James F. Kelly, ed.

Treasures of Ushaw College: Durham's Hidden Gem. Durham; London: Durham University, Centre for Catholic Studies with Scala Arts & Heritage Publishers Ltd, 2015. Pp. 160. Pb, \$29.95.

This beautifully designed volume is edited by James E. Kelly, the St. Cuthbert's Society Fellow in the History of Early Modern English Catholicism at Durham University. The distinguished historian, Eamon Duffy, author of *The Stripping of the Altars: Traditional Religion in England c. 1400–1580* (New Haven: Yale University Press, 1992), writes a vivid introduction to Ushaw College's history. This Catholic seminary founded in 1808 by scholars from Douai, closed in 2011; it is now affiliated with the University of Durham. For two hundred years it had been the primary site for the training of the priesthood in Northern England, and thus a haven for the collection of art and objects of Catholic life. Its buildings were primarily designed by Augustus Welby Northmore Pugin and his son Edward, preeminent forces in the Victorian Gothic revival. Thirty contributors each with a different expertise comment on the wide range of material. More than fifty objects: altar plate, reliquaries, statues, paintings, scientific instruments, manuscripts, and printed books for worship and instruction in spiritual, historical, scientific, and political matters are illustrated in color.

When England became a Protestant state in the sixteenth century, religious imagery was largely banned and Catholics were forbidden to erect buildings. They came to identify their faith with the illicit statues, paintings, chalices, processional crosses and other objects of ritual, prayer books, and works of devotional literature that they were able to acquire. Catholics became known as recusants—recusing themselves from oaths of loyalty and participation in the state-sanctioned religion. The objects profiled speak to the diaspora of English Catholics as a consequence. Cardinal William Allen founded a system of English seminaries abroad, starting with Douai, Flanders, in 1568 and then Rome in 1579. Jesuits were particularly active; Robert Parsons, S.J., founded schools in Valladolid, Spain in 1589 and at St. Omer, Artois, France (then the Spanish Netherlands) in 1593. St. Omers ultimately relocated to Stonyhurst, Lancashire in 1794 where it became Stonyhurst College.

The various Acts of Uniformity during the reigns of Edward VI and Elizabeth I forbade the wearing of traditional Catholic vestments during worship service. As documented in the records of Morebath, vestments were sometimes restructured to serve as a covering for the altar table (Eamon Duffy, *The Voices of Morebath: Reformation and Rebellion in an English Village* [New Haven: Cambridge University Press, 2001]). In pre-modern times, dress was a vital element of society, defining status as well as function. Vestments such as the cope

and chasuble donated by Henry VII to Westminster Abbey were spirited out of England to the English College in Douai. The cope is now on loan to the Victoria & Albert Museum. Many other English medieval works now in major museums have survived due to the agency of unrelenting Catholics. Among them is the mid-fourteenth-century Chichester Chasuble (Metropolitan Museum of Art 27.162.1), an example of *opus anglicanum* which remained in recusant possession until 1927. The widely-read *Book of Margery Kempe*, authored by the self-described mystic in 1436, has come down to us via a single copy preserved by the Butler-Bowden family of Lancashire. The same family also preserved the embroidered mid-fourteenth-century cope, now in the Victoria & Albert Museum (T.36–1955). Ushaw College retains older English vestments, imports from the continent (one associated with the English College in Lisbon) and home-made recusant chasubles produced for secret Masses in the seventeenth century. St. Cuthbert's ring, a thirteenth-century gold setting with sapphire was associated with St. Cuthbert (d.687) whose shrine was located behind Durham cathedral's main altar. It survived because it was sequestered in Paris by a chapter of Augustinian Canonesses.

Vessels for the celebration of the Eucharist were particularly valued. In 1840, Francis Joseph Sloane, who had made a fortune in Italy, donated an Italian Baroque chalice that had been commissioned for papal use. Others were local. When the English province of the Society of Jesus was established in 1623, England was divided into "colleges" and "residences." East Anglia with its four counties eventually was named the College of the Holy Apostles. William, the fourth Lord Petre (1627–83) paid for a series of chalices for the use of the missionaries; one is now in Ushaw. To avoid government censure, the silversmith did not leave a hallmark, but the group is identifiably by the molded head of a cherub on the knop. Very probably, all eighteen Jesuit missionaries in the "college" were provided with these small chalices. Others of the group survive, notably at Stonyhurst College and in the US at Georgetown University.

Books include a first edition of Ignatius's *Spiritual Exercises* (*Exercitia spiritualia* [Rome, 1548]) and Robert Southwell's spiritual guide, *A Short Rule of the Good Life* (n.p. [England], n.d. [1596/97]). Southwell was a Jesuit priest and poet who had been trained first in Douai and then Rome. He traveled to England where he was arrested after six years of ministry, tortured, and hanged at Tyburn in 1595. A Book of Hours of the use of Sarum (Ushaw MS 10), produced in Bruges about 1408–9, carries a clear indication of early English ownership, thus testifying to the vigorous international trade in manuscripts.

The nineteenth-century setting boasts not only architecture by E.W.N Pugin, but also imagery by the Nazarenes, an artistic movement which Pugin had

praised. In 1810, Friedrich Overbeck founded an artistic Brotherhood of St. Luke and moved with followers into a secularized monastery on the outskirts of Rome. Among them was Franz von Rohden (1817–1903) who was a favorite of Cardinal Nicholas Patrick Wiseman (1802–65), a distinguished alumnus of Ushaw. Ushaw is believed to have the largest collection of Nazarene works in the United Kingdom.

With such a rich and historically complex collection, it is regrettable that references are painfully scarce. Individuals should have the possibility of further reading. For example, the “Master of Ushaw 10” is relatively well known in the literature; the entry for Southwell might have directed us to his major poetical works; identification of the Petre Chalice group was not included. A bibliography is painfully absent. I mention one contribution: my own edition of *Catholic Collecting, Catholic Reflection 1538–1850: Objects as a Measure of Reflection on a Catholic Past and the Construction of Recusant Identity in England and America* (Worcester, MA: Cantor Gallery, College of the Holy Cross, 2006) distributed by The Catholic University of America Press.

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