian faiths, in which "an ecumenical approach can no longer be thought of as an 'optional extra' for any Catholic".

In 1997 the Hertfordshire Circle, who were particularly active in ecumenical matters, organised a one-day conference on *The Church and Today's Culture*, bringing together the Roman Catholic bishop in Hertfordshire, the Rt Rev James O'Brien, and the Anglican Bishop of Hertford, Rt Rev Robin Smith. The speakers were the Rev Angela Tilby, Anglican priest, and John Wilkins, editor of *The Tablet*. Nearly 90 people attended, including Catholics and Anglicans. Such conferences have continued to be a feature of Herts Circle activities, more recently in partnership with the St Albans Christian Study Centre, as well as occasionally with the local University. The most prominent was a 2003 conference on *That they may all be one – but how?* which included as keynote speakers Dr Rowan Williams, then recently appointed Archbishop of Canterbury, and Cardinal Walter Kasper, President of the Pontifical Council for Christian Unity.



Dr Rowan Williams



Cardinal Walter Kasper

This wider ecumenical role was echoed within the membership of the Association itself. In its early days, people of other Christian denominations were able to attend talks and other events organised by Circles but were not given rights of membership, including being able to vote in Council elections or the AGM. These “non-members” often outnumbered the Newman members at meetings resulting in some Circles bringing in charges for non-members to attend. In 1986 the national Newman AGM considered the possibility of regular non-Catholic attendees of meetings being given “formal recognition” by the Association. This was rejected on the basis that the Newman was, as constituted, specifically for Catholics and that admitting non-Catholics to membership would jeopardise the Newman’s membership of other Catholic bodies, such as the National Council of the Lay Apostolate, the National Board of Catholic Women, and Pax Romana.

It was suggested that local Circles instead should be more welcoming to non-members at open meetings because “ecumenical discussion and activities are in the true spirit of the Association”. It was not until the 1993 AGM, when a special motion was passed, that non-Catholics were finally allowed to become Associate Members. Such a motion, as the Annual Report noted, may have caused “limited dissent”, but it has been “generally accepted as an important development in the age of ecumenism”. A year later, the President in the Annual Report noted that John Henry Newman himself would doubtless have approved of such a decision, being a key figure in first, the Anglican, and then the Catholic Church. These matters, however, have remained sensitive and controversial right up to the present; Council’s attempt to bring in a new constitution at the 2018 AGM failed to obtain a sufficient majority, partly because of complaints that the revised articles should have included stronger references to the Catholic Church.

Changes over 75 years

To conclude, to a large extent the history of the Newman Circles reflects in microcosm the wider history of the lay apostolate in the Catholic Church from the middle decades of the twentieth century to the twenty-first century. The Circle structure and organisation, with committee meetings, AGMs and events centred around lectures and social activities, has remained largely unchanged since the Association was founded in 1942. But the Circles, like the Association and the Catholic Church more widely, are not the same entities as they were in these early days.

Having to cope with a declining membership, the changing nature of their relationship with the universities, the transformation of the role between the laity and the clergy, and the need to encourage dialogue with other faiths, all reflect deeper social and religious changes within the Catholic Church itself, most notably following the reforms of the Second Vatican Council. Furthermore, that the Circles were able to manage themselves with only the occasional steer from the National Council, who respected their ability to do so, reflects very well on the strength and self-confidence of the lay apostolate within many localities. Newman members have been (and still are) far from parochial, inward-looking and submissive towards the problems of the outside world.

Jonathan Bush
Department of Theology and Religion
Durham University

Marxism and Christianity - friends or enemies?

By Mgr Peter Fleetwood

Extracts from a talk given to the North Merseyside Circle of the Newman Association at St Helen's Parish Centre, Crosby, on September 27th, 2018.

Introduction

The first thing to do in this sort of gathering is to distinguish what we know from what we *think* we know. I suspect most people here are fairly confident in their knowledge of Christianity, but I wonder how many know anything about Marxism.

At the same time, I guess most people have an opinion about both. I hope that helps you see why I shall spend far less time on Christianity than on Marxism.

The background - the thought of Karl Marx

When we look at Marxism there is no way of avoiding talking about Karl Marx, but, as some of you already know, there is much more to Marxism than can be attributed to the man who started it all off. He was born 200 years ago, on May 5th 1818, and died on March 14th 1883, being buried on St Patrick's Day, in Highgate Cemetery in London. His family was Jewish, but his father converted to Christianity in order to be able to practise law.

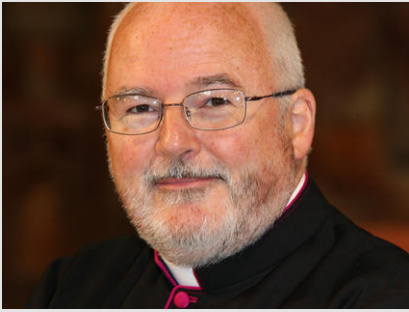
They lived in Trier, but Karl went off to study philosophy in Bonn and Berlin. Hegel was in vogue then and one of Karl's fellow-students was a young Dane called Søren Kierkegaard. Karl would have loved an academic career, but too many of his friends were radicals, so he became a journalist instead, writing articles mainly about politics. The four most important things he wrote as a young man were:

- *Contribution to a Critique of Hegel's philosophy of Law. Introduction, and On the Jewish Question*, both published in 1843
- *The Economic and Philosophical Manuscripts*, written in Paris in 1844
- *Theses on Feuerbach*, 1845

These are very different from what he wrote later. In fact, a French Marxist, Louis Althusser, put forward a theory that, sometime in 1845, there was what he called an "epistemological break" in his writings – in other words, that Marx suddenly started to think and write differently. Now he began to include economics in his theory of history and focused much more on an alternative society, writing more and more about socialism and communism. This period includes these works:

- *The German Ideology*, in 1845
- *The Communist Manifesto*, in 1848, the year of revolutions in Europe
- *Contribution to a Critique of Political Economy*, in 1859

The Communist Manifesto is certainly the easiest thing to read of all Marx's writings, and when people read it for the first time many phrases sound strangely familiar. The *Contribution to a Critique of Political Economy* contains a clear statement of how Marx saw the development of history, a theory called "historical materialism". From here on Marx wrote mainly about economics and politics; the first volume of *Capital* appeared in 1867 and volumes II and III were published after his death. These are the years when he described what he imagined life in a socialist society would be like.



Why am I, Monsignor Peter Fleetwood, talking to you about the relationship between Marxism and Christianity? The explanation is a choice that I made in 1976. After our fifth year of studies at the seminary in Rome, it was time to decide what we would study for our last two years, at the end of which the idea was that we would achieve a Licence – something like an MA – in a specialised subject. It is called a Licence because it brings with it

permission to teach in any seminary approved by the Holy See.

Most people went into one of several branches of theology, a very small number studied psychology, a steady stream studied Canon Law, some went into the much longer course in Scripture at the Pontifical Biblical Institute, and another small band went into philosophy: I was one of those. The choice to specialise in philosophy was only the first half of the decision, because within the philosophy Licence there were a few sections. I looked at the various possibilities and asked Archbishop Worlock if it would be all right to specialise in Marxist philosophy, which was part of the historical section.

I later discovered that he asked our Rector, Monsignor Cormac Murphy-O'Connor, if this Fleetwood fellow was some kind of "red under the bed". Monsignor Murphy-O'Connor told me he laughed uncontrollably, which did not amuse the Archbishop but did enable him to accept my suggestion. So I spent two years studying Marxist philosophy and wrote a dissertation on Marx's conception of history, for which I was given 10 out of 10.

Several years later, the Bishops' Conference of England and Wales asked me to be the Secretary of their Committee for Dialogue with Non-Believers. The people involved in the same work in Rome spotted that, and eventually asked me to go and work in the Pontifical Council for Culture, where I would be their specialist in dialogue with atheists and humanists. There is a long story there, for another time.

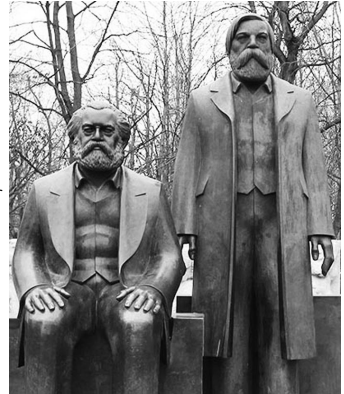
Marx never had money. He was lucky that his friend, Friedrich Engels, owned a mill in Manchester (I think it was actually in Atherton or Leigh), and supplied him with money throughout his life. He had several children with his wife, Jenny, and one with his mistress, who was the family's nanny. He was never really involved in political life, but spent his time in the British Library researching: he studied Adam Smith, David Ricardo and other economists – a long way from philosophy, as such.

I think the best way of grasping Marx's thought is to look at some texts on subjects that were important to him. You have heard a potted biography and seen what a strange life he had, in some ways like a social parasite living off the generosity of Engels, at other times making a reasonable living as a journalist, but never having a comfortable life. He has made serious contributions to philosophy, political thought and economics, and since sociology has come on the scene Marx has been on the topic list wherever the subject has been taught.

Marx on Religion

The basis of irreligious criticism is: *Man makes religion, religion does not make man.* In other words, religion is the self-consciousness and self-feeling of man who has either not yet found himself or has already lost himself again. But *man* is no abstract being squatting outside the world. Man is *the world of man, the state, society.* This state, this society, produce religion, *a reversed world-consciousness, because they are a reversed world.*

"Religion is the *fantastic realisation* of the human essence because the *human essence* has no true reality. The struggle against religion is the fight against *the other world*, of which religion is the *spiritual aroma.* *Religious* distress is at the same time the *expression* of real distress and the *protest* against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the *opium* of the people."



The Materialist Conception of History

"In an epoch of social revolution, with the change of the economic foundation the entire immense superstructure is more or less rapidly transformed. In considering such transformations a distinction should always be made between the material transformation of the economic conditions of production, which can be determined with the precision of natural science, and the legal, political, religious, aesthetic or philosophic – in short, ideological forms in which men become conscious of this conflict and fight it out.

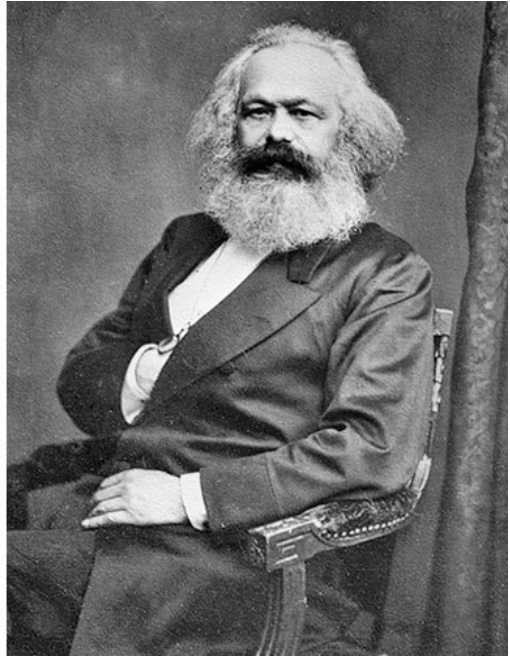
No social order ever perishes before all the productive forces for which there is room in it have developed; and new, higher relations of production never appear before the material conditions of their existence have matured in the womb of the old society itself. Therefore mankind always sets itself only such tasks as it can solve; since, looking at the matter more closely, it will always be found that the task itself arises only when the material conditions for its solution already exist or are at least in the process of formation.

From the Preface to *A Contribution to the Critique of Political Economy*

This is probably the most important text by Marx to read and understand; it is fair to see it as the basic description of Marx's view of history, what many Catholic thinkers, particularly people involved in the Theology of Liberation, call "Marxist analysis" rather than full-blown "Marxism".

What is the Catholic response? The Sacred Congregation of the Doctrine of the Faith questioned this in two documents:

- *Instruction on Certain Aspects of the "Theology of Liberation" [Libertatis Nuntius] (August 6th, 1984)*
- *Instruction on Christian Freedom and Liberation [Libertatis Conscientia] (March 22nd, 1986).*



The question is whether using a Marxian description of how history develops is compatible with Christian faith. Curiously, the Congregation stopped being called "Sacred" between the dates when these documents were published. Despite it being the most important text, it is almost impossible to grasp without being able to see it on the page, so here are the main terms Marx uses:

- Relations of production: how production is organised.
- Productive forces: the technology available.
- The mode of production: the stage of evolution of a society, which is determined by the relations of production: Asiatic, ancient, feudal, modern bourgeois.
- Conflict between the relations of production and the productive forces (what we call *progress*, or *Vorsprung durch Technik*) leads to Social Revolution.
- The way we *think* of our society is an ideological superstructure built on a material base; our battles are always at the ideological level - a huge red herring. Real change is in the material base.
- Revolution cannot happen before its time.

I would make two comments, one negative and one more provocative:

- I am not convinced anyone can find a place from which he or she can survey the whole of history and declare that a particular point in history, a particular state of affairs, "brings the prehistory of human society to a close". That would mean, clearly, that real human history was about to begin, and everything else had been a run-up, one or other of several preparatory stages leading up to now.
- This is not unusual in the history of modern German philosophy, and the clearest

example is the person who inspired Marx in his view of history, Georg Wilhelm Friedrich Hegel. The sarcastic way of describing what he and Marx did is to paraphrase it: "Here I am; I have the clearest view of history the world has had so far; with my arrival comes the key turning-point in history". I don't think I'm being unfair.

Marxism and Christianity: The Theology of Liberation

The most famous example of Christians using some element of Marxism is Liberation Theology. The first writer to make an impact in this field was a Peruvian theologian called Gustavo Gutiérrez, who published a book called *A Theology of Liberation: History, Politics, Salvation* in 1971. He suggested that genuine liberation has three elements:

- political and social liberation
- the emancipation of the poor, the marginalised, the downtrodden and the oppressed from all "those things that limit their capacity to develop themselves freely and in dignity"
- liberation from selfishness and from sin, thus re-establishing a relationship with God and other people.

Three things in particular strike me about Gutiérrez' approach:

- *Othopraxis* is much more important than *orthodoxy* (read that carefully: it does not mean that orthodoxy is not important. Cf. James 1,22)
- Scripture is the heart of all our theological reflection...on everything
- It is vital to help the poor, the marginalised, the downtrodden and the oppressed find tools that let them play an active part in their own liberation.

Cardinal Ratzinger at the CDF was concerned at several aspects, especially these two:

- He thought that re-reading Scripture from the standpoint of the poor might
- make it too easy to bend its meaning.
- He was uneasy about the notion of collective or institutional sin – for him it was essential to remember that sins are always committed by individuals. Many people found these concerns unconvincing, but they became part of the first Vatican declaration on Liberation Theology in 1984. The second declaration was more a hand extended in cautious friendship, although some concerns remained.

The theology of liberation inspired Black Theology, Feminist Theology and, in South Africa, Contextual Theology. These all used Marxist analysis, but in different ways, and each writer should be judged on her or his own merits. Too many people accused anybody "practising" the theology of liberation of being involved in an armed struggle, with posters of priests wielding a cross and a Kalashnikov rifle, but, as far as I can judge, that is a caricature. I once saw a Soviet manual in Spanish urging local cadres to recruit disaffected priests, but such publications from Progress Publishers in Moscow stopped appearing on January 2nd, 1959, as soon as the Cuban Revolution was in place. How cynical, but that's politics.

Shortly after Pope Francis was elected I was in the press office at the Bishops' Conference building in London. A young woman sitting over the desk from me was having a telephone conversation with a pained face. She put down the telephone and

said her female friend had just rung her from America to have a cry because the new Pope was a Marxist. She asked me what I thought, and my unsympathetic reply was: "I wonder if she knows what a Marxist is".

Pope Francis and his predecessors, and Catholic Social Teaching

To answer the young lady's question more politely and more fully, let me quote an article by Andrea Tornielli in *Vatican Insider*⁵, where he reported excerpts from an interview with Pope Francis, some of which were very interesting, like this one: The Pope has said, "If I were to quote some excerpts from homilies of the early Fathers of the Church, from the second or third century, on how the poor should be treated, someone would accuse me of preaching Marxism.

"You are not making a gift of what is yours to the poor man, but you are giving him back what is his. You have been appropriating things that are meant to be for the common use of everyone. The earth belongs to everyone, not to the rich." These are the words of Saint Ambrose, which Pope Paul VI used in *Populorum Progressio* to show that private property is not an unconditional or absolute right for anyone, and that nobody is allowed to keep for his own exclusive use what is more than he needs, when others lack what is necessary.

Saint John Chrysostom declared: "Not to share one's wealth with the poor is to steal from them and to take away their livelihood. It is not our own goods which we hold, but theirs". He also asks: "Do you want to honour Christ's body? Then do not scorn him in his nakedness" – in other words, the poor, who have nothing to wear – "nor honour him here in the church with silken garments while neglecting him outside where he is cold and naked. For he who said: This is my body, and made it so by his words, also said: you saw me hungry and did not feed me."

Attention to the poor

As we can see, this attention to the poor is in the Gospel and in the tradition of the Church; it is not an invention of communism and should not be manipulated ideologically, as has sometimes happened in the course of history. When she invites us to overcome what I have called the *globalisation of indifference*, the Church is far from any political interest or ideology: moved only by the words of Jesus, she wants to offer her contribution to the construction of a world where we watch out for each other and look after each other".

As we can see from these quotations from the Fathers of the Church of which Francis wanted to remind us, this attention to the poor is part of the most authentic tradition of the Catholic Church. In the same way the Church's social teaching is part of her tradition, developed particularly since the end of the 19th century. In his Encyclical Letter *Rerum Novarum*, Pope Leo XIII wrote: "some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class...; working men have been surrendered, isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition".

Pope Pius XI wrote, in his Encyclical Letter *Quadragesimo Anno*: "In the first place, it is obvious that not only is wealth concentrated in our times but an immense power and despotic dictatorship is consolidated in the hands of a few, who often are not owners but only the trustees and managing directors of funds which they administer according

to their own arbitrary will and pleasure". In the same document we read: "The easy gains that a market unrestricted by any law opens to everybody attract large numbers to buying and selling goods, and they, their one aim being to make quick profits with the least expenditure of work, raise or lower prices by their uncontrolled business dealings so rapidly according to their own caprice and greed that they nullify the wisest forecasts of producers".

Prophetic words from Pope Ratti, who had seen what had happened in the Wall Street crash in 1929. Words that can interpret the present economic and financial crisis, too. Pius XI pulled no punches when he spoke, in the same Encyclical, of a "deadly and accursed internationalism of finance or international imperialism whose country is where profit is". Was he a Marxist or a Leninist, too? Or is it rather that certain Catholics today have forgotten the Church's social doctrine? "The hungry nations of the world cry out to the peoples blessed with abundance. And the Church, cut to the quick by this cry, asks each and every man to hear his brother's plea and answer it lovingly" – words written by Pope Blessed Paul VI in his Encyclical Letter *Populorum Progressio*.

Goods are made for everyone

In his Encyclical Letter *Sollicitudo Rei Socialis*, Pope Saint John Paul II pointed out that "the option or love of preference for the poor... is an option, or a special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness". He also wrote, on the subject of the right to private property, in his Encyclical Letter *Laborem Exercens*, that the Church "has always understood this right within the broader context of the right common to all to use the goods of the whole of creation: *the right to private property is subordinated to the right to common use, to the fact that goods are meant for everyone*".

One could also recall what §1908 of the *Catechism of the Catholic Church* says: "The common good requires the well-being and social development of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on".

In November 2016, in an important speech to the World Meeting of Popular Movements, the Pope said: "As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation and by attacking the structural causes of inequality, no solution will be found for the world's problems". The Pope explained that "the entire social doctrine of the Church and the magisterium of my predecessors rejects the idolatry of money that reigns rather than serves, that tyrannises and terrorises humanity".

What the Pope is asking us is not to be indifferent. Not to be indifferent to poverty, to injustice, to the great waves of migrants, to the victims of war. And he wants us to make a real commitment for change. It is easy to miss how urgent the change that Francis asks of us is: urgent in order to avoid humanity sliding into an abyss. In the Encyclical Letter *Laudato Si'* the Pope showed how the themes of safeguarding creation and the struggle against pollution cannot be dealt with without facing up to the

problem of poverty, in a world in which there ought to be resources for all, while millions of human beings are condemned to die of hunger. "There is a way of knowing if God is close to us or far away from us: whoever takes care of someone who is hungry, without clothing, poor, 'disappeared', tortured, a prisoner, of all this suffering flesh, has God close by". So said Blessed Oscar Arnulfo Romero, the Archbishop of San Salvador who was assassinated by the death squads.

"When I give a poor man something to eat, everyone calls me a saint. But when I ask why the poor have nothing to eat, they all call me a communist", said the bishop of Recife, Hélder Câmara. The same seems to be happening today with Francis. But the Pope is not and never has been a communist. Many Christian philosophers, thinkers, economists, educators and politicians have forgotten what the Church has always taught, and ought to teach. It would be interesting to present my students in the seminary with some of these texts interspersed with the odd Marxist text, and ask them to say who they think wrote them. They would probably be quite disoriented at the end of the exercise.

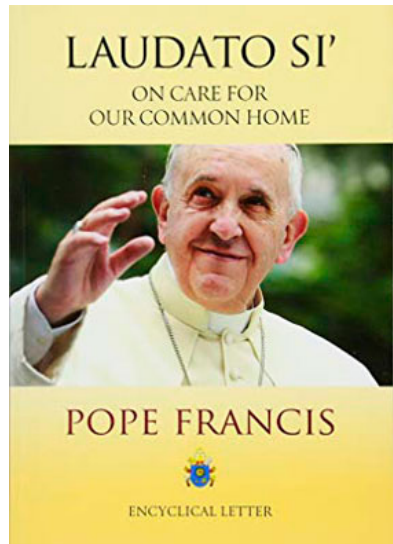
A period of brutal rule

A problem with certain variants of Marxism, has been that they allow for a period of brutal rule until they have sorted society out sufficiently to allow people the freedom they thought the revolution was going to bring them. They need to adjust everything to the blueprint and, while they are doing that, they seem unable to trust their underlings and exercise astonishing levels of control over them; sometimes they try to control what they think. A Christian view of life is startlingly different: it involves living values now in such a way that those values, *because* we live by them, themselves bring about the future situation. Jesus never said, start loving people when everything is sorted out. There was no time-lapse involved in his great commandment. When He said, "love one another as I have loved you", He meant, to put it bluntly, "Get on with it. Do it now".

Here lies a decisive difference between Marxism and, on the one hand, Judaism and, on the other, Christianity. For the former, the definitive situation is still to come; for a Christian, the definitive situation is already here, and it must simply be put into practice.

By coincidence, today (*note from the Editor: this lecture was given on September 27th*) is the feast of Saint Vincent de Paul; there is a powerful extract from his writings in the Office of Readings, part of the Prayer of the Church, the Breviary you used to see priests reading (now it's all in a smartphone).

Here are just two short sharp reminders from Saint Vincent de Paul:



- It is our duty to prefer the service of the poor to everything else and to offer such service as quickly as possible.
- Charity is certainly greater than any rule. Moreover, all rules must lead to charity. Since she is a noble mistress, we must do whatever she commands. With renewed devotion, then, we must serve the poor, especially outcasts and beggars. They have been given to us as our masters and patrons.

I have no problem when people recoil in horror at the mention of Marxism. I am happier if their reaction is more thoughtful. What I cannot accept is people who dress up their party political convictions as Christianity. Anyone who has problems with turning Christianity into Marxism should also have problems with turning Christianity into Republicanism, or any -ism. At the end of the day, an idealistic Marxist genuinely trying to improve the lot of the poor is much more appealing to me than someone who despises other people, or classes of people, and claims at the same time to be a follower of Christ.

Mgr Peter Fleetwood is Chaplain at Maryton Carmel Monastery, Liverpool, and a visiting lecturer at St Mary's College, Oscott.

William Brownlow (1830-1901): Bishop of Clifton Convert & Scholar

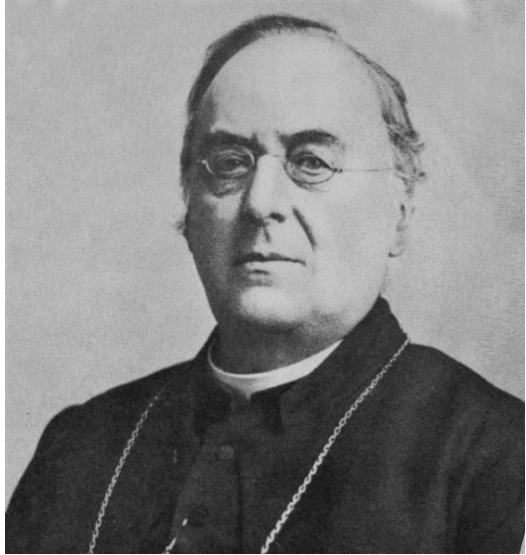
By Giles Mercer

Why is William Brownlow important for us today? Why did I think he was worth writing about?

First, Brownlow was a convert to the Catholic Church. This life-changing decision to become a Catholic is always important and rarely easy. In mid-nineteenth century England it could come at a heavy cost, in personal, family and social terms, and it needed perseverance and courage. While there were difficulties on the way for Brownlow, conversion brought him deep fulfilment. Beneath the measured, very English tones of his writings there is a scarcely concealed joy, and pride in being a Catholic. That pride and joy is something inspiring for Catholics today.

Unusually, he was not a member of the Oxford Movement. He was a Cambridge graduate. He did not come into the Catholic Church with the droves of others following Newman's sensational and much-publicised conversion in 1845 nor with the large numbers who came over to Rome following Manning's equally sensational conversion in 1851. Brownlow was a member of the Church of England for the first thirty-three years of his life and converted in 1863. That was not so unusual: conversions to the Catholic Church occurred steadily throughout the nineteenth century, and indeed right up to the 1960s, after which they have dropped markedly. One of the spikes was in the First World War when some 40,000 British servicemen entered the Church, as large a number as had been seen since the early Church.

What was unusual about Brownlow – and one of the things that I think makes him impressive for us – was that he was a DIY convert. He knew no Catholics. Indeed, the few he had come across he hadn't much liked. He has spent about eight years on his own, reading on a massive scale, along with his very demanding pastoral duties as a curate and vicar. He thought, read more, thought again, pondered, prayed, struggled. As with other converts, of course, becoming a Catholic was the pivotal experience in Brownlow's life, as he was to emphasise again on his death-bed. Brownlow saw his first 33 years as a journeying towards conversion, and the 38 years after as a deepening and a flowering.



William Brownlow (1830-1901)

What pushed him towards the Catholic Church – and he resisted this for some years – was history and the Eucharist.

Let's take history first. He immersed himself in early Church history and in the history of the English Reformation of the sixteenth century. He came to what he saw as the inescapable conclusion that only the Catholic Church had fully protected and developed the beliefs of the early Church as handed on from Christ himself. Brownlow became one of the foremost authorities of the catacombs in Rome – publishing three great volumes and many articles on the subject – and sought to demonstrate that the beliefs seen in catacomb wall-paintings and other art-forms were continued only in the Catholic Church. He immersed himself in the writings of the Church Fathers, did Newman of course. He also became an authority on the medieval church liturgy and devotions. Again, he saw only the Catholic Church of his day continuing this worship in its fullness and continuing the beliefs which underpinned it. He saw the Reformation, particularly the Elizabethan Settlement of 1558-59, as a complete break with what went before. Even the line of authority of the bishops was broken, snapped so to speak. This, by the way, is the general view of contemporary historians, not only the Catholic Eamon Duffy, but the Anglican historian, Diarmaid MacCulloch.

Though he wished it might have been otherwise, history kept nudging Brownlow in the direction of communion with Rome, as it did with Newman. The second driving force – or endlessly nagging element – was the Eucharist. What bothered Brownlow was that within his own Church of England were differing beliefs in the Eucharist: for the Evangelicals it was a spiritual remembrance; for High-Church Anglicans it was the body and blood of Christ; for others it was something in between. And yet Catholics across the world believed the same, and had consistently done so down the centuries.

In the end and after much worrying, Brownlow felt, in his words, the Eucharist was not safe in the hands of the Church of England.

After wrestling with these major questions and minor ones too, he was left with only two outstanding questions – one was over the temporal power of the papacy; the other was to do with whether the confessions of Anglicans were valid sacraments. He could get no further so through a friend he was able to make contact with Newman, who answered his questions in wonderful letters, full of care and sensitivity. At last, he was satisfied and so he asked Newman to receive him into the Catholic Church at the Brompton Oratory. Brownlow and Newman were to develop a friendship: indeed, Brownlow could be counted among Newman's twenty closest friends.

A three-layered phenomenon

But for Brownlow, conversion did not end there. Conversion was a theme in his thinking and spirituality right through his life. He came to the view, which I think is vital in any thinking these days about evangelisation, that conversion was a three-stage or three-layered phenomenon. The first and fundamental step, which he believed must apply to each and every Christian, was the need to establish a personal relationship with Jesus Christ, and a relationship which deepened and strengthened throughout one's life. For this he was grateful to the Evangelical Anglicans who had influenced him. Unless and until one had that personal, life-changing relationship with Our Saviour and the abundant mercy given to the believer, then the graces of the sacraments would not flow as they might. I think this is a point Pope Francis keeps trying to communicate. The second stage or aspect of conversion was joining the Catholic Church. That is what is commonly understood by conversion. But there was a third and crucially important stage for Brownlow. Conversion must mean a continuous day-by-day process, a constant turning to Christ, a change of mind and heart, making Christ the centre of one's life, despite set-backs and failures. That fundamental point was unusual for that time, or perhaps any time. It puts Brownlow right among our contemporary spiritual writers, especially Americans such as Scott Hahn.

Brownlow wrote about conversion. He wrote about his own conversion first of all. He wrote biographies of two fellow converts: Sir James Marshall a distinguished colonial judge and Mother Mary Rose Columba Adams, a Dominican nun who played an important part in the early Catholic life of South Australia. These two people, great in their own ways, were close friends of his, and these books were widely read, and not just by Catholics. In writing about converts Brownlow did not disguise his wish to attract others to the Catholic Church.

And then Brownlow was one of only seven convert-bishops up to the 1960s. This gave him a strength and an edge, so to speak. Brownlow had not come through the narrow seminary system. His priestly formation in Rome was at the Collegio Pio, the forerunner of the Beda College for mature men. But Brownlow was treated as someone of some standing already and allowed a good deal of freedom. Moreover, Brownlow acknowledged his debt to Anglicanism and



*Mother Mary Rose
Columba Adams*

brought into the Catholic Church the debt he owed to his experiences in the Church of England.

Conversion then – and all the aspects of it – make Brownlow an important figure for us today. Secondly, he is important because he was a scholar of considerable standing. He believed scholarship should be in the service of pastoral care and evangelisation. He was one of the most effective Catholic apologists of his time, a great defender and advocate of the Catholic Church. He was effective precisely because he showed respect to his opponents and treated them with courtesy. Such courtesy in debate was rare in Victorian religious controversy, when passions ran high and opponents had scorn poured on their heads. He was effective too because he believed that scrupulous attention to the evidence and measured arguments – trying to get at the truth as far as humanly possible – was the only way to influence others and the only way for the Catholic Church to be taken more seriously by her critics. In this he was surely he right.

Brownlow was an outstanding priest in the Plymouth Diocese. His greatest work lay in promoting Catholic schools in the Diocese and serving the cause of Catholic education on the national stage as well. No one was surprised when he was appointed bishop of Clifton in 1894. Throughout his life he had a deep concern for the poor and the marginalised. He worked especially for orphans and children in need, sharing this with other Christian bodies. He worked tirelessly too for the ending of slavery in parts of Africa, a practice that continued into the 1890s. Once again, we see the priorities and spirit of our own Church as led by Pope Francis and popes over the last fifty years. I'll now do a bit of filling in and take you through his life and achievements.

Like many nineteenth-century converts, Brownlow was the son of an Anglican clergyman. His father was the rector of St Bartholomew's in Wilmslow in Cheshire. The Brownlow forebears were people of substance, landowners, lawyers, clergymen and public servants, in the Midlands and North, and in Northern Ireland, where the Brownlows were good to their tenants and protected the Catholic community, supporting emancipation.

Schooldays at Rugby

Young Brownlow went to a nearby preparatory school run by a clergyman and then on to Rugby School in 1847. The great headmaster of Rugby, Dr Thomas Arnold, had died unexpectedly in office in 1842, but his vision was kept alive and his legacy developed. Brownlow received arguably the best public-school education of the day, in a school which stood for moral earnestness and an emphasis on using one's talents in life to serve others and to follow Christ. It also taught history in a way that cross-referred the past and the present. This approach to history and the school's ideals of service, left lasting marks on Brownlow. From Rugby, he went up to Trinity College, Cambridge, the greatest Cambridge College then enjoying a golden period. He read mathematics, the greatest Cambridge discipline. This was mixed with a rich diet of classics and twice-daily chapel and regular Divinity lectures.

At 21 Brownlow went with his parents and sister, Melise, on a summer holiday in Switzerland. His journal in the Clifton archives evokes the mid-nineteenth century English Romantic love of the Alps and it gives us details about Swiss life and customs, together with splendid accounts of the English upper classes abroad, including some

early mountaineers. Detailed descriptions are illustrated frequently by Brownlow's charming sketches, some of which are reproduced in my biography. Brownlow's imagination was full of Turner and Ruskin, Thackeray and Dickens whom he read enthusiastically, and the Great Exhibition which he had recently looked round.

After a good degree, he started as a curate in a coal-mining area in Staffordshire, where he spent about a year. Thirsty for deeper religious experiences, however, he wanted to learn from the remarkable revivalist preacher, the Revd Robert Aitken, a Scotsman who ministered to the tin-miners at Pendeen near the tip of Cornwall. Brownlow got leave of absence to spend four months living with him and his family, and it proved a deeply stirring and formative period. Aitken governed his family and household like an abbot, with bells for regular prayer and liturgy. This left a deep impression on Brownlow of religious life lived out in a disciplined, yet loving, way in community. It also led to a break-through in Brownlow's understanding of the Church. Aitken showed how one can be both an Evangelical Bible-centred Christian *and* hold a high doctrine of the sacraments: indeed, the two should be mutually reinforcing, both-and, rather than either-or, as they were so often regarded in nineteenth-century religious polemics.

In London's East End

Brownlow left Cornwall filled with zeal, and he wanted to serve the poorest of the poor. He moved to a curacy in the slums of the east end of London in about 1855 and became very friendly with another curate, James Marshall. Marshall, another clergyman's son, was to fall under the influence of Henry Manning and became a Catholic. Marshall's conversion undoubtedly had an impact on Brownlow who was already on a religious journey, which had begun in London – or even in Cornwall – and that was to lead him into the Catholic Church at the end of about eight years. During this period of spiritual quest and anxiety he was helped by his sister, Melise, a deeply devout young woman, who was immersing herself not only in the best Evangelical writers but also in Catholic writings, notably those of St Teresa of Avila. Melise's death at only twenty-three was a grievous blow for her brother and parents. Brownlow wrote a moving account of his sister's life and his stirring sermon at her funeral was published, at the request of others. He pitched the hardest-hitting part at the young men in the congregation, who were inclined to see religion as women's business.

From 1857 to 1860 Brownlow was a curate in Tetbury in south Gloucestershire. We do not know exactly why he left London, but my own suspicion is that he was nearly exhausted. Nonetheless, Tetbury then was no cushy number. It was suffering something of an economic depression and there was much poverty. Again, Brownlow threw himself into good works and especially teaching the children of the poor. At the same time in Tetbury, he finished off his translation of St Anselm's *Cur Deus Homo*, which, as far as I know, was the first English translation, and it reads well. This reflected Brownlow's growing interest in medieval thought and his personal preoccupations with the Incarnation and salvation. He gave a series of lectures on the early Church in the Assembly Rooms at Tetbury open to all. He made a visit to the nearby Dominican Priory at Woodchester. Whatever took place, this began his link with the Dominican Order that was to be a shaping force in his life.

Health problems, however, had set in for Brownlow – he hints at some kind of nervous exhaustion – and he took leave of absence for nine months in 1859 to 1860 to have a

rest and to pursue his growing interest in archaeology. He made a tour of Egypt, to see the recent archaeological discoveries and then on to the Holy Land, to see the remains of the sacred sites. His detailed journal, also with sketches, is in Downside. His final spell as an Anglican curate was spent at the centre of High-Church Ritualism, St John's, Torquay. There he had published a funeral sermon he wrote on the death of a saintly choir-boy in the parish, George Matthew Hoare.

Through his friend, James Marshall, now teaching at The Oratory School, Brownlow in 1863 made contact with Newman, and was received into the Catholic Church on 15 November 1863. In 1864 he began priestly training in Rome. There he struck up a close friendship with the Irish Dominican prior of San Clemente, the remarkable Fr Tom Burke, one of the greatest pulpit-orators in the English-speaking world, in constant demand for preaching tours of Britain, Ireland and America. Burke and Brownlow made an unlikely pair: Burke, the passionate, highly articulate and deeply austere, yet very amusing, Irish nationalist and Brownlow, the rather reserved, but affable, cigar-smoking, chess-playing, newspaper-reading English gentleman. Burke liked Brownlow for his good sense and good company. Brownlow, for his part, was attracted to Dominican spirituality, joining their Third Order in the cell of St Dominic at Santa Sabina in Rome.

Brownlow's other significant friendship in Rome was with the aristocrat and scholar, Commendatore Giovanni Battista De Rossi, the greatest Christian archaeologist of his time and perhaps of all time, the man above all responsible for the opening up of ancient Christian sites in Rome, mostly the catacombs. Brownlow, collaborating with James Spencer Northcote, the President of Oscott College, was to work tirelessly to make De Rossi's work known to English readers.

Publication of *Roma Sotterranea*

Brownlow spent the period from the summer of 1867 until the Spring of 1894 in the Plymouth Diocese, mostly as Missioner at St Mary Church in Torquay and chaplain to the Dominican Sisters next door and to their orphanage and to their school for girls. Again, Brownlow combined heavy pastoral work with scholarship. Brownlow's interest in Christian archaeology sharpened and deepened. He and Northcote brought out their celebrated work in 1869, *Roma Sotterranea*, which was intended to make known to an English readership the results of De Rossi's work, together with the best of archaeology from across Europe at that time. *Roma Sotterranea* was heavily revised, and turned into two volumes in 1879. Besides all this, he was absorbed in massive correspondence in the local press and in polemical debate with local Anglican clergy on the nature of the Church of England, on the true historical continuity of the Catholic Church from earliest times, and on the nature of papal infallibility. He also pursued his interests in medieval spirituality and theology, this time in collaboration with a Cistercian monk of Mount St Bernard in Leicestershire, Henry Collins, a convert. Brownlow's scholarship was mixed with demanding work for the Diocese. In 1883 he became the Plymouth Diocese's first Inspector of Schools, a subject close to his heart. In 1888 Bishop Vaughan appointed him Vicar General. In his final years at Plymouth Brownlow attended Newman's requiem. He wrote on medieval West Country saints, published a biography of his old friend, Sir James Marshall, who had left teaching for the law and was eventually knighted for his services as a judge in West Africa.

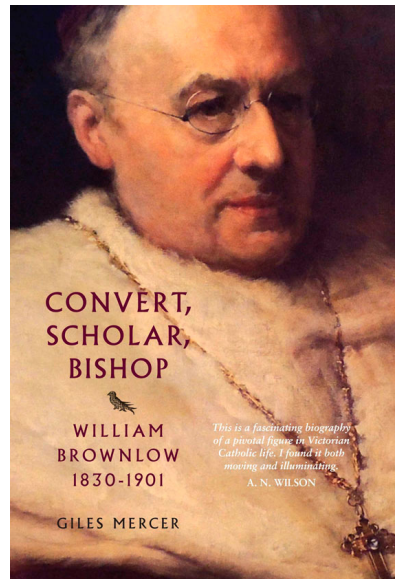
He continued to produce a flow of articles and translations and lectures on early and medieval Church history. In 1892 his lectures on *Slavery and Serfdom in Europe* were published, a very notable work which I'll come back to.

Why is William Brownlow important for us today? Two reasons stand out: first, his conversion and all that it entailed; secondly, his contribution to the Catholic Church of his time and later, and his contribution to the wider society. We've already looked at conversion, except I should add that Brownlow told his conversion story so well, in 67 pages of straightforward, measured prose, all the more effective for its brevity, its clarity, its logic, and its lack of triumphalism. Of course, it is outclassed in most ways by Newman's *Apologia* (1864), but Brownlow's *How and Why I Became a Catholic: a Letter to Friends in the Church of England* (1863) has an impressive place, and it was written while Brownlow was staying at the Birmingham Oratory, while Newman was writing his *Apologia*.

I want to say more now about Brownlow's contributions to the Catholic Church and to the wider society. He became one of the notably effective Catholic apologists of the nineteenth century. He had a command of his subject matter and the gift of communicating his thoughts in a fresh, digestible way that made sense. His arguments were credible, even if the reader or listener didn't agree with all of them. He always appealed to reason and fair-mindedness. Brownlow was a true gentleman, showing unflinching courtesy to opponents. He was affable, utterly decent, and extraordinarily generous to good causes. His diplomatic qualities were recognised, even at the highest levels. It was to Brownlow, then only a student in Rome, that Pope Pius IX turned for assistance in dealing with Anglican visitors.

Use of the magic lantern

Perhaps more remarkably, Brownlow seems to have been liked and respected by all his clergy in the Clifton diocese. He had a breadth – a breadth of intellectual formation, a breadth from travel, a breadth of pastoral experience. Brownlow was not a dry academic. He took his ideas to the public. Most of his books and articles were publications of either sermons or lectures. He gave lectures in assembly rooms, to the Devonshire Association and other bodies. He made great use of the magic lantern. He wrote several articles for the *Dublin Review*, and strongly supported the Catholic Truth Society and its formula of clearly presented and easily affordable booklets. Brownlow devoted himself to children for much of his ministry, both Anglican and Catholic. He believed that children are special to Christ, as the Gospels tell us, that childhood holiness can be found and that it has important things to say to adults. Perhaps without realising it, he was part of that Mid-Victorian movement of new interest in the dignity and special qualities of childhood, such as we find at best in Dickens and Kingsley.



Brownlow became widely known not only for *Roma Sotterranea* but also for *Slavery and Serfdom in Europe*, a publication in 1892 of six lectures to coincide with the abolition of slavery in Brazil. As far as I am aware, Brownlow was the first to tell a continuous story of slavery from the ancient world, through medieval serfdom in England, Scotland and Ireland, to slavery in the British Empire, and serfdom in France, Germany and Russia. It was to be republished for mainly Afro-American universities in the USA during the Civil Rights' period of the 1960s. The underlying message was to show the eventual workings of the Holy Spirit on Christian understanding in bringing to an end this un-Christian practice.

Brownlow came to further prominence in his lifetime and in the early decades of the 20th century through his *Short History of the Catholic Church in England*, first published in 1895. In 500 pages it is still, as far as I know, the only attempt to cover the whole of Catholic history in England beyond mere surveys. Brownlow's *Short History* was intended for an educated laity, for every presbytery and Catholic library in the land, and for teachers and older school students. It was often given on school Prize Days to sixth formers.

Brownlow was Bishop of Clifton from 1894 to 1901. He was 64 when appointed. Although he had poor health for his last year in office, he worked flat out till the end. Brownlow achieved much in a short time. Charitable and Social Involvement were given priority by him. He oversaw the care of the many Irish labourers who came to Avonmouth to work on the construction of the new dock, and their respect for him was marked shortly after his death by the consecration of the church of St Bernard's, Shirehampton, in the dock area in his honour (as he had taken Bernard as a middle name).

He involved himself, like Bishop Clifford, in the issues relating to government inspection of the Convent of the Good Shepherd in Bristol with its three branches: the Refuge for Destitute Children; the Girls' Reformatory; and the Home for Penitents (that is, poor girls who had been prostitutes). He concerned himself with the other three orphanages for girls in the diocese, with the industrial school for boys at Cannington near Bridgwater and the industrial school for girls, St Elizabeth's at Salisbury. He was a tremendous supporter of the Society of St Vincent de Paul.

Concern for slum children and waifs

He gave every support, including his money, for the Society for the Prevention of Cruelty to Children, the Children's Help Society, and the Queen Victoria Convalescent Home in Bristol. This was an example of his conviction that, wherever possible, Catholics should work with others on charitable projects, an enlightened view at the time. On account of their shared concern for slum children and waifs, Brownlow became friends with the leading Bristol Congregationalist minister, Rev. Urijah R. Thomas, chairman of the Bristol School Board.

In regard to schools and universities, Brownlow invited the Christian Brothers to run Prior Park College, Bath, and St Brendan's College, Clifton, and supported the setting up of several schools in the diocese. It was Brownlow's breadth of mind that ensured his support not only for Catholic laymen attending Oxford and Cambridge, but for standing out against some of his fellow bishops in support of secular clergy studying at St Edmund's House, Cambridge, to which he put in some of his own money.

Brownlow consecrated churches at Cirencester, Minehead, Tisbury and Yeovil. He made great use of sermons at the foundation or consecration of new churches. These

were set-piece rallying-cries for the faithful. Brownlow would invariably reconnect his congregation with the history of the Catholic Church in that locality, going back to pre-Reformation times; continuity, restoration, a kind of coming home. Then he would look to the future. He also brought religious congregations and orders into the Diocese or encouraged them to strengthen.

In 1897 the first Anglican bishop of the newly created bishopric of Bristol, Bishop George Forrest Browne, used his inaugural address to his clergy to claim that he was the only true bishop in Bristol. This forced Brownlow into a firm, yet courteous rebuttal, a sermon of 32 clinical yet courteous pages published as *Episcopal Jurisdiction in Bristol*. The controversy continued in the local press for some weeks, and was followed in the *Tablet*.

In 1898 The CTS published his five dialogues dealing with the Wesleyan view of conversion and other matters entitled *Catholics and Nonconformists or Dialogues on Conversion*. This was perhaps unique in this period, not least because Brownlow had his draft approved by both the Methodist and Catholic central authorities.

Brownlow organised a highly successful CTS annual conference over three days in September 1895 in the Victoria Rooms in Clifton, the climax of which was to be a great Pilgrimage to Glastonbury, the first since the Reformation. In this he collaborated with Prior Ford of Downside. The pilgrimage is, of course, an annual diocesan event.

In the light of his concerns and efforts across such a wide front, it is not surprising that at his death Bishop Brownlow received glowing tributes not only across the Clifton Diocese and across the Church in this country, but also great appreciation from the Bristol press and civic bodies. The streets between the pro-cathedral and Holy Souls cemetery a mile away were lined for the funeral cortege, and a special pause was allowed to enable the crowds of children to pay their respects. Typical of him was his wish to be buried not in the Cathedral but along with the faithful in the Catholic cemetery.

This talk was given to the North Gloucestershire Circle on February 5th. Copies (hardback only) of Giles Mercer's *Convert, Scholar, Bishop: William Brownlow 1830-1901* (Downside Abbey Press, 2016, pp. 608, £30 plus £3 p&p) can be obtained online from downsideabbey.co.uk or by contacting Steven Parsons at Downside on 01761 235323

Egton Catholics 1600-1900

By David Smallwood

The twin villages of Egton and Egton Bridge are situated in North Yorkshire, seven miles south west of Whitby and half a mile south of the main Guisborough to Whitby road. During penal times and later, there was a large Catholic population in and around these villages. This article is an attempt to describe some of the history of that faith community over this three-hundred-year period.

By 1600 the Protestant Reformation was pretty much complete in this country. Elizabeth I had been on the throne for over forty years and had not only made herself head of the established Church in England but also required all her subjects, including Catholics, to attend that Church and receive communion there at least once

a year. Those who refused, so called "recusants", were penalised in various ways. The punishments included fines, confiscation of property and even imprisonment. The most severe penalty was imposed on Catholic priests who, because they had trained abroad before returning secretly to England, were regarded as traitors – the penalty for this was death by being hanged, drawn and quartered. Despite the severity of the penalty, many brave priests continued to operate in this area receiving refuge and support from local Catholics.

Blessed Nicholas Postgate is probably the most famous of the priest martyrs who worked around Egton. He had himself been born in the area in 1598 and returned to work there for the last sixteen years of his life. We know from the Third Douai Diary that he entered the English College in 1621, was ordained priest on 18th March 1628 and left to return to England on 29th June 1630. The first thirty years of his ministry were spent based with gentry families; firstly with Lord and Lady Hungate at Saxton Hall near Tadcaster, later with Viscount Dunbar at Burton Constable. Around 1662 he returned to his home area and was based in a humble cottage



Nicholas Postgate

called "the Hermitage" on the high moor just two miles from Egton. From here it is likely that he ministered not just in Egton but also over a much wider range including Guisborough, Skelton and Loftus, fifteen miles further north. In 1664 Fr Postgate wrote a letter back to Douai giving an account of his thirty-two years' ministry in Yorkshire. He said that he had performed: *226 Marriages, 593 Infant Baptisms, 719 Burials and 2,400 Conversions.*

It is generally agreed that the last figure refers mainly to reconciliations of lapsed Catholics rather than to conversions from Protestantism. Bearing in mind that he had only been back in the Egton area for two years when he sent this letter, these figures relate mainly to his work around Tadcaster and in the East Riding. He went on to say that his congregation in 1664 was 600. Again, this figure relates not solely to Egton Catholics, but also includes those he would have ministered to in the areas mentioned above.

In 1674, over 200 persons from Egton were arraigned at Thirsk quarter sessions for recusancy. Apart from the sheer size of the list of those who appeared, two other features of it are worthy of notice. Firstly, many of the surnames are the same as those of Catholics living in the Egton area even today, indicating the stability of this community. Secondly, these people would all have known Fr Postgate personally – this is a list of his congregation in 1674.

In 1678 the so-called Titus Oates plot, wrongly alleging that there was a Catholic plot to assassinate King Charles II, stirred up much anti-Catholic feeling. One person taken in by this was a man called John Reeves who shortly afterwards came to Whitby to work for the customs service. Hearing that Fr Postgate was to carry out a baptism in Littlebeck, a small village just outside Whitby, Reeves went there and had him apprehended. Fr Postgate was taken first to a magistrate in Brompton by Sawdon, near

Scarborough, who questioned him about his activities. The next day he was taken to York and then tried some days later in the Guildhall as a Catholic priest and found guilty of treason. He spent the next several months in prison and finally on 7th August 1679 he was hanged, drawn and quartered at the Knavesmire in York.

Nicholas Postgate was almost, but not quite, the last Catholic priest to be martyred for the Faith in this country – Fr Thomas Thwing was executed at York the following year and then Bishop Oliver Plunkett at Tyburn in 1681. Even though the penal laws were not to be repealed for a further hundred years the application of those laws became increasingly less severe. As early as 1688 a structure was set up in England and Wales to govern the church here which consisted of four ecclesiastical Districts, each headed by a Vicar Apostolic. Egton was at that time in the Northern District and would remain so until 1844 when the original four districts were subdivided into eight when they became part of the Yorkshire District. The Vicars Apostolic had the rank of bishop, but not the title.

The house of Mr John Smith

There is a long letter in Whitby Library dated January 25th 1736 from Rev. James Borwick, the Vicar of Whitby, to the Precentor of the Church of England in York complaining bitterly of the significant numbers of “popish recusants” in Whitby and the surrounding area. It is clear from this letter that not only were there large numbers of Catholics in the area but also that they were not being prosecuted under the recusancy laws; they were attending Mass in known houses and even the names of priests in Whitby and Egton were common knowledge. The house in Egton Bridge of Mr John Smith is mentioned as one of the houses where Mass was being said regularly.

In contrast to this general relaxation of persecution, there was an upsurge in anti-Catholic feeling in 1745 following the Jacobite uprising. Two priests in the Egton Area, Luke Potts and Thomas Lidell, were arrested and taken to York; but this was because they were suspected of Jacobite sympathies and not because they were Catholic priests. Although they were detained for several months, neither was charged with any offence and both were eventually released on condition they did not return to the Egton district.

The Relief Acts of 1778 and 1791 finally, formally repealed the recusancy laws. Catholics were no longer required to attend Anglican services; Catholic priests were freely allowed to celebrate Mass, and the building of Catholic chapels was now permissible. There were still a few minor restrictions. Catholics could only take up public office after swearing an oath of loyalty to the crown. Priests were not allowed to perform services nor to wear vestments outdoors. Chapels had to be plain simple buildings with neither steeple nor bell tower.

Ironically these years that form a positive watershed for the fortunes of Catholics in England & Wales also formed a watershed, but a negative one, for the fortunes of Catholics in France. The French revolution, beginning in 1789, had profound effects there with the revolutionaries persecuting the Catholic Church because they saw it as supporting the very aristocracy and monarchy that they were struggling to overcome. Because of this persecution, the English College at Douai was forced to close down in 1793 – the professors and the remaining students fled to England and set up at Crook Hall in County Durham; this was close to the site that was later to become Ushaw

College. One of these students was a John Woodcock who completed his studies at Crook Hall, was ordained there in 1795 and shortly afterwards took over the Egton Bridge Mission.

There is an entry in the Land Registry records, held in in North Yorkshire County Record Office, for the year 1797, recording the transfer from the landowner Thomas Smith, of a piece of land in Egton Bridge on which was a partially constructed chapel, to a group of trustees consisting of Matthew Gibson, Vicar Apostolic of the North, and Fr John Woodcock together with three local Catholic laymen. The chapel was completed the following year and a splendid watercolour painting, dating from shortly afterwards, has survived and is now in Middlesbrough Diocesan Archives. As well as the new chapel, the painting includes the house of Thomas Smith, where we know Mass was said from at least the early eighteenth century. The western third of the chapel can be seen to have two storeys, forming a house for the priest, whilst the remaining two-thirds of the building, at the eastern end, forms the chapel itself. Fr Woodcock remained in charge at Egton Bridge until 1827 and then the Mission was run jointly with the adjoining Mission of Ugthorpe by Fr Nicholas Rigby until 1835. A national religious survey of “dissenters” (i.e. of all religions except Anglicans) was carried out in 1829. This was never published because most of the returns were lost in a fire. However, some districts, including the North Riding, had kept copies. The survey reveals that in 1829, Egton parish included 397 Catholics showing that numbers had almost doubled since the 1674 presentation of Egton recusants at Thirsk Quarter Sessions.

A belfry for £9-13s-11d

Between 1835 and 1841 a Lancashire priest, Henry Greenhalgh oversaw Egton Bridge. A notebook has survived from this period which, whilst mainly filled with the names of Easter Communicants for these and later years, also, at the back of the book, contains some dated notes about the affairs of the mission. These notes were begun by Henry Greenhalgh but then continued by some of his successors. The first entry is a long inventory of the contents of the house and chapel, but then we read:

1835, October, set up a belfry and cross on the Chapel end.

The total cost of the project was £9-13s-11d, half of which he paid himself and half of which was subscribed by the congregation. The mason Isaac Lawson, one of the trustees of the chapel, did not charge for his labour and several other members of the congregation gave a day's work on the project. In microcosm, this is typical of the behaviour of both priests and congregations here over the centuries. The entry ends: “*N.B. The parson christened it the Pope's head*”.

In 1843 a Lancashire priest, Fr Peter Kaye, who had previously spent most of his ministry in urban settings, came to Egton Bridge. He had already created plans for pious self-help groups which he sent round all the missions in the Northern Districts. He named these groups “Guilds” by comparison with medieval craft guilds – they were a happy combination of corporal and spiritual works of mercy. News of the movement had reached Egton Bridge by 1840 when Fr Greenhalgh was despatched to Bradford to get details of the Guild.

On his return members of the Egton Bridge congregation enthusiastically set up a



St Hedda's, Egton Bridge

Guild under the title "The Holy Guild of St Joseph and St Hedda" – St Joseph because he was the patron saint of workers and St Hedda because he was a local saint having been a monk at Whitby Abbey before being appointed Bishop of the West Saxons at Winchester. The main activities of the Guild were the provision of funerals for deceased members and sick pay for male members

temporarily out of work because of illness. On the spiritual side, the Guild arranged for Masses to be said for members at the time of their death together with monthly Masses offered for all deceased members; there was also a set of "Guild Prayers" which members said daily.

A large proportion of the congregation joined the Guild, paying regular subscriptions, and its activities continued to be a major feature of parish life right up to the end of the twentieth century. Several such Guilds were set up elsewhere, including Sheffield, Huddersfield and Bradford, but these seem to have disbanded after only a short time, so the Egton Bridge Guild is unique in its longevity. Incidentally, it had not generally been the practice before the restoration of the hierarchy in 1850 to give Catholic chapels patronal names – they were simply named after the place where they were situated e.g. "the Catholic Chapel, Egton Bridge". In the baptismal register which begins in 1841, this has been amended to "St Hedda's Chapel, Egton Bridge" – the main patron of the Guild had become the patron of the parish.

Peter Kaye was evidently a man of very enlightened ideas, much ahead of his times. Although he was only in Egton bridge for ten months he encouraged his congregation to set up a parish committee. Interestingly, the minute book of the committee starts by defining its aims to be "looking after all the affairs of the congregation" but then the word "congregation" has been crossed out and replaced with the word "chapel". Most of their activities were to do with supervising collections and using this money to provide furnishings and linen for the chapel and house. They also recruited and paid a schoolmaster and arranged for a room in the priest's house to be used to teach children on Sunday afternoons.

Withholding the key to the chapel

Fr Andrew Macartney, who succeeded Fr Peter Kaye, was altogether of a different character. Unusually for the time, although of course very common later in the century, he was of Irish origin. Before studying for the priesthood, he had been a soldier fighting in the Peninsular War against Napoleon. Almost his first act in the mission was to dismiss the schoolmaster – he later explained this was because the man was not practising his religion. Although he did not communicate this to the Committee, he evidently disapproved of their activities as he refused to loan the key to the chapel,

so they were forced to hold their next meeting outdoors and subsequent ones in Mr Smith's house. Some members of the congregation wrote a letter of complaint to Bishop Briggs about Fr Macartney's behaviour. There is extensive material in Leeds Diocesan Archives (catalogued as "Briggs Correspondence") concerning this dispute including Fr Macartney's response to the complaint and the report of a committee of enquiry set up to investigate the affair. When this investigation was over, we hear no more about the Parish Committee.

In 1851 the government carried out a census of religious places of worship. In his return for St Hedda's, Fr Macartney gave the size of the congregation at Mass on the morning of 30th March as 450 (including 100 children). It is remarkable that so many persons could be fitted into such a small building, although we do know that there was a gallery above the ground level. He went on to say:

We have upwards of 600 souls; but this congregation lies very wide some having to come 13 miles. I have endeavoured to give the usual average attendance in winter when not wet but in summer there are at least 50 more.

In 1859 a Belgian priest, Fr Francis Joseph Callebert, took over as Parish Priest of St Hedda's. He quickly recognised the inadequacies of the existing chapel and immediately started to contemplate a new, much larger church. It took several attempts to persuade the Bishop to give his permission for this to be built, and then in 1865 the architects M. E. Hadfield and Sons of Sheffield were commissioned to draw up plans. By June 1866 the foundation stone had been laid and on August 21st 1867 the new church was opened. Fr Callebert had project-managed both the professional craftsmen engaged in the building and also large numbers of volunteers from his congregation who laboured in the quarry or used their wagons to carry stone down to the site. In recognition of his work in building a new church Francis Joseph Callebert was made an honorary Canon in 1881.

Parish Priest for 48 years

Most Catholic churches are built on borrowed money. Often the income of the parish is only enough to barely cover the interest, so it usually takes many decades for the whole of a loan to be paid off. Not so St Hedda's: the loan was paid off less than eighteen years after it was opened, allowing the church to be consecrated on July 4th, 1885. This was all due to Canon Callebert's hard work: there had been some large donations but most of the monies raised came in the form of many small donations. At the official opening, he related that the first money he had got for the new church was "a sum of eighteen pence given to me by an Irishman coming out of Malton Fair". Regular appeals for money are recorded in the church notice books, typically accompanied by the phrase "gold or silver is expected". Canon Callebert finally retired in 1907, having served the parish for 48 years.

In conclusion, I hope that I have managed to convey some of the resilience, warmth and faithfulness of Egton Catholics over this period. In the diocesan archives of both Middlesbrough and Leeds as well as in several public depositories, there is a wealth of material on this community still to be fully assessed. This essay is merely an outline sketch and not a finished painting.

This talk on Egton Catholics was given to the Cleveland Circle by David Smallwood in February 2019. David Smallwood is the Archivist of the Middlesbrough Diocese.

A Special Newman Pilgrimage to Rome, September 2nd to 9th

Members are reminded of the coming Newman Pilgrimage, the 13th in a series going back to 1997. It will take place in Rome in early September. Fuller details were given in the January issue of *The Newman*; it contained an inserted sheet including terms and conditions and a booking form. A leaflet has been sent to Circle Secretaries.

Accommodation will be at the Hotel Lancelot in Central Rome. The price of £1,350 (twin/double) or £1,525 (single) includes most meals and all transfers and excursions in Italy, but not flights to Rome which will need to be paid for separately (advice and a booking service are available). The pilgrimage will be accompanied by the Newman Association's National Chaplain Mgr Patrick Kilgarriff, who was on the second Newman Pilgrimage in 1998.

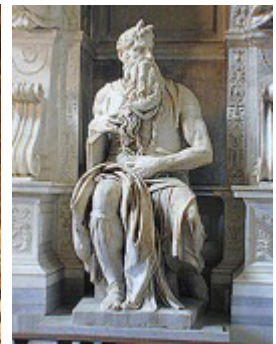


Although there will be visits to major Roman sites including St Peter's Basilica, the Vatican Museums and Sistine Chapel and the Basilica of St Paul's Outside the Walls, the extensive programme, stretching over seven days, will have an unusual emphasis: it will focus upon Jewish heritage in Ancient Rome as well as very early Christian history. Unusual locations will include the ancient houses recently excavated under the Palazzo Valentini, the Jewish Catacombs of Vigna Randanini and the Church of St Peter in Chains. We will also take in the Domus Aurea, Nero's second palace after his first was burnt down in the Great Fire of AD67. Members may also find opportunities to celebrate the canonisation of John Henry Newman, expected to take place shortly after the date of the Pilgrimage.

For more information and bookings please contact the organiser, Anthony Coles, 18 Maresfield Gardens, London NW3 5SX (tel. 020 7431 3414).



House beneath the Palazzo Valentini



Moses by Michelangelo

Newman Conference 2019:

'Children of Abraham - interfaith topics'

As already outlined in the January edition of *The Newman*, the Association's National Conference in 2019 will be held (jointly with *Living Theology*) at the **Bar Convent, York** over the weekend of **13th and 14th July**. The cost for the weekend, to include lunches and refreshments, has been confirmed as £70 per person (single-day attendance is also possible).

The weekend will focus on interfaith topics, but will include a day's course on John Henry Newman, especially his transition from Anglican to Catholic. Speakers will include: **Fr Damian Howard SJ, Dr George Herring, Student Rabbi Gabriel Webber, Ms Frances Smith** and **Dr Geoffrey Turner**.

All the details about the speakers, the courses they are giving, and the weekend's time-table are on the website. There you can also find information about parking and accommodation in York (rooms at the Bar Convent Guest House are being kept available for us only until the end of April).

• **N.B. Booking for the Conference, and booking your accommodation, must be done separately. You are strongly advised to book early.**

For complete information, and to download the Conference Booking Form, please visit the website www.jesuit.org.uk/living-theology-york-2019. If there are difficulties in accessing the website, or in printing off the booking form, please contact Patricia Egerton on tpj.egerton@virgin.net or phone 01642 645732.



Obituary: Fr Fabian Radcliffe OP

Born May 29th, 1928, professed September 27th, 1954, ordained to the Priesthood September 29th, 1959, died April 1st 2019.

The rich life of Fabian Radcliffe OP fell into three parts. Having been received into the church at Oxford, he professed and became ordained as a Dominican. He was student master for a brief time at Blackfriars in Oxford, and he helped to start the 9.30am Family Mass there.

He then pursued an independent path in those heady, post-conciliar days, as a Chaplain to what became the Trinity School at Leamington Spa. The creative and independent Head, Peter Hastings, had an innovative approach to Christian Catholic education which Fabian shared. There is a very full account of this model, and the particular role of the Chaplain, in *Educating the Elephant's Child*, by Peter Hastings*. There was no compulsion of religious practice, though religious education and worship were a constant throughout the school. Instead Fabian engaged students by offering activities which reflected his particular interests: chess, archaeology (he published a monogram of excavations whilst at Oxford), and outdoor pursuits, especially long-distance walking.

All these activities offered opportunities for easy ongoing discussions. This model, which offered a different vision of church, was not always easy for parents used to a different more structured system. However, many came to appreciate his commitment and inspiration, and former pupils speak affectionately of his openness and kindness, and the lasting influence of these shared experiences. He went to Leamington for two years, and stayed nearly twenty.

Fr Fabian Radcliffe became Chaplain of the Newman Association in 2000 after the resignation of Fr Giles Hibbert OP on health grounds. Fr Fabian was already well-known to a number of members as he had been our Chaplain on the Greek pilgrimage in 1999.

Previously he had been co-ordinator of the Catholic University Student Societies. He threw himself into his new role with characteristic enthusiasm, attending Council meetings and the London Newman Lecture, giving talks and retreats to Newman Circles and getting to know their members. One of Fr Fabian's first tasks was to try to revive a younger membership and along with Fr Chris McCoy he started an organisation called "Cathnet", intended as a Newman Association without the formality and membership structure of the Newman; unfortunately Cathnet did not survive long. Fr Fabian also conducted negotiations with the Bishops' Conference (E&W) about possible changes to the Association's memoranda and articles.



at Montecassino



at Castel Gandolfo

After the Greek pilgrimage, Fr Fabian continued to be our Chaplain on the next nine Newman pilgrimages. In his white Dominican robes he made a striking figure on all our travels, as he climbed over the ruins at Baalbeck or rode a camel, in the dark, up Mount Sinai or celebrated Mass on a balcony in Delphi overlooking a vast sea of olive trees. On pilgrimage his sermons were carefully pitched to our location but morning prayer on the coach, and Fr Fabian's meditations as we sped through the countryside, were something special.

Fr Fabian's energy was legendary. When in 2004 we decided to go to Santiago de Compostela, by coach, he decided he would walk the Camino! On our arrival in Spain we met Fr Fabian who had interrupted his walk, having started in France. He accompanied us as our Chaplain to Santiago and then returned by train to the town where we had met him and walked back to Santiago!

Fr Fabian will be remembered for his boundless enthusiasm, gentleness, good humour and wise counsel. It was a pity he did not live to see the canonisation of our patron Blessed John Henry Newman. He retired as our Chaplain at the beginning of Lent last year on becoming ill, having served for 18 years. The large Church of the Holy Cross in Leicester, part of the Dominican Priory where he lived, was packed for his funeral last month following his death at the age of 90.

** Second Edition published 2012 by Lulu, £11.25 (paperback)*

Kevin Lambert and Janet Ward



Fr Fabian saying his last Mass at Holy Cross, Leicester, in 2018

Annual General Meeting of the Association on June 8th

Notice is given that the Annual General Meeting of the Newman Association will be held at 11.00am at Newman House, the London University Chaplaincy at 111 Gower Street, Bloomsbury, London WC1E 6AR.



The nearest railway station is Euston and the closest Underground station is Euston Square. Frequent buses travel north-to-south along Gower Street but access by bus from the south will need to be along Tottenham Court Road, which runs parallel to Gower Street.



The Day's Programme

Coffee and registration from 10.30am

- | | |
|---------|---|
| 11.00am | Opening of the AGM |
| 12.30pm | Mass celebrated by Mgr Pat Kilgarrieff, our Chaplain |
| 1.15pm | Sandwich Lunch with wine |
| 2.00pm | Continuation of the AGM, including discussion of a change to CIO status |
| 3.30pm | Refreshments |

New proposals for the future

A year ago, at the 2018 AGM held in St Albans, the Newman Council's proposals for new Articles of Association failed to reach the required majority. This year Council is considering a different approach and is exploring the possibility that the Newman, at present a company also registered, since 1990, as a charity, should convert to the status of a Charitable Incorporated Organisation. This change has only recently become possible after alterations to Charity Law.

The background was explained in a letter Finding Our Way sent to all members in March by the Council member Ian Jessiman. As a CIO the Newman would only be required to report to the Charity Commission, thus simplifying its affairs. There would, however, be a requirement to adopt a new constitution, to be approved by 75 per cent of those voting. It is too soon to put forward formal resolutions at this year's AGM but it is proposed to hold a discussion on the future of the Association with particular reference to the future "objects" and "membership".

Ian Jessiman has now written a second letter for all members to consider.

Finding Our Way 2

Dear Fellow Newman Member

April 30th, 2019

Our thanks to those who have already responded to the request in our last letter (postmarked 25.3.19) for your opinions and comments.

Indications so far are of overwhelming support for the idea of becoming CIO and of a substantial majority in favour of fully open membership. These views formed a helpful background to Council's deliberations at their meeting on 25th April.

Since our previous letter it has been drawn to our attention that we are in a position to undertake a "direct conversion" from being a Charitable Company to becoming a CIO (Charitable Incorporated Organisation). In this case, provided there is no change in the objects, the only thing that changes when we become a CIO is the Charity Number. (There should, therefore, be no problem with future legacies, but we will be able to introduce a clause into the new constitution which would clarify this.) Membership would be left as "open". Council recommends this route.

We have, as yet, to establish whether a restatement of the objects (as outlined in our previous letter at Appendix 1a) would be treated as a change. If adopting this route means leaving certain matters undecided it is understood that it is easier to change the constitution after we have become a CIO than as part of the changeover.

We remain keen to garner as many ideas as possible for increasing the membership and activities of the Association as well as establishing what the current members want. There will be no formal motions concerning the constitution on the Agenda for the AGM this year as it would not have been possible to have things ready in time. However, we are allocating time for discussion/debate at the AGM as an important part of assessing the feeling of the Association as a whole. We hope you will be able to be present and prepared to give us your views, failing which please let us have them in writing.

Please consider putting yourself forward for election to join us as a member of Council, or to offer urgently needed help in other ways (e.g. Secretary, Treasurer, Website Manager, etc.)

Blessed John Henry – pray for us

Yours sincerely

Ian Jessiman

On behalf of Council

Lunch at the AGM

A separate booking form for lunch at the AGM is inserted into this issue of The Newman. The cost will be £5 per head, and members intending to be at the AGM are asked to fill in the form and post it with a cheque.

Letter to the Editor

Dear Sir

On reading Jonathan Bush's excellent article in the January issue of *The Newman* ("When Newman comes to town") I was surprised to find my name mentioned. I had not realised I had become part of ancient history!

Jonathan was limited by space and, I suspect, was not aware of the origins and the context of the dispute concerning the topic current at that time (1993-94) – the ordination of women in the Anglican Church. The day of the national AGM, held I think in Swansea, coincided with the Anglican Synod's decision to ordain women and there was talk of an exodus from the Church of England to the (Roman) Catholic Church in protest at the verdict. In questions after his talk Fr Giles Hibbert was asked what advice he would offer to an Anglican who was considering such a course of action. Fr Giles replied, in his usual trenchant fashion, "Don't!"

The reply caused some disquiet amongst the members present but they understood Fr Giles's point. If the only reason for converting was the ordination of women, and not some doctrinal issue, was that sufficient reason to do so? The discussion at the AGM was subsequently reported amongst members and the context of Fr Giles's remark was lost. It seemed to those not present at the discussion that he was discouraging Anglicans from converting even for doctrinal reasons. Hence the complaint by the Chair of the Vale of Evesham Circle and my subsequent response.

Yours sincerely,
Kevin Lambert

Membership Report

We welcome the following new members of the Newman Association, who have recently joined the Circles indicated.

To the Hertfordshire Circle: Mrs Mary Minton; to the Glasgow Circle: Mr Eamonn Cullen; to the Worcester Circle: Mrs Nicola Coverdale and Mr Gerald and Dr Elizabeth Beattie; to the Tyneside Circle: Mr Gary Leece; to the York Circle: Mr Clifford Riley.

We regret to announce the deaths of the following Newman members:

Fr Fabian Radcliffe (Chaplain to the Association), Miss J. E. Walsh (Croydon), Mr P. Brindley (Hertfordshire), Rev. T. A. Cullinan (North Merseyside), Fr O. Hardwicke (Wrexham); may they rest in peace.

Patricia Egerton, Membership Registrar

Circle Programmes

ALL Circles

- 9 May London Newman Lecture: Newman through his letters *Melanie McDonagh*
15 May Manchester Newman Lecture: Laudato Si and Samuel Taylor Coleridge- A voyage with Coleridge and Pope Francis *Dr Malcolm Guite*
8 June National AGM - London
13 – 14 July Newman Conference in York: Children of Abraham

Birmingham

Contact: Winifred Flanagan, winifredflanagan@gmail.com

- 6 April Do you read the Tablet? *Circle members*
4 May Spirituality in the World *David McLaughlin*
1 June AGM
6 – 7 July Celebrate Birmingham: Birmingham Charismatic Conference

Cleveland

Contact: Judith Brown, 01642 814977, browns01@globalnet.co.uk

- 3 April Amoris Laetitia: a guide to accompaniment *Vincent Purcell*
1 May Newman's theory of doctrinal development and his influence on Vatican II *Fr Andrew Downie*
22 May AGM
9 June TBA

Coventry

Contact: Colin Roberts cjroberts08@talktalk.net

- 30 April Politics and Faith *Bishop William Kenney*
28 May Aid to the Church in Need *Dr Dunne Thomas*
11 June Mass and AGM
July Circle Ramble

Ealing

Contact: Kevin Clarke Kevin.Clarke@keme.co.uk

- 16 May Ealing Abbey Counselling Service *Ginney Ellis*

Eastbourne & Bexhill

Contact: John Carmody, 01323 726334, johnmh22@outlook.com

- 4 June Can Faith and science be reconciled? *Father Andrew Pinsent*

Edinburgh

Contact: Lyn Cronin, lyncronin@btinternet.com

- 14 May The Venerable Bede, Oscar Romero and the nature of Christian vocation *Professor Karen Kilby*
4 June AGM & Party

Glasgow

Contact: Arthur McLay, mclay@btinternet.com

- 25 April The Church in the Public Square *Lord John McFall*

Hertfordshire

Contact: Priscilla O'Reilly, 01727 864404, peor738@gmail.com

- 27 April Circle AGM followed by The Secular State: Religion and Law in the 21st Century *Sir Anthony Holland*
23 May Visit to Peterborough Cathedral
9 June Receiving the Gift: Learning from Women in U.K. *Dr Gabrielle Thomas*
30 June Garden Party

London

Contact: Patricia, 0208 504 2017

Manchester & N. Cheshire Contact: Chris Quirke, 0161 941 1707 dcq@mac.com
 9 April Holy Places: A journey of discovery *Rev Janet Aspey*
 15 May Manchester Newman Lecture: Laudato Si and Samuel Taylor Coleridge- A voyage with Coleridge and Pope Francis *Dr Malcolm Guite*
 18 June Father Gerry Hughes and his book 'God of Surprises'
Father Brendan Callaghan SJ

North Gloucestershire Contact: Stephanie Jamison, 01242 539810, sjamison@irlen-sw.com
 2 April Being a Trustee of Clifton Diocese *Ruth Fitzjohn*
 7 May AGM followed by Doing the Lambeth Walk *Rev Canon Roger Symon*

North Merseyside Contact: John Potts, john_potts41@hotmail.com
 25 April An Introduction to Canon Law *Fr. John Poland*
 16 May TBA

Rainham Contact: Marie Casey, bmcasey@btinternet.com

Surrey Hills Contact: Deirdre Waddington, deidre@dwarehouse.co.uk

Swansea Contact: Prof Mike Sheehan, m.sheehan@swansea.ac.uk

Tyneside Contact: Terry Wright, terry.wright@newcastle.ac.uk
 29 May King Arthur: The Truth Behind the Legend *Michael Porteous*
 31 July The Last Supper – The First Mass? *Bernard Robinson*

Wimbledon Contact: Bill Russell, 0208 946 4265, william_russell@talktalk.net

Worcester Contact: Heather Down, 01905 21535, hcdown@gmail.com

Wrexham Contact: Maureen Thomas, maureenthomas@uwclub.net
 26 April My Experience as a Missionary in Africa and the UK *Fr Reginald Tarimo*

York Contact: Judith Smeaton, 01904 704525, judith.smeaton@btinternet.com
 15 April Glimpses of Eden - Jonathan Tulloch - York

3 June A.G.M. followed by Saved by the Cross: what can that possibly mean? A Thomist Answer *Dr Rik Van Nieuwenhove*

13 – 14 July Newman Conference: Children of Abraham



The papal flag flying outside Newman House, Gower Street, where the AGM will be held on June 8th