

**‘MIDDLE-ENGLAND DIOCESE,
MIDDLE-ENGLAND CATHOLOICISM’**

The Development of the Roman Catholic

Diocese of Nottingham

1850-1915

Graham Paul Foster

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CHAPTER SIX

EDUCATION

<u>Content</u>	<u>Page no.</u>
1. Introduction and Statement of the Aims of Catholic Education.....	273
2. Educational Provision in the Diocese 1850-1915.....	285
3. Achieving the Aims of Catholic Education in the Diocese.....	297
[i] 'Education for All'.....	297
[ii] 'Education should be more spiritual than knowledge centred and have a moral basis'.....	304
[iii] 'Education to take cognisance of the uniqueness of the individual'.....	313
[iv] 'Aiming for excellence'.....	316
4. Conclusion: Were the Primary Aims Realised?.....	328

<u>Illustrations</u>	<u>After page no.</u>
Table 6.1 Diocesan Educational Provision 1850-1915.....	273
Table 6.2 Confraternities by Type	279
Table 6.3 Characteristics of Processions.....	287
Table 6.4 Literature Sold in the Diocese.....	289
Table 6.5 Sample Areas Illustrating Education Provision....	295
Table 6.6 Education Provision: Access Indicators	297
Table 6.7 Diocesan Religious Inspectors' Reports For 1850-1907.....	305
Table 6.8 Summary of School Standards 1850-1915.....	318

Further Information

See Appendix G

1. Introduction and Statement of the Aims of Catholic Education

Chapter Six is concerned with assessing the degree to which educational provision across the diocese, 1850-1915, met the aspirations of the Hierarchy and those responsible for its provision locally, whether clerical or lay. To achieve this goal requires a statement of the aims of nineteenth-century Catholic education, and a survey of contemporary diocesan educational provision. While being ‘of the world’, Catholics believe that this life is a preparation for the next.¹ Archbishop Beck, who started out as a teacher, stated “there can be no complete conception of education which does not take into consideration the final end of man”. Consequently, diocesan education has to fulfil the dual aims of equipping Catholics for life in a Protestant/Secular state, as well as nurturing their Faith. Seen in this light, education becomes a life-long process: Table 6.1.² Ullathorne stated the situation precisely when he wrote, “The [aim of] education is to bring up the whole person as God designed him to be, in all his relations with both the visible and invisible universe”.³ Ideally⁴, the Church’s aim was to ensure that a Catholic couple received the Sacrament of Marriage, before bringing their children for the Sacrament of Baptism. All would then attend Mass as a family, with the children going to Sunday School. This would be followed by their attendance at the local Catholic school where they were formally educated.⁵ Here they would also have received further instructions for the Sacraments of First Confession, First Communion

¹ *Anima Devota* (1916) p. XII.

² This is written in the present tense since it was true of the nineteenth century and remains applicable to Catholic education today. *Dublin Review* December (1863) p. 262 ‘The Work and Wants of the Catholic Church in England’, G. Beck, ‘Today and Tomorrow’ in G. Beck ed., *The English Catholics 1850-1950* (London, 1950) p.597. Archbishop Beck, is also alleged to have said “The primary purpose of Catholic education is to prepare people for death”.

³ W. B. Ullathorne, *Remarks on the Proposed Education Bill 1850*, (Birmingham, 1850) p. 5.

⁴ Referring to p. 22, in Chapter 1, the ‘ideal’ is the thesis: thus the rest of Chapter 6 is a form of hypothesis.

⁵ A useful article which shows the role of the Sunday Schools in both Protestant and Catholic situations is K. Snell, ‘The Sunday School Movement in England and Wales; Child Labour, Denominational Control and Working Class Culture’, *Past and Present* vol. 164 August (1999) pp. 122-168.

Table 6.1

EDUCATIONAL PROVISION 1850-1915

TYPE	CHARACTERISTICS
MASS	Said in all centres on a Sunday, and in the main ones during the week. Standard in form although its ultramontanist varied.
Non-Mass Services	Rosary, Benediction, Stations of the Cross, Forty Hours Veneration, Night Prayers and Adorations.
SUNDAY SCHOOLS	Found in almost all missions, and serving a wide age range. Some skills taught up to c1875 but then concentrated on the Catechism.
POOR SCHOOLS	Had a wide age-range although supposed to be 5-11 years. Few children had more than 3-4 years of schooling prior to 1880s. Schools found in most missions, although they relied largely on unqualified staff and help from the Orders. Many schools were overcrowded. The majority received some grant from the CPSC.
RAGGED AND INDUSTRIAL SCHOOLS	Usually operated by the Sisters in the Diocese. Other specialist ones outside the Diocese utilised occasionally. Those in the Diocese dealt mainly with girls.
SPECIAL SCHOOLS	E.g. for the deaf. None found in the Diocese, but other Diocesan ones used. Little use of this facility.
REFORMATORIES	St. Mary's Agricultural Colony, MSBA. Part of a nation-wide, inter-Diocesan provision, lasting from 1856-81.
ORPHANAGES	Usually operated by the Sisters. Had 3-4, at Grimsby, Nazareth House, and St. John's. One attempted at Ilkeston in 1890. With Northampton Diocese, operated St. Francis' Home, Shefford.
MIDDLE CLASS SCHOOLS	Usually operated by Rosminians, Dominicans, Jesuits. Also several private ones, often of short duration. Bagshawe opened the Nottingham Catholic Grammar School 1876-1895
CONTINUING EDUCATION	Night classes usually associated with the Convents. Often of short duration and for specific reasons. Children's and Youth's Confraternities plus general and sports' clubs. Also uniformed organisations like the Scouts, drama groups.
ADULT EDUCATION	Institutes, Libraries, Penny Readings, Committees e.g. political, financial and social reasons. Lectures, Retreats, and Missions. Also Catholic material sold in Churches and some local shops including <i>Pastorals</i> , <i>The Journal of Mary</i> and <i>Nottingham Rainbow</i> . Specifically for adults were some Confraternities
SEMINARY	St. Hugh's Nottingham 1881-1901
DIOCESAN SYNODS	Important as a means for the Bishop to inform the priests of how he expected them to act. This was part of the concept of creating the image of the Diocese. Newspapers carried edited reports of their happenings.
CONFERENCES	Some inter-diocesan Conferences were held such as those of the CYMS and CTS.

and Confirmation. On leaving school the children were expected to participate in the various Church-sponsored youth activities, such as the CYMS or the Confraternity of Mary. As they became more adult, so it was expected that they would join other socio-religious activities including those offered by the Society of St. Vincent de Paul. Constant attendance at Mass was expected. The majority of Catholics would then receive instruction and the Sacrament of Marriage, while others would be drawn to the Religious life. The cycle would then be repeated before all received the Last Rites and burial in a Catholic cemetery. Clearly, this ideal was not always achieved, so educational provision had to be adapted to changing circumstances. A further aim of Catholic education was that it had to be aggressively expansive in order to attract converts.⁶ It is thus important to realise that Catholic education was, and is, an ongoing process with the schools forming but one element. Because the prime aim of the Church is to care for people's souls, the key element in Catholic education is the Mass, which caters for the spiritual enlightenment and nourishment of people of all ages.⁷ Walker states "attendance at Mass was a far more binding obligation on the Roman Catholic, upheld as it was by the Sacrament of Penance, than was the corresponding duty of the Protestant, which lacked such a binding Sacrament".⁸ However, as many children did not maintain their Mass attendance, the school often became their prime medium of education. That this fact was recognised by the Hierarchy is shown by the way they

⁶ C. Charles, 'The Origins of the Parish Mission in England and Wales and the Early Passionist Apostolate 1840-50', *Journal of Ecclesiastical History* vol. 15 (1964) pp. 60-75, as on p. 74.

⁷ J. Hagerty, 'Catholic Education in Leeds' in R. Finnigan and G. Bradley, eds., *Catholicism in Leeds* (Leeds, 1994) p. 42. Mass affected Catholic social behaviour in that, for example, they fasted from Saturday midnight to after their Sunday Mass. *Catholic Directories* show the frequency of Masses with up to 5 on a Sunday at the Cathedral and in Derby. Some priests kept a *Mass Attendance Register* as in the *Parish Collection* NDA and pupils who failed to attend on Sunday were heavily punished on Mondays. The author was repeatedly told of this by elderly Catholics who had been at schools prior to 1919.

⁸ R. Walker, 'Religious Changes in Liverpool in the Nineteenth Century', *Journal of Ecclesiastical History* vol. 19 no. 2 (1970) p. 201.

insisted all children, whether at Sunday or day schools, be taught the Catechism “every day ...and on every Sunday”.⁹

The Hierarchy defined the primary aims of Catholic education at the Provincial Synods of 1852-59.¹⁰ Firstly, there was to be education for all. While accepting and emphasising the fact that education began in the home, formal training was to begin in Catholic schools. To this end, a Poor School was to take precedence when a new mission was opened. If at all possible, a Middle Class School was to be started so that Catholics were suitably educated to become leaders of society. Smith states: “It is a good school that serves the mission and provides an edifying congregation”.¹¹ Roskell and Bagshawe both agreed with the primary aim of providing elementary education, and so many of the diocese’s early mission buildings were of a school-cum-chapel nature.¹² Secondly, the aim was to educate the whole person, with spiritual education being more important than secular learning. Canon Oakeley, Manning’s assistant wrote, “education should be the principal object and knowledge should be secondary”.¹³ The Prior of Holy Cross commented “parents should aim to send their children to the Catholic schools even if the children of Catholic parents missed something in the way of education because a human soul is more important than a well filled mind”.¹⁴ Thirdly, the Provincial Synods noted the uniqueness of the individual and wanted education to

⁹ R. Guy, *The Provincial Synods in English Being the Text of the Four Synods of Westminster* (Stratford on Avon, 1886) p. 132.

¹⁰ R. Guy, *The Provincial Synods in English*; see its Index for many references. A good modern summary is in M. Whitehouse, ‘A View From the Bridge’ in A. McClelland and M. Hodgetts, eds., *From Without the Flaminian Gate*, (London, 1999) pp. 218-53.

¹¹ J. Smith, ‘Priests and the Elementary school in the Second Half of the Nineteenth Century’, *Recusant History* vol. 25 no. 3 (2001) p. 532.

¹² J. Harding, *The Diocese of Clifton 1850-2000* (Bristol, 1999) p. 234 notes a crypt was converted to a school with a CPSC grant. R. Carson, *The Diocese of Middlesborough: The First One Hundred Years* p. 148. Here a school cum-chapel built in 1873 (as a result of the Crisis Fund) had to last the Irish in the poor areas of Middlesborough for over 30 years. For the Nottingham Diocese the closest example is St. Patrick’s Leicester. By way of a comparison in Plymouth when the cathedral was opened in 1857 the previously used church was converted into a school; C. Smith *200 Years of Catholicism in Plymouth* (Plymouth, 1993) p. 11.

¹³ Quoted in J. Smith, ‘The Elementary School’, p. 535.

take cognisance of this fact. While this was a laudable aim, it did tend to conflict with the more practical aims and methods of the priests and school staff who rehearsed the pupils in the answers needed to pass the Inspectors' examination: it was their school and not the individual after all that received the vital government grants!¹⁵ As a general rule, in the Nottingham Diocese, individuality in education was something more likely to occur in the schools run by the Sisters, but it varied from Order to Order. Fourthly, the moral basis of education was to be stressed, whether through the appointment of a Diocesan Religious Inspector (1878), the granting of prizes to those who did well in the various religious tests, or in the way bishops made it mandatory for Catechetical classes to be held. The moral basis for education was translated into the powerful political driving force behind the Church's opposition to the 1870 Education Act.¹⁶ Fifthly, Catholic education was to aim for excellence. At a basic level, this meant attempting to ensure the school did well enough to receive the government grant. A practical expression of how successful (or otherwise) a school was in raising its standards was reflected in the annual HMI *Reports*, in the frequently held displays of work, and pupils' artistic performances at social gatherings.¹⁷

¹⁴ *Leicester Guardian* 24 February 1900, article entitled 'Round the Clock'.

¹⁵ This idea, along with the attention to register marking and attendance is a common feature of the various *School Log Books Parish Collection* NDA. Perhaps there was a little more individuality in those schools which encouraged drawing and held singing lessons, but this applied only to a few, invariably Sister operated establishments such as Nottingham Convent School. Details of the diocesan schools are shown in *Appendix G. J. Harding, The Diocese of Clifton* p. 237 shows how the pupils learnt the capital cities of European countries off by heart but when questioned did not know it was Geography. This shows that such teaching was a national problem and Nottingham's place in the system. On p. 237 Harding notes that with regard to developing the individuality of pupils, "some more enterprising schools went beyond the [government grant earning] syllabus". As in the Nottingham Diocese, these schools in the main were run by the Sisters.

¹⁶ B. Selby, 'Manning, Ullathorne and the School Board Question 1870-1876', *Journal of Education Administration History* vol. 5 (1973) p. 121 quotes Ullathorne on the pre-eminence of moral education.

¹⁷ Harnett (Nottingham St. Patrick's) for example was very positive in showing off the good work done by the school, as was De Lisle. See *Mr. Marshall's General Report for 1850: Committee of the Council for Education Reports* PP. (1850) p. 808. The schools referred to are St. Mary's Convent School Derby and Nottingham. The press report in *Nottingham Journal* 8 August 1851 p. 5 col. 2 on the other hand tried to find negative things to say. The schools were seen as models for others to

Stating the broad, primary aims of Catholic education was comparatively easy. However, confusion and conflict arose in their interpretation and application at the diocesan level. This was partly due to the fact that individual Catholics often had their own ideas on what Catholic education should be, especially if they were a benefactor who had provided the school buildings, while the priest was adamant that the mission school was to be under his control. This was a practical demonstration of the philosophical struggle between the cisalpines and the ultramontanes. In the Nottingham Diocese, the situation was made more complicated by the differences in emphasis placed on the various primary aims by each bishop, and the consequent direction of limited resources. Although the Northampton Diocese exhibited the same phenomenon, it was more pronounced in the Nottingham Diocese, especially under Bagshawe: Roskell, for example, was less concerned with adult education than his successor, while Brindle was more concerned with children in the first years of their adulthood.¹⁸

The Nottingham Diocesan priesthood firmly believed that education began in the home, for, as Ullathorne wrote, “The family is the first foundation of society”.¹⁹ Bagshawe in particular, through his *Pastorals*, stressed the way Catholics should aim to model themselves on the Holy Family.²⁰ The diocesan schools were to aim at continuing this process.²¹ *The Catholic Educator* commented “the aim is always to link school and the Church”. For this reason it became paramount for the diocese to ensure that a Catholic Christian education system existed.²² Translated into practical terms,

emulate.

¹⁸ D Lance, *The Returning Tide: The Diocese of Northampton 1850-2000* (Northampton, 2000) pp. 55-58.

¹⁹ W. B. Ullathorne, *Remarks on the Proposed Education Bill 1850*, p. 6. Also Bagshawe in a speech reported in *Nottingham Daily Express* 5 May 1891 p. 8 col. 5: “To parents is committed the duty and responsibility of teaching their children the precepts of the Faith”.

²⁰ The aims of the individual Bishops of Nottingham have been dealt with in Chapters 2 and 3.

²¹ *Catholic Educator* 31 October 1890 p. 8 col. 2.

²² *The Angelus* October (1876) p. 216

this meant the provision of diocesan Sunday Schools, and the opening of elementary schools in each Catholic community.²³ Post-school education was to be continued in every way possible; this included the Confraternities, whose general aims were “to prescribe a course of life which may help Man to attain the great end for which he was created [and] improving his intellectual activities and [helping him] to assist his neighbour”.²⁴

Confraternities are societies existing with the approval of Rome, and concentrating on particular devotions, aspects of dogma, or practices. They facilitated a more personal involvement by Catholics in specific aspects of the life of the Church, but under the control of the priest. The Confraternities offered a broad mixture of spiritual, educational, and recreational activities, both within the Church and in secular society. Those devoted to Prayer, the Blessed Sacrament, Veneration of Mary and the Holy Family were explicitly ultramontane in the form of spiritual education they delivered: others, like the League of the Cross (Temperance), the Confraternity of St. Elizabeth (nursing), and the Catholic Federation, were devoted to supporting Catholics in their wider secular roles. For some there was the Confraternity of Altar Servers which educated boys and men in the ultramontane ceremonial of the Church, while the Catholic Young Men’s/Women’s Societies were predominately social in their activities. Some Confraternities were devoted to foreign saints, such as St. Patrick and St. Anthony

²³ Sunday Schools run by the priest, Orders, or a few trusted lay people frequently pre-dated the establishment of a day school, as in Chesterfield pre-1850 and Broadbottom in 1876. That Sunday Schools frequently preceded day schools nationally is shown by reference to the small rural mission Egton Bridge (up to 1876 in the Beverley Diocese): see D. Smallwood ed., *The 1858 Diary of Fr. James Hostage*, ‘Introduction’ (Middlesborough, 2003)

²⁴ *Catholic Educator* 14 August 1891 p. 8 col. 1. See the *Individual Confraternity Handbooks: Confraternity Collection* NDA. *The Confraternity of Mary Handbook* (1914 edition) p. 3: states the aim as “to lead chosen souls in the world and up in the spiritual life and train them in the true apostolic virtues”

of Padua.²⁵ Table 6.2 shows the kinds of Confraternities that existed in the diocese 1850-1915, and that their emphasis changed over time.

Also designed to provide adult education, were the many libraries and Institutes found in the diocese, whose aims were “to further Catholic interests and provide social intercourse”: Canon Croft (Lincoln), added “and away from Protestant influences”²⁶ Canon Croft (1899) crystallised the aims of continuing education by saying, during Mass: “It is important in these days that young men should be well educated in their religion for their own sake, and for that of the men with whom they work”.²⁷ *The Month* saw adult education as vital “in order to prevent young men from being detracted from Catholic affairs”.²⁸ Further, *The Month* argued that the aim of continuing education was to maintain orthodoxy and the spreading of accepted Catholic beliefs at a time of doctrinal attacks, both from within, as over Modernism, and externally from Darwinism, Rationalism, and Socialism.²⁹

Hendren, while leaving no extant writings on education, showed his broad commitment to the primary educational aims of the 1852 Provincial Synod by allowing the Sisters of Mercy to establish the Nottingham Ragged and Industrial School. This doubled as an orphanage and aimed at developing “moral responsibility and interest in

²⁵ For further details see *Appendix D*. The wide range of Confraternities existing can also be interpreted as a further example of how ultramontanist became the method of increasing the incorporation of minorities, as discussed in Chapter 4.

²⁶ In *St. Hugh Church Notice Book Lincoln Parish Collection* NDA 4 April 1898.

²⁷ *St. Hugh's Lincoln Church Notice Book Parish Collection* NDA 21 October 1899.

²⁸ *The Month* July-December 1872 p. 240. *The Month* is a Jesuit magazine which was sold in the diocese. It contained articles often contributed by local Jesuits.

²⁹ Note this was said in a Jesuit magazine and in Chapter 5, it was a Dominican, Fr. McNabb who was associated with Socialism. Earlier in 1870 several priests had not supported Papal Infallibility while Roskell was less than enthusiastic. The Jesuit publications were often much more stark and uncompromising in their statements of Catholic orthodoxy. For example, see D. Kertzer, *Unholy War* (London, 2001) and the references to Jesuit, (Papal approved) newspapers and publications like *Civiltà Cattolica*. Note the references on p. 347. Although published in Rome, copies and reprinted articles appeared in Britain. L. Barrman, ‘Confronting Secularism: Origins of the London Society for the Study of Religion; *Clergy Review* vol. 62 (1993) pp. 22-40 talks of how Catholics associated with Modernism in Britain, but not in the Diocese of Nottingham, joined with this in attempts to provide a more unified front against the secularisation of contemporary society. The Hierarchy would

Table 6.2**DIOCESAN CONTRATERNITIES BY TYPE**

Type/Intention	1850-74	1875-1901	1902-15
Devotions	53%	79%	52%
Charity/social work including in the secular environment	44%	20%	48%
Specifically Papal as in for example, Peter Pence	3%	1%	Less than 1%

education by the poorer classes”.³⁰ Here, however, we have an example of the conflict and confusion that occurred in providing diocesan education: the same Sisters simultaneously operated a Middle Class School but saw its education as “the training of the heart, humility and purity, rather than the acquisition of knowledge”.³¹ It was also the case, that due to the nature of their calling, many of the Mother Superiors were of a strong character and temperament. Ferguson says in relation to Mother Clusack (Grimsby 1890s), “[she] was not the character to fit in with someone else’s (i.e. the diocesan bishop’s) picture”.³² Danaher takes up this theme of divergence of educational aims according to the groups being educated, with regard to the Irish in Leicester, where, again, the Orders were important. Both he and Hickman note that education was aimed at de-nationalising the Irish, as when history lessons taught them about English and not Irish events. The diocesan schools, under the direction of the priests, were charged with ensuring pupils’ religious activities conformed with ultramontane, not Celtic, practices, and that their social behaviour did not adversely affect people’s perceptions of the Church, a point referred to in Chapter 4 in relation to the middle classes.³³

have nothing to do with the society. Von Hugel was associated with the LSSR.

³⁰ *Documents 01/900/14: St. Mary’s Convent Nottingham* SMCB For Hendren’s position on education see M. Whitehead, ‘Educational Turmoil and Ecclesiastical Strife: The Episcopal Career of Joseph William Hendren 1848-53’, *Recusant History* vol. 25 no.2 (2000) pp. 263-280. The school in Nottingham had a laundry, and the pupils made clothes which were sold (part of the profits going to the individual girl) and specifically trained girls for domestic service although the Irish girls were difficult to place. This returns to the matter of integration discussed earlier.

³¹ *Catholic Standard* 1 October 1870. K. Bentley, *A History of the Roman Catholic Community in Stamford*, (Stamford, 2000) p. 71. The Sisters’ Middle Class School was in College Street near the Cathedral and well away from the Ragged School. For a comparative example of Middle Class Schools see P. Doyle, ‘A London Catholic Middle Class School at the Mid-Nineteenth Century’, *London Recusant* new series no.1 (1978) pp. 21-24. For a comparison with another Diocese (Beverley, before 1876, afterwards in the Leeds Diocese) see S. Roberts, *Catholic Childhoods Catholic Elementary Education in York 1850-1914*.

³² C. Ferguson, *A Look at the Evidence: Sisters of St. Joseph of Peace: Female Orders Collection* NDA p. 26. It was also true of the heads of the male Orders. For example A. Hood, ‘Stirring Up the Pool, Bishop Thomas Joseph Brown OSB 1789-1880 and the Dispute between the Hierarchy and the English Benedictines’, *Recusant History* vol. 25 no. 2 (2000) pp. 304-324.

³³ N. Danaher, ‘The Irish in Leicester c1841-1891; A Study of a Minority Community in the East

Roskell believed that the importance of education could not be overstated.³⁴ He aimed to reach parishioners by publishing *The Catholic Penny Prayer Book* which was specifically written for the diocese in 1873.³⁵ Roskell also tried to educate people through the example he set and the high standards he demanded from the diocesan clergy.³⁶ The priest was thus portrayed as a model of behaviour, and through his actions, a cornerstone in the successful implementation of all forms of educational provision.³⁷ Bagshawe, like Manning, took this aim of educating priests under the influence of a diocesan bishop even further by establishing St. Hugh's Seminary in 1881.

Throughout the period 1850-1915 the Orders, played an important part in the provision of education.³⁸ With their aid, Roskell, Bagshawe and Brindle aimed at

Midlands', Phd. Thesis University of North London (1999) pp. 235-7: it also contains the references to Hickman's work. On a broader front this was connected to the book issue discussed in the previous chapter. G. Connolly, 'The Transubstantiation of Myth: towards a New Popular History of Nineteenth Century Catholicism in England', *Journal of Ecclesiastical History* vol. 25 no. (1984) pp. 78-104 dwells on how changes in education and its aims may (or may not) have affected the Irish and how it was provided for them. Two other articles are important in this respect regarding the way the Irish were apparently changed by education are E. Larkin, 'The Devotional Revolution in Ireland', *American History Review* vol. 77 (1972) pp. 625-652 and a criticism/development of the ideas in T. McGrath 'The Tridentine Evolution of Modern Irish Catholicism 1563-1962: A Re-examination of the Devotional Thesis', *Recusant History* vol. 20 no. 4 (1991), pp.521-523.

³⁴ *Catholic Standard* 19 November 1853 p. 3 col. 1.

³⁵ Published by Richardsons of Derby.

³⁶ In this he was probably no different from any other bishops, such as Ullathorne. Bishop Briggs (Beverley) like Roskell had to deal with disputes between priests, as at St. Wilfrid's York: see D. Minskip, *A New History of St. Wilfrid's Mission York* (Middlesborough, 2003) p. 18. What was unique about Roskell was the way he achieved such aims, as for example, by solving the 13 priest problems he inherited from his predecessor: see Chapter 2. He also used the Diocesan Synods to enforce a better priesthood, but his chief weapon was his personality. Other denominations also tried to ensure their ministers set a clear example of what was expected: see for example, P. Viass ed., *From Oxford to the People* (Leominster, 1996). A contemporary article on standards in the Anglican Church is D. McCleane, 'The Church as a Profession', *National Review* vol. 23 (1899) pp. 945-955

³⁷ As an example of what could happen in a negative way see J. Champ, 'Priesthood and Politics in the Nineteenth Century: The Turbulent Career of Thomas McDonnell', *Recusant History* vol. 18 no. 3 (1987) pp. 289-303.

³⁸ E.g., J. Harding, *The Diocese of Clifton* p. 260 notes the importance of the Marists in the Clifton Diocese. R. Carson *The Diocese of Middlesborough* p. 166 notes the importance of the Sisters. M. Osborne, *'The Second Spring': Roman Catholicism in Victorian Northamptonshire Northampton Past and Present* (1976) p. 71 deals with the importance of the female Orders in this area. Sisters also played a similar role in the Anglican Church: see for example, S. Mumm, *Stolen Daughters, Virgin Mothers: Anglican Sisterhood in Victorian Britain*, (Woodbridge, 1999) and S.

expanding the schools and broadening the Catholic approach to secular society.³⁹ There was however, a degree of confusion: Bagshawe used the Orders to expand and, where necessary, to support ailing schools, (a policy which aroused tensions between bishop and Regulars), while some Regulars, such as Fr. O'Brien OP, an opponent of schools receiving government grants, tried his best to maintain his school (St. Peter's Hinckley) without government support. If the Orders viewed their involvement in education from the point of view of their own aims, objectives and methodology, and their Superiors' commands, Bagshawe, a diocesan bishop, forcefully stated that Catholic education was for the benefit of parents, children, schools, other adults, and that

“the teaching of the doctrines and precepts [of the Church] ought to form the principal part of education...[and] that religious Instruction stands in need of the same [protection] and advantages as other instructions [for there is] the danger of people leaving religion”.⁴⁰

In addition to the clergy and Orders, the laity had aims regarding the kinds of education, at all levels, they wished to see in the diocese, and not always to the liking of the Hierarchy. Ambrose De Lisle, for example, founded Mount Saint Bernard Abbey whose aims were religious, charitable and educational.⁴¹ As a member of the Oxford Movement, he aimed at educating people towards a re-unification of the Anglican and

Mumm ed., *All Saint's Sisters of the Poor; the Anglican Sisterhood in the Nineteenth Century*, (Woodbridge, 2000)

³⁹ Bearing in mind the point made in the previous chapter that Roskell was not prepared to introduce foreign teaching Orders into diocesan schools, and the point discussed in Chapter 3 concerning the troubles between Bagshawe and the Jesuits in Staveley and Chesterfield in the 1880s.

⁴⁰ E. Bagshawe, *The Danger to Christianity From Non-Christian Board Schools* (Nottingham, 1880) There are many articles which stress the role of the Orders in education, and each has a theme of conflict to some extent in them. See for example, G. Parsons, 'The Foundations of Achievement' in G. Parsons ed. *Religion in Victorian Britain* vol. 1 'Traditions' (Manchester (1988) pp. 154-174. By comparison M. McClelland 'Catholic Education in Victorian Hull', in R. Swift and S. Gilley eds., *The Irish in Victorian Britain* (Dublin, 1999) pp.101-121 gives an account involving the Sisters of Mercy who also operated in the Nottingham Diocese. A more general, if dated account is given in W. Battersby, 'Secondary Education for Boys', in G. Beck ed., *The English Catholics 1850-1950* pp. 322-336. In Chapter 4 the significance of the Papal Bull *Romanos Pontifices* was discussed. This attempted to control Order-Bishop relations. By comparison, the role of Anglican Orders is shown in O. Chadwick, *The Anglican Church* vol. 1 (London, 1966) pp. 505-11. Two points emerge from this section by Chadwick: firstly Anglicans frequently used the Catholic Orders as models, and secondly, both the Anglican and Catholic Churches saw this as a way of tapping the talents of spinsters.

⁴¹ E. Purcell, *The Life and Letters of Ambrose Phillips de Lisle* vol. 1 (London, 1900) 'Chapter 5'.

Catholic Churches, through his writings, speeches, and, until it was stopped in 1865 by Manning, the *APUC*. On his estates at Whitwick, Grace Dieu and Shepshed, elementary schools were established.⁴² Here, he and Laura De Lisle took a keen interest in their operation and clashed at times with the priests over the amount of control they attempted to exercise in the way *their* schools operated.⁴³ More pertinent to this issue was the fact that, Ambrose De Lisle and his son-in-law Lord Howard were at various times members of the *CPSC*. Here they were responsible for giving out grants, and thus had a vested interest in seeing that the operation of their schools followed the correct pattern.⁴⁴ Further, De Lisle, like Lords Denbigh, Braye and Gainsborough, wanted Catholics admitted to Oxford and Cambridge Universities. They pressed this idea although it conflicted with Bagshawe's expressed wishes.⁴⁵ Meanwhile, at the level of secondary education, and in contrary to the wishes of Bagshawe, prominent diocesan school benefactors like the Baillons and the Dobsons sent their children to local Anglican schools.⁴⁶

Lord Howard would also aim criticism at people who, in his opinion, failed to take advantage of what he considered the opportunities offered to them to improve their

⁴² See the references in E. Purcell. *The Life of de Lisle* Also local details can be found in the respective *Mission Files Parish Collection* NDA. Also B. Elliott, 'Laura Phillips: A Nineteenth Century Catholic Lady', *Recusant History* vol. 20 no. 3 pp. 371-9. *Laura De Lisle's Diaries* QH contain her personal notes on how she was involved with the schools. Strictly speaking De Lisle went to Cambridge: see K. Morris, 'The Cambridge Converts and the Oxford Movement', *Recusant History* vol. 17 no. 4 (1985) pp. 386-398.

⁴³ Entries in *Laura De Lisle's Diaries* QH show this happening in the 1860s. It was a pattern that was continued by Edwin De Lisle and Fr. O'Reilly in the 1880s.

⁴⁴ This example also supports the point made in the previous chapter as to why people like Dobson objected to priests being elected to School Boards: they were not educators, but pastors.

⁴⁵ Another diocesan benefactor, Sir John Throckmorton as early as 1865 had organised a petition which was sent to Rome supporting this idea: *The Tablet* 28 January 1865 p. 57 col. 1. Bagshawe also opposed Manning's Kensington University College both on the grounds of cost, lay Catholic involvement in its operation, and its projected association with secular learning: see T. Horwood, 'The Rise and Fall of the Catholic University College Kensington 1868-1882', *Journal of Ecclesiastical History* vol. 54 no. 2 (2003) p. 317.

⁴⁶ None of these supported Bagshawe's Nottingham Catholic Grammar School. The only one who did was Lady Herries who sent one of her minor sons for a short period.

way of life: for example, over the Irish with regard to their drinking habits.⁴⁷ Lord Denbigh thought education of all kinds was primarily aimed at making sure people obeyed the constitution and were law abiding in their behaviour.⁴⁸ For the Catholic Hierarchy, then, such lay involvement as alluded to here, could be a cause of concern, as they and the laity did not necessarily have the same aims.⁴⁹ As discussed in Chapter 1, the cisalpine views of benefactors frequently clashed with the growing ultramontanism of the late nineteenth century.

The primary aims of Catholic education were, and remain, applicable to any era, but as the nineteenth century brought great social changes, so the Church had to devise new and more appropriate methods for their implementation. That this was recognised by the Hierarchy and was a national phenomenon, is seen for example, in the many revisions of the Confraternity Handbooks that appeared.⁵⁰ Greater leisure and the educational effect of the schools meant the Church had to aim more at developing suitable continuing or adult education facilities, including, the likes of cricket and

⁴⁷ As at Hadfield in 1874.

⁴⁸ E. Purcell *Life and Letters of Ambrose Phillips De Lisle* p. 282. He then confused the issue by stating, "I am a Catholic first and English second", which did not explain to his Protestant audience what Catholic educational aims were unless he was harping back to Bishop Goss' idea that all Catholics were to be treated as if they were British. Edwin de Lisle supported Lord Denbigh's ideas over education.

⁴⁹ Such differences were far wider than the narrower issue of school education. Over issues such as reunion or architecture there were differences. For example, De Lisle was a Puginist and wanted ecumenism based on medieval antiquity, and like the troubles at the cathedral in 1875-6 objected if anything was done to change the buildings. There had been similar troubles at Derby in 1839 over the use of an orchestra and not Gregorian chant at a service involving Lord Shrewsbury, Fr. Sing, De Lisle and Pugin. Manning wanted everything to be ultramontane: K. Morris, 'The Cambridge Converts', p. 395. See also B. Aspinwall, 'Towards a Catholic Social Conscience 1829-1920', *Recusant History* vol. 25 no. 1 (2000) p. 109.

P. Nockles *Recusant History* vol. 24 no. 4 (1998) in reviewing the proceedings of *The Forty-First Annual Conference of the Catholic Record Society* p. 266 comments on the broader issue of how lay people and the Hierarchy clashed in the post 1850 intellectual climate.

⁵⁰ E.g., The SVP had a new *Handbook* in 1859 and 1888, as well as many other supplements: see *Confraternity Collection* NDA. Nationally there was the *Catholic Educator* which brought new ideas to teachers, even if resources and the demands of the HMIs largely precluded their use. In a wider way the Hierarchy's suppression of *The Rambler* and the promotion of *The Tablet* are in this frame. For literature in general see J. Dwyer Chapter XVI and E. Hutton Chapter XVII in G. Beck ed., *The English Catholics*.

football clubs, and institutes, or face a loss of membership.⁵¹ Adult education, including political education from a Catholic/Hierarchy perspective, had to take cognisance of the growth of democracy, despite Bagshawe's autocratic control of the diocese. Thus tensions arose over the provision of diocesan education and its aims.

The thesis now turns to a survey of the educational provision in the diocese from 1850-1915.

2. Educational Provision in the Diocese 1850-1915

The pre-eminent educational provision 1850-1915 was the Latin Mass, which was said at least once on a Sunday in all Mass centres. Whilst all denominations sought to 'educate' their flocks through Sunday Services, for Catholics in the nineteenth century it was, as they learnt in the *1880 Catechism*, a mortal sin not to go to Mass. Mass, although a service, was (is) thus far more central to Catholic education, which was seen as a 'cradle to the grave' experience, than Sunday services in other Churches.

Although fixed by Rome in its structure, the constituent elements of the Mass comprising dedications, prayers, music, prefaces, readings and sermons, were capable of some variation. In this way the Mass was a medium for educating parishioners both spiritually and in the physical role they were expected to play in Church affairs.⁵² By varying the elements, people were instructed, for example, in the various aspects of the Liturgical year (such as Easter and Christmas), the significance of the life of a local person (whether living or dead), the life of a saint (particularly if he/she was the patronal saint), and, especially through the sermon, the expected Catholic position on a pressing

⁵¹ Also, as was noted in the previous Chapter, better educated people after 1870 were becoming more politically articulate, and this meant continuing, 'political' education was another strand.

⁵² Towards the end of the nineteenth century, the frequency of the individual receiving Holy Communion increased. There was a General Communion, usually once a month, but in between there were those dedicated to the Confraternities, as well as special occasions like Christmas.

contemporary issue, such as the disestablishment of the Irish Church in 1868. By changing the nature of music, prayers and levels of lay involvement, the Church was able to educate people. One such method of education which combined music, prayers and lay involvement was the use of processions. Processions became more and more important because in their minutiae both Catholics and non-Catholics witnessed the growth of an ultramontane devotional piety, even if they were unaware of the fact.

Catholic processions of 1850-1915 illustrate four aspects of ultramontaniam. Firstly, their occurrence and organisation were a reflection of the growing control and organisation exhibited by the clergy. Secondly, they indicate an increased lay involvement consequent upon changes in ultramontane-inspired devotional behaviour. Thirdly, the growth in the number of external processions reflects the increasingly confrontational nature of late nineteenth century Catholicism. Fourthly, Catholics emphasised their separateness by either holding their own processions, or in ensuring they remained a separate part of any larger function.⁵³ Processions demonstrated practices that were 'new' to Britain and were not always welcomed by Protestants.⁵⁴ Their increased occurrence can be seen as a sign of the changing confidence shown by diocesan Catholics.

Processions were held within a church for a variety of reasons: the entry of the priest accompanied by Altar Servers; children approaching the Altar for their First Communion; Confraternity members parading their banners (usually once a month); and the laity lining-up to receive the Eucharist. To these can be added those associated with

⁵³ For example in 1863 to celebrate the Prince of Wales' wedding they held their own procession in Derby and Hinckley. In Brindle's time, Scout church parades meant that Catholics left the procession to attend St. Patrick's before re-joining the rest of the Nottingham Scouts for entertainments like sports days and football matches. See also *Appendix D* for a detailed summary of processional characteristics.

⁵⁴ E.g., *Nottingham Daily Express* 15 August 1868 p. 2 col. 7. See Chapter 7 'Anti-Catholicism' for details of this aspect.

the new ceremony of the Stations of the Cross. The procession of people carrying palms on Palm Sunday, marked a new turn as they involved a more positive and active role for parishioners. When parishioners collected in the Church grounds and processed in through the main door, they were open to local Protestant scrutiny. Catholic funerals were a common sight because most Catholic churches did not have their own cemeteries.⁵⁵ There were also the street processions when Catholics took part in a civic function or when the children were having a school treat. These all served to advertise a Catholic presence and could be a reminder to those parents whose children (despite the efforts of the Church), frequented the non-Catholic Schools.⁵⁶

As an example of the ultramontane characteristics of processions consider the details shown in Table 6.3, which refer to two Corpus Christi processions of 1857 and 1874. That at Grace Dieu represents an event on the rural (cisalpine) estate of a major benefactor, while that at Glossop occurred in a predominantly poor Irish cotton making centre presided over by a very ultramontane priest, Fr. Tasker. The hierarchical structure of the processions was witness to that of the Catholic Church as a whole. The banners depicted religious scenes approved by the priests, and made by the various Confraternities or as part of school needlework lessons.⁵⁷ The Derby school's procession with a separate Catholic element was reported on, with its banners "which because of their design and exquisite workmanship, far excelled the others". These were produced by the girls at the Sisters of Mercy Convent, where HMIs frequently commented on their high standards. Those provided by Confraternities were made by

⁵⁵ *St. John's Melton Mowbray* was an exception, but, as shown in Chapter 5, when this became full and part of the municipal cemetery had to be used, there was trouble. The Sisters of Mercy at Derby had a burial ground up to 1864. In Chapter 6 'Politics' it is shown how Catholic burials at Glossop caused a change in the law regarding the payment of tolls.

⁵⁶ E.g., *Derby Mercury* 22 May 1861 p. 5 col. 1. It was even more crucial after 1870 and the creation of Board Schools.

⁵⁷ *Codnor Park and Ironville Telegraph* 30 May 1863 p. 4 col. 4.

Table 6.3

**CORPUS CHRISTI PROCESSIONS
MODEL ILLUSTRATING
STRUCTURE AND CONTROL**

GRACE DIEU 1859

Cross Bearers

between two men carrying gothic lanterns, all three in cassocks and surplices

Boys two and two behind belonging to Grace Dieu School in black cassocks with red bands and caps

Girls-Day Scholars in blue dresses and veils

Sunday Scholars in white dresses

Twelve Banners carried by Girls

in white with veils walking in the centre of the procesion at a respectful distance

Choristers

in scarlet cassocks and surplices from Grace Dieu, Whitwick and Shepshed Chapels, walking two by two

Cross Bearers between two Acolytes

Four banners carried by men in cassocks and surplices walking in the midst of the choristers.

A Priest

in a velvet cope

Singing Men

in fine cloth of gold copes and two in white silk copes

Six Little Boys

in scarlet cassocks and albs with baskets of flowers which they strewed on the ground

Two Boys

in scarlet cassocks and albs holding two incense vessels

Two other Boys

in black cassocks and albs waving censers with incense

Four Men

in black cassocks and surplices holding brass poles with bells at the top which supported a

Yellow and White Silk Canopy

under which walked

The Abbot of Mount Saint Bernard Abbey

in a cloth of gold cope and benediction stole, holding

The Blessed Sacrament

and at each side walked

A deacon and Sub-deacon

in dalmatics of cloth of gold

Five Girls

in white frocks and veils, one in the middle holding

A Red Banner

Sixteen Women of the Guild of St. Mary

in scarlet cloaks and white veils

A Man Carrying a Large Banner

Four Men Belonging to the St. Mary's Guild

in black cassocks and scarlet band around the neck from which is suspended a Cross

The Congregation Two by Two

Benefactor: Ambrose de Lisle

Priest: Fr. Lorrain IC,

(very ultramontane, French educated)

Congregation: From a wide area, including estate workers and local Catholics

(From the *Leics G* 20 June 1857)

GLOSSOP 1874

Banner of the Blessed Sacrament

Lamp Processional Cross Lamp

Madonna with Sacred Infant

Children from the Infant School

Banner of St. Aloysius

Boys of the Guild of St. Aloysius

Banner of the Guild of Angels

Girls' Society under the Protection of Angels

Banner of St. Thomas Aquinas

Banner of St. Vincent de Paul

Youths' Guild of St. Thomas

Banner of the Blessed Virgin

Young Women's Confraternity of the Virgin Mary

Six Touchbearers

Semi-circle of Girls strewing flowers

Canopy supported by four bearers

under which walked

Canon Tasker and Fr. Clarke

the former bearing

The Blessed Sacrament

Choir and Band

Banner of the

Arch-Confraternity of the Holy Family

Married Women

Members of the Congregation

Benefactor: Lord Howard

Priest: Fr. Tasker,

(educated at Oscott, and probably the most ultramontane of the Seculars)

Congregation: Local Irish textile workers, poor English, and visitors, often from Salford Diocese
(From *HPN* 15 June 1874)

the women. This gave them a particular role, along with that of organising social events in an otherwise male-dominated Church. This reflects also Bagshawe's view of the role women were required to play. Clearly the production of such banners required a great deal of organisation and the carrying of them would be a sign of the importance (loyalty) to the priest of the people concerned. The use of a band, such as that trained by Fr. Sisk (Whitwick), shows how seriously some priests took the provision of an on-going Catholic infrastructure as a means of partially isolating their laity from undue secular leisure influences, or participating in the wide political culture of mid-Victorian religiosity.⁵⁸

Processions were an integral part of any pilgrimage, and as such, demonstrated a confrontational Catholicism. The 1882 and 1883 Nottingham St. Joseph's pilgrimages to Holywell with Bagshawe, gave time "for reciting the Rosary and the singing of Catholic hymns".⁵⁹ On the two mile walk from the station, "there was singing all the way...[and] the Five Glorious Mysteries were recited by Canon Monahan with the people responding". It was seen as a time "[for Catholics] to display their devotions", as in the pre-Reformation days. Processions were also a reminder of the penalties Catholics operated under in late Victorian Britain as those displaying the Host were illegal. Brindle had carried it in public in 1904 when he opened St. Peter's Hinckley Church, but matters changed after 1908.⁶⁰ After 1908 Brindle became very wary of any possible Protestant backlash over processions and only allowed them if the priest was sure he could control his congregation, as in Mansfield in 1911. In 1912 Brindle told Fr.

⁵⁸ E.g. *Loughborough News* 7 July 1870 p. 7 col. 2. The band played at the village wakes.

⁵⁹ *Nottingham Rainbow* vol. 3 August 1883 'Pilgrimage to Holywell', pp. 289-91. This happened on the public train journey. The fact that it involved people from Nottingham's poorest mission, and that some were picked up at poor Ilkeston suggests an element of popular, rather than elitist Catholicism.

⁶⁰ *St. Peter's Hinckley: Churches of the Diocese Diocesan Photographic Collection* NDA. The change was due to the Eucharistic Congress and the associated Protestant outburst.

McNabb OP to “make sure they are low key” while stressing their illegality.⁶¹ Processions thus involved considerably more than people publicly professing their faith.

While people were attending Mass, there was the opportunity for the priest to inform them of the other weekly activities of the mission, and the part they were expected to play in their operation. It was also the opportunity for the bishop to speak directly to his flock through his *Pastorals*, and, in Bagshawe’s case, ensure that they saw and purchased the many *Circulars* and *Pamphlets* he encouraged the priests to sell: Table 6.4. The Mass was central to the education of both a Catholic’s soul and his behaviour patterns.

Frequently there were other educational activities that followed the Mass to which people were invited. These included Church libraries, two of which, Nottingham St. John’s and Grantham, were specifically for children.⁶² Eleven missions had their own libraries, but they were usually organised in conjunction with branches of the Catholic Institute, of which there were 12 in the diocese. Catholic Institute members paid a fee of around three guineas per annum, had their own reading and games rooms, and frequently listened to a mixture of secular and religious lectures. Mass could also be followed by other, shorter services, which aimed at a particular element of spiritual education. These included the Rosary, Benediction, Exposition of the Blessed Sacrament, Confession, and in Lent, the new service of the Stations of the Cross.

On a Sunday afternoon, Sunday School classes were held. Some two-thirds of the public missions had a Sunday School, with the largest in the predominately Irish

⁶¹ *Catholic Herald* 19 June 1909 p. 6 col. 3 and 1912 *St. Patrick’s Church Notice Book: St. Patrick’s Leicester Mission File : Parish Collection* NDA.

⁶² No extant lists exist for the Nottingham Diocese on the number (or length of existence) of libraries or Institutes. The information was gleaned from newspaper and other references, so it is impossible to be strictly certain of numbers. The figure of twelve quoted suggests that around 25% of missions had one. In addition there were the libraries of people like the Eyre family, priests private libraries and those of people like the Worswicks and De Lisles who occasionally lent books. The available

Table 6.4 EXAMPLES OF EDUCATIONAL MATERIAL SOLD IN THE DIOCESE

YEAR	AUTHOR	TITLE OF PUBLICATION
continuously	various	<i>Bishop's Pastorals</i>
1840s	Fr. Waterworth	<i>The Council of Trent</i>
1840s onwards	Richardsons of Derby	<i>Derby Reprints</i>
1842	Br. Wyse	<i>I'll Sing a Hymn to Mary and others</i>
1850	Fr. Collins	<i>Hymns</i>
1865	Fr. Smith	<i>All for Jesus</i>
1870	Fr. Griffin	<i>Sermons for Sundays and Special Occasions</i>
1872	Fr. Sisk	<i>Our Lady of Lourdes</i>
1875	Fr. Sisk	<i>Mistress of Novices</i>
1877	Bishop Bagshawe	<i>The Life of Our Lord</i>
1879-1883	Bishop Bagshawe	<i>The Nottingham Catholic Magazine</i>
1880	Bishop Bagshawe	<i>The Dangers of School Boards</i>
1880s	Bishop Bagshawe	<i>The Nottingham Rainbow</i>
1880s	National publication	<i>The Catholic Missions Magazine</i>
1880s	Bishop Bagshawe	<i>The New Penny Catechism</i>
1880s	SSJP	<i>The Grimsby Magazine</i>
1880s	The Jesuits	<i>The Messenger</i>
1885	At St. Peter's Leicester	<i>Sale of Prayer Books</i>
1885	Bishop Bagshawe	<i>On Justice and Mercy</i>
1889	At Lincoln	<i>Sale of Hymn Books</i>
1894	Ilkeston by Fr. McCarthy	<i>The Dowry of Mary</i>
various	National publication	<i>Catholic Herald</i>
From 1907-(33)	Lay people in the Diocese	<i>Midland's Catholic Herald</i>
various	The Jesuits	<i>The Lamp</i>
until 1865	National publication	<i>The Rambler</i>
continuously	National publication	<i>The Tablet</i>
continuously	National publication	<i>The Universe</i>
variously	De Lisle	<i>Many topics, especially Anglican-Catholic Re-union</i>
various	National publication	<i>Catholic Times</i>
various	National publication	<i>Catholic Fireside</i>
various	National publication	<i>Penny Devotional Books</i>
various	Rome publication	<i>Reprints of Pro-Papal Italian Newspapers</i>

areas.⁶³ The Sunday School run by the Sisters of Mercy (Derby 1850s) had over 350 scholars.⁶⁴ At the opposite extreme were the small rural Sunday Schools like Hassop, with under 30 members. In the early years of the diocese, these schools attracted both children and adults, and “taught reading, writing, and religion”.⁶⁵ Under Bagshawe, their purpose changed to that of teaching the Catechism. By 1880, a standard approach seems to have been adopted across the diocese, comprising a half-hour discourse on the Catechism, followed by a half-hour of questions and answers.⁶⁶ Frequently this would be followed by Rosary and Benediction. On a Sunday evening, services of prayers and a long sermon were held for adults. Griffin’s *Sermons*, and press reports of Harnett’s discourses, suggest that the congregations were well informed in biblical matters.⁶⁷

During the week pupils were expected to attend a Catholic school. There were 28 Poor Schools in 1850, 40 in 1874 and 50 in 1915.⁶⁸ They varied in size from under 20 pupils (as in Louth) to over 450 at Nottingham St. Patrick’s. Giving numbers is a problem since defining a ‘school’ is problematical. For example, at the Nottingham Convent, the Infants’ Boys’ and Girls’ schools were at times listed separately, and at others, as one, or as in the 1880s, classed as ‘Mixed’, yet they utilised the same

information is summarised in *Appendix G*.

⁶³ *Bagshawe’s Visitation Reports: Bishop Bagshawe’s Papers: Bishops Collection* NDA contain information on each mission’s Sunday School.

⁶⁴ *Derby Sisters of Mercy File Female Orders Collection* NDA.

⁶⁵ *Ibid.*

⁶⁶ It would appear that in this aspect the Nottingham Diocese was ahead of some others like the Clifton Diocese. Here 1898 is the date associated with such teachings of the *Catechism*: J. Harding, *The Diocese of Clifton* p. 238. Harding also notes that many school teachers were afraid of their pupils not being word perfect over the answers. One reason for why the Nottingham Diocese was in the vanguard was that Bagshawe had written the new *Penny Catechism* after attending Vatican 1.

⁶⁷ J. Griffin *Sermons For Sundays and Special Occasions* (London, 1890). Harnett’s *Sunday Sermons* were frequently published in the press, with comments on the large attendance and the standard of the discourse:

⁶⁸ In *Bagshawe’s Papers: Bishops Collection* NDA the first extant list of all ‘schools’ is for 1896! Then there are no others till after 1918. For a comparison with a similar size diocese which was both urban and rural see R. Carson, *The Diocese of Middlesborough* pp. 198-212. Unlike Nottingham Diocese almost half the schools were in the hands of the Orders. O. Chadwick, *The Victorian Church* vol. 1 p. 304 suggests that between 1878-85 the percentage growth nationally in the number of Catholic schools was 22.6%, thus making Nottingham typical of the national scene. By comparison,

buildings. For this reason the definition used is one of Missions with schools. Class sizes were anything from 30 scholars per teacher, assistant, or pupil-teacher, and invariably covered many age ranges. It was uncommon, even after 1870, for pupils to start at 5 years of age: most were 8 or 9, and commonly attended for less than three years.⁶⁹ First generation schools were housed in a variety of buildings, including converted cottages, warehouses, presbyteries, and school-cum-chapels in attempts to locate them where the people resided.⁷⁰ Under pressure from the Inspectors on the one hand, and increased numbers on the other, premises were either enlarged or specifically built for educational purposes.⁷¹ The majority were built through the endeavours of the local community and supported by grants from the CPSC or the Diocesan Education Fund, with a few (e.g., Whitwick) built by a benefactor. Schools also had to face the problem that a particular mission (such as Belper) could have a transitory existence due to the migration of the navvies.

The Bishops of Nottingham ensured that there was always a sufficient number of school places available, although it meant financing and maintaining provision for over 8,000 children annually. Many of the schools attracted non-Catholics even after 1870.⁷²

Anglican schools grew by 9% while Methodist schools fell by 3%. Nationally, 1890 was the peak year for the existence of voluntary schools.

⁶⁹ This is based on the few *Market Rasen Attendance Registers Market Rasen Mission Files :Parish Collection NDA*. Although small in numbers, they relate to urban, rural and Sister operated schools. This was despite the element of compulsory education introduced after 1876. Also in rural areas, there were times allowed for the harvest and those who did reach a certain standard, could leave at 10.

⁷⁰ In so doing it was hoped to catch more pupils. It was unrealistic to expect pupils to walk long distances. *Measham School Log Book Measham Mission File: Parish Collection NDA* for the 1880s and 1890s shows how juniors had to walk up to three miles through muddy lanes and this frequently resulted in non-attendance, even when the Mission tried to locate a small school in a village, and Lady Loudoun paid the running costs so no fees were payable. For a comparison in the Middlesborough Diocese see R. Carson *The Diocese of Middlesborough* pp. 134 and 137 where he notes Bishop Lacey had a deliberate policy of building small localised schools. Bridlington School for example in 1867 was opened for only 8 pupils.

⁷¹ As was noted in the previous Chapter, meeting the increases in standards required by the government and the HMIs *Reports* were a constant worry for the priest. Copies of the *Reports* had to be put in *School Log Books*.

⁷² No evidence has been found of Protestant children using the Conscience Clause over RE. P. Doyle 'A Protestant Presence in Catholic Schools' *London Recusant new series* 1 (1978) pp. 25-6 gives a

The schools offered four hours a day of 'secular' education, as prescribed by the various Education Codes, plus daily Religious Education, which lasted anything up to an hour a day.⁷³ Frequently education was interrupted to allow pupils to attend weekday Masses, especially on feast days.⁷⁴

For parents who could afford fees of over 25gns. pa., there were a number of private schools, like Rock House Hathersage, Barton School (supported by Fr. Burge), Husbands Bosworth School (which boasted as being "a Superior Home for Young Gentlemen"), and the Franciscan Sisters' 'School for Boys Aged 3-11' in Skegness.⁷⁵ More significant were the middle-class Grammar Schools operated by the Orders. There were 10 for girls, including the Rosminian Convent School Loughborough, and 3 for boys like the Jesuit-run Mount Saint Mary's. They also took scholars from outside the diocese. Some diocesan families, including the De Lisles, and the Duchess of Sforza, sent their sons to Oscott.⁷⁶ In 1876 Bagshawe opened the Nottingham Grammar School for Boys, in conjunction with St. Hugh's Seminary: at its height it had 70 pupils, before closing in 1895.⁷⁷

short summary of the situation.

⁷³ As an example of how the Code was brought before the public see *Nottingham Daily Express* 23 February 1871 p. 2 col. 3.

⁷⁴ In the previous Chapter it was noted how this issue was a cause of attack on Catholic schools by the Protestant Alliance. *School Log Books: Parish Collection NDA* show how almost each week was interrupted for some religious service. As is shown later in the chapter in the section dealing with standards, such interruptions were frequently commented upon by HMIs and seen as a partial cause for low standards in Catholic education.

⁷⁵ The example shown are from the *Catholic Directories* for 1852 and 1901. There are many others although the key feature appears to be their short duration.

⁷⁶ Oscott, like the other major seminaries, had a junior seminary for scholars up to the age of 18, with the seminary proper for those going on to study for the priesthood. In 1873 in line with Manning's wishes Oscott seminary was divided with the seminarians going to St. Bernard's at Oulton but this was re-combined in 1889. From 1867 the use of clerical students as tutors was ended at Oscott, although they were occasionally used. Note how all this contrasts with the seminary education offered at St. Hugh's Nottingham, and shows how Bagshawe's ideas on education could be at variance with the Hierarchy. For Oscott see J. Champ, *Oscott* (Birmingham, 1987) pp. 14 and 17.

⁷⁷ For how different the bishops' approaches to Middle Class education could be see C. Bolton, *Salford Diocese and its Catholic Past* (Salford, 1950) pp. 130-1. Vaughan's Salford Catholic Grammar School (1877), which became St. Bede's (and is still in existence), was founded to provide a commercial education for boys so that Catholics would be better equipped to take a more leading

Over the period 1850-1915 the Church tried to ensure that missions offered a sufficient variety of weekly educational and socio-educational activities to attract Catholics and divert them away from those organised by Protestants.⁷⁸ Fourteen missions offered night classes, chiefly in the 1880s. The majority were in areas with large Irish communities, with the exception of the small rural mission of Exton.⁷⁹ They tended to operate spasmodically, perhaps on two or three evenings a week, for about two hours at a time. The curriculum varied from book-keeping (Nottingham St. Patrick's), to "dress-making, health subjects, sick nursing, household economy, Reading, Writing and Arithmetic" for girls, and "commercial Geography, Arithmetic, correspondence, and the duties of a citizen" for boys, at Grantham.⁸⁰

More widespread, both spatially and over time, were the many lectures and lecture courses offered in the diocese by priests.⁸¹ Around 30% of those tracked down in the preparation of this thesis were devoted to contemporary issues like education or the role of women in the Church. Approximately 40% were concerned with Catholic Dogma, such as the Doctrine of the Immaculate Conception and Papal Infallibility, while a quarter were of general interest like Fr. Monahan's talk on his visit to Ireland, or Fr. O'Haire's on his travels in South Africa. The rest were devoted to topics related to

role in society. In Bagshawe's case, the Nottingham Catholic Grammar School was to aim at producing vocations to the priesthood. For a comparison of how secondary, middle class education was expanded in regard to the Anglican schools see J. Moorland, *A History of the Church in England* (London, 1967) pp. 373-4. It was on a larger scale.

⁷⁸ Within this concept there was a hidden agenda. For example, by attempting to offer the Irish Church-based activities, they were diverted away from the public house where the more extreme Home Rulers met and discussed Irish nationalism. Officially, such mid-week activities were to prevent Catholic leakage.

⁷⁹ At times a few Night Classes were also held at Market Rasen: perhaps because there was nothing else offered in such small villages. By comparison those at Derby Convent Night School attracted over 200 attendees in 1853: *Catholic Standard* 1 October 1853. By contrast, the classes at Marple Bridge in 1885 were marked by only a few coming.

⁸⁰ *Grantham Journal* 8 September 1910 p. 4 col. 3. This was due to the efforts of Fr. Sabela. It is an example of how the role of the priest had changed since the Restoration.

⁸¹ The statistics that follow are based on data accumulated by research from a wide variety of sources since no Diocesan lists or details exist. They can only be a guide as at times "a course of lectures" was announced (and no number given). This period of the nineteenth century saw the golden age of

the papacy's historical role. Not all were given on Church premises: indeed many were deliberately targeted at Protestants. Often a small charge was made, and press reports suggest that such lectures were both a popular and successful way of educating many adults.⁸² As well as these more formal lectures, there were those held infrequently, such as at Reunions, rallies on education, and the talks given following a special event like the opening of a new mission.⁸³ A few missions also took part in the 'Penny Reading Movement'. Several, like those at Whitwick and Shepshed, were organised by the priest Fr. Sisk; in Buxton, Fr. Margison told his congregation which meetings were suitable for Catholics, and which were not.⁸⁴

From the point of view of spiritual education, the Mission Retreat was becoming increasingly popular. At least 48 are recorded as being held, of which over 80% were conducted by the Orders.⁸⁵ The rest were led by Seculars, usually resident within the diocese. Most public missions held Retreats, while a few were held in Convents and Domestic Chapels.⁸⁶ To the Catholic community and the surrounding society, a well publicised Retreat was a forceful example of Catholic evangelisation.⁸⁷ Typically, a Retreat would last 1-2 weeks. Each day there would be a mixture of instructions, prayers, Exposition of the Blessed Sacrament, and a sermon, all timed to suit local working patterns. Often children from the local Poor School attended the afternoon sessions which were specifically intended for their needs. Retreats were known to attract non-Catholics, some of whom became converts.⁸⁸

public lectures and was not confined to the Catholic Church.

⁸² Press reports.

⁸³ As for example, that given by Manning following his opening of St. Edward's Church in 1888.

⁸⁴ As in 1866.

⁸⁵ At least 7 were involved but the principal ones were the Dominicans and the Rosminians.

⁸⁶ These are all public Retreats: separate ones were organised for the Religious.

⁸⁷ Evangelisation and conversion often went together. That at Nottingham St. Patrick's (1883) was an exception in that it lasted for three weeks. It was run by the Redemptorist Fathers: *Nottingham Rainbow* January vol. II no. 18 (1883), inside front cover.

⁸⁸ E.g., *Grantham Journal* 23 June 1875 p. 8 col. 3. This report also mentions follow-up home visits as

As the role of the Church expanded, so it became impossible for the priest to do everything. To help overcome this, lay Catholics, especially the middle class ones, began, under the priest's control, to run various committees which controlled the life of the mission.⁸⁹ This gave them a wider educational experience, when, for example, they managed bazaar committees, organised rallies, ensured door-to-door collections were maintained, and, probably more importantly, provided the continuity that was needed to keep mid-week activities running.

The main mid-week socio-activities were provided by the Confraternities, but there were also the 30 or so less formal 'clubs' that operated under the aegis of the priests.⁹⁰ The 'clubs' that were chiefly established in Bagshawe's reign were an attempt by the Church to offer a practical alternative to the leisure activities of a society that was becoming increasingly secularised.⁹¹ In the main they were middle-class orientated and included drama groups, (e.g. Market Rasen), debating societies (Leicester Holy Cross), tennis clubs (Boston) Derby Social Club, a Gregorian Chant Club (Carlton), and Scout groups (Nottingham and Leicester).⁹²

During Bagshawe's reign a new force in educational provision began to emerge: the encouragement of intra- and inter-diocesan meetings. In this way, Catholics were encouraged to see themselves as part of a wider community. The Nottingham Catholic

being a feature of a good Retreat.

⁸⁹ As discussed in Chapter 4 this was concurrent with the decline in the role of the gentry. There could be trouble, as happened in the 1880s when the entire committee of St. Philip's Club resigned, rather than do as Bagshawe wanted.

⁹⁰ Details of the Confraternities are given and discussed in Chapter 4 'Ultramontaniam'.

⁹¹ Perhaps unwittingly Catholic 'education' had contributed to this in that "education made it possible for all to read a newspaper" and thus have a knowledge of contemporary events. One of the popular newspapers after 1884 to which the Catholic Hierarchy objected was *Tit-Bits*. This added importance to Bagshawe's idea of approved Catholic periodicals being sold in Churches. The quotation is from O. Chadwick, *The Victorian Church* vol. 2 p. 308, who notes the Anglican Church was also concerned about secularising effects on its adherents.

⁹² Scout groups were social, educational, and recreational because Baden Powell's *Scouting for Boys* was re-written for Catholics so that the requirements of the badges in no way conflicted with the teachings of the Church.

Choral Festivals (1880s) attracted over 500 choir members from all parts of the diocese. The Catholic Truth Society Congress (1903) attracted both diocesan Catholics and those from other areas.⁹³ The Diocesan Catholic Young Men's Society Congresses and those in Leeds and Birmingham were also attended by local representatives, while Bagshawe and other Home Rulers attended Irish related meetings across Britain and Ireland. Although only affecting a tiny minority of local Catholics, their enthusiasm was no doubt an important tool in the spreading of newly acquired ideas.

This survey has outlined the main educational provision existing in the diocese from 1850 to 1915. By taking three contrasting areas and their missions, the overall pattern of provision at the grass-roots level can be comprehended: Table 6.5. The areas chosen are Nottingham, the site of the See and largest urban area, the pioneering new coalfield settlements of Derbyshire, and the declining, recusant centres of rural Lincolnshire. In all three areas, after Mass, the Catholic Poor School was the most common education provision. With its buildings being used for a multitude of Church functions, including the Sunday School, it was found in over three quarters of the missions sampled. Confraternities were the most common mid-week form of socio-religious education, occurring almost everywhere, and encompassing nearly thirty different types. Night classes tended to be located in only the largest areas such as Chesterfield and Nottingham, and were not a feature of rural Catholicism. Other features shown in Table 6.1, were very limited in their location, and mostly found in Nottingham.

Having outlined both the aims of Catholic education and the provision made for their implementation in the Nottingham Diocese, the Chapter turns to assessing the degree to which the aims were realised.

⁹³ See *Catholic Truth Society Programme 1903 St. Barnabas' Mission File: Parish Collection NDA*.

3. *Achieving the Aims of Catholic Education in the Diocese*

Each of the five primary aims will be taken in turn and the efficacy of the local provision analysed.⁹⁴

[i] 'Education for All'⁹⁵

For this to be a reality there needed to be equality of access to all Catholics of all forms of education provision, which had to be of a consistently high standard in their delivery throughout the diocese: Table 6.6. Although no education provision was found uniformly across the diocese, matters did improve over the period 1850-1915, and there was a move towards education for everyone. Witness, for example, the increase in the number of day Schools, Confraternities, and Mass provision with its sermons aimed at educating people in Catholic Dogma. In the cases of Night classes, libraries/Institutes, and missions offering Retreats, there was less progress towards uniform availability. With regard to day schools, although there were almost the same number in 1915 as in 1901, this masks the fact that several rural ones such as Market Rasen and Louth had closed, so that in some areas there was a rapid curtailment of Catholic education provision. Standards of delivery varied between schools since often the shortage of suitable buildings meant that a wide age-range existed in a single class or room.⁹⁶ Here was a conflict of interest between the needs of the Church and the requirements of government. The Hierarchy had expressed the idea that a school-cum-chapel should take precedence when a mission was being created, but the HMIs increasingly demanded separate accommodation for the different age ranges and sexes. By 1896, the majority of diocesan schools were still defined as 'mixed' rather than as separated by

⁹⁴ Several *Theses* have been written on local education but few from a Catholic perspective, with the result that an unbalanced picture exists. See the list in the *Bibliography*.

⁹⁵ M. Whitehead, 'A View from the Bridge', in A. McClelland and M. Hodgetts, *From Without the Flamian Gate* p. 218.

⁹⁶ *PRO ED 7 Files* NA. When summarised indicate that 71% of diocesan schools 1850-1902 were 1

Table 6.6 EDUCATION PROVISION: ACCESS INDICATORS

INDICATOR	1853	1875	1901	1914
Ratio of Priests to Catholics	1:555	1:317	1:300	1:240
Ratio of All Mass Centres to Catholics	1:476	1:388	1:248	1:274
Missions with Sunday Schools	<40%	55-60%	50%	u/k
Missions with Confraternities	0	c25%	c50%	?70%

INDICATORS ACCORDING TO BISHOPS' REIGNS				
	Ullathorne/ Hendren 1850-3	Roskell 1853-74	Bagshawe 1874-1901	Brindle 1901-15
Number of Missions with Night Classes	1 or 2	4	9	u/k
Number of Missions with Institutes and Libraries	3	4	7	8
Number of Missions Holding Lectures	2	23	18	15
Number of Missions known to Hold Retreats	2	15	7	6
Number of Missions with Day Schools (Poor School)	c15	18	57	50
Number of Missions with Middle Class Schools	c4	c10	c12	>10

age and this affected the levels of government grants available.⁹⁷ If the number of Poor Schools increased so that all settled Catholics had the opportunity of sending their children to a school, there was no such increase in the number of middle class schools. There was a distinct lack of opportunity for those of limited wealth or those with scholastic abilities to progress as no form of secondary education was offered.⁹⁸ Secondary education was handicapped by a lack of facilities, staff, legal restrictions, and an attitude of mind by the Hierarchy that prioritised elementary education.⁹⁹ In this respect, the Catholic Church was comparable to the Anglicans and Methodists.¹⁰⁰

A study of how Mass, the prime means of Catholic education, was delivered, illustrates some of the problems of providing equality of access to education, and further indicates the level of diocesan success achieved.¹⁰¹ All of Nottingham's Bishops had difficulties in equating the demand for Mass with the on-going shortage of priests, whether for example, it was Hendren at Grace Dieu (1852), Roskell and the compromise of 1854-58, as a result of the Bagshawe-Jesuit dispute (1880) in and around Chesterfield, or Brindle's problems with Howarth and Beale (at Ilkeston, Corby Glen and Nottingham St. Patrick's, 1902 onwards). The situation over any education

room buildings

⁹⁷ 'Mixed' was defined as having a wide age/standard range in a room or class. It was a persistent complaint by HMIs that this problem was not sufficiently addressed. Several schools such as Chesterfield Leicester Holy Cross did attempt to deal with the problem after the 1890s but other like Sleaford did not. See later in this chapter in the section on 'Aiming for Excellence'..

⁹⁸ J. Upton, 'Non-elementary Education in the Diocese', p. 53. T. Horwood, 'The Rise and Fall of the Catholic University College Kensington 1868-1882', pp. 303, 314-5 makes the point that the Catholic middle classes were increasing and wanted something better for their children. Hence the University College was to be a logical extension in the way their children were educated, but in the Nottingham Diocese, the process was halted by a lack of provision of middle class schools. In any case, the best ones were run by the Orders and the Jesuits in particular were disinclined to allow their secondary educated pupils to go to a Catholic secular-run institution in preference to a college run by an Order.

⁹⁹ J. Upton, 'Non-elementary and Secondary Education in the Diocese of Nottingham 1870-1970', M.Ed Thesis University of Hull (1975) pp. 22 and 56. She sees the *cisalpinism* of Roskell as a handicap because he was only interested in young children rather than adults.

¹⁰⁰ A direct comparison with local Methodism is in M. Jackson, *A History of Bridge Street Methodist Church* (Mansfield, 2002), pp. 18-25. This deals with Methodist education in Mansfield.

¹⁰¹ In Chapter 2 it was shown how Roskell deliberately took time to *explain* what was happening at

provision with regard to the Irish was made more complicated by their transitional nature. It was also the case, that, even where Mass centres/schools existed, social and financial restrictions, reinforced by the Church through rising bench rents, admission charges, and fees, often prevented poorer people from freely attending and participating equally in these provisions: often they were restricted to the role of passive onlookers.¹⁰² As the poor were predominantly the Irish, such social isolation, rather than integration, resulted in the creation of poorer, ethnic-dominated educational provision co-existing with wealthier English ones and offering a lower level or range of educational opportunities: for example Nottingham's St. Edward's compared to St. Mary's Convent. In this respect the idea of 'education for everyone', was only partially fulfilled.¹⁰³

It was a similar picture with regard to the provision of Sunday Schools, Night classes and libraries. It is probable that Sunday Schools existed only in 40%-60% of the public missions, and even then "they did not reach the lowest of the poor, the class most in need of the ministrations".¹⁰⁴ The number of Night Classes was even lower, with

102 Masses. In Chapter 3 it is demonstrated how Bagshawe with his sermons and *Pastorals* presented Catholic arguments. In Chapter 3 it was shown how Brindle used the reply "because Jesus said so". M. Gandy, *Catholic Missions and Registers* vol. 2 'The Midlands and East Anglia', (London, 1993) pp. 20, and on p. 22 "lack of decent apparel kept many away". *St. Mary's School Nottingham: Bulwell School: Collection* NDA 'yellow file', contains a note from the *School Log Book* (1861) NDA illustrating this idea of separation with regard to education in an Order-run school: there was separation in classes between those that paid 4d-6d a week and sat at the front, and those that were poorer and sat at the back. This shows a widespread practice of inequality. J. Moore ed. *Religion in Victorian Britain* vol. 3 'Sources' (Manchester, 1988) p. 280 notes that even in the Protestant "mission hall...there was segregation and this was no solution at all" to attracting and retaining the really poor. See also pp. 281-290 for various examples drawn from around Britain. It was a problem all faced.

103 J. Upton, 'Non-Elementary Education', p. 14. In *Appendix G* are details of the HMI's *Reports* for each of these schools.

104 D. Wardle, 'The History of Education in Nottingham with special reference to the Nineteenth Century', Phd. University of Nottingham (1965) p. 265. Figures are much lower if all Mass centres such as Domestic Chapels are included. Figures are based on direct references, including *Bagshawe's Visitation Returns Bagshawe's Papers: Bishops Collection* NDA and on the assumption that all Orders had Sunday Schools. Also the character of the mission, such as its isolation and the nature of the priest is included. There is no way of knowing the absolute percentages: figures should be taken as indicative of a trend.

J. Hagerty, 'Catholic Education in Leeds' in R. Finnigan and G. Bradlew eds. *Catholicism in Leeds 1794-1994* (Leeds, 1994) p. 43 notes how there could be competition between the Churches and that Leeds Methodists used "the offer of free schooling, clothing, blankets or a stone of meal and flour at

only one or two missions (both Order-controlled), having them in 1850-53, rising to 9 in 1901. Clearly, in the case of Sunday Schools and Night Classes there was not 'education for all', nor at the standards Bagshawe demanded.¹⁰⁵ He commented that Night schools were necessary because the schools were not up to standard. Canon Croft (Lincoln) announced at Mass "Children of the Sunday School to meet in the School not the Church because of the damage they did to the pews"! Canons Griffin (St. Barnabas') and Croft (Lincoln), amongst others, noted that Sunday Schools failed to attract or motivate those who had left elementary education and that few entered the Confraternities or social activities, like sports and other clubs, provided for them.¹⁰⁶ Harnett was of a similar opinion with regard to libraries: to him, Catholic ones seemed to be short of books and did not attract those who most needed them.¹⁰⁷ On the other hand, prizes and Sunday School outings seemed to have boosted attendance and learning, at least in the short run.¹⁰⁸

What was noticeable across the diocese was the growth in priest-inspired Confraternity provision. Beginning in 1854, by the mid-1860s they were subsequently found in one Mass centre in eight, reaching one in four by 1874. By 1901 one Mass

Christmas" to attract the very poor. K. Snell and P. Ell eds., *Rival Jerusalems: The Geography of Victorian Religion* (Cambridge, 2000) p. 300 suggest that nationally around half of all Catholic missions in 1851 had some form of Sunday School, suggesting the Nottingham Diocese was, in this case, typical of the national situation. On p. 303 Snell and Ell suggest Catholics were generally lagging behind in their provision of Sunday Schools compared to Anglicans and Methodists.

¹⁰⁵ *Nottingham Rainbow* vol.1 no. 1 August 1881, pp. 20-22. Canon Croft in *Lincoln St. Hugh's Notice Book Lincoln St. Hugh's Mission File: Parish Collection* NDA for 18 November 1894. *St. Patrick's Leicester Notice Book Leicester St. Patrick's Mission File: Parish Collection* NDA in 1885 makes the same point. Perhaps the extreme case is shown by Fr. Degen (Coalville) in *Coalville Returns Bishop Dunn File 35.07: Dunn's Papers* NDA in 1924 when in reply to an enquiry from his Bishop, stated that the only way to improve the Sunday School "was to employ six Archangels".

¹⁰⁶ E.g., *St. Hugh's Notice Book Lincoln St. Hugh's Mission File; Parish Collection* NDA 7 November 1897 "pupils who leave school should not forget they are members of a Confraternity". Also *Guild of the Blessed Sacrament Minute Book: St. Peter's Leicester Mission File: Parish Collection* NDA 1914 "[there should be] more attempts to involve young men in the [church] activities".

¹⁰⁷ *Nottingham Rainbow* vol. 1 no. 7 1882 'Mission Libraries' pp. 72-5 and March cover fly leaf 1882 p. 286.

¹⁰⁸ E.g., *St. Catherine's Nottingham School Log Book 01/900/2/5 SMCB* 17 April 1902. An example of the kinds of competitions and prizes offered is shown in *Nottingham Rainbow* vol. 1 no. 5

centre in two had at least one Confraternity, although this had declined by 1913 to around one centre in five having any form of these activities. That they were a further means of education, is shown by the way on joining, Catholics were given a rule book containing the aims, objects, subscriptions and constitution of the Confraternity.¹⁰⁹ It also contained prayers, devotional habits and details relating to its special intention. Local members would elect officials, including delegates to national congresses.¹¹⁰

The type and distribution of Confraternity development depended on a number of interacting factors: the Orders, ultramontane seculars, ethnicity and class. As each of these factors was unevenly distributed, it was only natural that Confraternity educational provision, would be uneven and not equally available.

In addition to providing the more general Confraternities, such as the Temperance League of the Cross which had the blessing of Bagshawe and Manning, the Orders established those reflecting Papal wishes, and individual Order's particular Catholic emphasis. Thus the Jesuits founded the Confraternity of the Sacred Heart of Mary in Lincoln (1854) as a means of supporting the newly proclaimed Doctrine of the Immaculate Conception, and the Apostleship of Prayer at Chesterfield (1873) to encourage inward devotions. The Dominicans established the Confraternity of St. Augustine at Hinckley (1860), while at middle-class Leicester Holy Cross from 1870, there was a branch of the Catholic Order of Oddfellows.¹¹¹ At the mainly Irish

¹⁰⁹ December 1881. However, the standards required would have precluded most scholars from entering. The *Confraternity Box: Separate Collections* NDA contains examples of the rule books. As there are no extant records of Confraternity activities at NDA or lists of membership numbers for the period 1850-1915 all details have been gathered from sources such as newspapers, diaries and secondary sources. See details in *Appendix D*.

¹¹⁰ They were always chaired by a bishop to ensure strict control of the laity: e.g., CYMS at Sheffield in 1859 under Cornthwaite, *The Tablet* 30 April 1859 p. 276 col. 4.

¹¹¹ The Dominicans are an Order predominantly focused on preaching. St. Augustine was a noted preacher. The Catholic Order of Oddfellows was a middle class philanthropic organisation that involved a monthly subscription of at least 2/6d. There were other branches in Grimsby and Nottingham St. Barnabas'. Roskell and Cornthwaite were patrons of the COO: *The Tablet* 10 June 1874 p. 440 col. 1.

churches, such as St. Patrick's (Leicester and Nottingham), Chesterfield, Grimsby, and Glossop, the Confraternity of St. Patrick was quickly established and well attended. This Confraternity was another way the Church helped educate and keep control over the Irish by allowing expressions of nationalism within a priest-controlled environment.¹¹²

The importance of having an ultramontane secular priest to encourage Confraternity developments is illustrated by reference to Frs. Van Paemel and Tasker. Van Paemel around Whitwick, Grace Dieu, and Shepshed from 1857, established branches of the Confraternities of the Catholic Young Men's Society, Guild of St. Mary for both men and women, Corpus Christi and from 1874, that devoted to Temperance. Such developments on Van Paemel's part show how keen he was to attract and retain all Catholics by providing a broad range of activities in his efforts to counter local alternatives. At Glossop in the 1880s, Tasker had established around a dozen different Confraternities encompassing devotional (Sacred Heart of Mary), charitable (Society of St. Vincent de Paul), and socio-religious activities, including the Catholic Young Men's Association.¹¹³

In the Nottingham Diocese, Confraternities aimed at increasing devotions were the most popular in the period 1850-1915. These accounted for over half the meetings held from 1854-1915 with those central to the Faith, the Sacred Heart of Jesus and the Immaculate Heart of Mary being the most popular. Branches of the Confraternity of St. Stephen (Altar Servers) were in direct response to the *Decrees*. Bagshawe's emphasis on the Holy Family led to branches of the Confraternities of St. Anne and the Holy Family being established to promote family values. Peter Pence, a Confraternity (and

¹¹² Especially over St. Patrick's Day events. Socials at churches such as this often had Irish songs and the evening could become quite sentimental.

collection) devoted to the Papacy was the least popular, and perhaps reflects the residual cisalpinism of the Catholicism in the Nottingham Diocese. Allowing for the fact that some parishioners may have belonged to more than one Confraternity, there is a distinct impression that Confraternities may have tended to become the prerogative of an exclusive elite, rather than open to all. Clearly, such an attitude, plus the fact they did not exist in all missions, meant they were not a universal means of education.

Retreats became another method of education, but not for all. As Table 6.6 shows, they were only found in a minority of missions, but access may have been greater than the figures suggest because, by being located in the larger missions such as Nottingham St. Patrick's, or Derby St. Mary's, they reached a proportionately higher number of people. Also some smaller missions often linked up with a nearby larger one, such as Barrow and Loughborough, or the two Glossop churches, so it is possible that this further widened access to Retreats. Where they were held, times of services and Instructions would be varied to suit local employment patterns, so as to increase accessibility.¹¹⁴ The holding of a Retreat required the permission of a bishop, and they became less popular under Bagshawe.

The provision of lectures as an educational tool, appears to have followed the same pattern as Retreats. Their nature changed under Bagshawe with a greater emphasis on Catholic Dogma and contemporary issues, including Papal authority and education. The standard of a lecture could of course vary, but particular priests, including Anderdon, Sisk, Tasker, Harnett and Monahan, were renowned for their ability to rouse audiences' interests. Lectures were not delivered across the diocese with equal availability, but they were popular and standards were high.

¹¹³ Such developments as these would suggest that the diocese was better able to absorb people rather than assimilating them into the "one community" that Bagshawe thought existed.

Overall, the picture seems to have been one of patchy progress across the diocese with regard to the provision of a uniform pattern of 'education for all'. In all cases, providing 'education for all' was also associated with the primary aim of developing moral education and the uniqueness of the individual.

[ii] 'Education should be more spiritual than knowledge centred and have a moral basis'.¹¹⁵

Because of their interrelation, primary aims two and four are combined. Outside of the home and the Mass, the chief means of delivering a moral education, according to the Hierarchy, was the school, and the diocese did emphasise schools before churches. From 1850 the CPSC had recommended that each diocese appoint a Religious Inspector. Roskell had not followed their advice, preferring instead to leave matters in the hands of the mission priest. By contrast, ultramontane Bagshawe saw such an appointment as vital. In 1877 Canon McKenna was appointed Diocesan Schools' Inspector, and contemporaneously the Nottingham Diocesan Education Committee was established.¹¹⁶ Its primary aim was to raise the standards of the Poor Schools in the diocese so that all qualified for government grants, but quickly the Committee became a means of monitoring the standard of Religious Education that was (or was not) being delivered in the schools.¹¹⁷ Although concerned with the moral education given in the Poor Schools, the Committee also received repeated requests for money from both

¹¹⁴ *Nottingham Rainbow* vol. 1 no. 7 February 1882, inside front cover, in relation to Nottingham St. Patrick's

¹¹⁵ Based on M. Whitehead, 'A View from the Bridge', p. 229.

¹¹⁶ *The Diocesan Education Committee Minute Book Bishops Collection* NDA p. 5. This committee lasted until 1897.

¹¹⁷ That the system worked is shown by the comment from Bagshawe in *St. Mary's Grantham School Log Book: Grantham Mission File: Parish Collection* NDA 10 December 1897: "most satisfactory" when the school's Religious Examination results were shown to him.

Sunday Schools and Night Classes, but neither of these were aided.¹¹⁸ HMI Cornish (1874) noted sadly in relation to the Catholic schools that, “the increased [government] regulations have had the effect of extinguishing large numbers of small Night classes which were more valuable socially [morally] than educationally”.¹¹⁹ Despite this, the diocese did attempt to maintain some Night classes which were both spiritual and academic: all classes began and ended with an act of worship and were usually conducted by Catholics. These included the more academic St. Patrick’s (Nottingham) Night Classes for Men, which were under government inspection and for which grants were obtained, and those for women, which offered, amongst other classes, singing, and were run by volunteer Catholics.¹²⁰ Elsewhere, while about ten other centres held Night classes, it appears that some, such as at Husbands Bosworth (1883), “were planned” but never materialised.¹²¹ Here there was a distinct lack of moral, as well as secular, education for Catholic school leavers.

The extant *Diocesan School Inspectors’ Reports* are summarised in Table 6.7.¹²² The few (six *Reports*) for 1880-89 suggest a wide variety in standards from excellent to unacceptable; for 1890-5 (53 *Reports*) 60% of the schools were classified as delivering an excellent or highly acceptable level of moral education, with 25% being borderline and 15% in need of immediate remedial action. By 1897-1902 (107 *Reports*), the situation had improved considerably, with 86% of schools described as excellent or highly acceptable, and only 9% as borderline and 5% as failures. Only 13 *Reports* are

¹¹⁸ *Diocesan Education Committee Minutes 1879-80 Bishops Collection* NDA. The lack of grants may have been one reason for their limited expansion. J. Bastow, ‘Elementary Education in the Nottingham Diocese’, pp. 310-2 notes how Catholic Night Classes could not compete with the better funded government classes.

¹¹⁹ *Report of HMI Cornish to the Council of the Committee for Education 1874* PP. p. 76.

¹²⁰ The respective *Prospectus* for each class was printed on the covers of the *Nottingham Rainbow* for September and October 1881.

¹²¹ *PRO ED7 File: Husbands Bosworth*. NA

¹²² The full sample is shown in *Appendix G*.

Table 6.7

**DIOCESAN RELIGIOUS INSPECTORS' REPORTS
1850-1907**

KEY;

A: The School's standards are excellent and totally acceptable

B: Standards are acceptable, but a few improvements are needed

C: The School's standards are only just acceptable, and major improvements are required

D: A complete overhaul is required and the School's low standards are referred to the Bishop

Year	A	B	C	D	Total number of Reports
1880-89	2	1	2	1	6
1890-95	21%	38%	25%	155	53
1899-1902	51%	35%	9%	5%	107
1902-07	8%	39%	54%	0%	13

extant for 1902-07, and, if any way representative, suggest a deterioration in standards. Certainly the period 1902-15 was a critical time for diocesan schools, as Brindle struggled to ensure they met the ever increasing standards set by the 1902 Education Act. One requirement of the Act was that every school's timetable had to be approved by the relevant new (and often anti-Catholic, or at least anti-denominational school) Local Education Committee, which invariably meant less time for Religious Education and other religious happenings.¹²³ On the other hand, the LEA's increasing control of education meant that fewer interruptions to the timetable were allowed, and this did help in raising standards. The general pattern of figures in *Appendix G* is that some schools continued delivering a high moral standard 1850-1915, while the poorer ones struggled to improve. Where the level of moral education did not significantly improve it was invariably due to poor teachers, a high turn over of staff, or the employment of non-Catholic teachers who knew little of the faith.¹²⁴

Failure of a school to deliver the required sound moral education was usually accompanied by Sisters, at Bagshawe's insistence, being sent in to improve the school. This happened at Quarndon (1881-4) and Melton Mowbray (1890s) where the Diocesan Schools' Inspector commented on the low level of Religious Education being given. At Melton, for example, the school so improved that it qualified for a government grant as

¹²³ *School Log Books* NDA, such as *St. Mary's Grantham: Grantham Mission File: Parish Collection* NDA for the period 1897-1902 show how almost each week was interrupted for some religious happening and that secular lessons would be halted to allow for Religious examinations, and on 7 July 1902 for example, the school was closed to allow the children to go on the Sunday School outing. Such outings did have the effect of, at least in the short-run, of maintaining school attendance. A comparison of *Bagshawe's Visitation Reports* and *Bishop Dunn's School Reports for 1924* both *Bishops Collection* NDA show how the time spent on Religious Education declined. For a timetable see J. Bastow 'Elementary Education in Nottingham Diocese', p. 305.

¹²⁴ In theory all Catholic teachers had to pass an examination in the *Catechism* before being employed but this did not always happen because of a shortage of staff: this happened at Loughborough. At St. Mary's Grantham, the staff changed completely at least three times between 1897-1902: see *Grantham St. Mary's School Log Book Grantham Mission File: Parish Collection* NDA 1897-1902. In Louth it was noted that several Catholics were good teachers in the local Board School and

well as having an increase in its Religious Examination results.¹²⁵ It is also noticeable that when the Sisters withdrew, standards in both secular subjects and religion could fall.

The Sisters and some lay teachers frequently saw moral education as extending beyond what was formally offered in Religious Education lessons. It could extend to the way pupils in difficulties were helped, as, for example, in the provision of free breakfasts in 1895 at Leicester St. Patrick's.¹²⁶ The Sisters were keen to help in the establishment of Confraternities like those of St. Elizabeth (for nursing) and the lay Third Order of St. Francis, both of which were in line with Bagshawe's social teaching. Clearly, the establishment of the Sisters of Mercy Ragged and Industrial School (1851) which provided a home for orphaned and abandoned girls, and the Sisters of Nazareth with their homes for unmarried mothers in which the Sisters taught the girls, provided a very moral education. HMI Marshall (1858) drew attention to "the high moral influence of [these] schools."¹²⁷

With respect to the male Orders, Hinckley, a Dominican mission, illustrates a major success between 1892-98. Although Fr. O'Brien was opposed to School Boards, he had been forced to accede to the pressures exerted by the Nottingham Diocesan Education Committee and improve the quality and quantity of the staff employed so that it qualified for government grants, while, concurrently, there were improvements in the

preferred to work there because of superior conditions and pay.

¹²⁵ This is an example amongst others that can be seen by tracing an individual school in the data given in *Appendix G*.

¹²⁶ St. Edward's and St. Augustine's Nottingham, both Sister-run establishments at the time, did similar work. The *Oral History Archives* NCL contain recordings of people who attended St. Patrick's Nottingham around 1915 which remark on this happening: *A8/a-c/1, A56/1-b/1*. See also *The Wyvern* 1895 referring to breakfasts at Leicester St. Patrick's, and D. Wardle, 'Education in Nottingham', p. 109.

¹²⁷ D. Wardle, 'Education in Nottingham', pp. 442-7.

levels achieved by its pupils in the Religious Education Examinations.¹²⁸ The teachers appointed were all trained Catholics.

Fr. Ffrench, Diocesan Inspector (1896) commenting on the diocese's Religious Examination results said that, overall, the majority of schools produced an excellent standard of moral education. Canon Croft (Lincoln 1898) qualified this enthusiasm when he noted that high standards applied only to those who attended Catholic Schools, and that there was too much laxity (immoral behaviour) shown by those Catholic parents who absented their children for whatever cause.¹²⁹ Ffrench did however, report that he thought there was too much emphasis on the rote learning of the precepts of the Catholic Faith, rather than the understanding of prayers and the Catechism.¹³⁰ This may have been one of the results of the emphasis placed on catechetical learning by Bagshawe. Ffrench emphasised how the children were often good at answering as a group, but individually were unsure of their Instructions and Bible Knowledge. He wanted more stress on teachers giving better explanations. Ffrench did, however, note that all Catholic schools had Protestants amongst their scholars and this he saw as a sign that Catholicism was becoming increasingly accepted: in fact, it was a sign of the success of Catholics propounding publicly their moral values.

¹²⁸ The detail is in *Diocesan Education Committee Minutes Bishops Collection NDA*: see entries for Hinckley from 1877-1897. The fortunes for the school can be traced in *Appendix G*.

¹²⁹ See *Lincoln Notice Book Lincoln St. Hugh's Mission File: Parish Collection NDA* 6 February 1898. In some cases he thought the parents of Protestant children who attended his school showed a better level of morality because they went to a Catholic school. This called into question the problem of mixed marriages which although allowed, were seen by some priests as a sign of low moral standards. *Bishop Dunn's Marriage Files Bishop Dunn's Papers: Bishops Collection NDA* show how he was appalled by mixed marriages and instructed priests to discourage them. Roskell was against them, as his non-attendance at two De Lisle weddings showed. This was discussed in Chapter 2.

¹³⁰ *Report of the Examination of Schools in Religious Knowledge 1896 by Fr. Ffrench: Bagshawe's Papers Bishops Collection NDA*.

An area of limited Catholic moral education was in regard to pupils over the age of eleven and/or those from the middle classes. Of the 10 or so middle class schools, only four appear to have been inspected, but according to their adverts in various editions of the *Catholic Directory*, they offered a good moral education. Bagshawe's Catholic Grammar School was not inspected and one reason for its closure were certain immoral acts noted as occurring in 1890.¹³¹ Certainly Bagshawe thought it was immoral that middle class parents sent their offspring to Board Schools, as he remarked in his *Pastorals*. One further area in which Catholics did not achieve the level of moral success, or 'education for all' to the degree they would have wished, was in regard to those inmates resident in workhouses. However, despite set-backs, priests gradually succeeded in having some Catholic children educated at local Catholic schools. After 1902 Brindle placed great emphasis on finding foster homes. Wardle notes that inmates did not always agree with the local priests insisting on the children being sent to a Catholic school, as it was often the case that the Workhouse School offered a higher standard.¹³² It seems some Catholics saw earthly values as more important than spiritual ones.

Moral education, however, must be considered on a broader scale than that delivered by the schools. It had to ensure that Catholics both knew, and kept to, the accepted teaching of the Faith, and that they projected these images in their relationships with the surrounding secular society.¹³³ The Papal Encyclical *Il Fermo Proposito* laid down clearly that Catholics were only to operate under "the orders of those in control".

¹³¹ G. Foster 'Unfulfilled Dreams' t/s notes on St. Hugh's Seminary NDA. Drink was part of the problem. There are a few papers in *Bagshawe's Seminary File: Bagshawe's Papers: Bishops Collection NDA*.

¹³² D. Wardle, 'Education in Nottingham', pp. 435-6. Perhaps this could be classified as part of the Catholic morality of obtaining government grants!

¹³³ The Papal Encyclical *Il Fermo Proposito* 1905. See K. Aspden, *Fortress Church* p. 5.

Education had a key role to play in the development of what may be termed the Catholic Social Conscience, which slowly began to emerge after 1850, but was more prominent in the last quarter of the century.¹³⁴ The Papal Encyclical *Quanta Cura* (1864) with its attached *Index*, offered a dogmatic, conservative form of moral leadership when it condemned ‘Indifferentism, Freemasonry, Socialism, Gallicanism and Rationalism’.¹³⁵ Duffy adds, “[The Pope] wanted [Catholics] to confront the uncertainties of their age with an instant assurance, revelation on tap”.¹³⁶ Roskell made no mention of the 1864 *Encyclical* in his *Pastorals*, but through his support for libraries and Institutes, and Catholic involvement in School Boards and politics, *Quanta Cura’s* principles were applied. Since many of the books on the *Index* related to what the Church saw as falling social standards of behaviour, Roskell wrote that “any man must know how to resist evil by abstinence [from immoral behaviour] and purification”.¹³⁷ Bagshawe wholeheartedly adopted these principles and sought to apply them to all aspects of diocesan life: his support for Temperance resulted in at least 23 branches of the Confraternity of the League of the Cross being established.¹³⁸ Monahan (St. Augustine’s) was so concerned with the moral evils of drink that in his wish to improve moral behaviour he separated off part of the one-room school building as a Temperance Hall. This brought him into conflict with the HMIs who objected to any further reduction in the school’s limited education provision.¹³⁹ However, it is noticeable that several prominent priests, including Griffin, Sing and Douglass, would have nothing to

¹³⁴ For the background to this see B. Aspinwall, ‘Towards an English Catholic Social Conscience, 1829-1920’, pp. 106-119.

¹³⁵ E. Duffy, *Saints and Sinners: A History of the Popes* (Yale, 1997) p. 229. For Gallicanism read cisalpinism, meaning anyone who rejects ultramontaniam.

¹³⁶ *Ibid* p. 232.

¹³⁷ Roskell’s *Lenten Pastoral Roskell’s papers: Bishops Collection* 1866.NDA.

¹³⁸ K. Aspden, *Fortress Church* p. 51 quotes the career of Bishop Keating (Northampton) and notes that in respect to Temperance, he can be compared with Bagshawe.

¹³⁹ *PRO ED7/Hadfield* NA. In Nottingham he established a separate Temperance Hall next to St. Joseph’s when he was the parish priest: *Nottingham Rainbow* vol. II no. 17 December 1882 p. 204.

do with the movement, and this, along with the refusal of some prominent lay Catholics such as De Lisle, Lord Howard, and the Worswicks, reduced the effectiveness of the diocesan thrust.

Bagshawe, in his attempts to provide moral leadership and awaken Catholics to theirs, condemned the Primrose League (1885) because he believed that it was associated with Freemasonry.¹⁴⁰ His actions brought a sharp *Reply* (1885) from Edwin De Lisle, and a forced retraction under pressure from Manning, although other Catholics supported their bishop.¹⁴¹ Bagshawe attempted through his political writings and his support for Christian Socialism to ensure Catholic morality was applied to politics, although, as Chapter 5 demonstrates, he was not successful. He was successful to a limited extent in the way he encouraged a practical expression of the Catholic Social Conscience through the way he supported the Society of St. Vincent de Paul, the (lay) Third Order of St. Francis, the nursing Confraternity of St. Elizabeth, and the way the Sisters were directed in their social work amongst the poorest of the diocese.¹⁴²

Catholic moral leadership in society was further encouraged through the education given to the 50 or so priests who went through St. Hugh's Seminary, even if problems were caused by a tiny minority¹⁴³ None of the priests so educated could be defined as Modernists, perhaps unlike the situation at Womersley, but at least a dozen

¹⁴⁰ Freemasonry had been condemned by Pope Clement XII after 1750. Certainly in Britain the Primrose League was an agent of the Tory Party.

¹⁴¹ Although the matter was referred to Rome, Bagshawe was never publicly rebuked. There were some letters from Catholics in the local press supporting Bagshawe. Others outside the diocese were equally divided, with the Bishop of Clifton opposed to Bagshawe's actions.

¹⁴² M. Rowlands, *Those who Have Gone Before Us*, (Birmingham, 1989) p. 43. Here she describes how the Society of St. Vincent de Paul was often the backbone of lay male Catholic social work. For the background to the way the Catholic Social Conscience developed see B. Aspinwall, 'Towards a Catholic Social Conscience 1829-1920', pp. 106-119. The article shows the main features of the Conscience and that the Nottingham diocese had them all, even if they did not develop as successfully as they did in other dioceses. Aspinwall shows how no diocese had a fully developed Conscience.

found Bagshawe's version of Episcopal authority hard to cope with, and this was considered a sign of lax leadership by the Hierarchy.¹⁴⁴ Duffy notes that 'Modernism' in the eyes of the Papacy was a term for anything modern that challenged, or appeared to challenge, the accepted orthodoxy of the Church.¹⁴⁵ Bagshawe stressed Catholic involvement in social action even before the Pope's Bull *Rerum Novarum* (1891). Aspden notes that "apart from Manning, Bagshawe was the only bishop [prior to 1900] who sustained any commitment to social reform".¹⁴⁶ Some of the priests educated at St. Hugh's attempted to found Orders and orphanages, as well as entering local politics: others were war chaplains, and renowned for their social work. In this way Bagshawe helped to form a diocesan Catholic Social Conscience.

Brindle showed a different form of moral leadership: he concentrated on being a diocesan bishop and pastor. His encouragement of the Federation to provide a sense of moral leadership with regard to opposition to the Liberals' Education Bills (1906 onwards) was in line with the national pattern. By encouraging Catholics via the Federation to become involved in trade union activities, he attempted to show how Catholic principles could be applied to industrial relations. In this he was more subtle than Bagshawe, although he had limited success as Catholics were divided on matters of tactics.¹⁴⁷ By 1911 the majority of the nine branches of the Federation were ineffective,

¹⁴³ Examples of the way many succeeded in their social work are given in Chapter 4 'The Catholic Community' in the section on 'The Priests'.

¹⁴⁴ K. Aspden, *Fortress Church* p. 44 notes how Bourne (previously Rector of Womersley) was suspected by some people in Rome of having Modernist sympathies and there were suggestions that the college should be closed. Fr. Howarth (Corby Glen) wrote a treatise against 'Modernism' which he dedicated to Bourne. Copy *Library Collection* NDA.

¹⁴⁵ E. Duffy, *Saints and Sinners* pp. 249-50.

¹⁴⁶ K. Aspden, *Fortress Church* p. 8.

¹⁴⁷ For the weaknesses in the *Catholic Federation* as a national organisation see P. Doyle, 'The Catholic Federation 1906-1929', in W. Shiels and D. Wood eds. In *Voluntary Religion Studies in Church History* vol. 23 (1986) pp. 461-476. Part of the problem for the *Federation* was in deciding which political party offered the best protection for Catholic interests.

whereas the middle class Catenians, started in Leicester in 1908, were a stronger, if localised force for social change, but not a trade union body.¹⁴⁸

From 1870 the key element in the Catholic Social Conscience, both nationally and in the diocese, had been the almost unanimous Catholic opposition to Forster's Education Act, and the concept of their moral duty to oppose its implementation. In this they had been successful. The 1902 Act seemed a vindication of their actions, but, in the light of Socialism, the Hierarchy's opposition to Catholics being members of the Labour Party, and Bagshawe's opposition to such developments, diocesan Catholic moral unity was dissipated: for example, there were no branches of the Catholic Social Guild in the diocese. Such developments were further hindered by Brindle's unwillingness to be involved in political events, although his quiet work with children and support for the Association of Catholic Guardians were of importance. Brindle, like his successor Dunn, was not inclined to support joint ventures with the Protestant Churches, seeing in this a degree of immorality, and this further weakened the development of the local Catholic Social Conscience.¹⁴⁹ Certainly there was a degree of moral leadership and success in the Nottingham Diocese, but, as Aspden notes when he reflects on the key Episcopates that led this social change, Nottingham was not one of them.

[iii] 'Education to take cognisance of the uniqueness of the individual'.¹⁵⁰

As regards the aim of educating the uniqueness of the individual, the Hierarchy sent out mixed signals. The Provincial Synods saw this as an important aim, but with the growth of ultramontanist, which stressed the corporate nature of

¹⁴⁸ *Catenian Minute Books* NCRO, from 1912

¹⁴⁹ K. Aspden, *Fortress Church* p. 126.

Catholicism, tensions began to develop: various Papal Bulls stressed the fact that Catholics had a duty of obedience to Rome, while concurrently seeing all adherents as “docile, loving children”.¹⁵¹ Such a strong intellectual, priest-propagated message helped to create a strong ultramontane, unified Church, both nationally, and at the local level, as compared to the divisions in Anglicanism, but at the cost of much intellectual stultification.¹⁵² The Church saw itself as acting in a paternalistic fashion and knowing what was best for the individual Catholic. Within the schools, there were attempts to enhance the uniqueness of the individual, but obtaining the government grant took priority. The widening of the school curriculum from the 1880s was perhaps an expression of both the need to develop the talents of the individual and the gaining a higher government grant. However, although the level of Government Grants depended on the number of passes as well as the width of subjects offered by the school, and there were separate grants for singing and drawing, increasingly after 1861, grants for specific subjects such as singing, needlework, history and geography were paid, but most diocesan schools did not qualify as they needed more/specialist staff, and this was an era of staff shortages.¹⁵³ The Sisters were the ones who chiefly made attempts to teach these subjects.¹⁵⁴ However, the pattern was not only uneven, but tended to favour girls,

¹⁵⁰ M. Whitehead, ‘A View from the Bridge’, p. 227.

¹⁵¹ K. Aspden, *Fortress Church* p. 20. The main Papal Encyclicals were 1864 *Quanta Cura*, 1888 *Libertas Praestant Insuper*, 1901 *Graves de Communi*, 1905 *Il Fermo Proposito*, 1907 *Pascendi*, 1914 *Ad Beatissimum*. All stressed obedience of thought and action to Rome. M. Whitehead, ‘A View from the Bridge’, p. 227 notes how the Provincial Synods saw this as important and Manning’s attempt to put it into practise.

¹⁵² For divisions in the Anglican Church see J. Moore, ‘Sources’ pp. 4-75. More explicitly see G. Parsons, *Religion in Victorian Britain* vol. 4 with various essays on the subject: for example, ‘J. Atholz, ‘The Mind of Victorian Orthodoxy: Anglican Responses to ‘Essays and Reviews’ 1860-1864’, pp. 28-40. Note that the article talks of more than one response. In Catholicism, only one was allowed.

¹⁵³ *School Log Books* such as *St. Mary's Grantham*, *Market Rasen* and *Louth* (all NDA) for example show how time was often diverted from such subjects to Maths and English following a poor HMI Report.

¹⁵⁴ It was noted in Chapter 4 ‘Ultramontanism’, with regard to the Confraternities, that the standards of Convent schools’ needlework reflected in the banners the girls carried, was often praised by HMIs and local Protestants.

and those of a 'better' social disposition; the impoverished Leicester St. Patrick's Boys' School (1854 and 1873), by contrast, was noted for its poor buildings, low standards, poor discipline, and use of unqualified staff.

What could happen when individuals attempted to exert their individuality can be shown with reference to the De Lises. It has been noted how Ambrose De Lisle had to end his [official] connections with the APUC, while Edwin fell foul of Bagshawe over the Primrose League. Further, De Lisle, as MP for Loughborough was reprimanded by Bagshawe for severely criticising priests like Fr. O'Reilly over the way he, amongst others, used the pulpit to expound Irish ideas.¹⁵⁵ De Lisle, Lord Howard, and the Duke of Norfolk were also severely criticised when they objected to the choice of a local priest in the churches *they* had built. It was a similar situation when certain priests tried to express their opinions, as for example over Bagshawe's use of the Johnson Fund moneys, or Frs. Howarth, Beale, Brady and Hay over the way they were treated by Bagshawe and Brindle. In all cases, the might of the ultramontane Church was used to force the individual to conform.

In the field of continuing education, Confraternities, under the strict control of the priest, offered an outlet for individual expressions of Catholicism, but essentially they were corporate activities.¹⁵⁶ There was perhaps less priestly, and therefore more individual, expression of Catholicism by members of the SVP, the Catenians, and the Confraternities of St. Elizabeth, and the Third Order of St. Francis, as these comprised groups of people who undertook individual charitable acts. By contrast, schools, clubs and musical societies did encourage individual performances, and there were prizes for examination passes, and attainments in school activities. A handful of pupils with

learning difficulties were sent to separate schools, such as St. George's, Liverpool.¹⁵⁷ There was also St. Mary's Agricultural Colony at MSBA (1856-81) which offered agricultural and industrial training to inmates; there was also a band.

In the absence of detailed evidence, and in the light of ultramontane attitudes, it is probable that individual development was a neglected area of Catholic education and one where the aims of the Hierarchy were only partially fulfilled.

[iv] 'Aiming for excellence'¹⁵⁸

The 1852 Provincial Synod stated firmly that "education should be up to the mark...solid in faith and piety...[and] the whole Catholic community was exhorted to avail itself of every encouragement and improvement which tends to raise the standard...of education".¹⁵⁹ Education had to be delivered effectively, and at the highest level possible, not just in the school, but in every educational provision. In this way, each provision would be a feeder for the next, and contribute towards the whole life-cycle of Catholic education. However, Bagshawe was aware that this goal was not being achieved.¹⁶⁰ The correction of this was part of his motivation for attempting to improve the standards he found in the diocesan elementary schools. The search for excellence with regard to the schools can be considered in three stages: 1850-77, the period of individual mission endeavour; 1878-1902, the schools acting under the Diocesan Education Committee or its successor; and, thirdly, the period 1903-14 when Catholic schools operated under the 1902 Education Act.

¹⁵⁵ This is the point that M. Cragoe makes in 'Conscience or Coercion', pp. 141-4.

¹⁵⁶ As M. Whitehead, 'A View from the Bridge' notes on p. 229.

¹⁵⁷ E.g. D. Wardle, 'Education in Nottingham', p. 505. *School Papers: Howard Papers* SCA show how he was a trustee for the North of England Catholic Blind School which also took diocesan children.

¹⁵⁸ Based on M. Whitehead, 'A View from the Bridge', p. 233.

¹⁵⁹ *Ibid* p. 213. For a comparison with local Anglican Schools see D. Wardle, 'Education in Nottingham', Chapter 6.

Until 1902, when Catholic schools became rate-aided, one measure of excellence for a school was its procurement of a government grant, which was distributed by the CPSC or its successors.¹⁶¹ In 1850, 72% (18 schools) received some form of grant, but by 1877 this had fallen to 54%, although the number of schools had increased to 57.¹⁶² Some two-thirds of the schools opened after 1850 achieved a degree of grant award within five years, suggesting at least some improvement in standards. However, grant status can be misleading as no school received a full grant: deductions for poor buildings, low levels of attainment and the use of unqualified staff, were common place.¹⁶³ It was also the case that the grant was related to attainment and pupil age, meaning grants frequently decreased as numbers increased! One of the conditions in the Codes required pupils to have periods of continuous education at a particular establishment. This directly affected the migratory element as an aggregate attendance over a year was not equally acceptable.¹⁶⁴ Further, no school, once it gained an initial grant, maintained its position.

¹⁶⁰ *Nottingham Rainbow* vol. 1 no. 1 August 1881 'Our Young Men' pp. 6-8.

¹⁶¹ See *Appendix G* for information on individual schools. All figures are based on the *Committee of the Council for Education Reports* PP., 1850-1903. After 1903 they are based on *Board of Education Statistics* PP. The schools are listed by County and then town. Catholic schools are marked with an 'R'. In a few cases, such as Worksop, Market Harborough, Grace Dieu, West and Market Rasen, Glossop and Hadfield, no grants were awarded or applied for as they had benefactors who ensured the school was well run.

¹⁶² Grant reduction could come through no fault of the school. For example, in 1854 government regulations opposed the use of stone floors in schools because it was supposed to make the building too cold. It required a wooden floor for a school to obtain a full grant, and small schools could not afford the money to replace the floor. See J. Smith, 'The Priest and the Elementary School', *Recusant History* vol. 25 no. 3 (2001) p. 538. Even on 1 March 1895 *St. Philip's Mansfield School Log Book Mansfield Mission File: Parish Collection* NDA notes "writing on paper has not been possible during the last few weeks" which suggests a poor quality building.

¹⁶³ An individual school's performance can be seen in *Appendix G* based on *PRO ED 7 Files* NA. These *Files* and other information were used by the author to construct a data base over 600 school reports. Together they show that the ratio of women teachers to men was around 7:1, with the ratio of Certificated Teachers to unqualified ones around 3:2. Only 7% of the Unqualified Teachers were men. It was not uncommon for all the staff in a school to be female with, at times, no fully qualified staff: e.g. *St. Mary's Grantham School Log Book Grantham Mission file: Parish Collection* NDA, for the 1890s.

¹⁶⁴ A pupil aged 7 in Standard 1 passing received a full grant, but an 8 year old or older qualified for less money. As many Catholic children did not start until they were 8 or 9 the school received

Partial loss of grant was frequent, and as well as being a result of HMI recommendations, was also due to priestly inefficiency.¹⁶⁵ Evidence from *HMI Reports* is patchy, but they do reveal a number of trends for the period 1850-77, Table 6.8¹⁶⁶ The best schools seem to have been those associated with the Orders, such as St. Mary's (Derby) and St. Mary's (Nottingham), both run by the Sisters of Mercy, Loughborough Convent School (Rosminian Sisters), and the Jesuit school in Chesterfield, although in all cases there were variations.¹⁶⁷ The secular, priest-run schools like Newark (Waterworth) and Melton Mowbray (it had many priests), were also noted at times for their standards.

Following the introduction of the 1861 Revised Code, there does appear to have been a drop in standards across the diocese, although the evidence is limited. This was due to the fact that grants, which included amounts for staff salaries, were now paid direct to the priest.¹⁶⁸ Such actions meant that missions could now pay staff what they wished, with the result that when men left, they were frequently replaced by cheaper, often unqualified, staff. *HMI Reports*, as for Boston St. Mary's School and its standards of discipline, show the effect of this trend.¹⁶⁹ In the schools operated by the Orders,

proportionately less and less. For details see M. Steery, 'Elementary Education in Lincoln', *Appendix 14*, and the reference to Lincoln Friar Lane Catholic School.

¹⁶⁵ This is a theme noted from reading the *Nottingham Diocesan Education Committee Minute Book Bishops Collection* NDA.

¹⁶⁶ Not all the *Reports* are extant as many were destroyed in World War 2. The gaps have been partially filled with references to *School Log Books*, *Thesis* and secondary material. However, as the data in *Appendix G* shows, omissions remain.

¹⁶⁷ See *St. Mary's Nottingham Collection* NDA for the Nottingham School. As an example of a variation the Sisters of Mercy (Irish mission) school was not successful and closed after 1885: see *Gainsborough Mission File: Parish Collection* NDA.

¹⁶⁸ J. Smith, 'The Priest and the Elementary School', p. 531 however, shows how the Hierarchy sent out mixed messages over education, because in 1849 the *Catholic School*, a periodical they supported, was emphasising the importance of encouraging lay supporters to "lessen the burden [placed] on the priest" regarding education!

¹⁶⁹ Grantham St. Mary's in its *School Log Books Grantham Mission File: Parish Collection* NDA show the same trends.

Table 6.8 SUMMARY OF SCHOOL STANDARDS 1850-1915 (%)**BUILDINGS AND EQUIPMENT**

A	The school's buildings and equipment are more than adequate: advantageous
B	The buildings and equipment are adequate
C	Inadequate buildings and equipment, CPSC grant at risk
D	Buildings and equipment totally inadequate: CPSC grant reduced/withdrawn

ORGANISATION AND DISCIPLINE

A	Both excellent
B	Good organisation and discipline
C	A need to improve/about satisfactory, but age ranges need separating
D	Immediate improvement demanded

QUALITY OF STAFFING AND METHODS USED

A	Use of qualified and conscientious staff with modern methods
B	Use of some unqualified staff, but some modern methods noted
C	Need to use more and qualified staff. Present methods often inappropriate
D	Too many inappropriate staff used

STANDARDS ATTAINED BY SCHOLARS

A	Good
B	Adequate
C	In need of much improvement

Table 6.8 continued

SUMMARY OF SCHOOL STANDARDS 1850-1915 (%)

FACET AND LEVEL	1850-77	1878-1902	1903-15
Buildings and Equipment			
Level A	18	10	2
B	43	45	28
C	33	38	59
D	2	7	11
Organisation and Discipline			
Level A	13	11	4
B	55	54	56
C	13	34	31
D	0	3	6
Quality of Staff and Methods			
Level A	8	7	0
B	44	47	45
C	48	46	47
D	0	0	8
Standards of Scholars' Work			
Level A	26	15	4
B	32	42	45
C	42	43	51

matters were a little better since they employed fewer paid staff, and their standards fell only marginally.

During the period 1850-77 no attempt was made in the Catholic schools to offer anything that can be remotely considered as secondary education.¹⁷⁰ HMI *Reports* for the period, note that children over 11 years of age either did not go to school, or attended infrequently and were often at standard one or two. It was only in the convent schools with regard to Pupil-Teacher training that pupils over the age of 13 were found. Invariably these were girls who then taught in the same place or who found teaching employment in other diocesan schools.¹⁷¹ For boys wanting advanced studies, it was either the choice of attendance at a local Anglican or Board School (always opposed by the priests), or, if parents could afford it, going to Ratcliffe, Spinkhill or Oscott, but these were perceived as primarily as feeders for the seminaries.¹⁷²

Essentially, the period 1850-77 was one of individual efforts by the priests, or Orders, to establish a school and maintain it with a grant if possible, and, in the face of economic problems and a migrant (Irish) population, to provide some form of universal basic education.¹⁷³ The result was a wide variety of standards. HMI Blandford noted in 1875 that “ the [Catholic] schools are not generally inferior to other denominational schools...that the nuns needed to be complimented...that they did better in the lower

¹⁷⁰ For details see , J. Upton, ‘The Development of Non-Elementary Education in the Diocese of Nottingham’. By contrast, the Plymouth Diocese did attempt to face this issue: C. Smith, *200 Years of Catholicism in Plymouth* p. 11. However, as Smith shows, the Sisters were prominent in delivering elementary education.

¹⁷¹ E.g. a Miss Atkinson who went from Nottingham St. Mary’s to teach in Louth and West Rasen schools after 1880.

¹⁷² The author taught with a Catholic who was forced to go to the Protestant secondary school in Mansfield in the 1950s instead of the local all-age Catholic school, and was seen as by the priest as betraying his religion.

¹⁷³ W. Stephens, ‘Illiteracy in the NE Coalfield c1830-1870, *Northern History* vol. 37 December (2000) pp. 215-237 suggests that there was antipathy amongst some Irish Catholics who were miners towards sending their children to school, [p. 222] and not just because they could be wage earners.

standards...but the schools may be inviting trouble by having too many statues and candles burning during the hours of secular education”.¹⁷⁴

Between 1878-1902 when the schools acted under the Diocesan Education Committee, standards improved. The percentage of schools receiving grants rose from 54% (1878) to 95% (63 schools) in 1902, with all the new schools (such as Husbands Bosworth and the re-founded St. Joseph's Derby 1878) being grant-aided within five years of their establishment. Reports on the schools, however, offer a mixed picture. In the early 1880s, around 50% of the schools were described as having only 'adequate' buildings and equipment, despite the fact that their occupancy ratio (the ratio of numbers attending to the supposed HMI recognised number of places available) was under 80%.¹⁷⁵ At the other extreme were Grantham (1878) and Hucknall (1881) whose buildings and equipment were regarded as totally inadequate: their grants were only continued on the condition that urgent improvements were made. Poor buildings and equipment led to low standards because they did not allow for the separation of the various age ranges and differentiation in learning.¹⁷⁶ While schools like Nottingham St. Patrick's were separated, others like Hucknall and Glossop St. Mary's, were housed in a single room. Over the period, many schools were enlarged or rebuilt (e.g. Chesterfield

[p. 224], but because “poor managed classes” [p. 224-5] were the norm of small Irish schools, and the presence of Sunday Schools meant the children could be educated without loss of pay.

¹⁷⁴ PRO ED/9/14 NA. For the background to this file see M. Whitehead, 'Briefly and in Confidence: Private views of Her Majesty's Inspectors on English Catholic Elementary Schools 1875', *Recusant History* vol. 20 no. 4 (1991) pp. 554-562. This also became part of the Protestant Alliance attack on the books Catholics used for secular lessons as they argued that the presence of such educational material meant secular time was not totally secular and therefore Catholics were breaking the law under the 1870 Education Act.

¹⁷⁵ By contrast, Leicester Sacred Heart had an occupancy ratio of 106%.

¹⁷⁶ Increasingly HMIs wanted the age ranges separated with infants taught in a separate building. Where this was not initially done, as at St. Philip's Mansfield when the school was opened in 1877, the Sisters attempted to use a separate part of the same room, or divide the space with screens. The problems of poor buildings are illustrated with *Documents 2-4 Mansfield Mission File Parish Collection* NDA which show that predominantly more money 1878-1901 was spent on drains and other health facilities, than on books and equipment. There was also HMI concern about the need to separate the older pupils.

1883, Boston 1887), but others like West Rasen, struggled on with old, inadequate buildings.¹⁷⁷

With regard to organisation and discipline, of those schools reported on, some 11% were described as being excellent and well planned (e.g. Chesterfield and Shepshed), with a further 49% as having “good order” and a “sound tone” (e.g. Staveley 1898 and Exton 1900). Below them were around 40% which were described as being in need of improvement: some immediately, such as Ashbourne (1881) and Nottingham St. Augustine’s (1886).¹⁷⁸

However, the weakest elements in the schools were the staff and the methods of teaching. Only 8% of the schools reported on were said to be using qualified and dedicated staff who utilised appropriate methods, or new and up to date books.¹⁷⁹ Derby St. Joseph’s was so described, and Nottingham St. Patrick’s attempted to raise both standards and attract a larger grant by offering up to 10 secular subjects. By contrast, others, like Leicester St. Patrick’s, and small rural schools such as Sileby and Hassop, struggled even to offer the ‘3 Rs’¹⁸⁰ Around half the schools relied on unqualified staff and inappropriate books and teaching methods, while others (such as Hinckley St. Peter’s) were told to hire more staff and adopt a complete change of teaching methodology, or grants would be cut. A comparison for the years 1878-82 and 1898-1902 shows that the number of schools attaining a good standard rose from 11% to 30%, those with adequate standards increased from 50% to 58%, while unsatisfactory

¹⁷⁷ This was part of the change from school-cum-chapels to a separate mission structure. It was also occasioned, as at Leicester St. Patrick’s after 1871 when a new church was established some distant from the original location following the movement of people out of the city centre.

¹⁷⁸ By 1888 Ashbourne School had closed due to poor conditions and falling rolls.

¹⁷⁹ For what was available see J. Bastow ‘Elementary education in the Nottingham Diocese’, from p. 271.

¹⁸⁰ For a picture of Nottingham St. Patrick’s see *Nottingham Rainbow* vol. 1 no.4 November 1881, inside cover. For a small rural school see *West Rasen School Log Book Market Rasen Mission File*:

schools fell from 39% to 12%. There was thus a widespread diversity of standards, despite the efforts of Catholics to the contrary, not a uniform level of excellence.

By 1902, matters regarding the schools were coming to a head as voluntary authorities found it almost impossible to meet the ever-rising costs.¹⁸¹ Many schools, such as Lincoln, despite the good work of priests like Croft, had increasing overdrafts on their school accounts: expenditure was cut to the bone. Meanwhile, concurrently amongst lay Catholics, as noted in Chapter 5, the feeling developed that the education question was now solved as the 1902 Education Act had successfully achieved 'Rome on the rates'. Potentially, however, the period after 1902 was more disastrous for Catholic schools.

From 1902, the period when schools came under the control of the new Local Education Authorities, diocesan Catholics faced two main obstacles in their search for excellence: in fact, it would be more pertinent to see the period 1902-15 as one of aiming for survival. Firstly, Catholics had to cope with the operation of the 1902 Education Act, and, secondly, with the problem of what to do regarding secondary education. The *quid pro quo* for local rate support was a degree of supervision of denominational schools by the secular Local Education Committees. The parameters of the policies within which local Catholics had to operate are marked by the differences towards Catholic education shown by Nottingham, Lincoln, and Derby Councils.

Parish Collection NDA.

¹⁸¹ As discussed in Chapter 6 'Politics', the reality of this was co-operation at a national level between the Archbishops of Canterbury and Westminster, and locally between the Bishops of Lincoln and Nottingham in attempts to gain better funding: it did result in some improvements under the 1897 Act.

In the Nottingham area, the Council had consistently opposed what it saw as the extravagant expenditure of the School Boards.¹⁸² Consequently, when education passed to the Council, they were determined to economise. To this end, services were cut: Night classes were curtailed, the Pupil-Teacher Training Centre closed, and capital expenditure halted.¹⁸³ Catholic schools were hit hard by these measures as they were all undercapitalised, and the Night classes and Pupil Teacher Training Centre were important in their training of staff. The Nottingham LEA noted the overcrowding and poor physical conditions in the St. Edward's, St. Augustine's, and St. John's Catholic Schools and ordered their managers to undertake extensive repairs, and reduce their intakes to what they saw as the appropriate (legal) level.¹⁸⁴ As a result St. John's closed.¹⁸⁵ Thus Catholic provision in the city, far from improving, deteriorated, as did relations with the LEA.

Catholics found themselves in a different situation in Lincoln. Here, there had never been a School Board. Instead, education had been predominately in the hands of the Anglicans and Methodists. The result was an emphasis on the importance of voluntary education. The only statutory education bodies that had existed prior to 1903 were the various Attendance Committees. The establishment of an LEA in 1903, was thus something of a novelty.¹⁸⁶ Alderman Williams, Chairman of Lincoln LEA, noted

¹⁸² It was noted in Chapter 6 for reasons of cost that Glossop Town Council had opposed the establishment of a School Board. In 1899 Nottingham Council had attempted to promote their own Act of Parliament to enable them to take over the local School Board as a means of reducing its expenditure, and thus the local School rate. It was not successful in its Act.

¹⁸³ For details see D. Wardle, 'Education in Nottingham', 'Chapter 12 Education 1903-1924'.

¹⁸⁴ For details see the individual *School Log Books* NDA. In the case of St. Augustine's it would have meant a reduction of about a third in the numbers of pupils. Spalding LEA said the same and added they wanted the Catholic school to take only Catholics but Protestants objected: see *PRO/ED/10890 Spalding* NA.

¹⁸⁵ *A History of St. John's Mission: notes in Staveley Mission File; Parish Collection.*, The school was closed for the same reason.

¹⁸⁶ This section makes use in part of M. Steery, 'Elementary Education in Lincoln 1870-1903.'

“they had been actuated by the interests of education and in an unsectarian spirit”.¹⁸⁷ The new LEA had a positive policy towards denominational schools, which the overwhelming education provision in Lincoln provided, although it only spent the national average per pupil of expenditure. The LEA saw the need for an increase in Elementary and Higher Schools, but existing arrangements were allowed to remain. Friar Lane Catholic School, which prior to 1902 had only standards 1-4, now increased its range, and the school benefited from the Pupil-Teacher Centre being kept open by the LEA. Conditions in the school were tolerated, although they were scarcely adequate. In this way, and under forceful efforts from Canon Croft, the school maintained its existence.¹⁸⁸ Both numbers and standards gradually improved, in marked contrast to conditions in Nottingham.

A third variant in the way Catholic schools fared after 1902 is shown by events in Derby.¹⁸⁹ Derby School Board had shown antagonism to denominational schools, although the sectarian representatives were in a minority. However, respect was shown to Canon McKenna, the Catholic representative from 1871-1902.¹⁹⁰ When Derby Council took over the School Board the *status quo* was maintained, although capital expenditure was kept to a minimum. The Pupil-Teacher Centre was retained, and Catholic schools struggled on in a fashion similar to pre-1902. They suffered from having to fight until 1910 to get the LEA to sanction the construction of the new St. Joseph’s School, despite the fact that the HMIs condemned the old buildings (1906), and teaching standards were declining.¹⁹¹ With the new premises, this situation was reversed. As Derby had several Higher Schools, the LEA did not allow for the

¹⁸⁷ M. Steery p. 292.

¹⁸⁸ It was a rather precarious existence as *PRO/ED21/11186* NA papers demonstrate.

¹⁸⁹ See D. Sykes, ‘The Work of the Derby School Board’, *MEd.Thesis* Univ. of Nottingham (1953).

¹⁹⁰ D. Sykes ‘Derby School Board’ p. 192.

expansion of the range of standards offered in the Catholic schools, but instead advertised places with reduced fees for scholars of all creeds. The result was that many Catholics went to them, which deprived diocesan Catholics of opportunities to gain excellence for their schools.

Leicester LEA was concerned with the standards of its Catholic schools, but adopted a different solution, as exemplified by events at Holy Cross School.¹⁹² Here the LEA, the Dominican staff and parents, clashed over the best way to improve the school. The school had been expanded (1894) by the creation of a three story building with the Infants, Boys, and Girls, each on a different floor. This had the blessing of the HMIs and school managers. In 1904 the HMIs complained at the inefficient use of staff such a situation created because the numbers in standards 3 and 4 in each class were less than ten. They were taught by a teacher and unqualified assistant who moved between the floors to give lessons. The LEA wanted to reverse its pre-1902 policy and amalgamate the Boys' and Girls' schools, but accepted it lacked the legal authority to achieve this end. The Sisters and some parents wanted to maintain the *status quo*, but after three years they gave in to Leicester LEA's demands. Ironically for the Catholic authorities who opposed such amalgamation, standards rose after 1907!¹⁹³

Catholics were also hit hard by further regulations introduced under the 1902 Act, including Morant's 1904 Secondary Education Requirements.¹⁹⁴ These required all future teachers to have at least three years of secondary education before embarking

¹⁹¹ See *Appendix G* for details of the school.

¹⁹² *PRO/ED/21/10842* NA. Also *Holy Cross Mission File: Parish Collection* NDA and *General Correspondence Files of Bagshawe and Brindle: Bishops Collection* NDA.

¹⁹³ There was also a wider principle here: it was that although the LEA had no legal power, it was gradually being realised that they had a strong moral case to determine education provision.

¹⁹⁴ Morant was a Liberal MP. He was a secularist who promoted the 1906 and 1908 Education Bills. He was against religious education in schools. *PRP/ED/11* has details in Morant's attitudes.

on any training. Consequently, local Catholics wanting to teach were forced to attend local non-Catholic schools, while the embargo on capital expenditure effectively prevented Catholics from establishing their own secondary schools.¹⁹⁵ In 1909 all denominational schools were further affected by Morant's *Circular* on floor space and school facilities.¹⁹⁶ The rigid application of all these new requirements would have resulted in a considerable reduction in the provision of diocesan Catholic education, but a vast improvement in the standards of the schools! In some schools, such as Grimsby St. Mary's and St. Patrick's Leicester, there would have not been a reduction in numbers (only a rise in health standards), while Nottingham St. Patrick's school places would have been cut by a third. Brindle, prior to 1912, had had to accept this situation as the near bankruptcy of the diocese prevented any developments: rather he was fighting a rearguard (and not always successful) action to maintain Catholic schools.¹⁹⁷

These policies of hostility, antipathy, or minor help to Catholic schools, represent the range of LEA attitudes found across the diocese. In one respect, however, all Catholic schools benefited from the 1902 Act: teachers were now paid the national rate and many received a pay rise of up to 25%, which attracted back several men. As a consequence, in several schools such as Sleaford and Carlton, standards of discipline, if not academic excellence, rose.¹⁹⁸ It is also important to realise that overall, and despite the attitudes of the LEAs, only five schools closed, though standards remained largely similar to pre-1902. The diocese met the challenge by prevaricating and then doing the minimum possible as regards improvements. In the last resort, the diocesan schools

¹⁹⁵ Although never explicitly stated in any *Minutes* (of Nottingham LEA) it would seem that the hidden agenda of the Liberal Council was to end Catholic education in Nottingham.

¹⁹⁶ They covered such things as playgrounds, ventilation, lighting, and toilet provision. *School Log Books* NDA, such as *St. Augustine's Nottingham : St. Augustine's Mission File Parish Collection* NDA for the period 1903-14 clearly show how such facilities were inadequate.

¹⁹⁷ Such a metaphor is apposite with regard to the militaristic Brindle.

were saved not by the actions of Catholics but by World War One. In 1915 the LEAs had to accept that the exigencies of war prevented any implementation of the new regulations.¹⁹⁹

Against such a background, it is important to realise that the search for improvement in standards, or for the application of the other primary aims, depended on the attitudes shown by the priests, and that even when dominant bishops like Bagshawe and Brindle were involved, the Ordinary did not always succeed. This scenario can be illustrated with reference to Louth St. Mary's School.²⁰⁰ Prior to its closure in 1911, St. Mary's had a history of falling standards and numbers, attributable in a large measure to the actions of the mission priest, Fr. Rowley.²⁰¹ He constantly interfered in the day-to-day operation of the school, questioning and intimidating the often young, female staff, despite the objections of parents and managers. This resulted in pupils leaving and an almost yearly change in the staff. *HMI Reports* achieved little, despite the Lindsey Education Authority stating that St. Mary's was the worst school in the area. Fr. Rowley died in 1903 and was replaced by Fr. Scully, who attempted to reverse the situation, but such was the ill-feeling that the local authority closed the school, even though Catholics organised petitions to save it, and conditions did improve under Fr. Scully's ministry. The closure set a precedent, because as well as showing the legal authority of the LEA, closure was on the grounds of standards, with Lindsey Education Authority arguing that the Catholic authorities knew standards were poor, and despite

¹⁹⁸ PRO//21/19758 and PRO/ED/21/10890 Files both NA

¹⁹⁹ Nottingham St. Patrick's School Log Book: St. Patrick's Mission File Parish Collection NDA for 1914-5 contains a note to this effect.

²⁰⁰ Priestly interference and attempts to dominate the way the school operated were both spatially and continuous problems facing the schools. See for example in relation to the Beverley Diocese D. Smallwood ed., *The 1858 Diary of Fr. James Hostage Egton Bridge* and entries for 14/2/58, 9/4/58 and 21/9/58. There were others in the Nottingham Diocese, most noticeably at Nottingham St. Patrick's, involving Fr. Brady and others. For details see *Brady Paper's Priests Collection NDA, St. Patrick's Mission File Parish Collection NDA* and PRO/ED/21/143040 NA

the fact there was no other local alternative Catholic provision. When it closed, only 17 children had to transfer to other schools.

When the whole picture for the schools' standards 1850-1915 is summarised, a number of trends emerge. Firstly, overall standards did improve. Secondly, standards made their greatest improvements under Bagshawe, but the period 1902-15 was one of marking time. Thirdly, towards the end of the period, it is clear that levels of attainment varied from the good, often convent-maintained establishments, which delivered both the best secular and moral education, to the deplorable standards found in the small rural schools. A fourth trend was the way many Catholics were increasingly forced to attend non-Catholic schools if they wished to achieve any form of secondary education, when separateness was the hall-mark of ultramontaniam. Fifthly, it is probable that education for girls was of a higher standard than that given to boys: School Registers and HMI comments suggest that girls in general had a higher continuous period in schools from boys. Sixthly, HMI *Reports* indicate that subjects such as singing, sewing were often of a higher standard than arithmetic. Whilst it can be argued that the schools did a good job against great odds, standards and opportunities did not give excellence for all.

4. Conclusion: Were the Primary Aims Realised?

It seems that at some time, somewhere in the diocese, all aspects of the wide variety of education provision were attempted, with varying levels of success. The primary aims were heavily interrelated and attempts at fulfilling one could mean the neglect, or a reduction, in the success of another. Providing education for all through

²⁰¹ PRO/ED/10993 NA. Also *Louth Mission File: Parish Collection* NDA.

school-cum-chapels did result in a wider spread of elementary and Mass education, but at the expense of educational excellence; the emphasis on elementary education meant middle class and secondary education were neglected. The consequence was a lack of educated Catholics to take an active role in local secular society, and so widen the chance of achievement of the primary aims. Upton makes the point that Catholic nineteenth century educational provision was aimed at educating people for the role of their social class and the Nottingham Diocese seems to have done just this.²⁰² Certainly Bagshawe did not want Catholics who questioned the Faith, and in this he seems to have succeeded. It is also clear that when the provision was available, it was not always taken up; Confraternities and clubs did not interest all members of a congregation. Thus the concept of a life-long, continuous educational process, was perhaps confined to a minority of Catholics.

Where the Church did succeed was in the concrete provision of buildings and in ensuring the laity maintained their existence. Thus a priestly, ultramontane education of the laity in their social/financial role towards the existence of the Church was successful. It was also successful in that this movement was associated with a greater lay Catholic involvement and a developing ultramontane devotional piety. Outwardly, there was a strong movement towards meeting the primary aim of providing a sound moral education. This was successful from the Hierarchy's point of view, in that local Catholic numbers doubled, 1874-1902, and that [some] Catholics took advantage of the full panoply of educational provision.

²⁰² J. Upton 'Non-Elementary Education in the Nottingham Diocese', pp. 20-4.

In Chapter 7 it is shown how Protestants noted that local Catholics frequently kept to their principles. Individuals may have lapsed, or defaulted in their ways, but standards did improve. Rote learning was typical of the age and Catholics certainly came to know their Catechism, if not fully understanding all its meanings. As depth of knowledge varied with age and experience, it is also true to say the idea of education being continued through post-school Catholic provision was, at best, weak.

With regard to developing the individual's full potential, it is probable that this was the least achieved aim, given the emphasis placed by an ultramontane, priest-led Church, controlled by Bagshawe and his emphasis on conformity. Such an atmosphere made it harder to display one's individuality, especially over theology, although the Confraternities were a partial solution to this situation.

As with much of religion, it is an inward, private action, whose success is known only to God. Outwardly in the Nottingham Diocese, 1850-1915, it is clear that much progress was being made to meet the primary aims, for as the next chapter demonstrates, the growth of Catholicism was obvious to local Protestants, and did at times cause anti-Catholic feelings: perhaps, however, anti-Catholicism is a reflection that Catholics were not too adept at meeting the primary aims!

CHAPTER SEVEN

ANTI-CATHOLICISM

<u>Contents</u>	<u>Page no.</u>
1. Introduction and General Trends.....	332
2. Anti-Catholicism in the Nottingham Diocese 1850-1915.....	342
3. Aspects of the Changing Substance of Anti-Catholicism in the Nottingham Diocese 1850-1915.....	354
4. Coping with Anti-Catholicism in the Diocese of Nottingham	375
5. Conclusion.....	382

<u>Illustrations</u>	<u>After Page no.</u>
Fig. 7.1 The Occurrence of Anti-Catholicism in the Diocese.....	342
Table 7.1 Details of the Nature of Diocesan Anti-Catholicism.....	342
Table 7.2 The Changing Themes of Diocesan Anti-Catholicism.....	355

Further Information

See Appendix H

1. Introduction and General Trends

The aim of the chapter is to describe and account for the development of anti-Catholicism as found in the Diocese of Nottingham between 1850 and 1914.¹ A study of anti-Catholicism is important for two reasons. Firstly it adds to our knowledge of how the diocese developed, while secondly, it is an example *par excellence* of the need for a fully integrated diocesan history. For this reason, the chapter discusses some material already introduced, but re-worked with a different emphasis. Anti-Catholicism can be seen as the expression of sentiments and actions, in any form, which discriminate unfairly against Catholics and their religious practices. Such a definition is not watertight as anti-Catholicism was expressed in a variety of ways and degrees; for example, Anglicans like Rev. Richard Blakeney, National President of the British Reformation Society between the 1840s and the 1860s, and Rev. William Clementson, who was simultaneously Grand Chaplain to the Orange Order, both opposed Catholicism on theological grounds, and used their pulpits to express their intolerance.² By contrast, there were the violent public house brawls which often began as individual fights but became English versus Irish, Protestant versus Catholic, when others joined in.³ Between these two extremes lay many different kinds of anti-Catholic expression, such as that found in the correspondence columns of the local press.⁴

¹ For its position nationally, see the section on Anti-Catholicism in Chapter 1.

² Blakeney's anti-Catholicism seems to have been motivated by a personal tragedy that affected his wife: see J. Wolfe, *The Protestant Crusade in Great Britain 1829-1860*, (Oxford, 1991) footnote p. 109. D. Paz, *Popular Anti-Catholicism in Mid Victorian England*, (Stanford, 1992) p. 18 states "Nottingham [branch] of the British Reformation Society was the most active because of Blakeney".

³ For example, the July 1856 Cavendish Bridge Derbyshire 'Four Wars'. The occurrence took place outside the local flour mills and it was said the road looked as if it had snowed. The incident started with name calling taunts.

⁴ Defined in Chapter 3. Reference can also be made to the specific anti-Catholicism of the Manchester businessmen including John Bright who wanted factory hands who could read mill instructions, but did not need to know Latin prose. For this reason they supported only Protestant Sunday Schools: D. Hamer, 'A Phrase for the Struggle of the Control of Catholic Education in Manchester and Salford in the Mid-Nineteenth century', *Recusant History* vol. 23 no.1 (1996) pp. 107-26. There were also the Methodists who opposed Roman Catholic schools on the grounds that without schools, there was a less likely chance that the religion would prosper: J. Smith, 'The Wesleyans, The Romanists, and the

The chapter commences by noting the roots of anti-Catholicism. This is followed by an analysis of the general pattern of anti-Catholicism within the diocese. To achieve this, three aspects are examined, its occurrence, location, and structural elements. This is followed by an examination of the way the focus of anti-Catholicism in the diocese changed during the period 1850-1915. Finally, the chapter looks at the ways Catholics in the diocese attempted to combat these attacks on them and their religion, and their success in achieving harmony with their combatants.

Anti-Catholicism involved attacking the very foundations of Catholicism: namely its authority and the way this was expressed through the actions of the Papacy. Although the intensity, methodology and objects of attack did vary during 1850-1915, fundamentally all attacks were aimed at discrediting Catholic beliefs and how they were controlled by Rome. As shown in Chapter 1 'Introduction', the authority of the Catholic Church rests on Christ's teachings as shown in the Bible, the concept of Apostolic Succession, and Dogma that has evolved down the ages due to the way Rome exercised its control over theologians who entered the realm of biblical criticism and interpretation. Through the ages, critics of Catholicism have tried to show that Apostolic Succession is a myth as the office of Pope did not emerge until the fifth century.⁵ They ignore the fact that Rome was acknowledged as the chief Christian community from the time of St. Peter and was the place of his, and St. Paul the Evangelist's, executions. It was the spiritual leadership of this community that decided the leaders who became the first popes, and consecrated the bishops. It was from Rome that St. Augustine came to convert Britain. When there were controversies, the Rome-based Church called

Education Act of 1870', *Recusant History* vol. 23 no. 4 (1996) pp. 127-42, especially 127 and 131.

Both examples are quoted because it is highly unlikely Nottingham was immune from such ideas and it helps to put the local Catholic scene into context.

⁵ For a detailed account of these early years and of the Papacy as a whole see E. Duffy, *Saints and Sinners*, Chapter 1.

Councils to debate the matters, such as at Nicaea in 325 AD out of which came the Nicene Creed, which is a part of Catholic beliefs. In 382 AD Pope St. Damasus I called a Council in Rome which defined, on the basis of inspired writings, which books should, or should not, be included in the Bible. Later there would be the Council of Trent (sixteenth century), Vatican 1 in 1870 and Vatican II in 1964. In this way the Church, from Rome, exercised her power and created a Church which propagated a clear set of Dogmas and beliefs.

Custom and practise, where approved of by Rome, also added to Catholicism: Mariology, the Veneration, not worship of Mary, being a prime example. Critics noted that the Doctrine of the Immaculate Conception, promulgated in 1854, was not found in the Bible, and this point was a cause of anti-Catholicism. Catholic theologians replied that such doctrine was based on implicit truths in the Bible, and supported by approved custom and practice. In much the same way, the Declaration of Papal Infallibility (1870), while not mentioned in the Bible, is an expression of centuries of custom and practice, as Catholics through the ages looked to the Pope for judgements and guidance. Its 1870 Declaration, was a symbol of this spiritual expression of power, coming at a time when the Papacy no longer had territorial independence.

Paz notes that, “the fear and loathing of Roman Catholics [by Protestants] was a major part of the nineteenth century cultural context”.⁶ In this, he is supported by Wolfe who sees anti-Catholicism as “having a wide diversity and persuasiveness” and being associated with “the popular culture of Guy Fawkes, communal rivalries, the sexual activities of Victorian middle class society, and the yearning of all groups for excitement and entertainment”. He continues by saying “Protestantism [was seen as being] integral with the maintenance of the Established Church and union with

Ireland”.⁷ Meanwhile, Norman quotes Newman by saying, “Catholicism was the victim of prejudice which perpetuates itself and gives birth to what it feeds upon”.⁸ Norman, Paz, and Wolfe, concur on a number of common antecedents of anti-Catholicism.⁹ To them, anti-Catholicism in Britain was seen as growing out of the ignorance shown by non-Catholics of the real nature of Catholicism, against a background of Protestant-Catholic political tensions (often involving wars), in Europe. Aspects of Catholic religious life including the use of Latin, speculation as to the true nature of the closed world of convents and monasteries, and seemingly superstitious actions at Mass, helped to create an aura of misunderstanding and distrust of anything Catholic.¹⁰ Whereas in pre-Reformation days, people in general would have been only too aware of what Catholicism entailed, following the sixteenth-century Reformation, Protestantism, was presented as a God-given providential political force, with its own Established Anglican Church; thus any attacks on Protestantism were interpreted as attacks on the English State. Anti-Catholicism was thus a defence of Protestantism, as well as the national Church, and the English constitution. Anti-Catholicism was seen as vital when opposition to aspects of Anglican worship, as portrayed for example, by the

⁶ D. Paz *Popular Anti-Catholicism* p. 1.

⁷ J. Wolfe, *The Protestant Crusade* p. 2.

⁸ E. Norman, *Anti-Catholicism in Victorian England* (Oxford, 1968) p. 14.

⁹ The following section is based on an amalgam of Wolfe pp. 1-28, Norman pp. 13-22, and Paz pp. 1-21.

¹⁰ Aspects of same-sex relationships are explored in such articles as C. Barker, ‘Erotic Martyrdom: Kingsley :Sexuality Beyond Sex’, *Victorian Studies* vol. xlv (2002) pp. 465-88. That these ideas did not die out is seen in the difficulty in accepting the Boys’ Brigade movement in the Catholic Church after 1884, with its emphasis on “true Christian Manliness”: see the Bishops’ discussions at their Low Week meetings 1903-14 in *Brindle’s Bishop’s Meetings File Brindle’s papers: Bishops Collection* NDA. The Boys’ Brigade Movement grew out of the attempts by Sir William Smith to bring order to his Sunday School classes, a problem also common to Catholic ones, as Croft noted in Lincoln St. Hugh’s. S. O’Brien, ‘French Nuns in Nineteenth Century England’, *Past and Present* vol. 154 February (1997), pp. 142-80, as on pp. 147, 151, notes convents had many French Sisters and English Protestants were wary of the effect they might have on children through education. Note how in Chapter 2 Roskell refused to use foreign Orders to run schools for this reason. D. Paz, *Popular Anti-Catholicism* p. 174 notes “the anxieties Protestants had about nuns”. Meanwhile J. Rafferty, ‘The English Jesuit College Manchester 1875’, *Recusant History* vol. 20 no. 2 (1990) pp.291-304, p. 291 talks of “Bishops heavily dependant on the Orders for their mission work”. Samuel Smith MP (Flintshire) wrote in *The Claims of Rome* (London, 1896) as late as 1896 p. 50, that convents “were

Oxford Movement, originated within the Anglican Church and led to great theologians and orators such as Newman and Manning, converting to Rome. Tensions thus developed between Catholics and non-Catholics, especially over Catholic loyalty, as Catholicism was seen to be controlled by a foreign sovereign power, the Pope, who was often dominated by Spain, France, or Austria, all of whom were the traditional enemies of Britain.¹¹

Within England, the State had moved to defend its freedom from Rome following the Reformation through new laws, the issuing of the Book of Common Prayer and the use of the Parliament authorised King James' Bible.¹² Newman, however, showed that the Book of Common Prayer although ostensibly Protestant, did in fact contain much that was Catholic and thus the Established Church was part of the Catholic Church rather than a separate entity. This was a further cause of anti-Catholicism in that while giving authority to Ritualists, it was to lead to the charge explored later in this chapter, that Catholics were responsible for the failures in Anglicanism. Through the propagation of literature, including Shakespeare's plays which glorified Protestantism, Protestantism was portrayed as culturally superior, with Roman Catholicism seen as representing an unchanging, backward and superstitious society, aimed at suppressing liberty and democracy.¹³ The supposed tyranny and the need to overcome such actions of the papacy, was thus an idea that pervaded many anti-

[still] an alarming symptom of our times".

¹¹ The idea of treachery and Catholics as traitors was reinforced by the Papal excommunication of 1570, and by everything in Ireland. However, there was inconsistency in British politics over Catholics as the government welcomed them and gave them haven after the French Revolution.

¹² In J. Newman, *Apologia Pro Vita Sua*, (London, 1865 edition), section entitled '1833-1839'.

¹³ See for example, D. Kertzer, *Unholy War* (London, 2001) Also the likes of K. Morris, 'John Bull and the Scarlet Woman', *Recusant History* vol. 23 no.2 (1996), p. 206. It was universal in the dissenting press, as for example, the efforts of E. Maill, who owned *The Nonconformist* newspaper and between 1841 and 1881 published figures purporting to prove the point. See also S. Mayer, 'The Nonconformist and the Catholic Church', *Recusant History* vol. 19 no. 2(1998) pp. 183-97: p. 184.

Catholic developments: to display anti-Catholic attitudes was to show one's Englishness.¹⁴

Anti-Catholicism was clearly shown in the way Ireland and the Irish were dealt with by the British, whether at a governmental or popularist level both in Ireland itself, as for example Cromwell's actions at Drogheda (1651), and the Gordon Riots (1780) in England following the eighteenth century migrations to places like Lancashire and London.¹⁵ Further distrust originated through the way English people perceived the way the Irish were controlled by the priests, who themselves were seen as being temporal agents for Rome; thus the need for the English to isolate themselves from such influences if their national character and identity were to be maintained. Danaher discusses this point in relation to the Irish in Leicester and considers whether "anti-Irish feelings were merely a matter of emotion or whether it was more structured, pronounced and based on scientific racism".¹⁶ He tends to agree with Gilley that 'No-Popery' in the area was less concerned with the Irish than it was with 'Catholicism' in Ireland: in other words it was anti-Catholicism by association, and this returns the argument to the dichotomy of how it was that Catholics were liked as individuals, but 'Catholicism' was detested.¹⁷ This in itself is part of a wider theme, discussed later in the chapter,

¹⁴ Or in a wider vein 'Britishness'. This principle was noted as late as 1890 at a Unionist meeting in Chesterfield, *Derbyshire Times* 16 August 1890 p. 2 col. 1. K. Morris, 'John Bull and the Scarlet Woman', p. 208 notes that Kingsley, who was both anti-Catholic and a popular Victorian Author, said "...to be a Protestant was to be English and to be English was Protestant". See also L. Colley, *Forging the Nation* (New Haven, 1992).

¹⁵ W. Arnstein. 'Victorian Prejudice Re-Examined', *Victorian Studies* vol. XII Spring (1968-9) pp. 452-457 analyses the different perceptions the English had of the Irish including racial ideas. In particular he quotes Curtis' idea that the Irish were the product of hundreds of years of racial intolerance, hard drinking, hard fighting, child-like, unstable, ignorant and indolent and therefore unable to manage their own affairs. See also T. Hughes, 'Anti-Catholicism in Wales 1900-60', *Journal of Ecclesiastical History* vol. 53 (2000) pp. 313-6. J. Wolfe, *Greater God* p. 34 notes that in parts of the Liverpool Diocese, where there was much anti-Catholicism, the Irish outnumbered the English 5:1, while in Nottingham, they were only 8.5% of the population.

¹⁶ N. Danaher, 'The Irish in Leicester c184-1891: A Study of an East Midlands Minority Community', Phd *Thesis* University of North London (1999) p. 282.

¹⁷ This was discussed in Chapter 1 and is returned to later in this chapter. J; Rockett, *Held in Trust* (London, 2001)p. 94 notes how in Ulveston, an Anglican Rector had "nothing but respect and love for

concerning the way foreign and national affairs were crucial in shaping the ways 'Catholicism' was defined, compared to local factors which were frequently used to identify what it meant to be a 'Catholic'. In areas where local conditions were calm and there was a tradition of tolerance, as for example, Hainton, so the definition of a 'Catholic' that emerged was more benign and acceptable.¹⁸ The caricaturing of the Irish in general as indolent and drunks, as at Spalding (1903), is an example of this, and contrasts with the way the Irish priest, Fr. Hays (1898), was feted by Protestants and Catholics alike for his Temperance work.¹⁹ The Irish influence changed the social structure of Britain and was (mis?)interpreted by some extreme Protestants, such as those who were members of the Orange Order, as a direct threat to the existence of the British State.²⁰ Hickman sees "anti-Irish racism and anti-Catholicism [as having] shaped government and institutional practices regarding the Irish in Britain".²¹ An important Protestant response to this situation was the formation of anti-Catholic organisations like the British Reformation Society (1827) and the Irish Missions Society, specifically aimed at pursuing a strong, co-ordinated anti-Catholic approach on a broad front.²² All in all, the societies produced a degree of social unrest, although the amount of anti-Catholicism they generated, nationally and across the Nottingham Diocese, varied because of the varying levels of Protestantism they encountered:

Catholics as individuals, but collectively he had great unease at their behaviour". The difference between 'Catholics' and 'Catholicism' was a national phenomenon.

¹⁸ The local acceptance of the 'man' is well illustrated through the numerous favourable obituaries that were published in Protestant papers : those concerning Fr. Tempest (Grantham 1858) are a good case in point: see *Fr. Tempest Deceased Priests File: Priests Collection* NDA.

¹⁹ *Stamford Mercury* 28 August 1903, p. 4 col. 5, *Ibid*, 12 September 1898 p. 6 col. 3.

²⁰ S. Gilley, 'Nationality and Liberty: Protestant and Catholic', in D. Sheils ed. *England, Ireland and the Irish: Studies in Church History* vol. 18 (1982) pp. 409-32. It was the extreme Protestants who created the anti-Catholicism of 1908 over the procession in connection with the Eucharistic Congress; see T. Horwood, 'Public Opinion and the 1908 Eucharistic Congress', *Recusant History* vol. 25 no. 1 (2000) pp. 120-132.

²¹ M. Hickman in G. Lewis ed., *Forming Nation: Framing Welfare* p. 147.

²² For their distribution in the Nottingham Diocese, see J. Wolfe, *Greater God Greater Britain*, pp. 151 and 153.

Leicestershire had a strong Nonconformist history and was the home of Wycliffe, whereas rural Lincolnshire had a more traditional Catholic background.

Not all Anglicans and Nonconformists were intolerant and bigoted. The Whigs tended to be pro-Catholic throughout the eighteenth and nineteenth centuries, considering religious equality before the law as an essential requirement of a civilised society.²³ Later it would become a crucial element in the politics of the Liberal Party.²⁴ Prime Ministers Wellington, Peel, and Russell, and other government officials, from a wide variety of motives, all realised that social cohesion demanded the granting of increased equality to Catholics, even if such actions produced a degree of antagonism in the short run.²⁵ Thus Wellington enacted Catholic Emancipation (1829), Peel established the Maynooth Grant (1845), and Russell pursued a policy of toleration from 1847-49.²⁶ However, despite, or perhaps because of this toleration, there was an increase in anti-Catholicism in the mid-century which was not unaided by the way Catholics handled the announcement of the Restoration of the Hierarchy (1850), and which led to the Papal Aggression crisis of 1850-51.

Catholics and their actions were a force causing anti-Catholicism to occur.²⁷ This applied not only to their religious actions, but also to the way they portrayed themselves, especially in the last quarter of the eighteenth century when, thanks to the

²³ The eighteenth century was the Age of Enlightenment where in effect the religion was reason. See for example P. Mandler, *Government in the Age of Reform: Whigs and Liberals* (London, 1990).

²⁴ S. Mayer, 'The Nonconformist and the Roman Catholic Church', p. 190.

²⁵ This idea of heading-off anti-Catholicism was frequently in government's minds. In Chapter 1 it was noted that the Restoration of the Hierarchy was introduced with Russell's approval in September 1850 when Parliament was not in session so as to avoid controversy, but it was *The Times* that created the uproar. In Chapter 6 It was noted that the Board of Education anticipated the anti-Catholicism of the book issue.

²⁶ G. Machin, 'The Duke of Wellington and Catholic Emancipation', *Journal of Ecclesiastical History* vol. 14 (1963) pp. 190-208 gives Peel and the Maynooth Grant see E. Norman, *Victorian Anti-Catholicism*, pp. 23-51. Russell is dealt with in J. Wolfe, *God and Greater Britain* pp. 112-3.

²⁷ J. von Arx, 'Manning's Ultramontanist and the Catholic Church in British Politics', *Recusant History* vol. 19 no. 3 (1989), pp. 332-47; p. 336. This point is also made by W. Arnstein, 'Victorian Prejudice Re-Examined', p. 434, where he criticises Norman for underestimating this aspect of anti-Catholicism.

passing of the Relief Act (from 1781), there were the beginnings of the English Catholic Revival.²⁸ Burns, notes that there was a contemporaneous early nineteenth century Anglican diocesan revival which, like its Catholic counterpart, was aimed at developing a diocesan awareness. It was perhaps inevitable that the joint effect of these two movements was increased antagonism between the two Churches, as Catholics began, albeit slowly, to make a more positive and outward appearance in society, and Anglicans began to re-assert their legal and civil powers.²⁹ Parsons suggests that there were stirrings in the Nonconformist and Methodist Churches which made relationships with Catholics even more antagonistic by the way Romish influences were penetrating sections of Anglican worship, so making it vital for them to exaggerate their non-Romish credentials.³⁰

However, the single Catholic act which generated the most nineteenth century anti-Catholicism was Wiseman's *Flaminian Gate* Letter (1850), which in triumphalist tones announced the Restoration of the Hierarchy, and added to rising anti-Catholic feelings.³¹ In the course of the *Letter*, Wiseman spoke of the "rule and reign of the

²⁸ J. Bossy, *The English Catholic Community 1570-1850*, (London, 1975) gives a good background to the period. J. Supple, 'Ultramontaniam in Yorkshire 1850-1900', *Recusant History* vol. 17 no. 3 (1985) pp. 399-412 p. 489 see Catholics "creating an attitude towards Protestants". As well as this there is B. Carter, 'Catholic Charitable Endeavours in London 1810-1840', *Recusant History* vol. 25 (2000) pp. 487-510 where he quotes a writer of 1814 saying that "the [ordinary] Catholics of England are beginning to speak". J. Bentley, *Ritualism and Politics in Victorian Britain* (Oxford, 1987) p. 106 notes "Catholic activity stimulate Orange bigotry". This is all the more pertinent in that Bentley deals with the Anglican Bishop King of Lincoln who was prosecuted for Ritualism in 1887, and is thus a local example.

²⁹ A. Burns, *The Diocesan Revival in the Church of England c1800-1870* (Oxford, 1999) is useful for an overall study. On p. 27 he illustrates the idea with reference to Catholic Emancipation. A later example concerns the foundation of a branch of the Church Defence Association at Shirebrook, a new colliery village in 1907 less than one year after the opening of a Catholic mission. Perhaps the clearest sign of the Catholic Revival was the building of churches after the passing of the 1790 Relief Act, even if they had to be called chapels.

³⁰ For the Nonconformists see D. Thompson ed., *Nonconformity in the Nineteenth Century* (London, 1972). For the Methodists see R. Walker, 'The Growth of Wesleyan Methodism in Mid-Victorian England and Wales', *Journal of Ecclesiastical History* vol. 24 no. 3 (1973) pp. 267-284. G. Parsons ed., *Religion in Victorian Britain* vol. 1 'Traditions' (Manchester, 1988) p. 24.

³¹ J. Wolfe, *Greater God: Greater Britain* p. 147. *Nottingham Mercury* 19 March 1851 p. 5 col. 2 reports an answer to a Parliamentary question that up to March petitions signed by 1 m. Protestants had been received, while Catholic ones contained less than 4,000 signatures. Educated people at the

Pope”, which was interpreted by Protestants, and publicised by *The Times*, as meaning sovereign, temporal, rather than spiritual rule.³² Not for the first time, a Catholic failed to understand fully the way Protestants saw Catholics in Britain.³³ The respective diocesan magazines for the Northampton and Nottingham Dioceses in the period 1869-1883 both contain articles which stress the errors in Protestantism, as well as how Catholics should behave. Lance suggests this may have been a cause of maintaining anti-Catholicism as the magazines appear to have had a widening non-Catholic circulation.³⁴

Historians like Champ, note that anti-Catholicism varied across the British Isles, depending on such factors as the number of local Catholics, the size of the Irish community, and the stance taken by the local clergy.³⁵ To this can be added the actions of the local Ordinary.³⁶ A comparison can be drawn, for example, between the aggressive Bishop Milner, who created opposition by his espousal of clerical dominance, the more saintly and quiet Bishop Knight (Shrewsbury) and Bishop Bagshawe.³⁷ Thus anti-Catholicism was very active in areas such as Liverpool (where Goss was the bishop) and Westminster (under Wiseman), with their large Irish

time in 1850 would have known that the Flaminian Gate was originally the headquarters of the Roman Civil Service that ruled Britain during the days of the Roman Empire. Wiseman in his enthusiasm had not fully realised the implications of what he was doing.

³² For a concise explanation of this mis-conception see R. Murphy, ‘A Catholic ‘Clanger’ and a Protestant Explosion: the Anti-Catholic Agitation at the Time of the 1850 Restoration of the English Roman Catholic Hierarchy’, *Northern Catholic History* vol. 44 (2003) p. 29.

³³ J. Rafferty, ‘Nicholas Wiseman. Ecclesiastical Politics and Anglo-Catholic Relations in the Mid-Nineteenth Century’, *Recusant History* vol. 21 no.3 (1993) pp. 381-98: p. 397.

³⁴ D. Lance, *The Returning Tide: The Diocese of Northampton 1850-2000* (Northampton, 2000) p. 22.

³⁵ As an example of how a priest could be a cause of anti-Catholicism see J. Champ, ‘Priesthood and Politics in the Nineteenth Century: the Turbulent Career of Thomas McDonnell’, *Recusant History* vol. 18 no. 3 (1987) pp. 289-303.

³⁶ See for example, P. Hillis, ‘Church and Society in Aberdeen and Glasgow c1800-2000’, *Journal of Ecclesiastical History* vol. 53 (2002) pp. 707-34. A. Burns, *The Anglican Diocesan Revival* p. 39 for example, makes the same point with regard to Anglican Bishops. Bishop Goss (Liverpool) presents a very clear example of how an Ordinary could influence Irish relationships: he treated them as if they were English.

³⁷ For Knight see E. Abbott, *A History of the Shrewsbury Diocese 1850-1966* (Shrewsbury, 1966) pp. 13-14. For Milner see M. Courve de Murville, *John Milner* (Birmingham, 1986) pp. 21-28.

groupings, and less in regions like Northamptonshire where few Catholics were domiciled.³⁸ Harding notes that in Frome (Clifton Diocese, 1852), anti-Catholicism could be cruel in its nature.³⁹ However, the fact that anti-Catholicism also occurred in areas where virtually no Catholics lived and worshipped, points to the fact that the phenomenon was part of the national culture, and not totally reliant upon local Catholic actions for its existence.⁴⁰

The thesis now turns to examine aspects of anti-Catholicism in the Nottingham Diocese 1850-1915.⁴¹

2. Anti-Catholicism in the Nottingham Diocese 1850-1915.

Three aspects of local anti-Catholicism are considered: its occurrence, distribution and structure. Fig. 7.1 is an attempt to show how the volume of occurrences changed over the period and is based on evidence from local newspapers published across the diocese between 1850-1915. It includes a wide variety of differing forms of anti-Catholicism as detailed in Table 7.1. Whist Fig. 7.1 may be a fairly crude index as it aggregates physical, institutional, and written protests, it nevertheless shows that the Nottingham Diocese reflected the national pattern described by Norman, Paz, and Wolfe.⁴² Anti-Catholicism in the Nottingham Diocese was rising prior to the Papal

³⁸ In parts of Liverpool and Manchester the Irish outnumbered the English while the Northampton Diocese only had a total of 6,000 Catholics (1851). The distribution of anti-Catholicism becomes apparent by reading the essays in R. Swift and S. Gilley eds., *The Irish in the Victorian City* (Dublin, 1998)

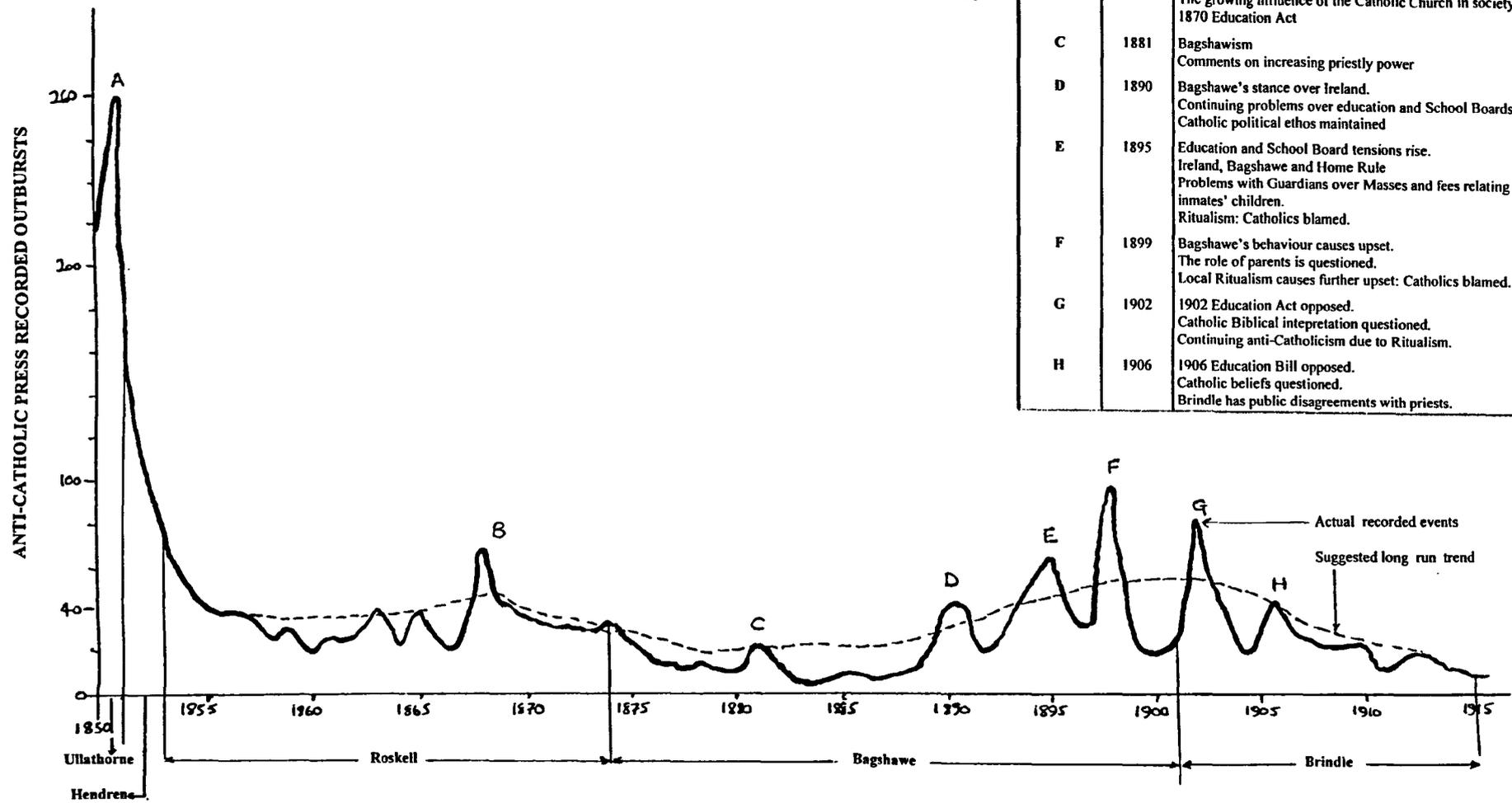
³⁹ J. Harding, *The Diocese of Clifton 1850-2000* (Bristol, 1999) p. 258. This was partly due to the number of Anglicans who converted in the locality. Frome was often printed at 'fRome' in *The Bristol Times*.

⁴⁰ For a somewhat extreme article on anti-Catholicism see C. Wright, 'Roman Catholic "Principles" and the Future', *Hibbert Journal* vol. 59 (1960-1) pp. 260-7. This article praises Catholics who lost their faith or converted to Anglicanism.

⁴¹ See details in *Appendix H*.

⁴² D. Paz, *Popular Victorian Anti-Catholicism* pp. 5, 18 and 'Introduction', as well as E. Norman, *Anti-Catholicism in Victorian England* pp. 20-1. J Wolfe *Greater God, Greater Britain*, pp. 1-2 and Chapter 1 'The Roots of Anti-Catholicism'.

Fig. 7.1 THE OCCURRENCE OF ANTI-CATHOLICISM IN THE DIOCESE 1850-1915



LETTER	YEAR	EVENT/FACTOR CAUSING DIOCESAN ANTI-CATHOLICISM
A	1850-02	The Papal Aggression crisis.
B	1868-70	The Disestablishment of the Church in Ireland. The growing influence of the Catholic Church in society. 1870 Education Act
C	1881	Bagshawism Comments on increasing priestly power
D	1890	Bagshawe's stance over Ireland. Continuing problems over education and School Boards. Catholic political ethos maintained
E	1895	Education and School Board tensions rise. Ireland, Bagshawe and Home Rule Problems with Guardians over Masses and fees relating to inmates' children. Ritualism: Catholics blamed.
F	1899	Bagshawe's behaviour causes upset. The role of parents is questioned. Local Ritualism causes further upset: Catholics blamed.
G	1902	1902 Education Act opposed. Catholic Biblical interpretation questioned. Continuing anti-Catholicism due to Ritualism.
H	1906	1906 Education Bill opposed. Catholic beliefs questioned. Brindle has public disagreements with priests.

Table 7.1 DETAILS OF THE NATURE OF DICOESAN ANTI-CATHOLICISM

TYPE	DEFINITION
Institutional	<p>This includes anti-Catholic actions by statutory bodies like Guardians, School and Burial Boards. In addition there were the societies, usually, but not always led by Anglicans, which were formed to combat Catholicism. Locally they included <i>The Protestant Alliance, The Hibernian Society, The Church Union, The Irish Missions Society, The Orange Order, The Irish Mutual Improvement Classes, The British and Scottish Reformation Societies, The Leicester Anti-Romanist Association, The Leicester Domestic Mission, The Protestant Operatives' Association, The Pastoral Aid Society, The Protestant Defence Committee, The Protestant Electoral Society, The Evangelical Alliance, The English Church Union, The English Church Defence Association, The Church of England Working Men's Society, The Liberation Society, The Protestant Education Society.</i></p> <p>One of their common features was that the local branches were part of a national network which directed their activities and provided speakers.</p>
Lectures	<p>This group comprises individual lectures, as opposed to those given by organisations. Their most common factor is that they were delivered by clergymen, usually Anglican.</p>
Petitions	<p>These were perhaps the most common form of anti-Catholic protest in that names were collected from people in the streets and at workplaces.</p>
Rallies	<p>These were held both in the open air and inside. Often they were organised by institutional bodies, but the Anglicans dominated. Those in the open air were particularly effective: they attracted the passer-by.</p>
Physical Anti-Catholicism	<p>This group includes incidents of actual violence and fear inflicted on Catholics. The weakness is that much fear went unrecorded, as did many acts of violence. Many towns had 'no-go' areas.</p>
Political Anti-Catholicism	<p>This includes actual political acts such as those carried out by local MPs in the Diocese, and anti-Catholic sentiments expressed by local councils and any anti-Catholicism expressed in local election literature.</p>
Press	<p>This group comprises anti-Catholic incidents as recorded in the local, largely Protestant and national Catholic press if it refers to local affairs. It also includes correspondence, much of which was concerned with attacking details of Catholic behaviour and clergy.</p>

Aggression crisis and peaked in 1851.⁴³ This was followed by a steep and dramatic decline.⁴⁴ The difference between the 1850-52 situation and the rest of the period is extremely clear. Reported outbursts of anti-Catholicism show low points in the 1860s and 1880s after which they rose again before declining after 1900. The suggested long term trend is one of decline, punctuated by peaks of anti-Catholicism, as shown in Fig. 7.1. When there were peaks, as in 1868 and 1906, for example, the causes were a mixture of local and national antipathies to Catholicism. In several cases, as in 1881, 1890 and 1899, the situation was made worse by Bagshawe's forceful use of language to defend denominational education. The fact that there was an overall decline in the level of anti-Catholicism occurring in the Nottingham Diocese, but that it did not totally cease to exist, illustrates two important concepts: firstly the growing acceptance locally of Catholics and Catholicism as a mainstream religion and element in society generally; secondly, that amongst some people it remained a prominent feature in their cultural identity, especially for those who supported such organisations as the British Reformation Society and the Church Defence Association.⁴⁵ Fig. 7.1 should be interpreted only as a general overview of diocesan anti-Catholicism: though the decline in anti-Catholicism was real enough, for those experiencing it, it was an ongoing fact of life.

It is also necessary to refer to the distribution of anti-Catholicism in the diocese, as it was far from even. The vast majority of the outbursts occurred in areas where

⁴³ For Anti-Catholicism in the City of Nottingham see G. Foster, 'From Emancipation to Restoration: A Study in Urban Catholicism with reference to Nottingham 1828-53', MA Thesis University of Nottingham. (1998), Chapter 6.

⁴⁴ R. Murphy, 'A Catholic Clanger' p. 33 suggests that the reason for this sudden decline is that fundamentally the Papal Aggression crisis was a reaction by some Anglicans to weaknesses in their own Church, rather than a larger scale realisation of the problem at large. The *Nottingham Mercury* called it a 'Protestant Panic'.

⁴⁵ In Grimsby in the 1860s attempts to purchase land for a church had to be carried out through a third party before they were successful, despite complaints. See Fr. Johnson, *A History of the Grimsby Mission* notes in *Grimsby Mission File: Parish Collection* NDA. That this was a national problem is

Catholics were part of the religious and social landscape, suggesting that some Catholics (or Catholic actions), may have been to some extent, a cause for anti-Catholicism. Most anti-Catholic outbreaks were associated with the main centres of Catholicism, such as Nottingham, Derby, and Leicester, as well as towns like Glossop, Grimsby, and Chesterfield. However, anti-Catholicism was also found in small villages including Barrow-on-Soar, Husbands Bosworth and Exton, which may suggest that a Catholic presence *per se*, rather than numbers, was the key to explaining the phenomenon. Whilst the majority of outbursts were in places with a Catholic mission (Church/school/presbytery/convent), if all places of anti-Catholicism referred to in the press for 1850-1915 are mapped, a much wider pattern emerges which suggests that it was not always necessary for Catholics to be locally domiciled for anti-Catholicism to occur. This leads to the point already raised, and discussed further in the chapter, that anti-Catholicism was to certain extent maintained by elements within the Anglican and Nonconformist Churches, and returns the argument to the idea of ‘Catholicism’ rather than ‘Catholics’ being the focus, or cause. The non-Catholic mission areas that experienced anti-Catholic outbursts were the rural areas of central Lincolnshire, Leicestershire and Derbyshire, all strong Anglican and Nonconformist areas, and the rapidly developing settlements associated with the Nottingham-Derby Coalfield, which reached north to Chesterfield. All of these areas had one common factor: they all experienced large Irish influxes.⁴⁶ Whether the Irish were a cause of anti-Catholicism, or a convenient scapegoat for expressing latent anti-Catholic feelings is a moot point, but Lord Braye, a contemporary local landowner, stated that “the first introduction of

illustrated by reference to similar events in Cardiff: see J. Rockett, *Held in Trust* p. 6.

⁴⁶ See also Chapter 5, the section on ‘The Irish’.

[Irish] Catholicism greatly alarmed the inhabitants".⁴⁷ The essential point is that anti-Catholicism was both localised in its intensity, and widespread in its general demeanour. The fact that the entire diocese was subject to the same national influences, but reacted differently at the grass-roots level, suggests that a study of localised factors is the key.

Another general trend that must be considered is the way expressions of anti-Catholicism across the diocese changed. Differing groups utilised alternative methods; a study of how they changed will offer an insight into the way anti-Catholicism altered from 1850-1915.⁴⁸ Table 7.1 outlines the major methods of anti-Catholic expression used between 1850 and 1915, and shows that it had seven major forms: 'Institutional' anti-Catholicism, usually, but not always led by the Anglican and Nonconformist Churches, though it also includes the actions of statutory bodies like the Boards of Guardians; 'Lectures' given by individuals, often well advertised and held in secular venues; 'Petitions' and 'Rallies', both of which were more common when national anti-Catholic issues were being debated; 'Physical' forms of anti-Catholicism of varying intensities; 'Political' actions which tended to become more common in the latter half of the period as the local Catholic political ethos developed; and the 'Press', which changed the way it reported anti-Catholic outbursts, when, for example, in times of national upsurges including 1851 and 1868, it tended to produce more detailed accounts of individual actions, while in quieter periods, it resorted to generalisations.⁴⁹ In the Nottingham Diocese, 'Institutional' anti-Catholicism and the 'Press' were the dominant forms of expression, with reports of 'Physical' anti-Catholicism the least common.

'Institutional' anti-Catholicism in the diocese was dominated by at least twenty Protestant Societies found in both the Anglican and Nonconformist Churches, variously

⁴⁷ Lord Braye, *A Life in Two Centuries* (London, 1927) p. 127.

⁴⁸ This is major them in D. Paz, *Popular Anti-Catholicism* where he devotes separate chapters to such

linked together and known as the Protestant Alliance. The Protestant Alliance was not a totally united entity as the Anglicans and Nonconformists found it difficult to accommodate one another because of their differences. Invariably, most of the societies were found in the Anglican Church. Several societies, like the British Reformation Society and the Orange Order, pre-dated the Restoration of the Hierarchy (1850), but the majority were formed (or reformed), in the 1850s as a means of sustaining largely middle class opposition to Catholicism.⁵⁰ It was not solely middle class opposition, although they provided many of the influential leaders, for there was also the Protestant Operatives' Association, as in Derby, which tried to enlist the working class.⁵¹ Quinn remarks that "jobs remain the most intelligible political language", and competition could be a cause of anti-Catholic feelings. However, there was often a plurality of membership across the societies, so the numbers of people involved may have been quite small.⁵² They were, however, a self-sustaining, vocal and determined minority, who ensured that, while religion became less influential as the Victorian period progressed, opposition to Catholicism was maintained.⁵³ 'Institutional' anti-

concepts as violence, institutional anti-Catholicism, and the use of the press in this respect.

⁴⁹ See D. Paz, *Popular Anti-Catholicism* Chapter IV, 'Defensive Anglicanism'.

⁵⁰ In Chapter 1 it was shown how the 1851 Religious Census shocked the Anglican community by the way it reported a decline in their Church attendances and the size of the Catholic religious element. The middle class element in the protests is evident, for example, from the reports of the way the Anglican Bishop King of Lincoln was prosecuted for ritualism in 1887. It began with middle class Anglican solicitors in Grimsby. See J. Bentley, *Ritualism and Politics in Victorian Britain*, p. 117.

⁵¹ D. Paz, *Popular Anti-Catholicism* notes the Protestant Operatives' Association spread outwards from the Manchester area where it was strong and all male. See also J. Wolfe *Greater God, Greater Britain* p. 179. Both authors suggest the society was weakened by its pro-Anglican Tory stance which did not suit working people. See also R. Swift and S. Gilley eds., *The Irish in Victorian Britain* p. 206. The idea of job protection according to religion was widespread according to McCleod, *Religion and Society in England 1850-1914* (London, 1996) pp. 86-7. He notes Catholic London Dockers and Protestant clerks in the City of Liverpool offices. In Nottingham Jessie Boot built his Methodist Albert Hall Mission opposite St. Barnabas' Cathedral, and until the 1950s only Methodists were promoted to management positions. D. Quinn, *Patronage and Piety* (Stanford, 1993) p. 120.

⁵² For a review of the national situation see J. Wolfe *Greater God Greater Britain* pp. 318-9.

⁵³ *Alfreton Weekly News* 24 December 1869 p. 3 col. 1. Here the local vicar was a strong advocate of the Irish Missions Society. This can be compared to P. Vaiss, *From Oxford to the People* (Leominster, 1993) p. 35 who notes that in some Anglican dioceses the vicars were told to be careful of their actions for fear of stirring up controversy.

Catholicism was variable in its nature and much depended on how well local societies, such as the Irish Missions Society, were organised. In general, branches and membership declined over the period, reflecting the diocesan and national trends that portray the heat going out of anti-Catholicism after about 1880.⁵⁴

The press had a role to play in the dissemination of anti-Catholicism. In the same way that the major local papers such as the *Lincolnshire Chronicle* and the *Derbyshire Times* carried extracts from London papers, so smaller, more localised papers, such as the *Codnor and Ironville Telegraph* carried elements from the major local papers. In this way, there was a more widespread circulation of any news and views concerning events: a situation typified by press coverage of the Restoration of 1850-52, and in the 1860s regarding the Fenian scare. It was also the case that the manner of reporting events was important, since this could vary from detailed accounts, which was often the case in times of national hysteria, such as in 1868, to more bland statements in the 1880s when anti-Catholicism had declined.⁵⁵ A report of a Papal Aggression rally (Nottingham 1851) mentioned a crowd of over 2,000, while on less acrimonious occasions, figures were seldom given.⁵⁶ The press could also act as a regulator. Some speakers or lecturers, such as 'Baron de Chomin', Gavazzini, and Murphy (1860s), were known to use strong language which was likely to inflame people's sensibilities. Press reporting could vary from *verbatim* reports of their

⁵⁴ There are many references to the need to reassert the roles of the societies in the years following their initial conceptions. For example, in Ashbourne between 1854-70, after which there is no further reference to the Irish Missions Society. In Derby in 1859 there were complaints that attendance was poor and the society was in need of funds: see *Derby Mercury* 30 September 1859 p. 4 col. 2. D. Paz, *popular Anti-Catholicism* p. 126 sums up the general situation by saying that societies that did survive invariably did so because of the will of the particular vicar and when he moved away the Society folded.

⁵⁵ For example, "a series of lectures [by the British reformation] Society was began": *Nottingham Journal* 23 July 1857, at Stamford. However, the use of phrases like "the monthly meeting of..." without other details can either mean a lack of interest or that anti-Catholicism was under-reported.

⁵⁶ In this chapter there are many references to anti-Catholic outbursts. Details of their occurrence, location and nature are shown in *Appendix H*. For the great County Papal Aggression Meeting

speeches to a general outline of what they said.⁵⁷ *Letters* to the papers tended to be from middle class individuals, although there were a few from the aristocracy such as Lord Winchelsea and the Hatton-Finch family. On occasions (as in 1907), it was known for editors to censure what they saw as pointless anti-Catholic outbursts, as when such reports had led to a lengthy anti-Catholic correspondence dominating the *Letters* column.⁵⁸ Such actions terminated the proceedings but not necessarily the local feelings. Press coverage was not always even, so the account of the event would not necessarily reflect the long term importance of the situation. It is noticeable, for example, that by the middle of 1851 press reporting of the Papal Aggression crisis was waning and people were expressing their boredom with the situation, especially as local Catholics did not openly rebel or react to attacks on them.

Mention was made earlier in the chapter of how Anglicans, Nonconformists, and Secularists, defined Catholics and Catholicism. In this the press played a key role and added to anti-Catholic feelings. Three examples are chosen to illustrate both the width of the definition and the anti-Catholicism generated: supposed Catholic disloyalty, their suffering a lack of liberty, and the association of Catholicism with backward, out-dated forms of government. The idea of Catholics being disloyal, even treacherous, pre-dated 1850, but the restoration of what the press portrayed as a foreign dominated Hierarchy in 1850, (all part of ultramontaniam), only served to reinforce the feelings amongst Protestants, especially Anglicans and those connected with the government, that Catholics were attacking the constitution and Queen Victoria, and therefore could not be

see *Nottingham Journal* 20 December 1850.

⁵⁷ As for example *Nottingham Journal* 7 March 1881 p. 4 col. 1.:over private judgements in religion as in *Leicester. Chronicle* 14 October 1872 by 'A Protestant entitled "The Laws of the Pope". 'The Errors of the Papacy', was a common title for an anti-Catholic lecture, while Murphy's speeches were very hostile in their language, as in Lincoln 27 October 1865 and 3 November 1865.

⁵⁸ As for example, in *Derbyshire Times* 21 December 1907 p. 8 col. 3. This was regarding Fr. Meenagh and the Clay Cross Local Education Committee.

seen as loyal citizens.⁵⁹ Catholic loyalty also came in for strong criticism in the 1860s with regard to Fenianism, especially when several priests, including Bent and Harnett, did not immediately follow Roskell's instructions and excommunicate those parishioners who supported the St. Patrick's Brotherhood. The Protestant accusation that Catholic loyalty was questionable remained a common theme throughout the period, supported by the oft reported fact that Catholics toasted the Pope before the Queen, as continuing evidence for this trait.⁶⁰

Anti-Catholicism was generated by the way people defined Catholics as being priest-led and having to endure a lack of individual freedom and liberty, and therefore being a corrupting influence on society.⁶¹ Here the Irish evidence is crucial as the press contained many examples of priests excommunicating people who did not vote as instructed. Although the press criticised the actions of particular priests, both in Britain and Ireland, as to the how they controlled their parishioners, there was ambivalence in this respect because the civil authorities were only too pleased with the way priests like Fr. Harnett would sort out a pub brawl. Further, the press noted the number of Papal documents, including *Quanta Cura* (1864), and *Il Fermo Propositio* (1905) which stated "in all things [human behaviour] was to be subordinated to the authority of the Church...and also to the bishops", as proof of the way Catholic behaviour was

⁵⁹ Also some Protestants wanted strong legislation in 1851 against Catholics and complained at the weaknesses in the 1851 Ecclesiastical Titles Act. Some even tried to take Wiseman to court over the Restoration. A good account of these events is in W. B. Ullathorne's *History of the Restoration of the Hierarchy in England and Wales*, (London, 1871) and R. Raphael, *The Letters of Archbishop Ullathorne* (London, 1892).

⁶⁰ As at Reunions and social events during Bagshawe's time.. This notion of disloyalty may not have been without foundation. In L. McBride, ed., *Reynolds Letters: An Irish Immigrant Family in Manchester* (Cork, 1999) a Catholic family with connections in various dioceses found it difficult to be loyal because some English Catholics did not readily accept them. As is noted in Chapter 4, English middle class Catholics frequently tried to remain separate from the Irish.

⁶¹ As an example of the order of toasts see *Nottingham Daily Express* 19 November 1862 p. 3 col. 4. M. Cragoe 'Conscience or Coercion: Church Influence at the General Election of 1868 in Wales' *Past and Present* vol. 149 November (1985) pp. 140-69

circumscribed, and individual intellectual thought suppressed.⁶² Press reported 'Lectures' such as that given at Leicester in 1860 on 'The Errors of the Papacy' generated a hostile correspondence in the paper.⁶³

The press helped to maintain the idea that Catholicism was associated with backward looking societies and that Protestantism was a mark of a progressive society through the way it reported the international actions of the Papacy, as for example, Garibaldi's 'democratic' challenge to the dictatorial, theocratic government of the Papal States.⁶⁴ Anti-Catholicism was generated by the way each party disputed the claims of the various combatants and the fact that some idealistic Catholics went to fight in the Papal army. The press exploited differences between lay Catholics who supported democracy and Garibaldi, and in doing so, disagreed with the Hierarchy who wanted the *status quo* in the Italian States.⁶⁵

Press reports of physical anti-Catholicism for 1850-1915 seem to be uniformly low and appear to be absent for about half the time. However, it is likely that much in the way of violence, such as at work, in public houses, or threats of intimidation, went unrecorded. Nevertheless, it seems the Nottingham Diocese avoided the extremes of

⁶² K. Aspden *Fortress Church* p. 26.

⁶³ *Leicester Guardian* 28 April 1860 p. 4 col. 4. Succeeding issues show Catholic and anti-Catholic letters. This type of lecture was still given around the turn of the century. Lectures ranged over a wide variety of supposed ways in which Catholic suffered. That in 1860 contained references to Catholic distortion of the truth of God, their lack of liberty the Papacy showed, stated that only Protestants had the True Presence, and urged Protestants to rise up against Catholics. D. Kertzer *Unholy War* is one interpretation of how on an international level, the Papacy was supposed to limit freedom and liberty. There were also some local reports of the Pope refusing to allow Protestants to have their own Church in Rome, which prompted further calls for restrictions on English Catholics. As to how the actions of the Papacy as reported in the English press could directly lead to anti-Catholicism see for example, F. Neal, 'The Garibaldi Riots', *Transactions of the Historical Society of Lancashire and Cheshire* vol. 131 (1982) pp. 87-111.

⁶⁴ For Papal government and how it was supposedly backward looking see E. Duffy, *Saints and Sinners: A History of the Popes* (Yale, 1997) pp. 223-5. Irish soldiers who fought for the Pope were called martyrs. As an example of the anti-Catholicism it caused in the local press see 'Nottingham Daily Express' 8 October 1862 'The Catholics and the Garibaldians', p. 4 col. 2.

⁶⁵ A similar comparison can be made over the Spanish Civil War of the 1930s. See the collection of articles in J. Moore ed. *Religion in Victorian Britain* vol. 3 'Sources' (Manchester 1988) pp. 101-115.

violent anti-Catholicism found in some areas like Shrewsbury (with its Stockport riots of 1852), or Salford which witnessed violence in 1902 in Gorton.⁶⁶ However, violence did occur, varying from brawls to riots. When such incidents occurred, they tended to be localised and have a specific cause, as for example, in relation to disagreements between Irish and English farm labourers (Lincolnshire (1850s and 1860s), or navvies (Derbyshire 1880s), the ‘Baron de Chomin’ and Murphy lectures (1860s), or in association with the Kensit campaigners around 1900.⁶⁷ Occasionally the physical attacks could be intense, as in Chesterfield over ‘Baron de Chomin’, where the violence lasted for a week, and involved property damage. In all these cases, however, some Nonconformists objected to the way Catholics were treated, and violence seemed to have subsided as soon as the speakers departed. Perhaps more widespread was the petty physical anti-Catholicism associated with children and youths involving stone throwing and name calling, which seems to have been prevalent throughout the period.⁶⁸

It is also possible that violence was predominantly a class issue, since middle class people would have tended to avoid areas or situations where violence was likely to occur. Gilley talks of “violence is the means of expression of men who...otherwise [are]

⁶⁶ See C. Bolton, *Salford Diocese and its Catholic Past* (Salford, 1950) p. 204. There were others such as those recorded by S. Gilley, ‘The Garibaldi Riots of 1863’ *Historical Journal* vol. XIV no. 4 (1973) pp. 697-732, and W. Lowe, ‘Lancashire Fenianism 1846-71’, *Transactions Historical Society of Lancashire and Cheshire* vol. 126 (1977) pp. 156-83. Such use of violence was still prevalent in Edwardian times: see G. Machin, ‘The Last Victorian Anti-Ritualist Campaign 1895-1906’, *Victorian Studies* vol. XXVI (Spring 1982) pp. 277-302. The wish to avoid some violence was a partial reason for refusing consent to Catholics holding a procession of the Blessed Sacrament during the 1908 Eucharistic Congress: see G. Machin, ‘The Liberal Government and the Eucharistic Procession of 1908’, *Journal of Ecclesiastical History* vol. 34 no. 4 (1983) pp. 559-583.

⁶⁷ John Kensit led the Protestant Truth Society from 1899, and this society introduced 6 anti-Ritualist Bills into Parliament. G. Parsons, *Religion in Victorian Britain* vol. 1 p. 56. F. Neal, ‘The Birkenhead Garibaldi Riots’, p. 108 notes how a seemingly trivial incident such as payment for a public house bill in Blackhill (Northumberland) led to anti-Catholicism which lasted three days. For example, *Lincolnshire Chronicle* 21 March 1856 p. 5 col. 3 and 3 November 1865 p. 5 col. 3. De Chomin was in Louth in 1860: *Louth and North Lincolnshire Advertiser* 30 June 1860 p.3 col. 2.

⁶⁸ From interviews with elderly Catholics and their descendants, this was made clear to the author. In Hathern, for example, name calling and taunting were recorded as happening in 1903 although there is no way of verifying whether it was personal or because the people were Catholic. Such incidents did appear to be a nation-wide phenomenon: see J. Rockett, *Held in Trust*, p. 12.

an inarticulate working class”.⁶⁹ Certainly violence was perceived to be more associated with the working class, and especially the Irish, which may suggest that anti-Catholic feelings were not the prime reason for the attacks on Catholics.⁷⁰ Physical, or violent anti-Catholic attacks must, however, be interpreted at a number of levels. At a basic level they can be seen as an immediate, or ‘knee-jerk’ reaction to an incident, say to a remark in a public house leading to a brawl. Gilley sees many of the physical attacks on Catholics as illustrating the dramatic contrast that existed between Irish and English working class loyalties, the Irish being papalist and the English patriotic.⁷¹ At a higher level, physical anti-Catholicism illustrated the problem posed by Arnstein: “to what extent should the law be used to protect a minority who, in the eyes of [some/extreme?] Protestants is perceived as wanting to overthrow the existing religious/social order, which is doing the ‘protecting’?”⁷² To the Victorians, such a question involved balancing the ideas of belief in individual freedom with those of religious equality before the law. When people like ‘Baron de Chomin’ and William Murphy, supported by the British Reformation Society, came to speak, or the Kensit campaigners were active, there was a very real conflict between toleration, individual freedoms and domestic order.⁷³ Physical attacks, then, involved a complex matrix of anti-Catholic concepts.

‘Petitions’ and ‘Rallies’ were generally restricted to periods of intense national anti-Catholicism. They normally represented an expression of local Anglican and Nonconformist support for proposed legislation, such as the Ecclesiastical Titles Act

⁶⁹ S. Gilley, ‘The Garibaldi Riots of 1862’, p. 697.

⁷⁰ W. Arnstein, ‘The Murphy Riots’, p. 71 notes the latent anti-Catholic hostility amongst working class people. This was exploited on occasions by the Protestant Operatives’ Association in Derby, and is an example of how structural and physical anti-Catholicism could merge.

⁷¹ S. Giley, ‘The Garibaldi Riots’, p. 699.

⁷² W. Arnstein, ‘The Murphy Riots’, p. 51.

⁷³ As at Retford in 1900 when his lecture emphasised ‘No-Popery’ and was accompanied by an affray:

(1851), the Convents and Nunneries Bills (1854 and 1870), or Burrell's proposed changes to education (1906-8).⁷⁴ Many signatures were obtained by leaving petitions in shops and other secular venues, or collecting them at 'Rallies'. 'Petitions' and 'Rallies' were not a common means of expressing anti-Catholic views.⁷⁵

Local 'Political' expressions of anti-Catholicism tended to ebb and flow as elections (national and local), came and went, and could, as in the case of Grimsby (1862) be associated with violence.⁷⁶ As the local Catholic political ethos developed, political action became a more common method of expressing anti-Catholic sentiments.⁷⁷ Like changes in the use of the 'Press', continuous 'Political' anti-Catholicism became a feature of more secular and late Victorian and Edwardian times as there was not a clearly defined 'Catholic' position on social issues and Ireland.⁷⁸ People like Markham (Liberal MP, Mansfield 1900 onwards) and Yoxhall (Liberal MP Nottingham East after 1896), used a wide variety of occasions to express their political opposition to Catholicism.⁷⁹ Political anti-Catholicism was caused by the way Catholics apparently put their own needs before party loyalty.⁸⁰

Newark Advertiser 16 May 1900 p. 5 col. 5.

⁷⁴ See *Appendix H* for details of each year.

⁷⁵ For example, over the Nunneries Bill (1853), many were left in local shops to collect signatures: *Nottingham Review* 17 June 1853 p. 4 col. 5.

⁷⁶ See *Report of the Trial of the Grimsby Election Rioters* (Lincoln, 1862).

⁷⁷ See Chapter 6, for example, where the political actions of Fr. Hawkins at Glossop in 1909 saw the removal of the Tory at the local election because of his support on the local education committee for anti-Catholic texts in the LEA secondary school which was attended by Catholics. A Liberal was returned who opposed denominational education. This is an example of the complexity of Catholic politics and anti-Catholicism.

⁷⁸ As noted in Chapter 7. Bagshawe happily spoke of Christian Socialism without defining how Catholics were to fit in with the established political scene. Many Catholics were clearly supporting the Labour Party, yet no attempt was made by the Hierarchy to face the theological/political dilemma of explaining how the two ideas were to merge. In the Nottingham Diocese McNabb (Leicester 1908) attempted such a synthesis, but he was far from mainstream.

⁷⁹ As for example, Yoxhall at a Nottingham 1901 political meeting, and Markham at the opening of a Mansfield Methodist Church in 1911.

⁸⁰ E.g., How could Catholics support the Liberals over Ireland when the Liberals wanted to destroy denominational education? How could the poorer Catholics support the Tories although they gave them denominational equality but opposed social improvements? In other words, should a Catholic vote by class or religion?

The giving of anti-Catholic ‘Lectures’ in secular venues by non-religious people, was another, although small element in the expression of anti-Catholicism. Secularists who opposed all forms of denominational education frequently used this method. Non-educational topics included expressing opposition to the power of priests and the way Catholics, including people like Bagshawe, responded to Darwinism and science.⁸¹ The tone of the ‘Lectures’ tended to be intellectual and often attracted sizeable audiences, with a follow up [invariably anti-Catholic], correspondence in the local press. *Lectures* were an intermittent form of expression with a limited effect.

To summarise the position so far: the essential feature is thus one of change in understanding local anti-Catholicism. The occurrence of anti-Catholicism declined, while its expression was decidedly uneven across the diocese. Against this background, the methods of expression or the structure of anti-Catholicism also varied throughout the period. With this in mind, the volatility or changing substance of diocesan anti-Catholicism 1850-1915 can now be analysed.

3. Aspects of the Changing Substance of Anti-Catholicism in the Nottingham Diocese between 1850-1915⁸²

Using Fig. 7.1 as a guide, it can be seen that there were a number of peaks in diocesan anti-Catholicism, with the period 1850-52 and the Papal Aggression, being the most prominent. The Nottingham Diocese evidence accords well with the commonly accepted picture (given for example in Norman, Paz and Wolfe), of anti-Catholicism

⁸¹ E.g., in 1898-9 press articles attacked Catholics and Bagshawe for their views on Darwin. Over modern learning, Bagshawe was also attacked because unlike Vaughan, he still refused to countenance local Catholics going to university, or the local secondary schools.

⁸² In this chapter the year of any event is usually given: see *Appendix H* for details of the anti-Catholic

being a declining force across the period, but it still had enough vitality to cause noticeable peaks of unpleasantness every now and then: Fig. 7.1.

The substance of diocesan anti-Catholicism 1850-1915 can be broadly classified under four headings: attacks on Catholic Structures, Worship, The Expanding Role of Catholics, and Ireland and the Irish. They are all illustrated in Table 7.2. Whilst each of these elements existed throughout the period 1850-1915, their role in promoting anti-Catholic feelings varied: what was needed at any point in time was a 'trigger', which could either be a national or local occurrence. National events, for example, included Wiseman's *Flaminian Gate Letter* (1850), and Gladstone's Disestablishment of the Church in Ireland Act (1869), whilst, locally, some anti-Catholicism can be attributable to Bagshawe's methodology.

Each of the major groupings comprises both general and specific elements, with the general element being a kind of 'catch-all-attack' and the specific confined to a particular time or location. In the case of Catholic Structures, attacks on 'Papal Authority' is a general theme that re-occurs almost annually throughout the period, while the Definition of Papal Infallibility (1870) can be seen as a trigger that ignited many post-1870 anti-Catholic feelings. With regard to the second group, 'Worship', 'Worship and Catholic Dogma' were frequently cited as a general cause of anti-Catholicism, with the 1854 Definition of the Dogma of the Immaculate Conception as both a specific element and a trigger for further attacks centred on Mariology. Over the third grouping, 'The Expanding Role Played by Catholics', the general element seems to be a general Protestant concern for the way Catholicism was perceived to be affecting the very survival of the Anglican Church, with the 1851 Ecclesiastical Titles Act as the specific element. Locally, the anti-Ritualist prosecution of Bishop King (Lincoln, 1887)

happenings.

was a trigger for some anti-Catholic outbursts in the Grimsby area. 'Ireland and the Irish', the fourth heading, has 'The Irish' as the general element, with 'Irish, Fenianism and Loyalty' in the 1860s as the specific element: the varying responses of local priests towards 'The Brotherhood' was a local trigger for anti-Catholicism. Although four headings or themes have been identified, they were often interrelated and each had a period of time when it was more dominant.

Until the mid-1850s, a period that included the Papal Aggression crisis, (and triggered by Wiseman's *Letter*), diocesan anti-Catholicism was primarily centred on opposition to Catholic Structures and developments in Catholic Worship, for unlike the Westminster Diocese where Wiseman was an obvious figure for attacks, or in the Liverpool Diocese where the large Irish population could be interpreted by Protestants as a threat to their existence, the Nottingham Diocese had neither a major local Ordinary, nor as many Irish.⁸³ The Irish were seen as a cause of anti-Catholicism because they were Catholic, and therefore in need of saving: in other words, there was anti-Catholicism by association.⁸⁴ Another facet was an antipathy to Catholic methods, and the results of conversions.⁸⁵ The Papal Aggression crisis of 1850-2 saw attacks by Anglicans and Nonconformists across the diocese on both 'Catholicism' and 'Catholics', which were orchestrated by people such as Revs. Blakeney and Clementson, who both toured the local area, organised rallies and petitions, and preached from their pulpits against the Restoration of the Hierarchy and called for it to be outlawed.⁸⁶ Local Protestants inveighed against what they saw as the weaknesses in the

⁸³ As noted earlier, there was no local resident bishop until September 1851, and then it was the quiet Hendren, and even in the Diocese's most concentrated Irish areas, the Irish: English ratio was less than 25% that of Liverpool's.

⁸⁴ Hence the rise of the Irish Missions Society in the 1850s which was supported by Anglican vicars.

⁸⁵ E.g., as over the conversion of Rev. Anderdon (Leicester) in 1851.

⁸⁶ E.g. The sentiments of Rev. J. Gordon, *Nottingham Review* 15 November 1850, at a lecture he gave in Nottingham. For Rev. Blakeney, *Lincolnshire Chronicle* 5 December 1851 p. 4 col. 5

Ecclesiastical Titles Act and called for far more stringent controls on Catholic developments, including the inspection of convents and nunneries.⁸⁷ Some even demanded the repeal of the 1829 Catholic Emancipation Act.⁸⁸

In the Nottingham Diocese, the local press attacked Catholic personnel in a similar way to that nationally, and with equally vitriolic language.⁸⁹ In 1853 the *Nottingham Journal* stated “may all [Catholics] be accursed...and Protestants should rise up [against them]”. People attacked included Wiseman, Hendren, local priests such as Raby and Hulme, and members of the Orders. The fact that not all priests were pilloried would suggest factors other than their ‘Catholicism’ were involved: in the cases of Raby and Hulme they were involved in the disputes between Hendren, priests, and the laity that Roskell had to solve.⁹⁰ The Nottingham Convent case (1851) provides an example of how, like the national situation, local Mercy Sisters could be persecuted.⁹¹ The Nottingham case centred on the false accusation that Sisters were being forcibly restrained in the local convent: the case collapsed when the witness was proved to be a liar.⁹² Attacks on individual priests and Sisters were triggered when they became involved in secular activities outside the Catholic Church.⁹³ Fr. Nickolds OP (Leicester), for example, was attacked over the way he attempted to press the case for

⁸⁷ E.g., *Nottingham Review* 6 December 1850, p. 3 col. 5. ‘What the Anti-Papal Movement Ought to Effect’; in *Nottingham Journal* 6 December 1850 p. 3 col. 4. ‘The Titles Act-What Will it Do?’; *Nottingham Mercury* 9 April 1851 p. 2 col. 6.

⁸⁸ Such as the Earl of Winchelsea in *Nottingham Mercury* ‘An Address’, 18 December 1850 p. 6 col. 2.

⁸⁹ E.g. *Nottingham Journal* 20 May 1853 p. 8 col. 2.

⁹⁰ For the disputes involving Hendren and how Roskell dealt with them see Chapter 2. The Cistercians of MSBA were attacked because it was the first monastery built in England since the Reformation. It was also an object of curiosity, which did open its doors to visitors in order to let Protestants see what was happening: Dickens, Scott and Disraeli were among them and incorporated their findings into their novels. More serious were the attacks that developed from the late 1860s on the way the St. Mary’s Colony was operated. Its successor at Market Weighton fared little better: see J. Hicks, *The Yorkshire Catholic Reformatory at Market Weighton* (Beverly, 1996).

⁹¹ More notorious nationally was the Taunton Convent case (1851): see Chapter 2. Somewhat euphemistically, M. Rowlands, *Those Who Have Gone Before* (Birmingham, 1989) p. 41 describes the reaction of Protestants to Sisters in Banbury as “[Protestants] finding them very funny”.

⁹² The case is analysed in Chapter 2.

⁹³ J. Rockett *Held in Trust* p. 76 paints the general picture by saying “Inevitably anti-Catholic prejudice

equality of treatment for workhouse inmates, while Holden SJ (Lincoln 1852-57) and Brindle SJ (Clay Cross 1860s) were all taken to task for their activities.⁹⁴ The Sisters were frequently accused of apostatising while carrying out their work amongst the sick, poor, and children. It is noticeable that much of the anti-Catholic criticism in this respect came from middle class Protestants who looked critically at the situation, and not from people benefiting from the Sisters' work. The lives of the Sisters inside the convents were still viewed with suspicion and convents were portrayed as being anti-English, places of unnatural activity, and in need of inspection: hence support in the diocese for petitions demanding their inspection.⁹⁵ While these were constitutional methods of protest, some Protestants looked to historic, or traditional methods, such as a more intense celebration of Guy Fawkes' Day, as for example, in Nottingham and Ashby-de-la-Zouch, events which were frequently accompanied by affrays and disorder.⁹⁶

The press also carried reports of anti-Catholicism associated with the Irish, a common theme of which was the perceived danger from their increasing numbers, and hence competition in the labour market, while in the Glossop area (1852), the trigger was the Orange Order activities in nearby Stockport.⁹⁷ However, anti-Catholicism

in a particular place became focused on the person of the local priest".

⁹⁴ Although the local problem was caused by disputes regarding Holden and Lincoln Hospital, again there were related problems, aired in the press, with the Ordinary; see Chapter 2.

⁹⁵ In Loughborough (1850) the Rosminian Sisters opened their convent at fixed times for inspection in order to overcome such attacks: *note in Loughborough Mission Box: Parish Collection NDA*. However, such actions did not deter local people for calling for Parliamentary controls to be imposed on such institutions and in 1854 and 1870 petitions were organised in favour of the Convents and Nunneries Inspections Bills. A useful study of the wider picture is in S. O' Brien, 'Terra Incognita: The Nun in the Nineteenth Century' *Past and Present* vol. 121 November (1988) pp. 110-40.

⁹⁶ 1850 at Ashby, 1850s in Loughborough and Bourne (where there was no Catholic mission) where Wiseman was burnt in effigy. However, Nottingham did not have the ferocity of London. See also R. Murphy, 'A Catholic Clanger', p. 32 talks of floats and effigies of Wiseman, the Pope and the Jesuits being burnt. Locally: *Lincoln Chronicle* 9 November 1850 p. 5 col. 3, for Lincoln, *Lincs Ch.* 8 November 1850 p. 5 col. 5 for Brigg, and *Leicester Advertiser* 10 November 1856 p. 3 col. 5 for Ashby.

⁹⁷ S. Barber, 'Irish Migrant Agricultural Labourers in Nineteenth Century Lincolnshire', *Saothar* 6 (1980) pp.10-23. The events in Glossop were by association with the nearby Orange Order activities

associated with the Irish varied; in Louth, for example, the same families returned each year before settling, and relationships were peaceful, with intermarriages common. One further 'Irish' cause of anti-Catholicism was the local opposition to the Maynooth Grant. As noted in Chapter 5, it was an issue continually raised at Parliamentary elections, as well as recurring annually when the matter was debated in the Commons. Tories like Col. Sibthorpe (Lincoln MP) expressed their wish to see it abolished, while branches of the British Reformation Society were in the forefront of attempts to have it withdrawn.⁹⁸

Anti-Catholicism in the early 1850s in the diocese was thus due to a mixture of causes and reflecting the national pattern. In the absence of a strong Ordinary, local issues and personnel were triggers, while equally much depended on Protestant, especially Anglican clergy, and the societies they supported.

During the 1860s and 1870s, a period approximating to the reign of Bishop Roskell, the foci for diocesan anti-Catholicism changed but it still reflected a mixture of local and national concerns: the trigger to it peaking in 1868-69 was Gladstone's proposal in March/April 1868 to disestablish the Anglican Church in Ireland. This not only involved a general election due to the 1867 Reform Act, but meant the anti-Catholicism rumbled on into 1870 and was part of the additional antagonism generated by Forster's 1870 Education Act. Locally, 1860s anti-Catholicism was increased by Catholic attempts to gain equality of rights in relation to Boards of Guardians and Burial Boards, criticism of the Papacy, loss of liberty and Catholic devotional practices. Simmering below the surface was the on-going anti-Catholicism caused by suggestions that weaknesses in the Anglican community were being exacerbated by developments in Catholic influences. The number of reported occurrences of anti-Catholicism may have

and did not originate in the diocese. There were three days of tension with the Irish guarding Catholic homes and the mission; see *Glossop Mission File Parish Collection* NDA.

declined, but institutional anti-Catholicism ensured that a wide ranging opposition to Catholicism remained; the most serious manifestations of institutional anti-Catholicism were the lecture tours jointly organised by the Protestant Alliance and given by Murphy, 'Baron de Chomin' and Fr. Lavelle, at places as diverse as Chesterfield, Nottingham, Leicester, Newark, and Boston, in the 1860s: all were associated with violence.⁹⁹

In contrast to this violence, at the opposite extreme of intensity on anti-Catholicism, were the lack of local non-Catholic responses to the Definition of Papal Infallibility in 1870. Nationally there was great concern about Gladstone's pamphlet attacking the Definition in 1874 but in the diocese, with Roskell doing nothing to censure those priests who criticised the Declaration, the matter raised little antagonism. This illustrates the fact that the intensity anti-Catholicism was often associated with the local Ordinary's actions.

As Catholics extended their role in secular society, so they encountered increased opposition from those Anglicans and Nonconformists who wanted to maintain the *status quo*. Thus the proposed Prison Ministers Bill (1860) was vehemently opposed, especially by the Protestant Alliance in and around Leicester between 1860-3. Here, and elsewhere in the diocese, they lobbied Guardians and organised petitions to ensure the appointment of Catholic chaplains and access to worship for Catholics in government institutions, was denied.¹⁰⁰

⁹⁸ Part of the structural anti-Catholicism referred to earlier. Sibthorpe's speeches are recorded in the *Lincoln Poll Books*, as in 1852 and 1859 and show his anti-Catholic nature

⁹⁹ 'Baron de Chomin' was a defrocked Dominican. Murphy was a disillusioned Irishman and Lavelle a renegade priest who hated Jesuits, but was a good rabble rouser. Their activities were part of nationwide tours as visits to Salford show: C. Bolton, *A History of Salford Diocese* pp. 120 and 165. On every occasion there was extreme violence which eventually upset some Protestants. In Birmingham there were associated attacks on convents and nuns: F. Raphael ed., *Letters of Archbishop Ullathorne* p.175. Baron de Chomin was in Chesterfield in the 1860s. For Fr. Lavelle see *Derbyshire Times* 30 July 1864 p. 3 col. 2. For Murphy see *Newark Advertiser* 29 November 1865 p. 5 col. 1. There was also 'Fr. Gavazzi' See *Nottingham Review* 28 January 1853 p. 3 col. 4.

¹⁰⁰ And as shown earlier, part of the wider battle to allow Catholic children in workhouses to attend Catholic schools: see chapter 7. It also involved Catholic burials and the new Burial Boards.

It was, however, 'Ireland and the Irish' that primarily increased the intensity of local anti-Catholicism in the 1860s. 'Ireland and the Irish' became a greater cause of controversy as the number of Irish peaked in the late 1860s, prior to the net outward migrations of the 1870s. All Irish were seen as Catholics (despite the rise in the number of Orange Lodges), and this caused a degree of panic amongst Protestants, especially as the 1860s were also the period of the Fenian troubles: there was thus anti-Catholicism by association. Although chiefly associated with Liverpool and Manchester, there were reports of Fenian activity in Chesterfield, Leicester, Nottingham, and Boston between 1862-67.¹⁰¹ The outbreaks of Fenianism did little to dispel the idea of Catholic disloyalty, especially when priests like Frs. Bent and Harnett refused to follow the wishes of Roskell and condemn outright the activities of St. Patrick's Brotherhood. By contrast, in 1881, following the Phoenix Park murders, Frs. Harnett and Bent showed great sympathy for the Duke of Devonshire, a local landowner, and a service well attended by Irish people was held.¹⁰² Roskell tried to lessen any anti-Catholicism by following the actions of Manning and promoting constitutional Home Rule societies after 1868.¹⁰³ In this respect, the Nottingham Diocese was different from Birmingham where Ullathorne was attacked from 1868-70 by Fenians and court action threatened.¹⁰⁴

Against a background of increased anti-Catholicism due to concerns involving the Irish, matters were made increasingly political in 1867-68 with the Reform Act which potentially increased the number of urban voters, although first they had to be

As an example of antagonism to the proposed Prison Ministers Bill see *Leicester Journal* 27 May 1863 p. 3 col. 4.

¹⁰¹ See chapter 2 for references and details. Nottingham Protestants organised a number of rallies and lectures in July 1867 to show their disapproval.

¹⁰² A. Parkinson, *Catholicism in the Furness Peninsula 1127-1997*, (Lancaster, 1998) p. 71 notices the same pattern in Barrow.

¹⁰³ J. Rockett, *Held in Trust*, p. 9 praises Manning's work with the Irish as a method of lessening anti-Catholicism. This was in contrast to the actions of Wiseman. Rockett sees the way Manning helped settle the 1889 Dock Strike as the high point in this respect.

¹⁰⁴ F. Raphael, *Letters of Archbishop Ullathorne* p. 206.

registered. To this end, there were the competing actions of the Protestant Electoral Union and the Catholic Registration Society branches, both of which sought to register voters and, on occasions, objected to people being put on the electoral roll.¹⁰⁵ Often the Catholic Registration Society organisers were associated with the Liberal Party, and this political dimension antagonised Protestant Liberals and Conservatives.¹⁰⁶

Diocesan anti-Catholicism associated with the Disestablishment of the Irish Church in 1868, was similar in practice to that of 1850-53, in that it encompassed all the major methods of protest and was felt across the entire area. Rallies tended to be rowdy and violent affairs (Grantham), and there was an increase in the activities of societies including the Church Defence Union (Louth). Also, there was a welter of widespread political activity associated with the 1868 general election. As in 1850-53, Nottingham, Derby, Leicester, and Lincoln were the main areas of opposition, but small locations with no Catholic missions like Alford, Caistor and Ripley (the latter in an area with an increasing number of Irish miners), also protested against the Bill. Anti-Catholicism was generated on two accounts. Firstly, the 1869 Act created a constitutional change by breaking the bond between the State and the Established Church.¹⁰⁷ Secondly, the Act abolished the Maynooth Grant but still allowed for government support for Anglican schools in Ireland. Thus Tory Catholics like De Lisle, who opposed the Bill, found themselves in a dilemma.¹⁰⁸ The implication of this weakening of any links between

¹⁰⁵ D. Quinn, *Patronage and Piety* pp. 1-2 notes that many Catholics, especially the Irish, fell outside the Act and this in itself was a cause of anti-Catholicism. Hence every Catholic vote was enthusiastically sought and this caused annoyance. *The Tablet* 16 July 1864 p. 459 col. 2 noted another 14 Catholic electors had been added to the list due the [Nottingham] society's hard work.

¹⁰⁶ An example of this connection is *Nottingham Daily Express* 26 October 1871 p. 2 col. 6. The Catholics and Liberals met in the Catholic School Hall. Also *The Tablet* 4 June 1859 p. 356 col. 1 shows how the Liberals were preferred to the Conservatives in Leicester.

¹⁰⁷ This was the substance at local protest meetings at rallies held in Leicester, Grantham, Wirksworth, and Coalville. G. Parsons ed., *Religion in Victorian Britain* vol. 1 p. 126 notes it as a national happening.

¹⁰⁸ As noted earlier in Chapter 4 and 5, De Lisle opposed Disestablishment not out of love for the Anglican Church, but because he thought it would make Anglican-Catholic reunion harder. It was

Anglicanism and the State, was *ipso facto* a strengthening of the authority of other Churches. The attempts by the Archbishop of Canterbury, Archibald Tait, to bring in a form of concurrent endowment in order to re-allocate the wealth of the Anglican Church in Ireland amongst Catholics, Anglicans, and Presbyterians, failed to please local Nonconformists, but succeeded in adding to local anti-Catholic feelings.¹⁰⁹

Concurrent with Disestablishment came a wave of diocesan anti-Catholicism centred on more traditional grievances and triggered by letters in the correspondence columns of the local press.¹¹⁰ These included the role of the Jesuits and how they supposedly corrupted people by their strong beliefs, the criticism of Catholic supposed adoration of the Saints and alleged worship of Mary, which were deemed blasphemous, praise for Luther and the Reformation, and yet again, the idea that Catholics were not free to read the Bible. The more intellectual criticism came from those who noted the differences between the Catholic and Protestant Bibles. The authenticity of the Catholic Bible was at times questioned, as it was not the 'authorised version'. Whilst only a few people were actually involved in writing the correspondence over these issues, they spanned, on and off, two years, and kept the controversies alive.

An essential element linking all aspects of 1860s diocesan anti-Catholicism was the fear noted by many Anglicans as to what was happening to the Church of England. The 1851 Religious Census had shown weaknesses in its numbers, and this combined with the growth and solidarity of an increasingly ultramontane, Catholic Church,

also hard for people like him who were converts as his brother was a local Anglican vicar.

¹⁰⁹ There was a series of letters in the Nottingham papers over this issue in 1868.

¹¹⁰ Usually in the Nottingham, Leicester and Derby papers, but, as explained previously, since material from these was copied and reprinted in smaller more localised papers, the anti-Catholicism was felt far wider. As actual example see *Leicester Daily Mail* 21 November 1871 p. 3 col. 4 for criticism of Confessions, *NDE* 25 February 1868 p. 4 col. 5 for attacks on the Maynooth Grant. A more prolonged series of attacks came in the correspondence columns of the *NDE* from July-September, 1869 which attacked the Orders, especially the Jesuits: for example 28 August 1869 p. 4 col. 4.

provoked a strong reaction.¹¹¹ Memories of the effects of the Oxford Movement, the continuing conversions of local vicars, and the growing use of Ritualist practices by Anglican ministers at Bulwell, Grantham, Caistor, Leicester, Derby, and Newark, all seemed to spell imminent danger.¹¹² Ritualists replicated Catholic devotional acts including the sign of the cross and lighted candles on their altars. As these practices grew within the Anglican community, so increasingly Catholics were seen to be the cause of the divisions between the High (Anglo-Catholic) and Low (Evangelical) wings of the Church: Parsons notes “the fear of Rome drove the Evangelical Party into an anti-Ritualist alliance with the Low Church party and transformed Evangelical priorities and practices”.¹¹³ When the 1874 Public Worship Act failed to unify the various sections of the Anglican Church, Catholics were blamed.¹¹⁴ Consequently Catholic devotional practices were further targets for attack, perhaps reaching a climax with the Kensit campaigns 1895-1906.¹¹⁵

Even prior to 1870, the provision of Catholic education had been a cause of anti-Catholicism.¹¹⁶ Methodists realised that if Catholic education could be halted, then there was every likelihood Catholicism would come to an end. However, some Methodists were appalled that they, like Catholics and Anglicans would get no rate support for their schools under the 1870 Act: this incensed them and added to anti-

¹¹¹ There was also the Education Survey associated with the 1851 Religious Census, which showed weaknesses in Anglican schools: see J. Smith, ‘Education, Society and Literacy: Nottinghamshire in the Mid-Nineteenth Century’, *Birmingham Historical Journal* vol. 12 (1960-1) pp. 42-56

¹¹² In Nottingham in 1891 the Church of England Working Men’s Society attacked Catholics over the effects of 50 years of the Oxford Movement and what they perceived as its pernicious effects. A useful article placing the numbers and influence of the Anglo-Catholic (Ritualist) clergy in context is J. Munson, ‘The Oxford Movement by the End of the nineteenth Century: The Anglo-Catholic Clergy’, *Church History* vol. 44 pp. 383-395. There were specific attacks in Gainsborough (1898) and Retford (1900).

¹¹³ G. Parsons ed., *Religion in Victorian Britain* vol.2 ‘Controversies’ (Manchester, 1988) p. 24.

¹¹⁴ *Ibid.*, pp. 101-2.

¹¹⁵ As in Nottingham *NDE* 3 June 1898, Retford *Nottingham Journal* 16 May 1900 p. 5 col. 5, where there was an affray and cries of ‘No-Popery’, and Gainsborough 31 May 1900.

¹¹⁶ As in Nottingham 1863, for example.

Catholicism. Thus they and the Anglicans opposed any concessions to Catholics over this issue. Agitation by Catholics for better methods of funding were greeted with increased opposition by the Secularists who showed much jubilation when the 1870 Education Act, with its 'Six Month' clause, was introduced, as this was seen as the writing on the wall for denominational education. The fact that no Catholic school closed (except for demographic reasons) but Anglican and Nonconformist ones did, was a further cause of anti-Catholicism in an already emotionally charged atmosphere that was still reeling from the 1869 Disestablishment of the Anglican Church in Ireland Act. There was additional resentment at the triennial School Board elections over the way Catholics organised themselves so that priests were returned, and how they were subsequently seen as meddling in aspects of non-Catholic education.¹¹⁷

It was in this atmosphere that diocesan anti-Catholicism, which had declined since 1851, appeared to revive. During the twenty years after 1853 the *modus operandi* changed so that opposition to anything Catholic was probably maintained in a more strident form by a group of societies. These not only had their own methods of publicity, but were quite capable of utilising the press, the political machinery of local politics, petitions, and rallies. After 1874, diocesan Catholicism changed. Roskell had believed in diversity and harmony, but this was to alter under Bagshawe who wanted a more strident, uniform, outgoing form of Catholicism. The result would be an increase in anti-Catholicism.

Initially, the energetic Bagshawe was welcomed as Bishop of Nottingham following the decline in Roskell's leadership due to ill health after 1870. However, his

¹¹⁷ In Chapter 6 Education, it was noted how priests like Dwyer, a member of Nottingham School Board acted to ensure that those aspects affecting Catholic education were given priority, and how Harnett fought to halt the building of a Board School next to St. Patrick's Leenside in the 1880s. Nonconformists and Secularists raged against Catholics for the way they invariably supported the Anglicans on a School Board in order to protect denominational education.

rush to implement a fully ultramontane Catholicity was a trigger causing anti-Catholicism to increase. His very public attempts to change the rood screen in Pugin's masterpiece, St. Barnabas' Cathedral, swiftly caused uproar among both Catholics and Protestants alike.¹¹⁸ Attacks on Bagshawe, Catholic worship, a maintaining of the idea that the Catholic Church was somehow responsible for failures in Anglicanism, education and the interference in School Board affairs by Catholics, and Ireland, were the main characteristics of anti-Catholicism throughout Bagshawe's Episcopate: in fact, allowing for local variations, local anti-Catholicism replicated the national situation. Both locally and nationally there was a resurgence of institutional anti-Catholicism as a means of expressing such sentiments, along with the press and a wider use of the political machinery.

In an era marked by increasing democracy, increased antagonism was shown by Protestants and Secularists both to Bagshawe's and the Papacy's autocratic manner in the way they dealt with matters. While Pope Pius IX was becoming increasingly opposed to democratic ideals, seeing such developments as attacks on pre-ordained governments, and therefore to be resisted, Bagshawe's blunt, forthright, equally autocratic dealings with local Catholics and issues, such as Temperance, the actions of Guardians, the condemnation of the Primrose League, and his pro-Irish stance, also aroused a greater antagonism, though it was the way his thoughts were expressed rather than for the message itself, that caused greatest offence. It is also noticeable that there was an increase in 'physical' anti-Catholicism during Bagshawe's reign, although occurrences remained isolated and local.¹¹⁹

¹¹⁸ The course of this episode of Bagshawism can be followed in the Nottingham local press for January-Easter 1875. See also Chapter 3.

¹¹⁹ As in Melton 1876 and Sleaford 1882. However, they were not as intense as those in Fareham in 1877: J. Rockett, *Held in Trust* pp. 1-3.

As Bagshawe encouraged Catholics to adopt a higher, more public, presence and display over patterns of worship like increased use of processions, the use of incense, the reservation of the Blessed Sacrament, open-air Masses at the commencement of St. Patrick's Day celebrations, and public professions of devotion at local shrines, Anglicans, especially those opposed to Ritualism, continued to voice their objections at such effrontery. Complaints included those against the sounding of bells and Catholics holding Temperance meetings in Nottingham Market Square.¹²⁰ The intensity of their protests did, however, vary, for in Whitwick (1880s), people stood and watched the Catholic processions in a jovial mood as they did in Hinckley (1904).¹²¹ This more public display by Catholics aroused the indignation of anti-Ritualists. The anti-Ritualists attacked the Papacy for its supposed influence on Anglican worship, while the Ritualists, as in Leicester, condemned the Papacy for its failure in 1896 to recognise the validity of Anglican Orders.¹²² The diocese, like others nationally was subject to the Kensit, anti-Ritualist attacks (e.g. Retford 1900) to around 1906. This agitation was fanned by the partial failure of the prosecution against Bishop King (1887), and the activities of the Church Defence Association; matters were not helped by Kensit's murder in Birkenhead in 1906 by a Catholic.¹²³ Meanwhile, Nonconformists continued to seize on the idea of Catholics not being free to read the Bible as they wished, but

¹²⁰ A repost to Bagshawe was in the *Nottingham Journal* 19 October 1876 p. 3 col. 3.

¹²¹ For Whitwick I am grateful for information supplied anonymously by a local family. For Hinckley the situation is apparent from the demeanour of people on photographs: *Hinckley St. Peter's 1904: Photograph Collection* NDA. This compares favourably with Bristol where bouncers were employed to keep control: J. Rockett, *Held in Trust* p. 29.

¹²² The Popes had issued a number of documents which covered relations between the Churches and how Catholics were to act, as noted in Chapter 5 and E. Duffy, *Saints and Sinners*, 'Appendix'. G. Wheeler, 'The Arch-Diocese of Westminster', in G. Beck ed., *The English Catholics 1850-1950* (London, 1950) pp. 151-87; p. 166 how the rejection of the Anglican Orders weakened the initial joint Anglican-Catholic approach to increased funding for education after 1898. There is no reference in the *Minutes of the Nottingham and Northamptonshire Diocesan Education Association Bishops Collection* NDA to a joint approach. This issue divided Catholics and Protestants causing anti-Catholicism, as some Nonconformists were pleased at the divisions. Ambrose Phillips de Lisle had supported moves in favour of Anglican-Catholic reunion as early as 1842: see M. Pawley, *Faith and Friends The Life and Circle of Ambrose Phillips de Lisle* (Norwich, 1993) pp. 116-7 and Index.

having to have it interpreted by the priest. There could be no agreement on this point with Nonconformists championing the rights of the individual, and the corporate Catholic Church basing its interpretation on Biblical tradition and the teachings of the early Fathers.¹²⁴ Although the Ritualists and Nonconformists did criticise local Catholics, it must be remembered that the outbursts were on a limited and localised scale.

There was continual anti-Catholicism shown over Catholic education, and encouraged by Bagshawe's frequent raising of the issue, regardless of the venue.¹²⁵ Catholic education remained a major cause of anti-Catholicism since the protection of Catholic schools was the one issue that united nearly all Catholics, and helped to maintain a local Catholic political ethos. Anti-Catholic views were continuously expressed at School Board meetings, and around election times, as at Loughborough and Boston in 1896.¹²⁶ Anti-Catholicism broke out in Grimsby and Boston (1880s) for example, when Catholics stood in elections for new School Boards after local Nonconformists and Secularists agreed to put up only enough candidates to make an election unnecessary.¹²⁷ Some School Boards, as in Leicester (1890s), which was controlled by the Nonconformists, even tried to have Catholic schools closed, although the schools were no worse than the Anglican ones.¹²⁸ Attacks on Catholics came from Guardians over education, who, as in Chesterfield (1880s), tried to withhold payment of

¹²³ G. Parsons ed., *Religion in Victorian Britain* vol. 1 pp. 55-6.

¹²⁴ This was of continual annoyance to some local Catholics, especially in the light of better Biblical criticism from German scholars and Bagshawe's refusal to allow dissent. J. A. James, *On the Principles of Dissent* (1834) had made the Nonconformist position blatantly clear when he stated "[It was] the right of the individual to interpret [the Scriptures]": quoted in J. Moore ed. *Religion in Victorian Britain* vol. 3 p. 132.

¹²⁵ E.g. Re-union, *Sermons and Pastorals*, newspaper interviews, meeting over Home Rule.

¹²⁶ In Boston there was some violence, supported by the Orange members.

¹²⁷ Ironically, and a further cause of anti-Catholicism, O'Donoghue in Boston topped the poll. See J. McGeown *A History of St. Mary's Boston* (Boston, 1983) pp. 18-9. The same thing happened at Grimsby: *Stamford Mercury* 8 May 1874.

¹²⁸ Details are in Chapter 7. The schools were Holy Cross and St. Patrick's.

fees to parents of children who attended Catholic schools, or paid them after 9am on a weekday, so as to inconvenience Catholic parents and encourage them to use Board Schools.¹²⁹ Nonconformists, particularly those who were Liberal, and Secularists, continually campaigned for an end of all government support for denominational education, while Anglicans moved towards supporting Catholics over this issue as their schools were in a similar, desperate situation. This coalescing of Churches was in itself a cause of anti-Catholicism in the diocese, and provoked antagonism from Nonconformists and Secularists whenever the issue of funding was raised; as in Ilkeston (1896) and Caistor (1897). The situation was not helped by some rather public rumblings of discontent over education made by a Catholics who complained at Bagshawe's repeated demands for money.¹³⁰ Nationally, Cardinal Vaughan was aware of the situation over the schools, and through his aristocratic connections managed to get the 1897 Education Act passed. This gave some hope to denominational schools, but simultaneously added to local anti-Catholicism, as in Nottingham, Belper and Clay Cross.¹³¹

Ireland, despite Bagshawe's support for the Irish, was not a major cause of anti-Catholicism in the diocese. As a cause it became a focus for anti-Catholicism up to 1886-1892, when Home Rule was being debated in Parliament, but thereafter subsided until after 1902. It is important to note that the local press during Bagshawe's reign reported both Catholic and Irish events, but that there appears to be a lack of specific anti-Catholic thoughts expressed: it appeared to be a latent form of anti-Catholicism

¹²⁹ See, for example, various entries in the *Chesterfield School Board Minute Books* for the 1880s DRO.

¹³⁰ The *Mission Notice Books* for *St. Patrick's Leicester* in the 1880s and 1890s *Parish Collection* NDA, note how at times moneys were not collected, while the *St. Patrick's Mission Box Parish Collection* NDA notes correspondence on the issue. In *Mansfield St. Philip's the Mission Mass Book* *St. Philip's File Parish Collection* NDA for 1909 records 5 collections in one service, including some for education.

which, in the Nottingham Diocese, seldom became dynamic. At a time when Home Rule was still an issue, the lack of democratic ideals shown by the Papacy aroused suspicions and antagonism amongst members of the Anglican Church in Ireland, as to what form of country a Catholic-controlled Ireland might be; these Irish Protestants voiced concerns that they might be a persecuted minority in their own land.¹³²

There was still, however, anti-Catholicism caused by aspects of Celtic behaviour. Their loyalty was questioned after Fenians attacked a Catholic in Glossop (1885), and in Nottingham (1888 and 1893) when Bagshawe spoke at a Home Rule meeting.¹³³ In Lincoln (1893) speeches at a Unionist rally contained a number of anti-Catholic sentiments, while in and around Loughborough, the constituency of Edwin De Lisle (1886-92), there was some violence at his meetings when he spoke against Home Rule to his largely Irish constituents.¹³⁴ There were various degrees of anti-Catholicism by association shown to Catholics because of their Irish connection, a situation enhanced by Bagshawe's espousal of their cause.¹³⁵ However, the death of the pro-Irish Manning (1891) and the election of the Tory Cardinal Vaughan, signalled a change of emphasis, which, combined with the failure of the Second Home Rule Bill (1893) and Bagshawe's mental decline, meant diocesan anti-Catholicism associated with the Irish subsided.

It was thus in an atmosphere of anti-Catholic opposition to state funding for denominational education, continued criticism of Catholic methods of worship and the

¹³¹ This was shown in Chapter 7 on education regarding Fr. Meenagh and Clay Cross.

¹³² Such thoughts were expressed, for example, at a Conservative rally in Chatsworth on 16 August 1890 when it was suggested that to be anti-Catholic was to be English.

¹³³ *Nottingham Journal* 19 December 1885 p. 5 col. 3.

¹³⁴ As De Lisle was Catholic and he had the support of the Irish over his support for the brewing industry, it is more likely that the Irish opposition was political, rather than religious. *Nottingham Daily Express* 27 January 1890 p. 2 col. 4 and 29 June 1892 p. 7 col. 2.

¹³⁵ K. Aspden, *Fortress Church* (Leominster, 2002) p. 76 stresses the fact that Bagshawe was the only Bishop openly to support the Irish and his maverick behaviour may have aided local anti-Catholicism.

effects that the Anti-Ritualists saw them having on Anglican worship, and a declining, if latent underlying tension with regard to the Irish, that Brindle succeeded Bagshawe in December 1901. Bagshawe's reign had been characterised by a general rise in anti-Catholicism due to his blunt manner, but this in no way replicated the situation of 1850-53 or 1868-70.

Brindle's Episcopate (1901-15) commenced at time when renewed anti-Catholicism was triggered by the enactment of the 1902 Education Act which gave Catholics (along with Westminster and Epworth) "education on the rates", although Brindle made it clear he intended to remain aloof from politics, and give no political directions.¹³⁶ The fact that all denominational schools were aided, meant that any diocesan Anglican-led anti-Catholicism, was muted.¹³⁷ Unlike in Wales or Northampton, there was only a limited degree of passive resistance by some Liberals/Nonconformists to the paying of the school element of the rates, and while an arrest and trial were sometimes accompanied by anti-Catholic speeches, it soon passed over.¹³⁸ There were also isolated murmurings in the press when, as in 1903, the Catholics held high profile bazaars attended by local dignitaries, and peers including the

¹³⁶ The local press for 1902 reported at least 40 such meetings opposing the Bill, virtually all led by the Liberals and Nonconformists. E.g. *Nottingham daily Express* 17 February 1909 p. 3 col. 3, shows that they were ongoing.

¹³⁷ P. Lane, *The Catenian Association 1908-1983*, (London, 1983) p. 1, talks of the way this united approach brought some anti-Catholicism.

¹³⁸ Passive resisters were found in small numbers, perhaps a handful in any one location, such as Wirksworth, Oakham, Louth, but in general the fine was quickly paid by someone else and there was no concerted outcome. It appears to have been treated by some amusement by the press, as well as being a waste of time. Frequently courts stopped any would be anti-Catholic/anti-government speeches. N. Richards, 'The Education Bill of 1906 and the Decline of Political Nonconformity', *Journal of Ecclesiastical History* vol. 23 no. 1 (1972) p. 50 notes that it was only the more militant Nonconformists who displayed their feelings, as the nonconformists at the time, were in political decline. K. Brown, 'Ministerial recruitment and the Decline of Victorian Nonconformity', *Victorian Studies* vol. XXXI Spring (1987) pp. 365-383 notes swift decline of Nonconformity and attempts an explanation.

Earls of Denbigh and Gainsborough and Lord Braye, for the maintenance of their schools.¹³⁹

The years 1906, 1908 and 1912 were particularly troublesome for Catholics with anti-Catholic speeches and rallies, as Liberal Nonconformists tried to get changes to the 1902 legislation enacted. Rallies were held in Nottingham and Chesterfield (1906 and 1912), and Gainsborough and Leicester (1908). More antagonistic was the 'Institutional' anti-Catholicism of the new LEAs which, as shown in Chapter 6, were often hostile to developing and expanding Catholic education: Nottingham and Derby for example, placed difficulties in the path of Brindle who wanted to develop secondary schools and increase teacher training.¹⁴⁰ There was little in the way of a collective Catholic educational approach during Brindle's reign, as he stayed aloof from politics and local branches of the Catholic Federation were not founded until 1908. Instead he adopted the Bishops' wishes expressed at their annual Low Week meetings, that lay Catholics, after questioning a candidate, should then vote according to their conscience.¹⁴¹ Locally, a limited trade union and Labour Party opposition to denominational education grew, and this created some difficulties as Catholics were members of both organisations.¹⁴²

Attacks within the diocese on the Papacy continued during Brindle's reign but as they tended to be in newspaper articles, sermons preached in the various Anglican and

¹³⁹ This seems to have been typical of the national situation as J. Rockett, *Held in Trust* p. 12 shows for St. Albans. For details see *The Nottingham 1903 Bazaar Programme: St. Barnabas' File: Parish Collection* NDA.

¹⁴⁰ Discussed in Chapter 7.

¹⁴¹ See notes in *Brindle's Bishop's Meetings File Brindle's papers: Bishops Collection* NDA. see also *Brindle's Pastorals* for onwards.

¹⁴² E.g. 28 August 1908 there was a Trade Union rally in Nottingham and the matter surfaced. P. Lane, *The Catenian Association* p. 14 notes how the Nottingham Diocese differed from Salford where Casartelli had founded the Catholic Federation to champion positively Catholic political and social involvement and that this had been a cause of anti-Catholicism. See also K. Aspden, *Fortress Church* p. 29. For the wider picture see P. Doyle, 'The Catholic Federation 1906-29', ed. D. Sheils *Voluntary Religion: Studies in Church History* vol. 23 (1986) pp. 461-476. The Doyle article notes

Nonconformist Churches, and letters to the papers, the extent of their influence was perhaps quite limited. Such attacks included denouncing Papal Authority (1901 Nottingham), complaints over its political role with the 1901 and 1904 Concordats (Mansfield and Stamford), in 1911 when the Third Home Rule Bill was under consideration (Lincoln and Chesterfield), its general influence (Nottingham and Gainsborough, 1902), Papal Infallibility (Chesterfield and Riddings 1902)), and 'tyranny' in 1911 (Horncastle). Brindle and local priests were also attacked in a similar vein: Brindle for his autocratic manner in dealing with priests (e.g. Wyke, at St. Augustine's 1909), and Meenagh (Clay Cross after 1902). Harnett was criticised (1906) for his attacks on the 1906 Education Bill, and in 1912 Baigent was taken to task by Nottingham City LEA for his support of Catholic education. Such disagreements, although spasmodic, were used to vilify Catholics in general and raise yet again the concept of Catholicism being equivalent to a loss of personal liberty.¹⁴³

The idea that Catholic beliefs or actions were in some way responsible for divisions found in the Anglican Church was maintained, albeit spasmodically, during the period 1901-15. There were isolated outbreaks at Whatstandwell (1909), Worksop (1909), Nottingham (1910) and in Chesterfield (1913). Catholic worship of the Dead, Purgatory and Catholic Biblical interpretation were still seen as evils to be overcome, but such attacks gradually declined. Likewise opposition by Guardians to granting equality to Catholic inmates gradually declined and the last case reported in the press was in 1907.¹⁴⁴ With government changes to the Poor Law (1904), which removed children from the workhouses, problems arose as to the nature of alternative

how McNabb (Leicester) was criticised for his social views and political ways.

¹⁴³ In the same way that Bagshawe was taken to task for the way he sought to influence Catholic lay behaviour, Brindle was criticised in 1913 for attempting to suggest which kinds of entertainment were most suitable for Catholics.

¹⁴⁴ *Leicester Guardian* 1907 concerning the education of some Catholic children: it was solved in favour

accommodation. Catholics pushed for them to go to Catholic foster homes, or the diocesan sponsored orphanages (St. Francis' Shefford, jointly-run with Northampton Diocese, and St. Andrew's Grimsby operated by the Sisters of St. Joseph of Peace).¹⁴⁵

Ireland and matters pertaining to the Irish still created some opposition but Home Rule became less a 'Catholic' issue in the diocese and more and more a constitutional one.¹⁴⁶ Individual priests, such as the Irishman Fr. O'Reilly, were castigated for their views, but as the majority of priests were not (publicly) politically minded, while others like Fr. Baigent were Conservative, there was little unrest.¹⁴⁷ The anti-Catholic nature of complaints was often very general, and repeated the idea that perhaps Catholics were not fit to govern themselves (Horncastle and Nottingham 1911 and Eastwood 1912).

Overall, diocesan anti-Catholicism 1850-1915 targeted a wide-range of aspects of Catholic life. It reflected national as well as local concerns, and occurred against the background of a decline by the public at large of the recognition of the value of organised religious observance, at a time when secularism was growing. Anti-Catholicism was encouraged both by Protestant extremists and the actions of Catholics themselves, with the Ordinary's behaviour a noticeable factor in anti-Catholicism's ebb and flow.

of the Catholics.

¹⁴⁵ See notes on each child in *Guardian's File: Brindle's Papers: Bishops Collection NDA*.

¹⁴⁶ Note in Chapter 5 'Politics', Catholics and Home Rule were not linked in the 1906 election at Lincoln, but, as J. Rockett, *Held in Trust*, p. 21, notes, this was altogether different from the Welsh situation. For the Lincoln situation, see *Lincoln Election Book 1906* Lincoln Public Library

¹⁴⁷ D. Paz, *Popular Anti-Catholicism* p. 223 suggests "Anti-Catholicism as a political issue was increasingly only marginally beyond the confines of Liverpool as the [nineteenth] century drew to a close".

4. Coping with Anti-Catholicism in the Nottingham Diocese

Diocesan Catholics evolved three ways of countering anti-Catholic attacks. These can be summarised as toleration, rebuttal and the pursuit of ultramontaniam. Prior to 1850, the isolated laity and priests had largely to rely on their faith, friends, and the few widely spread missions for support. Diocesan Regulars, like the Jesuits and the Cistercians, had religious houses as some form of protection, while others such as the Rosminians and their converts in north Leicestershire, faced the full wrath of Protestant abuse.¹⁴⁸ Following the Restoration of the Hierarchy in 1850, the blunt, pragmatic Bishop Ullathorne, Diocesan Administrator, initiated a new policy. He told Catholics to ignore the outbursts, continue praying, and proceed with life as normal. A bishop's character and attitudes could be crucial in establishing the tone for the way anti-Catholicism was combated.¹⁴⁹ Roskell's policy of unity and harmony, and the subsequent low levels of anti-Catholicism existing during his Episcopate, contrasts with the increased antagonism that was partly the result of Bagshawe's belligerence. Roskell was instrumental in helping to reduce local tensions by the way he dealt with the priestly problems he inherited, as for example, with Frs. Hulme (Hathersage) and Raby (Ashbourne), and discussed in Chapter 2. Bagshawe's approach to matters was an element in the increase of anti-Catholicism 1875-1901, and, as has been noted, it was the actions of priests like Canon Browne and Baigent that helped mitigate some of its most controversial elements.

¹⁴⁸ There are many books on Fr. Gentili, the Rosminian who did much to convert the people of north Leicestershire. See for example, D. Gwynn, *Father Luigi Gentili and His Mission 1801-1848* (Dublin, 1951). The consequences for the converted Protestants could be harsh. Thomas Fox, a convert of Gentili in Shepshed in 1848 was ostracised by the local villagers and his shoe making business failed. Luckily he was taken on as an estate worker by De Lisle. The family remained in their employ until the estate was sold in the 1960s. Details were supplied to the author by a family member. See also E. Holt, 'Catholic Conversions in Mid-Nineteenth Century Leicestershire', History Tripos Dissertation Fitzwilliam College 1989.

¹⁴⁹ A good general guide to this idea is in P. Hughes, 'The Bishops of the Century', in G. Beck ed., *The English Catholics*, pp. 42-85. For a modern text see K. Aspden, *Fortress Church*. Readers should

Returning to 1850, Wiseman, subsequent to his *Flaminian Gate Letter* issued another *Letter* in November which sought to calm the situation. In the diocese, De Lisle, too, produced a pamphlet but aimed at supporting Ullathorne. Pamphleteering was a common method in Victorian times of addressing grievances. In 1851 diocesan Catholics distributed over 20,000 pamphlets on the reasons for the Restoration; others were subsequently issued with regard to education.¹⁵⁰ The *Loyalty Address* (1851) organised by Fr. Mulligan (St. Barnabas') was one of the few signs of an organised collective response shown by diocesan Catholics.¹⁵¹ As there was little (recorded) antagonism initiated by local Catholics during the 'No-Popery' crisis, it would seem that Ullathorne's policy was accepted. Thus from the inception of the diocese, a combined policy of toleration, acceptance of ultramontanist by a bishop, and explanation, became to some degree, methods of defeating anti-Catholic attacks.¹⁵² Toleration was frequently accompanied by other means aimed at counteracting attacks. These included organising petitions expressing Catholic loyalty, supporting Gladstone and the government over Disestablishment (1868), and solidarity with Anglicans for the 1902 Education Act.¹⁵³ These were important in themselves, and in the way they showed Catholic respect and use of constitutional methods of protest at a time when Catholic loyalty to the State was a cause of anti-Catholicism: Catholics' use of such methods could bring praise from Protestants.¹⁵⁴

see the opening sections of Chapters 2 and 3 of this thesis for Nottingham's Bishops.

¹⁵⁰ See Chapters 2 and 7 respectively. Such practices were not confined to Catholics. The Nonconformists did the same over Balfour's Education Act in 1902: see *Derbyshire Times* 10 May 1902 p. 6 col. 6.

¹⁵¹ *Nottingham Mercury* 21 May 1851 p. 6 col. 3.

¹⁵² Such a policy was not confined to Catholics. In 1900 the Anglican Bishop of Derby told local parishioners to ignore the activities of Kensit over Ritualism and carry on as normal as a means of lessening Kensit's effectiveness: *Derbyshire Times* 27 January 1900.

¹⁵³ As a comparative example of how far Catholics were prepared to go to show their loyalty and accommodate opposition, but still retain their allegiance to Rome, see R. Finnigan and G. Bradley *Catholicism in Leeds 1974-1994* (Leeds, 1994) pp. 107-9.

¹⁵⁴ E.g., as at Chesterfield: *Derbyshire Times* 7 April 1906 p. 6 col. 5.

Rebuttal by Catholics of attacks was a second method of defence, although it had to be handled carefully or it could be a cause of further anti-Catholic outbursts. Under Hendren, Fr. McNaughten (Gainsborough, 1852) had debated Catholic Dogma and practices with an Anglican, the Rev. Blakeney, and the outcome was published as a cheap pamphlet, but the result was inconclusive as neither side was prepared to concede any points.¹⁵⁵ By comparison, Roskell tried to forbid priests and laity from attending meetings organised by the Protestant anti-Catholic societies where Catholicism was 'debated'. This instruction was largely obeyed, although at Newark Fr. Waterworth (1863) did attend such a meeting. The (largely Irish) Catholics both at Newark and Chesterfield (in the 1860s) were proud of their priests and frequently supported them when they were under attack or threat of violence.¹⁵⁶ Pamphleteering was a prominent way of counteracting anti-Catholic outbursts, but, as in the case of Edwin De Lisle (1886) in his *Reply to Bishop Bagshawe* over his rebuttal of Bagshawe's excommunication of the Primrose League members, such action could have far reaching consequences.¹⁵⁷ In this case, national anti-Catholic feeling were stirred, and personal attacks made towards Bagshawe.

Catholics were frequently attacked in the press where favourite topics included Catholic Dogma and the actions of the Pope. Some Catholics responded to these attacks, but the quality of their responses was an issue in itself. People like Frs. Harnett and Baigent presented well reasoned and argued replies, but Bagshawe was more inclined to use emotive language and this could lead to further anguish. Lay Catholic Ambrose De Lisle was in the former mould, but his son Edwin De Lisle and the Earl of

¹⁵⁵ Published as *A Discourse between Rev. Blakeney and Fr. McNaughten, Catholic Priest*, copy in Book Collection NDA.

¹⁵⁶ That at Newark in 1864 was when Murphy came.

¹⁵⁷ This case involved the Clifton Diocese, various Catholic peers, Westminster, and Rome. E. De Lisle *A Reply to the Right Reverend Edward Bagshawe DD Catholic Bishop of Nottingham*

Denbigh, were inclined to excite matters. Bishops were worried that lay people writing to the papers might express incorrect theological ideas (as for example, with De Lisle and Anglican-Catholic Reunion). To this end, bishops opposed such writings, while Bagshawe reproduced the *Index* to guide parishioners.¹⁵⁸ Rather than just rebutting an opposing view point, Catholic Reunions were a sounder method of counteracting anti-Catholicism since they were open to non-Catholics, often held in secular venues across the diocese, organised and conducted by members of the local hierarchy, and, from the point of view of reaching a wider audience, speeches were usually reproduced in the local press in their entirety.¹⁵⁹ Indeed, a greater openness, whether it was the Rosminian Sisters opening their Loughborough convent (1851), or the holding of street processions, was a very positive method of counteracting anti-Catholicism. In this way at least some Protestants were made more aware of what Catholicism was really about.

The late Victorian era was one in which the 'Lecture' was a common means of educating people: Anglicans, Nonconformists and Catholics all used them to propound their ideas.¹⁶⁰ Across the diocese there were either individual lectures, often given to counter a sudden outburst of anti-Catholic sentiments, as for example, that given by Fr. Tasker (Glossop 1870) on Papal Infallibility, or Baigent's series of lectures in Nottingham's secular Mechanics Hall (1890s), aimed at educating a wider, mixed audience. Not all the subjects were theological, as for example, Monahan's lectures in the 1890s on Ireland, but their emphasis would have been clear to the audiences.

On specific issues, Catholics were prepared to use the law to protect themselves. This was all part of the growing Catholic self-awareness of the period, itself a product of

(Loughborough, 1885)

¹⁵⁸ As discussed in Chapter 3.

¹⁵⁹ E.g. *Nottingham Daily Express* 6 February 1890 p. 8 col. 3.

¹⁶⁰ For example the Anglicans in 1908 in Chesterfield gave a series of lectures on the Reformation which was strongly anti-Catholic: *Derbyshire Times* 14 March 1908 p. 7 col. 4.

priest-induced ultramontanist. Court cases included the Nottingham Convent case (1851) and Canon Browne (1880, Stamford) successfully suing for deformation of character, since he had a young-looking housekeeper.¹⁶¹ Court cases could attract national Protestant Alliance support for the non-Catholic in a case, while at a local level, as with Canon Browne, a fair outcome was often welcomed by the local press.¹⁶² Also the threat of court action, as over those Leicester Guardians that considered supporting the Prison Minister Bill (1863), caused some anti-Catholic feelings. Although not a court case, the idea of accurately disproving the falseness of an attack on Catholics was another form of defence welcomed by Catholics. In Nottingham (1868) the Methodists were so angered by remarks made by a visiting Anglican minister, the Rev. Gallagher, on Catholic Dogma and behaviour, that they produced a pamphlet supporting the Catholics.¹⁶³ This dichotomy, or ambivalence towards Catholics is an expression of the difference between the Victorian concepts of 'Catholic' and 'Catholicism'. As shown earlier, 'Catholicism' was frequently portrayed as something evil and associated with Rome and the Papacy, while a 'Catholic' was a local person whose actions could be commented upon, and publicised in the press. Anglicans and Nonconformists attacked Catholicism, for example, for the way it wanted separate schools with state support [for all that, most of the Poor Schools contained many Protestants], while simultaneously acknowledging the humanity of Catholics like Bishop Brindle, De Lisle and Louis Baillon.¹⁶⁴ These methods of rebuttal did not reach all levels of Catholic and Protestant

¹⁶¹ See Chapters 2 and 3 for details. Browne was to a certain extent responsible for the case in that contrary to Bagshawe's wishes he employed an under 45 year old housekeeper, and given the idea of priestly celibacy, it was suggested Brown had not kept to his vows.

¹⁶² In Browne's case, the *Stamford Mercury*, which was usually anti-Catholic in its stance.

¹⁶³ *Nottingham Daily Express* 6 August 1868 p. 2 col. 7.

¹⁶⁴ This was discussed in Chapter 5. R. Finnigan and G. Bradley *Catholicism in Leeds* p. 12 are of the opinion that Catholics never did enough to overcome this dichotomy. They note the Leeds National Congress was important in this respect. The Nottingham Diocesan Catholic Truth Society Congress of 1903 was a means to this end, although its reporting generated some anti-Catholic feelings.

society, and in the main the papers were read by the middle class. Admittedly papers were read aloud in public houses, and it is probably a fair conjecture that Catholic ones were read in Catholic-frequented public houses, but how widespread the process was across the diocese is unknown. Nevertheless, the method of rebuttal was an important weapon in any Catholic's arsenal.

Combating anti-Catholicism in the broader dimension required Catholics to undertake a much more interactive role with the surrounding secular society. This meant Catholics had to be confident enough to counter attacks upon them and their religion, and show that they were not just interested in improving their own position, but also that of people of other creeds who found themselves similarly disadvantaged.¹⁶⁵ In other words, ultramontanism became a tool for combating anti-Catholicism.¹⁶⁶ Ultramontanism, encompassing the lay Catholic's following of a bishop's instructions, increased control of the laity by the priests, and the establishment of diocesan administrative arrangements to ensure these actions were adhered to, helped unify Catholics and gave them an ability, as a group, to overcome some elements of anti-Catholicism. Thus, for example, as noted in Chapter 5, the Catholic vote was organised to ensure that suitable candidates became Guardians and members of School Boards. Often their example earned them praise and respect, so reducing anti-Catholicism: in many cases the Catholic could only be elected to these Boards if he had the support of non-Catholic voters.¹⁶⁷

¹⁶⁵ As at Whitwick in 1898 following a disastrous colliery accident, *Leicester Chronicle* 23 April 1898 p. 6 col. 5, or when a Catholic supplied aid and materials to seamen in Grimsby in 1906: *Stamford Mercury* 26 October 1906 p. 6 col. 2.

¹⁶⁶ D. Smith, 'Are There Any More at Home Like You?', *Northern Catholic History* vol. 44 (2003) p. 40.

¹⁶⁷ Fr. McKenna (Derby) was elected in this way for over 39 years, while Gutteridge, a Loughborough Guardian (1870s) was important for the way he championed better food for inmates.

Perhaps the clearest way in which Catholics reached all creeds was in the activities of the various female Orders, as their activities were diocesan-wide; in specific locations such as Grantham (1890s onwards), there were also Secular ventures which reached out to all creeds.¹⁶⁸ Orders such as the Sisters of Mercy (from 1848), the Daughters of Providence (1850), the Little Company of Mary (1877), and the Sisters of St. Joseph of Peace (1880s onwards), provided maternity care, home visits, food, lying-in wards, clothing and residential care, including orphanages, for anyone in need and were well supported by local people.¹⁶⁹

The growing use of ultramontane practices meant a more prominent display of Catholic devotional practices through the use of street processions, pilgrimages, and other public acts of worship. These were important in breaking down the 'secrecy element' that had always been associated with Catholicism, and thus reducing anti-Catholicism.¹⁷⁰

The Church tried a variety of ways to overcome anti-Catholicism without conceding temporal or spiritual power. This fact undoubtedly helped to reduce tensions, but at the same time Catholic-Protestant relations generally benefited from a change in Victorian society's attitude towards religion as a whole. As society became increasingly secular, so religion became less the centre of people's lives, and consequently less a cause of social unrest. Parsons stresses "the general loosening of religious conformity and a corresponding increase in the clearly optional nature of religious beliefs and

¹⁶⁸ For the Sisters see Chapter 4 for details. Their initial actions could be the cause of further anti-Catholicism, although in the end, their activities won out: see 'Blessed Are The Poor' (London, 1940) This happened in Belper (1857) *Catholicism in Leeds* p. 79. For Grantham where Sabela ran the St. Mary's Charitable Society see the *Reports on the St. Mary's Charitable Society in Grantham Mission File: Parish Collection* NDA.

¹⁶⁹ The Sisters frequently relied on begging in order to get food for the needy they helped.

¹⁷⁰ At least in the Nottingham Diocese; it had the reverse effect in London in 1908 over the Eucharistic Congress but this may have been due to the fact that this happened within weeks of an Anglican Congress and involved dignitaries from Rome.

practice”.¹⁷¹ While the Hierarchy still wanted an ultramontane Church, it was noticeable in the Nottingham Diocese that, as regards politics and education, lay Catholics were going their own ways, especially after the departure of Bagshawe.¹⁷² There was perhaps less of a dogmatic attitude amongst Catholics and this helped to lessen anti-Catholicism. McCleod looks at the same point from a slightly different angle.¹⁷³ He notes that there was a general expectation in the early years following the Restoration of the Hierarchy that the Catholic priests would be very dogmatic, but as they and lay Catholics became more educated, this attitude lessened, leading to a reduction in anti-Catholicism. Perhaps, however, the fact that any religion involves a strong conviction of what is ‘right’, means that clashes will remain inevitable.

5. Conclusion

“Although Catholics enjoyed toleration yet the shadow of the past remained”.¹⁷⁴

Attacks on Catholics and Catholicism across the diocese were wide-ranging and multifarious. At a basic level they were direct, crude and physical; at a higher level they were theological and metaphysical. Motives for such attacks varied from personal grievances over particular issues, or against specified individuals, to a hatred of the idea of Catholicism *per se*. In consequence, anti-Catholicism was expressed in a variety of ways. In the Nottingham Diocese, ‘Physical’ attacks were always the least common way of expressing hatred of Catholics, while the most pronounced trend was the growth of ‘Institutional’ anti-Catholicism, a feature most associated with the Anglican Church, and

¹⁷¹ G. Parsons, ed. *Religion in Victorian Britain* vol. 2 p. 6.

¹⁷² For example, a lay Catholic stood against a priest in a Guardians’ election in Chesterfield in 1913 and won: *Derbyshire Times* 12 April 1913.

¹⁷³ H. McCleod, *Religion and Society in England 1865-1900*, p. 133.

¹⁷⁴ Sir Mark Sykes (Unionist MP) 1914 speaking in London.

Congregationalists. The ways in which anti-Catholicism was expressed illustrates how Catholics in the diocese were regarded. In essence, it meant the individual was accepted, but that as a group, Catholics were frequently seen as an unwelcome mass, yet as this chapter has shown, even as a group, they became more accepted over time. In 1850 there was undoubtedly widespread antagonism towards Catholics but over the period anti-Catholicism became more the preserve of specialist organisations with a particular slant or agenda, like the Church Defence Union which opposed Ritualism. Many Anglicans, according to Paz, belonged to more than one of these groups, making their expressions of anti-Catholicism vociferous, continual and fanatical, but not typical of the Anglican community as a whole.. From a broad range of issues in 1850, not unnaturally centred on matters relating to the Restoration of the Hierarchy, discontent by 1915 came to focus on a narrow range of issues such as education, the power of priests, the supposed reactionary nature of the Papacy, and the 'loss of liberty' suffered by Catholics. Fears expressed following the Restoration, of what might happen if Catholicism in England regained its pre-Reformation ascendancy, partially abated as society became increasingly secular. During the period 1850-1915, no single issue was constantly a cause of overt anti-Catholicism, apart from Catholicism itself ; rather, the focus changed over time, reflecting both local and national concerns. Of all the issues raised, education was probably the most specific and attacks on the Papacy the most general.

In general, over the period 1850-1915, diocesan anti-Catholicism declined. This was due to a combination of factors including the secularisation of society, the rise of other issues such as the need for welfare reform, and not least, positive attempts by Catholics to combat attacks on them and their religious practices. Indeed, it has been

shown that diocesan Catholics adopted a wide variety of methods in order to combat attacks. Central to this idea of combatance was the increasing role played by the mission priest, whose role changed dramatically from pastor to social worker, while still being essentially a pastor.

It must also be borne in mind that Catholics and their actions were frequently causes of anti-Catholicism. The degree of antagonism was often related to the stance set by the ordinary: Bagshawe was the prime example. The attitudes of the priests, whether towards Catholic parishioners, other local Church goers or wider social issues, shaped the way Catholics and Catholicism were perceived in the local environment. Relationships varied from co-operation with non-Catholics, as for example, Fr. Hays and Temperance, to outright hostility: even disagreements between bishop and clergy, could be seized upon to cause anti-Catholicism.

It is important to realise how the study of anti-Catholicism and Catholic attitudes demonstrates the need for integrated diocesan histories. Not just ultramontaniam, but Catholic attitudes to local political involvement, and the provision of education, all illustrate how the multifarious aspects of Catholic development were impinged upon by anti-Catholicism. Anti-Catholicism must not be seen as having a negative effect just on Catholics, whether locally or nationally: persecution was a powerful factor promoting Catholic unity. In this, at least, the Nottingham Diocese's experience of anti-Catholicism was typical of that in other parts of late nineteenth century Britain.

CHAPTER EIGHT

CONCLUSION

Through the ways this thesis has sought to integrate material, the Nottingham Diocese can be seen from a different perspective. In particular, the role of the laity has been emphasised: perhaps a necessary revisionist action considering they comprise the vast majority of Catholics in all dioceses. The Conclusion now seeks to place the Nottingham Diocese within the perspective of Catholic developments in England and Wales, 1850-1915.

Several basic parameters help mark out the Nottingham Diocese's position: in terms of numbers, although the diocesan population doubled 1850-1915, it fell as a percentage of the national total; no Bishop of Nottingham or secular clergy went on to achieve high office in another diocese, and in terms of the priest:laity and laity:places of worship ratios, the Nottingham Diocese remained in the bottom four (out of 16). The diocese did have more female Orders per capita of Catholics, but unlike other dioceses, it seems the majority were short lived. Unlike, Birmingham, Liverpool or Westminster Dioceses, the Nottingham Diocese did not have a centre of academic learning, but it was one of the half dozen or so dioceses which did at some time have a small seminary. Nottingham lacked specialist features such as Catholic schools for the blind, or those for the mentally ill, but did, along with Salford, have one of the few Catholic reformatories. Nottingham Diocese was unique in that by 1870 it had more than enough elementary schools, even if the quality left something to be desired. Further, this thesis has shown how the Nottingham Diocese was not immune from the national Catholic problems of the period 1850-1915. Such statistics are useful for showing trends and as a comparison:

what they do not do is to contextualise the situation or to explain the forces that have caused the identified trends. The changes in Catholicism noted in the thesis are therefore in need of a theoretical and practical analysis.

In Chapter 1 Introduction, it was suggested that in order to understand Catholic developments in England and Wales between 1850 and 1915, the reader had to take cognisance of three salient concepts: namely the nature of Catholic authority, that Catholicism was in a state of change and that its development was in some way affected by ultramontaniam. The thesis, in addition to demonstrating this to be the case, also showed that the Church, as an institution, positively sought to both direct and control all such developments. This raises two questions: 'Did the Church's stance on a particular issue occur due to any theoretical ideology, or was it a pragmatic response to a problem?', and secondly, 'What part did the Nottingham diocese play?'. How the theoretical ideas that formed the basis of the Church's spiritual, rather than temporal basis, for Papal authority, and the theoretical ideal of the "one true Church", with the Catholics becoming a second national, but not 'Established' Church in England and Wales, were translated into reality in Britain after 1850, can be examined through three overarching themes: Church politics, changes in the nature of the various groups who comprised the Catholic community, and the role of Catholics in secular society.

Firstly, the position of the Nottingham Diocese in terms of Church politics in England and Wales. Despite Ullathorne, the Diocese's Administrator 1850-51 publicly proclaiming that the Restoration of the Hierarchy was a religious event, it was imbued with secular and ecclesiastical politics. The creation of a Bench of Bishops personified a new tier of government for the Catholics of England and Wales, and was thus a very public statement of the basis for the increased authority of the Catholic Church. As a *quid pro quo* for their tacit support for the Restoration, Prime Minister Russell and

Foreign Secretary Palmeston hoped that the Papacy would apply pressure to the Irish Hierarchy to make Catholics in Ireland act in a more tolerant fashion towards British rule, while in England, Wiseman and the English Hierarchy would do the same.¹ Ironically, one of the reasons for the failure of this policy was Wiseman's *Flamian Gate Letter* which aroused such a degree of Protestant indignation, that Russell's government was forced to enact anti-Catholic legislation in the form of the Ecclesiastical Titles Act of 1851. This Act, as well as being part of Victorian secular politics, was an important element in Catholic Church politics and directly affected the Nottingham Diocese in a way that concerned no other diocese. The Act provided for a £100 fine for any Catholic bishop assuming a title held by an Anglican bishop.² The idea was to penalise the new Hierarchy, not to antagonise the ordinary Catholics, and especially not the Irish. Thus, Wiseman was given the title Archbishop of Westminster as there was an Anglican Bishop of London, but in Nottingham's case, there was a Suffragan (Anglican) bishop, although the post had been vacant for around a hundred years. Until 1871 and the repeal of the 1851 Act, Nottingham's bishops faced the prospect of being continually fined, but the fact that no charges were ever brought shows how the power and authority of the Church were growing. The Catholic Church was assuming a more open and important place in society in general.

The Restoration of the Hierarchy was just that: it did not entail the imposition of Canon Law, although as noted in Chapter 1, Ullathorne saw this as a prime requisite for its success. Rome remained wary of the loyalty of English Catholics and until 1908 the Catholic Church in England was under a department of the Vatican known as

¹ S. Matsumoto-Best, *Britain and the Papacy in the Age of Rebellion 1846-51* (Woodbridge, 2003), especially Chapter 6. Best notes that Bishop Briggs, (who was of Irish ancestry), Vicar-Apostolic of the Northern District prior to 1850, communicated events concerning the Irish to Rome via his connections with the Irish College, of which he had been a student.

² For details see G. Albion, 'The Restoration of the Hierarchy' in G. Beck ed., *The English Catholics*

Propaganda.³ The Papacy signalled its acknowledgement of the way the Catholic Church in Britain had proved its loyalty, by announcing the changed status during the 1908 Eucharist Congress held, with the Pope's permission, in London. In 1850 matters regarding the governance of Catholics in England and Wales were left to Wiseman and the bishops to organise. The result of a lack of full Canon Law was that certain grey areas emerged, such as over bishop-Order relationships, and Rome became involved in the internal politics of the Church in England. Thus the personalities, abilities and preferences of the individual bishops dominated how the Hierarchy evolved. The differences in leadership between Wiseman, Manning, Vaughan and Bourne were discussed in Chapter 1, while at a diocesan level, the variations between Roskell and Bagshawe for example, can be compared to those of Briggs and Cornthwaite in the Leeds Diocese.

Wiseman's calling of the Provincial Synods (1852-9) and their enactment of the *Decrees*, was one way in which the authority of the Hierarchy was established. Not all bishops easily accepted the dominance shown by Wiseman, but there was a degree of enforced unity on the Bench due to the way Catholics were being subjected to attacks as a result of the 1850-52 Papal Aggression crisis. Despite this, there was one area of unanimity amongst all the bishops: that regarding lay patronage. The bishops were adamant that this was not to happen, although benefactors were welcomed. While this strengthened the hand of the bishops, various lay Catholics such as the Duke of Norfolk in Sheffield (Leeds Diocese), various families in Beverley and the De Lisles in

(London, 1850), pp. 105-6.

³ M. Sweeney, 'Diocesan organisation and Structure', in G. Beck ed. *The English Catholics* pp. 116-150, as on p. 117.

Nottingham, found this a source of constant irritation.⁴ Despite operating in a Protestant State, the independence of the Hierarchy, was increasing.

In the light of each bishop being responsible for the development of his own diocese, the actual appointment of the bishops was a matter of ecclesiastical politics. Under arrangements approved by Rome for the Restoration, Wiseman was appointed Archbishop and then Cardinal, while Ullathorne was made responsible for selecting the bishops. The problem was that Ullathorne and Wiseman had opposing views of what the Restoration meant. Champ notes that Ullathorne wanted the English Catholic community able to conduct itself properly according to canon law, following neither the ultramontanes nor the ways of the liberal cisalpines. Ullathorne was determined not to become preoccupied with temporal administration as to neglect the spiritual aspects of government.⁵ Ullathorne, a Regular, had to carefully consider who to appoint: an ultramontane Bench would have pleased Wiseman but alienated cisalpines like Hendren, while the appointment of too many Regulars would have potentially weakened the Bench as they could have divided loyalties. Of the 13 appointments in 1850, only three were Regulars, the rest were a mixture of bishops covering both the cisalpine and ultramontane points of view.⁶

In regard to Nottingham, the appointment of the cisalpine Hendren, who was also a Regular, and not rated by Wiseman as being of the right calibre for being a bishop, first to Clifton and then to Nottingham, was a matter of ecclesiastical politics. The fact that Hendren's translation to Nottingham was due to an attempt to solve the inter-Order dispute involving Prior Park, intensified this matter.

⁴ See R. Guy, *The Synods in English* for detailed references.

⁵ J. Champ, 'William Bernard Ullathorne and the Restoration of the Hierarchy', *The Oscotian* vol. 11 (2000), pp. 45-8, as on p. 46. See also W.B. Ullathorne, *A History of the Restoration of the Hierarchy in England and Wales* (London, 1871).

⁶ See *Appendix A* for details.

The appointment of Hendren was not the only occasion when events in the Nottingham Diocese mirrored the ecclesiastical politics of the time. Manning's appointment of Bagshawe (1874) needs to be seen as Westminster's attempt to change the course of local diocesan developments, which he considered as being too lacking in their ultramontane nature, and thus not fully acknowledging the authority of the Papacy. Manning however, could at times view the extension of Papal power from a somewhat individualistic angle, as in 1874 when he consecrated Bagshawe as third Bishop of Nottingham at the Brompton Oratory in March 1874, despite the fact that Roskell did not resign until August. This shows the power Manning was able to wield: an authority enhanced by his support for the Declaration of Papal Infallibility (1870), itself an act of much ecclesiastical politicking. Manning noted that Roskell was one of the three English Bishops that absented themselves from the ceremonies in Rome confirming the Doctrine of Papal Infallibility. Bagshawe's appointment along with that of other ultramontanes including Vaughan to Salford and Cornthwaite to Leeds, shows how the Nottingham Diocese was part of Manning's vision of the Vaticanisation of England.

In addition, the way Vaughan recommended Brindle for the vacant See of Nottingham in 1901, with a particular mission to deal with the problems of finance and administrative chaos left in the wake of Bagshawe's long Episcopate, is an echo of the reasons why Cornthwaite was appointed to succeed Briggs in Leeds in 1878.⁷ Vaughan's actions also bear comparison with the Wiseman-Errington disputes starting in 1857: when it became clear that Cardinal Wiseman and Archbishop Errington could not work together in an amiable and positive fashion, it became politically expedient to remove one: in the former case Errington went to a variety of locations, while in the latter, Brindle came to Nottingham. Plumb notes Brindle's character was similar to

Errington's: the former "was imbued with military discipline" while Errington was "intolerant of waywardness and absolute in his application of Canon Law".⁸ By comparison, Hughes, notes one way that things did differ regarding Nottingham: Roskell was often a mediator between the other bishops when disputes rose, whereas under Bagshawe and Brindle, other bishops had to mediate, as for example, Vaughan over Bagshawe's financial claims of the 1880s involving Birmingham, Northampton and Shrewsbury Dioceses.⁹ These examples indicate how the Nottingham Diocese in relation to the appointment of its bishops, sits within the wider comparative perspective of nineteenth century Catholicism.

Many secular clergy were unhappy with the Restoration because its lack of accompanying canon law, did nothing to guarantee them security of mission tenure, even though many had used their own finances to maintain and develop its various components. Priests noticed that they were still at the mercy of dictatorial bishops such as Turner (Salford in the 1850s) or Brindle (Nottingham 1900s). As Doyle notes, how the clergy expressed their opinions was a major factor in bishop/clergy relations: Chapter 3 showed this to be a theme of the Nottingham Diocese's development 1874-1901.¹⁰ The intervention of Rome over such matters encouraged unity amongst Catholics both in the way the individual matters were dealt with, but more importantly, because by appealing to the Papacy, all parties were acknowledging the power of a central agency to determine their actions.

⁷ M. Sweeney, 'Diocesan Organisation and Administration', p. 134.

⁸ B. Plumb *From Arundel to Zabi* (Warrington, 1897). See Brindle and Errington entries.

⁹ P. Hughes, 'The Bishops of the Century' in G. Beck ed., *The English Catholics 1850-1950* (London, 1950) p. 195. Details of the actual dispute in Chapter 3.

¹⁰ P. Doyle, 'Episcopal Authority and Clerical Democracy: Diocesan Synods in Liverpool in the 1850s', *Recusant History* vol. 23 no. 3 (1997) pp. 418-433.

Clergy expressions of disquiet regarding their position under the new Hierarchy, led to the creation of the position of Missionary Rectors.¹¹ Each diocese was to have a minimum of five, and it was usually the most senior or influential Secular priests that were appointed. However, although they were chosen by a bishop, their removal could only happen after the individual diocesan Chapter had ruled on the matter.¹² Unlike other dioceses, in Nottingham under Roskell, Missionary Rector Fr. Sing (Derby) was prepared to move, while others such as Fr. Hall (Louth) were left *in situ* as they were well suited to the locality. Brindle's dictatorial attempted removal of Frs. Hays and Brady was uncanonical, although due to England's removal from the control of Propaganda in 1908, there was some doubt as their standing.

On the broader issues of bishop-clergy disputes in general, these were not confined to the Nottingham Diocese. Rockett demonstrates, the majority were due to money, or clashes of personality.¹³ However, as Holmes notes, they may have been intensified in some dioceses by the way the ordinary operated: for example Bagshawe's non-canonical operation of St. Hugh's seminary, and the way it accepted those seminarians rejected by other, similar institutions, caused Chapter/Bishop relations to decline 1874-1901. Bishop Cornthwaite at St. Joseph's Leeds and Cardinal Bourne, when Rector of Womersley, were both more selective and thorough in the way they operated their seminaries.¹⁴ Also, Cornthwaite at St. Joseph's, unlike Bagshawe at St. Hugh's who was only too eager to put newly ordained priests on the missions, operated a form of post-graduate year for his priests, where they underwent further training prior

¹¹ M. Sweeney, 'Diocesan Organisation and Administration', p. 120. See also R. Guy, *The Synods in English*

¹² Unlike Nottingham, not all dioceses had properly constituted Chapters. As has been noted in Chapter 2, Canons were both cisalpine and ultramontane, so making the selection of five neutral canons problematical.

¹³ J. Rockett, *Held in Trust* (St. Albans, 2001).

¹⁴ For Leeds see G. Bradley and R. Finnigan, *Catholicism in Leeds* (Leeds, (1994). For Womersley,

to being appointed as curates. In the same vein Vaughan concentrated on the practical aspects of a priest's training at his Mill Hill Seminary.

One of the major areas involving ecclesiastical politics concerned the relationships between the Orders and the new diocesan bishops.¹⁵ The origins of the problems involved the Nottingham Diocese and were essential twofold: firstly that concerning the older, established Orders, such as the Jesuits, and secondly, the new mendicant Orders, including the Rosminians, brought over by Wiseman: both had a history pre-dating the Restoration. Individual bishops were responsible for developing their own dioceses, which the Restoration had made the prime unit of government for the Catholic Church in England and Wales. By contrast, the Orders had a structure of government that transcended diocesan, national and international boundaries. The problem was that the Restoration had not encompassed the necessary canon law to regulate this new situation: it was left to the bishops to rule via the *Decrees*. The older Orders with their established, Rome approved Constitutions had a well proven *modus operandi* and objected to being told what to do by the new, mainly secular Bench of Bishops. The new mendicant Orders were sent by Rome at Wiseman's request to evangelise and convert England. These people were not all priests and operated very much as individuals at the grass roots level with reference to their Order's wishes, rather than to those of the diocesan bishop. In the Nottingham Diocese, the Jesuits, the Cistercians and the Rosminians at times disagreed with the ordinary.

Matters came to a head nationally in the later 1870s over certain schools in Manchester and Bishop Vaughan's attempts to control the Jesuits.¹⁶ The Jesuits wished to expand as their Order saw fit, while Vaughan wanted the Jesuit schools more

see T. Hooley, *A Seminary in the Making* (London, 1927).

¹⁵ For a general background see E. Cruise, 'The Development of the Religious Orders' in G. Beck ed.,

integrated into the wider provision of Catholic education provided by the Salford Diocese. By contrast, in the Nottingham Diocese, Roskell had not used the Orders to expand education provision so as to prevent the schools becoming a matter of ecclesiastical politics. Instead he relied on lay support. Further, through his personality Roskell had maintained an aura of goodwill, resulting in much Order-bishop co-operation. Under Bagshawe, however, the Nottingham Diocese like Salford, had a period of deteriorating relationships with the Orders, as the Chesterfield-Steveley disputes of 1880 show. Sweeney has money and precedent as the root causes of many of the individual bishop-Order disputes. He also notes nationally Manning being concerned with a conflict of policy that the Orders could show with regard to a diocesan bishop's wishes.¹⁷

The crux of the problem was one of deciding who should have the final say in matters relating to how an Order operated in any particular diocese: was it to be the an official such as a Superior, whose authority might clash with a diocesan bishop's, or was the diocese to be the unit of government that reflected the wishes of the papacy? The issue was decided in 1881 with the publication of the Papal Bull *Romanos Pontifices*. Essentially, this gave a diocesan bishop authority over an Order's actions when they operated in the public domain, but left their internal workings to that of their Superiors and individual hierarchies. This psychologically strengthened the hand of the bishops and made the Hierarchy a stronger force for directing the Catholic Church in England. It also added to the power a strong Cardinal Archbishop of Westminster such as Manning, was able to exert, and in the case of the Nottingham Diocese, his protégé Bagshawe.

The English Catholics pp. 442-474.

¹⁶ E. Cruise, 'The Development of the Religious Orders', p. 454.

¹⁷ M. Sweeney, 'Diocesan Organisation and Administration', in G. Beck, *The English Catholics* pp. 116-150.

Together these factors contributed to the changed and more open position the Church enjoyed in 1915 compared to 1850.

Ecclesiastical politics were equally to the fore with regard to the female Orders.¹⁸ The period 1850-1915, saw a widespread growth in both the established Orders, such as the Dominican Sisters, those who sought refuge from continental persecution, and new communities like the Little Company of Mary, and the Sisters of St. Joseph of Peace: all types found in the Nottingham Diocese.¹⁹ The diocesan bishops were keen to have the female Orders maintaining the Poor Schools, and undertaking welfare work such as nursing, helping the elderly and running orphanages, even if at times individual priests clashed with the Sisters: for example the Sisters of Mercy in Hull and the Little Company of Mary at Hyson Green, both around 1900. Again, the problem was one of control, as both bishop and Mother Superior frequently saw their roles from different perspectives. For the members of an Order their work was a vocation, in which they dealt with the more immediate local situation: for the bishop they were part of the wider diocesan infrastructure. Part of the problem over female Order/bishop relations was that the Sisters, and especially the Mother Superiors had strong personalities, often without which the Order would not have survived. The way the female Orders worked amongst the poor contributed to the growing respect many non-Catholics had for Catholicism, thus making it easier for the Church to operate and be accepted in society.

Nationally, and in the Nottingham Diocese, two trends developed in the late nineteenth century with regard to the female Orders. Firstly it was a feature for them to become increasingly professional, especially as when they took in trained teachers or

¹⁸ S. O'Brien, 'Religious life for Women' in V. McClelland and M. Hodgetts, ed., *From Without the Flaminian Gate* (London, 1999), pp. 108-141.

qualified nurses. The female Orders had a history of working in education that pre-dated the Restoration. It was also the case that after 1870, and especially 1902, with regard to the schools, that a teaching qualification directly affected the amount of money a school received from the government. Secondly, the new Orders, including Nottingham's Sisters of St. Joseph of Peace which had been founded with Bagshawe's blessing, sought Rome's approval for their community and a proper Constitution. This was a necessary feature as the Orders expanded and the problem of successor Mother Superiors had to be considered. Bishops like Cornthwaite (Leeds), Lacey (Middlesborough) and Ilsey (Birmingham), but especially Bagshawe, noted this trend. Bagshawe in particular saw it as an affront to the office of diocesan bishop, and an unnecessary restriction on his authority. To this end he wrote copious letters to Rome on the subject. He resisted (unsuccessfully) the attempts by all local Orders such as the Little Company of Mary under Mother Mary Potter to gain a Constitution.

There were times when Church politics caused antagonism between a diocesan bishop, and Westminster, with lay Catholics opposing their own bishop, and seeking support from others. Such an example occurred in the 1880s. Bagshawe, ever keen to isolate Catholics from (as he saw it), the potentially damaging effects of secular forces, condemned the Primrose League and threatened those who joined with excommunication. The Primrose League had been established to honour the memory of Disraeli who died in 1881, and by the early 1900s it had a membership of around 1.25 million. Bagshawe's actions provoked a backlash in the Nottingham Diocese from people like the Duke of Norfolk, the De Lises, and Lords Denbigh and Gainsborough. Nationally, this group had the support of Bishop Clifford (Clifton) and Manning, who

¹⁹ S. O'Brien, 'Religious life for women', p. 112 notes there were around 20 main Orders in 1840, and around 300 in 1880.

was concerned that Bagshawe's actions would alienate such people. The matter was referred to Rome, and Bagshawe was forced to rescind his threats, but, the Papacy did not publicly chastise Bagshawe.

In order to more fully understand the part ecclesiastical politics played in the Catholic Church's development, it is necessary to comprehend the way the forces of ultramontanism influenced events. By defining ultramontanism as a movement containing a variety of themes, as was done in the Introduction, it will also be possible to analyse the extent to which the Nottingham Diocese in the wider national perspective either veered towards Holme's concept of triumphalism, or that of Supple who suggested there was no such triumph. If ultramontanism is seen as the force that created and maintained a unified Church as single entity under Rome, despite the politics involved, then the lack of schematic sects in Britain (unlike on the continent), is one measure of its success: the divisions created by new Provinces and new dioceses, were with the approval and blessing of Rome, and allegiance to a central authority is a mark of ultramontanism. Even in the case of 'Bishop Howarth' of Nottingham who in 1909 was consecrated by the schematic Bishop Arnold Harris Matthews of the 'old tradition', he recanted and was always known as Fr. Howarth.

The ideas discussed in the thesis in relation to ultramontanism, were a growth in Catholic confidence, as expressed through a more confrontational attitude to their surrounding society, the development of a separate infrastructure aimed at developing and sustaining Catholicism, the growth of clerical authority, and the incorporation into the 1850s piety of newer, continental forms of devotion.

First, a growing Catholic confidence. Catholics through a growing use of street processions, membership of local government institutions, and a greater defence of their religion were demonstrating a more positive attitude, reflecting Catholicism's changing

nature: by 1915 it was no longer the somewhat secretive introspective Church it had been in 1850. This change was apparent both locally and nationally.²⁰ More significantly, it was happening in a Protestant State that was a part of a Europe that was witnessing a loss of papal territorial independence. This shows, as discussed in the Introduction, how the authority of the Church in relation to its temporal base declined, while its moral and spiritual authority grew. The question is, ‘What caused this change?’ Certainly there was the influence of the Rome imposed Hierarchy, which, thanks to Manning, became more united and increasingly pro-Papal in its efforts to develop Catholicism in England and Wales, although unlike Bagshawe, not all bishops, easily accepted the pro-Papal leadership shown by Manning. In 1867 Ullathorne, for example, had remarked to Bishop Brown (Newport), who agreed with him, that “the bishops are being manipulated [by Manning]”.²¹ Roskell’s refusal to assent to Manning’s demand that all the bishops publicly acknowledge the Doctrine of Papal Infallibility, shows how several bishops were not completely at ease with Manning.

Manning’s influence, however, was as much pragmatic as theological. He realised that the Church, in order to continue growing as a single entity, had to assimilate the Irish and other minorities, or it would fragment. To this end he appointed ultramontane bishops, encouraged them to appoint Irish priests to Irish missions, and to provide schools in each mission. It was noted in Chapter 6 Education, how the operation of the schools could be part of this methodology in the way they indoctrinated pupils, denationalised the Irish through using English-orientated history books, how each day the new Rome-orientated Catechism (1880) was taught, as well as the holding of Catholic processions and expecting pupils to join Confraternities. Harding, with

²⁰ See the examples given in J. Rockett, *Held in Trust* Chapters 1 & 2.

²¹ D. Quinn, ‘Manning as Politician’, *Recusant History* vol. 21 no. 3 (1992), p. 269.

reference to the Clifton Diocese, notes, that the schools had to ensure that the pupils knew by heart the Lord's Prayer, the Apostle's Creed, the Hail Mary and the Glory Be; such a practice was also common in Nottingham under Bagshawe. Above all there were the powerful dictatorial priests, who chastised pupils who did not attend Mass, and who made sure scholars towed the approved line. These were all expressions of the ultramontane's methodology. It is not suggested that all this was followed in all missions, but it was a pattern that was repeated throughout the nation.

Another factor that made it clear to secular society that Catholics were increasingly and publicly expressing their religion, was how a strong ultramontane, centrally-directed Church was able to hold its adherents in a more-or-less united form, at a time when the general secularisation of society was contributing to a decline in the corporate expression of devotions. Anglicans in particular noticed this aspect of Catholicism, and tried to enforce unity amongst their adherents with the 1874 Public Worship Act. This pattern was mirrored in the Nottingham Diocese in the way public processions grew under Bagshawe, a very powerful ultramontane, but declined under Brindle.

One great change after 1850 was the way each bishop throughout England and Wales emphasised the concept of his diocese, and one that was part of a national and international Church. To do this he had to create an administrative system to ensure that his writ ran down to the laity, and in return enabled him to know what was happening. The model that gradually evolved was the Roman one which centralised authority on the bishop, and then to Westminster. A centralised authority was a sign of ultramontanism: it was hierarchical, and one where each Catholic knew their place. It was not equally developed in each diocese: Nottingham in particular was rather disorganised, unlike Salford under Vaughan and Leeds under Cornthwaite. During Briggs' Episcopate at

Beverley, financial control had become almost non-existent and a Committee of Businessmen offered to help the bishop by managing the diocese's finances. Briggs would have none of it, and rejected all such attempts at lay interference, seeing at as an affront to the dignity and power of a bishop. This is a forerunner of events in the Nottingham Diocese under Bagshawe.

Publicly the bishops also attempted to develop the idea of a diocese through the holding of inter-diocesan Congresses. Each was under the control of a bishop: each Congress was a way in which the Hierarchy sought to emphasise the presence of Catholics, their uniformity of belief, and the expected line the laity were to follow on a particular issue. The Catholic Young Men's Society (1858) was held in the Salford Diocese and was attended by delegates from Nottingham including Roskell: in 1903 Nottingham Diocese hosted the National Catholic Truth Society Congress.

The second facet of ultramontaniam, that of developing a separate Catholic infrastructure that would potentially isolate them from Protestant and secular influences, did show a great deal of variation. All dioceses developed them to some degree, although in no individual mission could it be said that it existed in its completeness. The elements involved were Confraternities, schools and Night Classes, a political infrastructure, a Mission Library, and cemetery, and getting access to Catholic workhouse children. The thesis showed that in some areas of the Nottingham Diocese, these aspects did occur: for example, schools were found in association with all missions, but Confraternities only operated in around half the missions, while Night Classes and libraries were found in approximately 10% of diocesan missions. Heimann demonstrates that Confraternities, while growing in all dioceses, in general showed a low level of take up. Also the various kinds depended on local factors, such as a bishop's wishes (i.e. Bagshawe and those relating to the Holy Family), the local priest

(especially with regard to Temperance), and the ethnicity of the local population (the Confraternity of St. Patrick in areas with large Irish populations).²² All these aspects were ultramontane in that they were attempted under the strict guidance of the priest, acting under the direction of his bishop, who in turn was following the commands of Westminster, which in turn was interpreting Rome's expectations. In Bagshawe's case, the way he stressed the 'hand of Rome' through his many *Pastorals*, the sale of papal memorabilia and emphasising the will of the papacy, made it clear that Papal wishes were to dominate Catholic actions.

In one aspect, over censorship, it is clear that nation-wide it was only a Roman, or orthodox viewpoint that was acceptable. While Bagshawe was more ultramontane in the way he distributed local translations of the *Index* and had copies of Papal Letters and other such documents translated and circulated, all bishops supported such actions to some degree. The way the Hierarchy eventually forced the closure of *The Rambler* and Vaughan's control of *The Tablet* showed what was expected. In the Nottingham Diocese, publications like the *Nottingham Catholic Magazine*, were vetted by Roskell and Bagshawe prior to publication. This was a common practice, especially in Rome, where the Jesuit paper *Civiltà Cattolica* came to symbolise right wing Catholic thoughts. The Clifton Diocese had its *Tracts*. Locally, *De Lisle* was made to conform over the *APUC*, as were others as in the Clifton Diocese, after Manning made it known he opposed such an organisation as being theologically unsound. Nationally, when people like Acton and the Modernists tried to develop new patterns of thought on science and the nature of the Church, they were excommunicated. Here is shown Rome exerting its authority as the Keeper of the Truth. With no Catholic centre of learning and Bagshawe's attitude, the Nottingham Diocese escaped such extreme actions. This did

²² See M. Heimann, *Victorian Devotions* in her *Appendix V*.

not mean that some of the Nottingham Diocese's Catholics ignored such new ideas. There were no open expressions of Modernism, although priests like Harnett (Nottingham, St. Patrick's) did give lectures which discussed biblical authority, the Church's position, and science. However, the priests simultaneously emphasised the orthodox line.

The growth of clerical authority and the incorporation of new forms of devotion, especially at the behest of the priest under the control of the bishop, was a clear demonstration of ultramontanism at work. As Champ noted (Chapter 4), the role of the priest changed from Pastor, to mission provider, welfare worker, financial adviser and fund raising organiser, Mass provider and instigator of new ceremonial. The way the schools survived 1870-1902 through the priest-directed fund raising activities, and the division of mission properties into their separate components with the creation of a large separate presbytery, demonstrates the growth in their authority. With the help of the laity, new statuary appeared in the Church, paid for by the parishioners, whilst re-ordering of the premises enabled newer, continental services to be introduced. However, Heimann is critical of the ideas of historians like Norman which attributes too much emphasis to the way the ultramontane clergy forced new ideas of devotion on people, saying many such practices including saying the Rosary and the *Quarant' Ore* were operating in England prior to 1850.²³ She does, however, acknowledge that the ultramontanes played a significant part in their expansion or revival. Rather, Heimann sees something of the centralising tendencies of the Papacy in aiding the publicity (as in the extreme case of Bagshawe), which encouraged their up take, but notes also the positive effects on devotions of the French priests and Religious who came to Britain.

²³ Taken from a summary in M. Walsh, 'Catholics, Society and popular Culture, in V. McClelland and M. Hodgetts eds., *Without the Flaminian Gate* pp. 348-50.

Devotions to Mary flourished after 1854 and these were ultramontane in that they reflected the new Papal Doctrine of the Immaculate Conception. Meanwhile, from 1874 Bagshawe stressed the idea of Indulgences. Perhaps a clear way Papal or ultramontane influences were felt continually felt was through the way Rome demanded that each bishop make an *Ad Limina* visit every five years to present in person, a written account of how their diocese was developing, and where necessary, introduce changes. In 1868, Rome made it a requirement that all bishops should live at their cathedral, so that they were both seen as the central figure of authority and were more aware of what was happening. Roskell did reside at Cathedral House: Bishop Knight (Shrewsbury) was one who was forced to relocate his residence.

In conclusion, it can be argued that the ultramontanes definitely had an influence on the development of Catholicism 1850-1915, and the Nottingham Diocese was a part of this developments: the Hand of Rome was well felt, even if the actual levels achieved varied from location to location. The key, as Heimann shows, is that the ultramontanes had a persuasive influence which was aided by other factors. Perhaps as an analogy, if the map of Britain was painted blue for ultramontanism, some areas would be light blue, while others would be navy: none would be white.

Church politics as expressed in the way in which of the various components of the Church's infrastructure under the guidance of Rome, expressed their authority, but ultimately accepted the will of Rome, helped in the creation of a Church in Britain that became more open, and increasingly, but never totally, uniform.

The second over-arching theme concerns changes in the nature of the Catholic community, both in its clerical and lay forms, and how they collectively influenced the

way Catholicism developed between 1850 and 1915.²⁴ In 1850 approximately 836 priests covering 610 Chapels and Churches served a population of around three quarters of a million Catholics. There were also 17 Religious Houses for Men (including MSBA) and 62 Convents, of which five were in the Nottingham Diocese. By 1915, there were 3985 priests both Secular and Regular, managing 1879 Chapels and Churches serving over 2 million adherents. Also reflecting changes in the nature of the Catholic population, were the Churches which specifically offered faculties for ethnic minorities: by 1915 London, for example, had circa 200 Churches catering in some way for 15 different nationalities, Nottingham Diocese had five Churches offering devotions in at least six languages, with Northampton having four Churches saying Masses in a minimum of four languages.²⁵ There were also wide variations in the distribution of the Catholic population: in 1850 the Northampton Diocese at 6,000 souls had only a quarter of the population of the Nottingham Diocese. By 1915, the Nottingham Diocesan population at around 40,000 was tiny compared to that of Salford's with its 100,000 plus population, or that of the Liverpool Diocese. This uneven distribution remained a feature of the Catholic population, 1850-1915. Throughout the period, Catholicism was predominantly found in the urban areas.

It was not just the increase in numbers that the Church as an institution had to cope with: there were interrelated changes in their adherents' ethnic composition, wealth and class, and the effects of an increased level of education. These changes, over which the Church had very little control, apart from how it affected the attainments of those who entered its schools, or availed themselves of the rather limited opportunities of on-going education offered, meant that the Church had to respond as best it could. Spiritual

²⁴ This is not to say that the changes mentioned in this section did not in some way have a political origin. The important point is that this section is concerned with the nature of the changes and their

leadership became of the essence. One way the Church sought to achieve this was through the way it educated its priests: such developments involved the Nottingham Diocese.

The restored Hierarchy very shortly after its formation began to realise that the provision for priestly education needed modernising as the existing provision met neither their needs, nor those of the people it was meant to serve. The pre-1850 situation with priests educated at District seminaries like Oscott, Ushaw and Prior Park, or with others being educated in Ireland, Rome, or other continental establishments in which the Orders had a strong hand, did not reflect the power base of the new diocesan bishops. To reflect the new power base of the diocesan secular bishops, Manning, with Rome's approval, wanted diocesan, ultramontane seminaries under the control of each bishop: Vaughan, more the pragmatist than Manning, pointed out that England lacked the expertise for such institutions. Locally, Roskell and Bagshawe's rejection of Young's offer in 1860 and 1874 respectively, to establish a diocesan seminary at Lincoln fits this scenario. As Roskell was also the English Hierarchy's Inspector for the English Seminary, Bruges, he was well aware of the trouble that too much lay influence could cause.²⁶

Manning also wanted a separation of junior seminarians from those over eighteen who were being educated for the priesthood. His Hammersmith Seminary (1869) did this, educating seminarians along old monastic lines. Oscott separated its seminarians for a short period, but was forced on economic and ecclesiastical political grounds, to amalgamate them in 1889, while St. Hugh's Nottingham (1881-1901), was always mixed.

consequences.

²⁵ All figures compiled from the relevant entries in the *Catholic Directories*.

The level of training, in general, rose, while some convert graduates such as Newman and Anderdon (Leicester) also became priests. However, the seminaries, including those built in the wake of Manning's wishes, exhibited a variety of standards. Seminaries such as Oscott and Ushaw offered high standards, often to degree level as did Womersley and the smaller Leeds Seminary of St. Joseph's, while Northampton's St. Francis' and Nottingham's St. Hugh's, did not. Vaughan sought to rectify this situation by creating a Central Seminary at Oscott after 1893 which would have absorbed these smaller seminaries, but Bagshawe and other bishops like Riddell of Northampton objected and persevered with their small establishments.²⁷ One reason for their unwillingness was not so much the concept, but the way Vaughan initiated his project: by using Oscott staff, instead of appointing a mixture of staff from the smaller seminaries, he gave the impression that it was a take-over by the Diocese of Birmingham, and this went against the ethos of a joint inter-diocesan seminary. Bourne abandoned the idea after 1903.²⁸

As the standards of education rose, so there were other changes in the nature of the personnel who became priests. Over the period, more came from the middle class and less from the echelons of the upper class. There was also an increase in the proportion coming from the poorer sections of society. Ordination Books from Leeds and Nottingham, for example, show a rise in the numbers of priests being ordained on the patrimony of their respective dioceses, rather than on their own resources. Increasingly more Irish became priests, and as in the case of Nottingham, continental personnel, especially Flemings, Dutch and Germans, became members of the priesthood

²⁶ S. Foster, 'The Life and Death of a Victorian Seminary: The English College burgess', *Recusant History* vol. 20 no. 2 (1999) pp. 272-90.

²⁷ Northampton's seminary ended in 1909 when it was burnt down in a fire, along with all the records!

²⁸ J. Snead-Cox, *The Life of Cardinal; Vaughan* (London, 1910) vol. II, chapter II. For a modern study of the background see M. McNally, *Edward Isley, Archbishop of Birmingham* (London, 2002). The

of England and Wales. Overall, the priesthood 1850-1915 became better educated, of a lower social class, and more cosmopolitan, although English priests tended to dominate. The importance of this change is that it was, in part, a parallel to those changes taking place amongst the laity. As a consequence, it helped to cement in general, a closer working relationship between priest and laity, thus increasing the priest's authority, and, through the way he operated under the bishop, in creating a centrally-orientated Church.

With regard to the laity, it was a combination of their growing size, mobility, and changes in ethnic composition, and class, that were the major internal problems for the Church as an institution. Catholic numbers were increasing prior to 1850: what was different after 1850 was the way successive waves of migrations came to dominate the local indigenous Catholic populations. Broadly there were the seasonal agricultural migrations which as the century progressed, lessened with many Irish Catholics settling and intermarrying; the economic migrants who came because of the Irish Famines; the skilled Irish, and the continental Catholics forced to flee because of their beliefs. On arrival the migrant initially settled in the ports like London, Liverpool, or Bristol, prior to seeking employment. Such searching and their employment in low paid occupations subject to long periods of cyclic unemployment resulted in poverty, split families as the men left their families while they moved around searching for work, and much inter and intra-urban mobility. These developments profoundly affected the Church as an institution by intensifying the problems of creating unity, and retaining the loyalty of its members: as Catholic numbers increased, so did the leakage rate, and the Nottingham Diocese had one of the highest rates.

The Nottingham Diocesan experience was a variation on this theme. Irish agricultural workers migrated through the diocese searching for work and then settling,

book suffers a little from being one that is written by a relative and tends to eulogise Isley's successes.

while continental Catholics came via the ports of Grimsby and Boston. Catholics came to the urban areas such Nottingham, Derby, Leicester, Grimsby and Glossop for work, and, as evidence in local Baptismal and Marriage Registers portrays, frequently migrated between these areas. In addition Irish, poor English people, and continental migrants were employed as navvies, which in the case of the Derbyshire hydrological works, went on into the twentieth century.

For the Hierarchy, and in particular for the priests, there were problems of creating a unified congregation out of a people divided by race, language, class and who had been used to expressing their piety in a wide variety of ways. The experience of Fr. Murphy (Sheffield, 1856) cannot be untypical of the period: he noted “in many of the houses not one of the women could speak English”.²⁹ The seasonal agricultural influxes as in the rural areas of Lincolnshire, the Midlands, or the south of England, where they out-numbered the local population by up to 4:1, were usually tolerated as an economic necessity. Priests frequently held separate Masses, often in Gaelic, while maintaining, as at Stamford, High Masses in English. In the case of the economic migrant and the navvies, the Church tried to establish new missions, but could not always be certain of their permanence, as the case of Belper (1858-62), demonstrates. Also it was not the simple increase in numbers that caused problems: inter and intra-urban migrations meant there were frequent changes of personnel, and, with regard to the children, wide fluctuations in the numbers who attended the local Poor School, resulting in low standards, which meant corresponding low levels of government grants. Nationally and locally, as the Grimsby experience demonstrates, where there was a core of settled Irish, English and continental middle class Catholics, a Church infrastructure under the control of the priests could develop. However, this movement also had the potential to

alienate certain sections of the laity since it was often the middle class who paid the pew rents, were officials in the Confraternities, and collected the weekly contributions.³⁰ All too frequently the poor had to stand at the rear of the Church: it was noted how Grantham's middle class wanted the separation of themselves from such people. In missions lacking a middle class and a high turnover of personnel, it was the priests who had to do most of the work, while in general his work load increased from that of Pastor, to Pastor, mission provider and social worker. In particular the priests had to establish and maintain a school. To this end, the wishes of the Hierarchy over the creation of school-cum-chapels were the norm, although many a mission, as in the Nottingham Diocese, began in rented warehouses, rooms over a public house, or the like. Aid for poor mission schools was sought from the national Catholic Poor Schools Committee, each diocese's Poor Mission Funds, and from local upper and middle class benefactors, but each bishop and priest ensured that lay involvement was kept under review. As if emphasising the universality of the Church, the Rosminians appealed to their continental houses for help.³¹ While the priest laboured to develop his mission, each bishop was struggling to find enough priests to maintain missions in general, let alone expand their number. As priests and Orders often worked amongst the poorest inhabitants there was a proportionally high death rate, especially in the major urban conglomerations like Liverpool and Manchester.³² Roskell's compromise of 1854-6 when he closed several rural missions in order to maintain the larger urban ones of Glossop and Derby, is a

²⁹ J. Rockett, *Held in Trust* p. 5.

³⁰ Ibid p. 19. In St. Stephen's and St. Alban's Church, St. Albans, there were scuffles when people who were sitting in the 'wrong' benches were forced to move in 1902. In the Nottingham Diocese the incident was repeated at Retford and Lincoln. J. Rockett, *Held in Trust* p. 19.

³¹ In this case it was Fr. Signini in Cardiff. Ibid p. 8.

³² See for example, 'Searching for Liverpool's Famine Victims', *History Today* vol. 54 no. 5 (2004), p. 7.

local illustration of this scenario. The other side of the coin was the way the Hierarchy wanted to expand seminary provision.

Wherever there were larger numbers of urban Catholics of mixed ethnic origins, the diocesan bishop and priest were directly concerned with the problems of integration. In theory there was the Latin Mass, as printed in the Rome approved Breviary which ensured a universal approach to devotions, but more prosaically there was the need to get practising Catholics, and those who nominally described themselves as Catholics, onto the premises. In a situation of only one mission serving an area, a bishop could, if one was available, do as Manning wished and place an Irish priest in a predominately Irish mission, or similarly with other minorities, but this meant more in the way of absorption rather than assimilation. In large urban areas new Churches were constructed to cater for the needs of the migrants, and often located in 'ghetto' areas. These attracted many people, but were more a form of incorporation rather than assimilation, as the priest frequently had to ensure that the form of devotions practised reflected the ethnic origin of the community: hence the large number of Churches dedicated to St. Patrick found in each diocese. While these methods were aimed more at adults, the schools aimed more at assimilating second and succeeding generations through the actions of the priests, daily acts of devotion which increasingly utilised the ideas preferred by the ultramontanes, and a denationalising school curriculum. Seen in this light, expressions of inter-diocesan co-operation amongst the laity, such as the Congresses, were another method of attempting to achieve increasing ethnic assimilation.

Other ways that combined attempts to get people onto Church premises, and hence aid assimilation were through Missions, social gatherings and publicly displaying Catholicism such as processions and a greater secular activity (over-arching theme three). Missions, invariable given by the Orders, especially the Jesuits and the

Redemptorists, were a nation-wide feature of Catholicism, and lasting up to several weeks at a time. In particular there were the Passionists in the West Midlands and the North East, and the Rosminians in South Wales and the Nottingham Diocese.³³ With their emphasis on evangelising and the renewal of Faith, they helped re-vitalise and unite a local community. Missions were often very successful in attracting converts. All these ways can be interpreted as practical methods aimed at increasing the spiritual authority of the Church.

The priesthood also had to contend with the constant expressions of Irish nationalism, especially on the 17th March each year, as well as peaks caused by the activities of the Fenians and Home Rulers. Potentially they had the power to divide the Church, and over this Manning was adamant: it was not going to happen.

The various bishops in the form of Goss, Roskell and Bagshawe, and Cardinals of Westminster, viewed the matter of Irish nationalism from different perspectives. These oscillated between Roskell's non-political stance, Goss treating all Irish as if they were English, Bagshawe's pro-Irish position which was adopted by no other bishop, Manning placing the emphasis on assimilation in order to forge a single, ultramontane style-Church, Vaughan's actions of placing all other concerns below that of maintaining the independence of denominational education, to Bourne's courting of the Irish MPs at Westminster with regard to Catholic education. The Hierarchy was united, however, in its condemnation of the use of violence to express Irish, or any other form of nationalism.³⁴

³³ For the Passionists see C. Charles, 'The Origins of the Passionist Mission in England and the Early Passionist Apostolate 1840-1850', *Journal of Ecclesiastical History* vol. 15 (1964) pp. 596-604.

³⁴ E.g., as over Italian nationalism and Garibaldi. Here the situation was made more complicated by the Hierarchy's anti-democratic stance because Garibaldi's actions signalled the end of the Papacy's rule of the Papal States.

In all dioceses the priests gradually sought to direct and control the St. Patrick's Day events, by turning them into family days with entertainment, which were preceded by Mass. Locally Roskell and Bagshawe attended such occasions. Over Fenianism the Church was in a cleft-stick: a blanket condemnation would have alienated the majority of her adherents, yet the Hierarchy had to ensure the government that collectively Catholics were innately loyal citizens. Here the Church needed to show it was exercising a spiritual authority, requiring Catholics to act in a constitutional manner. Excommunication was threatened by bishops, including Roskell, while Manning said he was prepared to if Rome required it.³⁵ Individual priests such as Fr. Brindle SJ did excommunicate people who were known to be Fenians in the Chesterfield area, while others such as Harnett and Bent (Nottingham Diocese), with large Irish congregations, sought to condemn the violence, while supporting their parishioners over their pride in their homeland. From the mid-1860s the Church, as in the Nottingham Diocese, supported in various degrees, the constitutional Home Rule societies, although the more Tory bishops, such as Vaughan, would have nothing to do with them. These societies lent a degree of control and respectability to the way the more moderate Irish expressed their nationalism, but such respectability alienated the extremists and those who nominally called themselves Catholic. Where there were larger numbers of Catholics such as around Liverpool or Newcastle and the North East, expressions of Irish nationalism were always greater, and the priesthood had to work harder to control them and ensure their congregations remained loyal. It was only in Liverpool, for example, that the Irish were strong enough to elect their own MP, thus reflecting how local intensities of the expression of nationalism varied.

³⁵ D. Quinn, 'Manning as politician', p. 275.

Irish nationalism and how the Church dealt with it became a crucial dimension in Catholicism during the 1885-1892 period when Home Rule was being discussed. At this time maintaining the schools was also a major concern. The Church needed to maintain the loyalty of its Irish parishioners, while reminding them that they were members of “the one true Church”, both for the sake of their souls, and for the funds they contributed towards keeping the schools open.

Despite their differences and Bagshawe’s pro-Irish stance, Manning and Bagshawe had a degree in common over the way they dealt with the Irish. However, the more Tory bishops, such as Vaughan, Clifford, and Riddell (Northampton), would have nothing to do with expressions of Irish nationalism, expecting instead, all Irish to act as good Catholics, acting under the paternalistic control of the Church. Bagshawe and Manning saw a some form of federation as a possible solution, but both were fearful for the position of the Church in a secular state. Both wanted the Church to retain its spiritual and temporal authority. Manning however, at the 1886 election put education ahead of Irish concerns and this did not go unnoticed by the Irish. Bagshawe, however, along with several priests attended rallies and supported peaceful means to gain Home Rule, despite objections from Tories like Edwin De Lisle MP.

With the passing of Manning (1891) the defeat of Home Rule (1886 and 1892), and Bagshawe’s resignation (1901), Irish matters became less of an issue. In this the Church was aided by the continuing net emigration of the Irish (after 1870), but at a local level, and depending on the individual mission, there remained varying levels of acceptance/integration of the Irish communities. Whilst they remained part of the Church, the Irish and other minorities, still retained their national identities, and the concept of ‘that mission is for the Irish’, as happened in the Nottingham Diocese, still

remained. In areas like Manchester and Liverpool it was even more marked, but the restored Hierarchy had succeeded in ensuring a good semblance of unity.

Across the spectrum of the main Catholic groups, a major nation-wide trend was the decline in gentry influence and an accompanying rise in the importance of the middle class, which was frequently of a mixed ethnic composition. Intermarriage and the group's importance as a mainstay of a particular mission have already been dealt with. Such features were common throughout each diocese, as Rockett notes in relation to the Sacred Heart Church, Fareham, Diocese of Portsmouth, where a few intermarried families held the same posts of responsibility for several generations.³⁶ However, it also has to pointed out that if such a group felt it was being slighted by a priest (whether it was the reality or not) it had the education and means to cause havoc and mayhem. Under these circumstances there was a need for the Church to exert her authority. Examples can be drawn from the Diocese of Middlesborough (1879), when people complained that their views over the creation of the new diocese were not being sufficiently considered, and in Market Rasen (1903) when petitions were sent to Brindle regarding Fr. Hays. In the Middlesborough case, the fact that the petitioners also appealed to Rome, shows how they accepted the fact that they were part of a centrally directed, universal Church.³⁷

The gentry, the group which had been largely responsible for maintaining the Faith in Penal times, largely remained a separate group, but the economic circumstances of the latter quarter of the nineteenth century, meant that their influence declined. Many an estate reduced its labour force, and benefactions were inclined to decrease or stop. Individuals still made a valuable contribution: the Dukes of Norfolk, Lord Braye, and

³⁶ J. Rockett, *Held in Trust* p. 15.

³⁷ For Middlesborough see R. Carson, *The First Hundred Years* (Middlesborough, 1978), pp. 31-48.

Lord Halifax, for example, were politically active. An important point is that as far as society in general was concerned, the power of the gentry was declining. In the case of the Church, the transition of the gentry from positions of superiority to having to accept the increasing authority of a bishop who, as in the cases of Bagshawe and Brindle, were from a lower social class, was not an easy transition. As far as the day-to-day operation of the Church was concerned, it was the middle class and the poor (including the Irish), that commanded most priest's attention.

Catholic education as discussed in Chapter 6 meaning a whole life process, affected the Church and the way she exercised her authority. Once people began to read, the only hope for the Church was that it was powerful enough to influence what was read. The forces of secularisation as expressed through cheap newspapers and magazines made it harder for the Church. The Church did attempt to compete with its various diocesan magazines, its own newspapers, and magazines such as *Fireside Chat* but they were generally middle class and no match for the mass produced secular press. The Church responded in a number of ways. In this the Nottingham Diocese was no different to the others, except that Bagshawe's approach was more extreme than that adopted by the other bishops.

First the Church emphasised its spiritual authority through devotions. Secondly, the Church tried to ensure that the opportunities for acquiring the right information were made available both through the schools and via the creation of such facilities as libraries, Night Classes, Confraternities and lectures. Clearly these did not apply to all Catholics, especially the nominal ones. Much depended on the bishop and the local priest. The authority of a priest's personality helped at least outwardly to ensure, that many lay Catholics correctly expressed their Faith. Thirdly, the bishop, as in the case of Bagshawe could advise his parishioners through his *Pastorals* on what to read, and how

to behave. Others, such as Bishops Brownlow (Clifton, 1894-1901) and Keating (Northampton 1908-21), were less bombastic in their approach than Bagshawe.

Perhaps the most influential way the Church sought to influence its adherence, was through the intensity of priest-lay relationships. By this is meant the construction of as many missions as possible. Bilsborrow and Bagshawe both built and maintained missions in rural areas with declining populations, so as to make available as far as possible the educational processes of the Church. Nationally, missions were divided and new ones created. As suburbs were built so new Churches were constructed and some older ones closed. With people moving to the suburbs, new problems were created such as maintaining the Cathedrals. Frequently they became dependent on commuters, and attracted a newer, rising middle class clientele. Expansion in new mining areas attracted many of the Irish and bishops faced continual calls for new missions. Despite the decline in the role played by the gentry, many domestic chapels were maintained.

Nationally, one of the weaknesses of the education provided by the Church was in its provision for the poor who required secondary education. This did result in both a high leakage rate and a lack of well educated Catholic lay people. It was a constant remark by Vaughan that there were insufficient Catholics in positions of authority in secular activities. Some middle class schools for girls did exist and they did take pupils beyond the age of 11 years but did not always give a proper secondary education. Some girls did train as teachers, but as these Girls' schools were invariably run by the Orders, the education was more geared to vocations, and the role of the girls as homemakers. For boys, only a few dioceses had successful Boys' Grammar Schools, as for example, in the Birmingham, Clifton, Salford and Liverpool Dioceses. Vaughan's Grammar School in Salford was aimed at turning out boys who take their place in the world. In contrast, Nottingham Boys' Grammar School aimed at providing vocations. However, at

around 4gns a term fees for Day Boys, such schools were beyond the means of most parents. For the poor, but intelligent boy, the alternative was to attend the local Board or State school and risk the wrath of the priest, or miss out on secondary education.

Some educated people like De Lisle and Sir John Sutton wanted the Church to allow Catholics to enter British Universities. Pressure was applied to Rome throughout the period and in 1895 attendance was allowed, but not all bishops, including Bagshawe, agreed with the idea. Bishop Clifford (Clifton) was one who did, arguing that until Catholics were better educated at a higher level, Catholics in general would be under-represented in the higher echelons of the professions and industry.³⁸ Rome's reluctance was in part due to a wish to isolate Catholics from Protestant and secular influences, and partly due to the fact that universities like Oxford and Cambridge stressed an attitude of independent learning and attitudes to issues: an approach that conflicted with the centralised, more centrally-directed ideology of the Catholic Church.³⁹ Bishops were continuously reminded by Westminster up to 1895 to explain to their congregations why attendance at British universities was forbidden. Throughout the period 1850-1895 various schemes for separate houses or colleges at Oxford and Cambridge were suggested and then rejected by the Hierarchy. Manning's attempt to establish a Catholic University (1867) in South Kensington had unfortunately failed on both financial and doctrinal grounds, and the experience did little to soften the approach of the bishops or Rome. The change of heart was partly due to a petition presented by intellectuals, the Duke of Norfolk, and was also supported by clergy, including Archbishop Isley (Birmingham). It was also a period of changing attitudes and the Church found itself increasingly out of step with the times over this issue. Manning's death did remove one

³⁸ J. Harding, *The Diocese of Clifton* p. 245.

³⁹ For these issues in general see H. Evennett, 'Catholics and the Universities' in G. Beck ed., *The*

of those opposed to the issue. The Hierarchy, under Rome's insistence stressed that attendance at university was to be tolerated, not encouraged, and where it did take place, the Hierarchy was responsible for ensuring the Catholics also received suitable education on the Catholic position regarding the matters being studied. Take up at Cambridge and Oxford remained low but newer institutions such as London University and regional colleges such as Nottingham College, did see an increase. That take up was very low, was due largely to the lack of Catholic secondary education and the fact that Catholics in general were from the poorer part of society

From this analysis several key points emerge. Firstly, the Church demonstrated its ability to control Catholics. Secondly, the Church was slow to react, maintaining a paternalistic approach, even though circumstances were changing. Thirdly, the prohibition on university education from the Church's point of view was another way it tried to ensure it controlled the spiritual thoughts of its adherents. Fourthly, the process was self defeating because not only did some lay Catholics ignore the ruling of the Church, yet they remained loyal to their Faith. Catholics as a whole found themselves at a disadvantage when trying to compete in the upper echelons of secular society. The Nottingham Diocese was one of the poorest regarding education beyond the age of eleven in all its forms.

The Church 1850-1915 faced considerable problems but achieved much success in the way it dealt with its multifaceted congregations. The authority of the Church was challenged, but this did not halt its expansion: it was now expressed in a wider variety of ways than just through the priests telling lay Catholics what to do.

The final overarching theme concerns the increasing role the laity and clergy played in secular society. As the thesis showed, that this was an area where the Church

felt it had a duty to both direct and control such involvement. Control by the Church was deemed necessary for two basic reasons. Firstly, it was noted that the actions of a few individuals were often taken to mirror Catholics as a whole: consequently, the Church was concerned that their actions were above reproach and reflected well on the Church's authority and standing. If the person was a local landlord, a peer, or intellectual, it could too easily appear (even if the individual did not mean it to happen), that they were an unofficial spokesman for the Catholic Church. De Lisle's enforced exit (1866) from the *APUC* is such an example. Secondly, the Hierarchy were concerned that lay involvement might result in Catholics imbibing heretical ideas, which they would then attempt to spread, resulting in Catholics leaving the Church, or believing in schematic thoughts. The Modernist movement amongst the intellectuals is an example of this, while Socialism and the way it was seen to offer an alternative exit from the poverty many Catholics, including those of the Nottingham Diocese, found themselves in, is a more general example. All this involvement had one characteristic: as the period progressed, so Catholic confidence and social involvement, grew, and so did the Church's concern over clergy and laity participation! In 1864 for example, the Papacy had stressed orthodoxy of thought through issuing the *Index*. By 1905 Pope Pius X was so concerned over this matter that he issued the Papal Encyclical *Il Fermo Proposito* which asserted that the bench mark of all areas of human behaviour, including how they acted in secular society, was only that allowed by papal authority. Pius X advocated Catholic Action by which he meant there would be societies organised and controlled by the Church, in which those Catholics wanting to partake in helping to deal with social questions would operate, but "independent initiative was not an option".⁴⁰ This was the ideal that Bagshawe had sort to develop, even if the reality had been some what

⁴⁰ K. Aspden, *Fortress Church* pp. 4-5.

different. Pius X's demands echoed those made by the English Hierarchy in 1900: they opposed independent action by lay Catholics, but it did not curtail their overall involvement.

Beginning in 1850, Catholic social involvement took two forms. First there were those Catholics who, acting as individuals, took part in secular organised activities, such as political parties, the Penny Reading Movement, Half-Day and Sunday Closing Movements, and non-Catholic Temperance groups. As well as being nation-wide, there were others that were purely local, including the Yorkshire Charitable Society.⁴¹ All these secular social activities gave the Church increasing concern: Supple notes "such organisations did not totally fulfil the wishes of the Hierarchy".⁴² In opposition to these societies there were those which the Church actively promoted: including the Confraternities of the Legion of the Cross (Temperance), the Catholic Needlework Guild which provided clothing for the poor, the society of St. Vincent de Paul, and the various lay nursing societies.⁴³ From 1908 onwards (1912 in the Nottingham Diocese), there were the Catenians. As well as this there were the various emergency actions like soup kitchens. Each diocese had its own individual Church sponsored social organisations, including the St. Mary's Society (Grantham) which under Fr. Sabela raised money to aid the poor of all creeds: in Sheffield there was the St. Catherine's Association. For some clerics, in all dioceses, there was a preference for helping Catholics, while the other extreme is marked by the female Orders, such as the Sisters of Nazareth and the Sisters of Mercy, who deliberately went out to help the poor.

⁴¹ J. Supple, 'The Role of the Catholic Laity in Yorkshire 1850-1900', *Recusant History* vol. 18 no. 3 (1987) p. 313.

⁴² *Ibid.* p. 316.

⁴³ The SVP was a universal organisation which with the approval of the Church operated in over 29 countries and had in excess of 1, 500 branches in 1855. A sign of the church's control and authority. J. Rockett, *Held in Trust* p. 25.

However, this does not imply that there was a uniform pattern of involvement across the country. Reasons for Catholic secular involvement varied: for some it was a true altruistic motive of helping their fellow man; or others it was a need to positively overcome the discrimination they faced as Catholics; for others it was seen as a need to defend their Faith from attacks. Further, it depended on the attitude of the bishop, but above all, on the efforts of the local priest. Consequently, Catholic social involvement was multifarious in its methodology, and occurring at many levels of society both nationally, and in the Diocese of Nottingham.

At the highest level there was political involvement. Nationally, the Hierarchy wanted Catholics to follow their leadership and vote as they directed. There were several Hierarchy-approved quasi-political organisations like the Catholic Union (1871) and the Catholic Association, but their influence was limited by the fact that they were inclined to be Tory and middle class.⁴⁴ Both these existed in the Nottingham Diocese: the Derby branch of the Catholic Association was well known for the quality of its dinners. By contrast it was very strong in Yorkshire, where it was supported by a major Tory Catholic landowner, the Duke of Norfolk. The Hierarchy also allowed the Catholic Social Guild to flourish after 1903, although there were no branches in the Nottingham Diocese. Its purpose was to create, in Aspden's words "an accepted channel for the laity's social and political energies".⁴⁵ Socialism was one such issue the Hierarchy and organisations like the CSG had to contend with. That the CSG developed along lines favourable to ecclesiastical authority, was due in no small measure to the intervention of Bourne, but this did mean that its more radical edge was rather blunted, and people like Prior McNabb OP and Fr. Evans SJ of the Catholic Socialist Society

⁴⁴ The Catholic Union did help in 1908 in gaining adjustments to the Coronation Oath. Important as this was to the peers, it did not affect the vast majority of Catholics.

found it did not fully express their thoughts. Other bishops also had to deal with the problems of those Catholics and priests who saw a connection between these two philosophies. In the Salford and Leeds Dioceses, there were branches of the Catholic Socialist Society. In these Dioceses with their large densely populated urban inner city areas, the expressions of socialist thought were more explicit: so much so that Casartelli banned the CSS in 1909. Such ideas were seen by the Hierarchy and the Papacy as contradicting the basis of Papal authority.

However, the bishops were never fully united on the best way of dealing with political issues such as Ireland and education, while locally Bagshawe was the bishop who was most out of step with the Hierarchy. Bishops as people were both Tory, Liberal, or non-political. Perhaps the closest they came to unity over political ideas was over the way after 1906 they sought to protect education by deciding to get parishioners to question all candidates on the issue before giving them any support. Consequently at the level of Parliamentary politics, a national Catholic consensus did not emerge. Vaughan's promotion of the Catholic Federation was one way in which a localised movement did for a brief period after 1906, attempted to direct Catholic social action, but failed when political considerations became a dimension of its behaviour. This was the Nottingham Diocesan scenario. It was noted how locally, the political ethos regarding non-local issues was fractured and uncoordinated, although Bagshawe stressed his preference that people should support the Liberals.

By contrast, at the local level Catholic social involvement did often succeed. Here the priests were directly involved, resulting in local lay actions being more easily monitored, and therefore directed in line with the wishes of the Church. The thesis noted how lay Catholics and priests were jointly involved with local issues such as Burial

⁴⁵ K. Aspden, *Fortress Church* p. 35.

Boards, the Poor Law, and School Boards. The problems of discrimination (as over Burials), lack of access (as regards the workhouse), and protecting denominational education, were common to all dioceses, although the scale varied from place to place. In Liverpool, the size of the Catholic population and their poverty meant a more sympathetic approach was adopted by the various authorities regarding Catholics: Fr. Nugent, for example was paid as a workhouse chaplain but this was not the case for Nottingham Diocese with its smaller number of Catholics. The priesthood in general actively promoted Catholic social involvement. Each diocese had those who took a positive part in matters, while others were more content to direct their parishioners 'from the pulpit'. Salford Diocese in the 1880s and 1890s had a Fr. Smith who epitomised clerical participation in secular affairs.⁴⁶ Locally, there were people like Canon O'Reilly who was a member of Leicestershire County Council from the 1890s, Prior Nickolds (Leicester Holy Cross) who was directly involved in gaining Catholic inmates the right to attend Mass at the local Church, and those such as Canon Griffin who gave lectures on social issues.

It was over education that Catholic social involvement nation-wide was most successful. The thesis noted that this was represented in the Nottingham Diocese by a strong local political ethos which regularly saw Catholics on local school Boards, and ensured the schools were maintained until 'Rome on the rates' came in 1902. The idea of Catholics uniting at a local level to protect the schools was a pattern repeated across all the dioceses of England and Wales.

One form of social involvement that was frequently forced on Catholics was the need to publicly defend their religion from attacks. Anti-Catholicism, could be mentally and physically harmful, but it did have one positive feature. In defence of their religion,

⁴⁶ C. Bolton *Salford* pp. 139-43.

Catholics frequently united, often behind their priest. This added to the strength of the Church, both in an abstract form by helping to enhance its existence as a single institution, and at the individual mission level, where unity was a great asset when Catholics were under attack.

There remains one final question: 'To what extent was the Nottingham Diocese typical of the overall national situation?' Bearing in mind the geographical, demographic, ethnic and historical backgrounds of the sixteen dioceses existing in 1915, each was in many ways unique. The idea, therefore, that any diocese might be 'typical' or 'average' is false. Nevertheless, where it has been possible, comparisons have been drawn with other dioceses, and these would suggest that the Nottingham Diocese - a middle-England diocese - mirrored the general situation in that all the national issues causing anti-Catholicism had their local counterpart. The Nottingham Diocese was certainly not immune from national trends, but responded according to local conditions. The Nottingham Diocese experienced neither the extreme physical violence that occurred in Liverpool, nor the near absence of anti-Catholicism associated with much of Northamptonshire. It was unlike many other dioceses in that it experienced relatively low levels of physical anti-Catholicism, but similar to others in that institutional anti-Catholicism took hold following the Restoration. In one way the Nottingham Diocese was 'average': the size of its Irish population was lower than others, such as Liverpool, but greater than Northampton's, a factor which combined with Bagshawe's pro-Irish sympathies to influence the level of anti-Irish activity. The experience of the Nottingham Diocese had features that were replicated nationally. Ullathorne in 1850 told Catholics to quietly go about their daily round and ignore attacks. In parts of the diocese, as around Glossop, Catholics physically defended their Church buildings and the priest from attacks. Bishops discouraged lay Catholics from attending meetings at

which the various merits of Anglicanism and Catholicism were debated, since it was recognised that few people had the necessary intellectual rigor: where debates did happen, as in Gainsborough, the respective positions were so well entrenched that the event became a series of sterile attacks. In the face of anti-Catholicism, for some Catholics the answer was to turn in on their Church and create their own infrastructure. For others, the example they showed through social involvement was the key. Both situations happened nationally and in the Nottingham Diocese. Perhaps for someone wanting a quick outline, thumbnail sketch or 'average' picture of nineteenth century anti-Catholicism, the Nottingham Diocese might suffice, but this would obscure many differences and nuances.

The Catholic Church in the Diocese of Nottingham 1850-1915 was both a reflection and a variant on the national situation. The vast majority of Catholics accepted the Church's authority. Where there were disagreements, in the end the 'hand of Rome' prevailed. Since the Nottingham Diocese is a variant on a theme, as noted in the Introduction, the thesis can be used as a model and a point of comparison for further diocesan studies.

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3. *Acta*

Derbyshire Record Office (Matlock)

1. *School Board Minutes PUN series* for Derby, Buxton, Chesterfield
2. Papers relating to the Church of the Annunciation Chesterfield

Dominican Archives (Stone)

1. Papers relating to the establishment of a Convent in Leicester 1860: *Documents and Letters no. 1-9*

De Lisle Papers (Quenby Hall)

1. *Laura de Lisle's Diaries*
2. *Papers relating to Edwin De Lisle*
3. *Papers relating to Shepshed, Whitwick, Garendon, Grace Dieu Missions and Correspondence with Nottingham*

East Anglia Diocese

1. Mission Collection: *St. John's Mission Book 1860-1980*

Glossop Public Library (Glossop)

1. *Personalities Files Z File GPL* for Hawke, Sumner, Elliott, and Lord Howard,.

Jesuit Archives (Farm Street London)

1. *Bishops Letters Files* (Bagshawe and Brindle)
2. *Hugh of Lincoln File*
3. *BK Files : Letters of Bishops and Chapters*
4. *Letters and Notices 1909-10*

Leeds Diocesan Archives

1. *St. Joseph's Seminary Papers*
2. *Ordinations' Book*
3. *Bishop Briggs' Papers nos. 214-2008 {a}*

Leicestershire Record Office

1. *Earl of Gainsborough's Papers*
(At present under-going cataloguing)

Lincoln Public Library

Lincoln Election Book 1906

Mount Saint Bernard's Archives

1. *Brothers' Files*

National Archive

1. *Education Files* nos. 7, 11 and 21.
2. *Committee of the Council of Education Reports 1849-1902*
3. *Board of Education Reports 1902-*

Nottingham Central library

1. Photographic Collection
2. Oral History Collection

Nottinghamshire Record Office

1. *School Board Minute Books: PUN series* for Nottingham, Newark, Worksop, Hucknall
2. *Brady Papers*
3. *Poor Law Minute Books: PUW series* Nottingham, Worksop, Newark
4. *Bagshawe Papers*
5. *Catenian Minute Books*

Nottingham Diocesan Archives

1. Bishops' Collection: Ullathorne, Hendren, Roskell, Bagshawe, Brindle, Dunn.
2. Mission Collection: Separate Files for each Mission/Mass Centre. Includes all material relating to Missions, including *School Log Books*, *Mission Church Notice Books*.
3. Priests Collection: *Individual Deceased Priests' Files*. Other papers relating to Brady, Wyke, Howarth, Beale, Hays.
4. Separate Collections: Confraternities' Box, Croft Papers, Sweeney Papers, Photographs
5. Female Orders' Collection: contains separate *Files* for each Order/House
6. Male Orders' Collection: contains separate *Files* for each Order/House
7. Manuscripts: Canon Johnson (Grimsby), Canon Sweeny *Obituary Book*, Young manuscripts on *Lincolnshire Missions*, *Watkins Mansfield St. Philip Neri*
8. Library Collection
(At present the Archives are under going re-classification and computerisation.)

Retford Public Library

1. Files relating to Churches in Local Studies collection: see 'Roman Catholic'

Rosminian Archives

1. Papers relating to Bishop Hendren.
(At present papers are being moved from Derryswood to South Wales)

Sheffield City Archives

1. *Howard Papers*: Series 'S' and 'D' relate to Catholicism in the Nottingham Diocese.
(Catalogued by Subject)

2. (a) Directories and (b).Data bases (c) Articles

- (a) 1. *Directories* covering Derbyshire, Leicestershire, Rutland Lincolnshire, Nottinghamshire 1850-1914: pub. by Bulmer, Dearsden, Glover, Kelly, Knight, Orange, Pigot, Slater, White, Wright.
Catholic Directories from 1850-1916
Bibliographical Dictionary of the English Catholics ed. J. Baxter pub. St. Francis Press (Ross on Wye, 1985)

Victoria County Histories for:

Nottinghamshire vol. II (1910)
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2. *Nottingham Diocesan Year Books 1921-date*
3. *Poll Books for Lincoln Boston Grimsby Newark Nottingham South Leicestershire*
4. Smith S. *The Claims of Rome* (1896) pub. Elliott Stock
5. Lincoln City Council *Report of the Trial of the Grimsby Election Rioters 1862* Grimsby (1862) pub. Hickman

(b) 1 Author's data bases on *Confraternities, Education, Anti-Catholicism*

(c) *Anima Devota* (1916) p. XII

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The Lamp 6 December 1861 'The Catholic Defence Association' pp. 315-6
The Lamp vol. XLIX (1895) 'Preachers and Preaching' p. 420
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The Month July-December (1870) 'English Reformatories and the Industrial Schools' pp. 319-3
The Month July-December (1871) 'Catholic Interests and the Late Session of Parliament' pp. 40-55
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The Month January-June (1867) 'Catholic Questions for the Next Session of Parliament' pp. 161-70
The Month January-June (1851) 'The Rev. A Goss' pp. 253-4
The Month July-December (1869) 'The Primary Education of the Poor', pp. 217-23
The Month January-June (1869) 'The Growth of St. Marie's Sheffield
The Month January-June (1851) 'Lord Beaumont and His Friends' p. 96
The Month January-June (1866) 'Archbishop Manning and the Reunion of Christendom' pp. 379-91

(As most information on Catholics was undifferentiated in columns of local news in newspapers covering the Diocese, in the majority of cases, the publication, date, page number and column are given.)

3. Newspaper Files and Journals

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Bakewell Advertiser
BBC History
Boston Society Magazine
Boston Times
Briefing
Buxton Advertiser
Coalville Times
Catholic Educator
Catholic Fireside
Catholic Herald (Liverpool editions)
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Catholic History Review
Catholic News
Catholic Opinion
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Church History
Codnor Park and Ironville Telegraph
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Derby Telegraph
Derbyshire Times
Dublin Review
Glossop Times
Grantham Journal
Hibbert Journal
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London Recusant
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Loughborough News
Lincolnshire Chronicle
Louth and North Lincolnshire Advertiser
Mansfield Advertiser
Mansfield Chronicle
Market Harborough Times

Merry England
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Newark Advertiser
Northern Catholic History
Nottingham Daily Express
Nottingham and North Midlands Daily Express
Nottingham Journal
Nottingham Mercury
Nottingham Review
Past and Present
Pastoralia
Quarterly Review
Recusant History
Retford Times
Rutland Record
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Stamford Mercury
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4. Parliamentary Papers

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APPENDICES

APPENDIX A

SECTION

Relating to Chapter One: 'In the Beginning'orange

APPENDIX B

Relating to Chapter Two: The Diocese under Ullathorne
Hendren and Roskell..... green

APPENDIX C

Relating to Chapter Three: The Diocese Under
Bagshawe and Brindle..... pink

APPENDIX D

Relating to Ultramontaniamred

APPENDIX E

Relating to Chapter Four: The Laity.....yellow

APPENDIX F

Relating to Chapter Five: Politics.....blue

APPENDIX G

Relating to Chapter Six: Education.....lime

APPENDIX H

Relating to Chapter Seven: Anti-Catholicism...cream

APPENDIX A
FOR
CHAPTER ONE
'IN THE BEGINNING'

**A(1) A Comparison of the Bishops Appointed on the
Recommendation of Ullathorne in 1850**

A.(1)

**A COMPARISON OF THE BISHOPS APPOINTED ON THE
RECOMMENDATION ULLATHORNE
AT RESTORATION IN 1850**

See	Bishop Appointed	Background	Regular or Secular	Age
Beverley	John Briggs	Vicar-Apostolic for the Northern District. Anti-Wiseman	Secular	62
Birmingham	William Bernard Ullathorne	Agent for the English Bishops in Rome. Was Archbishop of Australia. Vicar-Apostolic of the Central District. Responsible with Grant (1850) for recommending all the Restored Bishops.	OSB	44
Clifton	Thomas Burgess	Prior of Ampleforth	Secular	60
Hexham	William Hogarth	Professor at Ushaw Seminary	Secular	64
Liverpool	George Brown	Vice-President of Ushaw Seminary. Very active in the Restoration movement Cisalpine in outlook.	Secular	64
Newport	Thomas Brown	Teacher, Monk, Vicar-Apostolic for Wales.	OSB	52
Northampton	William Wareing	Vicar-Apostolic for the Eastern District	Secular	59
Nottingham	Joseph Hendren	Vicar-Apostolic for the Western District. 1st Bishop of Clifton.	OSF	60
Plymouth	George Errington	Assistant Rector of the English College Rome. Head Missionary in Manchester.	Secular	47
Salford	William Turner	Vicar Apostolic for the Lancashire District.	Secular	52
Shrewsbury	James Brown	President of Sedgely Park School	Secular	49
Southwark	Thomas Grant	At the English College, Rome. Responsible with Ullathorne for recommending the Restored Bishops.	Secular	34
Westminster	Nicholas Wiseman	Rector of the English College, Rome Rector of Oscott. Vicar-Apostolic for the London District.	Secular	48

APPENDIX B
FOR
CHAPTER TWO
THE DIOCESE UNDER
ULLATHORNE, HENDREN AND ROSKELL

B(1) Roskell's *Pastorals*

B(2) Roskell's Travels During His Episcopacy 1853-74

B(3) Populations of the Missions 1853-74

**B(4) Examples of Catholics who Played a Prominent Role in
Secular Society 1853-74**

B(5) Diocesan Developments 1853-74 Displayed Diagrammatically

B. (1)**PASTORALS 1850-74**

Bishop	Date	Emphasis
Ullathorne	1850	Stressed the power of God and how Catholics should behave during the Papal Aggression crisis
Hendren	1851-53	No <i>Pastorals</i> issued
Roskell	August 1853	'Welcoming message'
Roskell	Lent 1854	Doctrine of Immaculate Conception explained
Roskell	Advent 1854	Papal Encyclical on territorial rights and Catholic behaviour
Roskell	Advent 1855	People to pay 1d. per person a week for Poor Missions. Doctrine of sin explained
Roskell	Advent 1860	Diocesan debts, Poor Missions' needs, and praise for deceased Duke of Norfolk (benefactor)
Roskell	Lent 1862	Sin, Lenten behaviour (in to all Lent <i>Pastorals</i>)
Roskell	Lent 1864	True Penitence: the Church at war in society: true Catholic behaviour
Roskell	Lent 1865	Praise for Wiseman and the Oxford Movement
Roskell	Lent 1866	The Catholic religion is a worship of abstinence and penitence
Roskell	Lent 1867	Self denial, Penance, Fasting
Roskell	Lent 1868	Abstinence from sin, Purification, Diocesan Catholics are part of the whole Church
Roskell	Lent 1869	Need for Vatican 1 explained: peace and unity
Roskell	Advent 1869	The Church of the Faithful is Apostolic. Poor Missions and debts
Roskell	Lent 1871	The importance of Lent and its obligations. Arthur Young thanked for his contribution to Diocesan development
Roskell	Lent 1874	Lenten obligations. How Catholics should behave in "these difficult times".

B.(2)

ROSKELL'S TRAVELS DURING HIS EPISCOPACY 1853-74

Date	Location	Reason
8/9/53	Nottingham	Arrives to take up the See
10-15/9/53	(Walthamstow)	On Retreat with Wiseman
21/9/53	Nottingham	Enthronement
12/10/53	(Oscott)	Synod
28/10/53	Grantham	Visitation
20/10/53	Nottingham	Diocesan Synod
31/10/53	Whitwick	Visitation
13/4/53	Chesterfield	Opening of Church
30/4/54	Gainsborough	Confirmations
7/5/54	Newark	Confirmations
June 1854	(Rome)	<i>Ad Limina</i> visit
11/2/55	Barton	Opening of new Chapel
16/2/55	Derby	Presentations to Richardsons (Printers)
29/4/55	Loughborough	Confirmations
4/8/55	(Oscott)	Synod
22/9/55	(Salford)	Chapel opening
2/12/55	Barton	Confirmations
11/12/55	(Birmingham)	Consultations with Ullathorne
15/12/55	Mount Saint Bernard Abbey	Visit
8/1/56	(Sheffield)	Fund-raising for St. Marie's
2/2/56	(Liverpool)	Requiem Mass for Bishop of Liverpool
22/3/56	(Westminster)	Low Week Meeting
April 1856	(Bruges and Rome)	Inspects Seminary and reports to Rome
2/5/56	Grace Dieu	Visit
6/6/56	Boston	Confirmations
26/7/56	(Liverpool)	Mass
9/8/56	Grace Dieu	Visit
10/10/56	Market Rasen	Confirmations
1/12/56	Nottingham	Ordinations
27/12/56	Wakefield	Opening of a Church
5/1/57	Mount Saint Bernard Abbey	Services
14/4/57	Nottingham	Confirmations
13/9/57	Mount Saint Bernard Abbey	Services
29/8/57	(Liverpool)	CYMS Congress with Diocesan Laity

23/1/58	Grantham	Preaches and Confirmations
11/6/58	(Oscott)	Synod
June 1858	Grimsby	Confirmation
28/8/58	(Garstang)	Opening of a new Church
25/11/58	Mount Saint Bernard Abbey	Services
19/12/58	Ilkeston	Preaches
20/12/58	Mount Saint Bernard Abbey	Services
1858	Belper	6 weeks residence to start a mission
11/2/59	Grantham	Preaches
May	Corby Glen	Confirmations
8/5/59	Loughborough	Confirmations
19-22/5/59	Grace Dieu	Visitations to Shepshed, Grace Dieu, Whitwick
July	(Oscott)	Synod
?	Hinckley	Confirmations
Late 1859	Rome	Visit and Report
21/5/60	Mount Saint Bernard Abbey	
13/19/660	Mount Saint Bernard Abbey	
26/7/60	Buxton	Laying foundation stone of St. Anne's
14/9/60	Mount Saint Bernard Abbey	
11/11/60	Mount Saint Bernard Abbey	Opening of new Chapter House
1/12/60	Mount Saint Bernard Abbey	
8/12/60	(Westminster)	Mass and visits Wiseman
13/1/61	Mount Saint Bernards Abbey	
23/3/61	Stamford	Preaches
3/4/61	Mount Saint Bernards Abbey	
19/4/61	Boston	Confirmations
6/6/61	Buxton	Opening of St. Anne's
1/9/61	Glossop	Confirmations
18/10/61	Lincoln	Confirmations
29/11/61	Grantham	Fr. Tempest's Funeral
4/12/61	Mount Saint Bernard Abbey	
25/12/61	Mount Saint Bernard Abbey	
27/4/62	Loughborough	Confirmations
3/5/62	(Westminster)	Low Week meeting
13/5/62	Mount Saint Bernards Abbey	
May 1862	(Rome)	
1/6/62	Clay Cross	Opening of new Church

3/6/62	Mount Saint Bernard Abbey	
24/6/62	Shepshed and Grace Dieu	Discuss Missions' future
12/7/62	Glossop	Lady Howard's Funeral
28/8/62	Mount Saint Bernard Abbey	
21/9/62	Stamford	Opens School
24/9/62	Ilkeston	Preaches
4/10/62	Ilkeston	Opens temporary Church
Late 1862	(Rome)	
1/1/63	Mount Saint Bernard Abbey	
8/1/63	Mount Saint Bernard Abbey	Blessing of Abbot
7/4/63	Stamford	Laying Church foundation stone
May	Mount Saint Bernard Abbey	Reformatory problems
25/6/63	Buxton	Fr. McGreevy's Funeral
Late 1863	(Rome)	
13/1/64	Glossop	Fr. Fauvel's Funeral
1864?	(Rome)	
7/5/64	(Northampton)	Cathedral Anniversary
1/8/64	Garendon	Solving Bent-Scully dispute
13/8/64	Leicester	Confirmations
30/9/64	Lincoln	Confirmations
9/11/64	Mount Saint Bernard Abbey	
2/12/64	Ilkeston	Confirmations
12/12/64	Glossop	
10/1/65	Mount Saint Bernard Abbey	
20/1/65	Mount Saint Bernard Abbey	
27/1/65	Mount Saint Bernard Abbey	
25/2/65	(Westminster)	Wiseman's Funeral
13/5/65	(Beveerley)	Opening new Church
8/6/65	Stamford	Chapel opening
8/6/65	(Westminster)	Manning's Consecration

11/6/65	Grimsby	Confirmation
22/6/65	Shepshed	Confirmations
15/7/65	Market Rasen	Confirmations
6/8/65	Grace Dieu	
18/8/65	Shepshed	
30/8/65	Nottingham	Benediction with Bp. Willson
18/11/65	(Manchester)	Preaches
30/12/65	Nottingham	Preaches
17/2/66	Ushaw	Bp. of Hexham's Funeral
8/4/66	Loughborough	Confirmations
6/7/66	Nottingham	Bp. Willson's Funeral
13/10/66	Derby	Confirmations
12-15/11/66	Garendon	
22/12/66	Nottingham	Catholic Institute meeting
3/3/67	Glossop	Confirmations
6/6/67	Nottingham	Visit by De Lisle
9/6/67	Nottingham St. Patrick's	Confirmations
28/8/67	Nottingham Kent St. School	Fund raising
31/8/67	Mount Saint Bernard Abbey	Anniversary Mass
1/11/67	Exton	Lady Gainsborough's Funeral
1867?	(Rome)	
1/1/68	Exton	Lays foundation stone
8-11/2/68	Garendon	Visits and Confirmations
19/20/3/68	Garendon	Business with De Lisle
25/4/68	(Westminster)	Bishops Meeting
17/4-1/5/68	Nottingham	Indisposed
28/5/68	(Westminster)	Consultations with Manning
29/5/68	Boston	Confirmations
31/5/68	Nottingham St. Patrick's	Confirmation
5/6/68	Gainsborough	Church opening

15/6/68	Nottingham	Preaches at Corpus Christi
5/9/68	Nottingham	Cathedral Anniverasry
11/9-2/10/68	Nottingham	Indisposed
15/5/69	Gainsborough	Confirmation
16/5/69	Nottingham St. Patrick's	Confirmation
31/5/69	Nottingham	Preaches on Corpus Christi
24/6/69	Garendon	With De Lisle and Tasker
9/7/69	Exton	Church opening
4/9/69	Nottingham	Anniversary
5/11/69	Stamford	Confirmations
8/12/69	(Rome)	Vatican I
5/5/70	Nottingham	Return from Rome
15/5/70	Garendon	Family visit and inspects schools
18/7/70	(London)	Eye operation
6/9/70	Nottingham Kent Street	Fund raising
17/9/70	Exton	Confirmations
18/8/70	Nottingham	Ordinations
15/1/71	Nottingham St. Patrick's	Confirmations
Pentecost	Nottingham	Confirmations
26/5/72	Grimsby	Confirmations
28/6/72	Louth	Confirmations
20/7/72	(Salford)	Bp. Turner's Funeral
27-30/7/72	Garendon	Private visit
August 1872	(Rome)	
29/10/72	Glossop	Confirmations
2/11/72	(Salford)	Bishop's Enthronement
17/11/72	Ilkeston	Confirmations
18/12/72	Nottingham	
11/1/73	Exton	Confirmations
Pentecost	Nottingham	Preaches

2/6/73	Nottingham	Confirmations
21/7/73	(Oscott)	Synod
24/9/73	Nottingham	Indisposed
20/12/73	Nottingham	Ordination
15/4/74	Nottingham St. Patrick's	Opens School
20/5/74	(Lambeth)	Dinner with Archbishop of Canterbury
24/5/74	Nottingham St. Patrick's	Confirmations
19/6/74	Brigg	Confirmations
15/7/74	Nottingham	Indisposed
21/7/74	Oldcotes and Worksop	Confirmations
1/8/74	Leicester Holy Cross	Confirmations
21/8/74	Husbands Bosworth	Church opening
26/8/74	Nottingham	Indisposed
5/9/74	Lincoln	Opens school
3/10/74	Nottingham	Resignation

B.(3)

POPULATIONS OF MISSIONS 1853-74

Mission	Population 1853	Population 1874	% growth	% decline
Boston	120	68		43
Grimbsy	200	650	225	
Brigg/Gainsboro'	292	186		36
Caistor	80	n.d.		
Osgodby	110	50		55
Market/West Rasen	250	300	20	
Hainton	120	44	63	
Louth	200	250	25	
Lincoln	250	600	140	
Boston	370	250		48
Irnham/Corby	400	185		54
Grantham	400	"good"		
Stamford	250	170		32
Nottingham	5,000	4,800		4
Newark	250	185		5
Worksop	250	270	8	
Eastwell/ Colston-Bassett	56	"hardly any"		
Melton Mowbray	300	"scattered, not large"		
Exton	100	64		36
Barrow-on-Soar	40	60	50	
Sileby	120	n.d.		
Leicester	1,200	2000	67	
Mkt. Harborough	80	28		65

Mission	Population 1853	Population 1874	% growth	% decline
Hinckley	300	"Over 300"		
Grace Dieu	no data	no data.		
Whitwick	no data	720		
Loughborough	300	400	33	
Derby	2,000	2,000		
Barrow -on-Trent	40	no data		
Ashbourne	100	100		
Hassop	20	83	108	
Hathersage	200	210	5	
Buxton		158		
New Mills	1.000	300		70
Glossop	500	900	80	

B (4)

**EXAMPLES OF CATHOLICS WHO PLAYED A PROMINENT ROLE IN
SECULAR SOCIETY 1853-1874**

NAME	ROLE	DETAILS
Mr. Parnell	Nottingham Workhouse Inspector	Protestant married to a Catholic
Mr. Farrer	Nottingham Workhouse Inspector	Kept an eye on how Catholics were treated
Dr. Hynes	Nottingham Doctor	Noted for the way he helped the poor, especially those in the workhouse
Mr. Francis Sumner	Glossop Guardian and Councillor	Local businessman and Mayor
Mr. Hawke	Glossop Guardian	Agent for Lord Howard and Town Clerk 1867
Mr. Ellison	Glossop Guardian and Councillor Clerk to the Burial Board (1857)	Also 4 other Catholic Councillors
Mr. J. Fielding	Leicester Guardian	Also Mayor
Mr. C. Odlin	Lincoln Guardian and member of Lincoln Burial Board	Helped to gain Lincoln Catholics equality over burials in the cemetery
Mr. Cramp	Loughborough Guardian	Also worked for better diets for inmates
Mr. Gutteridge	Loughborough Guardian	Also worked for better diets for inmates
Mr. J. Widdowson	Eckington School Board member from 1874	
Mr. Cummins	Member of Lincoln Burial Board	Along with three others from 1859
Mr. Baillion	Chairman Nottingham Chamber of Commerce and French Consul	Worked for better conditions for employees and improved trade
Mr. W. Worswick	Loughborough School Board member (1871)	Worked for Catholic children
Mr. J. Fleming	Loughborough School Board member (1874)	Succeeded in getting Catholic children sent to Catholic institutions
Mr. J. Stores-Smith	Chairman Chesterfield School Board from 1874	Worked to have fees paid direct to the Catholic school
Mr. Bellatti	Lincoln	Campaigned against adulterated food
Mr. Chantta	Grimsby	Mayor 1874
Mrs. Summer	Boston	Mayor 1864
Fr. McKenna	Derby Guardian and School Board member from 1870	Well respected locally, and worked for thirty years in this capacity
Fr. Mulligan	Nottingham	Worked tirelessly for access rights for Catholic inmates
Fr. Baron	Corby	Worked for Children's rights
Fr. Dwyer	Nottingham School Board member (1871)	Ensured Catholic education was protected

Name	Role	Details
Fr. Nickolds OP	Leicester	Tireless worker for access rights for inmates and priests
Fr. Costello OP	Leicester	Worked for access rights for inmates
Fr. Bunce OP	Leicester	Worked for children's rights
Fr. Tasker	Worksop and Glossop	Improved children's education
Fr. Egan IC	Loughborough	
Fr. Waterworth	Newark	Member of Lincoln Hospital Board
Fr. Holden SJ	Lincoln	Member of Lincoln Hospital Board
Fr. Harnett	Nottingham	Member of Nottingham School Board from 1874 and outspoken critic and speaker
Fr. Hill SJ	Chesterfield	Member of Dispensary and Hospital Boards. Champion of the Irish in the workhouse
Fr. Sibthorpe	Lincoln	Lincoln Dispensary Committee member

B.(5)

DIOCESAN DEVELOPMENTS 1853-74 DISPLAYED DIAGRAMMATICALLY

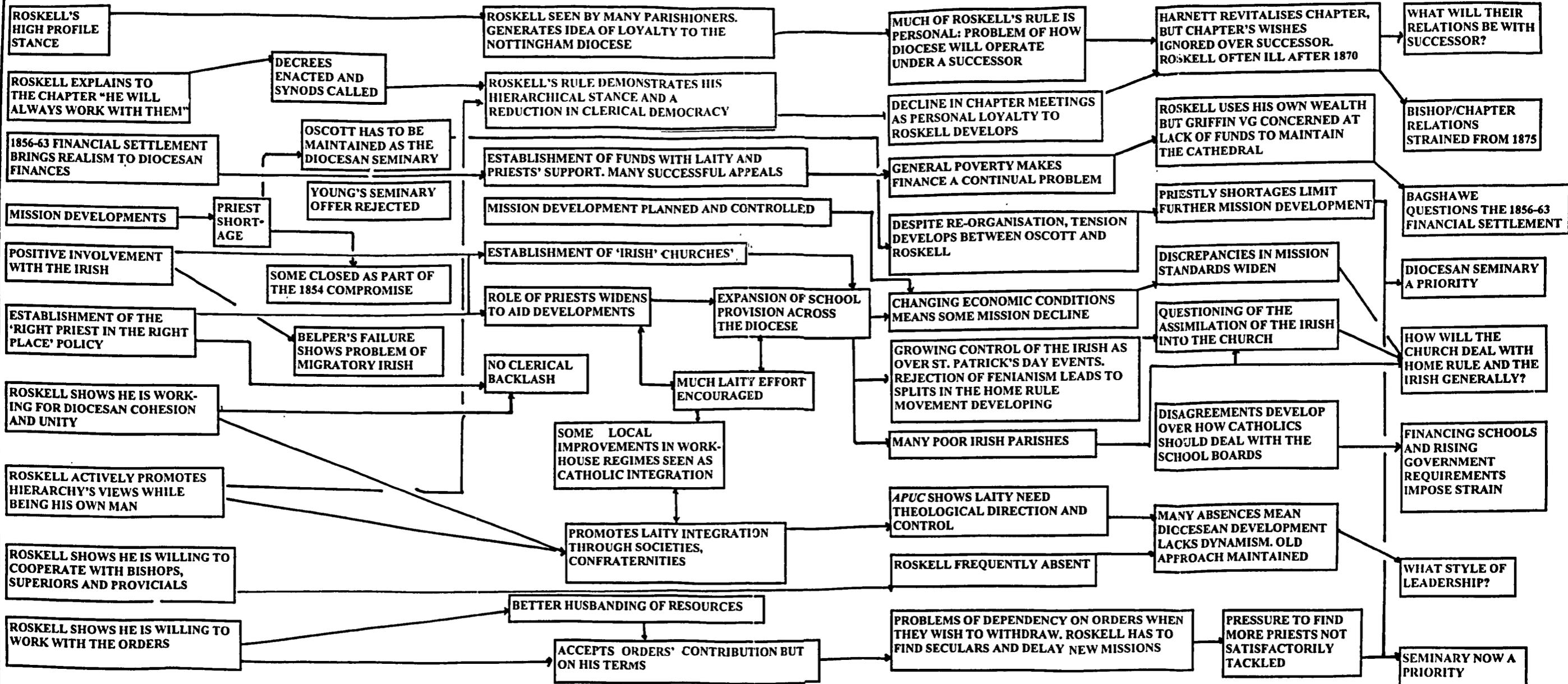
1853-7 FOUNDATIONS LAID

1857-69 ERA OF ACHIEVEMENT

LIMITATIONS IN ROSKELL'S POLICIES

THE ERA OF STAGNATION 1869-74

ROSKELL'S LEGACY



APPENDIX C

FOR

CHAPTER THREE
THE DIOCESE UNDER
BAGSHAWE AND BRINDLE

C(1) Bagshawe's *Pastorals*

C(2) Brindle's *Pastorals*

C(3) Examples of how Brindle dealt with Workhouse Children

**C(4.1) The Nottingham Seminary of St. Hugh and the
Catholic Grammar School**

C(4.2) The Seminary Situation Nationally in 1850

C(4.3) The Origin of St. Hugh's Seminarians

**C(4.4) Examples of the Wide Educational Background of
Seminarians at St. Hugh's**

C(4.5) A Copy of the Seminary Syllabus from 1894

C(4.6) Seminary Staff Changes 1883-1902

C(4.7) Examples of the Careers of Priests Trained at St. Hugh's

C(4.8) Seminary and School Statistics

**C(5) Examples of Catholics who played a Prominent Role in Society
under Bagshawe and Brindle**

C.(1) The Tenor of Bagshawe's *Pastorals* Reflected the Nature of His Ultramontanist

1875 Lent	No title, but deals with Penance, Prayers and Jubilee Year
1880 Advent	'On Faith, Unbelief and the School Boards'
1881 Lent	'On Obedience in Church, State and Family'
1882 Lent	'On the Need of Social Union and Catholic Congregations'
1882 Advent	'On Avoiding Occasions Dangerous to Faith'
1883 Lent	'On Political Union Amongst Catholics in Defence of Religion and Justice'
1883 Advent	'On the Desperate Condition of our Poor: its Causes and Remedies'
1884 Lent	'On the Manifold Injustices of our Modern Civilisation'
1884 Advent	'On Certain Prevalent Sins of Injustice'
1885 Lent	'The Catholic Church and Freemasonry'
1885 Advent	'The Church of England is not the Representative of the Early Church: nor the Rightful Heir to Her Goods'
1887 Lent	'Our Union Amongst Catholics for the Preservation of Catholic Ideas and Principles'
1887 Advent	'On the Imitation of the Holy Family by Catholic Families'
1888 Advent	'On Some Precepts of Charity'
1889 Lent	'On the Spiritual Works of Mercy'
1889 Advent	'On the Vice of Pride and Evils to which it Leads'
1890 Lent	'On Humility: The Foundation of Christian Virtues'
1891 Lent	'On Moderate Drinking and Drunkenness'
1892 Lent	'On Religion, Piety and Observance'
1892 Advent	'On Rash Judgements'
1893 Lent	'On Backbiting, Detraction, Calumny and Talebearing'
1893 Advent	'On the Christian Family: Husbands and Wives'
1894 Lent	'On the Christian Family: Husbands, Wives, Parents, Children'
1894 Advent	'On Modern Benevolence and Christian Charity'
1895 Advent	'On the Word Made Flesh and His Blessed Virgin Mother'
1896 Lent	'On Redemption and Salvation: What Jesus Does to Save Mankind'
1896 Advent	'On Board Schools and Christian Scholars'
1897 Lent	'On The Church's Help to Devotion'
1897 Advent	'On Our Saviour's Twofold Sacrifice'
1898 Advent	'On the Catholic Church Prophesied and Prefigured in the Old Testament'
1899 Lent	'On the Church of Christ as Described in the New Testament'
1899 Advent	'On the Maintenance of Religion and its Pastors: A Short Duty of Justice'
1900 Lent	'On the Perfection of Jesus Christ and His Title to Our Loyalty and Love'
1900 Advent	'On Faith, Unbelief and School Boards'
1900 Lent	'On the Duties and Obligations of Parent'

C.(2)

Brindle's Pastorals
(No title given to each *Pastoral*)

1902 Lent	Spreading the Kingdom of God, and Lenten Duties
1902 Advent	Our Duty as Catholics
1903 Lent	Sin
1903 Advent	Diocesan Finances
1904 Lent	Confession and the Papal Instruction on Styles of Music
1905 Lent	A Comparison of the Early Church and as it is in 1904
1905 Advent	The Danger to Schools and Education: The Role of Parents
1906 Advent	The Danger to Schools: The Role of Prayer
1907 Lent	The Meaning of Lent and Judgement
1907 Advent	Concern over Education and Loyalty due to the Holy See
1908 Lent	God's Love
1908 Lent	Wealth and Pleasure, and Our Duties.
1909 Advent	Obedience and Love
1910 Lent	Anxiety over Education, and the Meaning of Lent
1910 Advent	Our Lady and Stewardship: Consider the World of 1910
1911 Lent	Change and Education
1911 Advent	Watchfulness and the Catholic Life

C.(3)

EXAMPLES OF HOW BRINDLE DEALT WITH WORKHOUSE CHILDREN

NUMBER	WHERE SENT
2 Girls	Manchester Girls' Mental Home
1 Boy	Hull Training Ship
4 Boys	Training Ships in Essex
1 Boy	Truro Trainig Ship
1 Girl	Lowestoft Home for Waifs and Strays
9 Girls	Surrey Home for Fatherless Girls
1 u/k	Idiots' Asylum (unknown destination)
1u/k	Newark Orphan's Home
10 Girls	Beeston Nunnery and Orphanage
9 u/k	Whitby Village Homes
2 u/k	Southwark Home
1 Boy	Bristol Training Ship
1 u/k	Bethnal Green Orphanage
2 Boys	Yarmouth Training Ship
1 Boy	Stratford Training Ship
1 Boy	North Shields Training Ship
1 Girl	Servants' Training Home (Ireland)
1 Boy	Bristol Reformatory
2 Boys	Liverpool Training Ship
1 u/k	London Cripples' Home
1 u/k	Sudbury Catholic (Family) Home
1 u/k	Maryvale Orphanage
1 Girl	Lincoln Training Home
1 Girl	Rugby Training Home
6 u/k	Birmingham Cottage Homes and Orphanages

C. (4.1)

THE NOTTINGHAM SEMINARY OF ST. HUGH AND THE CATHOLIC GRAMMAR SCHOOL 1876-1901

Nothing has been written on this institution except for some typed notes by G. Foster entitled 'Unfulfilled Dreams'(2001) found in NDA. It was established by Bagshawe in 1876 when a Grammar School for 25 pupils opened in Bishop's House. At the same time, three seminarians started to live and study with Bagshawe, also in the same building. In 1881, premises adjacent to the cathedral were purchased and used for the institutions, although they were not separated as Canon Law required. The Seminary was started as a means of meeting the shortage of priests, and was in line with Manning's wishes, rather than Vaughan's pragmatism regarding the manner in which priests should be educated. The national picture regarding Diocesan Seminaries is shown in C.(4.2).

From its inception there were conflicts over the Seminary and Grammar School. Bagshawe saw his school as primarily providing potential seminarians, while middle class parents wanted to ensure their sons received an education that would fit them for society, and was better than that offered by the Poor Schools. The boys were educated by seminarians and at times, priests, although some lay men were occasionally employed. The problem was that the seminarians and priests had other duties or priorities so the standards offered in the school were low. It was never inspected by HMIs.

In order to fill the Seminary, Bagshawe took candidates from a variety of backgrounds: (C 4.3), some were rejects from other seminaries, or seminarians who had left Religious Orders, or people rejected by other Bishops, as well as those fleeing from persecution in Germany and the Low Countries. This all meant that seminarians often came with no means of support, and had to be maintained by the Diocese. In theory the fees from the school helped, but they were inadequate. At the same time, the Diocese was still responsible for its quota regarding Oscott's operation, and Bagshawe's attempts to end such payments were a constant source of friction between himself, the Bishops of Birmingham, and Manning.

As well as problems of finance, there were others concerning the standard of education offered to seminarians. Seminarians came from a very diverse educational background: (C 4.4). In theory the course was of four years duration, but Bagshawe, ever short of priests, frequently ordained them after two or three years. An example of part of the syllabus is shown as C 4.5. Vaughan had suggested to Manning, that England did not have the resources, either in manpower or finance, to operate Diocesan seminaries, and this would appear to be the case in Nottingham. C 4.6 shows how Bagshawe was forced to continually find new staff for St. Hugh's, and this constant change did not aid the pursuit of high standards.

In the 1890s Bagshawe and the Seminary came under further pressures. Various scandals in 1889-90 regarding scholars, seminarians and drink, forced Bagshawe to expel various personnel. As a consequence, numbers in the school and seminary fell, and fees had to be raised: in 1895, the school closed. In the meantime, Bagshawe had disagreed with Vaughan, when in 1893, the idea of the Central Seminary was promoted. Bagshawe replied by having nothing to do with Vaughan's ideas, and re-organising St.

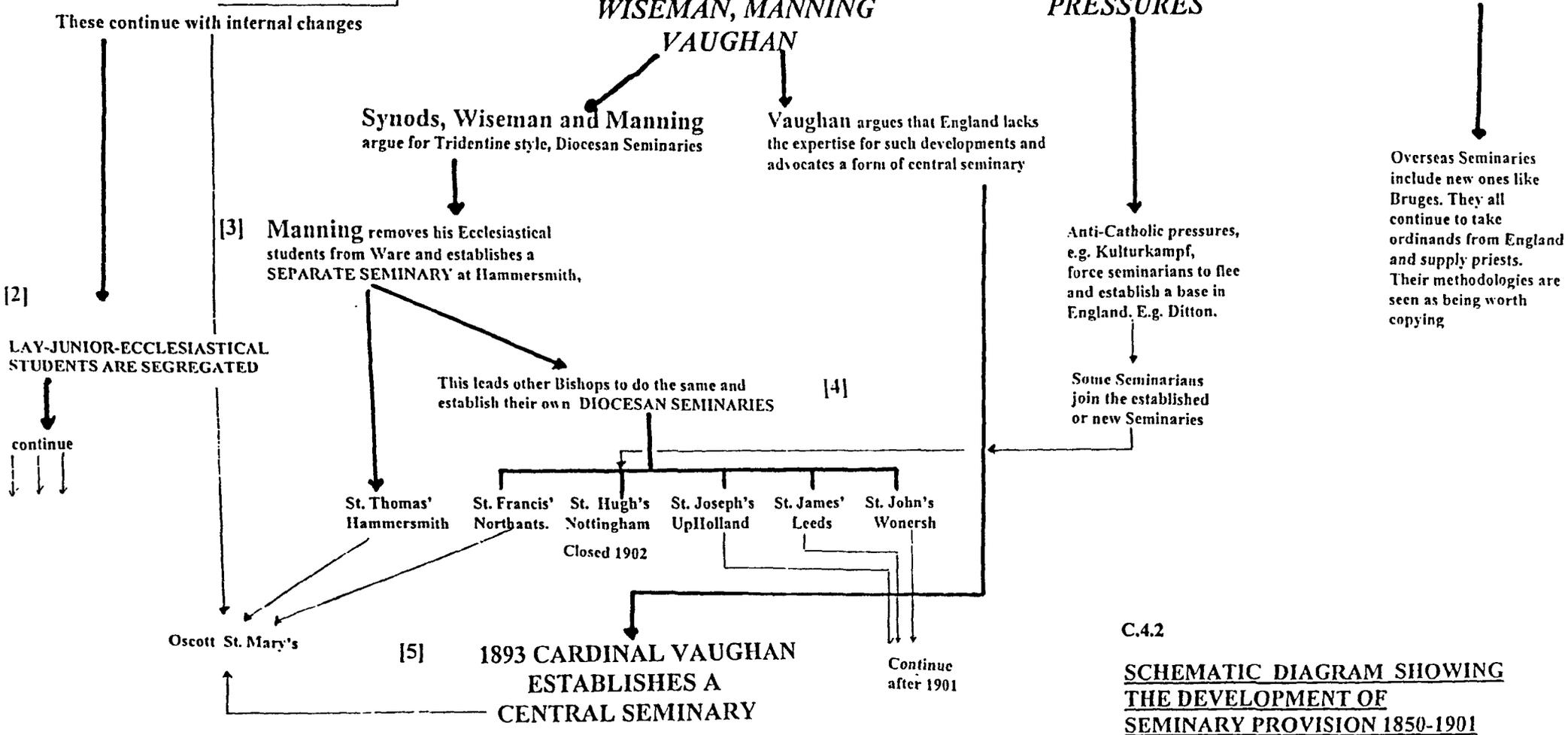
Hugh's. In 1895 St. Hugh's began to exist as a separate Seminary with new lecturers and a planned course of training.

Nevertheless, St. Hugh's Seminary did produce some influential priests: C 4.7, before it closed in 1901 as part of Brindle's attempts to deal with the problems he had inherited from Bagshawe. C 4.8 details the few extant statistics found in relation to the School and Seminary.

Bagshawe's *Papers* contain very few details of the School and Seminary. The information was found through research in newspapers, and papers in various *Deceased Priest's Files*. The Seminary is in example in miniature of the ineptitude of Bagshawe's administration.

FOUR SEPARATE COLLEGES
REFLECTING THE DISTRICTS.
OF 1840;
WARE-USHAW-PRIOR PARK-OSCOTT

MAJOR INFLUENCES ON
SEMINARY DEVELOPMENT



SCHEMATIC DIAGRAM SHOWING THE DEVELOPMENT OF SEMINARY PROVISION 1850-1901

This is based on OSCOTT and includes St. Francis', St. Thomas's and seminarians from Shrewsbury, Southwark Portsmouth, and the Vicarate of Wales

Numbers 1-5 are main stages

C. (4.3)**THE ORIGINS OF ST. HUGH'S SEMINARIANS**

Continental Europe: Belgium Germany Netherlands Other	Total: 9
South of England: Berks. Middlesex Oxon. Somerset Suffolk Surrey	Total 8
Ireland:	Total 6
Nottingham Diocese: Notts. Derbys. Leics./Rutland Lincs.	Total 5
North of England: Yorkshire Lancashire	Total 5
South West: Devon	Total 1
Midlands: Warks.	Total 1
Scotland:	Total 2
USA:	Total 1

C. (4.4)

EXAMPLES OF THE WIDE EDUCATIONAL BACKGROUND OF SEMINARIANS AT ST. HUGH'S

Name and Previous Seminary	Subjects Studied Latin	Greek	Theology	Canon Law	Scripture	Philosophy
M. Parmentier Belgian Junior Seminary	Cicero Horace Ovid Caesar Livy	(?) Hesaphur Homer				
W. Winder Woodchester	<i>Deceased Priests File</i> state " 4 years studying to become a Dominican, but physically weak					
M. Griffin Stillorgram	No details given					
J. Hadican Oblates of Our Lady	"Dr. Smith's Course"				Logic Ontology Cosmology Other Books	
D. Hegel Luxembourg Seminary and Louvain	"4 years studying"					
B. Hobson Valladolid	Caeser Cicero Livy Tactitus Virgil Horace	Aesop St. John Chrysostom Homer Sophocles Demonsthenes	Report illegible	Hermetics	Metaphysics	(?)Reuve
F. Holmes Valladolid	"3 years studying"					
L. Middleton St. Joseph's Upholland	"Theology studied"					
H. Lindeboom	Details as Parmentier					

Name and Previous Seminary	Subjects Studied Latin	Greek	Theology	Canon Law	Scripture	Philosophy
L. Bermingham Protestant Theology College	Cicero Virgil Caesar				Various Protestant Authors	
V. Bull Private education	no secondary education listed					
F. Busch Ruthen, Germany	"3 years studying"					
J. Feskens Archiepiscopal Seminary Malines	"Theology studied"					
J. Stewart Ushaw	"2 years studying"					
J. West University of Dunkerque Bruge's Seminary	No details given					
E. Casey Stillorgram	"No studying at a Seminary"					

I Subjects Taught

II Lectures Given

Subjects	Text Book - By whom	Day	First	Second	Third	Fourth
1. Dogmatic Theology	Hunter's Compendium	Monday	Logic	Dogma	Pat. Theol.	Philosophy
2. Moral Theology	Guy-Ballin	Tuesday	Moral	Dogma	Rubric	Hyol. Theol.
3. Ascetic Theology	Arnott	Wednesday	Moral	Dogma	—	—
4. Pastoral Theology	Kiang & O'Kane	Thursday	Moral	Dogma	Homiletic	Philosophy
5. Philosophy	Sansevino	Friday	Moral	Dogma	Can. Law	Cl. History
6. Liturgy	Hecklin-Hornel	Saturday	Hyac	Dogma	—	—
7. Canon Law	Sanguinetti					
8. Homiletics	Conley					
9. Church History	Birkhäuser					
10. Hyac	Primer of Raimant					

First Lecture 10 to 11 o'clock
 Second Lecture 12 to 12.45 o'clock
 Third Lecture 5.15 to 6 o'clock
 Fourth Lecture 6.30 to 7 o'clock

Subjects taught and
 Lectures given at the
 Diocesan Seminary
 April 15 - 1894

Notes (1) Pastoral Theology comprises (a) 9. Eloquence, (b) Rubrics of the Ritual (c) Management of Mission. (2) Liturgy comprises (a) Rubrics of Missal, (b) end of the Breviary. (3) Sermons. Every Monday evening from 4. to 4.15, one of the students preaches a sermon. (4) Scripture Reading. Every day before dinner part of the Bible is read, to treat the whole will be read in the course of the student studies.

Fr. Edmund Holland.

C.(4.6)

SEMINARY STAFF CHANGES 1883-1902

Year	Rector	Vice-Rector	Theology Professor	Lecturers	Others
1883	Douglass	Hearne	Hearne		
1884	Douglass and McCarthy then Hogan	McCarthy Beale@	Turner	Turner(p/t)++	
1885	Hogan	McCar May	Turner		
1886	Hogan Wenham	May	Turner		
1887	McShane* Wenham	Winder	Winder Busch		
1888	Baigent	Winder	Winder	Busch Kind	
1889	Baigent	Winder O'Malley	Lepere	Kind	
1890	Baigent	O'Malley	Kind		
1891	Baigent	Brady=	Kind		
1892	Laverty#			Hawkins Howarth@	
1893	Laverty Wenham	Walsh		Howarth Hawkins	
1894	Wenham	Walsh		Wenham	Howarth
1895	Wenham	Howarth	Holmes	McIlroy(p/t) Van Neste (p/t)	Caus (p/t)
1896	Wenham Holland	Holmes Collingwood			
1897	Holland	Collingwood	Hadican	Kind (p/t)	
1898	Holland Medard** Griffin	Collingwood O'Malley	Lepere		
1899	Griffin	O'Malley			
1900	Griffin McCarthy	Caus		Caus+	
1901	Bowen	Hart Stuart			
1902	Henderson	Hart			

Notes:@ who had trouble with Brindle. ++ example of a teacher, lecturer and priest.

* described as College President. ** lasted 6 days. = not the priest who was in trouble at St. Patrick's + intermittent lecturer. # described as College Superintendent

C.(4.7)

EXAMPLES OF THE CAREERS OF PRIESTS TRAINED AT ST. HUGH'S SEMINARY (in addition to being parish priests)

Name	Trouble- some excom.	Respected	Academic	Social Worker	Military	Church Honours	Civic Honours	Left Diocese	Other
Beale									
Mouthuy								yes	
O'Hagan								yes	
Bull		yes				Papal Chamberlain			Chaplain in Florence 1915-8
Bermingham		at times							
Busch		yes				Canon			
Feskens		yes	yes	yes					
Caus		yes				Hon Canon			Lecturer at St. Hugh's
Griffin		yes							Rector
Hadican		yes				Provost of Chapter	Councillor		
Hawkins									
Hays	at times	yes	yes	Nat/international Temperance leader			Councillor		
Hayward		yes			Boer War Chaplain	Provost of Chapter			
Hengel		yes							
Hogan	at times	When in Mansfield							
Scully		yes							
Stewart		yes							

"pius but unsuccessful priest"

C. (4.8)

SCHOOL AND SEMINARY STATISTICS

Year	Day	School Boarding	Seminary	Comments
1875	7			Opens in Cathedral House
1876				
1877			First reference to 'Seminary' with 3 people	Uses Cathedral House Fr. Smith as Head of School
1878				
1879				Temporary closure of School
1880				
1881				
1882				
1883			4 seminarians	Official opening of St. Hugh's with School which re-opens on Derby Road
1884	9	44	4	
1885	20/50*	'Declining'	4	* a variety of estimates found
1886	40	15	6/7	Bagshawe describes it as "a nice little Seminary"
1887	10	8	6	
1888			8	Beginning of the period of expulsions and indiscipline
1889		70	8	
1890				
1891		61	8	
1892			3	
1893			10	
1894			2	Bagshawe notes "Numbers much reduced"
1895		School closed	3	
1896			7	
1897			10	
1898			10	
1899			9	
1900			9	
1901			4	
1902			Seminary closes	Seminarians transferred to Leeds and Oscott

C. (5)**EXAMPLES OF CATHOLICS WHO PLAYED A PROMINENT ROLE IN SOCIETY UNDER BAGSHAWE AND BRINDLE 1875-1915**

Name	Year	Place	Details
Fr. Donoghue	1874+	Boston	Member of the School Board
Fr. Smith	from 1884	Newark	Member of the School Board
Mr. Starkey	from 1880s	Nottingham	Member of the Council
Fr. McGuire	1912	Loughborough	Guardian
Fr. O'Reilly	from 1881	Barrow	Member of the School Board Ashby Guardian Member of Leicestershire County Council
Fr. Johnson	1880-6	Grimsby	Member of the School Board
Fr. Sabela	from 1886	Grantham	Member of the School and Burial Boards
Fr. Dwyer	1874-6 from 1880	Nottingham Market Rasen	Member of the School Board On the Management Committee of the Hospital Member of the RDC
Ambrose De Lisle	until 1878	Leicestershire	High Sheriff
Mr. Hawkes	1893-1913	Glossop	Member of the School Board
Mr. Hutton	1912	Nottingham	On the City Council
Mr. J. Harrison	1910	Leicester	Guardian
Fr. Beale	1909	Nottingham	Member of the School Board
Mr. Brady	from 1880	Leicester	Member of the School Board
Gerald De Lisle	from 1880	Leicestershire	Member of the County Council
Fr. Browne	from 1896	Derby	Guardian

APPENDIX D
FOR

ULTRAMONTANISM

D(1) Ultramontanism and Music

D(1.2) An Analysis of Music Actually Used in the Diocese 1850-1915

D(2) Examples of Processions and Their Features

D(3) Confraternities in the Diocese 1850-1915

D(4) Possible Grouping of Confraternities by Popularity

D(5) The Use of Choirs and Orchestras

D(5.1) Examples of Choirs and Musical Provision 1850-74

D(5.2) Examples of Choirs and Musical Provision 1875-1915

D(5.3) Ultramontane Indicators in the Nottingham Diocese 1853-74

D (1.1)

ULTRAMONTANISM AND MUSIC

As part of the uniformity required by ultramontanism, and insisted on by Manning, Bagshawe wanted the music used in the Diocese to reflect this development. Bagshawe wrote various hymns and issued in the 1880s various little hymn books containing what he considered appropriate for parishioners to sing. This was in addition to issuing instructions to the priests that only hymns and prayers that he approved of should be used. Ideally, he and Manning wanted an end to the Austrian-style Masses and a greater use of Gregorian Chants. In 1903 Pius X issued his *Motu Proprio* Decree which proscribed the High Austrian music. Brindle informed the Diocese of this instruction in 1904. D (1.2) shows how the music used in the Diocese did not necessarily follow the wishes of Rome, Westminster, or Nottingham.

Although the charts do not cover all the churches, it is probable that the music shown was typical overall, as the major choirs, such as those at St. Barnabas, Leicester Holy Cross and Spinkhill, were often noted as singing in other smaller churches. Also, once a choir had learnt a piece of music it seems logical that they used it on other occasions.

Finally, Farmer and Turpin were both local musicians, organists or choirmasters at various times, at the cathedral. It would seem that instead of using the more simple forms of worship that Bagshawe initially wanted, the opposite was the case with the love of High, complex, choir-led Masses being maintained.

D. (2)																			
EXAMPLES OF PROCESSIONS AND THEIR FEATURES																			
Type	Location	Year	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Comments
Corpus Christi	St. Barnabas	1857	x	x		x			x	x	x	x					x		1867 joined with N. St. Patrick's + St. Patrick's, St. John's and Kent St
		1867	x	x	x	x		x		x	x	x	x				x	x	
		1868-71	x	x	x	x	x	x	x	x	x	x	x	x	x			x	
Corpus Christi	Whitwick	1868	x														x	x	This change reflects attitude of new priest
		1869-73	x	x	x	x	x	x	x	x	x	x	x		x	x	x	x	
Corpus Christi	Grace Dieu	1861	x	x		x	x	x	x	x	x	x	x				x		Held on estate land
Corpus Christi	MSBA	1860s	x	x				x	x	x			x				x		
Corpus Christi	Glossop	1874	x	x	x	x	x	x	x	x	x	x	x		x	x	x		This reflects Fr.Tasker's ultramontane attitude
Festival of the Exhaultation of the Cross	Market Rasen	1872	x					x	x				x				x		Reflects the ultramontane attitude of Fr.Moore
Blessed Sacrament Procession	Ratcliffe	1860	x	x				x	x	x	x		x	x	x		x		This was promoted at the Provincial Synods
Whitsuntide	Derby	1853-7	x	x	x	x					x		x	x			x		Catholics formed a separate part of a parade by all Derby Churches (No other details recorded)
	Clay Cross	1859-63	x	x	x	x	x	x		x	x	x	x	x		x	x		
Processions to Mass	Derby	1861			x								x	x					From Convent to St. Mary's
Saints' days and Patronal Feasts	St. Barnabas	1854	x						x	x								x	These were St. Patrick's Day events
		1865	x	x	x	x				x	x		x				x	x	
	Chesterfield	1860s	x	x	x	x	x	x		x	x	x		x		x	x		
	Hinckley	1870-2	x	x	x	x	x			x	x			x			x		
Funerals/Cemetery Consecrations	Boston	1869-70	x	x	x	x	x	x		x								x	Consecration of the ground Lay burial Priests' Funerals Funeral of Lady Gainsborough
		Chesterfield	1859	x	x	x			x	x								x	
		1874	x	x	x	x				x							x		
	Grantham	1861-4	x	x	x			x	x					x	x		x		
	Exton	1867	x	x		x		x		x	x						x		

D.(2) (cont.)

KEY TO PROCESSION FACETS

1	Procession held in the Church
2	Held in the Church grounds
3	Held through the streets
4	Banners displayed
5	Bands used
6	Singing by the choir
7	Blessed Sacrament displayed
8	Many priests in attendance
9	Much decoration noted
10	Confraternities present
11	Hymns English and Latin sang
12	Orders have a strong presence
13	People are "well dressed"
14	Catholics noted as "marching"
15	Separate from other people processing
16	Procession generates anti-Catholicism

D. (3)

CONFRATERNITIES IN THE NOTTINGHAM DIOCESE 1850-1915

EXPLANATORY NOTES

The chart is an attempt to show those Diocesan Confraternities that existed 1850-1915. It should, however, be read with care, for a number of reasons. Firstly, in the absence of any Membership Lists, or extant Diocesan records, it has been compiled from a wide variety of sources, including newspapers, diaries, letters, and information from descendants of nineteenth century Catholics. The chart shows only those years for which there is evidence of a Confraternity's existence. However, consider the case of Shepshed. The chart shows a Temperance Confraternity for 1872, and then nothing until 1881-9. As there is no reference to "reforming" the Confraternity in 1881, it is a moot point as to whether it existed between 1873 and 1880. In this case, it may be that the chart under represents the existence of a Confraternity. The reader will discover other examples in the chart.

Secondly, consider the Altar Servers Confraternity. Although each Mass centre would have required such personnel for every Mass, the Confraternity as a specific organisation is not listed, or referred to in any data found, as existing for all the years. It may be that the Confraternity existed in all but name, in which case the chart under-represents the situation.

Thirdly, the sources used in order to create the chart, such as newspapers, did not always accurately list the names of the Confraternities. Those relating to Mary were often listed as such, and not necessarily for example, as the Children of Mary or the Blessed Virgin Mary.

However, given the limitations of the data, it shows a number of important points:

1. Confraternities began to become more common after 1864.
2. The peak period was in the 1880s.
3. They declined in the 1890s.
4. There was a minor increase after 1908 with the Catholic Federation.

On the chart: * is the opening date of the mission

** means mission closed

*** means some form of existence prior to 1850

D. (4)

POSSIBLE GROUPING OF CONFRATERNITIES BY POPULARITY

DEVOTIONAL (approx. %)		CHARITY/SOCIAL		FINANCE	SAINTS		
Sacred Heart	18	CYMS/CYWS	20	Peter's Pence	<3	St. Patrick	<5
Mary (all)	11	SVP	9			St. Thomas	<1
Altar Servers	6	Temperance	8			St. Anne	<1
Blessed Sacrament	4	Catholic Order				St. Aloysius	<1
Corpus Christi	4	of Oddfellows	4				
Holy Angels	2	St. Elizabeth	<1				
Holy Rosary	1	3rd. Order					
Apostleship of Prayer	1	of St. Francis	1				
Happy Death	<1						
Total	c48%	Total	c41%	Total	<3%	Total	<8%

D. (5)

THE USE OF CHOIRS AND ORCHESTRAS

The *Decrees* of the Provincial Synods wanted a more simple form of music which would encompass a greater degree of participation by the congregation, yet it was the ornateness of Catholic devotions that attracted many people, especially converts. Bagshawe wanted a less ornate style of worship, as his attempts to change devotional practices at the Cathedral in 1875 show. Chief amongst Bagshawe's wishes, was his preference for male only choirs. However, at the Cathedral, there was a very prestigious mixed choir trained by Canon Griffin. The charts show how the provision of choirs and congregational participation changed 1850-1915.

D. (5.1)

EXAMPLES OF CHOIRS AND MUSICAL PROVISION 1850-74

Church	Male Choir	Mixed Choir	Children's Choir	Choir (?)	Orchestra
D. Chesterfield (SJ)	yes (1854)	yes			
D. D. St. Mary's				yes (1864)	yes (1868)
D. Glossop		yes (1869)			yes
D. Spinkhill (SJ)	yes		Boys only		
L. Grace Dieu	yes		Boys only (1858)		
L. Hinckley	yes				
L. Leic. Holy Cross (OP)					yes
L. MSBA (Cist)	yes				
L. Ratcliffe (IC)	yes				
Li. Gainsborough		yes			
Li. Grantham				yes (1864)	
Li. Lincoln (SJ/S)				yes (1861)	
Li. Market Rasen		yes (1865)			
Li. Stamford		yes			yes (1872)
Mkt. Harboro'		yes	mixed		
N. N. St. Barnabas					sometimes
N. N. St. Patrick's		yes (always)		yes (1867)	yes (1867)
N. Newark		yes (1854)			
N. Worksop		yes (always)			sometimes

D. (5.2)

EXAMPLES OF CHOIRS AND MUSICAL PROVISION 1875-1915

Church	Male Choir	Mixed Choir	Children's Choir	Orchestra used
D. Chesterfield (SJ)		yes		
D. Clay Cross		yes		
D. D. St. Mary's		yes		
D. Hadfield		yes		
D. New Mills		yes		
D. Spinkhill (SJ)	yes		boys	
L. Hinckley (OP)	yes	yes		
L. Husband's Bosw'th		yes	yes	
L. Leic. Holy Cross (OP)	yes	yes		yes (often)
L. Leic. St. Patrick's		yes	yes	yes (1889)
L. Loughborough (IC)	yes		school children	
L. Melton Mowbray		yes		yes (1889)
L. Mkt. Harboro'		yes		
L. Shepshed		yes		
L. Sileby		yes		
Li. Boston		yes		
Li. Brigg		7m+5f		
Li. Corby Glen		yes		
Li. Gainsborough		10 m+ 3f		
Li. Grantham		yes		yes (1884)
Li. Grimsby	yes			
Li. Lincoln	yes		boys	
Li. Louth	yes		boys	
Li. Market Rasen		yes		
Li. Sleaford		yes		
Li. Spalding		yes		
N. Mansfield		yes	school children	
N. N. Convent (S.M)			school children	
N. N. Hyson Green		yes		
N. N. St. Augustine's		yes	school children	
N. N. St. Barnabas	yes	yes	yes	yes (often)
N. N. St. Edward's		yes	school children	
N. N. St. John's		yes		
N. N. St. Joseph		yes	yes	
N. N. St. Patrick's		yes		yes (1886)
N. Newark	yes (1878)			yes (1901)
N. Worksop		yes (always)		yes

D 5.3

KEY TO FACETS

Facet 1: A Growing Catholic Confidence and Confrontational Attitudes

- | | |
|----|--|
| 1 | 1850 Situation |
| 2 | Taking a strong part in the secular Penny Reading Movement |
| 3 | Lecturing on Roman Catholicism in a secular venue |
| 4 | Regular attendance at Local Government Institutions |
| 5 | Holding street processions, often with (illegally) the Blessed Sacrament |
| 6 | Advertising a Catholic presence |
| 7 | Holding Festivals, both Mission and inter-Mission |
| 8 | Taking part in debates and correspondence |
| 9 | Open air preaching recorded in the area |
| 10 | Local Catholics as Guardians or members of School Boards |
| 11 | Local recognition by Protestants of an increased Catholic unity and presence |
| 12 | Positive actions taken to defend Catholicism |
| 13 | Defence of Sisters |

Facet 2: Separate Structure Developing

- | | |
|----|---|
| 14 | Societies developing |
| 15 | Mission has own school and Night Classes |
| 16 | Aspects of working with other dioceses |
| 17 | Development of a Catholic political infrastructure locally |
| 18 | Taking children from the Workhouse |
| 19 | Developing Confraternities |
| 20 | Mission has its own Library |
| 21 | Mission obtains its own cemetery or designated burial plots |

Table 5.3 Key continued

Facet 3: Clerical Developments

- | | |
|----|---|
| 22 | Greater public recognition of the priest's role, as over <i>Addresses</i> |
| 23 | Priests and Laity receive Papal Blessings |
| 24 | Definite examples of priest control reported |
| 25 | Separate presbytery constructed |
| 26 | <i>Addresses</i> to the Pope |
| 27 | Clerical fund raising for the priests |

Facet 4: Clerical Fund Raising

- | | |
|----|---|
| 28 | Funds continually raised to support the local Poor School under priest's direction |
| 29 | Funds raised for Church alterations/decorations, indicating the Laity's acknowledgement of ultramontaniam |
| 30 | Collections as Rome demands |
| 31 | Collection for secular disasters |
| 32 | Gradual disappearance of some pew rents |

Facet 5: Changes in Patterns of Worship

- | | |
|----|--|
| 33 | Clear development/increased use of regalia |
| 34 | 'Forty Hours' Service introduced |
| 35 | Increase in Benedictions and saying the Rosary |
| 36 | Increased use of Gregorian Chant |
| 37 | Use of male/boys only choir |
| 38 | Missions and Retreats held regularly |
| 39 | Increased use of Indulgences noted |
| 40 | Aids to worship such as additional statues prominently displayed |
| 41 | Devotions to Mary increased |
| 42 | Use of new and more powerful organ |

Table 5.3 Key continued	
43	New or special services become a regular feature
44	Pilgrimages are held, both locally and to other dioceses
45	Use of a blessed, fixed (illegal) external bell

APPENDIX E
FOR

CHAPTER FOUR
THE CATHOLIC COMMUNITY

E(1) Examples of Irish Ghettos

**E(2) Some Examples of Places Where the Gentry Had
a Particular Influence**

E. (1)

EXAMPLES OF 'IRISH GHETTO'S' IN THE DIOCESE

Settlement	'Ghetto'
Nottingham	Hockley-Leenside-Broad Marsh-Narrow Marsh
Derby	Queen St. -Bridge St.
Leicester	London Road-Belgrave Gate
Lincoln	Silver Street-Sincil Drain
Louth	Uppgate and Irish Hill
Newark	Northgate
Grantham	Wharfe Road Area
Chesterfield	Spencer Street and 'The Bottoms'
Grimsby	Around the Docks and Paradise Place
Boston	North Street

Note: In reality these areas were a mixture of the poor, comprising Irish, English, and Continentals.

**E. (2)
SOME EXAMPLES OF PLACES WHERE THE GENTRY HAD A PARTICULAR INFLUENCE**

Person	Derbys.	Leics./ Rutland	Lincs.	Notts
Duke of Norfolk	Derwent	Ashby	Grantham	Worksop Nottingham
Earl of Shrewsbury	Ashbourne Derby	Leicester		
Earl of Denbigh		Lutterworth		
Earl and Countess of Gainsborough		Oakham Exton		
Lord Arundell		Loughborough	Irnham Corby	
Lord Petre			Grimsby	Nottingham
Lord Braye		Lutterworth		
Lady Herries			Grimsby	
Countess Newburgh	Derby			
Lady Scarsdale	Derby			
Lady Hunloke	Chesterfield		Boston	
Lady Nettlefield			Boston	
Lady Beaumont	Derby			
Dowager Duchess of Newcastle				North Nottinghamshire
Lady Kerr	Eastwood Melbourne			
Duchess Sforza		Ratcliffe		
Countess Loudoun		Ashby		
Sir John Sutton			Grimsby	Nottingham
Sir John Shuttleworth				Oldcotes
Sir Roger Throckmorton				Newark
Sir Andrew Knight				Nottingham
Sir Charles Tempest			N. Lincs.	
De Lisles	Derby	Grace Dieu Garendon Shepshed Whitwick		Nottingham
Arthur Young			North Lincs.	Nottingham
Heneage Family			Lincoln Grimsby Hainton	
Constable-Maxwells			Lincoln	
Collingwoods			C orby	
Banks-Stanhope			Ulceby	
Nevilles		Market Harboro'		

Person	Derbys.	Leics./Rutland	Lincs.	Notts
Turvilles		Husbands Bosworth S. Leicestershire		
Cary-Elwes			Brigg	
Grimshaws	Buxton Errwood			
Worswicks		Charnwood Leicester Normanton		
Haydocks		Barrow		
Mr. Raby		Leicester		

APPENDIX F
FOR

CHAPTERFIVE
POLITICS

F(1) Examples of the Political Affiliation of Some Catholics

F(1)**EXAMPLES OF THE POLITICAL AFFILIATIONS OF SOME
CATHOLICS
1850-1915**

NAME	AFFINITY
Fr. Sing (Derby/Grantham)	Conservative
Fr. Daniel (Derby)	Conservative, but changed
Fr. Johnson (Grimsby)	Conservative then Liberal
Fr. Waterworth (Newark)	Conservative
Fr. O'Reilly (Coalville)	Irish Nationalist
Bp. Bagshawe	Christian Socialist
Fr. Prince (Mansfield)	Liberal
Fr. Holden SJ (Lincoln)	Liberal
Prior V. McNabb OP (Leicester)	Socialist
Sir Francis Turville (S. Leicestershire)	Chairman of the Conservative Association
Ambrose De Lisle (Grace Dieu)	Conservative
Edwin De Lisle (Loughborough)	Conservative
Louis Baillion (Nottingham)	Conservative
Mr. Dobson (Nottingham)	Conservative
Councillor Starkey (Nottingham)	Liberal

APPENDIX G
FOR
CHAPTER SIX
EDUCATION 1850-1915

G Explanatory notes

G(1) Schools Receiving Government Grants 1850-1877

G(2) Occupancy Rates 1878-1898

G(3) Institutes, Libraries, and Youth Organisations

G(4) HMI Reports on Diocesan Schools 1850-1877

G(5) HMI Reports on Diocesan Schools 1878-1902

G(6) HMI Reports on Diocesan Schools 1903-1914

**G(7) The Quality of Religious and Moral Education Under
Bagshawe and Brindle**

**G(8) A Copy of a 'Prescribed Course of Religious Instruction
for Parochial Schools' c1916**

G.

EXPLANATORY NOTES

Table G (1) shows schools in the Diocese 1850-77, and whether they received a government grant. Not all did, as some, such as Oldcoates had a benefactor. Others, having been inspected, received some grants, although no school received the full amount. There were, for example, reductions if the floor was stone instead of being made of wood.

Key:	For Tables G (1) and (2)
*	Denotes first year in which some form of school existed.
***	School in existence in 1850
*reop	School recorded as being reopened although date of closure and original opening unknown
(y)	School withdrew from seeking grant: usually taken to mean it was not up to standard and grant would have been refused in succeeding years
*(year)	Data not available
(e)	School enlarged
(r)	Size of school premises reduced
cl	School closed

The Occupancy ratio shown in G (2) is calculated as

$$\frac{\text{the number of pupils}}{\text{the number of government defined places relating to the building}} \times 100\%$$

The importance of the ratio is that it indicates the total over provision of education, and the need for rural schools to meet local needs.

The variations in the figures show how few children had long periods of continuous education, despite it becoming compulsory after 1870

G. (3)

INSTITUTES, LIBRARIES AND YOUTH ORGANISATIONS		
YEAR	PLACE	TYPE
1841	D.Glossop A.S.	Institute
1850	D.Hathersage	Library
1852	D.Hassop	Library
1866	N. N.St. Barnabas	Institute
1870	N.Hucknall	Library
1870	Li.Lincoln	Library
1872	L.Shepshed	Institute
1880	L.Leic. Holy Cross	Debating Society
1880	Li.Market Rasen	Drama Society
1882	L.Leic. Holy Cross	Institute
1883	L.Whitwick	Library
1883	D.Glossop SM	Club
1883	Li.Louth	Institute
1885	L. Leic. St. Patrick's	Cricket Club
1885	L. Market Harbor'	Library
1886	N. N. St. John's	Library*
1886	Li.Lincoln St. Hugh's	Library
1886	Li.Grantham	Library
1887	L. Leic. Holy Cross	Club
1887	Li.Lincoln St. Hugh's	Club
1889	N. N.St. Barnabas	Debating Society
1891	N. N.St. Patrick's	Recreation Class
1892	L.Leic. St. Patrick's	Gymnastic Club
1893	D. Derby St. Mary's	Club
1894	Li.Lincoln St. Hugh's	Cricket Club
1898	Li.Boston	Tennis Club
1900	D.Newhall	Institute
1903	Li.Skegness	Summer Camps
1907	N.N.St. Patrick's	Debating Society
1907	N.Carlton	Institute
1907	D.Derby St. Mary's	Institute
1907	N.Hucknall	Library
1907	L.Leic. St. Peter's	Drama Society
1907	N.Mansfield	Institute
1908	N.N.Hyson Green	Club
1908	N.Carlton	Gregorian Chant Club
1908	D.Ilkeston	Institute
1909	N.N.St. Augustine's	Scouts
1909	N.Hucknall	Institute
1909	N.N.St. Barnabas	Choral Society
1909	D.Chesterfield	Cycling Club
1909	D.Chesterfield	Drama Society
1909	N.Mansfield	Thrift Club
1910	D.Ilkeston	Club
1911	N.N.St. Barnabas	Club
1912	D.Derby St. Joseph's	Boys' Guild
1912	L.Leic. St. Patrick's	Drama Society
1912	N.Mansfield	Club
1913	N.N.St. Barnabas	Scouts
1913	L.Leic.St. Patrick's	Institute
1914	N.N.St. Augustine's	Girls' Club
1915	L.Coalville	Library

KEY TO SCHOOL REPORTS

HMI Reports on Diocesan School for 1850-1914 are summarised in Tables G (4) to G (6). For each year and school there is a

four figure reference, such as BBBB

The first character refers to the buildings and equipment

The second character refers to the school organisation and discipline

The third character refers to the quality of the staff and teaching methods

The fourth character refers to the standards obtained by the pupils

EACH CHARACTER IS THEN CLASSIFIED UNDER FOUR HEADINGS:

Buildings and Equipment

- A. Buildings and equipment more than adequate.
- B. Buildings and equipment adequate.
- C. Inadequate buildings and equipment, all in need of some improvement.
The HMIs threaten the removal of government grants.
- D. Totally inadequate buildings and equipment, with loss or withdrawal of grants.

Organisation and Discipline

- A. Both excellent.
- B. Good organisation and discipline.
- C. A need to improve, but satisfactory in most areas. There is a need to separate the age ranges.
- D. Immediate improvement demanded.

Quality of Staffing and Methods Used

- A. Use of qualified and conscientious staff with modern methods.
- B. Use of some unqualified staff, but some up-to-date methods.
- C. Need to have more qualified staff. Methodology of teaching often inappropriate.
- D. too many staff of the wrong sort.

Standards obtained by the pupils

- A. Good
- B. Adequate
- C. In need of improvement.

Note: '?' indicates insufficient information for that year.

Example:

New Mills 1854 'CCCC'

This translates as follows:

'New Mills School is housed in inadequate buildings which are in need of improvement. The School lacks the required amount of equipment. The organisation need improvement and there is a need to separate the different age ranges. The staff are not sufficiently qualified and a Certificated Teacher is urgently required. The scholars' standards are in need of improvement.'

RELIGIOUS AND MORAL EDUCATION UNDER BAGSHAWE AND BRINDLE

In 1877 Bagshawe appointed the Nottingham Diocese's first Religious Inspector for Schools. The extant Reports date from 1880 and are summarised as Table G (7).

Key:

- A:** The standard reached in the examination was excellent and totally acceptable.
- B:** Acceptable standards, but a few improvements were needed. This often meant the scholars did not know their Catechism well enough.
- C:** The standard was barely acceptable, and major improvements were urgently required.
- D:** A complete change in the way the subject is taught was required, as the standards were too low. The school was brought to the Bishop's attention. (In some cases, these reports carry comments thus showing things were attended to.

COURSE OF RELIGIOUS INSTRUCTION FOR PAROCHIAL SCHOOLS.

The Children will answer *in common*.

INFANTS.

CLASS I.

- Prayers.* Sign of the Cross. Our Father. Hail, Mary.
- Catechism.* Tablet Catechism or "Catechism for Infants and Standard I."
- Instruction.* Simple Instruction on Primary Truths: *e.g.* God, Our Lord, The Blessed Virgin, Angels, Heaven, Hell.

INFANTS.

CLASS II.

- Prayers.* Our Father. Hail, Mary. I Believe. Short Act of Contrition.
- Catechism.* "Catechism for Infants and Standard I," Questions 1 to 31.
- Instruction.* Simple Instruction on Prayer, Guardian Angels, Sin, Sorrow for Sin, Sacrament of Penance, The Blessed Sacrament.

The use of Religious Pictures is strongly recommended.

The Children will answer *individually*.

STANDARD I.

- Prayers.* As in Infants' Course, with "I confess." Grace at Meals.
- Catechism.* All the "Catechism for Infants and Standard I."
- Instruction.* Elementary Knowledge of Prayer, Sin, Sorrow for Sin. Preparation for, and Form of Confession. The Graduated Scheme.
- Bible Stories:—*
- Old Testament.—*The Creation. Angels. Adam and Eve. Sin and Punishment. Promise of a Redeemer. Cain and Abel. Deluge.
- New Testament.—*History of the Childhood of Jesus Christ to the age of twelve years, by a fair knowledge of the Joyful Mysteries of the Rosary.

STANDARD II.

- Prayers.* Acts of Charity and Contrition.
- Catechism.* Chapters I and II, except "IX Article," which will not be required until Standard V.
- Instruction.* Elementary Knowledge of Real Presence, and of the Mass. Graduate I Scheme.
- Bible Stories:—*
- Old Testament.—*Abraham. Melchisedech. Isaac and Rebecca. Jacob and Esau.
- New Testament.—*Details of the Passion of our Lord, by a good knowledge of the Sorrowful Mysteries of the Rosary.

STANDARD III.

- Prayers.* Acts of Faith, Hope, Charity and Contrition. The Angelus.
- Catechism.* Chapters IV and V.
- Instruction.* General Knowledge of Commandments of God and the Church. Sacrament of Confirmation. Simple Instruction on the Mass. Use of Prayer Book. Graduated Scheme.
- Bible Stories:—*
- Old Testament.—*Joseph and his Brethren. Joseph in Egypt. Moses and Aaron. The Plagues. The Pascal Lamb. Passage of the Red Sea. Mount Sinai.
- New Testament.—*Life of Our Lord, by an accurate knowledge of the fifteen Mysteries of the Rosary.

STANDARD IV. *Prayers.* All the preceding. Salve Regina. Divine Praises.

- Catechism.* Chapters III and VI.
- Instruction.* The Holy Eucharist as a Sacrament. Preparation for, and Thanksgiving after, Holy Communion. Sacramentals. Use of Holy Water. Beads. Medals. Scapulars. Indulgences. How to gain them.
- Bible Stories:—*
- Old Testament.—*Israelites in the Desert. Manna. The Ark. Brazen Serpent. The Promised Land.
- New Testament.—*Institution of the Sacrament of Penance and Holy Eucharist. Marriage at Cana. Feeding of the Five Thousand. The Last Supper and Calvary.

STANDARD V.

- Prayers.* De Profundis. O Salutaris. Tantum ergo and Adoremus.
- Catechism.* The IX Article, Chapters VIII and IX. Explanation, not Repetition, of Chapter VII.
- Instruction.* Sacrifice. The Holy Eucharist. Benediction. Extreme Unction. Seasons of Devotion. Advent. Lent. Feasts and Fasts.
- Bible Stories:—*
- Old Testament.—*Josue. Samson. Heli. Samuel. Saul. David. Solomon. The Temple.
- New Testament.—*St. Joseph. St. John the Baptist. Baptism of Jesus. Jesus in the Desert. The Apostles. The Transfiguration. Lazarus. Martha and Mary. Parables—Dives and Lazarus. The Lost Sheep. The Prodigal Son. The Sower. The Cuckoo.

STANDARD VI.

- Prayers.* All the prayers previously taught.
- Catechism.* The whole Catechism.
- Instruction.* Faith, Scripture, Tradition. The Church. Her Marks. The Pope's Supremacy and Infallibility. Sacrament of Holy Orders. The Communion of Saints. Purgatory.
- Bible Stories:—*
- Old Testament.—*The Prophets. Stories of Elias. Eliseus. Daniel. Tobias. Job. The Machabees.
- New Testament.—*Stories from the Acts of the Apostles, Chapters I to XII.

STANDARD VII. *Catechism.* A full and accurate knowledge of Text and meaning of the whole Catechism.

- Instruction.* Revision of all previous Course.
- Church History.* Leading events of the first three Centuries. Persecutions. Apostles of Nations. St. Gregory. St. Augustine. St. Patrick. The Reformation.

NOTE.—A good general knowledge of the previous course will be required from each Standard.

RELIGIOUS AND MORAL EDUCATION UNDER BAGSHAWE AND BRINDLE

In 1877 Bagshawe appointed the Nottingham Diocese's first Religious Inspector for Schools. The extant Reports date from 1880 and are summarised as Table G (7).

Key:

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APPENDIX H
FOR
CHAPTER SEVEN
ANTI-CATHOLICISM

H(1) Chart Detailing Anti-Catholic Outbursts 1850-1899

H(2) Chart Detailing Anti-Catholic Outbursts 1900-1915

**EXPLANATORY NOTE TO CHARTS
DETAILING ANTI-CATHOLIC OUTBURSTS 1850-1915**

The charts as well as recording the incidents, also classify them according to the criteria shown in Table 8.1.

The following symbols are also used:

* notes that the incident occurred at a place where, at the time, there was no Catholic Mass centre.

** indicates an article in the Bibliography by the person concerned

ECDU means the Education Church Defence Union

CHART DETAILING ANTI-CATHOLIC OUTBURSTS 1850-1899

Date	Place	Type	Events
16/05/1850	Ripley x	Rally	Nonconformists lead hold a series of anti-Catholic meetings
08/10/1850	Leicester	Press	Article by Anglicans praising Papal Aggression attacks
10/10/1850	Leicester	Political	City Council support Anglicans and Nonconformist attacks on Catholics
11/10/1850	Nottingham	Institutional	Anglican anti-Catholic lectures well attended
11/10/1850	Louth	Institutional	Protestant Hibernian Society meetings condemn Restoration
16/10/1850	Leicester	Press	Article condemning the Pope's actions over Restoration
20/10/1850	Nottingham	Institutional	Irish Mssions Society meeting to protest at Restoration
22/10/1850	Aylestone x	Petition	Support for Queen Victoria as defender of liberty from Catholicism
23/10/1850	Derby	Press	Editorial condemning Wiseman and Restoration
25/10/1850	Leicester	Press	Editorial attacking Wiseman
30/10/1850	Derby	Press	Editorial says Pope's actions must be stopped
01/11/1850	Mansfield x	Lecture	Meeting to organise Anglican attacks
01/11/1850	Leicester	Press	Further correspondence condemning Wiseman and Flaminian Gate Letter
01/11/1850	Mansfield x	Rally	Great County Anti-Catholic meeting with many civic dignitaries
01/11/1850	Spalding x	Press	Letter against Restoration and creation of Catholic Bishops
01/11/1850	Nottingham	Press	Shows of public support for Clergy opposing Catholics
01/11/1850	Leicester	Institutional	Church Union condemns attacks on Catholics and arouses ire
01/11/1850	Lincoln	Press	Article criticising Wiseman's appointment
05/11/1850	Nottingham	Physical	Fireworks and attacks in Market Square
05/11/1850	Nottingham	Physical	Guy Fawkes celebrations
05/11/1850	Ashby	Physical	Guy Fawkes celebrations
06/11/1850	Nottingham	Press	Article supporting riots against RC in Britain
08/11/1850	Nottingham	Press	Letters critical of Papacy's actions
08/11/1850	Stamford	Press	Letter stating all Catholics should be held in disfavour
08/11/1850	Nottingham	Petition	Anglicans petition Bishop of Lincoln for guidance as to how to protest
08/11/1850	Mansfield x	Petition	Public Petition against Restoration organised
08/11/1850	Lincoln	Press	Editorial condemning Popish interference in British affairs
08/11/1850	Stamford	Petition	Anglican petition of clergy loyalty
08/11/1850	Nottingham	Press	Support for Russel's letter to Durham
08/11/1850	Lincoln	Institutional	Bishop of Lincoln supports clergy opposition to Catholics
08/11/1850	Brigg	Physical	Guy Fawkes Day celebrated enthusiastically
09/11/1850	Lutterworth x	Physical	Burning of an effigy of Wiseman
09/11/1850	Lincoln	Physical	Guy Fawkes' Day well celebrated
13/11/1850	Derby	Lecture	'The Popish Plot Developed': Restoration is a challenge to the Queen
13/11/1850	Derby	Press	Editorial saying Catholics want the extermination of Protestantism
13/11/1850	Nottingham	Press	Bishops of Northampton's Pastoral Attacked
13/11/1850	Nottingham	Press	Editorial condemning Restoration
13/11/1850	Derby	Rally	Large Anglican and Nonconformist Rally 'to protect Protestantism'
14/11/1850	Loughborough	Physical	Effigy of the Pope burnt
15/11/1850	Nottingham	Press	Triumphalist reports of how MPs support anti-Catholic measures
15/11/1850	Boston	Petition	Public petition against the Restoration
15/11/1850	Leicester	Press	Letter saying PM Russell is weak and local people should act
15/11/1850	Leicester	Rally	Great Papal Aggression meeting by Anglicans and Nonconformists
15/11/1850	Nottingham	Rally	Expressions of anger at Papal actions
15/11/1850	Grantham	Rally	Anti-Restoration meeting held
15/11/1850	Stamford	Petition	Large petition against the Restoration organised
16/11/1850	Leicester	Rally	Public rally to protest against the Restoration
16/11/1850	Derby	Rally	Condemnation of Rev. Anderdon's conversion to Catholicism**
17/11/1850	Nottingham	Physical	Anglican attacks in Nottingham on Catholics
18/11/1850	Nottingham	Political	Public dinner held by Council to condemn Catholics
18/11/1850	Nottingham	Political	Town Council sends an 'Address' of loyalty to Queen Victoria
20/11/1850	Derby	Rally	Public anti-Restoration rally held
20/11/1850	Derby	Institutional	Local clergy meet to discuss methods to counteract Catholicism
20/11/1850	Derby	Petition	Loyalty petition sent to Queen Victoria
20/11/1850	Nottingham	Rally	Anglicans organise an anti-Catholic rally to protest over Restoration
20/11/1850	Nottingham	Petition	Anglican organised petition against Restoration
20/11/1850	Nottingham	Petition	People in Sneinton organise a petition
20/11/1850	Nottingham	Political	Town Council vote against Restoration
22/11/1850	Melton	Rally	Vociferous meeting expressing anger at Pope's actions
22/11/1850	Gainsborough x	Petition	Against Papacy organised
22/11/1850	Derby	Rally	Large anti-Catholic meeting held
22/11/1850	Boston	Petition	Aimed at supporting all Protestants who oppose Catholicism
22/11/1850	Grimsby	Rally	Large meeting against Pope's actions
22/11/1850	Nottingham	Petition	Anti-Restoration petition organised
22/11/1850	Louth	Rally	Pope's actions condemned

attacks

Date	Place	Type	Events
22/11/1850	Nottingham	Lectures	Lay public, anti-Catholic lectures organised (non-religious)
22/11/1850	Leicester	Press	Editorial outlining methods of attack Protestants can use
22/11/1850	Nottingham	Institutional	Wesleyans make their opposition to Catholicism known
22/11/1850	Nottingham	Press	Anti-Catholic Editorial
22/11/1850	Nottingham	Institutional	Anglican opposition voiced from the pulpit
22/11/1850	Nottingham	Political	Council vote against Papal Aggression
22/11/1850	Melton	Physical	Catholics attacked
22/11/1850	Ashby	Petition	Protestant loyalty expressed: petition signed
22/11/1850	Leicester	Press	Editorial criticising Wiseman and supporting Reformation
22/11/1850	Leicester	Press	Open letter from local clergy condemning Pope's actions
22/11/1850	Nottingham	Petition	Another petition against the Restoration
22/11/1850	Nottingham	Petition	Against Papal actions
22/11/1850	Nottingham	Press	Reports of Anglican opposition to Restoration
22/11/1850	Nottingham	Political	Further Council opposition to the Restoration expressed
23/11/1850	Leicester	Press	Editorial condemning Jesuits and their history
23/11/1850	Leicester	Rally	Anti-Catholic meeting wants loss of civil rights for Catholics
23/11/1850	Nottingham	Press	Note critical of Restoration
23/11/1850	Lincoln	Institutional	Protestants show how to unite and oppose Catholicism
23/11/1850	Ashby	Rally	Anti-Restoration meeting held
24/11/1850	Husbands Bos	Rally	Anti-Catholic rally held
24/11/1850	Melton	Rally	Anti-Catholic rally held
27/11/1850	Derby	Rally	Forceful anti-Catholic speeches at the rally
27/11/1850	Ashby	Rally	Restoration attacked
27/11/1850	Hassop	Lecture	The expression of Papal power attacked
27/11/1850	Nottingham	Lecture	Lecture criticises Papal Actions
27/11/1850	Derby	Lecture	On 'Present Difficulties and Dangers'
27/11/1850	Derby	Press	Criticism of Catholics
27/11/1850	Nottingham	Lecture	Anglican attacks on Wiseman
27/11/1850	Leicester	Institutional	Local Anglican clergy meet to oppose Catholics
27/11/1850	Derby	Lecture	'These Troubled Times'
29/11/1850	Nottingham	Petition	Public petition against the Restoration
29/11/1850	Nottingham	Press	Praise for the great anti-Catholic meeting held in Liverpool
29/11/1850	Leicester	Rally	Anglican rally against the Restoration
29/11/1850	Nottingham	Institutional	Orange Order Lodge protests
29/11/1850	Leicester	Rally	Anti-Restoration rally
29/11/1850	Leicester	Rally	Gentry rally to oppose Papal actions
29/11/1850	Newark	Rally	Papal Aggression meeting
29/11/1850	Leicester	Rally	To protest 'Against the insidious advance of Rome'
29/11/1850	Leicester	Press	Letters criticising Bp. Wareing's Pastoral
29/11/1850	Nottingham	Lecture	Anti-Catholic lecture by an Anglican minister
29/11/1850	Lincoln	Institutional	Protestant Alliance meeting stresses the value of the Reformation
29/11/1850	Nottingham	Press	Praise for the Cheltenham anti-Catholic meeting
29/11/1850	Nottingham	Press	Letter critical of Catholic numbers: worried at their size
29/11/1850	Derby	Press	Articles attacking Wiseman
29/11/1850	Derby	Rally	Anti-Restoration meeting
29/11/1850	Loughborough	Petition	Secular petition against Pope's actions
29/11/1850	Nottingham	Lecture	Condemns recent developments in Catholicism
29/11/1850	Grantham	Petition	'To show Protestant loyalty'
29/11/1850	Whitwick	Press	Letter criticising the treachery of the Pope over the Restoration
29/11/1850	Gainsborough	Petition	Local farmers protest against the Pope's actions
29/11/1850	Market Rasen	Rally	Great anti-Catholic meeting
29/11/1850	Stamford	Petition	Signed in the town against Pope's actions
29/11/1850	Nottingham	Institutional	(Tory) Wellington Club Address of loyalty to Town Council
30/11/1850	Leicester	Rally	Anglican anti-Catholic meeting
30/11/1850	Leicester	Rally	Anti-Catholic demonstration
30/11/1850	Leicester	Institutional	Prot. All. ridicule Catholics and equate Catholicism with a loss of Liberty
30/11/1850	Loughborough	Rally	Anti-Catholic meeting
30/11/1850	Leicester	Rally	Call for ban on Catholics and their activities
30/11/1850	Leicester	Physical	Holy Cross daubed with anti-Catholic slogans
30/11/1850	Leicester	Press	Letters attacking Jesuits
30/11/1850	Leicester	Press	Editorial condemning Papal actions
30/11/1850	Leicester	Institutional	Dissenters see Catholicism as anti-liberty and dictatorial
02/12/1850	Newark	Rally	Anti-Catholic views expressed
04/12/1850	Newark	Rally	Organised by local council, and partly political (Tory)
04/12/1850	Nottingham	Press	Praise for the Newark Rally

attacks

Date	Place	Type	Events
04/12/1850	Chesterfield	Petition	To demonstrate Protestant loyalty
04/12/1850	Newark	Rally	Anti-Catholic sentiments shown
04/12/1850	Derby	Rally	Anti-Catholic meeting supported by MPs and vicars to object to Restoration
04/12/1850	Nottingham	Press	Letter from Anglican minister criticising Catholic Hierarchy
06/12/1850	Chesterfield	Lecture	'The Ultimate Victory of Protestantism'
06/12/1850	Melton	Rally	Anti-Papal meeting
06/12/1850	Nottingham	Press	Letter blames anti-Catholic sentiments on Tractarians
06/12/1850	Nottingham	Petition	Against the Restoration of the Catholic Hierarchy
06/12/1850	Nottingham	Press	Article saying what the anti-Catholic movement ought to do
06/12/1850	Nottingham	Press	Article attacking the practice of Confession
06/12/1850	Nottingham	Political	Attacks by local MP Walters (Tory)
06/12/1850	Nottingham	Political	Local MP against Restoration
06/12/1850	Nottingham	Press	Editorial attacks Wiseman
06/12/1850	Brigg	Rally	Large anti-Hierarchy and Restoration meeting
06/12/1850	Stamford	Institutional	Sermons in CofE against Catholics
06/12/1850	Derby	Rally	Anti-Catholic meeting
06/12/1850	Nottingham	Press	Letters condemning Catholicism
06/12/1850	Nottingham	Rally	Anti-Catholic meeting
06/12/1850	Leicester	Political	Town Council (Nonconformist mainly) debate and oppose Papal actions
06/12/1850	Leicester	Petition	To protest at Papal actions
06/12/1850	Aylestone	Press	Letters congratulating people for their anti-Catholic support
06/12/1850	Leicester	Press	Letters criticising Rome
06/12/1850	Leicester	Press	Complaints about the intolerance of Catholics
06/12/1850	Nottingham	Press	Article condemning Papal Bulls as meaningless
06/12/1850	Leicester	Petition	Against Papal actions
07/12/1850	Leicester	Political	Town Council debate anti-Catholic measures and support Protestantism
07/12/1850	Derby	Institutional	Protestant Alliance meeting to oppose Catholicism
07/12/1850	Loughborough	Lecture	'Support for the Queen'
07/12/1850	Leicester	Rally	Dissenters protest against Catholics
07/12/1850	Leicester	Political	Town Council oppose Catholicism
07/12/1850	Lincoln	Rally	Anti-Catholic demonstrations
07/12/1850	Leicester	Petition	Anglican organised to condemn Catholicism
07/12/1850	Ashby	Petition	To express Protestant loyalty to Queen Victoria
11/12/1850	Nottingham	Press	Letter by Lord Winchelsea (arch-Conservative) opposing Restoration
11/12/1850	Nottingham	Press	Reports of all national anti-Restoration meetings supported
11/12/1850	Nottingham	Press	Correspondence on the rights of the Anglican Church over Catholics
11/12/1850	Nottingham	Institutional	Anti-Church-State Society meeting opposes Papal actions
11/12/1850	Nottingham	Press	Editorial attacking Catholic Hierarchy
11/12/1850	Leicester	Rally	Dissenters meeting against Papal actions
11/12/1850	Nottingham	Institutional	Local Anglican clergy voice their protests
11/12/1850	Derby	Press	Editorial condemning Wiseman and Catholicism
11/12/1850	Nottingham	Press	Editorial supporting PM Russell
11/12/1850	Nottingham	Press	Reports of opposition by local MPs to Restoration
13/12/1850	Nottingham	Press	Article poking fun at Wiseman
13/12/1850	Leicester	Press	Condemnation of Romish ways and Anderdon's conversion
13/12/1850	Oakham	x Rally	Anti-Restoration demonstration
13/12/1850	Grantham	Rally	Anti-Restoration demonstration
13/12/1850	Leicester	Institutional	Leicester Agricultural Society condemn Catholics at their meetings
13/12/1850	Chesterfield	Press	Editorial discusses what is to be done to protect Protestants
13/12/1850	Melton	Press	Letters supporting anti-Catholic attacks
13/12/1850	Leicester	Political	Council petition against Restoration
13/12/1850	Nottingham	Institutional	Anglicans distribute pamphlets against Restoration
13/12/1850	Nottingham	Press	Anti-Catholic Editorial
13/12/1850	Leicester	Press	Complaints that Anglicans are not standing up enough to Catholic advances
13/12/1850	Leicester	Press	Letters blaming Catholics for troubles in Anglicanism
13/12/1850	Nottingham	Press	Article summarising Protestant support, and asking why it is lacking in Notts
13/12/1850	Wainfleet	x Rally	Anti-Restoration demonstration
13/12/1850	Nottingham	Press	Editorial critical of Wiseman and his Flaminian Gate letter
13/12/1850	Barrow	Letter	Lord Beaumont (RC) opposes Restoration of the Catholic Hierarchy
13/12/1850	Nottingham	Rally	Anti-Catholic attacks on Hierarchy
13/12/1850	Leicester	Rally	Jointly organised by Anglicans and Nonconformists
13/12/1850	Nottingham	Press	Editorial suggests majority of Catholics are anti-Restoration
14/12/1850	Leicester	Press	Condemnation of Catholic devotional practices and Confessions
14/12/1850	Leicester	Press	Condemns indifference shown by Protestants to Catholic developments
16/12/1850	Nottingham	Institutional	Methodists condemn Restoration

attacks

Date	Place	Type	Events
16/12/1850	Nottingham	Rally	Anti-Catholic demonstration
18/12/1850	Wisbech x	Petition	To show Protestant loyalty to Queen
18/12/1850	Ashbourne	Petition	To show Protestant loyalty to Queen
18/12/1850	Kegworth x	Petition	To show Protestant loyalty to Queen
18/12/1850	Hayfield x	Petition	To show Protestant loyalty to Queen
18/12/1850	Nottingham	Press	Article condemning Confessions as unnatural
18/12/1850	Nottingham	Rally	Anti-Catholic speeches
18/12/1850	Nottingham	Lecture	Emphasises Catholic burnings of Protestants, says same thing will re-occur
18/12/1850	Nottingham	Institutional	Methodists attack autocratic Catholic Hierarchy and Papacy
18/12/1850	Derby	Press	Correspondence attacking Catholicism
18/12/1850	Nottingham	Press	Letters praising anti-Catholic actions by Protestants
18/12/1850	Derby	Press	Editorial with anti-Catholic sentiments
20/12/1850	Nottingham	Institutional	Bible Society says Catholics not allowed to read Bible for themselves
20/12/1850	Leicester	Press	Letter saying Protestants are weak and thanks Pope for awakening them
20/12/1850	Nottingham	Rally	Protestant demonstration
20/12/1850	Nottingham	Rally	Anti-Catholic demonstration
20/12/1850	Nottingham	Rally	Anti-Catholic demonstration
20/12/1850	Leicester	Petition	Condemning Papacy, Romish ways and supporting Protestantism
20/12/1850	Leicester	Press	Letter calling for a ban on all Jesuits
20/12/1850	Leicester	Press	Editorial praising Parliament for introducing Ecclesiastical Titles Act
20/12/1850	Nottingham	Press	Anti-Catholic Editorial
20/12/1850	Nottingham	Press	Anti-Catholic Editorial
20/12/1850	Nottingham	Rally	Anti-Catholic demonstration
20/12/1850	Nottingham	Physical	Attacks on Catholics and buildings
20/12/1850	Nottingham	Press	Letters critical of government inaction
20/12/1850	Nottingham	Rally	Jointly organised by Protestants
20/12/1850	Nottingham	Press	Article blaming wrongs in Anglicanism on Catholics
20/12/1850	Loughborough	Physical	Burning of Papal effigy
21/12/1850	Leicester	Press	Editorial condemning Papacy's pretence over Christianity and liberty
21/12/1850	Mkt. Harboro'	Rally	Protestant Alliance meeting of friends of civil and religious liberty: anti-RC
21/12/1850	Leicester	Press	Catholics blamed for splits in Protestantism
22/12/1850	Nottingham	Press	Primacy of the Pope attacked
22/12/1850	Derby	Rally	Anti-Catholic meeting
24/12/1850	Nottingham	Lecture	By a Baptist minister condemning Catholicism
24/12/1850	Nottingham	Press	Editorial critical of Russell's governments inaction over Restoration
24/12/1850	Nottingham	Press	Editorial querying the secrecy of Bishops' appointments
24/12/1850	Nottingham	Press	Letters critical of Catholics wasting money on ceremonial
24/12/1850	Nottingham	Physical	Baptist leads anti-Catholic attacks
25/12/1850	Derby	Press	Article summarising and praising anti-Catholic meetings in Britain
25/12/1850	Nottingham	Press	Papal Actions attacked
25/12/1850	Loughborough	Physical	Midnight Mass cancelled because of risk of attacks on Catholics
25/12/1850	Winstor x	Petition	To show loyalty of Protestants to Queen Victoria
27/12/1850	Nottingham	Press	Article outlining evils of Papal actions
27/12/1850	Leicester	Rally	Anti-Catholic: Catholics against Queen Victoria: Protestants must fight
27/12/1850	Nottingham	Lecture	Baptist minister lectures against Catholic developments
27/12/1850	Nottingham	Sermon	Anglican minister condemns Catholicism
27/12/1850	Leicester	Institutional	Puginists proclaim their loyalty to Protestantism
27/12/1850	Nottingham	Press	Anti-Catholic Editorial
27/12/1850	Nottingham	Press	Editorial condemning the Restoration of the Hierarchy
27/12/1850	Leicester	Press	Letters attacking Jesuits
27/12/1850	Leicester	Press	Wiseman made the butt of jokes
27/12/1850	Leicester	Press	Letters condemning Confessional, especially if it involves women
27/12/1850	Nottingham	Institutional	Anti-Catholic Anglican sermon
27/12/1850	Nottingham	Press	Article concerning the imprisonment of a nun in Banbury
27/12/1850	Nottingham	Institutional	Anti-Catholic Baptist sermon
27/12/1850	Nottingham	Press	Letters from Anglicans condemning Catholics
27/12/1850	Nottingham	Press	Editorial wanting to know how Papal actions will be met and contained
27/12/1850	Leicester	Press	Letter asking for stronger government action against Catholicism
28/12/1850	Swithland x	Petition	To show Protestant loyalty
01/01/1851	Leicester	Press	Protestant outcry over conversions to Catholicism of lay people
01/01/1851	Nottingham	Institutional	5 Freemasons' lodges active in Nottingham
01/01/1851	Nottingham	Institutional	Anglican meeting against Papal Aggression
01/01/1851	Nottingham	Institutional	Sunday School movement meeting expresses concern over Papal actions
01/01/1851	Leicester	Institutional	Anglicans call for new Convocation to strengthen Church against Catholics
01/01/1851	Ashbourne	Petition	To show opposition to Restoration

attacks

Date	Place	Type	Events
03/01/1851	Nottingham	Lecture	Baptist lecture at Corn Exchange
03/01/1851	Mansfield x	Press	Call for a rally against Papal actions
03/01/1851	Nottingham	Institutional	Anglican instructions to parishioners on how to oppose Catholics
03/01/1851	Nottingham	Lecture	By a Baptist minister against Catholicism
03/01/1851	Nottingham	Press	Personal verbal abuse against Fr. Mulligan (St. Barnabas')
03/01/1851	Nottingham	Press	Article showing Protestants how to overcome Catholic actions
03/01/1851	Mansfield x	Press	Call for all Protestants to unite against Catholics
03/01/1851	Mansfield x	Petition	Against Papal actions
04/01/1851	Leicester	Press	Letter protesting against the new Catholic Hierarchy
04/01/1851	Leicester	Press	Article condemning Fr. Nickolds' actions over Douglass' conversion
04/01/1851	Ashbourne	Rally	Prot. All. meeting against Catholics in positions of authority or politics
04/01/1851	Leicester	Press	Letter against Fr. Nickolds and his conversion/protection of a runaway girl
06/01/1851	Nottingham	Press	Support for Bishop of London's Letter attacking Catholics
06/01/1851	Queniborough x	Petition	Signed by whole parish against Catholics
06/01/1851	Leicester	Press	Editorial praising anti-Catholics on the Protestant Trade Society
07/01/1851	Nottingham	Lecture	Baptist attacks Catholics
08/01/1851	Mansfield x	Rally	Organised by Mansfield Council to oppose Catholic developments
08/01/1851	Derby	Press	Editorial supporting Ecclesiastical Titles Act
08/01/1851	Nottingham	Press	Complaints about Catholic education and its falseness
10/01/1851	Leicester	Press	Further criticism of Fr. Nickolds and the Douglass case
10/01/1851	Nottingham	Press	Praise for Birmingham anti-Catholic meeting
10/01/1851	Leicester	Press	Letter of Protestant loyalty
10/01/1851	Nottingham	Press	Reports praising Mansfield meeting
10/01/1851	Nottingham	Press	Article welcoming converts from Catholicism to Protestantism
10/01/1851	Nottingham	Rally	Catholicism and Catholic practices condemned
10/01/1851	Derby	Press	Anti-Catholic adverts appear in papers for meetings
10/01/1851	Nottingham	Press	Article condemning Catholic aggression over Restoration
10/01/1851	Nottingham	Press	Letters in the paper attacking Catholics
10/01/1851	Nottingham	Press	Article welcoming Anglican converts from Catholicism
10/01/1851	Nottingham	Rally	Anti-Catholic speeches
10/01/1851	Nottingham	Institutional	Protestant Alliance meeting, attacks Catholic influences on Anglicanism
10/01/1851	Derby	Press	Editorial complaining too little being done to counteract Catholic actions
10/01/1851	Bingham x	Rally	Anti-Catholic meeting
10/01/1851	Nottingham	Press	Article supporting Anglican Bishops' criticism Papal actions
10/01/1851	Nottingham	Rally	Jointly organised by Protestant Churches to condemn Catholicism
15/01/1851	Nottingham	Petition	Local Protestant workmen send in petition
15/01/1851	Nottingham	Press	Acknowledgement of petitions received
17/01/1851	Leicester	Press	Criticism of Wellington (Tory) and Catholic Emancipation (1829)
17/01/1851	Nottingham	Institutional	Anglican clergy want revived Convocation to combat Catholic developments
17/01/1851	Leicester	Press	Article criticising Confession and how it hides crimes: it must be stopped
17/01/1851	Southwell x	Petition	Condemnation of Papal actions
17/01/1851	Nottingham	Press	Letters attacking Wiseman
17/01/1851	Mansfield x	Rally	Jointly organised by Protestant Churches.
17/01/1851	Lincoln	Press	Letter calling the rise of Catholicism a modern day plague
17/01/1851	Derby	Institutional	Anglican clergy want new Convocation
17/01/1851	Nottingham	Press	Editorial supporting Established, national State Church against Catholicism
17/01/1851	Nottingham	Press	Anti-Catholic articles
18/01/1851	Leicester	Rally	Dissenters anti-Catholic meeting
18/01/1851	Leicester	Rally	Anti-Catholic demonstration
21/01/1851	Nottingham	Institutional	Loyalty Address to Queen Victoria
22/01/1851	Swandlincote x	Petition	Support for Protestantism
22/01/1851	Holbrooke x	Petition	Support for Protestantism
22/01/1851	Tickenhall x	Petition	Support for Protestantism
22/01/1851	Mansfield x	Press	Reply from Parliament for rally supporting Ecclesiastical Titles Act praised
22/01/1851	Breadsall x	Petition	Support for Protestantism
22/01/1851	Nottingham	Press	Editorial supporting Catholic criticisms
22/01/1851	Clifton x	Petition	Support for Protestantism
24/01/1851	Flintham x	Petitions	Village petitions against Papal actions
24/01/1851	Nottingham	Press	Anti-Wiseman articles
24/01/1851	Belper x	Petition	Expressions of loyalty to Queen Victoria
24/01/1851	Nottingham	Press	Editorial welcomes attempts to impeach Wiseman
24/01/1851	Derby	Press	Editorial complains that too little is being done against Catholics
24/01/1851	Nottingham	Political	Council debate how to combat Catholicism
24/01/1851	Nottingham	Press	Reports of attacks on Wiseman welcomed
24/01/1851	Leicester	Press	Much support for Ecclesiastical Titles Act

attacks

Date	Place	Type	Events
24/01/1851	Nottingham	Rally	Anglican led in support of the Ecclesiastical Titles Act
25/01/1851	Leicester	Lecture	Attacking Popery
28/01/1851	Nottingham	Press	Article printing details of the Ecclesiastical Titles Act
29/01/1851	Derby	Press	Criticism that only Protestantism equals liberty: Papacy dictatorial
29/01/1851	Wirksworth x	Petition	Anti-Restoration
29/01/1851	Nottingham	Lecture	Methodist minister attacks Catholic practices
29/01/1851	Nottingham	Lecture	Baptist lecture on Papal Aggression
29/01/1851	Nottingham	Lecture	Baptist: 'The Duty of Nonconformists' (to oppose Catholicism)
30/01/1851	Nottingham	Lecture	Ld. Manners' lecture against Catholics (N. Leic. MP)
31/01/1851	Nottingham	Rally	Anti-Catholic speeches
31/01/1851	Nottingham	Press	Article condemning the role of the Popes
31/01/1851	Nottingham	Lecture	Lord Manners' lecture debated
31/01/1851	Nottingham	Institutional	Foreign Aid Society condemns Catholics
31/01/1851	Nottingham	Press	Article criticising the Roman Missal
31/01/1851	Leicester	Press	Criticism of Catholic methods of worship and excessive use of candles
31/01/1851	Nottingham	Lecture	Catholics criticised
01/02/1851	Nottingham	Press	Article condemning the secrecy found in Catholicism
07/02/1851	Leicester	Press	Further criticism of use of candles
07/02/1851	Lincoln	Press	Plans to prosecute Wiseman welcomed
07/02/1851	Nottingham	Press	Articles suggest the need for a Protestant revolution in the Papal States
07/02/1851	Nottingham	Institutional	Freemasons complain about growth in Papal power
07/02/1851	Derby	Press	Editorial praises Protestants for their stand against Catholics
08/02/1851	Nottingham	Press	Article on the current Romish controversy
08/02/1851	Gainsborough x	Institutional	Fr. McNaghten-Rev. Blakeney debate
12/02/1851	Nottingham	Press	Anti-Catholic Editorial
12/02/1851	Long Eaton x	Petition	Opposing Restoration
12/02/1851	Melbourne x	Petition	Opposing Restoration
12/02/1851	Heage x	Petition	Opposing Restoration
12/02/1851	Derby	Lecture	Showing the evils of Catholics in the past
12/02/1851	Breaston x	Petition	Opposing Restoration
12/02/1851	Sankey x	Petition	Restoration of the Catholic Hierarchy opposed
12/02/1851	Nottingham	Press	Editorial criticising PM Russell's inaction over Catholic actions
14/02/1851	Loughborough	Press	Article condemning Mount Saint Bernard Abbey
14/02/1851	Leicester	Institutional	Prot. All. blame Catholics for subversive politics and 1789 rebellion (Ireland)
15/02/1851	Leicester	Institutional	Guardians want further anti-Catholic measures
19/02/1851	Derby	Rally	Dissenters meeting to oppose Church and state links
20/02/1851	Nottingham	Institutional	Protestant Alliance meetings
21/02/1851	Nottingham	Institutional	Anglican complaints that Catholic actions are ruining their Churches
21/02/1851	Nottingham	Petition	Further anti-Catholic petition organised
21/02/1851	Nottingham	Institutional	St. Mark's Sunday School criticism of Papacy
21/02/1851	Leicester	Press	Editorial complaining at weaknesses in Ecclesiastical Titles Act
21/02/1851	Leicester	Press	Letter wanting to know why local MP did not support the Act
21/02/1851	Nottingham	Press	Verbal attacks on Catholics' behaviour
22/02/1851	Nottingham	Press	Comments that ETA is too weak
26/02/1851	Nottingham	Press	Editorial welcomes details of ETA
27/02/1851	Nottingham	Press	Support for Anglican converts from Catholicism
28/02/1851	Nottingham	Institutional	Anti-Catholic Anglican sermons
28/02/1851	Nottingham	Rally	Anti-Catholic sentiments expressed
28/02/1851	Nottingham	Press	Support for escaped Nun.
28/02/1851	Derby	Press	Reports of Nottingham escaped Nun
28/02/1851	Lincoln	Institutional	Irish Mutual Improvement Class hold anti-Catholic meetings
28/02/1851	Leicester	Press	Letter from Anglicans asking how Rome is to be resisted
01/03/1851	Nottingham	Press	Article showing Protestants how to overcome Catholics
04/03/1851	Nottingham	Press	Article complaining local MPs do not oppose the Maynooth Grant
07/03/1851	Nottingham	Lecture	Methodists attack Catholic practices
07/03/1851	Nottingham	Press	Article attacking Irish Catholics
07/03/1851	Nottingham	Press	Article opposing Catholics in any office, whether political or civil
07/03/1851	Hinckley	Press	Article praising Catholics who oppose Restoration of the Hierarchy
07/03/1851	Nottingham	Press	Article supporting anti-Catholic riots in other parts of Britain
08/03/1851	Nottingham	Press	Article condemning all Catholics holding offices in government
11/03/1851	Grantham	Rally	Meeting against Catholics
12/03/1851	Derby	Institutional	Protestant Operatives Association note their duties to oppose Catholics
14/03/1851	Nottingham	Lecture	Anglican lecture against Catholics
14/03/1851	Leicester	Press	Editorial complaining over weak ETA
14/03/1851	Nottingham	Institutional	Anglican clergy declare opposition to Rome

attacks

Date	Place	Type	Events
19/03/1851	Nottingham	Lecture	Baptist lectures on Papal Aggression
19/03/1851	Derby	Petition	Supporting the Ecclesiastical Titles Act
19/03/1851	Nottingham	Lecture	Baptist minister against Catholic practices
19/03/1851	Nottingham	Lecture	Anti-Papal Supremacy lecture in Baptist Church
21/03/1851	Newark	Petition	Opposition to Restoration
21/03/1851	C Donington	x Petition	Signed at an Anti-Catholic demonstration
21/03/1851	Nottingham	Rally	Papal Aggression opposed
21/03/1851	Nottingham	Press	Editorial against Pope and his actions
21/03/1851	Nottingham	Institutional	Anglicans tell Protestants how to oppose Catholics
21/03/1851	Nottingham	Rally	Led by Anglicans
21/03/1851	Nottingham	Petition	Catholic actions condemned
21/03/1851	Nottingham	Political	Advice to Protestant electors
26/03/1851	Nottingham	Press	Letters in paper attacking Catholics
26/03/1851	Nottingham	Press	Letters attacking Papal Supremacy
26/03/1851	Nottingham	Rally	Anti-Catholic meeting
26/03/1851	Nottingham	Institutional	Anglican Pastoral Aid Society attacks Catholicism
26/03/1851	Nottingham	Rally	Support for ETA
26/03/1851	Nottingham	Physical	Street brawls between Protestants and Catholics
26/03/1851	Norringham	Rally	Anti-Papal Aggression meeting
26/03/1851	Nottingham	Rally	Jointly organised by Protestant Churches
26/03/1851	Loughborough	Petitions	Against Papal actions
28/03/1851	Nottingham	Press	Attacks on Catholics over Talbot case
28/03/1851	Nottingham	Rally	Support for Nottingham Convent case
28/03/1851	Nottingham	Press	Catholicism attacked over Talbot
28/03/1851	Nottingham	Press	Urges support for Nunneries and Convents Bill
28/03/1851	Nottingham	Press	Further support for Talbot case
28/03/1851	Nottingham	Press	Support for Nottingham Convent case
28/03/1851	Nottingham	Lecture	Anglican lecture against Catholics
28/03/1851	Grantham	Rally	Anti-Catholic speeches, personal verbal abuse of Fr. Waterworth (priest)
28/03/1851	Derby	Institutional	Anglican clergy meet to discuss dangers and their duties against Catholics
28/03/1851	Oakham	Institutional	Prot .All. meeting, chaotic: wants Parliament to legislate against Catholics
28/03/1851	Leicester	Institutional	Brit. Ref.Soc. meeting: stand by your religion, false Papacy claims attacked
28/03/1851	Nottingham	Lecture	Baptist minister attacks Catholics
28/03/1851	Nottingham	Press	Further support for Talbot case
29/03/1851	Leicester	Press	Editorial supporting ETA
29/03/1851	Leicester	Rally	Led by dissenters
29/03/1851	Leicester	Institutional	Brit. Ref. Soc. attack Wiseman and want second Reformation
29/03/1851	Nottingham	Press	Support for Talbot case
29/03/1851	Leicester	Press	Condemnation of Bp. Hendren and his part in the Talbot case
29/03/1851	Leicester	Rally	In support of ETA
02/04/1851	Derby	Press	Complaints about weak ETA
04/04/1851	Nottingham	Press	Attacks on Bp. Hendren over Augusta Talbot
04/04/1851	Nottingham	Press	Reports supporting Miss Talbot against Catholics
04/04/1851	Leicester	Editorial	Criticism of Catholics over their role in the Talbot affair
04/04/1851	Lincoln	Institutional	Hospital says only Anglicans can be nurses, but Catholics support the Hosp.
05/04/1851	Leicester	Press	Editorial supporting ETA
05/04/1851	Nottingham	Press	Attacks on Bp. Hendren over Talbot affair
09/04/1851	Derby	Petition	Against Papacy
09/04/1851	Nottingham	Press	Article outlining the ETA and its value
09/04/1851	Nottingham	Press	Editorial complains at weak ETA
09/04/1851	Derby	Press	Criticism of Bp. Hendren over Talbot case
11/04/1851	Corby	Institutional	RC burial in Anglican Cemetery refused because widow too poor: RC paid.
12/04/1851	Leicester	Institutional	Irish Missions Society to raise funds to train Gaelic speakers
16/04/1851	Derby	Institutional	Prot. Op. Assn. condemnation of poor Irish Catholics
16/04/1851	Derby	Press	Prot. Op. Assn. meeting to condemn Catholics
17/04/1851	Nottingham	Press	Letter critical of Catholic intellectuals
17/04/1851	Nottingham	Press	Letters against Papal power
17/04/1851	Derby	Institutional	Irish Missions Society to teach Irish in own language to combat Catholicism
17/04/1851	Nottingham	Petition	Against Papal actions
19/04/1851	Lincoln	Institutional	Discrimination against Catholics in the hospital
22/04/1851	Nottingham	Rally	Support for Nottingham Convent case causes anger
23/04/1851	Nottingham	Press	Support for Nottingham Convent case causes anger
24/04/1851	Nottingham	Press	Reports of the how the Convent case supports Protestant ways
25/04/1851	Derby	Institutional	Prot. Op. Assn. 'Catholics are the enemy'
25/04/1851	Derby	Institutional	Petition to Bp. of Lincoln against Catholics

attacks

Date	Place	Type	Events
30/04/1851	Nottingham	Press	Letters complaining of weaknesses in ETA
30/04/1851	Nottingham	Press	Letter on Papal Aggression
01/05/1851	Derby	Petition	Expresion of Protestant loyalty
01/05/1851	Leicester	Institutional	Leic Anti-Romanist Assn. formed
02/05/1851	Nottingham	Press	Article condemning Anglican converts to Rome
02/05/1851	Nottingham	Press	Report of condemnation of Catholics around Britain
03/05/1851	Nottingham	Institutional	Guardians complain about local Catholics and Papal actions
09/05/1851	Leicester	Institutional	Much anti-Catholic preaching
09/05/1851	Leicester	Press	Loyalty of Catholics to government questioned
09/05/1851	Nottingham	Press	Letters blaming Catholics for faults in Anglicanism
09/05/1851	Nottingham	Institutional	Anglican condemnation of Catholic influence in Gorham Judgement
09/05/1851	Nottingham	Press	Complaints about weak ETA
19/05/1851	Nottingham	Institutional	Irish Missions Society Meeting
21/05/1851	Derby	Press	Letter supporting local Protestants
21/05/1851	Derby	Petition	Support for ETA
21/05/1851	Nottingham	Institutional	Anglican lecture attacking the continued awarding of the Maynooth Grant
23/05/1851	Nottingham	Lecture	Anglican Archdeacon's Visitation expresses anti-Catholicism
23/05/1851	Nottingham	Institutional	Archdeacon's Visitation condemns Catholicism
23/05/1851	Lincoln	Press	Letters praising attacks on Catholicism
24/05/1851	Nottingham	Press	Editorial praising Catholicism
24/05/1851	Nottingham	Press	Article attacking Catholic Orders, esp. Jesuits
31/05/1851	Leicester	Press	Weaknesses in ETA explained
31/05/1851	Nottingham	Institutional	Anti-Catholic speeches at Anglican meeting
01/06/1851	Leicester	Institutional	Leic. Dom. Miss. Soc. talks of Catholics 'herding together' and not thinking
01/06/1851	Loughborough	Lecture	Gorman Judgement explained and Catholicism condemned
03/06/1851	Nottingham	Institutional	Protestant Alliance meeting to attack Catholics
07/06/1851	Nottingham	Press	Article condemns Corpus Christi Procession at St. Barnabas
11/06/1851	Nottingham	Press	Praise for ETA
11/06/1851	Nottingham	Rally	Distressed Catholic workers complain of discrimination
18/06/1851	Derby	Press	Editorial critical of the weak ETA
11/07/1851	Leicester	Petition	Against continuance of the Maynooth Grant
12/07/1851	Leicester	Petition	Against continuance of the Maynooth Garnt
12/07/1851	Nottingham	Press	Praise for government in passing the ETA
19/07/1851	Leicester	Press	Protestant writes complaining about ringing of Catholic bells as it is illegal
30/07/1851	Derby	Petition	In support of ETA
08/08/1851	Nottingham	Press	Article complaining about weak ETA
08/08/1851	Nottingham	Press	Editorial complaining of weak ETA
09/08/1851	Leicester	Press	Further bell ringing complaints
20/08/1851	Derby	Institutional	Prot. Op. Assn. determined to expand against Catholics
22/08/1851	Nottingham	Press	Role of Catholic Bishops questioned
27/08/1851	Derby	Institutional	Irish Missions Soc.: Ireland must be made like England to end Catholicism
27/08/1851	Nottingham	Press	Article attacking Catholic Seminaries
30/08/1851	Leicester	Press	Editorial condemning weak ETA
05/09/1851	Nottingham	Institutional	Prot. Irish Ed. Soc. aims to control Catholics in Diocese and warns of danger
05/09/1851	Nottingham	Press	Fundamental criticism of Catholicism
10/09/1851	Derby	Institutional	Hibernian Society wants to teach true Scripture to Irish, and not like Catholic
12/09/1851	Derby	Institutional	Hibernian Society criticism of Catholics and weak ETA
12/09/1851	Lincoln	Institutional	Irish Missions Society meeting
17/09/1851	Derby	Press	Article criticising Wiseman
19/09/1851	Boston	Institutional	Irish Missions Society meeting nets large collection for its work
19/09/1851	Lincoln	Institutional	I.M.S sermons and collections wants Gaelic Protestant Bibles issued to RC.
26/09/1851	Louth	Institutional	I.M.S. sermons and true Protestant education praised
26/09/1851	Nottingham	Lecture	'The Hostility of Rome to the Scriptures'
26/09/1851	Nottingham	Press	Article says Catholics not allowed to read the Bible on their own
03/10/1851	Lincoln	Institutional	Hibernian Society meeting supports Protestant education in Ireland for RC
17/10/1851	Nottingham	Press	Criticisms of Wiseman's lifestyle
31/10/1851	Ashby	Rally	I.M.S. to promote Protestantism, and its duty in Ireland
01/11/1851	Ashby	Institutional	I.M.S. Duty of opposition to Catholics by Protestants stressed
07/11/1851	Tugby	Institutional	I.M.S. sermons and collections
08/11/1851	Loughborough	Physical	Large celebrations for Guy Fawkes
14/11/1851	Bourne	Physical	Wiseman burnt in effigy
20/11/1851	Derby	Press	Letters attacking Pope
22/11/1851	Derby	Rally	Against Papal actions
22/11/1851	Derby	Institutional	Methodists attack Catholic Dogma
25/11/1851	Nottingham	Press	Further praise for ETA

attacks

Date	Place	Type	Events
26/11/1851	Derby	Institutional	Prot. Op. Assn lecture, 'Popery and its actions is not God.
28/11/1851	Lincoln	Institutional	Hibernian Society meeting
29/11/1851	Derby	Press	Fanatical criticism of the Cistercians at Mount Saint Bernard Abbey
05/12/1851	Leicester	Institutional	Protestant Alliance to petition against Papacy and repeal Maynooth Grant
05/12/1851	Lincoln	Lecture	Series on what Catholicism ought to be, as at present it is not
05/12/1851	Derby	Institutional	Prot. All. opposes anti-Maynooth Grant, the Pope, and Romish intolerance
06/12/1851	Derby	Rally	Anti-Papacy rally
06/12/1851	Loughborough	Institutional	Anti-Catholicism found in the lunatic asylum
06/12/1851	Loughborough	Press	Convents from Anglicanism condemned
13/12/1851	Leicester	Press	Editorial saying Catholicism must be suppressed at all costs
19/12/1851	Oakham	Institutional	British Reformation Society lecture attacks Catholicism
31/12/1851	Derby	Institutional	Gavazzi lecture: attacks made on Pius IX
01/01/1852	Leicester	Press	Derogatory statements regarding the Irish and Catholicism
02/01/1852	Derby	Institutional	Gavazzi lectures: anti Catholic and Orders
02/01/1852	Derby	Institutional	Gavazzi lectures against the Pope
16/01/1852	Lincoln	Institutional	Protection of Agriculture Society against Papal actions
16/01/1852	Ulcelby	Lecture	Attacking Romanist ways
16/01/1852	Nottingham	Institutional	Notts. and Lincs. Church Union attack Catholic actions
28/01/1852	Derby	Rally	Attack on the continuance of the Maynooth Grant
30/01/1852	Derby	Rally	Anti-Maynooth Grant demonstration
30/01/1852	Leicester	Institutional	Formation of a local branch of the Protestant Alliance
02/02/1852	Nottingham	Institutional	Gavazzi Lectures: a series of up to 6 and all anti-Catholic
04/02/1852	Derby	Institutional	Prot. Op.Assn. Anglicans must maintain truth against Popish errors
04/02/1852	Ashbourne	Petition	Anti-Maynooth Grant Petition
06/02/1852	Derby	Institutional	Protestant Operatives' Association anti-Maynooth Grant meeting
11/02/1852	Derby	Lecture	Series of lectures cp. Anglicanism (truth) with Catholicism
14/02/1852	Leicester	Press	Editorial opposing the Maynooth Grant
18/02/1852	Derby	Lecture	Anglican lecture cp. CoE and RC Churches
18/02/1852	Derby	Institutional	Evangelical Alliance want a halt to Catholicism and its methodology
20/02/1852	Nottingham	Institutional	Protestant Alliance meeting
20/02/1852	Stamford	Institutional	Irish Missions Society meetings
21/02/1852	Whitwick	Institutional	Anti-RC because Fr.Sisk proposed as Chairman of Vestry over roadworks
21/02/1852	Whitwick	Institutional	Anti-Catholic Protestant Alliance meeting
27/02/1852	Nottingham	Press	Article calling Catholic converts perverts
28/02/1852	Nottingham	Institutional	Protestant Alliance meeting
28/02/1852	Nottingham	Petition	Anti-Maynooth Grant meeting
28/02/1852	Leicester	Institutional	British Anti-State Church Assn. against Catholics and Maynooth Grant
03/03/1852	Derby	Institutional	I.M.S. curse and condemn Catholics
03/03/1852	Derby	Lecture	Anti-Maynooth Grant lecture
05/03/1852	Nottingham	Institutional	Protestant Alliance complaints against Catholic activity
12/03/1852	Newark	Petition	Anti-Maynooth Grant petition
13/03/1852	Leicester	Institutional	Prot. Alliance growing, with more anti-Maynooth petitions
17/03/1852	Ashbourne	Institutional	I.M.S. sermons and collections
21/03/1852	Leicester	Petition	Anti-Maynooth Grant petition
26/03/1852	Nottingham	Institutional	Attacks by Pastoral Aid Society on Catholics
26/03/1852	Nottingham	Institutional	Pastoral Aid Soc.: all need to fear Rome and Infedels, speech
27/03/1852	Whitwick	Institutional	Anti-RC because Fr.Sisk and Catholics attend meetings over rural distress
27/03/1852	Leicester	Press	Editorial attacking Jesuits and Catholic influence on Anglicanism
31/03/1852	Leicester	Petition	Anti-Maynooth Grant petition
31/03/1852	Derby	Petition	Anti-Maynooth Grant petition
03/04/1852	Leicester	Institutional	Protestant Alliance against further awarding of the Maynooth Grant
16/04/1852	Lincoln	Press	Editorial criticising the Jesuits
17/04/1852	Leicester	Institutional	Distribution of anti-Catholic literature continues
17/04/1852	Leicester	Press	Editorial: 'The Papal Conspiracy'
18/04/1852	Leicester	Institutional	British Reformation Society call for the end of the Maynooth Grant
21/04/1852	Derby	Press	Article condemning the Maynooth Grant by the Protestant Alliance
23/04/1852	Lincoln	Press	'Image of the Cross' Letter warns against Rome's subtle ways
24/04/1852	Leicester	Press	Editorial wants Rev. now Fr. Anderdon to repay his stipend
30/04/1852	Melton	Institutional	Burial Board says cemetery only for Protestant Nonconformists
30/04/1852	Melton	Physical	Problems over access to cemetery for Catholics
30/04/1852	Melton	Press	Criticism of methods of Catholic devotions and opposition to bell ringing
30/04/1852	Leicester	Institutional	Brit. Ref. Soc. pamphlets issued: stresses methods of opposing Catholics
01/05/1852	Leicester	Institutional	I.M.S. praises Reformation, attacks Catholics and Irish (drunk) behaviour
01/05/1852	Leicester	Institutional	I.M.S. must increase efforts locally and in Ireland aganst Catholics
07/05/1852	Nottingham	Institutional	Prot. All. hopes Rome will pass away: the Restoration is an act of suicide

attacks

Date	Place	Type	Events
14/05/1852	Lincoln	Press	Letter criticising the Jesuits
15/05/1852	Loughborough	Press	Letters wanting to know how to prosecute Catholics
16/05/1852	Nottingham	Institutional	Anglican lectures against Catholics
20/05/1852	Leicester	Petition	Anti-Maynooth Grant petition
22/05/1852	Loughborough	Physical	Bigotry shown to Catholics
22/05/1852	Melton	Physical	Bigotry shown to Catholics
22/05/1852	Leicester	Physical	Bigotry shown to Catholics
26/05/1852	Nottingham	Press	Attacks on Catholicism
28/05/1852	Lincoln	Institutional	I.M.S. sermons in Cathedral from pulpit
01/06/1852	Grimsby	Physical	Youths throwing stones at Catholics
01/06/1852	Grimsby	Press	Expressions of anti-Catholicism as Catholic activities increase
01/06/1852	Leicester	Press	Catholics complain about lack of work opportunities and restrictions by Prot.
01/06/1852	Grimsby	Political	Election Candidates oppose Popery
01/06/1852	Boston	Political	Anti-Catholic attacks, and opposition to the Maynooth Grant
01/06/1852	Lincoln	Political	Anti-Catholic statements by Anglicans at election time
01/06/1852	Grimsby	Political	'No Popery' taunts
01/06/1852	Boston	Political	Local MP stresses the importance of Protestantism
01/06/1852	Oakham	x Political	Anti-Catholic attacks by Protestants, esp. Finch (MP. Rutland arch-Tory)
04/06/1852	Bourne	x Institutional	I.M.S. sermon and collections
04/06/1852	Sleaford	x Institutional	I.M.S. 10th. anniversary, praises the work of the society in Ireland
18/06/1852	Nottingham	Press	Article on perversion of those who convert to Catholicism
18/06/1852	Nottingham	Press	Article criticising Mariology
25/06/1852	Nottingham	Lecture	'The Duties of Protestants to return only Protestant MPs'
25/06/1852	Nottingham	Press	Catholic converts described as criminals
01/07/1852	New Mills	Physical	Anti-Catholic rioting for three days: some 'want to kill' Fr. Collins
03/07/1852	Leicester	Press	Editorial delights in the mis-fortunes of Newman and Achilli case
09/07/1852	Nottingham	Press	Support for the Stockport Rioters
09/07/1852	Derby	Press	Article condemning the Maynooth Grant
29/07/1852	Nottingham	Institutional	Protestant Alliance meetings
30/07/1852	Nottingham	Institutional	Anglican Visitation and anti-Catholic sermons
30/07/1852	Nottingham	Press	Report of the anti-Catholicism of the Bishop of Lincoln
31/07/1852	Thurgarton	Physical	Catholic Bible burning supported by the Protestant Alliance
20/08/1852	Louth	Institutional	Hibernian Society meetings
27/08/1852	Boston	Institutional	Hibernian Society
27/08/1852	Nottingham	Press	Complaints at the belligerence and intolerance of Catholics
27/08/1852	Nottingham	Press	Veherent article saying Prot. attacked on all sides by growing Catholicism
03/09/1852	Nottingham	Press	Article questioning allegiance of Catholics to Monarchy
10/09/1852	Nottingham	Press	Article suggesting if a wider franchise then Catholics would be defeated
15/09/1852	Derby	Institutional	I.M.S. aims "to bring the poor (Irish) to their senses"
17/09/1852	Leicester	Institutional	B.R.S. lecture: 'Duty to oppose Catholicism'. The government must act.
18/09/1852	Leicester	Institutional	B.R.S. meeting wants fresh anti-Catholic laws
24/09/1852	Leicester	Institutional	B.R.S. lectue by Clementson, Grand Chaplain Orange Lodges
01/10/1852	Lincoln	Press	Letters criticising Wiseman and Newman
01/10/1852	Grantham	Institutional	Sermons and collections
08/10/1852	Nottingham	Press	Article attacking validity of Confessions
08/10/1852	Lincoln	Press	Letters against the cant of Catholicism
15/10/1852	Nottingham	Institutional	Irish Missions Society attacks on Catholics
15/10/1852	Nottingham	Institutional	Irish Missions Society attacks on Catholics
15/10/1852	Nottingham	Institutional	Irish Missions Society attack Catholic growth
15/10/1852	Nottingham	Institutional	Anglican vicar raises alarm of Protetsants being swamped by Catholics
15/10/1852	Nottingham	Institutional	I.M.S. discusses how Catholics can be combatted, very confrontational mtg.
19/10/1852	Nottingham	Press	Article attacking Mariology
06/11/1852	Melton	Institutional	I.M.S. sermons and collections
06/11/1852	Leicester	Institutional	I.M.S. meeting wants more efforts in Ireland against Catholics
12/11/1852	Nottingham	Press	Criticism of Wiseman's conduct of services at St. Barnabas
12/11/1852	Nottingham	Press	Editorial attacking Protestants for allowing growth of Catholicism
12/11/1852	Nottingham	Press	Editorial alarm at growth of Catholicism
12/11/1852	Nottingham	Press	Complaints that police used to guard St. Barnabas Cathedral during Masses
13/11/1852	Melton	Physical	Very intense Guy Fawkes' celebrations
13/11/1852	Loughborough	Physical	Effigies of the Pope burned and anti-Catholic processions
17/11/1852	Derby	Institutional	Prot. Op.Assn. sneer at Catholic use of the Bible: Protestant truth noted
27/11/1852	Market Harborough	Physical	Guy Fawkes' Day celebrated with gusto
29/11/1852	Leicester	Institutional	I.M.S. sermons and collections
13/12/1852	Loughborough	Physical	Threats to throw stones because Bp. Hendren present
27/12/1852	Nottingham	Institutional	Protestant Alliance meetings

attacks

Date	Place	Type	Events
30/12/1852	Nottingham	Press	Article praising anti-Catholic meetings in London
31/12/1852	Leicester	Rally	Meeting to form a Protestant Alliance to oppose the Maynooth Grant
14/01/1853	Lincoln	Press	Letters criticising methods of Catholic devotions
25/01/1853	Hinckley	Physical	Church attacked during Midnight Mass
26/01/1853	Leicester	Rally	Speeches against converts: calls them perverts
28/01/1853	Leicester	Rally	Demonstration against the Maynooth Grant and Catholic progress
28/01/1853	Nottingham	Institutional	Gavzzini lectures against Catholic practices
29/01/1853	Leicester	Rally	Rally against Catholic influences on society
29/01/1853	Leicester	Rally	Great anti-Catholic meeting
29/01/1853	Leicester	Rally	Large Anti-Catholic meeting
29/01/1853	Leicester	Lecture	Attacks on Papy and Irish priests
03/02/1853	Leicester	Press	Editorial wants Catholics banned to protect Protestantism: wants RC illegal
04/02/1853	Uppingham	Press	Editorial supporting verbal attacks on Catholics
04/02/1853	Nottingham	Institutional	Gavazzi course of lectures against Catholicism
05/02/1853	Leicester	Institutional	Prot. All. organises opposition to Maynooth Grant, Rome, and the Papacy
01/03/1853	Leicester	Rally	Attacks on Catholicism as it means tyranny and loss of liberty
25/03/1853	Stamford	Institutional	I.M.S. sermons and collections
26/03/1853	Leicester	Press	Letters attacking building of new St. Patrick's Church and school
26/03/1853	Leicester	Press	Converts called perverts and condemned
08/04/1853	Leicester	Institutional	B.R.S. lectures commence with 'Justification by Faith' (Luther)
20/04/1853	Derby	Institutional	Prot. Op.Assn. says Romish priesthood means tyranny
21/04/1853	Lincoln	Institutional	Gavazzi lectures
22/04/1853	Derby	Institutional	Protestant Operatives Association says Catholic Church is depth of darknes
23/04/1853	Leicester	Petition	Against the Maynooth Grant
29/04/1853	Leicester	Institutional	B.R.S. lecture on 'The Body of Christ'
09/05/1853	Nottingham	Press	Letter on supposed cruelty of Catholic priests and their conversion tactics
13/05/1853	Leicester	Institutional	B.R.S. lecture on 'The Church Apostolic is not Catholic
18/05/1853	Derby	Rally	Prot.Op. Assn. holds long anti-Catholic speeches
20/05/1853	Derby	Institutional	Prot.Op. Assn. 'It is the duty of Protestants to oppose Catholics'
20/05/1853	Nottingham	Lecture	Criticism of Catholics by a lay man
20/05/1853	Nottingham	Institutional	Anglican lectures attacking aspects of Catholic devotions
20/05/1853	Nottingham	Institutional	Anglican lectures attacking Catholicism
27/05/1853	Lincoln	Institutional	I.M.S. meetings: many local Anglicans criticise Catholic Bibles
01/06/1853	Leicester	Rally	Anti-Maynooth Grant demonstration
03/06/1853	Nottingham	Institutional	Protestant Alliance meeting
03/06/1853	Bourne	Institutional	I.M.S. sermons and collections
03/06/1853	Nottingham	Institutional	Protestant Alliance meetings
10/06/1853	Leicester	Institutional	B.R.S. lecture on the Protestant Church of God, not that of Catholics
11/06/1853	Leicester	Rally	Open air debate, very anti-Catholic
17/06/1853	Nottingham	Petition	Support for Nunneries and Convents Inspection Bill
18/06/1853	Leicester	Institutional	B.R.S. lecture 'Rome: the Church stained with the Blood of Saints'
24/06/1853	Hinckley	Petition	Support for Nunneries and Convents Inspection Bill
24/06/1853	Nottingham	Institutional	Church Missionary Society attacks Catholics
30/06/1853	Louth	Institutional	B.R.S. organise committee to propagate methods of attacking RC growth
01/07/1853	Leicester	Institutional	B.R.S. lecture on 'The Achievements of Christ', (not Popes)
08/07/1853	Nottingham	Press	Article attacking Manning
15/07/1853	Brigg	Lecture	Catholic beliefs attacked enthusiastically
16/07/1853	Nottingham	Institutional	Anglicans promote the idea of building Churches opposite Catholic ones
22/07/1853	Leicester	Institutional	B.R.S. lecture especially for ladies to deal with anti-Catholic practices
29/07/1853	Nottingham	Institutional	Protestant Alliance meeting
29/07/1853	Nottingham	Institutional	Protestant Alliance meetings
29/07/1853	Nottingham	Lecture	Lecture on Luther and Protestant Martyrs
29/07/1853	Leicester	Institutional	I.M.S. sermon and collection
30/07/1853	Leicester	Institutional	I.M.S. sermons and collections. They want a more active opposition to RC
05/08/1853	Leicester	Institutional	B.R.S. lecture 'The Holy Ghost'
12/08/1853	Lincoln	Press	Support for Nunnery cases shown which is anti-Bp. Hendren
19/08/1853	Leicester	Institutional	B.R.S. lecture 'Union with Christ'
19/08/1853	Nottingham	Institutional	Irish Missions Society meetings attack Catholics
19/08/1853	Nottingham	Institutional	Irish Missions Society attacks Catholics
26/08/1853	Nottingham	Press	Article attacking the Catholic interpretation of Purgatory
26/08/1853	Louth	Institutional	Hibernian Society meeting and sermons attack Catholicism
02/09/1853	Lincoln	Press	Letters praising the 1688 'Glorious Revolution'
07/09/1853	Grantham	Institutional	I.M.S. sermons
09/09/1853	Nottingham	Press	Article supporting attacks on Catholics by Protestants in Ireland
10/09/1853	Leicester	Physical	13 Protestants involved in anti-RC behaviour brawls

attacks

Date	Place	Type	Events
16/09/1853	Lincoln	Press	Behaviour of Irish Catholics criticised: a stereotyped character presented
16/09/1853	Grantham	Institutional	I.M.S. sermons stress their work, organisation and conversions of Catholics
16/09/1853	Grantham	Institutional	I.M.S. sermon and collection
16/09/1853	Boston	Institutional	I.M.S. meetings
16/09/1853	Boston	Institutional	I.M.S. meeting is praised in the press for its anti-Catholic stance
21/09/1853	Grantham	Institutional	I.M.S. sermons
14/10/1853	Nottingham	Institutional	Brit. Foreign Bible Soc. says Prot. and RC. can not co-exist. RC must end.
21/10/1853	Tugby	x Institutional	I.M.S. sermons and collections
21/10/1853	Nottingham	Institutional	Prot. Orphans Soc. meeting attacks Catholics
30/11/1853	Alford	x Institutional	I.M.S. sermons and collections
09/12/1853	Lincoln	Institutional	Hibernian Society sermons for conversions of Catholics
23/12/1853	Lincoln	Institutional	Hibernian Society funds needed to convert poor Catholics in Ireland
23/12/1853	Stamford	Lecture	Lectures on 'Ireland and Catholicism' says Catholicism means loss of liberty
24/12/1853	Leicester	Institutional	Protestant Alliance has new offices in Leicester and full time officials
30/12/1853	Nottingham	Press	Article attacking spread of Popish influence
01/01/1854	Barton	Press	Article saying local Romish ways lead to condemnation of Catholics
06/01/1854	Gainsborough	Lecture	Protestant and Catholic Debate in which the Catholic faith is challenged
20/01/1854	Gainsborough	Lecture	Further debates
04/02/1854	Leicester	Institutional	Protestant Alliance call for unity against Catholic offensives (developments)
12/02/1854	Chesterfield	Press	Comments on the behaviour of the Irish Catholics (drink)
24/02/1854	Louth	Institutional	I.M.S. sermons and collections
04/03/1854	Leicester	Lecture	Attacks on Catholic devotions
04/03/1854	Leicester	Press	Articles condemning Fr. Anderdon and like-minded priests
15/03/1854	Derby	Press	Editorial complaining local MPs voted against Nunneries and Convents Bill
17/03/1854	Nottingham	Institutional	Gavazzi lectures
25/03/1854	Leicester	Institutional	Protestant Alliance attacks Papal Infallibility
31/03/1854	Leicester	Institutional	Prot. All. Rallies in Leicester, Loughborough, Measham (x), and Ashby
01/04/1854	Melton	Petition	Opposition to Parliamentary Oaths Bill and any relaxing for Catholics
14/04/1854	Lincoln	Institutional	Gavazzi lectures
15/04/1854	Leicester	Institutional	Gavazzi lectures
15/04/1854	Leicester	Institutional	The 'Idolatry of Rome' discussed
17/04/1854	Nottingham	Institutional	Further Prot. All. meeting on the 'Idolatry and Rome', but poor attendance
26/04/1854	Ashbourne	Institutional	I.M.S. "keep up the good work with enthusiasm" sermon
04/05/1854	Gainsborough	x Petitions	Against the Maynooth Grant
04/05/1854	Louth	Petitions	Against the Maynooth Grant
06/05/1854	Leicester	Press	Fun poked at the Irish and Catholics
18/05/1854	Boston	Petition	Against the Maynooth Grant
01/06/1854	Leicester	Institutional	B.R.S. Finch present. A 'Handbook of Popery' advertised
01/06/1854	Leicester	Institutional	Gavazzi lectures
01/06/1854	Oakham	x Political	Anti-Catholic attacks at elections
01/06/1854	Leicester	Political	Anti-Catholic statements at elections over Papal influence
03/06/1854	Leicester	Institutional	B.R.S. biggest ever meeting on the unscriptural nature of Catholicism
03/06/1854	Ashby	x Institutional	Protestant Alliance meeting deals with opposing Maynooth Grant
03/06/1854	Melton	Institutional	I.M.S. sermons and collections
04/07/1854	Grantham	Institutional	I.M.S. sermons and open meetings
14/07/1854	Hadfield	x Institutional	Protestant Benefit Society says it is "our duty to attack Catholics"
12/08/1854	Leicester	Institutional	B.R.S. lecture
09/09/1854	Leicester	Institutional	B.R.S. lecture on the need for another Reformation
15/09/1854	Louth	Institutional	I.M.S. sermons and talks on how to convert Catholics
29/09/1854	Grantham	Institutional	I.M.S. sermons
14/10/1854	Leicester	Institutional	Protestant Alliance lecture
20/10/1854	Derby	Institutional	I.M.S. talk on 'The Tyranny of Priests and dictatorial Rome'
21/10/1854	Ashby	x Institutional	I.M.S. calls for further anti-Catholic efforts. Many gentry attended
21/10/1854	Derby	Institutional	I.M.S. The tyranny of Catholic priests condemned
25/10/1854	Holbrooke	Institutional	Irish Missions Society sermons and collections
25/10/1854	Derby	Lecture	Nature and the effects of Papacy and Protestantism compared (anti-Catholic)
03/11/1854	Leicester	Institutional	I.M.S. aims for a branch in every Anglican Church to combat Catholicism
05/11/1854	Louth	Physical	Guy Fawkes' celebrations
10/11/1854	Lincoln	Institutional	I.M.S. sermons, collections with large numbers in attendance
11/11/1854	Melton	Physical	Guy Fawkes' celebrations
11/11/1854	Loughborough	Physical	Large celebrations of Guy Fawkes
15/11/1854	Chesterfield	Physical	Fighting in a lodging house against Catholics
17/11/1854	Chesterfield	Institutional	I.M.S. sermons and collections, lasting over 2 days
22/11/1854	Chesterfield	Rally	Attempts to form a Protestant Mission to the Irish Catholics in England
15/12/1854	Nottingham	Institutional	Prot. All. meeting on 'The Defence of the Protestant Faith Against Catholics'

attacks

Date	Place	Type	Events
01/01/1855	Barton	Petition	Opposition to the Maynooth Grant
01/01/1855	Louth	Press	Editorial condemns Catholic devotions and their effects on Anglicanism
04/01/1855	Grantham	Institutional	Gavazzi lectures
05/01/1855	Nottingham	Institutional	Gavazzi lectures
05/01/1855	Nottingham	Institutional	Gavazzi lectures
13/01/1855	Leicester	Lecture	Attacks on Catholic doctrine, especially the Immaculate Conception
14/01/1855	Derby	Institutional	Prot. Op. Assn. course of anti-Catholic lectures
19/01/1855	Glossop	Press	Attacks on Irish Catholics reported
23/01/1855	Hucknall	x Institutional	Guardians force all inmates, including Catholics to have a Protestant Bible
31/01/1855	Derby	Institutional	Prot. Op. Assn. condemns Jesuits and says Protestants thankful for their Bib
02/02/1855	Grantham	Institutional	Gavazzi lectures
02/02/1855	Stamford	Institutional	Protestant Alliance meeting wants all Protestants to unite to convert England
09/02/1855	Grantham	Press	Criticism of Wiseman, deeply personal
21/02/1855	Brigg	Rally	Great anti-Catholic meeting with an enthusiastic audience
24/02/1855	Leicester	Lecture	Attacks on Catholic devotional behaviour
09/03/1855	Lincoln	Institutional	I.M.S. support for Protestants in Ireland
21/03/1855	Leicester	Institutional	Protestant Alliance celebrates success
21/03/1855	Loughborough	Institutional	Protestant Alliance speaks of successes in conversions Catholics
30/03/1855	Leicester	Institutional	Protestant Alliance says it is the duty of all Protestants to oppose Catholics
31/03/1855	Derby	Institutional	Prot. Op. Assn. on The worship of dead men in the Church of Rome
07/04/1855	Leicester	Press	Editorial against the Maynooth Grant
04/05/1855	Grantham	Lecture	Against the Maynooth Grant
04/05/1855	Grantham	Petition	Against the Maynooth Grant
05/05/1855	Leicester	Petition	Against the Maynooth Grant
05/05/1855	C. Donington	x Petitions	Against the Maynooth Grant
01/06/1855	Grimsby	Physical	Violence associated with the Gavazzi lectures
01/06/1855	Lincoln	Political	Attacks on the Catholic religion at elections
13/06/1855	Glossop	Press	Complaints about the behaviour of Catholics, especially the Irish
06/07/1855	Chesterfield	Physical	Catholics attacked
11/08/1855	Leicester	Institutional	Protestant Alliance against holding Masses in government institutions
21/09/1855	Grantham	Institutional	I.M.S. sermons and collections
22/09/1855	Grantham	Institutional	I.M.S. poor attendance but praise for their work
24/10/1855	Derby	Institutional	I.M.S. Catholic methods of devotion attacked; especially Immaculate Conc.
26/10/1855	Derby	Institutional	I.M.S. Bp of Lichfield present, and says Rome is doomed
09/11/1855	Brigg	Press	Comments that Protestant zeal is diminishing but Catholicism is growing
21/11/1855	Nottingham	Institutional	I.M.S. stresses intolerance and ignorance of Catholics in Ireland
28/11/1855	Chesterfield	Institutional	I.M.S. sermons and collections
30/11/1855	Alford	x Institutional	I.M.S. sermons and deputations
25/12/1855	Grimsby	Physical	Violence happens to Catholics over Mass on Christmas Day
18/01/1856	Nottingham	Institutional	Protestant Alliance meeting on the (true) Bible and Faith
25/01/1856	Leicester	Petition	Against the Maynooth Grant
30/01/1856	Derby	Lecture	Immaculate Conception criticised. Also Rome cp. unfavourably to Cof E
02/02/1856	Grantham	Press	Letters attacking Popish developments
06/02/1856	Alfreton	x Institutional	I.M.S. sermons and collections
21/03/1856	Lincoln	Press	Comments unfavourably on the behaviour of Catholics
26/03/1856	Ashbourne	Institutional	I.M.S. Prot. thankful for their Prayer Book and Bible. Duty to oppose RC
16/05/1856	Alford	x Institutional	I.M.S. sings praises of its work and achievement
23/05/1856	Boston	Institutional	Gavazzi lectures 400+ people attend
01/06/1856	Leicester	Political	Anti-Catholic statements at elections: 'No Popery' calls
04/06/1856	Brailsford	x Institutional	Irish Missions Society says it is unwearied in its efforts to convert Catholics
09/06/1856	Leicester	Institutional	I.M.S. concentrates on promoting methods aimed at attacking Catholics
25/07/1856	Stamford	Institutional	I.M.S. wants more funds as work is slowing down
01/08/1856	Stamford	Physical	Complaints at the disrespect shown by Catholics at a funeral
13/08/1856	Cavendish Bridge	x Physical	Fights between Irish Catholics and English over religion
15/08/1856	Cavendish Bridge	x Physical	Fights over religion with Protestants
20/08/1856	Derby	Institutional	I.M.S.: its expanding work praised
22/08/1856	Leicester	Editorial	Attacks on the Reformatory at MSBA and Catholics
29/08/1856	Louth	Institutional	I.M.S. meetings to attack danger of Catholic growth and Protestant inaction
29/08/1856	Louth	Institutional	I.M.S. and lectures
05/09/1856	Grantham	Institutional	I.M.S. sermons and meetings
05/09/1856	Grantham	Institutional	I.M.S. meetings
05/09/1856	Leicester	Institutional	I.M.S. meeting aimed at ladies to show errors of Papacy
06/09/1856	Chesterfield	Physical	Chomin riots and anti-Catholic lectures
06/09/1856	Grantham	Institutional	I.M.S. loud meeting against Catholics
10/09/1856	Derby	Institutional	Gavazzi Lecture Popery and Protestantism

attacks

Date	Place	Type	Events
12/09/1856	Derby	Institutional	Gavazzi lectures The Inquisition
27/09/1856	Chesterfield	Institutional	Chomin lectures under British Reformation Society sponsorship
01/10/1856	Derby	Political	Derby Council attacks nuns' burials in Convent cemetery
15/10/1856	Derby	Institutional	I.M.S. Catholic attacks
27/10/1856	Derby	Institutional	I.M.S. sermons and collections
07/11/1856	Stamford	Lecture	On 'The Errors of Rome and the Gunpowder Plot'
10/11/1856	Ashby	x Institutional	I.M.S. sermons and collections
12/11/1856	Derby	Political	Council votes against allowing Catholics on Burial Board
14/11/1856	Chesterfield	Institutional	Irish Missions Sermons on the evils of Catholicism
01/12/1856	Leicester	Institutional	I.M.S. discusses contemporary Catholic ills including Immaculate Conception
05/12/1856	Derby	Institutional	I.M.S. supported by Mayor, who praises it for its conversions
10/12/1856	Derby	Institutional	I.M.S. Mayor attends, attacks on Romish clergy
03/01/1857	Leicester	Physical	Attacks on two Sisters collecting funds
21/01/1857	Derby	Political	Council disputes with Catholics their right to bury nuns at the Convent
23/01/1857	Stamford	Lecture	Course on the 'Errors of Rome,' commences with a respectable audience
04/04/1857	Grantham	Press	Anti-Maynooth Grant articles printed
08/04/1857	Derby	Institutional	I.M.S. will pay £1 for every 4 Catholics who will read the Protestant Bible
02/05/1857	Grantham	Press	Catholic baptismal practises and beliefs criticised
23/05/1857	Hinckley	Institutional	Burial Board against having a separate portion of the cemetery for Catholics
01/06/1857	Leicester	Political	Anti-Catholic and Irish attacks
01/06/1857	Lincoln	Political	Anti-Catholic election literature issued
01/06/1857	Boston	Political	Opposition to Romanism expressed
01/06/1857	Boston	Press	Attacks on Catholic education
01/06/1857	Belper	Press	Expressions of bigotry and prejudice against Catholics
09/06/1857	Boston	Institutional	Prot. Bible Soc. attacks the Catholic Bible and its interpretation
22/06/1857	Derby	Institutional	I.M.S. sermons and collections
26/06/1857	Leicester	Institutional	I.M.S. condemns Catholics over how they interpret Scripture
27/06/1857	Leicester	Institutional	I.M.S. firmly anti-Catholic
01/07/1857	Lutterworth	x Institutional	I.M.S. speakers praise conversions in Ireland
03/07/1857	Melton	Institutional	I.M.S. sermons and collections
10/07/1857	Grantham	Institutional	Objections to the design of Catholic graves and their ceremonies
08/08/1857	Chesterfield	Petition	Catholics discriminated against in cemetery provision
14/08/1857	Swineshead	x Physical	Riots with Irish RC workers involving much violence
18/08/1857	Wymeswold	x Physical	Attacks on Irish RC reapers, common occurrence at harvest time
21/08/1857	Louth	Rally	Public rally to show work of Irish Missions Society
26/08/1857	Derby	Institutional	Hibernian Society express the need to educate Catholic children as Prots.
28/08/1857	Market Rasen	Institutional	I.M.S. sermons and a very impressive meeting
04/09/1857	Louth	Institutional	I.M.S. 70 people attend
18/09/1857	Boston	Institutional	I.M.S. new vigour shown
30/09/1857	Derby	Lecture	Series held on the Reformation and Protestantism
09/10/1857	Newark	Institutional	I.M.S. activities praised
21/10/1857	Derby	Institutional	Irish Missions Society says Catholicism is not the truth
30/10/1857	Grantham	Institutional	I.M.S. meeting poorly attended
06/11/1857	Hinckley	Institutional	I.M.S. sermons and collections
18/11/1857	Chesterfield	Institutional	I.M.S. support for their work converting RC
18/12/1857	Grantham	Institutional	Further objections to Catholic funerals, burial devotions, and behaviour
18/12/1857	Grantham	Institutional	Burial Board refuse to grant equal rights to Catholics
10/02/1858	Belper	Institutional	Gavazzi lectures on the Inquisition which is well received
06/03/1858	Leicester	Institutional	Prot. All. issues pamphlets against spread of Catholicism and being in politics
14/05/1858	Melton	Institutional	I.M.S. sermons and collections
12/06/1858	Chesterfield	Press	Letter pushing for repatriation of Irish inmates from Workhouse now
13/06/1858	Leicester	Institutional	Prot. All. complains that conversions restricted by funds
18/06/1858	Stamford	Institutional	I.M.S. Ullathorne and Wiseman pilloried
02/07/1858	Lincoln	Institutional	I.M.S. increases efforts to stop pernicious attacks of Catholics
09/07/1858	Lutterworth	x Institutional	I.M.S. sermons and collections
10/07/1858	Lutterworth	x Institutional	I.M.S. work explained, sermon and collection
10/07/1858	Lutterworth	x Institutional	I.M.S. speakers praise work
21/08/1858	Chesterfield	Institutional	All Catholic inmates forced to have Cof E tracts and attend talks
08/09/1858	Derby	Institutional	I.M.S. talk 'The Glories of Mary are blasphemy'
01/10/1858	Leicester	Press	Loyalty of Wiseman and Catholics questioned
02/10/1858	Leicester	Institutional	I.M.S. stresses their educational role
02/10/1858	Leicester	Institutional	I.M.S. explanation of their work, sermons and collections
09/10/1858	Leicester	Lecture	Letter criticising Catholic worship and converts
30/10/1858	Leicester	Institutional	Gavazzi lectures
30/10/1858	Ashby	x Institutional	I.M.S. gentry attend, sermon and collection

attacks

Date	Place	Type	Events
09/11/1858	Bourne	x Physical	Many bonfires against Catholics
12/11/1858	Stamford	Institutional	I.M.S. explain the need for a Reformation in Ireland
12/11/1858	Spalding	x Press	Weak Guy Fawkes' celebrations condemned
20/11/1858	Melton	Lecture	To Celebrate the 300th. anniversary of the Reformation
03/12/1858	Grantham	Institutional	I.M.S. attacks Catholic education in Ireland
01/01/1859	Chesterfield	Physical	Catholic homes attacked
19/02/1859	Grantham	Press	Letters saying all Catholics must pay Church Rates, as Anglican Ch. is for all
04/03/1859	Grantham	Political	Tempest in dispute over the vestry meeting and Protestantism
18/03/1859	Louth	Institutional	B.R.S. sermon
30/03/1859	Derby	Institutional	Evangelical Alliance condemns future Edward VII's visit to Rome
30/03/1859	Derby	Institutional	I.M.S. societies say they are doing good work at conversions
21/04/1859	Leicester	Institutional	Protestant Alliance says it is doing all it can to combat Catholic growth
13/05/1859	Alford	x Institutional	B.R.S. protests against the Jesuits
01/06/1859	Lincoln	Press	Attacks on Catholic education
01/06/1859	Boston	Political	Anti-Catholicism expressed at the election
01/06/1859	Leicester	Political	Anti-Catholic statements at election campaigns
01/06/1859	Oakham	x Political	Anti-Catholic attacks at election meetings
01/06/1859	Boston	Political	Voting Catholic means loss of liberty says Protestant candidate
01/06/1859	Lincoln	Political	Catholic attacks over the abolition of Church Rates
03/06/1859	Melton	Institutional	I.M.S. work praised
04/06/1859	Leicester	Political	Attacks on Catholics and the Maynooth Grant
04/06/1859	Melton	Institutional	I.M.S. sermons and collections
10/06/1859	Leicester	Institutional	I.M.S. emphasises Protestant scriptural interpretation
25/06/1859	Louth	Institutional	B.R.S. lecture on Luther and Ignatius Loyola
24/08/1859	Derby	Institutional	I.M.S. sermons and collections
03/09/1859	Louth	Institutional	Guardians refuse equality to RC and appoint a chaplain
10/09/1859	Chesterfield	Institutional	All orphans, even Catholics to be given CofE instruction despite protests
10/09/1859	Leicester	Lecture	Praise for Luther
16/09/1859	Boston	Institutional	Many meetings and collections
16/09/1859	Newark	Institutional	I.M.S. meeting and sermons
22/09/1859	Leicester	Institutional	Protestant Alliance meeting
18/11/1859	Ashby	x Institutional	I.M.S. 'Errors of the Papacy discussed
19/11/1859	Leicester	Institutional	I.M.S. Catholic oppression in Ireland discussed
05/12/1859	Lacenby	x Institutional	I.M.S. sermons and collections
09/12/1859	Grantham	Institutional	I.M.S. meeting
30/01/1860	Derby	Lecture	'Perils of Catholicism'
28/03/1860	Derby	Institutional	I.M.S. six speakers attack Catholicism
18/04/1860	Ashbourne	Institutional	I.M.S. two Anglican vicars spoke against Catholicism
28/04/1860	Leicester	Institutional	Outline progress of Prot. All. to 1860 given, and condemns religious equality
18/05/1860	Lincoln	Institutional	I.M.S. meetings
01/06/1860	Leicester	Press	Complaints about the growth of Romanism and its effects
01/06/1860	Grimsby	Physical	Violence associated with Achilli
22/06/1860	Stamford	Institutional	I.M.S. small collection
30/06/1860	Louth	Institutional	Chomin lectures
21/07/1860	Leicester	Editorial	Condemning the Maynooth Grant
03/08/1860	Gainsborough	x Institutional	I.M.S. sermons and collections
04/08/1860	Chesterfield	Institutional	Guardians want quick repatriation and removal of Irish inmates
15/08/1860	Derby	Institutional	I.M.S. role "to enlighten the poor (Irish) under bondage"
18/08/1860	Derby	Institutional	I.M.S. "Anglicans present the high dignity of society"
12/09/1860	Ashbourne	Institutional	I.M.S. report of the good work being done to convert Irish Catholics
03/11/1860	Ashby	x Institutional	I.M.S. "Make war in the call of the Master" call to Protestants
09/11/1860	Boston	Press	Complaints that Guy Fawkes is not celebrated forcefully
20/12/1860	Derby	Institutional	Gavazzi lectures
21/12/1860	Grantham	Institutional	I.M.S. much interest shown in their work
01/01/1861	Leicester	Press	Catholics described as cheats and fraudsters over work
19/01/1861	Leicester	Institutional	B.R.S. attack Catholic growth, supports Protestant religion over science
22/01/1861	Calke	x Petition	Support for Protestantism
26/01/1861	Bakewell	Press	Criticism of Irish navvies' behaviour
02/02/1861	Louth	Lecture	'The Rise of the Papacy mean no peace with Rome'
08/02/1861	Boston	Physical	Discrimination against Catholics in credit and work
16/03/1861	Leicester	Institutional	Protestant Alliance organises opposition to the Prison Ministers Bill
28/03/1861	Grantham	Rally	Noisy anti-Catholic meeting, in which the Nunneries Bill is supported
18/04/1861	Loughborough	Institutional	Protestant Alliance complain about Catholic baptisms in the Workhouse
07/06/1861	Syston	x Petition	Against the Maynooth Grant
26/07/1861	Stamford	Institutional	I.M.S. meetings

attacks

Date	Place	Type	Events
03/08/1861	Louth	Physical	Derogatory pictures of Catholics appear on walls
06/08/1861	Leicester	Petition	Three local petitions against the Maynooth Grant
09/08/1861	Oakham	x Institutional	I.M.S. sermons and collection
24/08/1861	Leicester	Lectures	'The Errors of Rome' by an ex-Catholic
31/08/1861	Leicester	Press	St Bartholomew's Day massacre celebrated
06/09/1861	Mansfield	x Press	Anti-Catholic editorial
18/10/1861	Louth	Institutional	Hibernian Society working for conversion of Ireland and England
24/10/1861	Whitwick	Physical	Irish and English reapers clash
26/10/1861	Loughborough	Physical	Affray between Irish RC and English unfavourably received
31/10/1861	Whitwick	Physical	200 English and Irish involved
01/11/1861	Gainsborough	x Institutional	Hibernian Society meeting to discuss the Protestant education of Catholics
07/11/1861	Loughborough	Physical	Guy Fawkes' celebrations
09/11/1861	Melton	Press	Editorial complains that Guy Fawkes celebrations are less intense
09/11/1861	Derby	Institutional	I.M.S. talk 'How Ireland has benefited from Catholic exodus, 1848'
14/11/1861	Belton	Physical	Associated with Guy Fawkes celebrations
29/11/1861	Louth	Institutional	I.M.S. sermons and collections
12/12/1861	Whitwick	Institutional	I.M.S. as usual well attended, work praised
01/03/1862	Ashby	x Institutional	I.M.S. Immaculate Conception questioned, and Rome and Dublin attacked
06/03/1862	Ashby	x Institutional	I.M.S. sermons
19/03/1862	Derby	Political	Attacks on Catholic teachers and salary demands
20/03/1862	Loughborough	Institutional	I.M.S. sermons and collections
21/03/1862	Loughborough	Institutional	I.M.S. sermons and collections
19/04/1862	Hinckley	Institutional	Burial Board decided to stop Sunday Catholic burials, against RC tradition
01/06/1862	Grimsby	Political	Candidates say RC equates with loss of liberty and violence at elections
05/07/1862	Chesterfield	Physical	Opposition to Chomin lecture
05/07/1862	Buxton	Press	Catholic devotions attacked
12/07/1862	Leicester	Petition	From the surrounding area against the Prison Ministers Bill
30/07/1862	Ashbourne	Institutional	I.M.S. stress the historical importance of Protestantism
02/08/1862	Ashbourne	Institutional	I.M.S. deals with the Irish troubles and Catholic role in them
15/08/1862	Stamford	Lecture	Against Romish influences
01/09/1862	Chesterfield	Institutional	Chomin riots, speaker incites violence because of attacks on Catholics
03/10/1862	Caistor	Press	Local Romish ways in parish church condemned
07/10/1862	Nottingham	Press	Attacks on Papal Intolerance and support for Garibaldi
31/10/1862	Spilsby	Institutional	I.M.S. work praised
02/11/1862	Ashby	x Physical	Up to 200 fighting about Catholics and work
05/11/1862	Chesterfield	Institutional	Extra cost of police blamed on Irish and Catholics over Chomin speeches
14/11/1862	Chesterfield	Institutional	Guardians pushing for Irish pauper repatriation
17/11/1862	Nottingham	Institutional	Workhouse refuse to appoint paid Catholic chaplain like other ministers
19/11/1862	Nottingham	Institutional	Ev. All. CofE praised for preserving the truth against Popery
19/11/1862	Nottingham	Institutional	Protestant Alliance: Catholics accused of disloyalty because of toast order
19/11/1862	Nottingham	Institutional	Ev. Alliance against the expansion of Papal power
13/12/1862	Chesterfield	Physical	Affrays against Catholics
19/12/1862	Grantham	Institutional	I.M.S. sermons and collections
26/12/1862	Horncastle	x Institutional	Gavazzi lectures support Garibaldi against Pope, and aims to divide RC
03/01/1863	Grantham	Press	Attacks on Father Dale
17/01/1863	Grantham	Press	Irish priests criticised for lack of liberty and the way they rule their flock
17/01/1863	Chesterfield	Physical	Fighting at local colliery between Protestants and Catholic navvies
24/01/1863	Grantham	Press	Letters criticising the way Catholics interpret Bible
25/02/1863	Leicester	Petition	Against the Prison Ministers Bill
04/03/1863	Ashby	x Institutional	I.M.S. work stressed
07/03/1863	Leicester	Institutional	Guardians support moves against the Prison Ministers Bill
07/03/1863	Hinckley	Petition	Guardians support moves against the Prison Ministers Bill
07/03/1863	Leicester	Petition	Protestant Alliance petition against the Prison Ministers Bill
19/03/1863	Loughborough	Institutional	I.M.S. sermons and collections, with large congregations
25/03/1863	Derby	Press	Objections to new Burial Bill and Catholic rights
31/03/1863	Basford	x Petition	Against the Prison Ministers Bill
01/04/1863	Whitwick	Physical	Worries over activities at the Mount Saint Bernard Reformatory
01/04/1863	Coalville	x Physical	Worries expressed over activities at MSBA Reformatory
17/04/1863	Hinckley	Petitions	Protestant Alliance against the Prison Ministers Bill
01/05/1863	Grantham	Institutional	Guardians oppose equal measures for Catholic inmates
20/05/1863	Derby	Petition	Support for CofE and its powers being kept intact
27/05/1863	Leicester	Petitions	Against the Prison Ministers Bill
01/06/1863	Leicester	Press	Prot. All. issue literature calling for repatriation of Irish paupers
10/07/1863	Grantham	Institutional	Burial Board restricts Catholic actions over burials and ornaments
26/08/1863	Derby	Physical	Some disturbances associated with I.M.S. meeting

attacks

Date	Place	Type	Events
26/08/1863	Derby	Institutional	I.M.S criticism of the Irish Hierarchy
26/08/1863	Derby	Institutional	I.M.S expresses anti-Romaist sentiments
27/08/1863	Derby	Physical	Violence to Catholic
27/08/1863	Derby	Institutional	I.M.S. Catholic attacked beliefs attacked
27/08/1863	Derby	Physical	Violence at I.M.S. meeting
02/09/1863	Derby	Press	Letters praising organised local anti-Catholic efforts
12/09/1863	Derby	Press	Expressions of intolerance towards Catholics shown
18/09/1863	Sleaford	x Institutional	I.M.S. sermons and collections
10/10/1863	Chesterfield	Institutional	Objections when a Catholic is appointed as the Workhouse Superintendent
31/10/1863	Leicester	Institutional	I.M.S. has a large and respectable audience
03/11/1863	Chesterfield	Physical	Further anti-Catholic attacks
11/11/1863	Ashbourne	Institutional	Pastoral Aid Soc. stresses the role of the Anglican Church over all
19/11/1863	Leicester	Institutional	I.M.S. has a large meeting to praise their work
01/12/1863	Whitwick	Physical	Attacks on Catholics leaving a Church by youths
04/12/1863	Horncastle	x Institutional	Gavazzi lectures
05/12/1863	Nottingham	Institutional	Guardians refuse permission for Catholic children to attend Mass
17/12/1863	Whitwick	Institutional	I.M.S. has a large audience, and their work in Ireland is praised
18/12/1863	Grantham	Institutional	I.M.S. collections and sermons
09/01/1864	Grantham	Institutional	I.M.S. anger at the way the Irish are treated by their priests in Ireland
19/02/1864	Glossop	Institutional	Discrimination against Catholic hearses using roads toll free like Protestants
12/03/1864	Ashby	x Institutional	I.M.S. Catholic oppression and superstition condemned
08/04/1864	Oakham	x Institutional	I.M.S. sermons and collection
14/05/1864	Leicester	Institutional	Protestant Alliance wants Catholics educated in the workhouse as Prots.
21/05/1864	Leicester	Institutional	Protestant Alliance against Catholics having own chaplain in workhouse
01/06/1864	Nottingham	Political	Anti-Catholic statements made
16/06/1864	Hinckley	Petition	Petition against paid Catholic chaplains for workhouses
21/06/1864	Melton	Institutional	I.M.S. Catholic doctrine ridiculed, and the cruelty of Irish priests discussed
23/06/1864	Loughborough	Press	Reports of anti-attacks on MSBA in Parliament
30/07/1864	Chesterfield	Lecture	Fr. Lavelle attacks local Jesuits
30/07/1864	Chesterfield	Press	Condemnation of Lavelle's work causes protests against Catholics
04/08/1864	Loughborough	Institutional	I.M.S. sermons and collections
15/08/1864	Stamford	Lecture	Attacks on Catholics opposed to tithes, because C of E is a national church
20/08/1864	Derby	Institutional	I.M.S. the "C of E to teach the Errors of Papacy"
02/10/1864	Nottingham	Political	People urged to show loyalty by voting Protestant
07/10/1864	Oakham	x Institutional	I.M.S. three Anglican vicars spoke, and their work explained
07/10/1864	Stamford	Institutional	I.M.S. attacks the Pope and calls for a new Reformation
21/10/1864	Nottingham	Institutional	Working Men's Clubs oppose Catholicism
21/11/1864	Nottingham	Rally	Protestant Alliance meeting
23/12/1864	Grantham	Institutional	I.M.S. Anglican vicars present sermons and collections
31/12/1864	Leicester	Editorial	Condemns Papacy's attitude to liberty of conscience
04/01/1865	Leicester	Press	Letter by Prot. All. calling for no Catholic, only Protestant chaplains
10/02/1865	Leicester	Institutional	Guardians express anti-Catholic chaplain support
17/03/1865	Loughborough	Lectures	Series attacking Catholic workers
11/04/1865	Basford	x Institutional	Guardians vote against equality for Catholic inmates
13/04/1865	C. Donington	x Institutional	Irish Missions Society sermons and collections
01/06/1865	Lincoln	Press	Attacks on Catholic education
01/06/1865	Leicester	Political	Anti-Popery statements at election, over the Maynooth Grant
01/06/1865	Glossop	Physical	Fears of violence due to Protestant Murphy lectures
01/06/1865	Nottingham	Political	Attacks on Catholics because of temperance and Irish
01/06/1865	Oakham	x Political	Anti-RC attacks at elections
09/06/1865	Stamford	Institutional	I.M.S. at least 2 meetings
29/07/1865	Cromford	x Institutional	Irish Missions Society sermons and collections
07/10/1865	Wold Newton	x Institutional	IMS sermons and collections
10/10/1865	Nottingham	Institutional	B.R.S. meeting anti-Catholic statements
27/10/1865	Newark	Institutional	Murphy lectures are very anti-Catholic
27/10/1865	Boston	Institutional	Murphy lectures against Catholic growth
28/10/1865	Ashby	x Institutional	IMS local clergy and gentry, sermons and collections
03/11/1865	Lincoln	Institutional	Murphy lectures very anti-Catholic
08/11/1865	Nottingham	Press	Popular play at the Royal supporting Guy Fawkes, anti-Catholic
20/11/1865	Newark	Institutional	Murphy lectures very anti-Catholic
25/11/1865	Nottingham	Press	Letters criticising activities of the Sisters of Mercy, work and conversions
29/11/1865	Newark	Institutional	Murphy lectures- very anti-Catholic
09/12/1865	Grantham	Press	Controversy over the discrimination in work given to Catholics
16/12/1865	Grantham	Institutional	I.M.S. talks of spiritual and temporal corruption in Ireland by Catholic priests
22/12/1865	Lincoln	Institutional	Protestant Electoral Union formed

attacks

Date	Place	Type	Events
22/12/1865	Lincoln	Institutional	Protestant Electoral Union to celebrate 1688
23/12/1865	Grantham	Press	Catholic methods of devotion attacked
11/01/1866	Nottingham	Press	Editorial during week for Christian unity, says no unity if Catholicism exists
16/01/1866	Nottingham	Press	Letter saying no liberty for Englishmen if Catholicism exists
20/01/1866	Leicester	Lecture	Attacks on the Pope
22/01/1866	Loughborough	Lecture	Anti-Catholic speaker
31/01/1866	Newark	Press	Articles debating Catholicism and Anglicanism, but biased anti-RC sentiment
02/02/1866	Lincoln	Institutional	Protestant Association anti-Catholic speeches, to stop Catholics in UK
24/02/1866	Loughborough	Lecture	'England's Gathering Storm', an anti-Catholic protest
01/03/1866	Ashby	x Rally	Supported by I.M.S. call for increased Protestant support
02/03/1866	Ashby	x Institutional	I.M.S. sermons and collections
30/03/1866	Loughborough	Institutional	I.M.S. 2 sermons and collections
31/03/1866	Loughborough	Institutional	I.M.S sermons and collections
31/03/1866	Loughborough	Institutional	I.M.S. sermons and collections
12/04/1866	Loughborough	Institutional	Prot. Al. object to all Catholic local chaplains and efforts in the workhouse
08/05/1866	Basford	x Petition	Against all paid chaplains, especially Catholic ones
16/06/1866	Melton	Institutional	I.M.S. sermons and collections
06/07/1866	Maltby	x Institutional	I.M.S. meetings
22/09/1866	Leicester	Press	Immorality in Workhouse said to be caused by Catholic inmates
05/10/1866	Alford	x Institutional	I.M.S. sermons in the parish church
07/12/1866	Nottingham	Press	Article criticising the legitimacy of Catholicism
07/12/1866	Nottingham	Press	Letter supporting the Established Church against Catholicism
15/12/1866	Grantham	Institutional	I.M.S. small but respectable audience
26/12/1866	Grantham	Press	Complaints about the effect of Catholicism on Anglicanism
12/01/1867	Louth	Press	Anything remotely Catholic is condemned
19/01/1867	Middleton	x Institutional	Anglican attacks on Catholic Church decorations
30/03/1867	Wirksworth	x Lecture	Anti-Romanist lecture
18/04/1867	C. Donington	x Institutional	Irish Missions Society sermons and collections
27/04/1867	Louth	Press	Criticism of Catholic lecture and many letters
01/06/1867	Leicester	Institutional	Leic. Anti-Romanist Assoc lectures
01/06/1867	Leicester	Press	Attacks on Catholic education provision and government grants
15/06/1867	Whitwick	Physical	Fatal fights involving attack on Irish Catholic
21/06/1867	Nottingham	Lecture	'The Errors of Rome'
22/06/1867	Glossop	Press	Complaints about way the girls were treated by the Sisters in the convent
22/06/1867	Ashbourne	Press	Support for action against the Sisters over way they treated the girls
03/07/1867	Nottingham	Rally	Anti-Catholic feelings increased due to Fenianism
06/07/1867	Ripley	x Lecture	Anti-Catholic lecture
26/07/1867	Louth	Institutional	Protestant Alliance attack Catholic speaker
23/08/1867	Whitwick	Lecture	'Errors of Rome' receives support from the local council
21/09/1867	Leicester	Press	Editorial attacks the strength of Catholic unity and wants similar for Prot.
25/09/1867	Newark	Press	Article attacking methods of Catholic worship, and effect on Anglicanism
26/10/1867	Leicester	Rally	Demonstration in favour of a Public Worship Bill
30/11/1867	Leicester	Institutional	B.R.S. has its usual large audience at a talk on Wycliffe
14/12/1867	Loughborough	Institutional	Immorality in Workhouse is said to be due to Catholics
14/12/1867	Wirksworth	x Lecture	Baptists attack Catholicism and show praise for Wycliffe
08/02/1868	Leicester	Institutional	I.M.S. sermons and collections
25/02/1868	Nottingham	Press	Support for withdrawing the Maynooth Grant and Disestablishment Bill
26/02/1868	Nottingham	Physical	Damage done to Catholic tombs and graves in the cemetery
25/03/1868	Leicester	Petition	Further petition against the proposed repeal of the Ecclesiastical Titles Act
01/04/1868	Leicester	Rally	Hears speeches which are violently anti-Disestablishment and anti-Catholic
01/04/1868	Grantham	Petition	Shows opposition to the Disestablishment of Church in Ireland Bill
01/04/1868	Nottingham	Lecture	Opposition to Disestablishment is the theme
02/04/1868	C. Donington	x Institutional	Irish Missions Society sermons to convert Ireland to Protestantism
04/04/1868	Louth	Petition	'Against Gladstone's Disestablishment of the Irish Church Act
24/04/1868	Louth	Political	Meeting by town council decides to oppose Gladstone and his Act
25/04/1868	Grantham	Rally	Meeting shows opposition to Gladstone's proposals
25/04/1868	Grantham	Rally	To oppose Disestablishment
02/05/1868	Leicester	Institutional	Prot. All. want full enforcement of the Creed List procedure or legal action
02/05/1868	Ashbourne	Lecture	Praise for Garibaldi and attacks on anti-democratic Catholicism
08/05/1868	Grantham	Political	Local Conservatives oppose Catholicism "for the protection of all"
14/05/1868	C. Donington	x Institutional	Protestant Defence Committee attacks Disestablishment proposals
15/05/1868	Lincoln	Institutional	I.M.S. against Disestablishment Bill
15/05/1868	Leicester	Institutional	Church Association attacks Catholic devotional practises
15/05/1868	C. Donington	x Petition	Against Disestablishment
15/05/1868	Coalville	x Institutional	IMS sermon and collection

attacks

Date	Place	Type	Events
16/05/1868	Wirksworth	x Rally	Against Disestablishment
20/05/1868	Coalville	x Institutional	I.M.S. sermons and collections
21/05/1868	Leicester	Lecture	Lecture attacking Romish influences on Anglicanism and society
21/05/1868	Derby	Petition	Against granting any increased rights to Catholics
21/05/1868	Loughborough	Petition	Against granting any increased rights to Catholics
23/05/1868	Nottingham	Lecture	Anti-Catholicism shown at a local lecture
24/05/1868	Ashby	x Physical	Catholics and members of an Orange Order Lodge clash
01/06/1868	Leicester	Institutional	Opposition to Creed List, not being fully applied
01/06/1868	Boston	Political	Expressions of 'No-Popery' and anti-disestablishment arguments supported
01/06/1868	Oakham	Political	Anti-Catholic sentiments shown during the election
01/06/1868	Leicester	Political	Attacks on Catholics and Disestablishment
01/06/1868	Loughborough	Institutional	Protestant Defence Association is strongly anti-Disestablishment
05/06/1868	Hinckley	Lecture	On opposition to Disestablishment
06/06/1868	Grantham	Political	Local Conservatives oppose Gladstone's Bill
20/06/1868	Leicester	Press	Editorial criticism of the proposed repeal of the Ecclesiastical Titles Act
29/06/1868	Nottingham	Lecture	'How to govern Ireland'. This is anti-Catholic and against Gladstone's Act
02/07/1868	C. Donington	x Petition	Against Disestablishment
17/07/1868	Nottingham	Press	Attacks on Catholic support for Disestablishment
18/07/1868	Grantham	Political	Local Conservatives oppose Manning and Gladstone
25/07/1868	Ashbourne	Press	Editorial praises anti-Catholic lecturer
31/07/1868	Louth	Institutional	I.M.S. meeting which is anti-Gladstone's Bill
31/07/1868	Alford	x Institutional	I.M.S. Catholics dismissed as anti-Christian; only Protestant Church is true
01/08/1868	Nottingham	Physical	At an anti-Catholic lecture
01/08/1868	Nottingham	Lecture	Lecturer attacks Catholic beliefs
02/08/1868	Cromford	x Institutional	Pastoral Aid Society condemns Catholicism
07/08/1868	Chesterfield	Political	'No Popery' cries during Disestablishment election campaign
15/08/1868	Alfreton	x Political	'No Popery' cries at the election
28/08/1868	Leicester	Institutional	I.M.S. expresses condemnation of the Disestablishment Bill
05/09/1868	Melton	Institutional	I.M.S. has a small audience
15/09/1868	Nottingham	Political	'No Popery' is an issue at the election
10/10/1868	Louth	Political	All local candidates pledge themselves against Disestablishment
15/10/1868	Leicester	Lecture	A series attacking Gladstone's Disestablishment Bill
16/10/1868	Ripley	x Lecture	'What is the Future of the 'deseased limb', (the Catholic Church)
17/10/1868	Leicester	Institutional	I.M.S. pass motions against Disestablishment and Catholics
17/10/1868	Louth	Institutional	Bishop of Lincoln attacks Gladstone's Act
17/10/1868	Ripley	x Lecture	Anti-Catholic lecture on the Irish Church
23/10/1868	Nottingham	Press	Letter replying to Catholic attacks says Catholicism means loss of liberty
31/10/1868	Louth	Press	Letter criticising Irish Catholics' devotional behaviour
31/10/1868	Leicester	Institutional	I.M.S. small audience condemns Gladstone's Act
12/11/1868	Spalding	x Physical	'Best Guy Fawkes for sometime' welcomed by local people
13/11/1868	Matlock	x Lecture	Attacks on the Irish Catholics and their devotions
14/11/1868	Hinckley	Institutional	I.M.S. debate between Protestants and Catholics, but anti-Catholic bias
19/11/1868	Hinckley	Lecture	Catholic methods of devotions opposed
21/11/1868	Youlgreave	x Institutional	Irish Missions Society sermons and collections
21/11/1868	Wirksworth	x Lecture	Anti-Catholic lecture on the Irish Church
12/12/1868	Grantham	Institutional	I.M.S. sermons and collections
13/01/1869	Grimby	Institutional	Guardians attacked for giving Catholic literature to Catholic inmates
26/03/1869	Leicester	Petition	Against the Maynooth Grant
14/04/1869	Glossop	Institutional	Protestant Defence Association meeting attacks Catholic beliefs
05/05/1869	Leicester	Institutional	I.M.S. organise many anti-Disestablishment meetings
15/05/1869	Coalville	x Institutional	I.M.S. sermons and collection, large audience
25/05/1869	Louth	Press	Letters blame all Ireland's troubles on the Catholic Church
28/05/1869	Nottingham	Press	Strong actions of the Protestant Alliance noted
05/06/1869	Leicester	Political	Anti-Disestablishment approach shown by local Conservatives
12/06/1869	Leicester	Press	Attacks on the Catholics who support a local Bricklayers' strike
17/06/1869	Athestone	x Petition	Against Disestablishment
19/06/1869	Louth	Press	Letter calling Protestants to action against Catholics
22/06/1869	Melton	Institutional	I.M.S. sermons and collections
26/06/1869	Boston	Institutional	I.M.S. work sermons and collections
26/06/1869	Melton	Institutional	I.M.S. anti-Catholic work praised
03/07/1869	Nottingham	Press	Article says Catholicism is blasphemy and supports Mammon
08/07/1869	Nottingham	Press	Letters criticising Papal action in calling of Vatican 1
29/07/1869	Nottingham	Press	Attack on Catholics and their Invocation of the Saints
04/08/1869	Nottingham	Press	Catholics accused of blasphemy over their Invocation of the Saints
10/08/1869	Nottingham	Press	Catholics accused of idolatry over their Invocation of the Saints

attacks

Date	Place	Type	Events
11/08/1869	Nottingham	Press	Luther praised for his anti-Catholic stance
12/08/1869	Nottingham	Press	Catholics accused of mis-interpreting the Bible
16/08/1869	Nottingham	Press	Catholics accused of mis-interpreting the Bible
19/08/1869	Nottingham	Press	Jesuit education system attacked, as it is said to be teaching lying
20/08/1869	Nottingham	Press	Idolatry of the Catholic Church attacked
24/08/1869	Nottingham	Press	Jesuits condemned because of their strengths
24/08/1869	Nottingham	Press	Catholic methods of worship condemned as being unchristian
30/08/1869	Nottingham	Press	Condemnation of Catholic devotional behaviour regarding the Saints
30/08/1869	Nottingham	Press	Letters saying Catholicism is equated with the persecution of people
03/09/1869	Market Harborough	Institutional	Murphy anti-Catholic lectures
25/10/1869	Loughborough	Institutional	Murphy anti-Catholic lectures
06/11/1869	Grantham	Institutional	I.M.S. sermons and collections
13/11/1869	Hadfield	Institutional	Orange Order attacks on Catholics
19/11/1869	Leicester	Editorial	Expresses condemnation of Vatican 1 being called
20/11/1869	Leicester	Press	Editorial criticising the Vatican Council
20/11/1869	Melton	Institutional	Prohibition on the burial of an RC in the cemetery: had to wait to next day
04/12/1869	Derby	Institutional	Protestant Alliance condemns Restoration and convert chaplains
04/12/1869	Derby	Institutional	Evangelical Alliance formed "in the face of Romish aggression"
15/12/1869	Newark	Institutional	Bp. of Lincoln orders sermons on Romish errors in all parish churches
15/12/1869	Newark	Institutional	Lecture by Bp. of Lincoln on 'The Errors of Rome'
24/12/1869	Brassington	x Lecture	Lecture by an Anglican vicar on the Papal Court and loss of liberty
25/12/1869	Leicester	Lecture	Anti-Vatican Council talk
08/01/1870	Louth	Press	Editorial and letters condemning Vatican 1
22/01/1870	Glossop	Institutional	Protestant Defence Assn. distributes anti-Catholic literature
22/01/1870	Glossop	Institutional	Protestant Defence Assn. wants to scatter the seeds of the Reformation
29/01/1870	Leicester	Press	Attacks on Catholics and Irish Land league
05/02/1870	Nottingham	Institutional	Consecration of the (illegal) Bp. of Nottingham (suffragan C of E)
11/03/1870	Glossop	Institutional	Orange Order attacks, and Catholicism's links with Ireland condemned
12/03/1870	Glossop	Institutional	Orange Order attacks, says they must 'save Protestantism'
12/03/1870	Glossop	Institutional	Orange Order meetings: they want to 'serve the cause by all possible means
19/03/1870	Leicester	Rally	Supporting the Nunneries and Convents Inspection Bill
19/03/1870	Bakewell	x Petition	Against Disestablishment Act
09/04/1870	Leicester	Institutional	Council wants Cemetery for Protestants only
24/04/1870	Loughborough	Rally	In support of Nunneries and Convent Bill
30/04/1870	Grantham	Institutional	I.M.S. sermons and collections
21/05/1870	Leicester	Institutional	B.R.S. condemnation of Catholic disloyalty and decline in Protestantism
21/05/1870	Leicester	Institutional	B.R.S. evening classes are anti-Catholic
21/05/1870	Glossop	Physical	Catholic Church desecrated
01/06/1870	Chesterfield	Political	Anti-Catholic political statements
01/06/1870	Glossop	Institutional	Guardians show discrimination over devotional arrangements for Catholics
01/06/1870	Market Rasen	Political	Catholics attacked because they oppose a School Board and secular ed.
10/06/1870	Stamford	Press	Paper shows delight when a Catholic priest is in trouble
16/07/1870	Glossop	Institutional	Orange Order meeting shows anti-Catholic feelings
22/07/1870	Nottingham	Press	Attacks reported on Catholics and Irish behaviour
23/07/1870	Glossop	Press	Editorial attacking Papal Infallibility
10/08/1870	Hinckley	Political	Irish complain that their area is the first, always to lose water
12/08/1870	Melton	Institutional	I.M.S. conversions and preaching in local villages
23/09/1870	Nottingham	Lecture	Papal Infallibility attacked
20/10/1870	Loughborough	Institutional	Objections to Catholics being allowed to have their Church
20/10/1870	Loughborough	Institutional	Guardians object to Catholics being allowed out for Masses
22/10/1870	Ashbourne	Institutional	I.M.S.: their good work in Ireland discussed
27/10/1870	Matlock	x Press	Criticism of methods of Catholic devotional behaviour
12/11/1870	Leicester	Lecture	'The Growth of Catholicism', condemned
18/11/1870	Leicester	Lecture	Condemnation of Papal Infallibility
22/11/1870	Nottingham	Press	Objections to Catholic priests on School Boards
26/11/1870	Matlock	x Press	Letter attacking Romish influences on the Anglican Church
03/12/1870	Chesterfield	Lecture	Luther and the Reformation supported
10/12/1870	Nottingham	Institutional	Objections by Catholics to all inmate's children under 7 educated as C of E
24/12/1870	Grantham	Institutional	I.M.S. sermons and collections
14/01/1871	Leicester	Institutional	Protestant Alliance lectures
14/01/1871	Newark	Press	Objections to Catholic priests on School Boards and, attacks on Waterworth
27/01/1871	Nottingham	Press	Letters questioning Papal Infallibility
15/02/1871	Hucknall	x Physical	Violence threatened against local Catholics if they support School Board
18/02/1871	Glossop	Institutional	Congregationalists attack Catholics and Papal Infallibility
04/03/1871	Leicester	Institutional	B.R.S. evening classes over 6 weeks and attacking Catholicism

attacks

Date	Place	Type	Events
08/03/1871	Newark	Lecture	Attacks on Catholic influences on Anglicanism
11/03/1871	Grantham	Lecture	'The Aggression of the Papacy because of Papal Infallibility'
11/03/1871	Hucknall	x Physical	Anti-Catholic violence at School Board elections
11/03/1871	Melton	Lecture	'The Aggression of the Papacy'
17/03/1871	Heanor	x Rally	Objections to Catholics on School Board.
24/03/1871	Stamford	Lecture	Anglican compares Protestantism and Catholicism, but biased
01/04/1871	Oakham	Institutional	I.M.S. urges people to convert the Irish to Protestantism
01/04/1871	Oakham	Institutional	I.M.S. sermons and collections
05/04/1871	Newark	Press	Article supporting English Church Union
05/04/1871	Newark	Press	English Church Union attacks Catholic influences on Anglicanism
22/04/1871	Buxton	Physical	Damage to Catholic Church
26/05/1871	Stamford	Lecture	Catholicism means loss of liberty, pamphlets distributed, RC alien to UK
01/06/1871	Nottingham	Petition	Against religious people on School Board: and want only secular education
03/07/1871	Nottingham	Institutional	Bp. of Lincoln preaches an anti-Catholic sermon
04/08/1871	Alford	x Institutional	I.M.S. meeting large attendance
04/08/1871	Stamford	Institutional	I.M.S. sermons and collections
08/09/1871	Leicester	Press	Complaints about how School Board interferes with operation of RC schools
14/10/1871	Boston	Institutional	I.M.S. sermons and collections
14/10/1871	Melton	Institutional	I.M.S. activities and sermons
25/10/1871	Nottingham	Institutional	Evangelical Alliance meeting speaks against the growth of Popery
21/11/1871	Nottingham	Press	Catholic devotional behaviour over Confessions criticised
08/12/1871	Melton	Institutional	B.R.S. classes organised 'to teach Protestant truths'
09/12/1871	Grantham	Institutional	I.M.S. work and sermons
09/12/1871	Matlock	x Lecture	Anglicans attack Catholic views on the Sacraments
16/12/1871	Clay Cross	Lecture	Praise for Reformation
01/01/1872	Leicester	Institutional	Protestant Alliance objects to Catholic books used in secular lessons
06/01/1872	Leicester	Institutional	Protestant Alliance defends Protestant record
27/01/1872	Leicester	Institutional	Protestant Association meeting attacks Nunneries and Convents Bill
02/02/1872	Ripley	x Institutional	Church Defence Assn. meetings
10/02/1872	Hinckley	Rally	Objections to Catholics on School Boards
18/02/1872	Leicester	Institutional	Protestant Alliance attack Catholic interpretation of the Scriptures
28/02/1872	Leicester	Rally	Meeting to support Nunneries and Convents Bill
06/03/1872	Nottingham	Institutional	Catholics not allowed out of Workhouse for Holy Week, unlike Anglicans
09/03/1872	Leicester	Institutional	School Board tries to close Catholic schools as inefficient
15/03/1872	Ripley	x Lecture	'Romanists or the (true) Church?'
16/03/1872	Leicester	Institutional	Protestant Alliance discusses evanngelation because of Papal growth
06/04/1872	Leicester	Petition	Against any extension of role of Catholics in politics
12/04/1872	Derby	Institutional	Church Defence Assn. meetings
01/05/1872	Hinckley	Press	Letter criticising quality of Catholic teachers in local schools
29/05/1872	Newark	Political	Reduction of grant to schools not offering music, means RC discrimination
01/06/1872	Leicester	Institutional	B.R.S. say secular books used in Catholic schools are religious
01/06/1872	Nottingham	Institutional	B.R.S. say secular books used in Catholic schools are religious
01/06/1872	Spalding	Institutional	Health Society worries over Catholic views on women's roles
01/06/1872	Nottingham	Institutional	Temperance Societies suspicious of Catholic motives following Vatican 1
07/06/1872	Melton	Institutional	Protestant Education Institute classes
15/06/1872	Leicester	Press	Prot.All. issue literature against Catholic chaplains in government institutions
21/06/1872	Wessington	Lecture	On Ritualism and how Rome ruins the Anglican Church
22/06/1872	Melton	Institutional	I.M.S. sermons and collections
22/06/1872	Melton	Institutional	I.M.S. sermons and collections
22/06/1872	Melton	Institutional	I.M.S. sermons and collections
22/06/1872	Burton Lazaars	x Institutional	I.M.S. sermons and collections
09/07/1872	Leicester	Institutional	School Board discriminates by only paying minimum rate for RC. Ind. Sch.
16/08/1872	Leicester	Press	Editorial condemns growth in Papal powers
16/08/1872	Brigg	Physical	Complaints about Irish Catholic reapers' behaviour
20/09/1872	Leicester	Press	Articles condemning Catholic behaviour and devotions
23/10/1872	Nottingham	Institutional	Guardians obj. to new barracks because of the cost of immoral RC. soldiers
01/02/1873	Louth	Press	Letters condemning current developments in Catholicism
08/03/1873	Leicester	Institutional	Guardians oppose Prison Ministers Bill
08/03/1873	Leicester	Petition	Against the Prison Ministers Bill
08/03/1873	Chesterfield	Petition	Against the Prison Ministers Bill and paid Catholic chaplains
13/03/1873	Nottingham	Press	Nonconformists oppose Catholics on School Board
13/03/1873	Nottingham	Rally	Protestant Alliance Day of Prayer against Catholics and Ireland
22/03/1873	Louth	Press	Letters from Protestant Association condemning Catholicism
05/04/1873	Louth	Press	Letters attacking Catholics and the Invocation of the Saints
11/04/1873	Louth	Institutional	B.R.S. series of talks on Popish propaganda

attacks

Date	Place	Type	Events
05/06/1873	Nottingham	Press	Letter suggesting if RC. cannot control themselves, then no Home Rule
07/06/1873	Leicester	Institutional	School Board refuses to send RC to special schools unlike C of E
28/06/1873	Grantham	Press	The 'falsehood, fraud and forgery' of the Catholic Church condemned
05/07/1873	Nottingham	Lecture	Complains of the way Catholic Church keeps people in ignorance
06/07/1873	Nottingham	Press	Letter commenting on Fr.Dwyer always supporting den. ed. and not Sch.Bd
19/07/1873	Hadfield	Institutional	Orange Order has anti-Catholic toasts
25/07/1873	Melton	Institutional	B.R.S. sermons and activities
26/07/1873	Lutterworth	Press	Attacks on Fr. Martin's attempts to open a Catholic Church
02/08/1873	Lutterworth	Press	Attacks on Fr. Martin's efforts by Anglican clergy
15/08/1873	Alford	x Institutional	I.M.S.
28/08/1873	Nottingham	Press	Letter condemns Fr.Dwyer for his support of den ed. not secular education
18/10/1873	Leicester	Institutional	Guardians refuse to send Catholic boy for special education cp. Protestant
22/11/1873	Glossop	Press	Accusation of Catholics converting in the Workhouse
28/11/1873	Caister	Lecture	Warning people of growing local Catholic influences
19/12/1873	Grantham	Institutional	I.M.S. work and sermons praised
23/12/1873	Nottingham	Press	Letter attacking Catholic Church's attitude to science and learning
24/12/1873	Nottingham	Press	Letter asking why Catholics will not teach Darwinism
31/12/1873	Glossop	Press	Anti-Catholic feeling over the death of a girl in the convent
07/01/1874	Leicester	Institutional	B.R.S. evening classes anti-Catholic
24/01/1874	Leicester	Institutional	School Board against Catholic methods of Religious teaching in their school
28/01/1874	Newark	Institutional	B.R.S. formed and 9 lectures given
04/02/1874	Nottingham	Press	Letter attacking Catholic Confessions
04/02/1874	Newark	Petition	Condemnation of the effects of Catholicism on Anglicanism
20/02/1874	Louth	Institutional	Protestant Alliance condemns ultramontaniam
21/02/1874	Hadfield	Press	Article stresses the association of Irish Catholics and crime
28/02/1874	Chesterfield	Press	Support for non-payment of pupils at denominational schools praised
04/03/1874	Retford	Institutional	B.R.S. talk on Roman blasphemy and the insidious perversion of CofE by R
14/03/1874	Leicester	Lecture	Luther praised
15/03/1874	Chesterfield	Institutional	School Board refuses to pay fees for Catholic pupils from Workhouse
22/04/1874	Retford	x Institutional	B.R.S. meeting
08/05/1874	Lincoln	Institutional	B.R.S. meeting on the enslavement of the Papacy, transubstantiation attacked
08/05/1874	Grimsby	Press	Objections to Catholics on School Board
11/05/1874	Loughborough	Petition	Protestant Alliance continues to press against Prison Ministers Bill
23/05/1874	Leicester	Lecture	Congregational anti-Catholic lecture and distribution of pamphlets
01/06/1874	Leicester	Political	Attacks on Catholics at elections
01/06/1874	Oakham	Political	Anti-Catholic attacks at elections
01/06/1874	Melton	Institutional	I.M.S. sermons
02/06/1874	Loughborough	Petitions	Against Prison Ministers Bill
06/06/1874	Melton	Institutional	I.M.S. work and achievements celebrated
18/06/1874	Loughborough	Press	Criticism of Catholic methods of devotion
04/07/1874	Glossop	Institutional	Orange Order opposition to Catholics
07/08/1874	Gainsborough	Institutional	Objections and discrimination over Catholic burials in the new cemetery
15/08/1874	Loughborough	Institutional	I.M.S. sermons and collections
26/08/1874	Leicester	Institutional	Anti-Romanist Society meeting and discussions
09/09/1874	Leicester	Institutional	School Board discriminates against Catholic children and fees
18/09/1874	Gainsborough	Institutional	More objections to Catholics having a portion of cemetery like other religions
19/09/1874	Melton	Institutional	B.R.S. sermons
02/10/1874	Louth	Institutional	Prot. All. to organise lectures in all Churches against Catholic growth
16/10/1874	Staveley	x Lecture	Catholic influence on Anglicanism condemned
04/12/1874	Gainsborough	Lecture	Catholic falsehoods talked about
26/12/1874	Louth	Institutional	Protestant Alliance meeting
08/01/1875	Ilkeston	Press	Catholic Converts called perverts by local paper
08/01/1875	Gainsborough	Institutional	Guardians refuse to appoint Catholic chaplain
15/01/1875	Alfreton	x Institutional	Church Defence Association hold an anti-Catholic meeting
27/01/1875	Newark	Lecture	Bp. of Lincoln calls those who convert perverts
28/01/1875	Nottingham	Press	Letter condemning Romanism in Nottingham, and effect on Anglicanism
28/01/1875	Nottingham	Press	Criticism of Bagshawe's behaviour as new bishop
11/02/1875	Nottingham	Lecture	Series attacking Catholicism by Anglican speaker
12/02/1875	Alfreton	Institutional	Church Defence Union meeting is anti-Catholic
19/02/1875	Derby	Lectures	B.R.S. lectures attack Catholics and offers prizes at the end of the course
19/03/1875	Ripley	x Institutional	Liberation Soc. Mtg. objects to Papal lecturer, attacks on Jesuits
31/03/1875	Nottingham	Press	Criticism of Bagshawe's washing of people's feet at Easter
21/04/1875	Nottingham	Institutional	Ev. All. revival wants end of Rome's territorial rule and persecution
30/04/1875	Gainsborough	Lecture	Catholic dogma and its effects attacked as reactionary and loss of liberty
07/05/1875	Ripley	x Institutional	Protestant Class prize giving for essay on Romish Controversy

attacks

Date	Place	Type	Events
14/05/1875	Ripley	x Rally	Liberation Society Rally and anti-Catholic sermons
01/06/1875	Gainsborough	Political	Opposition to Catholicism shown
01/06/1875	Stamford	Political	Opposition to Catholicism shown
11/08/1875	Leicester	Press	Fun poked at stereo-typed Irish Catholics
20/10/1875	Nottingham	Press	Practice of Confession condemned
20/10/1875	Nottingham	Press	Article ridiculing Pius IX
11/11/1875	Earl Shilton	Press	Difficulties in establishing mission due to bigotry
26/11/1875	Ironville	x Institutional	Church Defenc Association branch formed
12/02/1876	Nottingham	Press	Anti-Catholic support for inmates removals from workhouse expressed
23/02/1876	Nottingham	Institutional	Plans to remove Irish from workhouse
03/03/1876	Nottingham	Institutional	School Board opposition to sending Catholic children to specialist schools
04/03/1876	Melton	Physical	Attacks on Catholic building in the cemetery
03/04/1876	Nottingham	Press	Catholic religious practices, including flagellation, attacked
05/04/1876	Nottingham	Press	Anti-Catholic criticism of the Irish to be removed
26/07/1876	Nottingham	Press	Letter criticising Catholic religious processions, Bagshawe, and conversions
11/08/1876	Market Rasen	Physical	Agitation when Sisters collect funds in the streets
20/08/1876	Nottingham	Press	Letters criticising Catholic behaviour and religious activities
31/08/1876	Nottingham	Press	Growth of Catholicism in the area condemned as arousing superstition
07/09/1876	Nottingham	Press	Letters criticising Manning
19/09/1876	Melton	Institutional	I.M.S. two sermons and collection for their work
23/09/1876	Nottingham	Press	Article saying Catholics cannot read Bible and priests stifle learning
19/10/1876	Nottingham	Press	Article condemning Catholic proselytising and conversions
19/10/1876	Nottingham	Press	Letter opposing growth of Catholicism at the expense of Anglicanism
16/11/1876	Nottingham	Press	Letter wanting to know if Catholics think for themselves or act as Clergy say
19/01/1877	Boston	Institutional	Series of lectures against Catholic hypocrisy, ignorance and superstition
23/02/1877	Grantham	Press	Correspondence attacking Fr. Browne and priests for their conversions
07/03/1877	Grantham	Press	Report of slander case against Browne, who is found innocent
23/04/1877	Nottingham	Press	Letter from Protestant wanting Catholics stopped from preaching in Mkt. Sq.
02/06/1877	Melton	Institutional	Gavazzi lectures on how Rome has ruined Anglican Church
06/06/1877	Nottingham	Institutional	Prot. Ed. Soc. and prizegiving with anti-Catholic speeches
24/06/1877	Nottingham	Lecture	'What we owe to the Reformation'
17/09/1877	Nottingham	Press	Letters criticising Catholics and eternal judgement
27/11/1877	Nottingham	Lecture	'Beware of the Confessional'
18/12/1877	Nottingham	Press	Letters questioning Papal Infallibility
07/01/1878	Nottingham	Press	Letters questioning Papal Infallibility
21/01/1878	Nottingham	Press	Letters questioning Papal Infallibility
23/02/1878	Exton	Lecture	Liberation Society talk on Disestablishment
01/03/1878	Spalding	Institutional	B.R.S. branch formed because Catholicism is growing locally
11/03/1878	Nottingham	Press	Letter criticising Catholic Orders and priests
01/06/1878	Leicester	Institutional	Protestant Alliance attacks on books used in Catholic schools
28/07/1878	Loughborough	Physical	Violence by escaped Catholic boys from Reformatory creates anger
11/09/1878	Nottingham	Press	RC practice of praying for the (wicked) dead condemned.
16/09/1878	Nottingham	Press	Reports against Catholic proselytising in Nottingham
19/09/1878	Nottingham	Press	The Early Church Fathers and their judgements questioned
24/09/1878	Nottingham	Press	Discussion on Catholic beliefs and attacks
26/09/1878	Nottingham	Press	Letters saying Catholicism and liberty incompatible
19/11/1878	Boston	Institutional	I.M.S. meeting, sermons and collections
22/11/1878	Derby	Institutional	Antagonism over whether the Creed is being taught in Board Schools
20/12/1878	Newark	Political	Local MP condemns the voluntary sector and wants only secular education
18/01/1879	Glossop	Press	Editorial condemning the Papacy
07/02/1879	Spalding	Institutional	School Board refuse grant to Catholic school
12/03/1879	Derby	Political	City's introduction of Artisans Dwellings Act discriminates against Catholics
22/03/1879	Melton	Press	Anti-Catholic feelings expressed because Catholics hold an 8 day mission
01/06/1879	Nottingham	Political	Anti-Catholic Malpractice in local Guardian elections, but no re-dress
14/06/1879	Melton	Institutional	Gavazzi lectures amid much Protestant support
25/06/1879	Nottingham	Political	Interference with the election of a Catholic to the Board of Guardians
17/07/1879	Nottingham	Press	Philosophy of Catholicism attacked
01/03/1880	Nottingham	Rally	Anti-Catholic expressions at a Home Rule meeting equates RC. and unjust
03/03/1880	Nottingham	Institutional	Objections to Catholic priests going into Workhouse
10/03/1880	Nottingham	Institutional	Further complaints about attendance of Catholic priests in the Workhouse
23/04/1880	Grimsby	Press	Priest accused of being only on School Boards to protect RC. not for ed.
01/06/1880	Grimsby	Press	Personal attacks on the morals of the priest
01/06/1880	Leicester	Institutional	Orange Order attacks on Catholicism
01/06/1880	Leicester	Political	Attacks at elections on Catholic Irish and Home Rule
01/06/1880	Oakham	Political	Anti-Catholic attacks, some physical

attacks

Date	Place	Type	Events
07/06/1880	Nottingham	Press	Letter criticising Catholic ritual and dogma, esp. Corpus Christi processions
17/06/1880	Nottingham	Press	Letter accusing Catholic Church of preaching immorality
21/06/1880	Nottingham	Press	Immorality debate continued
22/06/1880	Nottingham	Press	Immorality debate continued
29/06/1880	Nottingham	Press	Letter complaining of constant references to bad priests 300 yrs ago
28/08/1880	Nottingham	Press	Catholic morality condemned, saying God is against Rome
27/09/1880	Nottingham	Institutional	Intolerance of School Board to grant equal opportunities and fees to RC
06/01/1881	Mansfield	Press	Says Catholics support Fenianism, and want to take over local armoury
07/02/1881	Grantham	Institutional	Guardians questions the validity of the Catholic Bible
12/02/1881	Grantham	Press	Letter attacking Catholicism as not the one true Church
19/02/1881	Grantham	Press	Notion of Catholicism and Catholicity and true religion questioned
01/03/1881	Derby	Press	Misquotes from Bagshawe's Pastoral
02/03/1881	Nottingham	Institutional	Liberation Soc. meeting attacks Catholics over liberty of action and ideas
03/03/1881	Nottingham	Press	Letter attacking Papal and Catholic Infallibility
07/03/1881	Nottingham	Press	Criticism of Catholic interpretation of the Bible
14/03/1881	Nottingham	Press	Letter calling Rome Babylon,
23/03/1881	Nottingham	Press	Complaints that Catholic priests act as little gods rather than as pastors
21/05/1881	Grantham	Institutional	Church Defence Association attacks Catholic dogma and devotions
14/07/1881	Nottingham	Press	Letter criticising Catholic intolerance
22/08/1881	Nottingham	Press	Article asking if Catholic religion can satisfy the intellect, and answers no.
29/08/1881	Nottingham	Press	Letter querying the truth of some Bible stories
31/08/1881	Nottingham	Institutional	Guardians have problems over religion of 2 children: are they RC. or CofE.
29/09/1881	Nottingham	Press	Catholic intolerance and scorn for science criticised
12/10/1881	Alfreton	Institutional	Complaints by Bp. of Lichfield on nature of Catholic burials
26/11/1881	Grantham	Lecture	Ex-nun gives anti-Catholic lecture, against convent practices
08/12/1881	Derby	Physical	Disturbances when ex-nun lectures
12/12/1881	Derby	Physical	Attempts to stop Catholic priests converting people
20/12/1881	Nottingham	Institutional	School Board plans to affect St. Patrick's by building adjacent Board School
10/05/1882	Nottingham	Press	Personal attacks on Bagshawe and his abilities
13/05/1882	Leicester	Press	Condemnation of Catholics and Bagshawe's views
15/05/1882	Nottingham	Press	Article criticising Catholics because they committed Phoenix Park murders
17/05/1882	Nottingham	Institutional	Debate as to whether 2 children were RC or CofE, continues
10/06/1882	Sleaford	Physical	Bigotry shown to Catholic population
17/06/1882	Melton	Rally	Opposition to building of a new Catholic school but support for Board School
05/08/1882	Nottingham	Institutional	Anti-Catholic debate about religion of 2 children
11/08/1882	Nottingham	Institutional	School Board plans to expand Anglican school at the expense of St. Patrick'
01/09/1882	Nottingham	Press	Attacks on rich Catholics being incompatible with their teaching
23/09/1882	Melton	Institutional	I.M.S. sermons say Protestants bought many benefits to Irish Catholics
06/10/1882	Sleaford	Institutional	B.R.S. starts a series of lectures against Rome
14/11/1882	Lincoln	Lecture	Bp. of Lincoln criticises Catholics and Home Rule as not the best for Ireland
17/11/1882	Nottingham	Press	Catholic religious practices and behaviour in worship attacked
04/12/1882	Nottingham	Press	Letter attacking Catholic views on society and wealth as Church is rich
01/01/1883	Leicester	Lecture	Praise of Luther, very anti-Catholic
16/03/1883	Nottingham	Lecture	Catholic ritual criticised
22/03/1883	Nottingham	Press	Catholic ritual condemned
07/06/1883	Nottingham	Institutional	Ev. All. criticises the RC Church and the role of the Orders
09/06/1883	Nottingham	Press	Letter attacking the actions of Jesuits
01/12/1883	Grimsby	Press	Reports against Catholics and Bagshawe as Fr. Johnson is removed
07/01/1884	Grimsby	Press	Reports attacking Catholic behaviour in Church
07/02/1884	Nottingham	Institutional	Discrimination shown against Catholic and their schools
16/08/1884	Grantham	Rally	Catholic position over Home Rule attacked
17/09/1884	Derby	Institutional	Guardians question right of RC priests to hold services in the workhouse
03/12/1884	Nottingham	Press	Letter criticising Bagshawe's Pastoral and saying Catholicism=loss of liberty
01/03/1885	Nottingham	Press	Letter opposing Bagshawe and his views on Freemasonry
20/05/1885	Worksop	Press	Criticism of Catholics over behaviour in Church due to pew rents
27/05/1885	Worksop	Press	Further anti Catholic sentiments expressed over their devotional behaviour
01/06/1885	Oakham	Political	Anti-Catholic attacks, some intimidation
01/06/1885	Leicester	Political	Attacks over Home Rule and suitability of Irish to govern themselves
01/06/1885	Louth	Physical	Youths break statues in Catholic Church grounds
26/06/1885	Grantham	Press	Letter attacking Catholic growth and how it affects Anglicanism in Ireland
06/11/1885	Nottingham	Press	Bp. of Southwell attacks Catholic dogma
19/12/1885	Glossop	Physical	Catholics attacked by Fenians
29/03/1886	Nottingham	Letters	Further condemnation of local Catholic approach to Freemasonry
01/06/1886	Leicester	Political	Anti-Catholic attacks on new constituency boundaries
01/06/1886	Oakham	Political	Anti-Catholic attacks

attacks

Date	Place	Type	Events
01/06/1886	Whitwick	Press	Attacks on Irish and Home Rule
11/06/1886	Grantham	Press	Complaints about Catholic mendicants and the way they collect funds
26/06/1886	Grantham	Press	Letter saying Catholic Church does not hold all the answers to Irish Question
29/06/1886	Nottingham	Press	Article on the Primrose Lge. accuses Catholicism as meaning loss of liberty
25/09/1886	Melton	Institutional	I.M.S. sermons and collections
23/10/1886	Nottingham	Lecture	Irish partially to blame for the troubles in Ireland
12/11/1886	Nottingham	Institutional	Grants for building St Edward's School refused
04/02/1887	Louth	Lecture	Anti-Catholic lecture on Disestablishment
04/02/1887	Louth	Lecture	2nd Anti-Catholic lecture against disestablishment
28/02/1887	Ilkeston	Press	Criticism of allowing dancing and other amusements in Catholic halls
09/03/1887	Melton	Press	Letter attacks Pope and praises Protestantism, and attacks Catholic dogma
10/03/1887	Nottingham	Lecture	'What is the best way for Ireland, and the Irish' anti-Catholic
17/03/1887	Nottingham	Political	Bagshawe attacked for defending boycotting
21/03/1887	Leicester	Press	Growth of Catholicism still looked at with apprehension
01/06/1887	Beeston	Physical	Catholic Church attacked and damaged
08/12/1887	Grimsby	Institutional	Start of Bp. King of Lincoln's prosecution for Ritualist practices
10/01/1888	Derby	Press	Loyalty of Catholics questioned, says all Catholic are Fenians
28/02/1888	Nottingham	Lecture	Pope Adrian VI attacked
21/04/1888	Oakham	Institutional	I.M.S. 3 sermons and collections
04/05/1888	Nottingham	Press	Article saying Irish troubles due to the Pappy and Nationalism
04/07/1888	Nottingham	Institutional	Behaviour of Catholics on School Boards criticised as defending own interes
18/07/1888	Leicester	Press	Anti-Catholic reporting of Fr.Douglass and conversions
19/07/1888	Ilkeston	Institutional	Watch Committee against Catholic equality, wants CofE supremacy
18/08/1888	Grantham	Press	Article questioning Catholic history and the value of the Reformation,
29/08/1888	Hucknall	Press	Criticism of priest and Catholics for opposing licenceing extensions
01/09/1888	Grantham	Press	Letter questioning the validity of the Catholic Church and its expansion
04/09/1888	Hucknall	Institutional	School Board very anti-Catholic school and tries to restrict its development
08/09/1888	Grantham	Press	Further letters about the validity of the Catholic Church and its history
25/10/1888	Nottingham	Press	Controversy over Bagshawe and Ireland, and questioning Catholic loyalty
19/11/1888	Nottingham	Press	Catholics accused of intolerance
27/02/1889	Leicester	Political	Mayor wants the 1870 Act repealed, as he is against voluntary education
15/03/1889	Nottingham	Institutional	Pastoral Aid Soc. trumpets supposed decrease in Catholic numbers
19/03/1889	Nottingham	Rally	Reports of anti-Catholic speeches over St. Patrick, Irish and Catholics
05/04/1889	Spalding	Institutional	School Board refuses grant to new Catholic school
01/06/1889	Nottingham	Institutional	Catholics attacked over stance on denominational education
03/08/1889	Oakham	Institutional	I.M.S. sermons and collections
17/08/1889	Newark	Institutional	School Board attempts to meet and act without Catholic member present
30/08/1889	Market Rasen	Lecture	Catholicism is degrading and demoralising to individual's behaviour
04/12/1889	Nottingham	Press	Mystery of the Holy Trinity criticised and Catholic interpretation of it
07/12/1889	Shepshed	Political	Criticism of Catholics at Primrose League meeting
18/12/1889	Newark	Press	Anti-Catholic letter following Catholics attending Home Rule meeting
18/12/1889	Newark	Rally	Catholic behaviour criticised at Home Rule meeting
10/01/1890	Nottingham	Institutional	School Board expansion in Leenside against Catholic schools
11/01/1890	Horncastle	x Institutional	Primrose League meeting attracts over 1,600
24/01/1890	Kegworth	x Political	Criticism of the Irish and Catholics over Home Rule
24/01/1890	Riddings	x Political	Primrose League meeting
24/01/1890	Horncastle	x Lecture	Anti-Catholic lecture on Kingsley
01/02/1890	Derby	Institutional	Protestant Alliance protest at Romish influences on Anglican worship
28/02/1890	Bakewell	Lecture	Roman antagonism expressed, with slides
07/03/1890	Sleaford	Lecture	Wesleyan series of anti-Catholic lectures
29/03/1890	Leicester	Political	Anti-Catholic speeches at a Liberal meeting
05/04/1890	Chesterfield	Press	Letter attacking Catholic expansion
16/04/1890	Chesterfield	Political	Unionists express anti-Catholic feelings
19/04/1890	Chesterfield	Institutional	Catholics criticised for expansion and effects on Anglicanism
19/05/1890	Lutterworth	Institutional	Guardians send all Catholic children to the National School
24/05/1890	Derby	Press	Article sees Pappy as backward, and it is condemned
01/06/1890	Whitwick	Political	Attacks on Disestablishment
05/07/1890	Derby	Institutional	Catholicism attacked at Primrose League meeting
16/08/1890	Chatsworth	Rally	Unionists attack Home Rule, and says anti-Catholic means being pro-Englis
22/08/1890	Nottingham	Press	Attacks on Papal Infallibility and Newman
23/08/1890	Nottingham	Press	Letters saying Catholicism against liberalism
04/09/1890	Nottingham	Press	Attacks on Newman's preaching and writings
11/09/1890	Louth	Institutional	Guardians refuse aid to send Catholic children to local school
20/09/1890	Chesterfield	Press	Article saying the Anglican Church is the Catholic Church
20/09/1890	Leicester	Institutional	Congregational Conference against Catholic Dogma, Rites and Baptism

attacks

Date	Place	Type	Events
22/09/1890	Grimsby	Institutional	Anti-Catholic speeches at a Protestant meeting
23/09/1890	Nottingham	Press	Attacks on Bagshawe and his views on Man's immortality
04/10/1890	Nottingham	Lecture	Catholic literature called evil and subversive
04/10/1890	Loughborough	Political	Anti-Catholics at Conservative meeting: De Lisle present, rowdy with Irish
08/10/1890	Nottingham	Institutional	Guardians refuse to pay fees for Catholic children, unlike others
03/11/1890	Barrow	Rally	Catholics and Home Rule attacked by Congregationalists
17/11/1890	Nottingham	Institutional	School Board attempts to rouse religious antagonism against Catholics
22/11/1890	Lincoln	Press	Attacks on Catholics for influencing Romish practices used by Bp. King
22/11/1890	Nottingham	Lecture	Attacking Catholics and their role over Disestablishment in Wales
24/11/1890	Nottingham	Press	Editorial attacking idea of equality of schools and Catholic education
24/11/1890	Louth	Institutional	Anti-Catholic sermon which is then published as a pamphlet
28/11/1890	Nottingham	Institutional	English Church Union attacks Catholics as Anglicans hold the true religion
29/11/1890	Nottingham	Press	Pleasure expressed at Bp. King's prosecution
05/12/1890	Nottingham	Press	Attacks on Catholic literature
06/12/1890	Nottingham	Institutional	English Church Defence lectures on true, Anglican, not Catholic history
08/12/1890	Nottingham	Lecture	Series attacking the historical role of the Catholic Church in England
17/12/1890	Nottingham	Institutional	C of E Working Men's Society attacks Catholics and the Oxford Movement
20/02/1891	Lincoln	Press	Voluntary schools attacked for inefficiency, poor buildings and teaching
03/03/1891	Nottingham	Institutional	Anglicans attack Disestablishment
05/03/1891	Nottingham	Political	Attacks by councillors on Catholic support for 8 Hours Bill
07/03/1891	Nottingham	Institutional	Series of Anglican lectures attacking Catholic beliefs
02/05/1891	Nottingham	Institutional	Attacks on Bagshawe and Catholic education
04/05/1891	Nottingham	Press	Adverts suggesting Irish are vermin-advert often repeated
13/05/1891	Nottingham	Institutional	Guardians refuse to appoint Catholic chaplain
27/05/1891	Nottingham	Press	Comments that there can never be religious unity until Catholicism defeated
30/05/1891	Nottingham	Press	Letter criticising Bagshawe and Catholic views on marriage as hypocrisy
12/06/1891	Nottingham	Political	Notts. Liberals condemn voluntary, especially Catholic education
04/07/1891	Nottingham	Institutional	School Board supports free education, and shows hatred for RC. schools
16/07/1891	Nottingham	Institutional	Congregational attacks on Catholic Science and intellectual liberty
22/07/1891	Nottingham	Political	Finch MP. attacks Catholics and Home Rule at Tory meeting
21/08/1891	Grantham	Institutional	Guardians oppose equality of worship for Catholics
22/08/1891	Newark	Institutional	Guardians refuse to allow a separate Catholic chapel, others have theirs
25/08/1891	Grantham	Press	Article wanting chaplains to Workhouse abolished
29/08/1891	Grantham	Institutional	Guardians will not allow Catholics separate Chapel, like Anglicans
29/08/1891	Grantham	Press	Letter from an Anglican wanting to know why Fr. Sabela and Pope allowed
30/08/1891	Loughborough	Institutional	Anti-Catholic attitudes at Burial Board meetings
05/09/1891	Grantham	Press	Arguments that the Catholicism is not national or Catholic
03/10/1891	Grantham	Press	Correspondence on the nature of the Catholic Church as unchristian
12/10/1891	Lincoln	Institutional	Anglican Conference expresses anti-Catholic attitudes
15/10/1891	Nottingham	Political	Finch MP expresses anti-Catholic attitudes at election meeting
16/10/1891	Grantham	Press	Letters suggesting not Anglo-Catholic unity but takeover by Catholics
17/10/1891	Grantham	Press	Controversy continues over the nature of Catholic Church
27/10/1891	Nottingham	Press	Letter attempting to whipup religious intolerance towards Catholics
01/11/1891	Mansfield	Physical	Guy Fawkes celebrations are very anti-Catholic
06/11/1891	Nottingham	Physical	Guy Fawkes and bonfires very well celebrated
07/11/1891	Nottingham	Institutional	Methodist Conference expresses anti-Catholic attitudes
17/11/1891	Nottingham	Press	Criticism of Catholic attitudes to Theosophy
17/11/1891	Nottingham	Press	Article criticising Bagshawe and his attitude to Bible reading in Board School
20/11/1891	Newark	Political	Anti-Catholic sentiments at election meeting
24/11/1891	Nottingham	Press	Letter criticising Bagshawe's stance on morality
30/11/1891	Nottingham	Lecture	Attacks on Catholics, Parnell and Ireland
03/12/1891	Loughborough	Press	De Lisle and Home Rule criticised
07/12/1891	Gainsborough	Institutional	Guardians refuse to send Catholic children to Catholic schools
09/12/1891	Mansfield	Institutional	Primrose League meeting attacks Catholic tyranny and Home Rule
10/12/1891	Nottingham	Institutional	CofE Working Men's Soc. attack Oxford Movement
13/12/1891	Nottingham	Institutional	CofE W.M.S. attacks ritual in Catholicism and effect on Anglican worship
18/12/1891	Ilkeston	Lecture	Anti-Catholic lecture on the Papacy
25/01/1892	Nottingham	Press	Letter attacking Irish and Catholic perversion of education
04/02/1892	Whitwick	Institutional	School Board attacks standards of Catholic education
08/03/1892	Nottingham	Lecture	Attacks on Catholic beliefs and use of Bible
29/04/1892	Nottingham	Rally	Finch MP attacks Catholicism, Gladstone and Home Rule
30/04/1892	Chesterfield	Press	Letter characterises Irish behaviour and the supposed menace of Catholics
30/04/1892	Derby	Political	Unionist express anti-Catholic feelings
01/05/1892	Grimsby	Press	Attacks on the apathy of Catholics to public life
21/05/1892	Leicester	Political	Anti-Catholic speeches at Unionist meeting opposing Home Rule

attacks

Date	Place	Type	Events
28/05/1892	Nottingham	Rally	Finch MP attacks conversions and methods of Catholic evangelisation
30/05/1892	Nottingham	Rally	Attacks on Catholics and Home Rule
31/05/1892	Nottingham	Institutional	Baptist Missionary Society stresses their Protestant role
01/06/1892	Grimsby	Political	Anti-Catholic statements at election meeting
01/06/1892	Leicester	Political	Attacks on Catholicism
01/06/1892	Oakham	Political	Anti-Catholic attacks
13/06/1892	Nottingham	Rally	Attacks on priesthood at a political meeting
25/06/1892	Nottingham	Press	Fr. Monahan accused of bribing Guardians, found innocent, with costs
04/07/1892	Nottingham	Institutional	Methodists urge collective voting against Catholics
12/09/1892	Alfreton	Institutional	Outcry over Catholics exclusion from dedication of new cemetery
13/10/1892	Nottingham	Institutional	Church Missionary Society attacks Catholics as heathens
14/10/1892	Sleaford	Political	Attacks by Primrose Leaguers on Catholics, Ireland and Home Rule
26/10/1892	Nottingham	Political	Attacks on Catholics and Home rule at election meeting
02/12/1892	Nottingham	Institutional	Attacks on Fr. Monahan over his defence of Catholics in workhouse
28/01/1893	Nottingham	Institutional	School Board refuses grants to higher grades in Catholic schools cp. CoFE
03/02/1893	Nottingham	Physical	Reports of thefts from St Barnabas'
14/02/1893	Long Eaton	Lecture	'On Church property and its bad effects' aimed at Catholics
20/02/1893	Nottingham	Lecture	'On Home Rule' by Baptists
25/02/1893	Derby	Press	Editorial asks how will Home Rule affect loyalty of Catholics in Ireland
07/03/1893	Gainsborough	Institutional	Guardians express anti-Catholic views
10/03/1893	Nottingham	Institutional	CoFE. W.M.S. lecture on the Real Presence, anti-Catholic
15/03/1893	Mansfield	Institutional	Primrose League meeting opposes the Irish and Home Rule
17/03/1893	Louth	Petition	Anti-Catholic and Home Rule petition signed
24/03/1893	Sleaford	Institutional	Opposition in Church to Catholic influence and the Errors of Rome
06/04/1893	Grantham	Institutional	Primrose League meeting condemns Catholicism and Home Rule
06/04/1893	Nottingham	Institutional	Anti-Catholic sentiments at an Unitarian meeting
07/04/1893	Grantham	Institutional	Anti-Catholic sentiments at an Unitarian meeting
08/04/1893	Chesterfield	Political	Unionists express anti-Catholic feelings
12/04/1893	Nottingham	Press	Letters supporting Orange Order activities
15/04/1893	Nottingham	Press	Attacks on Mr. Starkey, a Catholic Councillor for Nottingham
28/04/1893	Lincoln	Political	Anti-Catholic speeches at a Unionist meeting
02/05/1893	Nottingham	Press	Letters attacking Bagshawe over the Primrose League
02/05/1893	Nottingham	Press	Letters attacking Bagshawe's stance on morality
09/05/1893	Nottingham	Institutional	Congregationalists attack Church party on School Board and Catholic ed.
28/05/1893	Welbeck	Institutional	Primrose League condemns Catholics and Home Rule
02/09/1893	Chesterfield	Political	Unionists say CoFE is national Church, and all have a duty to protect it
06/09/1893	Nottingham	Press	Letters wanting Catholic schools closed
07/09/1893	Nottingham	Press	Letters attacking Bagshawe and Catholic schools
09/09/1893	Nottingham	Press	Letters attacking Catholic schools
23/09/1893	Nottingham	Press	Letters attacking Catholic schools in particular and other voluntary ones
30/09/1893	Nottingham	Press	Letters attacking Bagshawe and his condemnation of RE in Board Sch.
24/11/1893	Nottingham	Political	Anti-Catholic speeches at election meeting
26/11/1893	Nottingham	Lecture	Stressing the Reformation and good work of Luther
02/12/1893	Chesterfield	Lecture	Series by Anglicans attacking Catholic beliefs
09/12/1893	Chesterfield	Press	Anti-Catholicism expressed and praise for the lectures attacking Catholics
16/12/1893	Chesterfield	Press	7 letters condemning Catholics and praising lectures
20/12/1893	Nottingham	Institutional	Guardians refuse to let children go to Nazareth House and the Sisters
01/01/1894	Bakewell	Institutional	Will not appoint a paid Catholic chaplain, like Anglican one
02/01/1894	Nottingham	Institutional	Protestant Guardians object to Catholic children in foster homes
27/01/1894	Leicester	Institutional	Congregational anti-Catholic lecture on Protestantism
27/01/1894	Leicester	Press	Editorial attacking Romish influences on Anglicanism
12/02/1894	Bakewell	Institutional	Guardians want only Protestant girls for emigration and service
13/02/1894	Nottingham	Institutional	Guardians refuse equal treatment for Catholic children
09/03/1894	Nottingham	Press	Catholics accused of restricting they way individuals read Bible
10/03/1894	Corby	Press	Letter attacking Catholic school from School Board over education
10/03/1894	Nottingham	Institutional	School Board aid to Catholic schools reduced
14/03/1894	Nottingham	Press	Editorial condemns sending any Catholic children to Nazareth House
14/03/1894	Nottingham	Institutional	Guardians refuse to send RC children to Nazereth House
19/03/1894	Nottingham	Press	Letters supporting Guardians, as Catholicism means loss of liberty
18/04/1894	Nottingham	Institutional	Guardians will not transfer Catholic children to Catholic schools
21/04/1894	Nottingham	Press	Article attacking Fr. Monahan's activities
26/04/1894	Nottingham	Press	Article saying Catholics will have nothing to do with modern science
28/04/1894	Leicester	Institutional	Congregationalists oppose all voluntary education
05/05/1894	Leicester	Press	Article celebrating the work of the Liberation Society
22/05/1894	Nottingham	Lecture	Talk on the life and anti-Catholicism of Kingsley

attacks

Date	Place	Type	Events
01/06/1894	Marple	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Nottingham	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Carlton	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Derby	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Buxton	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Leicester	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Ilkeston	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	New Mills	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Staveley	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Leicester	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Hinckley	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Husbands Bos.	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Loughborough	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Shepshed	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Lincoln	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Brigg	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Louth	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Spalding	Institutional	Unfair criticism by HMI of Catholic schools
01/06/1894	Nottingham	Institutional	Attacks on Catholic education by School Board
01/06/1894	Glossop	Institutional	Unfair criticism by HMI of Catholic schools
09/06/1894	Nottingham	Institutional	School Board attacks Catholic education, led by speaker Acland HMI
09/06/1894	Leicester	Institutional	Guardians attack Romish influence on Anglicanism
12/06/1894	Nottingham	Political	Conservative meeting attacks Catholics and Home Rule
27/06/1894	Nottingham	Press	Letter attacking Catholics over Welsh Disestablishment
03/07/1894	Nottingham	Press	Letter attacking Catholics over Socialism and Papal Infallibility
04/07/1894	Nottingham	Press	Catholics attacked for beliefs and objections to Socialism
04/07/1894	Radford	Institutional	School Board refuses to send Catholic children to Hyson Green RC Sch.
23/07/1894	Nottingham	Press	Letter attacking Catholics and Welsh Disestablishment
30/07/1894	Boston	Institutional	Catholics attacked over involvement in SchB elections and Fr. O'Donoghue
07/09/1894	Nottingham	Press	Letter objecting to Catholic support for marriage with deceased wife's sister
07/09/1894	Mansfield	Institutional	Guardians object to sending Catholic children to St. Philip's RC. School
20/10/1894	Chesterfield	Institutional	Nonconformists call at Romish houses to convert people
24/11/1894	Chesterfield	Institutional	Anglican deanery attacks Catholic views and influences
22/12/1894	Chesterfield	Institutional	School Board expresses anti-Catholic feelings over elections
17/01/1895	Nottingham	Institutional	Religious Tract Society attack Catholic beliefs and practices
07/03/1895	Loughborough	Institutional	School Board rejects concept of equality of funding for Catholic schools
12/03/1895	Nottingham	Rally	Free Churches object to RC and want unity of Noncon. to oppose them
01/04/1895	Leicester	Political	Liberals on SchB. use majority to ensure secularists are Com. chairmen
05/04/1895	Nottingham	Press	Catholics attacked over Welsh Disestablishment
04/05/1895	Chesterfield	Rally	Funds to force School Board elections and support Catholics cause anger
01/06/1895	Derby	Institutional	School Board offers scholarships to all except Catholic pupils
01/06/1895	Leicester	Institutional	School Board attempts to close St. Patricks School
01/06/1895	Leicester	Political	Attacks on Catholics
01/06/1895	Oakham	Political	Anti-Catholic attacks
01/06/1895	Leicester	Press	Fun poked at stereo-typed Irish and Catholics
05/06/1895	Lincoln	Press	Letters stressing the bondage Irish Protestants will be in if H. Rule granted
11/06/1895	Lincoln	Press	Letters agitating for a secular School Board
19/06/1895	Nottingham	Lecture	Objections to Catholics and gains in new Education Bill
06/07/1895	Boston	Political	Orange Order causes riots at election
15/07/1895	Nottingham	Political	Labour Party attacks Catholics for supporting voluntary education
15/07/1895	Nottingham	Press	Editorial attacking Bagshawe and stance over politics
20/07/1895	Nottingham	Political	Bagshawe attacked for supporting only Yoxhall the Liberal candidate
23/07/1895	Nottingham	Political	Bagshawe attacked for supporting Yoxhall and not Tories in Nottingham
24/07/1895	Nottingham	Press	Letters attacking errors in Bagshawe's stance over education
27/07/1895	Nottingham	Press	Claims that Bagshawe's stance means Tory support
10/08/1895	Derby	Press	Letter wanting a national Church with Anglican, non-Ritual vicars
04/09/1895	Nottingham	Press	9 letters over the issue of Catholic education and state cost: very anti-RC
25/09/1895	Nottingham	Press	Attacks on Papal Infallibility and Pope's interference in GB. politics
26/09/1895	Nottingham	Press	Letters (2) complaining about the cost of Catholic voluntary schools
30/09/1895	Nottingham	Press	Letter attacking Papal Influence in British politics
02/10/1895	Nottingham	Press	Letters attacking Fr.Harnett and the moral theology of Catholicism
03/10/1895	Nottingham	Press	Attacks on Bagshawe over voluntary schools and the cost to the state
04/10/1895	Nottingham	Press	Further attacks on Catholics due to Bagshawe
08/10/1895	Nottingham	Press	Bagshawe accused of being dogmatic over Catholic schools

attacks

Date	Place	Type	Events
09/10/1895	Nottingham	Institutional	Nonconformists attack Catholics for being on School Boards
10/10/1895	Nottingham	Institutional	Bagshawe attacked over Catholic education and need for better spiritual ed.
11/10/1895	Nottingham	Press	Further attacks on Bagshawe's educational stance
14/10/1895	Nottingham	Institutional	Methodist Conerence attacks Catholic education
14/10/1895	Nottingham	Institutional	Primitive Methodists attack Catholic spirituality and Catechical education
15/10/1895	Nottingham	Press	Letters attacking the Catholic Hierarchy
16/10/1895	Nottingham	Press	Letters attacking Fr. Beale, and Catholic schools
16/10/1895	Nottingham	Institutional	Guardians and refusal to send Catholic children to Nazerath House
22/10/1895	Nottingham	Institutional	CofE attacks on Catholic education and Church's dogmatic nature
23/10/1895	Nottingham	Institutional	Attacks on Catholics because of its influence on Anglicanism
24/10/1895	Nottingham	Press	Letter attacking the poor standards found in Catholic Schools cp. Bd. Sch.
26/10/1895	Nottingham	Press	Attacks on Catechism says Catholicism lacking spirituality
28/10/1895	Nottingham	Press	Letter attacking Catholic education and corrupting influence
01/11/1895	Leicester	Press	Catholics attacked for wanting School Board changes
04/11/1895	Nottingham	Press	Letter attacking existence of Catholic Bishops
07/11/1895	Nottingham	Press	Letter attacking voluntary schools and Catholic education
08/11/1895	Lincoln	Institutional	Church Defence Meeting
09/11/1895	Nottingham	Press	Bagshawe attacked again
13/11/1895	Nottingham	Institutional	Prot. All. at Sch.B. to complain about Catholic children and Nazareth House
15/11/1895	Nottingham	Institutional	Anglican opposition to Catholics on Sch.B. and influence on education
15/11/1895	Nottingham	Press	3 letters attacking Catholic education and their influence
16/11/1895	Nottingham	Press	Letters attacking Catholic education
18/11/1895	Nottingham	Institutional	Protestant Alliance attacks Catholic education
20/11/1895	Nottingham	Press	Letter attacking authority of autocratic priests
20/11/1895	Nottingham	Institutional	Guardians further object to sending Catholic children to Nazerath House
21/11/1895	Nottingham	Press	Letter attacking role of priests on School Boards
22/11/1895	Nottingham	Political	Election meetings to choose Sch.B. members attacks Catholics
23/11/1895	Nottingham	Press	Catholics attacked for their effects on School Board
25/11/1895	Nottingham	Institutional	Anglican sermons attacking Catholic education
29/11/1895	Nottingham	Press	Letters attacking Fr. Beale and Catholic teachings on Purgatory
04/12/1895	Nottingham	Institutional	Guardians refuse to send Catholics to Nazareth House
05/12/1895	Nottingham	Press	Letter attacking Catholic history and beliefs
11/12/1895	Nottingham	Lecture	Attacks on Fr.Beale, Catholic tradition,the Early Fathers and the Papacy
11/01/1896	Chesterfield	Press	Catholic devotional methods attacked
18/01/1896	Chesterfield	Press	Letter says Catholicism is a thing of ignorance and out of the way places
22/01/1896	Newark	Institutional	Accusations that priest did not bury man on Christmas Day
01/02/1896	Chesterfield	Press	Objections to Catholic chapel being called a Church
01/02/1896	Chesterfield	Press	Article saying 'Anti-Popery' is alive and well
22/02/1896	Clay Cross	Institutional	Antagonism over local Catholic ed. as local charities not applied to RC. sch.
22/02/1896	Chesterfield	Press	Catholic use of Indulgences attacked
22/02/1896	Leicester	Political	Liberals oppose continuance of denominational education and priests
07/03/1896	Clay Cross	Press	Fr. Meenagh attacked for his stance on education
14/03/1896	Clay Cross	Press	Further attacks on Fr.Meenagh, 7 letters
21/03/1896	Chesterfield	Press	3 letters saying thankfully anti-Catholicism exists in the area
18/04/1896	Leicester	Institutional	Free Church Congregationalists against Rome and her influence
02/05/1896	Chesterfield	Institutional	School Board attacks on fees at Anglican and Catholic schools
06/05/1896	Mansfield	Institutional	Primrose Leaguers attacks Catholics and their work
20/05/1896	Nottingham	Institutional	Nonconformists attack Catholics and the new Education Bill
26/05/1896	Nottingham	Institutional	Congregationalists attack Catholics over the new Education Bill
30/05/1896	Derby	Press	Criticism of Catholic literature
09/06/1896	Ilkeston	Political	Catholics attacked at School Board election meeting
11/06/1896	Sutton	Institutional	Nonconformists attack Catholics over the new Education Bill
16/06/1896	Nottingham	Press	2 letters objecting to what Catholics will gain in the Education Bill
16/06/1896	Ilkeston	Press	Fr.Beale attacked over Catholic devotions and processions
20/06/1896	Nottingham	Lecture	Objections to new Education Bill
23/06/1896	Nottingham	Press	Fr.Beale attacked for support of the Education Bill
25/06/1896	Barrow	Institutional	Guardians object to Catholic gains in the Education Bill
25/06/1896	Loughborough	Institutional	Guardians object to Catholic gains in the Education Bill
22/07/1896	Nottingham	Press	Letters attacking Bagshawe and Catholic views on infant Baptism
27/07/1896	Nottingham	Press	Further letters attacking Bagshawe and Catholic views on infant Baptism
28/07/1896	Nottingham	Press	Bagshawe attacked over attitude to Ireland and effect on Protestant ed.
06/08/1896	Mansfield	Rally	Primrose League want protection of CofE from Romish influences
11/11/1896	Nottingham	Institutional	Guardians again refuse permission for Catholics to go Nazareth House
12/11/1896	Loughborough	Institutional	Burial Board objects to paying for a coffin for a Catholic pauper
13/11/1896	Loughborough	Institutional	Church Education Society meeting to discuss 'The Errors of Rome'

attacks

Date	Place	Type	Events
13/11/1896	Market Rasen	Institutional	I.M.S. lecture on solving Ireland's woes is very anti-Catholic
23/11/1896	Mansfield	Institutional	CofE opposition to Catholics on new School Board
02/12/1896	Nottingham	Rally	Nonconformists against Catholic education, wanting only secular education
09/12/1896	Nottingham	Institutional	Guardians again refuse permission for Catholics to go to Nazareth House
05/01/1897	Nottingham	Institutional	Guardians against sending Catholics to Nazareth House
05/01/1897	Nottingham	Institutional	Nonconformists support Guardians' stance on Nazareth House
07/01/1897	Nottingham	Institutional	Catholics refused religious equality at new workhouse
03/02/1897	Nottingham	Institutional	Nonconformists oppose new Education Bill and Catholic gains
06/02/1897	Corby	Institutional	Local Debating Society says Catholicism stops people thinking
24/02/1897	Nottingham	Institutional	Guardians appoint new CofE chaplain but will not have Catholic one paid
25/02/1897	Nottingham	Political	Liberals attack further Catholic gains under the new Education Bill
27/02/1897	Nottingham	Political	Further Liberal attacks on the new Education Bill
04/03/1897	Nottingham	Political	Further Liberal attacks on the new Education Bill
10/04/1897	Belper	x Institutional	Anti-Catholic sentiments at a Congregationalist meeting
01/06/1897	Market Rasen	Institutional	Workhouse shows anti-Catholic discrimination
05/07/1897	Nottingham	Institutional	Anti-Catholic sentiments at a Methodist Conference
07/08/1897	Ilkeston	Press	Complaints at Catholic superstitious worship and autocratic priests
16/08/1897	Nottingham	Press	Jesuits attacked
19/08/1897	Nottingham	Press	Jesuits attacked
24/08/1897	Nottingham	Press	Further letters attacking Jesuits
25/08/1897	Nottingham	Press	Further letters attacking Jesuits
27/08/1897	Ilkeston	Press	Attacks on Fr. McCarthy and priestly influences in general in Catholicism
27/08/1897	Nottingham	Press	Letter attacking the Papacy for failures over Jesuits
04/09/1897	Nottingham	Pres	Bitter letter that anti-Catholic feeling in Nottingham is too weak
11/09/1897	Nottingham	Press	Further attacks on Jesuits
14/09/1897	Nottingham	Press	Further attacks on Jesuit influences
21/09/1897	Nottingham	Press	Jesuits and the Papacy attacked
22/09/1897	Nottingham	Institutional	Guardians complain about supposed proselytising by Catholics in workhouse
30/09/1897	Nottingham	Institutional	Catholics attacked at Anglican Congress
08/10/1897	Nottingham	Institutional	Baptists attack Catholics over Romish influence
13/10/1897	Nottingham	Institutional	Guardians appoint CofE chaplain only, bitter feelings created
16/10/1897	Clay Cross	Institutional	Fr. Meenagh attacked at School Board
13/11/1897	Caistor	Institutional	Discrimination against Catholics in the workhouse, as not allowed a priest
13/11/1897	Clay Cross	Political	Fr. Meenagh attacked at School Board election
11/12/1897	Clay Cross	Press	Letters attacking Fr. Meenagh over anti-School Board stance
23/12/1897	Nottingham	Lecture	Anglican criticises Catholic devotions and religious practices
01/01/1898	Leicester	Institutional	Kensit campaigners active
01/01/1898	Clay Cross	Press	Letters attacking Fr. Meenagh
24/01/1898	Nottingham	Press	Bagshawe criticised over Catholic education and his beliefs
25/01/1898	Nottingham	Press	Bagshawe attacked over School Board stance and voluntary education
02/02/1898	Nottingham	Press	Letters attacking role of Catholics on SchB.: RC have no right to public funds
02/02/1898	Loughborough	Institutional	Guardians attack Fr. McGuire for wanting religious equality
19/02/1898	Clay Cross	Press	Romanists attacked
25/02/1898	Lincoln	Institutional	Guardians refuse to pay fee for children to attend local Catholic school
11/03/1898	Derby	Institutional	Church Defence Assn attacks Rome and its influence on religion
12/03/1898	Clay Cross	Press	Article asking if Fr. Meenagh's behaviour typical of Catholics over Sch. Bds.
18/03/1898	Nottingham	Press	Letter suggests decline in religion is due to influence of Catholicism
19/03/1898	Nottingham	Press	Letter says Christ did not have tea parties and Catholic financing questioned
19/03/1898	Chesterfield	Press	Editorial against Catholic growth and the Papacy
19/03/1898	Leicester	Press	Article condemning Papacy for not recognising Anglican Orders
26/03/1898	Nottingham	Press	Letter cp. GB favourably with development in RC countries: Prot. = progress
26/03/1898	Chesterfield	Press	Letters supporting Reformation which are anti-Papal
28/03/1898	Nottingham	Press	Letter says Catholicism is the cause of religious decline
04/04/1898	Nottingham	Press	Letter blames true religious decline on Catholics
04/04/1898	Nottingham	Press	Catholicism, Bagshawe, Darwin attacked,; lack of intellectual liberty in RC
12/04/1898	Nottingham	Press	Catholicism, Bagshawe and Darwin attacked again
14/04/1898	Nottingham	Press	2 letters attacking Bagshawe and Catholic and alternatives to Darwin
16/04/1898	Nottingham	Institutional	School Board shows no appreciation for voluntary school teachers in its report
16/04/1898	Nottingham	Press	Bagshawe attacked over Catholicism and teaching on Darwinism
18/04/1898	Nottingham	Press	Bagshawe attacked over views on creation and Darwin
18/04/1898	Nottingham	Press	Bagshawe attacked over Darwinism
19/04/1898	Nottingham	Press	Bagshawe attacked over Darwinism and Catholic views
20/04/1898	Nottingham	Press	Bagshawe attacked over Darwinism
22/04/1898	Nottingham	Press	Bagshawe attacked over Darwinism
23/04/1898	Clay Cross	Press	Letter attacking poor Catholic education. Pupils should go to Board Sch

attacks

Date	Place	Type	Events
25/04/1898	Leicester	Rally	Opposing voluntary education
26/04/1898	Nottingham	Press	Bagshawe attacked over Darwinism
04/05/1898	Nottingham	Institutional	Liberation Society attacks development and spread of Catholicism
07/05/1898	Chesterfield	Press	Letters saying Catholics cannot read Bible for themselves
10/05/1898	Nottingham	Press	Letter on the failure of Catholics and attacks on Vaughan and Manning
22/05/1898	Nottingham	Press	Letter attacking failure of Catholicism and its subversion of history
24/05/1898	Nottingham	Institutional	Kensit campaign and effects of Catholic religious practices
28/05/1898	Chesterfield	Press	Letters saying Catholics against School Board
31/05/1898	Nottingham	Press	Letter rejoicing in the failure of Catholicism
03/06/1898	Nottingham	Institutional	Kensit lectures, and how Catholicism ruins Anglicanism
04/06/1898	Nottingham	Press	Article rejoicing in Catholic failures
06/06/1898	Nottingham	Institutional	Kensit campaigners attacks on Romish practises
09/06/1898	Nottingham	Press	Fr. Harnett and Catholic teaching on Purgatory condemned
11/06/1898	Nottingham	Press	Catholics accused of voluntary schools pilfering nation's resources
11/06/1898	Nottingham	Press	Rome's Christian curses and undue priestly influences condemned
15/06/1898	Nottingham	Press	Catholic Purgatory, fake doctrines, Fr. Harnett and priests attacked
25/06/1898	Nottingham	Press	School Board accuses Catholic member of putting RC schools first
27/06/1898	Nottingham	Press	Catholics and Purgatory attacked: they have no scriptural base
29/06/1898	Nottingham	Press	Catholic schools attacked as cheap and nasty, wants an end to them
30/06/1898	Nottingham	Press	Catholic views on Purgatory and indulgences attacked
02/07/1898	Nottingham	Press	Purgatory attacked for being unscriptural, and only a control device
15/07/1898	Lincoln	Institutional	Methodist Assembly opposes Catholicism and says Rome is 'the enemy'.
22/07/1898	Grimsby	Political	Anti-Catholic speeches at a political meeting
05/08/1898	Lincoln	Institutional	Primrose League meeting and notes the backwardness of Catholicism
05/08/1898	Grimsby	Institutional	Primrose League protests against Irish and Home Rule
13/08/1898	Nottingham	Press	Home Rule is Rome Rule, Fenianism still exists, and will attack CoFE
24/08/1898	Nottingham	Press	Catholic Truth Society attacked, for lack of concern for poor
02/09/1898	Nottingham	Press	Attacks on C.T.S. Conference as anything but the truth
07/09/1898	Nottingham	Institutional	Bp. of Southwell attacks Romish influence in Anglicanism
10/09/1898	Nottingham	Press	Catholic Truth Society attacked as fraudulent
13/09/1898	Nottingham	Press	Fr. Beale and Catholic priests attacked
15/09/1898	Nottingham	Press	Rome keeps her people in chains; indulgences and liberty attacked
16/09/1898	Boston	Rally	Kensit protesters attack Catholics with some violence
17/09/1898	Nottingham	Press	St. Anthony attacked for false teaching.
18/09/1898	Nottingham	Press	St Anthony and Fr. Beale attacked
20/09/1898	Nottingham	Press	St Anthony and Fr. Beale attacked
21/09/1898	Nottingham	Press	St Anthony, Fr. Beale and Catechetical teaching attacked
24/09/1898	Chesterfield	Rally	Kensit campaigners attack Catholic beliefs
26/09/1898	Nottingham	Press	Catholic cruelty of priests attacked, especially in Ireland
04/10/1898	Nottingham	Institutional	Praise for Fr. Slattery becoming an Anglican, much publicity given to this
07/10/1898	Lincoln	Rally	Agitation for a secular School Board
10/10/1898	Nottingham	Lecture	Influence of Rome and Catholics attacked
12/10/1898	Nottingham	Institutional	Basford Guardians refuse to appoint a Catholic chaplain
15/10/1898	Chesterfield	Press	Letters supporting Kensit campaign
22/10/1898	Leicester	Press	Editorial condemning denominational education
28/10/1898	Nottingham	Press	Confessions in the Catholic Church attacked
28/10/1898	Louth	Institutional	Ant-Catholic remarks Bp. King's Visitation
31/10/1898	Nottingham	Press	Correspondence against Catholics sermonising and the priesthood
01/11/1898	Nottingham	Press	Authority of priests condemned, cp. of how Papacy ruined Italy
02/11/1898	Nottingham	Press	Absolution fees and their payment condemned
05/11/1898	Nottingham	Press	Absolution fees and their payment condemned
05/11/1898	Leicester	Lecture	'The Greatness of the Reformation'
07/11/1898	Nottingham	Press	Letter suggesting Protestantism equals growth: RC equals backwardness
08/11/1898	Nottingham	Press	Absolution fees attacked
11/11/1898	Gainsborough	Institutional	Anglican priest called a 'Jesuit' as he is a Ritualist
12/11/1898	Nottingham	Press	Anglican failures blamed on Catholics
12/11/1898	Nottingham	Institutional	Guardians object to Catholic children being sent to St Paul's RC Sch. Radfor
12/11/1898	Clay Cross	Institutional	Controversy over School Board grants involves Catholics
17/11/1898	Nottingham	Press	Absolution fees attacked
19/11/1898	Nottingham	Press	Anglicans blame Catholics for failures
19/11/1898	Nottingham	Press	Absolution fees attacked
23/11/1898	Nottingham	Press	Attacks on Ritualists as it will lead to spread of Romish ways
29/11/1898	Nottingham	Press	Attacks on Confessions
30/11/1898	Nottingham	Press	Jesuits and Ritualists attacked
10/12/1898	Leicester	Press	Editorial opposing denominational education

attacks

Date	Place	Type	Events
15/12/1898	Nottingham	Press	Catholics attacked for stance over Sch.B.: defend RC. and not education
17/12/1898	Nottingham	Institutional	Anglicans attack Catholics for effects on their Church
21/12/1898	Nottingham	Institutional	Anglicans say Catholicism is responsible for lack of true religion in GB
28/12/1898	Nottingham	Press	Catholic methods of worship are hypocrisy and unscriptural
03/01/1899	Nottingham	Institutional	Anti-Catholicism over the appointment of a paid CofE chaplain at Basford W
15/02/1899	Nottingham	Press	The Pope and his work attacked
16/02/1899	Nottingham	Press	Bagshawe's Pastoral attacked as is Papacy: Peter not first Pope
16/02/1899	Clay Cross	Press	Letters accusing Fr.Meenagh of lying when at School Board meetings
02/03/1899	Nottingham	Press	Catholics attacked for belief in St. Anthony when only tradition
15/03/1899	Nottingham	Press	St Anthony and Purgatory attacked
24/03/1899	Nottingham	Press	2 letters attacking belief in Virgin Mary: Scriptural references questioned
25/04/1899	Leicester	Lecture	Attacks on Wiseman and Catholic education
28/04/1899	Nottingham	Institutional	Primitive Methodists attack priestcraft and their perjury
04/05/1899	Nottingham	Press	Priest attacked for for his sermon and falsehoods
10/05/1899	Nottingham	Press	Attacks on Catholics and Real presence and defn. of sins and lack of liberty
11/05/1899	Nottingham	Press	Letter criticising Catholics and Sch.B. for the way RC. distort RE. in B.Sch.
13/05/1899	Nottingham	Press	Catholic methods of worship and use of missions attacked
15/05/1899	Nottingham	Press	2 letters attacking Catholic definitions of sins
18/05/1899	Nottingham	Press	Attacks on Catholic ideas of Sacraments, especially marriage
20/05/1899	Nottingham	Press	Catholic views on hell attacked because not Scripturally based
01/06/1899	Hathern	Physical	Stone throwing at people on way to Mass and school
28/06/1899	Derby	Political	Unionist meeting against Catholic and Home Rule
08/09/1899	Nottingham	Institutional	Kensit campaigners say Catholicism and ritualism is the cause of Cof E end
09/09/1899	Nottingham	Political	Revision Courts case: 7 RC disbarred by Protestants but on;y 1 succesful
12/09/1899	Nottingham	Institutional	Kensit campaign see Ritualism and Catholicism leading to ungodliness
15/10/1899	Nottingham	Press	Article blames crisis in CofE on influences of Rome and Catholics
07/11/1899	Nottingham	Institutional	Liberation Soc attacks Papacy
08/11/1899	Nottingham	Institutional	English Church Union support for anything anti-Catholic
22/11/1899	Gainsborough	Institutional	Guardians refuse to send Catholics Catholic school
30/11/1899	Clay Cross	Political	Fr.Meenagh attacked for his dogmatic attitudes
15/12/1899	Nottingham	Institutional	Protestant League attacks Catholicism and praises Reformation

CHART DETAILING ANTI-CATHOLIC OUTBURSTS 1900-1915

Date	Location	Type	Organisation
15 January 1900	Nottingham	Institutional	Sch. Board disputes the rights of Catholic Schools to a charity
20 January 1900	Clay Cross	Press	Fr. Meenagh attacked over his bigotry
02 February 1900	Derby	Institutional	Anglicans attack the Romanising influences in their Church
09 February 1900	Nottingham	Institutional	Prot. League wants to know why Rome's influence is not ended
24 February 1900	Leicester	Press	Article criticising behaviour of Catholics at Leic. Holy Cross Mass
20 March 1900	Grantham	Institutional	Guardians disagree over the appointment of Catholic chaplain
10 April 1900	Nottingham	Press	Catholic teaching on Purgatory attacked
27 April 1900	Nottingham	Press	Catholics and prayers for the dead attacked as unscriptural
01 May 1900	Nottingham	Press	Catholic and prayers for the dead attacked as unscriptural,
16 May 1900	Retford	Lecture	Kensit lectures cause anti-Catholicism
31 May 1900	Gainsborough	Institutional	Kensit attacks Catholic influences and Confessions
31 May 1900	Nottingham	Press	2 letters, attacking prayers for the dead as unscriptural
01 June 1900	Oakham	Political	Anti-Catholic attacks in election literature
21 June 1900	Clay Cross	Institutional	Congregationalists attack Catholics over education
28 September 1900	Nottingham	Institutional	Guardians and Catholics row over full equality for Catholics
29 September 1900	Nottingham	Press	Bagshawe attacks School Board as ungodless
05 November 1900	Nottingham	Press	Infallibility, Scriptures and Catholic teaching attacked
07 December 1900	Nottingham	Press	Bagshawe, illogical Catholic teaching and Irish position attacked
08 December 1900	Nottingham	Press	Bagshawe criticised for ignorance over his stance on education
10 January 1901	Nottingham	Press	RC historical role, martyrs and teaching on evil condemned
14 January 1901	Clay Cross	Press	Catholic views on perdition and hell attacked
20 February 1901	Nottingham	Institutional	Guardians refuse to appoint a paid Chaplain cp. to Protestants
21 February 1901	Nottingham	Press	Editorial: Sch.B. priests more interested in themselves than ed.
26 February 1901	Nottingham	Press	Church criticised for attitude to Sunday closing as servants work
27 February 1901	Gainsborough	Institutional	Guardians refuse to send RC children to RC sch. cp. to Prot.
04 March 1901	Nottingham	Press	Catholic views on matrimony and Fr. Beale criticised
15 March 1901	Nottingham	Institutional	Free Church Cong. object to RC ed. and priests in politics
16 March 1901	Nottingham	Press	Catholic views on matrimony and the Pope attacked
23 March 1901	Leicester	Press	Criticism of Catholic religious behaviour in Church
20 April 1901	Nottingham	Institutional	School Board attacks Fr. Harnett over RE teaching
30 May 1901	Nottingham	Institutional	Anglicans attack views of Catholics on the Body and Blood
04 June 1901	Nottingham	Institutional	Catholics blamed for Ritualism crisis
17 June 1901	Leicester	Rally	Nonconformists show opposition to new Education Bill
18 June 1901	Nottingham	Institutional	Attacks by School Board on Catholic and Religious teaching
18 June 1901	Nottingham	Institutional	Catholics blamed for Ritualism crisis in CofE
31 August 1901	Glapwell	Institutional	Anglicans say CofE is the National Church
12 October 1901	Mansfield	Political	Yoxhall MP speech attacks Catholicism
28 November 1901	Nottingham	Press	Catholic devotions attacked
29 November 1901	Nottingham	Press	Mixed marriages attacked and their demands on child education
13 December 1901	Nottingham	Press	Editorial attacks the Pope and Concordats
17 December 1901	Nottingham	Press	Beale, Bagshawe, Vaughan, Harnett attacked on Papal authority
27 December 1901	Nottingham	Political	Anti-catholic Yoxhall wants an end to Catholic education
04 January 1902	Nottingham	Political	Fr. Beale and secrecy of Catholicism attacked
07 January 1902	Nottingham	Political	Council object to Catholic involvement in new Education Bill
08 January 1902	Nottingham	Press	Canon law and Civil law cp and Canon Law seen as unjust
11 January 1902	Leicester	Political	Local MP opposes 1902 Education Bill
14 January 1902	Nottingham	Rally	Nonconformists attack the new 1902 Education Bill
23 January 1902	Hearon	Institutional	Free Church attacks on Catholics and Education Act
30 January 1902	Nottingham	press	Catholic support for the Boer War attacked
30 January 1902	Nottingham	Press	Letters supporting Home Rule
31 January 1902	Mansfield	Institutional	Guardians treat all children as Anglicans: Catholics object
18 February 1902	Nottingham	Institutional	Yoxall and Free Churches attack Catholics and Education Act
24 March 1902	Nottingham	Press	Opposition to equality of Catholics in Education Act
05 April 1902	Leicester	Institutional	Congregational Local Preachers' Assn. oppose Education Act
07 April 1902	Derby	Institutional	Nonconformists attack Catholics and Education Act
07 April 1902	Ilkeston	Institutional	Nonconformists attack Catholics and Education Act
12 April 1902	Melton Mowbray	Institutional	Leic. Free Ch. Council vehemently oppose 1902 Education Act
12 April 1902	Chesterfield	Institutional	Congregationalists attack Catholics over Education Act
16 April 1902	Derby	Political	Local MP attacks Catholics and Education Act
19 April 1902	Clay Cross	Institutional	Congregationalists attack Catholics over Education Act
19 April 1902	Grantham	Rally	Anti-Catholic sentiments at meeting to discuss coronation Ed. 7
19 April 1902	Leicester	Political	Women's Liberal League oppose the 1902 Education Act
22 April 1902	Nottingham	Institutional	Nonconformists attack Catholics over new Education Act
23 April 1902	Nottingham	Press	Letter says Catholics cause disturbances, not Protestants
26 April 1902	Belper	Institutional	Wesleyans attack Catholics over Education Act

Date	Location	Type	Organisation
26 April 1902	Nottingham	Political	Women Liberals condemn Catholics and Education Act
26 April 1902	Loughborough	Political	Attacks by MPs on denominational education
26 April 1902	Leicester	Political	Liberals oppose Education Act
29 April 1902	Nottingham	Press	Letter saying Catholics do not teach justice and law obedience
03 May 1902	Loughborough	Institutional	Free Church Congress opposes Education Act
03 May 1902	Leicester	Rally	Opposing the 1902 Education Act
06 May 1902	Ilkeston	Institutional	Nonconformists oppose 'Rome on the rates'
10 May 1902	Market Harb	Political	Anti-1902 Education Act meeting
10 May 1902	Stamford	Political	Anti-1902 Education Act meeting
10 May 1902	Wigston	x Political	Anti-1902 Education Act meeting
10 May 1902	Earl Shilton	Political	Anti-1902 Education Act meeting
10 May 1902	Whitwick	Political	Anti-1902 Education Act meeting
10 May 1902	Lieicester	Political	Anti-1902 Education Act meeting
10 May 1902	Chesterfield	Press	Letters attacking Catholics over the 1902 Education Act
10 May 1902	Clay Cross	Institutional	Free Church Council distributes leaflets against Education Act
10 May 1902	Quorn	x Political	Anti-1902 Education Act meeting
15 May 1902	Derby	Institutional	Methodists condemn denominational education on the rates
24 May 1902	Clay Cross	Institutional	Attacks by Free Ch. Council on Education and Fr.Meenagh
31 May 1902	Leicester	Press	Article criticising attendance/behaviour at Leic.St. Peter's
07 June 1902	Leicester	Political	Local MP oppose 1902 Education Act
11 June 1902	Gainsborough	Political	MP condemns Catholics over Education Act and Home Rule
12 June 1902	Clay Cross	Institutional	Congregationalists attack Fr.Meenagh and Catholic education
14 June 1902	Nottingham	Petition	School Board against the new Education Act
21 June 1902	Chesterfield	Press	Attacks on Catholic Education and Education Act
01 July 1902	Nottingham	Press	Letter attacking Education Act
04 July 1902	Derby	Rally	Attacks on Catholic involvement in Education Act
04 July 1902	Nottingham	Rally	Attacks on Catholics and the new Education Act
04 July 1902	Hucknall	Rally	Attacks on Catholics and new Education Act
04 July 1902	Leicester	Rally	Attacks on Catholics and new Education Act
26 August 1902	Nottingham	Press	Authoritarian ways of Catholic priests criticised
28 August 1902	Nottingham	Press	Catholic methods of worship attacked
02 September 1902	Nottingham	Press	Letters critical of the Vatican and its political interference
08 September 1902	Loughborough	Institutional	Nonconformists attack Catholics and Education Act
16 September 1902	Nottingham	Press	Letters critical of Catholics and Education Act
24 September 1902	Grantham	Political	Meeting critical of Catholics and Ed. Act, want state secular ed.
25 September 1902	Chesterfield	Press	Opposition to Catholic bigotry and Education Act
26 September 1902	Oakham	Institutional	Free Church opposition to Catholic influences in Education
27 September 1902	Leicester	Institutional	Congregationalists complain at low standards in RC. schools
29 September 1902	Derby	Rally	Objections to 'Rome on the rates'
30 September 1902	Ilkeston	Political	Local MP against 'Rome on the rates'
30 September 1902	Nottingham	Lecture	Condemns priests' role in the new Education Act
30 September 1902	Riddings	x Institutional	Unrest shown over conversions to Rome
01 October 1902	Nottingham	Press	Catholic interpretation of the Bible attacked as unscriptural
02 October 1902	Ilkeston	Press	Letter attacking Catholic Catechism
03 October 1902	Mansfield	Press	Editorial attacking Pope, wants to end Ed. Act and RC. influence
08 October 1902	Derby	Institutional	Baptist Congress attacks Catholics and 'Rome on the rates'
09 October 1902	Shirebrook	Institutional	Nonconformists attack Education Act
11 October 1902	Clay Cross	Political	Attacks on Catholics and Education Act
14 October 1902	Nottingham	Rally	Free Churches attack Catholics and Education Act
15 October 1902	Boston	Press	Article says Catholics do not believe in the Bible,
15 October 1902	Eastwood	Institutional	Congregationalists against Catholics and Education Act
17 October 1902	Nottingham	Rally	Liberals attack Catholics, Education Act and Catholic growth
20 October 1902	Nottingham	Rally	Liberals against priest involvement in the Education Act
21 October 1902	Nottingham	Press	Says Catholics do not read Bible, but practice image worship
10 November 1902	Nottingham	Press	Catholic devotions attacked
15 November 1902	Clay Cross	Political	Labour Party attacks on denominational education
26 November 1902	Nottingham	Press	Catholic devotions attacked
10 December 1902	Nottingham	Press	Letter advocating no rate paying movement
13 December 1902	Hathern	Rally	Objections to denominational education on the rates
28 January 1903	Nottingham	Institutional	Noncon. and Prot. League, attack Romish doctrine
03 February 1903	Nottingham	Political	Yoxall MP attacks Education Act and Catholics
05 February 1903	Nottingham	Press	Catholic idolatry and Education Act attacked
28 February 1903	Chesterfield	Political	New LEA wants reduced role for Catholics in education
31 March 1903	Clay Cross	Institutional	Congregationalists against denominational education
03 April 1903	Bourne	Institutional	National Protestant Registration League branch formed

Date	Location	Type	Organisation
03 April 1903	Louth	Political	Liberals attack denominational education and Ritualism
14 April 1903	Buxton	Rally	Teachers object to Education Act and Catholic influence
17 April 1903	Lincoln	Political	LEA wants no religious tests for teachers
19 May 1903	Nottingham	Rally	Against Catholics and the Education Act
27 May 1903	Nottingham	Political	Socialists condemn Catholics and Education Act
29 May 1903	Spalding	Political	Passive Resisters arrests and cases
30 May 1903	Chesterfield	Institutional	Primrose League meeting
30 May 1903	Staveley	Institutional	Primrose League meeting
31 May 1903	Hathern	Institutional	Free Churches attack Education Act and Catholics
01 June 1903	Melton Mowbray	Physical	Poor Clares attacked
03 June 1903	Wirksworth	Institutional	Passive Resister refuses to pay
05 June 1903	Stamford	Lecture	Savonarola and evils of Catholicism
11 June 1903	Loughborough	Institutional	Passive Resisters refuse to pay
26 June 1903	Alfreton	Institutional	Passive Resisters refuse to pay
27 June 1903	Clay Cross	Institutional	Primrose League meeting
29 June 1903	Nottingham	Institutional	Basford Guardians refuse to appoint a paid Catholic chaplain
10 July 1903	Oakham	Political	Passive Resister cases
10 July 1903	Louth	Political	Passive Resister cases
11 July 1903	Chesterfield	Institutional	Congregationalists attack paralysing effects of Catholicism
17 July 1903	Boston	Institutional	Primrose League formed
30 July 1903	Nottingham	Political	Council want all Catholic schools up to standard or to close
30 July 1903	Loughborough	Institutional	Passive Resisters sentenced and give anti-Catholic speeches
31 July 1903	Oakham	Institutional	Free Church Council expresses anti-RC sentiments
31 July 1903	Wirksworth	Institutional	9 Passive Resisters sentenced who give anti-RC. speeches
03 August 1903	Nottingham	Institutional	Baptist sermon attacks Papacy, App Succ. and "the Church"
10 August 1903	Hucknall	Institutional	Methodists attack the Education Act
18 August 1903	Hucknall	Institutional	Anti-Romish meeting
28 August 1903	Boston	Political	Passive Resister complaints that LEA is leading children to RC.
07 September 1903	Nottingham	Institutional	Baptist sermon says Catholic doctrine is false
15 September 1903	Nottingham	Press	Editorial attacks new Pope for his beliefs
19 September 1903	Leicester	Institutional	7 Passive Resisters sentenced amid anti-Catholic speeches
29 September 1903	Nottingham	Press	Anti-Catholic letters supporting Passive Resisters
01 October 1903	Lincoln	Institutional	26 P.R. supported for their stance, plus speeches
07 October 1903	Nottingham	Press	Letter criticising Catholics, wants more Guy Fawkes' events
09 October 1903	Sileby	Institutional	Passive Resister supported
12 October 1903	Spalding	Political	No Catholic representative appointed to new Education Comm.
14 October 1903	Alfreton	Institutional	Passive Resister supported
15 October 1903	Grantham	Institutional	Passive Resister supported
15 October 1903	Leicester	Institutional	Passive Resister supported
21 October 1903	Nottingham	Institutional	Basford Guardians continual refusal to appoint paid RC. chaplain
21 October 1903	Spalding	Political	Liberals oppose Education Act and criticise Catholic schools
11 November 1903	Spalding	Physical	Anti-Catholic affray between Irish and English
28 November 1903	Nottingham	Press	Catholics attacked over Education and weakening of CofE
02 December 1903	Nottingham	Institutional	Guardians refuse equality for Catholic chaplain over payment
04 December 1903	Loughborough	Rally	Teachers attack Catholic schools' standards and pay
06 December 1903	Loughborough	Institutional	Baptists oppose the 1902 Education Act
10 December 1903	Nottingham	Press	Says Catholics interpretation of the Bible wrong and anti-liberty
12 December 1903	Clay Cross	Press	Fr. Meenagh attacked for showing Catholic priest influence
13 January 1904	Nottingham	Political	Yoxall and Lib. attack RC. ed., growth, and influence
23 January 1904	Sutton	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Heanor	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Newark	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Shepshed	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Leicester	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Nottingham	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Castle Donington	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Mansfield	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Gainsborough	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Eastwood	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Loughborough	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Derby	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
23 January 1904	Lincoln	Institutional	Passive Resisters sentenced amid anti-Catholic speeches
27 February 1904	Clay Cross	Press	4 letters attacking Catholic interpretation of the Commandments
18 March 1904	Gainsborough	Physical	Anti-Catholic violence at Passive Resister cases
19 March 1904	Nottingham	Political	LEA condemns 'extra cost' of trust schools

Date	Location	Type	Organisation
25 March 1904	Stamford	Institutional	Church Defence Assn. calls Protestants to arms to oppose Rom
27 April 1904	Nottingham	Institutional	Free Ch. condemns mechanical theory of RC. and spritual loss
13 May 1904	Nottingham	Press	Letter attacking trust schools
27 May 1904	Melton Mowbray	Political	Support for Passive Resisters
01 June 1904	Spalding	Political	Attacks on Catholics for supporting strikers
01 June 1904	Grimsby	Press	Complainst about Rome on the rates and education
02 December 1904	Mansfield	Institutional	Popish ways and priests attacked
05 December 1904	Mansfield	Institutional	Attacks on Catholic idolatry, Popish ways and effect on CofE
20 January 1905	Nottingham	Press	Fun poked at Fr.Howarth and Catholic problems
24 January 1905	Derby	Institutional	Opposition by LEA to new St. Joseph's although HMI want it
13 February 1905	Nottingham	Press	Attacks on the political influence of priests
16 February 1905	Nottingham	Press	Catholic teachings attacked because of their influence on CofE
24 February 1905	Shirebrook	Political	Markham MP blames Catholics for Ritualism and faults in CofE
08 March 1905	Nottingham	Institutional	Free Church Council attacks Catholics
10 April 1905	Nottingham	Institutional	Catholic Herald attacked for its falsehoods
15 April 1905	Clay Cross	Institutional	Anglican criticism of Catholic Church decorations, esp. statues
18 May 1905	Nottingham	Institutional	LEA gives free scholarships only to State pupils
20 May 1905	Clay Cross	Press	Criticism of Catholic education
22 June 1905	Nottingham	Institutional	LEA does not want to promote religion
28 July 1905	Nottingham	Institutional	Value of Catholics swearing oaths challenged due to loyalty
19 August 1905	Clay Cross	Political	Liberals criticse Catholics over Education
21 September 1905	Loughborough	Institutional	LEA attacks denm. ed.: wants to stop all grants in one year
26 September 1905	Derby	Institutional	LEA wants to stop ed. of under 5yr: discriminates against St. Jos
24 November 1905	Lincoln	Institutional	Attacks by Council on poor Catholic housing and clearance
25 November 1905	Chesterfield	Political	Liberals criticise Catholic over education stance
05 December 1905	Derby	Rally	Free Churches attack denominational education, and Catholics
14 December 1905	Grantham	Political	Liberals attack Catholic education
16 December 1905	Shirebrook	Political	Markham MP blames Catholics for CofE faults
21 December 1905	Nottingham	Rally	Yoxall MP opposes denominational education and Catholicism
06 January 1906	Mansfield	Political	Liberals attack denominational education
13 January 1906	Nottingham	Press	Notts. Catholics accused of organising to oppose new Ed. Act
13 January 1906	Loughborough	Political	Liberals attack denominational education
22 January 1906	Nottingham	Political	Objections to Catholics and Irish opposing new Education Bill
23 January 1906	Newark	Institutional	Methodists attack Catholics over education and new Bill
27 January 1906	Leicester	Press	Attacks on Catholics and Education Bill
27 January 1906	Derby	Press	Attacks on Catholics and new Education Bill
10 February 1906	Chapel	Institutional	Guardians criticised for being too pro-Irish and Catholic
09 March 1906	Boston	Institutional	Wesleyan lecture on Luther's greatness
22 March 1906	Newark	Lecture	Wants all support for denominational education to be withdrawn
30 March 1906	Stamford	Institutional	Church Defence League on the CofE's importance: anti-Catholic
07 April 1906	Alfreton	Institutional	Congregationalists attack denominational and Catholic educatio
14 April 1906	Nottingham	Press	Letter condemns Catholic and the new Education Bill
16 April 1906	Nottingham	Press	Letter asking 'Are Catholics Christians?'
19 April 1906	Nottingham	Press	Further letters condemning Catholics and new Education Bill
25 April 1906	Nottingham	Press	Priestcraft objected to
05 May 1906	Nottingham	Political	Liberal MPs oppose way RC organise to object to Ed. Bill
05 May 1906	Chesterfield	Institutional	Methodists attack Catholics for lack of freedom under Ed. Bill
19 May 1906	Nottingham	Institutional	Nonconformists oppose Catholics and Education Bill
24 May 1906	Nottingham	Press	Vaughan attacked for supporting 1902 Act
26 May 1906	Nottingham	Institutional	Congregationalists attack Catholic dogmatic attitudes
01 June 1906	Oakham	Political	Strong anti-Catholic attacks by Finch MP
02 June 1906	Chesterfeld	Political	LEA object to Catholic schools closed for Ascension Day
11 June 1906	Nottingham	Press	Fr.Harnett attacked for attacks on Education Bill
14 June 1906	Nottingham	Press	Infallibility, Ap. Creed and RC. interpretation of Bible attacked
20 June 1906	Nottingham	Press	Cp. dev. of RC. and Prot. countries and RC. seen as backward
27 June 1906	Nottingham	Press	Fr.Harnett and Education Bill Attacked
03 July 1906	Nottingham	Press	Letters saying Catholicism equates with ignorance
12 July 1906	Nottingham	Press	Dogmatic Catholics and Fr.Harnett attacked
31 July 1906	Nottingham	Press	Catholic teaching on science attacked as outdated
01 August 1906	Grimsby	Press	Support for the 1908 Education bill stressed
13 September 1906	Nottingham	Press	Letters supporting Passive Resisters and Education Bill
19 September 1906	Nottingham	Press	Irish and Catholics attacked for their intransigence
22 September 1906	Nottingham	Press	Irish and Catholics accused of making Irish situation worse
01 October 1906	Nottingham	Rally	Teachers Federation attack denominational education
18 October 1906	Nottingham	Rally	Liberals attack denominational education and Catholic role

Date	Location	Type	Organisation
26 October 1906	Sleaford	Institutional	Congregational lecture on Wycliffe and his achievements
30 November 1906	Grimsby	Press	Complaints about, and stereotyping of Irish Catholics
30 November 1906	Market Rasen	Press	Complaints about the autocratic, non-liberty shown by Pope
01 December 1906	Nottingham	Press	Letters criticising Bp. Brindle and his handling of the Hays affair
01 December 1906	Market Rasen	Press	Complaints about the actions of Bp. Brindle, and liberty
03 December 1906	Newark	Institutional	Church Defence Union attacks RC. says not wanted in GB.
04 January 1907	Nottingham	Press	Bp. Brindle attacked over Fr. Hawkins
06 February 1907	Nottingham	Press	Letters attack outdated RC teachings on Science and death
07 February 1907	Leicester	Institutional	Discussion by Guardians over poor Catholic education
05 March 1907	Eastwood	Rally	Liberals attack Catholic teachings and education
14 March 1907	Loughborough	Institutional	Further anti-Catholic support for Passive Resisters
23 March 1907	Derby	Institutional	Secular schools demanded
29 March 1907	Retford	Political	Passive Resisters arrests and cases
30 March 1907	Alfreton	Press	Editorial criticising Catholics' stance over education
15 May 1907	Nottingham	Institutional	Guardians refuse to send Catholic children to RC school
07 June 1907	Nottingham	Institutional	C.D. Union say only Protestants have true loyalty
07 June 1907	Boston	Institutional	Congregationalist say RC. means loss of liberty and individuality
11 June 1907	Nottingham	Press	Romish practices in the Anglican Church condemned
27 September 1907	Nottingham	Institutional	Baptists attack Catholic role in education and politics
03 October 1907	Nottingham	Institutional	Unitarians attack Catholic beliefs and education
18 October 1907	Nottingham	Press	Teachers attacked for supporting denominational not secular ed
09 November 1907	Chesterfield	Physical	Guy Fawkes well celebrated
12 November 1907	Nottingham	Institutional	Notts. Debating Soc. anti-RC stance supported by Baptists
12 November 1907	Nottingham	Press	Letters attacking RC. Prayers for the Dead as unscriptural
27 November 1907	Grantham	Political	MP attacks RC. ed.; wants secular state ed. only; very anti-RC
28 November 1907	Nottingham	Political	MP supports Irish landowners, anti-Home Rule and Catholics
29 November 1907	Derby	Rally	MP supports Protestantism
29 November 1907	Derby	Rally	ECDU attacks errors of Rome, do all possible to end Rome rule
30 November 1907	Clay Cross	Press	Fr. Meenagh attacked over actions at Church and Sunday oblig.
30 November 1907	Derby	Rally	ECDU attacks Catholics and influence on Anglicanism
07 December 1907	Derby	Institutional	Opposition to building of new Catholic school, overcome at last
07 December 1907	Leicester	Institutional	Guardians refuse to send children to Catholic schools
21 December 1907	Chesterfield	Institutional	Guardians discriminate against Catholic chaplains
25 January 1908	Chesterfield	Institutional	Anglicans attack aggressive Romanism
31 January 1908	Boston	Lecture	Anti-Catholic lecture on Kingsley
20 February 1908	Nottingham	Institutional	Notts. LEA propose to end support for Catholic schools
20 February 1908	Gainsborough	Political	MP attacks denominational education: wants only secular ed.
22 February 1908	Nottingham	Rally	Attacks on Bp. Brindle over Fr. Meenagh and parishioners
06 March 1908	Nottingham	Press	Bp. Brindle attacked over Fr. Wyke at St Augustine's
14 March 1908	Chesterfield	Institutional	Anglicans give series of talks on Reformation
07 April 1908	Leicester	Institutional	Liberation Society oppose denominational education
21 April 1908	Hathern	Political	Liberal oppose 1902 Act, and show support for 1908 Bill
30 May 1908	Shirebrook	Institutional	Branch of the Church Defence Union formed
19 June 1908	Sleaford	Institutional	Guardians foster out Catholic children regardless of religion
10 July 1908	Bourne	Institutional	Church Defence League gives anti-RC lecture
22 August 1908	Nottingham	Rally	Trade Unions oppose any denominational education
25 August 1908	Nottingham	Press	Letter attacking actions of Catholic clergy
18 September 1908	Derby	Institutional	Nonconformists object to Catholic band playing in a concert
24 September 1908	Leicester	Institutional	Revision Court Liberals attempt to disbar Catholics: failed
22 October 1908	Nottingham	Institutional	Congregationalists attack Catholic education and priests
16 November 1908	Nottingham	Press	Letters attack Catholics and Home Rule
28 November 1908	Spalding	Institutional	Nonconformists object to RC. having anything to do with educat.
28 November 1908	Nottingham	Institutional	Guardians refusal to send Catholic children to RC. sch
28 November 1908	Leicester	Press	Complaints about Catholic unemployed and their behaviour
28 November 1908	Chesterfield	Institutional	Teachers call for only secular education
11 December 1908	Nottingham	Press	Letters saying CoFE vicars should drive Catholics out of GB.
04 January 1909	Worksop	Press	Condemnation of Romish influence in C of E
20 January 1909	Nottingham	Political	Yoxall MP condemns role of priests in education
28 January 1909	Nottingham	Press	Letter supporting secular education
29 January 1909	Nottingham	Political	Ld. Bentinck opposes Irish and Home Rule
20 February 1909	Nottingham	Press	Catholic Confessions attacked and their influence on CoFE
27 February 1909	Leicester	Institutional	Ed Com. tries to have no RE. in schools; Fr. McNabb opposes
20 March 1909	Leicester	Institutional	Anti-Catholic discussion by Guardians over RC. children and ed
01 May 1909	Whatstandwell	Institutional	Anglican weaknesses caused by Romish influences
01 June 1909	Glossop	Political	Attacks on Fr. Winder because of his Liberalism

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01 June 1909	Chesterfield	Political	Attacks on loyalty of Catholics due to Home Rule debates
04 June 1909	Chesterfield	Institutional	Guardians deny out of hours access by priest to dying man
10 June 1909	Sleaford	Press	Man wants a divorce because wife became Catholic
16 June 1909	Leicester	Press	Complaints about illegal processions by Catholics
19 June 1909	Alfreton	Institutional	Burial ground discrimination as no Catholic chapel allowed
01 July 1909	Nottingham	Press	Catholic actions over H.R. unintelligible and supports illiterates
24 July 1909	Glossop	Political	Opposition to the role played by Tory Ld. Howard in election
11 August 1909	Nottingham	Press	Catholic teaching on Darwin condemned as outdated
14 August 1909	Chesterfield	Political	Editorial criticising Ld. Norfolk's political role
24 September 1909	Bakewell	Political	Attempts to get Bp. Brindle removed from voting lists
29 September 1909	Nottingham	Press	Meeting of Catholic Truth Society and Irish attacked
02 October 1909	Horncastle	Press	Anglican vicar objects to open air Catholic services
29 October 1909	Nottingham	Press	Letters attacking Catholic priests use of pulpit for political matter
20 November 1909	Leicester	Lecture	Criticism of the role of Catholics in literature
18 December 1909	Derby	Political	MP attacks Catholics over Home Rule
10 January 1910	Nottingham	Petition	Congregationalists organise to try to end Rome rule
02 April 1910	Derby	Institutional	Complaints about the RC. houses and repairs lacking by Council
04 April 1910	Nottingham	Physical	Irishman attacked because he was a Catholic
26 April 1910	Nottingham	Institutional	35 Passive Resisters summoned, plus anti-Catholic speeches
09 May 1910	Nottingham	Political	MP gives anti-Catholic and anti-Home Rule speech
16 May 1910	Nottingham	Press	Letter attacking Catholic attitude to Coronation Oath and loyalty
28 May 1910	Barrow	Press	Loyalty of Catholics questioned over Oaths problem
01 June 1910	Oakham	Political	Strong anti-Catholic attacks
16 June 1910	Nottingham	Institutional	Baptists demand end to denominational education.
18 June 1910	Nottingham	Press	Complaints over Oath, and RC loyalty to EdVII by some RC.
21 June 1910	Nottingham	Press	Letter condemning RC over oath, GB is a Protestant state
25 June 1910	Nottingham	Press	Attacks on RC because of Coronation Oaths problem, loyalty
02 July 1910	Nottingham	Press	Complaints because a Catholic appointed at Hospital not a Prot.
27 July 1910	Nottingham	Press	Paper condemns fighting over education instead of dev. ed.
08 August 1910	Nottingham	Institutional	Methodists who convert condemned: fear of RC. growth
22 September 1910	Nottingham	Institutional	LEA condemns poor levels in RC. schools but doesn't help
16 October 1910	Horncastle	Institutional	Anglicans force Catholic teachers to resign from state schools
03 November 1910	Nottingham	Institutional	Anglican conference condemns Catholic influence on Anglicanism,
12 November 1910	Nottingham	Press	Advert saying no Irish RC to apply for jobs
18 November 1910	Nottingham	Press	Fr. Baigent attacked over alleged absences from LEA mtgs
23 November 1910	Nottingham	Press	Further attacks on Fr. Baigent
05 December 1910	Nottingham	Political	Catholics and Home Rule attacked during election meetings
12 December 1910	Chesterfield	Political	Irish caricatured during election meeting
31 December 1910	Glossop	Political	Anger and anti-Catholicism as some welcome Liberal victory
06 January 1911	Lincoln	Press	Letters criticising priest influence in Ireland and politics
13 January 1911	Horncastle	Political	Tyranny of Rome and effect on Protestants if HR. granted
11 February 1911	Nottingham	Rally	Anti-Catholicism expressed at Home Rule rally
28 February 1911	Nottingham	Lecture	Against the 'Tyranny of Rome'
25 March 1911	Ashbourne	Editorial	Fr Browne censured for behaviour at an accident
21 April 1911	Lincoln	Institutional	Kensit supporters oppose Catholics
21 April 1911	Mansfield	Press	Letter supporting Kensit campaign
06 January 1912	Nottingham	Press	Anti-Catholicism shown over Fr. Brady
27 January 1912	Chesterfield	Press	Letter attacking quality of Catholics and Home Rule
27 January 1912	Nottingham	Press	Letter complains at noise of Catholic bells
01 February 1912	Nottingham	Press	Letter from Protestant saying Prayers for the Dead unscriptural
04 March 1912	Derby	Press	Catholic behaviour criticised
26 March 1912	Grantham	Petition	Against denominational and Catholic education
15 April 1912	Nottingham	Press	Letter questioning Catholic position now Home Rule granted
17 April 1912	Eastwood	Press	Home Rule means Rome Rule
18 April 1912	Nottingham	Political	Home Rule attacked at a bye-election meeting
19 April 1912	Nottingham	Political	Tories oppose Catholics and Home Rule
26 June 1912	Chesterfield	Press	Bp. Brindle attacked for his attacks on Protestants
28 June 1912	Nottingham	Press	Catholic views on sin condemned as unscriptural
10 July 1912	Nottingham	Press	Letters questioning the authority of the Pope
16 July 1912	Nottingham	Press	Letters questioning Catholic views on creation and authority
18 July 1912	Nottingham	Press	Catholics criticised for not making their scientific views clearer
26 October 1912	Nottingham	Political	Some Anti-Catholicism at a local elections meeting
20 November 1912	Nottingham	Press	Anti-Catholic comments expressed over problems at St Patrick's
09 December 1912	Chesterfield	Press	Objections to Creed by Nonconformists
01 January 1913	Nottingham	Political	Balfour attacks Catholics and Home Rule

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13 January 1913	Derby	Rally	Enthusiastic meeting against Catholic education
01 February 1913	Glossop	Institutional	Fr. Hawkins complains at anti-Catholic books in school exams
08 March 1913	Chesterfield	Institutional	Kensit campaigners give anti-Catholic speeches
02 May 1913	Melton	Press	Complaints about the priest and a woman, untrue
01 June 1913	Glossop	Institutional	Attacks on Catholics by not changing books in exams
12 June 1913	Nottingham	Institutional	Baptists condemn denominational and Catholic education
28 June 1913	Nottingham	Press	Anti-Catholic suggestions over a legacy to Sisters of Mercy
17 July 1913	Nottingham	Institutional	7 Passive Res. fined, with speeches attacking RC. education
16 August 1913	Chesterfield	Press	Catholics attacked over Guardian elections
02 October 1913	Nottingham	Press	Letters condemning the way Churches criticise each other
03 October 1913	Nottingham	Institutional	Methodists and the Roman Menace: attacks on the Sacraments
30 October 1913	Nottingham	Political	Catholic attacked for views on Home Rule and education
12 November 1913	Nottingham	Press	Letter discusses Church unity, without Catholics
27 November 1913	Nottingham	Institutional	LEA closes St Paul's Radford Catholic school
15 December 1913	Loughborough	Petition	Free Churches against Catholic education
31 December 1913	Nottingham	Press	Letter attacking Vatican's attitude to entertainment, and liberty
16 February 1914	Nottingham	Press	Letters attacking Catholics over Home Rule
23 February 1914	Nottingham	Press	Letters attacking way Catholics do not recognise other Churches
21 March 1914	Chesterfield	Press	Letters attacking Catholics and Home Rule
02 April 1914	Nottingham	Press	Apostolic Succession seen as false, support for Calvin
30 May 1914	Nottingham	Institutional	Anglicans attack Catholics over Home Rule
05 June 1914	Leicester	Institutional	Wyclife preachers attacks lack of progress in Catholic lands
15 September 1914	Nottingham	Institutional	LEA opposes new Catholic school at Hyson Green