

St Anselm's College
HERITAGE & HISTORICAL
RESEARCH SOCIETY

The Outwood Story



St Anselm's College Edmund Rice Trust

The PROJECT

The research project was instigated in 2014 following the purchase of “Outwood”, a Grade II listed building, by *St. Anselm’s College Edmund Rice Trust* in 2011, prompted by connections with the *Dome of Home*, New Brighton, where a similar project was being undertaken.

The Project’s aims include:

“Providing opportunities for young people to engage in and share heritage awareness.

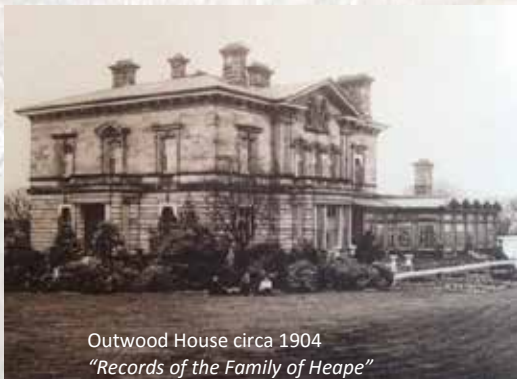
Bringing local youth and heritage and the community into a harmonious relationship, stimulating awareness of, and fresh attitudes to, heritage and history.

Preparing documented records – printed and DVDs - of the origins and history of Outwood and the Cloughton neighbourhood, along with subsequent events, discovered through historical and heritage research.

Sharing these experiences with the local wider community through a programme of inter-active and inter-personal social and cultural events.

Digitisation of documents and photographs and the creation of a dedicated website making information widely available to all. “

All that was known from the sale brochure was that the Christian Brothers had bought Outwood, a Grade II listed building, from the Heap family in 1931. *“Outwood House was built in approximately 1860 and is understood to have been the family home of the Heap family, famous grain merchants based in Merseyside.” (Edward Symmons, December 2011).*



A grant of £2,500 had been obtained from the Community Development Foundation. An Application was made to Heritage Lottery Fund in order to expand the perimeters of the exercise. Under their Young Roots programme, a grant of £18,000 was approved, with *Wirral History and Heritage Association* as our Heritage Partners. The *Edmund Rice Trust* would provide the balance of the overall cost of £25,530.

Little was it realised that we were embarking on a story with a profound and broad tapestry; one which had an extensive background of affluent and influential families extending throughout the world.

Our first task was to research the Heap family. It was soon discovered the family name was quite famous with many records available. There are descendants in

Australia who have provided access to a very large family pedigree going back to Robert de Hep 1170. Contact was made with relations in North Wales and the students and leaders have visited them. The family members were able to provide much detailed information about their ancestors. They very kindly loaned us a copy of the private family history, *“Records of the Family of Heape”*, one of only five, which had been researched by family members and printed in 1904.

Contrary to what we originally understood, it has been ascertained that Outwood was built for Halsall Segar and his wife, Catherine, who laid the foundation stone in 1862.

The Segars are also from a long-established heritage with much family history being readily available. We have made contact with a number of Segar descendants from whom we have obtained various family tree lineages. These track ancestry deriving from King William the Conqueror, and King John Plantagenet. The families have kindly supplied plentiful family records including *The Story of My life* by Catherine Segar.

Students and Staff have been delighted to welcome descendants of both the Segar and Heap families on their recent visits to Outwood.

And all of the above before we even touch the more recent history resulting from sale of Outwood in 1931 by Joseph Heap. The further narration tells of a whole new story-line: The Christian Brothers and the College; Saint Anselm and Blessed Edmund Rice; 15 Head Teachers, hundreds of staff and thousands of students; and a multitude of activities and outcomes.

Within the limited time and facilities available, Society members have unearthed a mountain of information, a plethora of data; far too much for us to do justice to within the few pages of this book.

It would surely take a team of dedicated historians a number of years to present in a compendium the consolidated story of all the users and usages of Outwood House.

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Front Cover: *View of Birkenhead from Cloughton Manor* by G Dove; courtesy of Williamson Art Gallery & Museum,

Foreword

The history of Outwood House is inextricably linked to that of St. Anselm's College which opened in the building, and on its grounds, in September 1933. The Congregation of Christian Brothers, which opened the College at the request of Bishop Moriarty of Shrewsbury, is an Irish religious order dedicated to teaching and living in community. Most of the original staff were Brothers who both taught and lived in Outwood, which remained at the heart of the College as the roll and accommodation expanded.

The purchase of Outwood House by the Edmund Rice Trust in 2013 has ensured that these magnificent facilities and grounds are available to the College, enabling us to open the building as our new, and much-needed, Sixth Form Centre.

The students have diligently researched the history of Outwood and its owners from its beginning. This book provides a précis of their endeavours, which I commend to you.

Simon Duggan, Headmaster, St. Anselm's College

Family commendations

Your most interesting papers arrived a few days ago, and I have read them with great pleasure.

You might wish to look up Halsall's elder brother Edward who joined the Army. As a Lieutenant in the 8th Hussars he took part in the charge of the Light Brigade, and subsequently had a good career in the army, rising to Lieutenant General. He changed the spelling of his name to Seager.

Very best wishes for the project; what an interesting and worthwhile exercise.

Martyn Segar, great-grandson of Halsall and Catherine Segar.

Having recently visited Outwood and been shown around I was so very pleased to see the wonderful sympathetic restoration work being done on the house which had obviously meant so much to my great, great-grandmother, Catherine Segar who had written, "I was so fond of the place that I could not bear the thoughts of leaving it, and for some weeks I could not mention the subject, it was so painful to me". And what a splendid idea to have a Research Society where the students can be involved in delving into the past, learn investigative skills and feel the history around them. They have been so diligent and have obviously gained enormous satisfaction as well as providing an important legacy for posterity. Until my visit, I only knew of Outwood from Martyn Segar's excellent description in his Preface and its brief mention in 'My Story' which was scanned by me and enhanced by Michael Brothers, a great, great-grandson of Halsall and Catherine Segar.

Anthea Dodsworth, great-great-granddaughter of Halsall and Catherine Segar.

This project is giving the students a great opportunity to learn the social and general history of Outwood using census returns, old photographs, plans and maps of the neighbourhood, and documents such as "Catherine's Story" which is a real gem. During my visits I found the building very interesting with its wealth of preserved original features. It is a relief that it is now Listed and will not suffer the fate of so many of the old houses of Birkenhead.

Alan H Jones, 5 x great-grandson of Edward Segar, b. 1700, who was great-grandfather to Halsall Segar of Outwood.

It is exciting that Outwood is being revived. We are all descendants of Sydney Rankin Heap, who married Frances Heyworth from Chicago, whose family were friends with the Heaps in the generation of Richard Rankin Heap. All in the same money bracket. With best wishes, sincerely,
Elizabeth Barnicoat, great-granddaughter of Richard Rankin Heap.

We are very pleased to have been able to help the students of St Anselm's College with their research of Outwood House. The students visited us and listened to our stories, and we have loaned them our Family book.

It has got Heap descendants in touch with one of the houses our family lived in. I have had the privilege of visiting Outwood and have seen it being used successfully whilst retaining its fine Victorian décor.

Hugh Gately, great-great-grandson of Richard Rankin Heap.

Thank you for sending to me scripts of the students' research findings on the former Heap family home, Outwood House, the Heap family and Heap's Mill. I commend St. Anselm's for a project that is out of the ordinary and hopefully will foster an interest in local history.

J Gareth Lynch, great-grandson of Richard Rankin Heap.

As a descendant of the first Joseph Heap(e), it is fascinating to understand how the Heaps built their business in Liverpool and why they came to be so successful. It is also interesting to see how family history interlocks with social, political and economic history.

Mary White, great-granddaughter of Richard Rankin Heap.

I am very impressed by the work accomplished by the students who should be congratulated on their efforts and achievements. With family histories, all too much is dependent on word of mouth, anecdotal history, which becomes corrupted with the telling and the passage of time.

A seriously researched and accurate history is a most welcome addition. With my best wishes to you all.

Sir James Vernon Bt., great-great-grandson of Richard Rankin Heap.

(Richard Rankin Heap was the younger brother of Joshua Milne Heap of Outwood.)

Outwood House and grounds

The site of Outwood was part of the original estate of Birkenhead Priory. Following the Dissolution of the Monasteries it passed through a series of families: Worsley, Powell, Cleveland and Price. By the early 19th century it was in the hands of Francis Richard Price. A map of the Price estate, surveyed in 1823, can be seen in Wirral Archives.

Price sold the land to William Jackson. By the time of the Tithe Maps 1835 –1861 (see on line on e-mapping Victorian Cheshire) the site is shown as owned by William Jackson and was all but a section of the plot described as building land.

Outwood House: First impressions

Outwood House is a large detached villa of an Italianate neo-classical style. Built from Storeton sandstone in 1862, it is mightily impressive and one of the few remaining Cloughton mansions in what was then a most exclusive area. Grade II listed in March 1974, Outwood is now home to St. Anselm's College Sixth Form community. The building boasts a chequered history of over a century and a half, serving at various points as a stately home, school house and residency for the Christian Brothers, and currently as a Sixth Form Centre. Although Outwood's function may have varied over the years, its architectural splendour has remained an indubitable constant.

Outwood was a structure built to impress as the property's opulent entrance and surrounding walls make clear. The formal entrance gates, which are separately Grade II listed and situated at the corner of Egerton Road and Manor Hill, bear four gas fittings, each decorated with an imposing dragon design. Connected to these gates are heavily rusticated walls with square balusters that provide the property with a grandeur and privacy befitting a building of such prominent status. Inside the walls are the property's substantial grounds, measuring around 3.64 acres, part of which are still maintained as gardens, as was originally intended. However, most of the land is now occupied by the buildings of St. Anselm's College, an all-boys' Catholic secondary school founded in 1933.

On entering the property grounds, one climbs a sweeping path in order to reach Outwood, which was built on rising land. This natural elevation, combined with the exposure of the basement level on two sides, lends Outwood a grandiose

The Land

1535	Land was part of the estate of Birkenhead Priory
1536 – 41	Dissolution of the Monasteries
1544	Land purchased by Ralph WORSLEY
1573	Ralph WORSLEY died
	Land left to daughter Alice who married Thomas POWELL
1703	Land purchased by John CLEVELAND
1716	John CLEVELAND died
	Land left to daughter Alice who married Francis Richard PRICE Lord of the Manor
1842	William JACKSON acquired land
	The House
1862	Land purchased by Halsall SEGAR
	Foundation stone laid by Mrs Catherine Segar
1863	Segars move into Outwood
1867	Segars move to Hoylake; interior decorating and papering
1868	Segars leave for Huyton
1872	Joshua Milne HEAP purchases Outwood House
1931	The Heaps sell Outwood to the Christian Brothers
1933	September 18; Outwood opens as St. Anselm's College
1935	New College building opens
	Outwood becomes Brothers' residence
1974	Grade II Listing was made on 28 March 1974
	Gates are separately Listed
2011	Outwood purchased by St. Anselm's College Edmund Rice Trust
2011–13	Phase One refurbishment programme
2013	Outwood opens as St. Anselm's College Sixth form Centre
20??	Phase TWO Refurbishment programme; completion

Note; Storeton stone was used on the Empire State building in New York.

impression exceeding its two storied height.¹ The attic level, topped by a medium pitched, Welsh slate roof with a large overhang, completes the building.

Standing outside the north façade of Outwood, the eye is drawn to the changing nature of the exterior stonework. The base is rusticated upwards until the first floor, from which point the stone gains a smooth and polished finish. This view is also eye catching because of the magnificent bay window of the ground floor dining room and the broken pediment that frames the windows on the floor above. In the 19th century, the building's first visitors would have taken in such sights before alighting from horse-drawn carriages at the porch. Adjacent to the porch was a turning circle for coaches and inside the grounds there were stables and coach house facilities. The porch itself is enclosed by Tuscan pilasters and bears an open balustrade flat roof.²

To the rear of the house is a large orangery, which would have been heated by the boiler room immediately below. The extensive gardens were laced with footpaths weaving through the trees and around the lily pond in the lower grounds. Fruit and vegetables were grown in the orangery and in the gardens and the many greenhouses.

When in the presence of Outwood House, one cannot help but be aware of this building's historic nature. Proceeding towards the porch for access to the interior, images of the past intermingle with the present. Therefore, before moving onto an examination of the Outwood interior, it is helpful to introduce the first inhabitants of Outwood, the Segar and Heap families, so that we can get an insight into what life was like in the early years of Outwood House.

The Segars at Outwood

Halsall Segar is the reason Outwood House exists. In 1862, he purchased the grounds from William Jackson, owner of Cloughton Manor, another substantial mansion, that unfortunately no longer exists. Segar paid for the construction of Outwood House with the intention of making it the family residence for himself, his wife Catherine, and his seven children. Thus began the history of this spectacular landmark that stands so prominently in the heart of Birkenhead.

¹ J. Hockey, *The Old Mansions of Birkenhead* in Birkenhead History Society Newsletter, No.85 in August 2000, p.3

² Grade II Listing, English Heritage building ID: 389188, March 1974



Map of Cloughton 1910

In the summer of 1862, Catherine Segar laid the foundation stone. About that occasion, she writes, 'A stone was laid in July. My dear husband had a number of Bibles placed on the stone, and he gave one to each of the workmen employed at "Outwood", who wished to have one.'³

The Segars moved into the building in 1863. Though the family were not in the house during a census, we know that domestic servants, including a cook and a coach driver, were on hand to help with the running of the house. This is evident not only in Catherine's memoirs but in the construction of the house, which included servant quarters and a separate staircase system. In 1867, the Segar family moved to Hoylake whilst Outwood House was painted and papered, but the following year, the family reluctantly left Outwood for good.

Due to Halsall's failing health, the Segars moved to Huyton in 1868, selling Outwood in 1872. It was a devastating blow for the Segars to leave Outwood House so soon after purchasing. Catherine Segar writes, 'I was so fond of the place that I could not bear the thought of leaving it...it was so painful to me...but as Halsall wished it, I would not oppose it; his health was of paramount importance.'⁴ Alas, their premature exit in 1868 was forced by the respiratory problems that had plagued Halsall Segar for years. John Hubback, Halsall's colleague, writes, 'the crossing by boat was too severe a strain for his invalid condition and they moved to The Grove, Huyton, where he died in 1873.'⁵

Outwood became a burden upon the family. Too large and costly to maintain in absentia, the Segars felt compelled to sell as quickly as possible. With some disappointment, Catherine recalls, 'We sold Outwood a few years later for less than half it had cost us, but as it

³ Catherine E. Segar, *Story of my Life*, p.33

⁴ Catherine E. Segar, *Story of my Life*, p. 39

⁵ John H. Hubback and G.J.S Broomhall, *Corn Trade Memories: Recent and Remote*, (Northern Publishing Company Ltd, 1930), p. 162

was a constant expense, we felt it better to part with it even on these terms than keep it any longer.⁶ It was a crushing blow for Catherine not only because she was so fond of the house, and wished to sell it at full value, but also because her social life was so interwoven with the surrounding area. She knew nobody in Huyton, she had to start again. Of this dislocation, she writes 'I felt the removal from Birkenhead very much more, I think, than anyone imagined. I left so many intimate friends there, and felt such a stranger at Huyton.'⁷



Outwood House and main entrance gates.

Heaps at Outwood

Joshua Milne Heap was the second man to own and inhabit Outwood House. His purchase in 1872 marked the beginning of the Heap family tenure of Outwood. All in all, three generations of the family would occupy the building.

Originally a family of Liverpool-and Rochdale-based grocers, the Heaps made their fortune through the importing and treatment of rice, sugar and flour. Joshua Milne Heap, along with his brother, Richard Rankin Heap, ran the family business, Joseph Heap & Sons, which was passed down by their father, Joshua Heap. The business was primarily based in Liverpool, the main offices being situated on Dale Street and the Temple, with a sugar house in Beckwith Street and the rice mill on Upper-Pownall Street, which still stands today. An extremely profitable business, it enabled Joshua Milne Heap to purchase Outwood House, from which the Heap Rice Mill is still visible.

In the 1871 census, Outwood House is unoccupied; the Heaps were yet to purchase the building and the Segars had relocated to Huyton. At this point, the Heaps were still living in Lancashire. However, they had certainly moved into Outwood by 1874, as, in the September of that year, the family placed an advert in the *Liverpool*

Mercury in order to secure the services of a 'very good plain cook' at Outwood House.

A census recorded in 1881, sheds some light on what life was like in Outwood House under Joshua Milne Heap. Out of the 16 people recorded on the census, seven were servants and one a governess, indicating how labour-intensive the running of such a large household really was; it was a full time operation. All eight domestic staff were female, their ages ranging from 20 to the governess's 51. Only one of the domestic staff came from the Merseyside area, the rest had relocated to Birkenhead from all over the British Isles, originating from diverse places ranging from Scotland to Sussex. In joining the security of the Heap's household, and in ensuring their employers' well-to-do lifestyle was maintained, the domestic staff effectively sacrificed the opportunity to have their own family and private lives.

Joshua Milne Heap died in 1890 and Outwood passed to the only son among his 10 children, Joseph Heap. Described in the *Liverpool Legion of Honour* as 'a prominent figure in the best Birkenhead society'⁸, Joseph opted to retire from business in 1892 in his mid-thirties.

It was the same Joseph Heap who sold his shares in the family company that would sell Outwood House to the Christian Brothers in 1931. Before this, however, he raised his own family in Outwood. Joseph's son, Joseph Milne Heap was born in 1899. Having entered Rugby School in 1901, he would go on to serve in the air services from 1912 to 1920.

Inside Outwood

Although formidable from the outside, the true essence of Outwood House is only appreciated when one encounters the grandeur of the ground floor. Due to Outwood being largely unaltered since the Christian Brothers purchased the building, we are able to accurately imagine what domestic life would have entailed for the Segars and the Heaps.

First, there is the entrance vestibule. With a barrel-shaped ceiling and panelled with gold-tinged mahogany, the vestibule assures guests, past and present, that the inside of Outwood is a match for the outside. Once past the vestibule's glazed double doors, with their original glass and brass fittings, the central hall lies in wait. In stark contrast to the cloistered envelope of the vestibule, the central hall is suddenly vast and acts as a receptacle for natural light thanks to the glazed skylight. The light

⁸ B. Guinness Orchard, *Liverpool's Legion of Honour*, vol. 2, (published by author, 72 Bridge Street, 1893), p.363

and openness of the hall can be attributed to the wide three-flight staircase that snakes around the wall, allowing for a first floor cantilevered landing, in turn enabling the acid-etched skylight to have its intended effect. The sunflower pattern on the central hall wall derives from a major refurbishment that took place under the Heaps in 1905.

The higher one goes in Outwood House, the less impressive the interior architecture. This aesthetic decline is a case of both pragmatism and deliberate design. On one hand, it would have been very costly to furnish and design all the floors to the standard of the ground floor. On the other hand, the attic floor was built to house domestic staff, and so the inferior features of that area were a purposeful means of distinction. In the comparably

View of Birkenhead from Claughton Manor by G Dove; courtesy of Williamson Art Gallery & Museum, Birkenhead; Wirral Museums Service



Above - Outwood House; built 1862

cramped staircase and low doorways of the servants' wing came the constant reminder of the domestic staff's lower status.

On the ground floor there is the study with fitted oak bookshelves and cabinets where both Halsall Segar and the Heaps would have written their daily correspondence. Next to this is the dining room in which a large sideboard fitted with original mirrors lengthens the space considerably. There is an oak fireplace surround adorned with neo-classical gaslight figureheads. A connecting door to the servants' area gave domestic staff easy access to the kitchens when serving meals.

The morning room also boasts a fireplace of note and it can be dated to the Edwardian period. Used as the headmaster's office when Outwood was converted into a school in the 1930s, the morning room is airy with oak parquet flooring and a frieze with inbuilt ventilation. This ventilation system ensured that heat from the boiler, which was located in the basement, filtered through the rest of the house. Situated in the basement were the smoking and billiard rooms for evening respite, though few architectural traces of these rooms remain.

The largest of all the ground floor's offerings is the drawing room. Accessed through a double-sided door, it once housed an Aeolian pipe organ during the Heap tenure, in addition to providing plenty of space for chairs, there is a window screen with accompanying upholstered velvet seating and a fireplace-surround. Note the hand-made copper light fixtures and copper bell handles used to summon domestic staff.

However, the quality of the first floor ensures that any architectural wane is a gradual one. The master and guest bedrooms on the first floor were constructed to a high standard, if not quite as high as the ground floor, and the rope motif plasterwork on the landing, added in 1905, is not without charm. The guest room, which would have also served interchangeably as a ladies dressing room, has particularly fine detail in the column between two sash windows overlooking the gardens. Here, decorative plates would have almost certainly been hung.

Architecturally preserved, Outwood today lacks the multitude of fine objects that would have filled the house during the Heap and Segar eras; ostentatious, almost cluttered, displays were customary for upper-middle-class Victorians.

The Corkhill & Job catalogue for the second auction, dated from 30th November to 3rd December 1931, when Joseph Heap was selling the 'remaining portion of antiques and modern household appointments', strongly suggests that Outwood was a treasure trove, brimming with rare and exotic items, exemplified in the photographs of the Aeolian pipe organ in the Drawing Room, elsewhere in this book. In order to discover the source of such material wealth, one must turn to the business interests of both the Segar and Heap families.

⁶ Catherine E. Segar, *Story of my Life*, p. 39

⁷ Catherine E. Segar, *Story of my Life*, p. 40

Halsall Segar: 1815 – 1873



Halsall Segar

Halsall Segar is the reason Outwood House exists. In 1862, he purchased the grounds from William Jackson and paid for the building's construction with the intention of making it the family residence for himself, his wife, Catherine, and his seven children. Thus began the history of

this spectacular landmark that stands so prominently in the heart of Birkenhead.

Halsall Segar came from a longstanding affluent and influential family. Often described as Halsall Segar Junior to distinguish him from his father, he was the second son of Halsall Segar 1784 – 1863 and Lydia Ball, 1784 – 1855. He married Catherine Elisabeth Boutflower, 1827 – 1888, daughter of Henry Crewe Boutflower, 1796 – 1863, headmaster of Bury Grammar School, and his wife Harriet who was born in Bengal in 1802.

On land purchased from Sir William Jackson, Outwood was built for Halsall Segar and his wife Catherine Elisabeth in 1862, moving from The Hollies in nearby Ashville Road.

Like many Liverpool merchants, Halsall made his home in Birkenhead and involved himself in the town's affairs. Among other things, he served on the Birkenhead Hospital Committee in 1862, took the chair at the Birkenhead Saturday evening entertainments in the same year and was a JP at the time of the Catholic riots. He contributed to the eye and ear infirmary, supported the establishment of a Provident and Benevolent Society in Birkenhead, and was a generous philanthropist. A staunch Liberal, he was a friend of Sir William Gladstone, and one of the co-founders of Birkenhead School. He is listed as one of the subscribers to W.W.Mortimer's *History of the Hundred of Wirral*.

¹ B. Guinness Orchard, *Liverpool's Legion of Honour*, vol. 1, (published by author, 72 Bridge Street, 1893), p.94

² B. Guinness Orchard, *Liverpool's Legion of Honour*, vol. 2, (published by author, 72 Bridge Street, 1893), p.675

Halsall Segar, man of business

Any history of the Segars at Outwood must acknowledge the business pursuits of Halsall Segar, which enabled him to purchase and inhabit such a mansion. Segar was a prominent businessman known on both sides of the Mersey for his successful corn merchants, Segar & Tunnicliffe, of which he was co-founder and named principal partner.

In 1847, Segar went into partnership with Henry Cotton Tunnicliffe, when they were thirty-two and twenty-three years old respectively. Based in Brunswick Street, their firm was an undoubted success and in 1893 Liverpool's *Legion of Honour* recognised Segar & Tunnicliffe as one of the city's 'most notable firms,'¹ a company that 'during two generations has been great among our corn merchants.'² The named partners took very active roles in the day-to-day running of the business, with both serving at different times as Chairman of the Corn Trade Association Committee.

Halsall Segar's propensity for hard work and endeavour are evident in the sources available. Thus did he fulfil the Victorian ideal of working very long hours in the name of enterprise. That it was remarked upon in writing by both his wife, Catherine Segar, and his colleague, John Hubback, indicates that his habits were prodigious in an era known for its glorification of the heavy workload. Hubback writes, 'Mr. Segar was an active business man, working very diligently at correspondence, as was customary in those days.'³

The significance of letter writing to the life of Halsall Segar is poignantly portrayed in his wife's account of his deathbed. She writes, 'the letters from the office were brought over as usual. He told me to look at them, and asked me about some matter of business in them. Then he said, "Send them back, and tell them not to send any more."⁴ He died later that night. Interestingly, it appears that Catherine Segar believed that Halsall's extraordinary work habits may have contributed to his poor health and eventual death. Elsewhere in her memoir she writes, 'I fear he worked too hard for his strength.

³ John H. Hubback and G.J.S Broomhall, *Corn Trade Memories: Recent and Remote*, (Northern Publishing Company Ltd, 1930), p.161

⁴ Catherine E. Segar, *Story of my Life*, p.42

He dined in town, and it was frequently after ten o'clock when he came home at night.'⁵

Perhaps then the business success that enabled Halsall to build Outwood House also contributed to his inability to remain long among its expensive trappings.

Catherine Segar, wife and writer

The majority of what we know about the Segars derives from the memoir of Halsall Segar's wife, Catherine Segar (née Boutflower). An excellent historical source, the memoir provides ample insight into the family life of the Segars, their role in society and their contemporary concerns.

The memoir is laid out chronologically, making room at the start for the lives of her immediate ancestors. It then tells of her early childhood, in which her father, Reverend Henry Boutflower, a headmaster and an Oxford-educated minister, was the most influential figure. When it came to the baptism of her children, Catherine went the family way and her father presided over the ceremonies, as the baptismal records attest.

Before becoming a wife and a mother, Catherine was a student. The account of her education is remarkable in the way she traces out the events of her life alongside the contemporary political events of the age, the French Revolution of 1848 and the discovery of Eldorado. This comes not only from her learned background, but is also due to family involvement in major events abroad; for instance, Halsall's older brother, Edward, served in the Crimean War, taking part in important battles such as the Battle of Balaclava. He took part in, and survived, the Charge of the Light Brigade, rising through the ranks to Lieutenant-General. At the age of 15 years Edward, born 1813, ran away from home and enlisted in the Fourth Light Dragoons. His father bought him out but next year he ran away again, and after walking most of the way to Birmingham, he enlisted in the Eighth Hussars. He changed his name to Seager and joined the ranks, to make it more difficult to trace him.

Before the Crimean War he had earned his commission by merit. He was adjutant in 1842 and took part in the Charge of the Light Brigade at Balaclava in 1854. When the signal for the retreat

⁵ Catherine E. Segar, *Story of my Life*, p.25

⁶ Catherine E. Segar, *Story of my Life*, p.24

Segar Crest



was given, he led the remnant back, charging through a three-deep line of Russians. He was in India during the Mutiny. On his return to England he rose rapidly, was made a Commander of the Bath in 1875, and before he retired became General Officer Commanding the Northern Command at York with the rank of Lieutenant-General.

Unknowingly, Catherine reveals other issues of the age. The way in which she writes about her domestic servants is, although kindly and concerned, patronising and revealing of class prejudice. This was typical of the time, even when charitable impulses were on the rise. For instance, about a visit to Windsor, Catherine comments 'I saw my old nurse, Mrs. Pilkington, place my baby in the font at St. George's Chapel. She thought all the kings and queens had been baptised there.'⁶ Another emergent theme, visible only in the present day, is how the 19th century was a much more dangerous time. Life seemed very precarious and if one became ill or suffered an accident, death was often not far away.

This memoir was written at the request of Catherine's daughter-in-law, Lizzie, who was married to her son, Halsall junior. Catherine opens the memoir with the following address:

My dear Lizzie,

I write this little sketch of my life because you asked me for it. I cannot look back on my life without many regrets for numerous shortcomings, and much thankfulness for the mercies and blessings I have received. I think you know my history from the period at which I have left it in this book, so it was unnecessary to write more. It has given me both pleasure and pain and has occupied much time. If the reading of it gives you pleasure, I am amply repaid.

Believe me, Your loving Mother,⁷

⁶ Catherine E. Segar, *Story of my Life*, introduction

⁷ Catherine E. Segar, *Story of my Life*, introduction

One of the major consequences of the memoir being written for Lizzie is that there is less about Outwood than anyone studying the building would like. Lizzie would have been more familiar with the part of Catherine's life spent at Outwood House, so there was little reason for Catherine relaying to Lizzie that which she already knew. Much time is spent recalling her childhood and the earlier days of her marriage.

Lifestyle of the Segars

Despite large sections of Catherine Segar's memoir being dedicated to her early years, we are still able to glean much about the type of life the Segars led.

As was befitting a family of such prominence, the Segars were involved in numerous public engagements. Catherine enjoyed an improved social status thanks to her marriage to Halsall, as not only was he a successful businessman with an impressive network of contacts in Birkenhead, but also, his family lineage can be directly traced back to that of William the Conqueror. However, prior to her engagement, Catherine was invited, as the guest of the Littles of Birkenhead, to the grand opening of the Birkenhead Docks and Birkenhead Park in 1847, social occasions at which she became familiar with Halsall.

Once married, Catherine's social status was confirmed; 'I was Lady Patroness of a ball at Birkenhead.'⁸ As a couple they also attended the grand opening of the Liverpool Philharmonic Hall in August 1849, as well as visiting the Great Exhibition in Hyde Park in 1851 and again in 1862, when they perused the greatest inventions of the age, including artificial arms for amputees and self-raising beds.

The Segars were extensive travellers, their travel an adornment and privilege accessible to the wealthy alone. In the style of The Grand Tour, they visited the sites of Europe, culminating in a trip to Rome, where alien, Catholic traditions were taken in with wonderment.

In 1861, at the age of 11, their eldest son, Halsall Junior, was sent to America in order to cure growing pains. During his three-month stay, he attended an audience with President Abraham Lincoln.

⁸ Catherine E. Segar, *Story of my Life*, p.22
⁹ Catherine E. Segar, *Story of my Life*, p.23

Even in sickness, the Segars' position in the upper echelons of society was plainly visible. At the age of 17, Halsall Junior undertook a 10-day tour of Switzerland and Baden as recorded in his Journal.

The common perception of emotionally austere Victorian upbringings does not apply to the Segars whose household was filled with familial love and companionship. For instance, Catherine recalls the birth of her first son, Halsall: 'What a treasure our little son was to us, and how thankful we were to have him!'⁹ Not that all her affection was lavished upon her sons, Halsall and Edward. Catherine was equally concerned for the education and wellbeing of her daughters, Mabel, Amy, Kate, Ethel and Miriam (who sadly died in infancy).

The eldest son, Halsall junior, was destined to succeed his father in the corn merchant business. However, it transpired that he was not a man of enterprise. Many attempts were made to awaken an entrepreneurial vein, including a business trip to the United States of America. Catherine writes about her husband, 'He was very anxious that Hal should be an excellent man of business, as that was intended to be his occupation in life.'¹⁰ Rather than following in his father's footsteps however, Halsall Junior, following his father's death, chose the path of his maternal grandfather, that of the ministry. Having studied at Exeter college, Oxford, Halsall was ordained in 1878. It was in this year that he married Elizabeth Langford Rowley, the person for whom the memoir was written, Lizzie. His vocation led him all around the country, including back to familiar shores: the parish of St. Mark's in New Ferry, Birkenhead. He had eight daughters, one son who died in childhood, and one grown son, Gerard Halsall, who compiled historical notes about the family.

¹⁰ Catherine E. Segar, *Story of my Life*, p.41



Cover of Halsall Jr's Journal

The responsibility of the corn merchants' business fell to Edward Segar, Halsall junior's younger brother, who became a senior partner in Segar and Tunnicliffe in 1873. John Hubback writes that Edward 'was very popular among his large circle of friends and acquaintances in Liverpool. He was a diligent worker while at business and inherited his father's deliberate methods of discussion on the market situation.'¹¹ Yet when Edward died in Bath in 1924, the time of Segar and Tunnicliffe as a substantial firm was over.

Religion, politics and charity

Politically, Halsall Segar was a loyal Liberal, as was noted in newspapers of the time. Segar was actually friends with leading Liverpool Liberal, William Gladstone, who was Prime Minister four times during the period 1868 to 1894. According to the historical notes of Halsall's grandson, Gerard Segar, he was lobbied by the Liberals to stand as an M.P. but refused to do so.

Perhaps his health stood in the way; more likely, his politics were not as comprehensive as Gladstone's and his character not as suited to a public role.

In the 19th century it was important for leading men to contribute to society as a whole and in this regard Segar was no exception. John Hubback comments, 'Halsall Segar was a true philanthropist, never missing the opportunity of doing a good service, and always an advocate of progress.'¹² His charitable sympathies were manifest in his membership of the Birkenhead Hospital Committee and in his numerous contributions to the eye and ear

¹¹ John H. Hubback and G.J.S Broomhall, *Corn Trade Memories: Recent and Remote*, (Northern Publishing Company Ltd, 1930), p.162
¹² John H. Hubback and G.J.S Broomhall, *Corn Trade Memories: Recent and Remote*, (Northern Publishing Company Ltd, 1930), p.255

infirmary. He was also a Justice of the Peace at the time of the Catholic Riots of 1850, a trustee for widowed friends and was instrumental in the foundation of a Provident and Benevolent Society of Birkenhead. Add to this his co-founder status of Birkenhead School and it is undeniable that Segar played a considerable role in local affairs, if not an overtly political one.

Indeed, Segar was keen to see his influence in the flesh as his wife observed, 'my husband disliked bequests to charities, and instead of this, each year, he gave a large sum to one of the Liverpool charities in his own name, and a similar sum in mine.'¹³ In this way, Segar recognised his own status within the Merseyside community.

In terms of religion, the Segars followed the



Section of family pedigree taken from Segar Bible

Anglican traditions, attended Anglican services, whilst also interesting themselves in and being tolerant of the non-conformism that was popular among the Liberal, merchant classes of Liverpool. For Catherine, distinctions do not appear to have influenced the

company she kept, with references to Quaker friends of her husband and other denominations popping up in the text, here and there.

Being the daughter of an Anglican vicar, Catherine's religiosity is visible throughout her account. She also attests for Halsall's religious devotion, writing, 'He loved God and his religious principles were the rule of his life.'¹⁴ Halsall's faith strengthened the worse his physical condition grew, 'As his bodily strength diminished, his love of God and faith in Him increased.'¹⁵

¹³ Catherine E. Segar, *Story of my Life*, p.25
¹⁴ Catherine E. Segar, *Story of my Life*, p.19
¹⁵ Catherine E. Segar, *Story of my Life*, p. 40

The Heap family

What's in a name?

The Heap families, who occupied Outwood House following the Segars' departure, were descended from a very long, well-known, and widely-established family with roots dating back to the twelfth century.

The Liverpool branch of the Heap family derives from Joseph Heape, who was born in Rochdale in 1762. When he was 16 years old he decided to distinguish himself from his predecessors by dropping the 'e' from his surname to 'Heap'. This was the result of an agreement struck with his brother Robert, who decided to retain Heape as his last name.¹

Much of what we know about the Heap(e)s' extended history is thanks to their unique surname. Their lineage may be traced back all the way to Robert De Hep who was born in 1170. Records show that over generations the surname was subsequently spelt as De Hepe, later changing to Hepe before becoming Heape. Heape (now Heap) demarcates an actual place, a township in the parish of Bury, near Rochdale, Manchester, where this section of the family was located for centuries. In an age where surnames were fluid and prone to mutation, the Heape or Heap name stuck precisely because many of the family settled around Heap. There is then a poetic symmetry that Joseph Heap began a new branch of the family with an altered name, albeit only slightly. A novel location called for a refreshed identity.

Brought up in Rochdale, Joseph Heap received a non-sectarian schooling at the Moss School, which catered for Presbyterians and Anglicans. Though the family had Methodist roots, Heap joined the Church of England, leading to the likely assertion that the Heaps who occupied Outwood followed the country's official religion too. As a young man, Joseph Heap assisted with the family farm based in Hartley,

but also entered into business with Ralph and Samuel Taylor as wholesale grocers. This was a substantial business in Rochdale, as evidenced by their owning two



Joshua Milne Heap

warehouses and the fact that the company acted as the bank for the town. At some point before the 19th century, the firm became known as Taylor, Heap & Co.² The first rice mill that Heap was associated with opened on Pownall Street, Liverpool, around 1778.

The business retained this name until 1821, when Joseph Heap formed his own firm with his sons, Ralph, Robert, Joseph and Joshua. The business became known as Joseph Heap & Sons, of Rochdale and Liverpool. Just as the surname was changed only slightly, there was a hesitancy to leave Rochdale behind for good. Joseph Heap died and was buried in Rochdale in 1833, where he was buried next to his wife Ann Milne (1768 – 1829).

It was Joseph, the son, who set up shop in Liverpool, with the company's offices based at 2 The Temple and 24 Dale Street. A relative, Robert Taylor Heape, wrote in his personal notes of 1837:

*'Joshua and Joseph Heap are now resident in Liverpool as merchants; Ralph is a partner with them but is at present living in the Island of Cephalonia in the Mediterranean as a shipper of fruits, etc. Robert is also a partner but at the head of the old establishment in Rochdale.'*³

The Rochdale base did not last and the business was completely relocated to Liverpool. Also, it was in international trade – rice milling

and sugar refinery – rather than wholesale grocery where the Heaps' future fortunes lay.

Brotherly success in Liverpool

In boldly breaking from Taylor, Heap & Co., and by locating his business close to the River Mersey, Joseph Heap set up his sons in a lucrative business. This much is made plain in the wills of Joseph and Ralph Heap. Both bequeathed in excess of 400,00 pounds, a huge amount of money at the time. The next generation of Heaps who carried on the family business came from Joseph's and Ralph's brother, Joshua, who was born in 1795.

In February 1824 he married Mary Rankin and in December of the same year she gave birth to Joshua Milne Heap. Her other son, Richard Rankin Heap, was born in 1829. These brothers were instrumental to the financial and entrepreneurial supremacy of Joseph Heap & Sons.

As the decades passed, the primary partners of Joseph Heap & Sons decreased. An 1860 entry in the London Gazette⁴ – a sign that the company was of national significance – notes the buying out of Robert Heap, leaving five principal partners. Twenty years later, the retirement of Ralph Heap saw the company pass into the control of the two brothers, Joshua Milne Heap and Richard Rankin Heap. Eventually, the business would pass to Richard Rankin Heap and his immediate heirs.

During the middle part of the 19th century, the ascendancy of the company was assured. The

primary rice mill complex on Upper-Pownall Street had been constructed and was fully operational, offices at The Temple and Dale Street provided great access to the commercial district of the city, and, uniquely, the company was in possession of a fleet, the Diamond-H Line, to service the substantial landed interests in Lower Burma. When Joshua Milne died in 1890, his assets were worth £332,287 14s 7d gross

which included shares in the Liverpool-based business, shares in the commercial interests located in Burma, independent warehouses on Mathew Street, English railway preferences and, of course, Outwood House.

Entrepreneurial success enabled both brothers to live refined lives as the *Liverpool Legion of Honour* attests: Richard Rankin Heap 'resides at Blackmoor, Eaton Road, West Derby, a large and well-built mansion, surrounded by about fifteen acres of garden and arable land.'⁵ Unlike Outwood House, Blackmoor no longer exists.

Outside of the business, the two brothers contributed to public affairs throughout their lives. Joshua Milne Heap fulfilled public duties as a director of the Bank of Liverpool, a member of the Liverpool Chamber of Commerce and a Justice of the Peace. Richard Rankin Heap applied himself to military affairs as a Captain of the Volunteers, as well as serving as a member of the Liverpool Chamber of Commerce, like his brother.⁶ Though, in truth, both men were driven not by public service but by their family's business interests.



Outwood House c. 1904

¹ C. and R. Heape, *Records of the family of Heape*, (The Aldine Press, 1905), p. 105

² C. and R. Heape, *Records of the family of Heape*, (The Aldine Press, 1905), pp.105-108

³ C. and R. Heape, *Records of the family of Heape*, (The Aldine Press, 1905), p. 107

⁴ London Gazette, March 1, 1892, issue 26263, p. 1224

⁵ B. Guinness Orchard, *Liverpool's Legion of Honour*, vol. 2, (published by author, 72 Bridge Street, 1893), p.362

⁶ C. and R. Heape, *Records of the family of Heape*, (The Aldine Press, 1905), p.112

The Diamond H Line

At the height of the company's powers, Joseph Heap & Sons, owned and serviced a small but significant fleet of ships, known as the Diamond H Line. This was no extravagance, but rather, a sign of their good business sense. By utilising the Diamond H Line, the Heaps were able to extract profit at all points in the international trade cycle. Their primary focus was concerned with the trading and treatment of rice but their fleet provided additional profit by the transport of people and other goods too.⁷

The typical route for the Heap fleet began with the departure from Liverpool to Melbourne, with each ship having been loaded with cargo and passengers. Alighting in Australia, the ships would next progress to India and Burma, having acquired horses at Melbourne. Once the horses were sold on, primarily in India, rice would be brought onto the ships from the Heap's Burma based plantations, which employed over a 1,000 people and produced over 800 tons of untreated rice per day⁸. The final section of the route was the voyage back to Liverpool in order for the rice to be treated at the Heap's rice mill.

The Diamond H Line was made up of a number of internationally revered clipper ships, including the *Antiope*, the *Parthenope* and the *Marpesia*. On the launch of the *Theophane* in 1868, an elderly Joshua Heap mused on the prowess of his fleet at a celebratory dinner aboard the *Antiope*. Heap acknowledged the *Antiope's* nautical achievements: Liverpool to Melbourne in 71 days, completing an average of 165 miles a day on an overall voyage that lasted just over seven months. Joshua Heap *'believed his ships were equal to any which could be built, and both owners and builders had endeavoured to make them so. They were as near what they should be as they could be, they were strong,*

swift and handsome.' Heap *'believed that Theophane would be as excellent in every way as the others.'*⁹ He was not wrong. The *Theophane* reached Melbourne in a record 67 days.

However, the maintenance of a major fleet was not all plain sailing. One ship, The *Melanope*, named after the Greek goddess of Tragedy no less, seemed doomed from the beginning. On her maiden voyage in 1876, 'an ancient hag was discovered on the deck peddling apples. Removed forcibly from ship to tug, she cursed the ship with witch-like vehemence and fluency.'¹⁰ From then on, the ship dealt exclusively in infamy. On the very same voyage, the ship suffered heavy damage in storms off the Bay of Biscay and was dismantled as a result. The *Melanope* mythology records the ship as not only subject to the ravages of bad weather but supposedly, as the scene of murder and mutiny, though such human malevolence occurred long after the Heaps had sold it on.¹¹

The Diamond H Line, including the unlucky *Melanope*, was sold to Gracie, Beazley & Co. in 1882. By selling these ships, the Heaps relinquished control of the entire cycle of food treatment and import. From then on, rice milling alone was the thrust of Joseph Heap & Sons. That said, the Heap business remained a large scale



Pipes section of the Aeolian Organ in the Drawing Room c. 1904

¹⁰ R.J. O'Leary, 'Saga of the "Melanope"' in Sea Breezes The Ship Lovers' Digest, New Series volume 2 (July-December 1946), pp. 56-59

¹¹ R.J. O'Leary, 'Saga of the "Melanope"' in Sea Breezes The Ship Lovers' Digest, New Series volume 2 (July-December 1946), pp. 56-59

⁷ Report for 'Spotlisting' prepared on behalf of Merseyside Civic Society

⁸ A. Wright, *Twentieth Century Impressions of Burma: its history, people, commerce, industries and resources*, (Lloyd's Greater Britain Pub. Co., 1910), p.206

⁹ G. H Johnson, 'Heaps' *Theophane* A noted Passage Maker' in Sea Breezes, no.141, starts Vol. XV. , (August 1931), p.45

operation given their considerable assets in Rangoon, the major port of Burma.

Goodbye to all that

It was eight years after the fleet was sold, in May 1890, that Joshua Milne Heap passed away at the age of 65. His son, Joseph Heap, to whom Outwood House was bequeathed, retired from Joseph Heap & Sons two years later, in his mid-thirties.

Joseph Heap was born in 1857 and attended the Malvern School, which was a public school and is further testament to the Heap's financial security. A first-XI footballer at Malvern, Joseph left the school in 1875, to assist his father and uncle in running the family business. His premature retirement in 1892 is another sign of the Heap wealth accumulated in the preceding generations: clearly, Joseph Heap did not have to work and so chose not to. Instead, he dedicated himself to local affairs. He was a member of the Birkenhead Corporation and Chairman of the Wirral and Birkenhead Agricultural Society. In this capacity, Heap gave an annual donation of £500 to build a permanent show yard.¹²



Console of the Aeolian Organ in the Drawing Room c. 1904

Joseph Heap's retirement meant that the shares of the family business belonged to Richard Rankin Heap, whose intention was to pass on his stake to sons, James Ryder Heap and Richard Rankin Heap Junior. This occurred when Richard Rankin Heap died in September 1899. Both James

¹² C. and R. Heape, *Records of the family of Heape*, (The Aldine Press, 1905), pp.111-112

¹³C. and R. Heape, *Records of the family of Heape*, (The Aldine Press, 1905), p.112

Ryder Heap and Richard Rankin Heap junior served during World War I and Richard first resigned and later died as a result of his war wounds. By this point, Joseph Heap & Sons was considerably different from what it had been 50 years prior. The company had become a limited liability company in 1899, according to Financial News¹³. Without the Diamond H Line, profits were more and more dependent on weather favourable to the production of rice in Burma¹⁴. Over the course of the 20th century, the company underwent several changes of ownership but was known to be operational as recently as 2008.

Turning back to the Heaps of Outwood, Joseph's son, Joseph Milne Heap left the family house in 1899 for Rugby School. It is known that major refurbishment took place at Outwood in 1904 but whether or not Joseph Milne Heap ever returned for an extended period is a matter of doubt. He would go on to have an accomplished military career, serving in the air services from 1912 to 1920, seeing action in World War 1, meaning he was present at the formation of the RAF.

In 1931, his father, Joseph, sold Outwood to the Christian Brothers, thus ending almost 60 years of the Heap connection to Outwood, and he died in 1935.

Before he died, he put much of the contents of the Heap Outwood household up for auction: an *Aeolian* manual pipe organ, a pair of Japanese Bronze Lions, 21 antique *Chippendale* chairs were stand-out items on a 34-page Corkhill & Job auction catalogue. The organ never sold and the Christian Brothers bought back what furniture they could afford. A sense of the décor of the time can be obtained from the photographs of the organ taken circa 1904.

Still, the Heap era was over and what remained of the Heaps was fading testament to three generations of the family who had called Outwood their home.

¹⁴ Joseph Heap & Sons, *Minute Book of General Meetings* (1900),vol. 1, p.35

Heaps' Rice Mill

The Significance of the Heaps' Rice Mill

During the 18th and 19th centuries, Liverpool's port was the mercantile epicentre of the British Commonwealth. Previously, Liverpool was little more than a small, backwater town. Over the course of the 1700s Liverpool became a major city and a primary location for the international movement of people, both in terms of emigration to North America and the Slave Trade. As the historian, Hugh Gawthorp, wrote in 1861, 'Never was there a town in Europe which sprang from such poverty and insignificance to such opulence and importance in so short a time.'¹

With the abolition of the Slave Trade in 1807, the dock's focus shifted from people to goods, particularly cotton and foodstuffs. In this way, the Heaps success in the rice and sugar business during the mid-to-late 19th century is representative of the changing nature of Liverpool's entrepreneurial activity. It's no coincidence that both Halsall Segar and Joshua Milne Heap acquired Outwood House while trading food produce from Merseyside. It was a seriously lucrative business and Liverpool was world-renowned for its facilitation. By 1850, Liverpool was responsible for 45% of all British exports.²

Initially, Joseph Heap (1762-1833) worked as a sugar boiler, setting up trade deals in Jamaica and Barbados for Taylor, Heap and Company. However, when he sought to extend business to Liverpool, his first move was to construct the rice-mill on Pownall Street circa 1778 (this is not the mill which stands today). In terms of the rice trade, Heap was operating at an ideal moment in time as technological advancement allowed for rice to be transported around the world in its 'husk' condition. This is a protective state referred to as 'Paddy' which ensures the grain is not damaged when being

transported. Such capability was essential when responding to later world events, such as the Indian Mutiny of 1857–8 and the American Civil War of 1861–5, for it meant the Heaps were able to source their rice from an alternative location, Rangoon, a major port in Burma, now known as Myanmar.³ The *Liverpool Legion of Honour* sums up the Heaps' favourable circumstances and ability to adapt. It records: 'Industrious business men in easy circumstances, who, generation after generation, held their position however the times changed.'⁴

The prominence of the food trade was also manifest in the buildings that emerged around the dockland, which included tanneries and bone-factories. Few such buildings now remain in the UNESCO protected waterfront and the Heaps' Rice Mill is all the more remarkable for being largely unaltered from its period of peak productivity.



The Heap complex is also reflective of an era of a great architectural expansion in Liverpool, when warehouses were shooting up left, right and centre: 'the great period of warehouse construction was the 19th century, when the success of the port depended on storage facilities keeping pace with the phenomenal growth of the city's trade.'⁵ Again, as another sign of the Heaps' instinct for business, rather than renting warehouse facilities, they stored treated goods on the same premises where they had been refined.

¹ H. Gawthorp, *Fraser's Guide to Liverpool and Birkenhead* (1861, London and Liverpool)

² C. Giles and B. Hawkins, *Storehouses of Empire: Liverpool's Historic Warehouses* (English Heritage, 2004), p.3

³ HM Statement of Significance: (September 2014) and Report for 'Spot-listing': prepared on behalf of Merseyside Civic Society (Liverpool University)

⁴ B. Guinness Orchard, *Liverpool's Legion of Honour*, vol. 2, (published by author, 72 Bridge Street, 1893), p.362

⁵ C. Giles and B. Hawkins, *Storehouses of Empire: Liverpool's Historic Warehouses* (English Heritage, 2004), pp.29-30

The history and architecture of the complex

Located within the Baltic Triangle region of Liverpool, the Heap Rice Mill complex reflects not only the bustling foodstuff business that went through Merseyside during the 19th century but also the evolution of the Heaps' business. Written within the site is the story of how the Heaps went from Rochdale grocers to formidable sugar distillers and rice millers in Liverpool. The Heaps were so successful in this enterprise that they came to own a fleet of ships, were able to expand their business across several sites in the city and were one of the first European firms to explore the financial potential of lower Burma.



High-level view of Heaps' Rice Mill

Back in 1765, however, there was little hint of the Heaps and their golden future. The John Eyres Map of that year shows nothing but unoccupied land.⁶ Thirty-two years later, in 1797, and the land was seemingly developed, according to the hard-to-decipher Crane and Jones map⁷. The Horwood Map of 1803 provides further evidence; in the space now occupied by the rice mill, a couple of timberyards⁸. Having relocated to Liverpool by 1800 at the latest, the Heap's business was already up and running in a rice mill on the nearby Pownall Street. From this vantage point, Joseph Heap may well have been plotting the future purchase of the Upper-Pownall Street site.

Quite when Heap purchased the site, its boundaries formed by Upper Pownall Street, Shaws Alley and Beckwith Street, is hard to establish. What

⁶ Liverpool Record Office (1765) John Eyres Map of Liverpool

⁷ Liverpool Record Office (1797) Crane and Jones Map of Liverpool

⁸ Liverpool Record Office (1803) Plan of the town and township of Liverpool by Richard Horwood

we do know is that the first phase of warehouse construction was completed before 1823–4, thanks to the Swire Map from that period⁹. Building continued up until 1849 and during this secondary phase three warehouses were added, as made clear from an Ordnance Survey Map.

The appearance of the complex's exterior reflects the sheer utility of the site; it was constructed for no other purpose than to ensure high levels of productivity. The exposed brickwork and large surface area of the Heap's Rice Mill no doubt contributes to aesthetic impact of the Liverpool waterfront, yet this was hardly the original intention. Optimum production was the priority of the Heaps.¹⁰

Seven stories tall, the site's significant remains tell of the daily work that took place there. The loading bays by which goods entered the building still survive, a few hoists that moved goods from place to place hang inside. Also, there are hints of the building's evolution. The external blue brick finish, for example, was contemporary with 1860 architectural trends. Internal fireproofing also dates from a similar time.¹¹



Students and Leaders visit Heaps' Rice Mill

The outstanding trend of the complex's evolution is that of amalgamation. At the mid-point of the 19th century, the site was split between its sugar and rice treatment in three separate sections. By 1891, the sugar warehouses had been conflated with the rice mill for easy storage purposes. In the 20th century, the standalone sugar-works was merged with the mill to form one interconnected

⁹ Liverpool Record Office (1823) Map of Liverpool by William Swire

¹⁰ List Entrance Summary for Heap's Rice Mill- 1421261 (2014)

¹¹ Brookes, Gough, Ritchie, *Warehouses in Liverpool* (1961)

Interior features of Outwood House



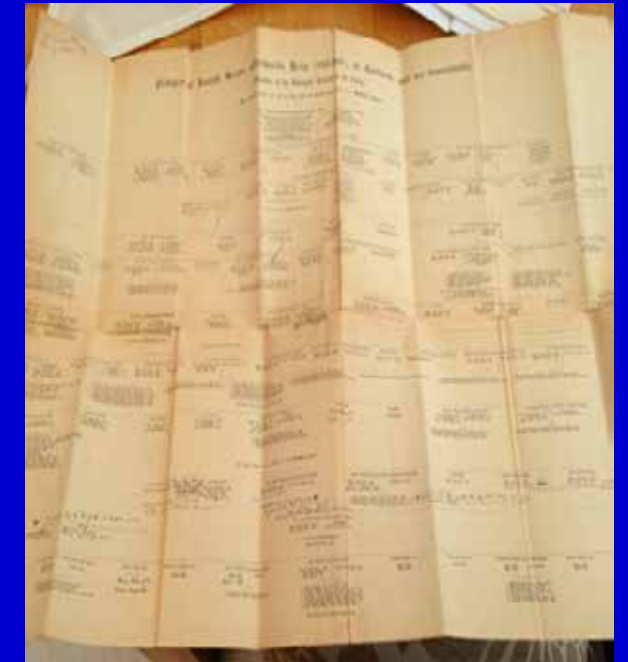
Left top: Barrel-shaped ceiling to entrance
 Middle Left: Door and panelling to Drawing Room
 Bottom left: Ornate cover to radiator
 Below: Light fitting in Drawing Room



Left: Galleried staircase
 Right top: Ornate headers to doorways. The more ornate the header, the more important the room
 Right Centre; Heap family pedigree -Rochdale and Liverpool Branch. Size A0
 Right bottom: Ornate wall candleholders in Dining Room
 Below: detail of wallpaper in Drawing room



Photograph of Outwood c.1904
 "Records of the family of Heape"



Console of the Aeolian Organ in the Drawing Room c. 1904

Pipes section of the Aeolian Organ in the Drawing Room c. 1904



Assembling the Drone, Gimbal and Camera

Drone training and filming. Centre; Overhead camera shot.

site. As time went on, the multitude of ventures gave way to a single and, appropriately, refined aim of the treatment and storage of rice.¹²

The building's remarkable survival

When Joseph Heap established a sugar warehouse and rice mill in the first half of the nineteenth century, it is unlikely that he could have foreseen the Upper-Pownell Street complex



Students and Leader discuss the finer points

remaining operational until 2005. Yet this is exactly what happened. However, it easily might not have been the case, for the history of this Grade II listed building site is one of precarious survival, chequered with incidents that threatened the mill's existence.

On the 11th August 1863 a fire broke out on the upper storey of the rice mill. The *Liverpool Mercury* recorded just how serious the damage to the mill was, stating, 'The three upper stories of the front part of the premises, which contained the machinery, besides a great quantity of stock, were entirely destroyed, and the damage to the lower stories must also be considerable.'¹³

The outbreak of fire was not uncommon in Liverpool at this time. In 1842 alone there were 140 warehouse fires. This was primarily due to the use of naked flames around factories that were notorious for their poor natural lighting. Coupled with the hazard posed by flammable, dry stored goods, the threat of fire was never far away. This state of affairs led to a flurry of local Building Acts in the 1830s and 1840s, introduced with the intention of improving the design of future factories through measures that

obliged new builds to include safety features such as fireproof stair bays.¹⁴

Such legislation came too late to prevent the fire of 1863, but modern structural surveys of the rice mill suggest that the Heaps took seriously the need to redesign the mill when it came to rebuilding the damaged premises. In this regard, the Heaps followed in the esteemed footsteps of Jesse Hartley, the architect who pioneered methods of fireproofing around Liverpool. Hartley's work is still publicly visible in the warehouses around Albert Dock, Stanley Dock and Wapping Dock and his work is recognisable for the use of cast-iron columns, cast-iron beams within brick vaults, and light, iron bowed roofs.

However, the Heaps were to suffer from fire damage once again in 1883. The *Lancaster Gazette* reported how a fire broke out on the upper storey of the warehouses on Beckwith Street, stating, 'The firemen prevented the flames extending to the adjoining sugar refinery; but considerable damage was done to the warehouses. The roof was destroyed. The upper storeys contained rice and the lower ones sugar.'¹⁵



It's worth noting then, both the hazard posed by the foodstuffs and how in both instances it was the upper floors where fire broke out. It is likely that the

¹⁵ 'Fires in Liverpool' in *Lancaster Gazette*, (November 1883)

¹² HM of Significance, pp.7-12

¹³ *Liverpool Mercury*, (11th August 1863)

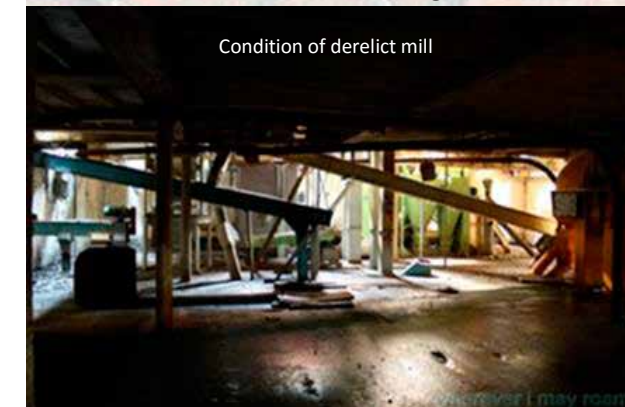
¹⁴C. Giles and B. Hawkins, *Storehouses of Empire: Liverpool's Historic Warehouses* (English Heritage, 2004), pp.35-37

fires began near the 'jigger lofts', the poorly ventilated rooms at the top of the warehouses, in which six to eight men manually operated the pulley systems that moved stock from floor to floor. Contemporary observers noted that workers often smoked and drank in the jigger lofts, in order to alleviate their uncomfortable working conditions.¹⁶

Perhaps the greatest threat to the mill was that presented by the Luftwaffe in May 1941. During World War II, the Blitzkrieg bombing campaign caused great damage to the city of Liverpool and the south east building of the rice mill, rebuilt after the fire of 1863, suffered from superficial bomb damage. Unlike many buildings in the surrounding area, the mill was not razed to the ground¹⁷, was able to be repaired, and, of course, still stands today.

The Future

Since 2005, the Heap Rice Mill has been unoccupied. During this state of vacancy, a number of building applications have been submitted to the Liverpool City Council regarding the site. None of these applications ever materialised into tangible action. The Planning Authority has always recognised the historical worth of the Heap Mill complex and has sought to ensure that any future development of the site incorporate and protect its significance, especially since the building lies within the buffer zone of the UNESCO World Heritage Site.



Condition of derelict mill

In June 2014, a building application was submitted to Liverpool City Council that included plans to demolish the mill in order to make room for five blocks of flats. In response to this application, an emergency bid for historical protection was

¹⁶C. Giles and B. Hawkins, *Storehouses of Empire: Liverpool's Historic Warehouses* (English Heritage, 2004), pp.34-35

compiled by the Merseyside Civic Society and submitted to English Heritage. At the end of July, the building was granted Grade II listed status, guaranteeing that the Heap Rice Mill would not be demolished.



Currently, major refurbishment work is under way to convert the Heap Rice Mill into 123 luxury apartments. With an overall development cost of £130 million, all new construction on the site must be sensitive to the historic importance of the mill, meaning that the building's historic facade will be preserved.

The £130m scheme will deliver 800 apartments in total. Developer Elliot Lawless, speaking on behalf of One Park Lane, said that a pre-let for the entire site was close to being secured.

The scheme is designed by Falconer Chester Hall. Adam Hall, architect at FCH, said: "since Heap's mill was spot listed we have been working with English Heritage and Liverpool City Council to find a solution for designing the high quality new development which will compliment and help secure the restoration of the mill. We believe the submitted application achieves this. We have been in a productive dialogue with all parties for a number of months now and are delighted with the outcome.

"The scheme will open up the space in front of the mills, allowing the buildings to breathe. We've opted for a tree-lined avenue from the site's Park Lane frontage to maximise the development's permeability and I think the public will love Baltic Square."

- See more at:

<https://www.placenorthwest.co.uk/news/new-plans-in-for-heaps-rice-mill/#sthash.nyASZYH.dpuf>

¹⁷ J. Hughes, *Port In A Storm* (Merseyside Port Folios, 1993) pp.7-9

St Anselm's College

St Anselm's College opened to the first pupils in September 1933. Headmaster Brother McDonald had written to parents, ***"The College will open on Monday September 18th at 9.00am, as by that date the building work will be sufficiently complete."***

The first three pupils thought to be recorded were Gary Anderson, Ivor Winder and Kenneth Nolan. Brother MacDonald was the first Headmaster with Brothers G. D. O'Donoghue, Peter Thomas and Aidan Sexton making up the first community. Sixty-three pupils were in attendance when the school was officially opened on 18th September 1933. John Marmion also joined on that day, though he insists he was in the Prep School.

Prior to this, there was no Catholic Grammar school for boys on the Wirral side of the River Mersey. The only two schools available for boys requiring a Catholic grammar-school education were St. Edward's (formerly the 'Catholic Institute') Hope Street, Liverpool, run by the Christian Brothers (later moving to Sandfield Park as their numbers increased) and St. Francis Xavier's, staffed by the Jesuits. There was a further Christian Brother school in Crosby, St. Mary's.

In June 1931, the Head of St Edward's—Brother Stanislaw Roche received an appeal concerning such an issue from the Parish Priest of St. Joseph's, Birkenhead, the Very Reverend Provost Hazlehurst. With the appeal was an offer of £10,000 from the Shrewsbury Diocese for the building of a school and the buying of a house near Birkenhead Park which it was agreed could accommodate all the area's interests. The 'Go Ahead' was given by the Superior General of the Christian Brothers in the hope that a school would be running within three years.

On 18th August 1931, Brother Roche was informed by V. Rev. Hazlehurst that a suitable site had been found: a large house called 'Outwood' with 3.64 acres for the price of £4,200. The house had been built in 1862 by a Mr Halsall Segar. In 1871 a wealthy merchant named Joshua Milne Heap purchased it and on his death left it to his son, Joseph. As the years passed, the house proved too expensive to maintain and was sold. Builders, D. Evans and Son, bought the property just before 1931 for £3,400. The purchase was not quite completed when the Christian Brothers' solicitor offered £3,000. Nothing below £4,000 was even considered.

On 4th January 1932, the sale was completed for £4,200. The letter of completion is dated 9th January and as 'Outwood' became Christian Brother property, the diocese promptly sent £2,000.

A Mr William Ellis of St Helens was appointed architect for the new school building. The overall plan, despite the comment that there was enough recreational space but insufficient 'sporting area', was met with approval by the Ministry of Education.

Of the 12 estimates for the building, a Mr C. J. Doyle (who built the crypt for the original design of Liverpool's Catholic Cathedral, prior to Cardinal Heenan) offered what seemed to be the best price. Since that was subsequently modified, a Mr Fleming of Neston was awarded the contract with his estimate of £16,445.

With the Diocese urging prompt action, the contract was signed on 7th January 1933 and work was begun on the 11th January. The builders, whose foreman was a Mr Harry Oxtan, were noted for being 'worthy contractors' and although their work took them through to January 1934 the Brothers opened the school in September 1933.

With pupil numbers increasing to 113 in September 1934 some forms shared a classroom; e.g. the six pupils of the 'Prep class' and 11 of Form One were taught in one room with two masters.

In 1936 a new Head, Brother Thompson arrived.

The original school motto was *"Omnia probate quod bonum est tenete"* meaning *"try everything then hold on to that which is best."* This was later changed to *"Fides quarens intellectum"*, taken from the writings of St. Anselm, which translates as *"the Faith to seek better what it already believes"* and the uniform from brown and yellow to blue and gold.

Brother Thompson also introduced the House system, starting off with Outwood (-yellow) and Manor (-blue.) He also introduced the STRAP, which many Anselmians may well remember!

In 1937 Bob Stevenson (Science) and Joe Furlong (French) were appointed followed by Miss Magee (Music) in 1938.

The first Inspection by H M Board of Education was held at the end of March 1938.

The 12-page Report states that there were 183 pupils of which 44% were from Birkenhead, 30% from Wallasey and the remaining 26% from Cheshire and as far as Chester. There were nine full-time staff

including the Headmaster and seven visiting staff. Tuition fees were £12 guineas per year. Since opening, 21 Free Places has been awarded.

The original plans were to accommodate 430 pupils. It was noted that "There is no supply of hot water available for the use of the boys."

Comment was made of the youthfulness of the teaching Staff; "Only two of the regular staff are more than 25 years of age" but adds "They are, without exception, enthusiastic and hardworking, and class control is good". There are reports over 10 main headings, and detailed comments on the 11 faculties.

General Conclusions: *"The School has made a sound start in very convenient and well-equipped premises."* © Controller of HM Stationery Office.

A brief synopsis of early days

An indication of war-time constraints is reported in the REVIEW 1942; *"Since the Garden Fête in June 1939, no printed record of our activities has appeared. A review, which must be brief in these days of restrictions on printing and paper, is therefore timely."*

18 Sep 1933	School opened with 63 pupils
3 Oct 1934	8.5-acre site at Noctorum (The Ridings) bought for £1060
27 Mar 1935	First game— Hockey played
19 Jun 1935	First Speech Day – Brother Noonan (Superior General) Mr "Push" Boraston directed Music
10 Dec 1936	Brother Thompson – Headmaster Start of Outwood and Manor Houses
Jan 1937	A R B Stevenson – General Science J P Furlong – French cum School Sec.
Spring 1938	H M Board of Education Inspection
Summer 1938	Given "Direct Grant" status
Sep 1938	Mr Genin started School Orchestra Work on North Wing completed
Sep 1939	Evacuation to Newtown, Wales School transferred to Pavilion
Autumn 1939	Air Raid shelters built under Brothers' House – in Boiler Room
March 1940	Evacuation ends – all back to school
Sept 1940	Messrs Furlong –Tank Regiment and Stevenson AA – Radar Instructor Staff recorded: 12 Christian Brothers – exempt; four Lay staff)
Oct 1940	School roll total was 342.

College update

The opening of Outwood House as our 6th Form Centre in March 2013 represented the beginning of a new era in the history of St. Anselm's College. Since then the College has enjoyed the best sequence of 6th Form results in living memory, with a striking impact upon the morale of both students and staff! Students display a palpable sense of ownership and pride in the facilities, which they treat with respect. Teaching rooms are fully equipped for 21st Century teaching within the environment of a 19th Century Victorian mansion with beautiful fixtures, fittings and high ceilings. The grounds and gardens provide a haven for relaxation and fresh air. The College Library and Chapel are situated here, meaning that boys of all ages enjoy access to the Outwood experience, which is shared by the Friday Club, for local adults with learning difficulties.

The securing of a Heritage Lottery Grant has stimulated a remarkable surge in interest in the history of Outwood, both within and beyond the College. The Heritage and Historical Research Society has become established in College life, involving boys drawn from the full age range of students and led by two History graduates, one of whom, Jamie Carragher, (St. Hilda's College, Oxford) is an old Anselmian. Students have researched the history and architecture of the building, and the fortunes of the families who owned it all the way back to the Norman Conquest! Students are now eligible for Colours and Participation Awards, in recognition of their contributions to the Society and our improved understanding of the heritage of the College. Outwood House is now a feature during Wirral Heritage Week each September.

Outwood House is not yet fully operative. The top floor remains undeveloped, as the original Basic Needs grant, and a generous bequest from long-serving teacher Bob Stevenson, proved sufficient only to develop the three lower floors. Planning permission has been secured for the next phase of development, which is urgently needed as the College roll now exceeds 900 for the first time. This would involve classrooms and tuition rooms, a media room, a 6th Form Common Room and offices, all of which are essential to the future of 6th Form education at the College. The Governors and Edmund Rice Trust remain committed to the full development of this remarkable building, which reflects the rich heritage of the College.

The Anselmian Association & Old Anselmians' RUFC

A note in the REVIEW of July 1942 states,

'The operations of the Old Boys' Association had to be suspended on the outbreak of war. As St. Anselm's ex-pupils are all very young men their services were needed by the Nation, and willingly they gave them. Many volunteered at once. As a result, the promising Rugby Club which practised at the College sports ground at Noctorum had to be dissolved. When the war is over and the victors come home again, please God, its activities will be renewed.'

(See Memorial plaque below.)

The College Magazine 1948 reports, 'An Old Boys' Association, named "The Old Anselmians" has been formed. The following are the officials;

- Chairman; Mr J Hogan
- Treasure; Mr G K Barrow
- Secretary; Mr C Stormont, 344 Old Chester Road, Rock Ferry.
- Sub-Committees
- Rugby; L A Molloy, K J Higgins
- Cricket; C J Carroll, T A Smith, J M Downes, G Morton and J Adamson'

Further Association activities are reported in subsequent years with the 1953 College Magazine indicating a strengthening of the Rugby section with its own committee;

- Chairman; Mr D Roberts
- Treasurer; Mr B Barrett.
- Team Secretary; Mr D Wright
- Vice Presidents; A Redmond, M McCarthy, B McDonald'

The Rugby club purchased its own grounds in Eastham, which were named after 'a much respected and feared' Brother Malone, former Headmaster of Redcourt. The first match was held on 15 September 1957.



Memorial plaque in honour of Anselmians who made the ultimate sacrifice in World War II and Korea

The Society of St Vincent De Paul

St Anselm's College SVP Youth conference was founded on 5th May 1939.

Its members carry out practical works of charity "Charity embraceth all" e.g.; visiting patients in local hospital and nursing homes, helping at camps for disadvantaged children, collecting toys and book for Christmas presents and holding Christmas parties.

The 1950 College Magazine reports,

The annual collection of toys for St Edmund's Orphanage was held and we were very pleased to find a much bigger collection than usual was obtained. Such a great number of toys, books, puzzles comics, etc., were collected that it took two days to sort everything into its proper order.

Twenty-three members helped out at the Ozanam camp in North Wales.

The conference continues today and It is the oldest and longest serving SVP youth conference in the country.

The Friday Club

In 1975, Rev. Brother Senan Kerrigan established what has become a College institution, the Friday Club. The Club aims to provide a friendly and caring environment for adults with learning difficulties and physical disabilities. At the heart of the organisation is a belief in helping our fellow-man, with the helpers and the Friday Club Committee students working tirelessly all year-round to ensure that those who attend have the best possible experience.

The Club runs every Friday of term time and is based in wonderful Outwood House Sixth Form Centre, with the help of sixth form students from both St. Anselm's and nearby Upton Hall School. The two Catholic Colleges work in partnership to "put faith into action". The Club is almost unique in the respect that it is run and coordinated by a group of eager and willing students. A Friday Club Committee raises money, plans social events and administers the Club. Staff from St. Anselm's are always in attendance.

There are a large number of activities; weekly bingo events, domino tournaments, music and an assortment of games and activities. Each member is looked after by at least three helpers to ensure that they have the detailed care and attention they deserve.

Head Teachers

Head Teachers
(clockwise from top)

1933—36	Bro D B McDonald
1936—42	Bro J B Thompson
1942—47	Bro P C Curran
1947—55	Bro P J Forrestal
1955—59	Bro J C Ambrose
1959—65	Bro N D O'Halloran
1965—71	Bro J J Cowley
1971—76	Bro P T Coffey
1976—81	Bro E S Kerrigan
1981—87	Bro M G Miller
1987—88	Bro M Power
1988—93	Bro C J Sreenan
1993—2001	Mr C J Cleugh
2001—2002	Mrs P M Jones
2002 -	Mr R S Duggan

College Development over the years

- | | | | |
|----------------------------------|---------------|--------------------------------|--------------|
| West and North wings | The Ridings | Pavilion | Redcourt |
| School Hall | Science Block | Sixth Form Block | Gymnasium |
| New Pavilion at The Ridings | Music Block | Staff Room | Office Block |
| Sports Centre | | Modern Foreign Languages block | |
| Combined Sports Centre-Gymnasium | | Outwood Sixth Form Centre | |

St. Anselm

Monk, theologian, Archbishop of Canterbury, doctor of the church and one of the four fathers of scholasticism:
This is, by his most famous title, Saint Anselm of Canterbury (Latin: Anselmus Cantuariensis)



He was born 'Anselmo' in April 1033 in Aosta, now part of Northern Italy; son to wealthy parents Gundulf and Ermenberg. It is most likely that Anselm inherited his wealth, status, and scholarly attributes from his family, this being rather prestigious with links to the ancient Lombards and ties to powerful figureheads such as Conrad I of Burgundy as well as the Holy Roman Emperor Henry II.

Moreover, the young Anselm was heavily influenced by his mother's piety, having had him installed in a school of learning at an early age, understanding his premature desires to join the clerical profession. It is obvious, from only a brief investigation into the early life of the saint, that he had a premature passion, an infatuation, towards the Church. This can be clearly seen in his attempt to join a monastery at the age of 15; this was refused on account of his father's displeasure.

And, most probably as a direct consequence of his father's dissent, it can be noted that Anselm underwent a brief period of psychosomatic illness which was only relieved by a complete abandonment of his studies.

However, the new youthful spirit created by this carefree lifestyle did not last long; in the year 1056, at the age of 23, his mother passed away. The resulting grief and distress caused by his wife's death and only son's wishes to become a monk sank Anselm's father, Gundulf, into a deep anger and depression. Unable to stand his father's emotions, Anselm left Aosta in search of a new life.

For three years Anselm ventured through Burgundy and France, with the aim to reach his famed fellow countryman Lanfranc of Pavia who was Prior at the Benedictine abbey of Bec. Arriving in 1059, the year before his father's death, Anselm was instructed by Lanfranc to concentrate on his faith and enter into a novitiate under Maurilius, the Norman Archbishop of Rouen. It was during this period in which Anselm penned his first philosophical work: the 'Grammarians'.

Subsequent to the Norman conquest of Britain in 1066, the Abbey of Bec was given gratuitous amounts

of land in England. This allowed the abbot, Anselm, to visit the country occasionally in order to oversee its acquired property. On these occasions Anselm was also summoned to wait on England's sovereign, William the Conqueror, and visited Lanfranc, who was then Archbishop of Canterbury. Thus, it was due to his strong relationship with King William I and the Archbishop that Anselm quickly became the favourite to be the successor of Lanfranc. However, fate would not be kind, for when it was time to take on this position at the event of Lanfranc's death in 1089 the English ruling monarch had been replaced by William Rufus. Notorious for his outright selfishness, Rufus appropriated the Church's land and finances for himself and refused the appointment of any successor to the Archbishop. Moreover, by the time William II wished to confess for his sinful behaviour, Anselm had become ill, he did not wish to fulfil the position of Archbishop fearing old age, weakness and contention from the monks at Bec. Still, many wanted the elderly abbot to attain the position, and on the 25th of September 1093 Anselm was enthroned as Archbishop of Canterbury.

1033: Born in 1033 to parents Gundulf and Ermenberg in Aosta, Italy.

1057: Anselm left home to study in Burgundy after his mother passed away in November 1056, his relationship with his father deteriorated due to him disagreeing with Anselm's wishes to join a monastery.

1059: His father died (29 September).

1060: Enrolled in the monastery of Bec and began life as a monk— hearing of the reputation the monastery at Bec had and of its friar Lanfranc, he moved to Normandy and befriended Lanfranc.

1063: Elected prior of Bec.

1063–1078: During Anselm's time as Prior of Bec- he became a fervent disciple of St Benedict, studied the works of St Augustine of Hippo, wrote many of his famous philosophical and theological works such as the ontological proof for the existence of God, Monologion 1077 and Proslogion 1078.

1078: Anselm elected Abbot of Bec— as Abbot of Bec, Anselm stayed in contact with his good friend Lanfranc now the Archbishop of Canterbury from 1070. Anselm visited England at least once in 1079 to investigate property belonging to his abbey.

1089: Lanfranc died on the 28th of May, 1089— the See of Canterbury was kept vacant as King William II relished the See's revenues.

1093: Anselm was elected Archbishop of Canterbury King William II's (Rufus) opinion of appointing someone as See of Canterbury took a u-turn when he became ill.

1095-1098: Pens and publishes *Cur Deus Homo?* ("Why God was a Man?") this was as a response to arguments on the subject of Christ's incarnation.

1097: Anselm went to Rome (first exile).

1100: Anselm returned to England as Archbishop of Canterbury when Henry I came to the throne.

1103: Anselm was exiled for the second time.

1103-1107: (Second exile) during his second exile he became a pastor and encouraged the ordination of native Englishmen among his clergy and staunchly opposed slavery.

1109: Anselm died 21st April.

1720: Anselm was canonised, Saint Anselm.

Saint Anselm's Feast Day: 21 April.

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of land in England. This allowed the abbot, Anselm, to visit the country occasionally in order to oversee its acquired property. On these occasions Anselm was also summoned to wait on England's sovereign, William the Conqueror, and visited Lanfranc, who was then Archbishop of Canterbury. Thus, it was due to his strong relationship with King William I and the Archbishop that Anselm quickly became the favourite to be the successor of Lanfranc. However, fate would not be kind, for when it was time to take on this position at the event of Lanfranc's death in 1089 the English ruling monarch had been replaced by William Rufus. Notorious for his outright selfishness, Rufus appropriated the Church's land and finances for himself and refused the appointment of any successor to the Archbishop. Moreover, by the time William II wished to confess for his sinful behaviour, Anselm had become ill, he did not wish to fulfil the position of Archbishop fearing old age, weakness and contention from the monks at Bec. Still, many wanted the elderly abbot to attain the position, and on the 25th of September 1093 Anselm was enthroned as Archbishop of Canterbury.



Anselm was therefore elected Archbishop of Canterbury in 1093. King William's opinion of appointing someone to the See of Canterbury changed with his sudden illness. Prior to this he had been enjoying the See's revenues.

Between 1095 and 1098 Anselm published his famous works of *Cur Deus Homo?* ("Why God was a Man?") This was a response to arguments on the subject of Christ's incarnation.

In 1097, during his first period in exile, Anselm went to Rome. King William II supposedly demanded Anselm to pay 1,000 marks as the price of his nomination to the See of Canterbury. Moreover, it has

been stated the King attempted to wrestle the Duchy of Normandy out of his Brother Robert's hands. Anselm abruptly refused to pay and was exiled to Rome where he gained the full support of Pope Urban II. In 1100 Anselm returned to England as Archbishop of Canterbury when Henry I came to the throne. Three years later, in 1103 Anselm was exiled for the second time. Henry I claimed the right to appoint bishops and abbots as per his belief in a state controlled Church. Anselm ultimately defied Henry I's views.

Between 1103 and 1107 (Second exile) Anselm became a pastor and encouraged the ordination of native Englishmen among his clergy and staunchly opposed slavery. Anselm returned to England in 1107 and continued his work as Archbishop of Canterbury where he spent his final years.

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Death, Beatification and Canonisation

St. Anselm died aged 76 on Holy Wednesday, 21st April 1109, after the conflicts with Henry I had been resolved. He had spent his last years ensuring that his archbishopric was well-cared for, though he did also anathematise those who did not recognise the Archbishop of Canterbury's primacy over the Church in England, ensuring that the Church was stable after he was dead. He was buried in Canterbury Cathedral.¹

A later successor to the See of Canterbury, St Thomas Becket, requested that Pope Alexander III canonise Anselm in 1163.² It is not known whether he was canonised before Becket's murder, due to a lack of extant evidence, though documents from the 15th century establish that he was at least considered a saint by that point.³

As a result of his theological writings, Pope Clement XI declared him to be a Doctor of the Church, a title recognising the importance of his work. He is known as the 'Magnificent Doctor' and the 'Marian Doctor'.⁴

¹ *The Oxford Dictionary of the Christian Church*, 3rd ed., Oxford: Oxford University Press, 2005, pp. 73–75.

² "Reviews: St. Gregory and St. Anselm: *Saint Anselme de Cantorbéry. Tableau de la vie monastique, et de la lutte du pouvoir spirituel avec le pouvoir temporel au onzième siècle*. Par M.C. de Remusat. Didier, Paris, 1853", *The Rambler, A Catholic Journal and Review*, Vol. XII, No. 71 & 72, London: Levey, Robson, & Franklyn for Burns & Lambert, 1853 p.361

³ Levey et al (1853) "Reviews: *St. Gregory and St. Anselm: Saint Anselme de Cantorbéry. Tableau de la vie monastique, et de la lutte du pouvoir spirituel avec le pouvoir temporel au onzième siècle*. Par M.C. de Remusat. Didier, Paris, 1853", *The Rambler, A Catholic Journal and Review*, London: Burns & Lambert, Vol. XII, No. 71 & 72, p.361.

⁴ Alban Butler (1864), "St Anselm, Archbishop of Canterbury", *The Lives of the Fathers, Martyrs, and Other Principal Saints*, Vol. VI, D. & J. Sadlier & Co.

Blessed Edmund Rice and the Congregation of Christian Brothers

'He would love the Lord, his God, with his whole heart and his neighbour'

'His intellectual powers were of the highest'

1762: Edmund Rice was born in Ireland. During his youth, he attended a hedge school in Callan, County Kilkenny.

1779: He began his working life as an apprentice for his uncle, Michael Rice, dealing in ship handling in Waterford City, Ireland.

1786: During his time in Waterford he married Mary Elliot, the daughter of a wealthy business man.

1789: Mary died giving birth to their daughter, another Mary. She was premature and as a result was handicapped. This was undoubtedly a seminal period in Edmund's life.

1800: Rice began to educate poor children at night after work. This subsequently inspired volunteers to assist him in what he did.

1802: Edmund was joined by Thomas Grosvenor and Patrick Finn. The three men lived in rooms over a stable, then being used as a school, in Waterford.

1803: A purpose built monastery and school opened in Mount Sion, Waterford (7 June).

1806: Tipperary was where the first foundation was established outside of Waterford City, in Carrick-on-Suir.

1807: Dungarvan, County Waterford saw the construction of the second foundation.

1808: Vows were made by Edmund and eight of his companions, they became known as 'Gentlemen of the Presentation'.

1811: The North Monastery foundation was raised in Cork City.

1812: Arrival of some Brothers in Dublin.

1816: Brothers arrived in Limerick and Thurles.

1817: The Brothers were no longer under the control of the bishop, instead they were reorganised into a Pontifical Congregation.

1822: A plan for reorganisation was accepted and the Congregation of Christian Brothers was founded. The Brothers in Cork remained as a Diocesan Congregation, still known as the Presentation Brothers.

1825: A school was opened in Preston, Lancashire, the first to be founded in England. Schools were later founded in Manchester, Liverpool and London.

1828: The Congregation's H.Q. was moved to Dublin from Waterford.

1829: Anti-Catholic Penal Laws repealed by the Catholic Emancipation Act.

1832: Christian Brother schools in Ireland were used as temporary hospitals during a cholera outbreak.

1840: Edmund made his last tour of the Christian Brothers' Ministries and Irish Schools.

1841: Edmund began to suffer from serious illnesses.

1844: 29 August Edmund died at Mount Sion, Waterford.

1961: In the Archdiocese of Dublin an appeal to Beatify Edmund was introduced.

1979: Edmund's cause was brought to Rome.

1993: The title "venerable" was granted by Pope John Paul II and Edmund was declared to be a man of 'heroic virtue'.

6 Oct 1996: Edmund Rice was declared 'Blessed' by Pope John Paul II in St. Peter's Square, Rome.

Edmund Rice was born to Robert Rice and Margaret Rice (née Tierney) on the farming property of "Westcourt", in Callan, County Kilkenny. He was the fourth of seven sons, though he also had two half-sisters, Joan and Jane Murphy, the offspring of his mother's first marriage.

Edmund was brought up in a heavily Catholic Irish background. The boys of the Rice family were mainly educated at home by Patrick Grace, a representative of the humble community of Augustinian friars.

Penal faith – his spiritual inheritance

Edmund Rice's grandparents and parents had to face a testing trial as a new penal code had been enacted over four reigns from 1695 onwards.

Systematically, the 'disloyal papists' had been deprived of all religious, social and political rights. The Laws at the time did not presume an Irish Papist to exist, except for the purpose of punishment. During the later penal period the disabilities against the Catholic religion pressed most heavily on the laity. In the words of Lecky, a noted prominent Protestant historian, the objective of the penal code was 'to make them poor. . .to degrade them into a servile caste.'

These deprivations had not been fully reversed until 1829 with the Catholic Emancipation Act. This Act was reluctantly passed by the British Government due to the vigorous campaigning by a prominent figure in Ireland during the early eighteenth century, Daniel O'Connell.

The last of the penal laws was enacted in 1746. The first act granting relief to Catholics was not passed until 1771.

Edmund belonged to a generation of Catholics who had lived under the Penal Code and who were to experience, firstly, the relaxation, and then its total abolition, through the Catholic Relief Acts of 1782 and 1791, and subsequently the Catholic Emancipation Act of 1829.

Growing up

His uncle Michael owned a merchant business in the port town of Waterford and Edmund started his apprenticeship there in 1779. When Michael died in 1785, the business was passed on to Edmund.

A fervent Catholic who attended daily Mass, Edmund became an active member of a society established in the city for the relief of the deprived, visiting the sick and poor in their homes.

Edmund Rice's Seminal Experiences

In 1785, Edmund Rice married his wife, Mary Elliot, at the age of 25. Little is known about their married life, but in 1789, his wife died following the

birth of their daughter, Mary Junior, who was born prematurely following an accident, and as a consequence was severely handicapped. Details of the accident are unclear but it was horse-related; falling from a horse or being thrown out of a carriage.

With family support, Edmund raised his daughter for the first 12 years of her life. Still stricken by the grief of the loss of his wife, Edmund employed the help of his step-sister, Joan, to aid in the rearing of the infant. It has been suggested Mary Junior's disabilities had an adverse effect on Edmund's educational leanings. Struggling to cope with the turmoil of these circumstances, for answers Rice turned to God, to whom he would devote the remainder of his life.

The events were significant in terms of creating the man now known as Blessed Edmund Rice.

Edmund's personality and devotion

Edmund threw himself into more prayer and charitable work and was considering joining a monastery and becoming a monk. The sister of a close friend suggested to him, 'Would it not be better to devote your life and your wealth to the instruction of these neglected children? Might your monastery be in the streets?'

Edmund devoted his life to help with the poor and marginalised of Waterford, Ireland. In 1802, when he established a makeshift school in a converted stable in New Street, Waterford, he found the children were so difficult to manage that the teachers resigned. This prompted him to sell his thriving business to another prominent Roman Catholic merchant, a Mr. Quan, and devote himself to training teachers who would dedicate their lives to prayer and to teaching the children, free of charge.

Despite the difficulties involved, Edmund's classes were so popular that another temporary school had to be set up on another of his properties, this time in nearby Stephen Street.

The turning point of Rice's ministry was the arrival of two young men, Thomas Grosvenor and Patrick Finn, from his hometown of Callan. They came to him with the desire of joining a congregation, but had not decided which they would join. As it turned out, they remained to teach at Edmund Rice's school, and later formed their own congregation. The subsequent success of the New Street school led to a more

permanent building, christened 'Mount Sion', on which construction began on 1 June 1802.

The founding of 'Mount Sion'

From its beginning in 1802, with the founding of a night-school, Edmund's education ministry was established. Inspired by years of sorrow and sympathy, Edmund went on to educate poverty-stricken youths in an attempt to fight the injustices of the poor; he sought to improve the lives of abandoned children with that which he held dearest: God.

Yet, his passion would not be enough. Subsequent to the success of the New Street night school, Edmund, along with Mr. Grosvenor and Mr. Finn, planned the construction of a more permanent institution. The construction of 'Mount Sion' began on the 1st of June 1802. This was to be a schoolhouse adjoined to Catholic monastery, a school firmly based around Catholicism. After only two years, on the 1st of May 1804, Mount Sion was officially opened and blessed by Bishop John Power. By 1806 it was well established and it encouraged the building of various other Catholic schools throughout Ireland.¹

The later Years

Edmund Rice suffered heavily in the last years of his life from arthritis, which left him largely confined to his room from 1842 onwards. He died at 11 a.m. on 29th August 1844, and was buried in Waterford.²

Efforts to begin his cause for sainthood started in 1911, but the cause was officially opened in Dublin in 1957. After extensive study, Pope John Paul II declared him to be Venerable in 1993. It was two years after this that the Pope recognised a miracle connected to Edmund. Occurring in 1976, a man who had been given 48 hours to live as the result of a gangrenous colon, and apparent lack of viable colon tissue, was given a relic of Edmund and his family and friends prayed for a miracle with Edmund's intercession, offering a Mass for the same purpose. The patient not only survived the 48 hours; doctors also discovered a considerable length of previously undetected colon. He made a recovery within weeks.

Edmund was beatified by Pope John Paul II on 6th October 1996, with his feast day being the 5th May.

¹ O'Toole, A.L (1984) *A Spiritual Profile of Edmund Ignatius Rice*. Bristol: The Burleigh Press"

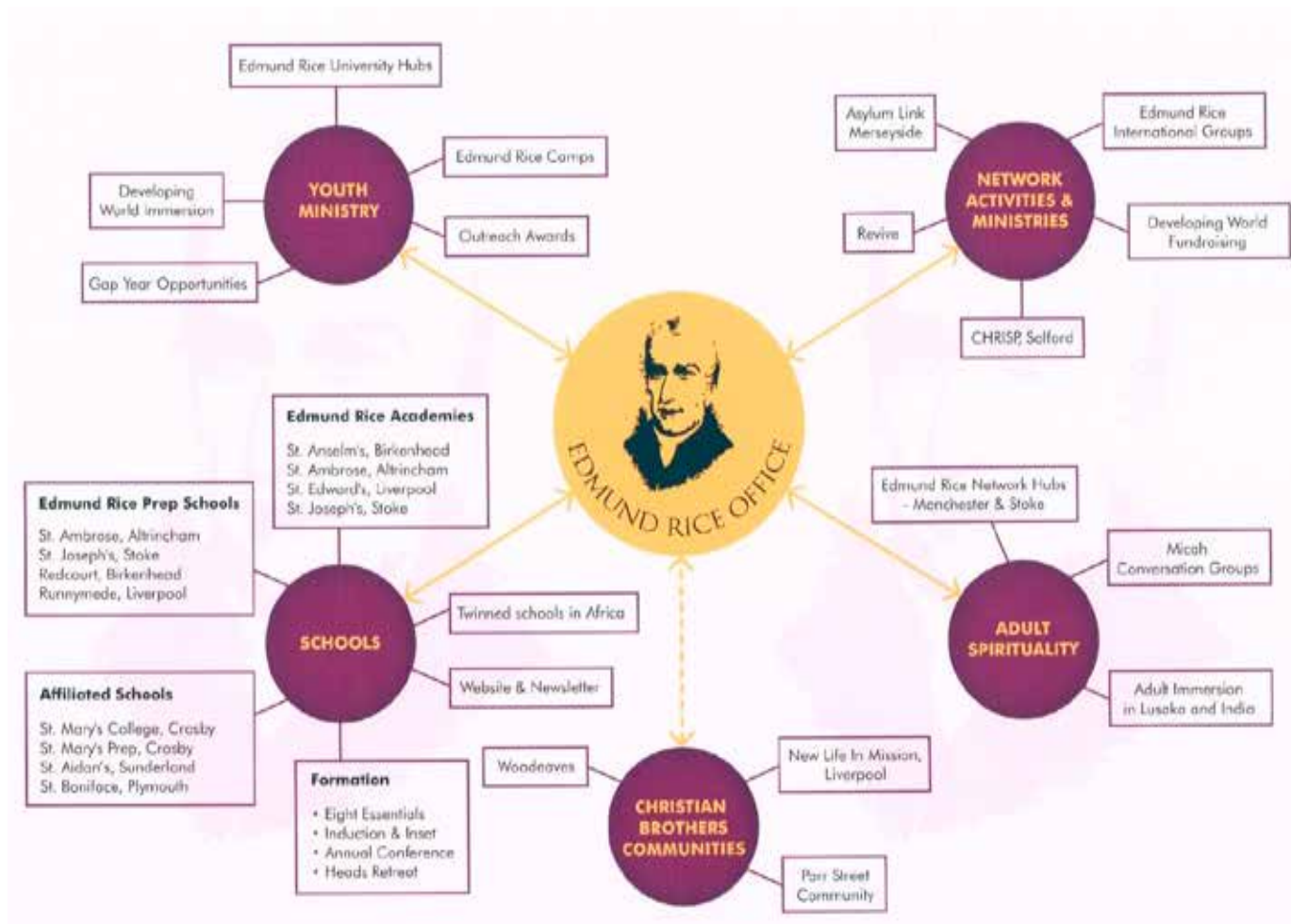
² Keogh, Dáire (1996), *Edmund Rice, 1762–1844*. Blackrock, Ireland: Four Courts Press. pp. 92–93.

The Edmund Rice Network World-Wide

For many years the **Congregation of Christian Brothers** has been operational in all five continents. Hundreds of Institutions have been established in the following countries;

1 AFRICA	2 AMERICAS	3 ASIA	4 EUROPE	5 OCEANIA
1.1 Liberia	2.1 Argentina	3.1 India	4.1 Gibraltar	5.1 Australia
1.2 Sierra Leone	2.2 Canada		4.2 Ireland	5.2 Cook Islands
1.3 South Africa	2.3 Dominica		4.3 Italy	5.3 New Zealand
1.4 Tanzania	2.4 Peru		4.4 United Kingdom	5.4 Papua New Guinea
1.5 Zimbabwe	2.5 United States			
	2.6 Uruguay			

The Edmund Rice Network in England



St Anselm's College Heritage and Historical Society

SACHHRS is a regeneration of the former History Club prompted by the move into Outwood, the new Sixth Form centre for the College.

A Grade II listed building, Outwood is the focus of a remarkable heritage, with families whose backgrounds stretch back over many centuries.

With financial support and the encouragement of the Heritage Lottery Fund, Community Development Foundation, and with the Wirral History and Heritage Association as heritage partners, the Society has been able to research, and present, the history of the building.

Society members are mainly older students led by a History graduate under the guidance of the Trust. During the two years of the project, older students have gone off to university, being replaced by younger members, and our first Society leader left to take a Master's degree in the University of California with a further History graduate taking over the role.

Through regular Society meetings and allocated research tasks, the students have uncovered the remarkable histories of Outwood, its owners and usages. Contact has been made with descendants of both the Segar and Heap families, revealing family pedigrees tracing back to the 11th and 12th centuries respectively.

Students have been delighted to welcome family descendants to Outwood, and have had the pleasure of making presentations of their research findings and providing guided tours to them and also to members of the public through the Heritage Open Days.

The students' genuine interest and enthusiasm for heritage has resulted in this book. An on-line version of the book and a Virtual Tour video of Outwood will follow.

Wirral History and Heritage Association

The Association is an umbrella organisation which represents the numerous local history and heritage groups within Wirral. Membership is free and open to individuals or societies interested in history and heritage.

WHHA's main aim is to bring together individuals and organisations involved with Wirral's heritage and local history in order to promote and encourage an awareness and enjoyment of the peninsula's unique past.

Our website gives details of heritage related events, and provides a list of speakers willing to talk to local groups.

Each year we organise two key activities: Wirral History Fair, and a nine-day programme of Heritage Open Days, embracing some 70 buildings or events. Both activities play a significant role in encouraging visitors to Wirral.

To recognise individual achievements in the fields of local history and heritage the Association makes an annual award of the Wirral Horn to someone who has made an important contribution in these fields.

The association offers support and encouragement to specific heritage projects, ranging from the production of a publication to an application for Heritage listing.

Formally constituted and fully independent, the Association maintains a very close working relationship with Wirral Borough Council and, in particular, with the Borough Heritage Officer.

The Heritage Partnership

Wirral History and Heritage Association is the appointed Heritage Partner for the Outwood research programme under the Heritage Lottery Fund Young Roots project. Over the two years of the project, members have supported the students of the College Heritage and Historical Research Society in a number of ways:

- Initial meetings with the project co-ordinator to help scope the proposed activities.
- Information, advice and guidance on historical resources, research techniques and interpretation of evidence uncovered.
- Description and detailed discussion of the many features of this fine Grade 2 listed Victorian mansion.
- Practical advice on presentation skills and guiding tours around the building, highlighting the above feature.
- Participation in Wirral Heritage Open Days, including subsequent analysis of visitor numbers and questionnaire analysis.
- Participation in the annual Wirral Local History Fair at Birkenhead Town Hall.

In addition, the project received professional advice from Wirral Council's Heritage Officer and the Conservation Team, enhancing skills and achievement of targeted outcomes.

St Anselm's College hosted Wirral History and Association's 2014 AGM in Outwood House; an excellent opportunity for members to meet the enthusiastic students and staff involved in the project. A representative from the project joined WHHA Committee, reporting monthly progress with the opportunity for questions and feed-back.

St Anselm's College Edmund Rice Trust

In October 1997, the then Headmaster together with small number of Governors founded *St Anselm's College Edmund Rice Trust*. The purpose of the Trust is "the advancement of education at St Anselm's College and the enhancement and improvement of facilities and amenities therein."

Membership of the Trust is open to all who are willing to make a donation or set up a regular bank standing order. Members include parents of present and former students, students, old boys staff and governors, as well as some very generous benefactors.

Through the generosity of all sections of this wider Anselmian family, far more has been achieved than could ever have been envisaged. From a small beginning – £1,770 was donated in the first year – over the past 19 years, the abundant generosity of parents, old boys, staff, governors and benefactors has enabled the Trustees to enhance College facilities to the value of over £1 million.

These improvements include substantial financial support for a superb Sports Hall, extended Science Block, up-to-date Technology Department, a new Classroom Block with state-of-the-art Modern Foreign Languages and Mathematics suites, and upgrade of the College Hall.

The most recent achievement has been the purchase of Outwood House and the creation of a new Sixth Form Centre. A substantial Victorian Mansion built in 1862, Outwood House has Grade II Listed Building status. The building was in a state of disrepair. Much essential repair work was required as well as the necessary renovations to provide Sixth Form facilities.

This was a major undertaking for the Trust. The purchase price was £495,000 plus £9,500 costs. A Bank loan of £454,000 was secured on the property. As we go to print, including the deposit, a total of £311,154 has been paid including £58,877 of bank interest

The amount outstanding is £252,222 plus interest. The sooner this can be repaid, the lower the future chargeable interest will be, and the sooner the Trustees can move on to getting Phase 2 of Outwood completed, as well as any future College developments.

Outwood: Phase One

Outwood is a substantial detached Grade II listed Victorian property with stone façades to three sides. It was built in 1862 Outwood was built for the Halsall Segar, a renowned grain merchant in Merseyside.

In June 2011, Outwood was purchased by St Anselm's College Edmund Rice Trust with the intention of converting it into the much needed Sixth Form facility. The existing Sixth Form was continually deteriorating and its replacement was urgently required.

Whilst senior Officers of Wirral Borough Council fully recognised that St Anselm's "current 6th form accommodation had come to the end of its life and was the worst accommodation in the Wirral Secondary School estate", they had no access to capital funds to replace it. Education Department officers at WBC were eager to help with the project, and research enabled them to attract a "Basic Needs" grant to help renovate the building for College use.

"The proposed accommodation will provide much needed sixth form teaching facilities and a new library and resource centre of a high specification for the existing students and staff at St Anselm's College, along with newly located offices and a College Chapel." (Ainsley Gommon, December 2011).

Following detailed surveys and reports, and many discussions with the conservation officer, Ainsley Gommon were engaged as Architects. Drawings and specifications were prepared and tenders invited.

Mellwood Construction were the successful Contractors. Work started in early Autumn 2012. In spite of unforeseen problems and hiccups, the project was continually on target. The building has taken on a new ambience as the internal works were finalised.

Credit must be given to the efficiency of all contractors involved and particularly to Governor Mike Redfearn, as Agent for the College, for his diligence in managing and overseeing the project from the outset, and Andy Rumsby, Assistant Head, for liaising on the renovations, redecoration and technology facilities.

The total Contract value for Phase One was £882,786. Wirral Borough Council had made a grant available of £700,000. The Trustees have committed the £132,786 legacy from Bob Stevenson, together with the £50,000 contribution from the Congregation of Christian Brothers in order to cover the costs.



Some of the refurbishment works which were carried out under Phase One

Outwood; Phase Two

There is still much work to be done to complete the necessary renovations and bring the whole of the building into full use. Phase Two of the Outwood Project will see the renovation of the Second Floor into further education facilities and an installation of a vertical access lift.

Architects' drawings and specification list the following works:

Refurbishment of existing second floor; external access staircase and mechanical and electrical installations; refurbish existing glazed atrium; roof replacements and insulation; existing stonework repairs and renewals; refurbish and repair attached orangery; repairs, renewals and asbestos removal to stables; replacement of damaged decorative mouldings to entrance portico.

The total estimated cost for the above refurbishment works is £900,000 plus VAT



Existing conditions of the upper floor where extensive refurbishment is required. A covered external fire escape and vertical access lift would also need to be installed

Thank you

The Trustees of *St Anselm's College Edmund Rice Trust* and the Leaders and student members of the *College Heritage and Historical Society* wish to acknowledge the enormous support of so many individuals and organisations throughout their Research Project over the last 21 months.

In particular, we are hugely indebted to the descendants of both the Segar and Heap families. Their help, enthusiasm and encouragement has been of enormous value, and more especially by their support in the provision of, and access to, family pedigrees, family books plus valuable historical documents and information. We very much appreciate their patience and forbearance in answering the many queries we have raised, and providing further information as we discovered more nuggets of fascinating historical treasure.

Via post, e-mail and telephone, together with visits to and by the families, we have been able to obtain a much deeper and wider appreciation and understanding of their families' past, the intriguing backgrounds, and time at Outwood as well as a vast worldwide history.

Segar family descendants: E Martin Segar; Anthea Dodsworth and husband, Stephen; and Alan H Jones.

Heap family descendants: Elizabeth Barnicoat and son, Oliver; Hugh Gately, his sister, Monica, and brother, Bernard; J Gareth Lynch and daughter, Siobhan; Mary White and daughter, Clare; Sir James Vernon Bt.; and Winefride Marsden.

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We also express our sincere appreciation to:

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Mea Culpa; with such a large project and so many helpers, it is inevitable we may not have listed everyone who has played a part.

To each and every person who has helped along the way, we say a huge **THANK YOU!**

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Year 7 students (2015-6) Lego model; led by **Ben Swan**

HRS ACTIVITIES

Meetings: Planning and discussion; Personal and collective Research activities; Research finding Review and Analyse; Verify and edit; Guided Tours; Displays of Research Outcomes; Family Pedigrees; IT Graphics; IT Editorial;

Virtual Tours: Plan and Plot; Assemble Drone, Gimbal, Camera; Videos; Review, Graphics and Edit; Script and Layout; Interviews, Entertaining and Verbal Interchange; Refreshments; Pagination and Design.

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