

The Catholic Boys at Ackworth

A Footnote to Quaker and Catholic History in the
Nineteenth Century

By REGINALD REYNOLDS

SOME years ago my friend Robert Mennell told me from memory a story which greatly interested me.

It was not until last year that I began, quite fortuitously, to trace the details of this story. Many have helped me since, including Robert Mennell himself, my cousin Eileen Morland, Philip Radley, the Librarians at Friends House and at Ackworth School and—above all—my friend Dr. Marek Wajsblum and my distant cousin, John Sturge Stephens.

For permission to quote from correspondence I am further indebted to Robert Mennell and to Gerald Hibbert.

* * * *

This story really begins at Warsaw in the year 1830. Among the young Polish "intellectuals" who participated in the revolt against the Russian Czar in that year of revolutions was Severin Boleslaw Dziewicki, a student of law and literature, a poet and already a political conspirator.

Dziewicki was then only twenty. His subsequent career is summarized in the *Polish Biographical Dictionary*.¹ When the Polish revolt failed Severin Dziewicki, who had served as a second lieutenant, went into exile. He went first to Hungary, and on his expulsion from that country took refuge in France. Here he came under the influence of socialist

¹ *Polski Słownik Biograficzny*. For the translation here, and of the P.S.B. article on Michael Henry Dziewicki I am indebted to Dr. Marek Wajsblum. With regard to the information from this source I shall give reasons later for doubting its reliability, especially with regard to the English episodes. One claim made on Dziewicki's tomb at Leominster churchyard is not mentioned in the *Polish Biographical Dictionary*—viz., that he was "one of the ten students who took the Arsenal from the Russians." If Severin Dziewicki was one of the small band of students who captured the Warsaw Arsenal he must have been among the few who were initiated in the plot by Peter Wysocki, the leader of the insurrection. The capture of the Arsenal and of the Belvedere Palace were the first acts of the revolutionaries.

thought, particularly the ideas of Saint-Simon. He participated in the *attentat* at Frankfurt-am-Main in 1833, fled to Switzerland after its failure, and there came into contact with Mazzini, himself an exile after the failure of the Sardinian revolt in the same year.

Severin Dziewicki was undoubtedly influenced by Mazzini and the "Young Europe" association (international, democratic and equalitarian) which Mazzini founded in 1834. In that year the young Pole (with many other Polish exiles) was again involved in an abortive conspiracy—the attempted revolt in Savoy. Switzerland was evidently willing to give shelter once more to this professional revolutionary; but under pressure from Russia, Prussia and Austria the Swiss eventually agreed to expel all Polish refugees. In the nineteenth century, however, there was one country where all such unfortunates were sure of asylum; and about the year 1835 Dziewicki arrived in London.

I have sketched very briefly the background of a story which is now transferred abruptly from revolutionary struggles to the well-ordered life of the Society of Friends. Because the transition is so abrupt it may be well to point out that Severin Dziewicki did not share the materialist opinions so often associated with later nineteenth century socialism. An ex-Catholic, he remained a Christian and (like Saint-Simon) he regarded his socialism as an expression of his Christianity. Though himself a leader of the first Polish socialist organization (The Polish People's Association) he was purged from this body in 1837 because he refused to follow the communist ideas of some of its leaders.¹

From that time onwards the political activities of Severin Dziewicki appear to have been very limited, though his nationalism still found expression through the Literary Society of the Friends of Poland, an Anglo-Polish organization in London, organized by Dziewicki's former teacher, Krystyn Lach-Szyrma. The ex-revolutionary, who was an accomplished linguist, taught French and possibly other modern languages, also classics, in English schools. It was in the course of this peaceful activity that he met Jane Jones,

¹ Dr. Wajsblum comments that this "purge" was really a revolt of the rank and file—former peasants who had a unique policy of agrarian socialism quite distinct from the "industrial socialism" of England and the rest of Europe.

the daughter of Joseph and Mary Jones, of Hereford, respected members of the Society of Friends. Jane was then in her early twenties and sixteen years younger than Dziewicki.¹

It would be interesting to know exactly in what circumstances this meeting took place ; but full information is lacking. Elsie Stephens of Falmouth, a relative of Jane Jones whose personal memories include the eighteen-sixties, has said that it was—she believed—at some private house in Somerset where both were teaching. Fortunately, however, some knowledge of the course of events has recently been provided by John Sturge Stephens, who discovered in September, 1951, that he had among his papers the Journal of his great-grand-mother, Mary Jones of Hereford. It appears from this journal that Mary Jones was already disturbed about her daughter Jane in October 1848. Jane was then at Bridgwater, Somerset ; and it was there that she had met the romantic Pole. Jane returned home, but was soon back at Bridgwater, evidently a cause of continued anxiety on her mother's part. The Jones parents decided later to remove Jane to some other part of the country ; and a teaching post was found for her at the Friends' School, Croydon. She went there at the beginning of 1849.²

Joseph Jones was (as we shall see) very unfortunate in many of his undertakings. Severin Dziewicki evidently followed Jane and on 12th December, 1849, Joseph went himself to Croydon, returning on the 15th with his daughter, who announced her determination to marry Dziewicki.³

¹ She was born in April 1826. S. B. Dziewicki, according to *P.S.B.*, was born in 1810.

² Croydon School Committee Minutes, 9.ii.1849. The *Journal of Mary Jones* shows that Jane was on holiday the following July and returned to Croydon on August 2nd—4 days before the end of the official vacation instituted the previous year. By August 10th the School Committee, for reasons unspecified, had already decided to terminate the engagement in December.

³ While hunting through Croydon records for some comment on this part of the story, I was interested to find that, in 1839, minutes of the Girls' " Juvenile Society for the Improvement of the Mind " at Croydon School recorded their efforts to help a young woman, " Ann Dee Laspie," who had married out of the Society some four years previously and been disowned. The husband was " a Linguist and used to go to different schools to teach the children languages." Poverty had followed this marriage. So Croydon School must have been used to the deplorable fascination of the itinerant linguist. . . . This makes it more odd that,

Christmas Day found the ex-revolutionary a guest in the Quaker household at Hereford. There was no help for it. On 29th December, 1849, the two were married "at one of the very *unparticular* English churches," as Elsie Stephens put it,¹ neither of them being an Anglican. As a family memory this wedding evidently left a deep impression, for one of the Dziewicki children told of the gloomy occasion in later years² as her mother had described it. The impending disownment of Jane no doubt added to this sense of gloom ; and in due course disownment followed.

A minute of Herefordshire and Radnorshire Meeting for Discipline, held at Leominster the 29th of 1st month, 1850, recorded a report by Women Friends that "Jane Jones, a member of this Meeting has been married to a person not a member of our Religious Society, and in a manner contrary to the good order established among us, viz. by a person claiming to be a priest . . ." Meanwhile, however, "Jane B. de Dziewicki" (this "de" is used throughout the Friends' minutes) had moved with her husband to North Petherton, near Bridgwater. Friends of the local Monthly Meeting were accordingly asked to visit Jane and to report back.

The Friends of Somerset West Division met at Wellington on 12th March. Their report, signed by the M.M. Clerk (Thos. Clark, Junior) and Anna Thompson recorded that Jane had received Friends appointed to visit her "in an agreeable manner and expressed her attachment to Friends

in 1857, only eight years after the *Affaire Dziewicki*, the Croydon Sub-Committee on Apprentices boldly engaged another emigré linguist (and a Pole at that) explicitly to teach French to the mistresses: "Przyiemski, a Teacher of languages employed at Grove House School, Tottenham, engaged to instruct the Teachers on the Girls' side in French." (Minutes, 9.i.1857). Przyiemski, or Przejemski, more correctly, was a Polish colonel who had had as adventurous a career as Dziewicki ; and like the latter he was of literary inclinations. He was one of a small group of Polish exiles then living in Tottenham, and Dr. Marek Wajsblum thinks Dziewicki may have been associated with this group. Przyiemski, unlike his compatriot, eventually joined Friends.

¹ Quoted in a letter to me by John S. Stephens. For the dates and order of events leading up to the marriage I have followed notes by J.S.S. from *Mary Jones's Journal* and Croydon School Committee Minutes.

² *Scenes from Polish Life* by G.E.D. (London 1937), G.E.D. was Gertrude Elizabeth Dziewicka (1861-1948), the youngest child of this marriage and the last to die. In earlier records she sometimes signed her name "Dziewicki," but in later years she used the correct feminine form, "Dziewicka."

and regard for the Society." She was, however, on her own admission "attending with her husband the established place of Worship," and she evidently expected disownment. This followed in a minute of 30th April, whereby Hereford and Radnorshire Meeting for Discipline gave its judgment that Jane "be disunited from Membership with our Religious Society." A copy was forwarded to Somerset West Division M.M. with the request that it should be delivered to the delinquent. The minute, however, was not unfriendly in tone and expressed "affectionate and Christian concern on her behalf, desiring that in her future walk she may be willing to submit to the restraints and guidance of the Spirit of Truth." There was even a hint that she might be guided back into the Society.

Five children were born to Severin and Jane: Michael Severin (later known as Michael Henry), Theodore, Roman, Mary and Gertrude. In 1850 Mary Jones had written in her Journal that "the marriage will not prove satisfactory" and that "there is no prospect of their being able to do for themselves." But in 1853 Jane was running a school (her mother mentions it in connection with a cholera epidemic) and Severin no doubt continued to teach languages. Some time before Severin's death, at the age of 52, the family evidently came to live at Tenbury. The date and circumstances of Severin's death are worth a special note because the *Polish Biographical Dictionary* needs to be corrected on certain important points.¹

According to this authority Severin Dziewicki had "joined the Quakers," which is incorrect. It is also stated that he committed "suicide by drowning (in Hereford)". Severin was drowned, not at Hereford, but at Leominster, in the River Lugg. At the inquest Dziewicki's brother-in-law Joseph Jones, Junior, testified that Severin was "doing well and had money owing to him; we have known him the worse for liquor, but since he has been at Tenbury he has been steady, and I heard he was improving in his means. . . ." Evidently Severin had suffered a "delirious attack" and had been warned to limit himself to one glass, which on this occasion he had exceeded. A juryman volunteered the information that he had known Dziewicki for 15 years and

¹ Some further doubt of the reliability of *P.S.B.* is indicated by its location of Bridgwater in Sussex.

that "through his habits he lost a good deal of his connection in Hereford." In fact quite clearly, Severin missed the last train home, consoled himself somewhat and began to walk home, with disastrous results. The verdict, returned without hesitation, was accidental death.¹

After this tragedy Jane's father, Joseph Jones—a well-to-do bookseller in Hereford—took charge of his grand-children. For the next and most interesting part of the story I am able to follow the account by Michael Henry Dziewicki himself.²

According to M. H. Dziewicki's account he and Theodore were sent first to Sibford School, where they remained for two years. Then comes a really astonishing development. "Suddenly, and to our great surprise, our grandfather took us both away and sent us, along with a third brother³ to a school in the South of France, where he had heard we could get a classical education, good and cheap, and master the French language besides. But it was a Catholic School. . . ." How Grandfather Jones expected the boys to learn French and the classics without picking up some Catholic teaching has yet to be explained. The boys discussed religion and asked questions of their teachers—the priests of the Polignan Seminary. When Michael first went to this place he "had expected to become a martyr" for his Protestant beliefs. At the end of a year and five months the prospective Protestant martyr was a Catholic convert. So, it appears, were his two brothers.

"I wrote home very zealous letters" (so Michael Dziewicki told Gerald Hibbert) "which startled exceedingly both my grandparents and my mother, who came over to France to bring us back to England and Protestantism." Joseph Jones forbade his grandsons to have anything more to do with Catholics—which seems strange in view of the optimistic way in which he had formerly entrusted the boys to Catholic priests. Michael felt unable to obey this ruling and Joseph next announced his intention of sending Michael and Theodore to Ackworth School. Catholic friends, consulted by Michael, advised him to point out to his grandfather that he was a Catholic and intended to remain one.

¹ *Hereford Times*, Dec. 27th, 1862.

² M. H. Dziewicki in his first letter to Gerald Hibbert 9.v.22. (Ackworth School Archives).

³ Roman Dziewicki the younger—there was an uncle of the same name.

The old man asked the boy if he was still open to conviction. Michael replied that he was, but he added : " I felt that no argument could ever prove Catholicism, such as I knew it, to be false." The boy was then about 16 years' old.

Joseph Jones was nevertheless determined upon what proved to be yet another blunder. The boys were sent to Ackworth and at the same time forbidden to say a word about their real beliefs to anyone at their new school. If they disobeyed—so Michael Dziewicki told the story in later years—Joseph assured them he would do nothing for them but send them both to sea.

The brothers only remained at Ackworth for five months ; so the events which brought about their departure must have moved swiftly. Michael had been placed in the top class (the 10th) ; and boys of the 9th and 10th classes enjoyed the privilege of walking in the country with a companion on Saturdays. On one such walk Michael Dziewicki was accompanied by a boy named Thomas Hartas, who expressed (to the great surprise of Michael, whose secret had been faithfully kept) some leaning towards Catholicism.

" I said nothing then, but took counsel with my brother, doubting whether it was not our duty to let him know all. He thought it was ; and so, the next week, we went out again for a walk together. Then I made my convictions known, and told him that if he wished to know about the Catholic Church, I could instruct him perfectly. And indeed, having then an excellent memory, I knew by heart the catechism of Toulouse Diocese (more than 70 pp. 8vo). He consented very willingly, and I set about my task during our weekly walks. I do not recollect whether, in order to hasten what was a slow business, I did not begin to give him the catechism in cipher : at any rate I intended to do so.

" One day we were together on Hemsworth Heath, and I was speaking of Baptism. I still see the place and the dull grey day and a brook running at about twenty yards beneath us. Then he said : ' See, here is water : what hinders me to be baptised ? ' I had a great mind to take him at his word, for he had never been christened : and any one has the right to baptise in a case of necessity, if he has the intention to make a Christian. But I doubted whether this was allowed, since he was in no

danger; so, returning to the school, I wrote to my Catholic friend in Hereford, telling him all, and asking what I ought to do . . ."¹

Unknown to the Dziewicki brothers, however, their grandfather had asked the Superintendent of Ackworth (George Satterthwaite) to open any letters which the boys might address to persons outside their own family. The letter to the Catholic friend was intercepted, and George Satterthwaite immediately communicated its contents to Joseph Jones. Michael and Theodore, as a result of this, were suddenly sent home.

This was in 1867. I propose to return to the Ackworth episode later, because there are some curious queries occasioned by it. But first it may be desirable to sketch the subsequent career of Michael Dziewicki and the circumstances of his correspondence with Gerald Hibbert, fifty-five years later.

Michael's mother, though disowned by Friends, does not appear up to this time to have been favourable to Rome. Her husband had himself left the Catholic Church and both are on record as having attended the "established place of Worship"—i.e. the Anglican establishment—when at Bridgewater. Jane had also evidently co-operated with her father, Joseph Jones, in the sudden removal of the boys from Polignan. But soon after this second removal of the Dziewicki boys (from Ackworth) their mother apparently became a Roman Catholic herself—probably influenced by her sons. At an unspecified date Michael, evidently free from his grandfather's control, returned to Polignan.² He studied at first for the Jesuit priesthood, but decided eventually on an academic career.

I am not clear whether it was during his first or his second period at Polignan that Michael was baptised into the Church—presumably it was during the first, as the question of baptising Thomas Hartas could hardly have arisen if

¹ First letter to G. K. Hibbert, as above.

² His uncle Roman Dziewicki had remained an ardent Catholic; and it is possible that he or other Catholic friends may have helped at this point. Gertrude, still a very small child, remained in the care of her grandparents, who sent her to Sidcot. The Sidcot School Register (Birmingham, 1919) says that Gertrude E. Dziewicka was at the school from 1874-76. She is described as the daughter of "Count Severin B. de Dziewicka"—a nice collection of three errors in one name.

Michael had not been already baptised himself. However, it is from his baptism that Michael Severin became Michael Henry.¹

According to the *Polish Biographical Dictionary*, in an article written by Michael's friend and pupil, Prof. Roman Dybowski, the young convert was granted an "honour medal" at Polignan in 1871. He was then 20 years of age. But it was not until 1880 that he abandoned the idea of taking orders and became a teacher of English at the Seminary of Montauban. The following year he went to Galicia (Austrian Poland) where the oppression of the Poles was less severe than in those parts which were dominated by Germany and Russia. Under a measure of self-government Polish culture still flourished at Cracow; and it was here that Michael eventually settled. He married and remained, until the nineteen-twenties, a lecturer at the University.

In addition to his work at the University Dziewicki both wrote and translated books. His original work included one published novel (another novel—autobiographical—was, most unfortunately, destroyed in the First World War). There were also a number of translations (mainly novels) from Polish into English. What is interesting in the story of such an ardent Catholic (as he remained) is that M. H. Dziewicki edited several works of John Wyclif for the Wyclif Society. Apparently this work was entrusted to Dziewicki at the suggestion of F. J. Furnivall. The connection between the two men is at present unknown to me: Dziewicki undoubtedly possessed the qualifications, but it is hard to see how Furnivall came to know of them or why the Wyclif Society should have agreed to the proposition.

I come now to the correspondence between M. H. Dziewicki and Robert Mennell in and after the year 1922. There had long existed a story that Wilfrid Meynell had been converted to the Catholic Faith while he was still a boy, at a Friends' School—i.e. Ackworth or Bootham (W.M. having been at both). Robert Mennell has kindly lent me his file of the Dziewicki correspondence, from which it appears that Robert Mennell wrote to M. H. Dziewicki in 1922 asking whether Dziewicki had known his uncle Wilfrid. There must also have been some suggestion that Michael Dziewicki

¹ It was as "Henry" that he was afterwards known. I have kept to the first name as it gives continuity and avoids confusion.

could have influenced Wilfrid Meynell during their schooldays.

Dziewicki's first reply to Robert Mennell states that he "had but little to do with Wilfrid *Meynell*,¹ but I talked of religion to Thomas Hartas . . . and subsequently Hartas (I believe) won over Wilfrid Meynell, but he himself afterwards became an Irvingite and I heard no more of him, though I made the acquaintance of Wilfrid Meynell of Burns & Oates many a year later."²

Robert Mennell had written on his way to Poland and had asked if he might visit M. H. Dziewicki at Cracow. Dziewicki went on to say that he would be welcome; and that month Robert and Lilius Mennell met him. Robert Mennell recalls that the old man still felt distressed about the events at Ackworth; and it was at Robert Mennell's suggestion that the letter to Gerald Hibbert was written. This letter (to Gerald Hibbert) gives us the approximate date of the Ackworth episode, as Dziewicki stated that it happened 55 years previously (*i.e.* in 1867) and that he was then 16. The chief cause of Dziewicki's unhappy feelings about this episode appears to have been the words used by George Satterthwaite when the brothers were sent home—that he thought that they were not so much to blame as the "detestable principles" on which they had been brought up.

"Of course," wrote Dziewicki (in his first letter to Gerald Hibbert) "he was speaking in good faith; but the words have rankled in my heart all my life, and, circumstances having brought Ackworth School prominently before my mind, I feel the want of stating things clearly and precisely as an absolute necessity. . . . I consider that I owe an explanation, as a man who is nearing his grave, to take off any slur from my religion, and show that what took place was not the result of any 'detestable principles', but the mere outcome of circumstances in which only I myself (together with perhaps to some extent my grandfather, too) was to blame."

¹ The name is underlined, evidently to distinguish it from that of Robert Mennell, who had doubtless mentioned his relationship. At that time M. H. Dziewicki may have been unaware that Wilfrid Meynell was originally a "Mennell." The spelling of the name was changed by Wilfrid, whose version was followed by his branch of the family.

² Post-card dated 1st May, 1922. Dziewicki-Mennell Correspondence.

The story then follows, including the passages already quoted. In the last paragraph of this letter there is a clear indication of the reconciliation already effected by Friends' relief work in Poland: "Of late I have had several times to do with Friends, coming to visit Poland, and been materially beholden to them more than once: and I cannot but say that I greatly admire those who sacrificed their lives, *martyrs in the CAUSE OF CHARITY.*"¹

There are some final comments, in this letter to Gerald Hibbert, relating to Joseph Jones. "He was," wrote Dziewicki, "an earnest religious man, firm in his belief in Christ, and in the opinion that the Catholic Church was a monster of iniquity, to whom it was not possible for a reasonable man to belong. This explains why and how he came to send us three boys into the midst of Catholics . . . we were far too intelligent, he thought, to be snared by any such wild superstitions. I remember a letter he wrote to me at Polignan, when I was still a Protestant, and had expressed my fear lest I should turn Catholic; he was quite sure, he said, that my faith could be in no danger. He was right, though otherwise than he thought . . ."²

So close was the link with 1867 that Frederick Andrews, whom Gerald Hibbert had succeeded in 1920, was actually remembered by Dziewicki as one of the junior masters at Ackworth in his own school-days. But times had changed indeed; and Gerald Hibbert's reply was described in glowing terms in a letter from Dziewicki to Lilius Mennell. Robert Mennell, wrote Dziewicki, would be interested to hear that he had written to Ackworth. "I got an answer today, such as he himself might have written it, from G. K. Hibbert, Superintendent." A quotation from Gerald Hibbert follows, with the comment: "The whole letter is charity itself."³

Two days later Michael Dziewicki wrote a second time to Gerald Hibbert. In place of the formal "Dear Sir" of his first letter, this one opens with "Dear Friend (for I surely may call you so, after such a letter)." From the standpoint

¹ This reference was to Gertrude M. Powicke and Richard Reynolds Ball, who died of typhus at Warsaw while serving with a unit of the Friends' War Victims Relief.

² First letter to Gerald Hibbert, as above.

³ M. H. Dziewicki to Lilius Mennell, 23.v.1922.

of my present enquiries the most important passage in this letter is a further reference to Wilfrid Meynell :

“ I sent some passages of your letter to Robert Mennell, a Friend whom I had a week or so since the pleasure of showing the sights of Cracow. . . He had been told about the Ackworth affair, and even credited me with having influenced his uncles, Philip and Wilfrid Mennell, on behalf of Catholicism : I need not say this is a mistake ; but perhaps Thomas Hartas may have had something to do with it, after my departure.”¹

I will refrain from quoting further from Dziewicki's letters to Gerald Hibbert, interesting as they are. Judging by the P.S. to this second letter it may be assumed that Gerald Hibbert's reply to the first one was kept as a precious possession until Dziewicki's death, so it may still be in existence.

The Dziewicki-Mennell correspondence continued. (In view of the Sibford connection Robert Mennell sent photographs of Sibford School and put the old man in touch with the Sibford O.S.A.) There are clear indications that Michael Dziewicki, in his seventies, was living in great poverty. He was even obliged to send post-cards as a rule, because he could not afford to write letters. But his last communication² was a letter in 1927. It was the letter of a man without long to live and he died in the following year. Before his death he was visited by his cousin John Sturge Stephens, who travelled to Cracow on hearing that M. H. Dziewicki had had a stroke. This visit was deeply appreciated and J.S.S. had an opportunity of learning, at the funeral, the high esteem in which the old man was held for his goodness and Catholic piety.

I come now to the unanswered questions raised by this story. In 1922, following his correspondence with M. H. Dziewicki, Gerald Hibbert made a public reference to this

¹ M. H. Dziewicki to Gerald Hibbert, second letter (25.v.1922). It will be observed that this is less positive than the statement made previously to Robert Mennell. Viola Meynell, when consulted regarding this point, said that (while it was possible that her father's interest in Catholicism began at Ackworth) his “ actual conversion ” took place two years after he left Bootham. This was when Wilfrid Meynell, at the age of 18, met a certain Father Antoninus Williams.

² M. H. Dziewicki to Robert Mennell, 13.xi.1927.

correspondence. When these observations were published¹ G. K. Hibbert received a letter from John H. Randall, who had been at Ackworth with the Dziewicki brothers. John H. Randall's memory was evidently not perfect in recalling events of 55 years ago. In his first letter² he spoke of the Dziewicki boys as Theodore and Adolphus. But he recalled them as a clever pair who spoke French fluently, and remembered that George Linney, when teaching the 9th class, used to consult the younger Dziewicki on questions of pronunciation. John Randall also remembered the sudden expulsion of the Dziewickis.

In response to this letter Gerald Hibbert sent the correspondence from Cracow to John Randall, who wrote again, after reading Dziewicki's story.³ He well remembered Thomas Hartas and he equally well recalled Wilfrid Mennell, who had been his contemporary (together with Theodore Dziewicki) in the 9th class. Many of the boys had been ardent young politicians, but were all Liberals "with the exception of Mennell." But John Randall said nothing to confirm or contradict the suggestion that Wilfrid received his first indoctrination as a Catholic (directly or indirectly) through the Dziewicki influence. The coincidence of dates is, however, far too suggestive in the circumstances to be ignored, for here were Wilfrid Mennell, Thomas Hartas and the Dziewickis at the same place in the same year: and the story of Wilfrid's conversion at school fits all too neatly into the facts as we know them.

In the list of boys and girls admitted into Ackworth School up to 1879 (published by the Centenary Committee), Wilfrid Mennell's dates are given as 1862-67,⁴ Thomas Hartas was there from 1865-69, and John H. Randall from 1863-68. There was time enough—judging from the rapidity with which Michael Dziewicki got to work on Thomas Hartas, for the latter (presumably an enthusiastic young convert) to have influenced Wilfrid Mennell before the latter left in the same year. As Wilfrid was probably, among laymen, the most prominent Catholic convert in nineteenth century England, the point is not unimportant.

¹ Forty-First Annual Report, Ackworth O.S.A. (1922-23), pp. 63-64.

² John H. Randall to Gerald Hibbert, 29.xi.1922 (Ackworth School Archives).

³ John H. Randall's second letter to Gerald Hibbert, 2.xii.1922.

⁴ He was later at Bootham (1867-68).

But the printed list of Ackworth scholars here presents a peculiar difficulty : *there is absolutely no mention in it of the Dziewicki brothers.* A careful check on the Christian names during the period shows that they cannot have been entered under any other surname (e.g. Severin or Jones). The procedure regarding the printed list was admittedly peculiar and irregular. One non-member (Henrietta Taylor) was admitted from Sibford, according to the Ackworth Committee minutes of 1864 ; but her name does not appear on the printed list. On the other hand two non-members admitted in 1865, though registered as " not counted in the list " were both included in the published list of 1879. So far it might be assumed that the inclusion or non-inclusion of the Polish boys in the printed list, since they were both non-members, was a matter of chance. What is much more puzzling is the assurance of the present Ackworth authorities that the names of the Dziewicki brothers *do not occur in the minutes of any Committee Meetings.* It is perhaps explainable that their departure should have been " hushed up " to the point of keeping it out of the minutes. But how did their arrival at the school take place without any official record of it ?

By contrast it will be observed (see footnote on page 64) that Gertrude's presence at Sidcot was duly recorded. Alone of the family she was, for a time, registered as a Friend ; but her resignation from the Society was recorded by Hereford and Radnor M.M. in 1890 (7th of 10th month). The rest of the Dziewickis left England and appear to have had little more to do with Friends apart from the connection established with M. H. Dziewicki in the 'twenties, with such happy results.

The principal questions which remain to be answered are :

1. What truth, if any, is there in the suggestion that Wilfrid Meynell was influenced by Thomas Hartas in the matter of his conversion, and therefore (indirectly) by M. H. Dziewicki ?
2. What is the reason for the absence of any reference to the Dziewicki brothers in the official records of Ackworth ?

It would be interesting to know also, in order to complete this record, the nature of M. H. Dziewicki's connection with F. J. Furnivall and the Wyclif Society. To Furnivall the

foundation of this Society was an act in which patriotic and protestant pride were mingled.¹ It was a unique tribute to the ability and integrity of one who was a Pole and a Catholic that Dziewicki should have been entrusted *in the nineteenth century* with so much of the editing. Furnivall's confidence was fully justified and M. H. Dziewicki's introductions in the series of Wyclif tractates are models of objectivity in discussing highly controversial matters of faith and dogma. But the number of uncut pages in the British Museum copies tell their own story—Protestant England still shows far less interest than this Polish Catholic evidently felt in the greatest English Reformer.²

¹ See John Munro's quotation from Furnivall on this point in *Frederick James Furnivall—A Record* (London 1911), p. LXXVI.

² M.H.D.'S own apologia for his work on the Wyclif tractates will be found, as Russell Mortimer has pointed out, in the introduction to *De ente* (London, 1909). For some reason a priest whom Dziewicki consulted considered that it was right for a Catholic to edit Wyclif so long as he did not translate the works into English!

Accounts for the year 1950 and
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RECEIPTS	£	s.	d.	PAYMENTS	£	s.	d.
Balance brought forward	110	12	10	<i>Journal of Friends' Historical Society,</i>			
Subscriptions	190	14	6	Vol. xlii Parts I & II	134	16	9
Anonymous Donation	100	0	0	Stationery	13	7	9
Sales	34	7	4	Expenses including postage	10	17	6
				Balance carried forward to 1951	276	12	8
	£435 14 8				£435 14 8		

Examined with the Books of the Society, and found correct.

I.X.1951.

BASIL G. BURTON.