Northern Catholic History

No. 63 2022

North East Catholic History Society

***Front cover**: (The Venerable Bede,* 14th cent. Homilary, Walters Manuscript W.148, fol. 3v [The Walters Art Museum, Baltimore, MD. [See **Notes**]

Back cover: Sacriston St Bede, (Dunn & Hansom, 1881) (Photo: Dr Michael Johnson)

An initial in the Codex Amiatinus

Northern Catholic History

No. 63 ISSN 0307-4455 2022

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The Society was founded in 1974 to foster interest and promote research into the history of the Catholic Church in the North East of England. a term which is interpreted as extending from the Border to the Wash on the eastern side of the Pennines. A yearly programme of talks and outings is arranged. The present annual subscription is £7 single, £11 joint, which includes a copy of the annual journal *Northern Catholic History.* An index to past editions will be found on the Society's website. The Editor welcomes offers of articles for future editions. Details of the availability and price of back issues can be obtained from the Editor.

EDITORIAL NOTES

Two Millennial Anniversaries: 1022AD, 1321AD

The Venerable Bede, 'Father of English history' died in 735AD. His remains were translated from Jarrow to Durham Cathedral in **1022**, and placed in the tomb of St Cuthbert but were moved to a shrine in the Galilee Chapel in 1370. The shrine was destroyed at the Reformation but the bones were recovered and were interred in the present tomb. His scholarly achievements were recognised in 1899 when he was declared a Doctor of the Church and he is still the only Englishman to be so honoured. Dante Alighieri, called 'Father of the Italian Language', died in **1321.** Bede is the only Englishman named in his *Divine Comedy* where he is mentioned among theologians and doctors of the church in *Paradiso, X* .130.

†

Members will be saddened to hear of the death of our
Honorary Treasurer

Raymond Henderson

He was born in Walkerville, Newcastle, in 1946 and became a telephone engineer. He married Margaret in 1972 and died a little before their fiftieth wedding anniversary. Throughout his life he was active at local and national level in the Cooperative Movement with a lifelong commitment to its Christian values expressed in the Beatitudes. The priest at his funeral described Raymond as 'a truly good man'.

R.I.P.

THE INFLUENCE OF ROME ON THE EARLY CHURCH IN NORTHUMBRIA

David Grant

The Church in Anglo-Saxon England, and in Northumbria in particular, saw itself to be in special relationship with Rome. Indeed, the slaves seen in the market place by St Gregory in the famous story from *A Life of Pope St. Gregory the Great*[1] written during the abbacy of Aelflaed (c.680–714) were from Northumbria, specifically Deira, the boundaries of which roughly correspond to those of modern county of Yorkshire. It is this source that the Venerable Bede used in his *History*[2] written in 731. It was, however, from the northern province of Northumbria known as Bernicia that the three most famous devotees of all things Roman came, namely Biscop Baducing (later known as Benedict Biscop) Wilfrid and Coelfrith.

Non Angli sed Angeli
19th cent. mosaic in Westminster Cathedral

Benedict Biscop

In 653 Biscop visited Rome for the first time together with Wilfrid. When they arrived in Lyons they were given hospitality by the archbishop. Wilfrid's biographer, Eddius Stephanus, mistakenly refers to the archbishop as Dalfinus, he was called Annemundus – his brother Dalfinus was in effect the mayor or effective ruler.) Wilfrid, for whatever reason decided to stay longer than anticipated in Gaul but Biscop had made up his mind to press on. Eddius

Stephanus describes it thus: ‘Here his austere guide separated from him, just as Barnabas took leave of Paul on account of John whose surname was Mark’. Was it the pull of a more sophisticated culture that drew these young English noblemen to Rome as it was to do with the British aristocrats of later centuries making the grand tour collecting art and experiences, or was it a desire for something deeply spiritual?

Bede writing, 12th cent. codex

Benedict Biscop imagined as bringing St. Peter's Basilica to Britain

Eamonn O’Carragain quotes Bede’s *History* when even on his deathbed Biscop took delight in speaking again and again about keeping the monastic rules that he had learned and taught, about the ecclesiastical observances which he had seen throughout all cities he had visited, especially those of Rome, and about the holy places which he remembered having visited as a young man:

> Behind Benedict’s enthusiasm for what he had seen on his travels there was a theology of the unity of Christ’s body in all its members, in heaven and on earth. Both Benedict Biscop and Bede must have been profoundly familiar with the Roman Canon of the Mass. As the Common Preface of the Mass in the old Gelasian sacramentary (c. 670) puts it, if the congregation can think to address the Father Almighty, this is only because it participates with the angels in Christ’s own prayer to His Father…

Communion of course is central to our understanding of the Mass then as now. Communion with the Liturgy of Heaven in the life of the Trinity and with all those who constitute the Body of Christ. In the *Communicantes* and *Memoriam*

venerantes prayers we have lists of the apostles and those saints especially venerated by the Roman Church. The coordination shows that venerating the memory of the saints and being in communion with them are activities which imply each other. Our Lady, of course, has a place apart and separate from the other names. O'Carragain goes on to say

> Benedict Biscop sought and found in Rome a way of replacing the human loyalties of Northumbrian secular society with equally human links to the Apostles and Martyrs, who already participated in the heavenly liturgy celebrated at Mass.

He was to find in Rome those churches and shrines which gave him a tangible link with those saints with whom he was already in communion spiritually.

Between his first pilgrimage to Rome and the foundation of the monastery at Wearmouth, Biscop spent at least two years on the monastic island of Lerins where a form of the Rule of St Benedict had been adopted. After formation in the monastic life (when he took the name Benedict) he made a third pilgrimage to Rome and was tasked by Pope Vitalian to assist Theodore of Tarsus (602 – 690) both on the journey back to England and to help him settle in as Archbishop of Canterbury. Benedict's language skills, contacts and obvious charm must have been invaluable for Theodore, and when they reached Kent he appointed Benedict abbot of the monastery of Ss Peter and Paul (later known as St Augustine's Abbey in honour of its founder.) As Benedict and Wilfrid had first become acquainted with Roman Church practices in Canterbury prior to crossing the Channel for the first time he must have been familiar with that monastery founded by St Augustine.

In 674 the monastery at Wearmouth was founded on land provided by King Ecgfrith of Northumbria and Biscop became its first abbot. He then made his fifth pilgrimage to Rome from where he brought back relics, books and church furnishings as he had on his previous visits. On this occasion he also brought back John, abbot of St Martin's, one of the two monastic communities which served St Peter's Basilica in Rome, to teach the Northumbrian monks how to sing the chants of the Mass and Divine Office in the Roman fashion. Biscop's skills of persuasion must have been formidable! Evidently the writing down of music had not yet been developed at that time. Abbot John could have only taught Biscop's monks chants which they would memorise and hand on to the next generation, for, as noted by St Isidore of Seville (+636), unless sounds are preserved in the memory they vanish as they cannot be written down. What would Abbot John have seen when he reached Northumbria? We know from Bede's *Lives of the Abbots* that Biscop brought stonemasons from Gaul who had the skills to build a church for him in the manner of the Romans which he had always loved – 'cementarios qui lapideam sibi ecclesiam iuxta Romanorum

quem semper amabat morem facerent'. The fact that the stone-masons came from Gaul is significant as we know from Bede that sadly Abbot John never made it back to Rome and that he was buried at the Abbey of St Martin in Tours, which had a close relationship with his own community of St Martin attached to St Peter's Basilica. O'Carragain points out that St Peter's alone of the Roman basilicas at that time followed the practice of Tours in celebrating the Feast of the Annunciation on 25 March. It was seen as an anomaly to break into Lent to celebrate the Incarnation, but the prayer over the offerings used in St Peter's makes an explicit link between the Incarnation and the Paschal mystery. So, Benedict Biscop and his contempories loved the Roman style not just out of aesthetic preference but because *Romanitas* was a constant reminder of being in communion with the Roman church and all that that implied.

Wilfrid

When Wilfrid got to Rome he went first to the oratory of St Andrew where, his biographer Eddius Stephanus relates

> He humbly knelt before the altar above which the four Gospels had been placed, and besought the Apostle, in the name of the Lord God for whom he suffered, that the Lord, by his intercession, would grant him a ready mind to both read and teach the words of the Gospels among the nations.

Stephanus does not tell us if the oratory was that now called St Gregory's on the Caelian hill or one of the rotunda tombs built on the spine of Caligula's race track which had been repurposed by Pope Symmachus (498–515) in honour of St Andrew. Wilfrid's church at Hexham was to be dedicated to St Andrew.

Wilfrid would also have visited the annular (having the form of a ring) crypt at the shrine of St Peter which had been built by St Gregory the Great. This form of crypt became almost the norm throughout the rest of the city and beyond. True the crypts built by Wilfrid which survive in Hexham and Ripon do not take this form but there is clear evidence of the fact that it was copied elsewhere. Eadmer (1060 – 1126) the historian says that such a crypt was to be found in Canterbury and that it specifically copied the crypt of St Peter's in Rome. The fine Anglo-Saxon church of All Saints at Brixworth, Northampton, although later than Wilfrid's building, clearly had an annular crypt and, of course, Wilfrid's crypts had a separate entrance and exit to keep the flow of pilgrims moving. The churches which Wilfrid (L. detail of a mosaic in St Wilfrid's, Preston) and those who shared his goals built in Northumbria and elsewhere must have seemed to the people who experienced them to be the very embodiment of the transcendent. The solidity of stone, the rich colours of the decorations and vestments, glass, Gospel books of vibrancy and variety of design, the Latin

chants, incense and the very liturgy itself can only have engaged the hearts and minds of a people unused to such things in a way which for us in our highly sensitized world is nearly impossible to grasp. The whole experience was then elevated further by being able to come into contact with the relics of the saints brought back from Rome. Eddius Stephanus tells us in his biography of Wilfrid that these were carefully listed. There would have been probably fragments of bone and most often *brandea* pieces of cloth that had been in contact with the relics and even oil from the lamps of the shrines in Rome.

Reused Roman masonry can be seen in the crypts of Hexham and Ripon. Other examples have been found in excavations attempting to discover more about the churches which stood on top of them. Clearly it is common sense to reuse available material found close to the sites where one is building: at Ripon probably the Roman town at nearby Aldborough, and Hexham is a relatively short distance from the Roman settlement of Corbridge and Hadrian's Wall. But there was more to it than simple utility. Wilfrid on his first visit would have been astounded by the Pantheon. The Eastern Emperor Phocas had given it to Pope Bonface IV and in 609 it was the first pagan temple in Rome to become a church. This was something which had been profane, if not actually devilish, now sanctified by the celebration of the liturgy and the veneration of the saints. Throughout Rome there are many signs of such repurposing. One notable example is the Basilica of Cosmos & Damian in the Roman Forum. This might have been a library built by Vespasian (reigned 69 – 79) and the vestibule was originally the temple of Jupiter Stator, an adjacent building of the third-century BC. St Lawrence outside the Walls, which undoubtedly was also visited by Wilfrid, Biscop and their companions, has no less than twenty-four reused columns surrounding what would have been the nave of the basilica in their time. Amongst the reused pagan door jambs and friezes are two beautiful capitals decorated with martial reliefs of Roman armour and weapons.

The early Anglo-Saxon visitors to Rome would have soon become aware of the Roman practice of celebrating the liturgy in significant 'Station' churches on the great festivals of the Lord and the martyrs venerated in those churches. When in Rome it would be possible for them to take part in these Station liturgies and when they got home altars were erected to those saints they had

honoured in the city. Hence on the same day as the festivals were kept in the different basilicas in Rome they could be replicated as far as possible by a procession and a celebration of Mass at the altars in the chapels of those English monasteries dedicated to the same saints. Again, communion with the Church in Rome and the Church in Heaven was emphasised and made real. The fraternity with the apostles and martyrs whose names are mentioned in the Canon of the Mass was brought to mind in the most solemn and significant way possible.[3]

Coelfrith

It is to Ceolfrith that the survival of the monasteries of Wearmouth-Jarrow in its greatest crisis before the Viking raid of 794 can be ascribed. The three main sources of information about him are an anonymous life by a monk, probably of Jarrow written in the eighth century and of course Bede's *History* and the rather short biography in his *Lives of the Abbots of Wearmouth and Jarrow.* It would seem that he entered the monastic life, during the abbacy of his brother Cynefrith at the monastery of Gilling in North Yorkshire. Sadly, we do not know if this was Gilling East near Ampleforth or Gilling West near Richmond, but he moved on to the monastery founded by Wilfrid at Ripon. Interestingly, it was there that we first hear of the Rule of St Benedict, or elements of it, being followed in England. It was Pope St Gregory the Great, the spiritual father of the English, [R. Gregory I, from a 12th cent copy of his *Dialogues*] who first gives us an account of Benedict's achievements in his *Dialogues,* a work with which our Northumbrians would have been aware. On his deathbed Benedict Biscop advised his monks

> Take the greatest care, brothers never to appoint a man as father over you because of his birth; and always appoint from among yourselves, never from outside the monastery. According to the rule of the great St Benedict, our founder, and according to the decretals of privileges of this house, you are to meet as a body and take common counsel to discover who has proved himself the fittest and most worthy by the

> probity of his life and the wisdom of his teaching to carry out the duties of this office.

It seems that because of various unspecified problems at Ripon when Biscop invited Coelfrith to join him at Wearmouth he accepted the offer. They became firm friends and when the sister monastery of Jarrow was founded Coelfrith was appointed abbot. He was to accompany Biscop on his last pilgrimage to Rome. Eosterwine was appointed abbot and Bede tells us he remained as abbot until his death in 686. After the brief incumbency of Abbot Sigfrid at Wearmouth and the death of Biscop, Coelfrith became the head of both houses.

The greatest crisis came with the plague which was to carry away all the community except for Coelfrith and the young Bede. With amazing fortitude, they kept the usual round of the monastic life, absolutely critical of course to preserving the chants which had been taught by Abbot John from Rome. Bede tell us that after suspending the use of some of the chants for only one week, Coelfrith started using them again for he knew instinctively that if not used they would have been lost. Only after the plague had passed were they able to rebuild the community as intended by its founder, as Bede tells us

> with the help of the boy [Bede himself] with great effort he carried out his resolve until a sufficient number of associates in the Divine Service could be taught by himself or recruited from other places

The final chapter of Coelfrith's life opens with his determination to go on pilgrimage to Rome for the last time. The author of the anonymous life tells us that as well as increasing the libraries of Wearmouth and Jarrow he caused three great pandects to be written, that is three large complete bibles, one of which survives and is the oldest complete latin bible in existence. Its dimensions are 49cms high, 34cms in breadth and 18cms thick and weighs 34kgs. It consists of 1,030 folios (2,060 pages) and it is estimated that the skins of around 1,550 calves would have been needed for the parchment. The fact that they were so costly in materials and time, that three were produced and gives an indication of the wealth of Wearmouth-Jarrow at the time. We do not know for certain if the third bible had been specifically made for the pope who at the end of Coelfrith's life was Gregory II. Nor do we know exactly when it was produced although it was probably between 690–715. I would like to think that Coelfrith with the full support of his community wanted to present to the pope a gift which they would see as being commensurate with all that Northumbria had received from Rome. The most precious gift was of course the Faith through the agency of saints Gregory the Great, Augustine and Paulinus. This was followed by the reality of the communion with the saints of the Roman church who by association had become the heavenly intercessors of the English church too: *Romanitas* as not just the technological and artistic flourishing which is so evident in the society

of Benedict Biscop, Wilfrid, Coelfrith and Bede but also the way in which they saw themselves as being part of the universal Church.

Coelfrith did not see Rome again as in 716 he died at Langres in Gaul and was buried in the monastery there. He was seventy-four years old. His bible found its way to the Abbazia di San Salvatore at Monte Amiata in Tuscany but it cannot have gone there directly as the abbey was not founded until 745 and of course there is a considerable distance between Langres and Monte Amiata. It was there for several centuries, however, until 1786 when it came into the possession of the Laurentian Library in Florence and is referred to as the *Codex Amiatinus*. In 2018 it returned briefly to England as part of an exhibition at the British Library entitled *Anglo-Saxon Kingdoms; Art, Word, War.* A full-sized replica is exhibited at the museum close to St Paul's Church in Jarrow Hall.

The English visitor to Rome can still see several of the ancient churches which were probably visited by Biscop, Wilfrid and Coelfrith. Most of them have changed considerably over the centuries, but I like to think that the Pantheon, San Clemente, Santa Sabina, Santa Maria in Cosmedin, Santa Maria Antiqua, San Stefano Rotondo, Ss Cosmas & Damiano, San Lorenzo fuori le Mura, Sant'Agnese fuori le Mura and the mausoleum of Santa Constanza nearby would all still be largely recognisable to them.[4]

Notes

(A version of this article appears in *The Venerabile* 2022)

[1] *A life of Pope St. Gregory the Great, written by a monk of the monastery of Whitby (probably about A.D. 713) Now for the first time fully printed from ms. Gallen, 567* [1904]

[2] *Historia Ecclesiastica Gentis Anglorum* [*The Ecclesiastical History of the English People*] 731AD

[3] A fairly full stational list was copied from the archetype into the Burchard Gospels, in an Anglo-Saxon hand c700, at the top of each page where each Gospel lection began. [St Burchard was an English missionary who became the first Bishop of Wurzburg (741–751).] The surviving material is edited by John Chapman, *Notes on the Early History of the Vulgate Gospels*, Oxford 1908, pp 51–65. Chapman also helpfully arranges the Burchard list according to the liturgical year, pp 121–9. The archetype is probably dated to the 650's, i.e. the period of Benedict Biscop's first visit to Rome, as it contains no mention of the Marian feasts which came into Roman use in the third quarter of the seventh century, nor of later Roman developments; see Chapman, pp 127–8 and O'Carragain.

[4] Mgr John O'Connor 1870–1952, an Irish alumnus of the Venerable English College, Rome, as well as receiving G.K. Chesterton and other luminaries into the Church, had a round church built in Heaton, a suburb of Bradford in 1935. That was unusual in itself at the time but I think its dedication – Our Lady & the First Martyrs of Rome – is unique in England. What inspired him? Santa Maria ad Martyres (the Pantheon) and/or San Stefano Rotondo, with its graphic paintings of the torments of the first martyrs of Rome painted by Niccolo Circignani. 1517/24–1596. Circignani also painted frescoes in the Church of the VEC. J. Smith, *The Elusive Father Brown; The Life of Mgr John O'Connor* 2010.

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‘TAKE THE FIELD …’: CATHOLIC CHURCH-BUILDING IN NORTH-EAST ENGLAND, 1791- 1914’

L. Gooch

Following their deliverance from the penal laws, it became important for English Catholics that their restored status was clearly recognised: that they were the true heirs of the ancient and universal Church, the rightful inheritors of a patrimony seized from them at the Reformation.[1] They were no longer to be taken as a sect or one of the many groups of dissenters – the emancipated English Catholics were no longer chapelfolk but churchgoers. That meant, of course, that their dismal, semi-clandestine recusant-era town chapels, usually located in private houses in back streets and alleys, had to be replaced with prominent, well-designed and well-furnished churches to express their self-confidence and ecclesiastical dignity. The Catholic Relief Act of 1791, allowing the church to function openly, though under licence, provided the opportunity and it also made expansion into new localities possible.[2] But the lifting of legal restraints would not be enough, development would need an enthusiastic and generous laity with, hopefully, a benevolent patron or two, and a vigorous clergy led by far-sighted and ambitious bishops. The church in the north-east during the emancipation period and through the Victorian and Edwardian era up to the outbreak of war in 1914 with which this paper deals, was fortunate to be led by: William Hogarth (the last vicar apostolic and first bishop) from 1843 to 1866; James Chadwick, 1866-82, Thomas Wilkinson, 1888-1909, and Richard Collins, 1909-1924, all of whom were efficient administrators, financial managers and expansionists.[3]

*

For much of the eighteenth century there were fifteen public chapels and a few supply missions in the two north-eastern counties, tolerated but not welcomed by the civic authorities. There were also as many private chaplaincies in rural areas but, although their house-chapels were open to the public, they were not always under the full control of the vicar apostolic. And then, due largely to family misfortune, eleven chaplaincies would close, only five of which were replaced by new churches in the immediate vicinity by the ex-patron who donated the land and contributed some or most of the building costs, but usually under certain conditions.[4] (Most Catholic landed gentry were careful to maintain their local ancestral credentials by having their family memorials prominently displayed in their local Anglican parish churches. See illustration and Appendix.)

The clergy, exasperated with the restrictions and uncertainties of chaplaincy life, were desperate to operate as independent missioners in the expanding towns and cities, and they seized the freedom afforded by the act

Maire family memorials in Romaldkirk Anglican church

of 1791. The domination of the mission enjoyed by the rural gentry until then began to decline. Nonetheless, the chaplaincy system was a long time dying and a number of private chapels continued to be open to the public, but in 1841 Bishop Hogarth bemoaned their continued existence and said that the mission in the north would not prosper under them. In fact, the mission could not have done without them for as a group they accommodated congregations totalling 1,400.[5]

The New Churches

At first, due both to its limited resources as well as residual political and social hostility, the Church in north-east England was cautious about exercising its new freedom and confined itself mostly to the restoration, rebuilding or extension of existing chapels.[6] In the forty years between 1791 and Catholic Emancipation in 1829, eight new churches were opened, but in the following twenty years leading to the restoration of the hierarchy in 1850 twenty-one were built. Of the twenty-nine new churches, twenty were in places that already had a chapel or a supply mission[7], and only nine were in new places.[8] This apparent lack of expansionary effort is belied, however, by the new churches themselves. Where possible they were built in more prominent places; in Hexham the new church was built on an elevated site on the main east-west road through the town within sight of the Abbey; in Sunderland it was built on the main north-south road through the town within view of Bede's monastery and most others were conspicuously sited. A little later in 1854, St Cuthbert Crook, by E.W. Pugin, took a commanding position on the hillside over-looking the town. Only in a few places did recusant habits linger and it was thought necessary to hide the ecclesiastical purpose of the new building. At Esh Laude the church was designed to look like a farmhouse and the churches in Berwick

and Stella were partially disguised. Similarly, the locations of Crook Hall and of its successor Ushaw College were chosen for their isolation.

Stella: castellated presbytery with church behind

Sometimes land was donated[9] and proprietors were quite happy to sell to the Church, although on three occasions in South Shields landowners refused to sell to Catholics. In some places, a lack of resources compelled priests to acquire and adapt existing buildings, including disused protestant chapels.[10]

Well-known architects were engaged to design the new churches. The Gothic Revival was at its height and chimed with the Church's intention of reclaiming its own medieval heritage, and all churches built in the period in the north were in the old English styles. A.W. Pugin was the leading Goth, but he was expensive, pernickety and difficult to deal with. J.H. Newman wrote: 'He is intolerant and if I may use a stronger word, a bigot. He sees nothing good in any school of Christian art except of that which he is himself so great an ornament … everyone is a heretic who would venture to question him.'[11] John Lingard, who thought the Gothic Revival silly, warned the Ushaw College superiors to guard against being 'bamboozled with Pugin's whims', but they engaged him anyway. Pugin gained only two church commissions in the region; he told the earl of Shrewsbury in 1842 that he was also to design a church in Birtley but the latter commission did not materialise and John Dobson was engaged instead. Perhaps Pugin's well known difficult personality and expensive Gothic purism cost him the work.[12] Recourse was had to cheaper and more congenial architects. Ignatius Bonomi designed five churches,[13] but he disliked Gothicism (his

church at Darlington was described as ‘debased Gothic’) and, although externally his churches in Durham, Sunderland, his largest, and his rejected design for Hexham, were in the Revivalist style as commissioned, internally they were given an open, neo-classical or Counter-Reformation spaciousness with wide naves to ensure an uninterrupted view of the altar by all. Though not a Catholic, John Dobson, the Newcastle architect, built up a Catholic clientele with six church commissions[14] and some later contracts for alterations or extensions. Thomas Gibson designed four churches.[15] Other local architects were engaged including John Green at Stella and Alnwick and Robert Giles at North Shields. In the second half of the century the Dunn and Hansom architectural practices were mostly preferred and they designed some twenty churches singly or in partnership.[16] After them, Charles Walker, a Newcastle architect, was employed most often; he designed ten churches between 1888 and 1909.[17]

In several cases in the early years, however, the architect is not named[18] and some churches may have been designed by the clergy – not always successfully. Michael Singleton at Hexham rejected Bonomi’s design in favour of his own but it fell down and he was sent on a fund-raising tour to keep him out of the way while the design was altered and completed safely by the builders. When professional advice from builders (who are usually named) was sought for the anonymous churches, the buildings have been found quite acceptable by architectural historians: Thropton, ‘discreet, simple and unassuming’; Hutton Henry, ‘neat’; Brooms, ‘remarkably neat’; Berwick, ‘neat but not gaudy’, Esh Laude, ‘neat edifice; plain and simple’. (I take it that ‘neat’ is a term meaning ‘uncluttered’.)

Furthermore, almost every existing pre-1850 Catholic church in the region is now officially listed as having architectural and historic merit (Grade II mostly)[19]. Some assessments are flattering: Cowpen (the earliest Benedictine church in the region) by Dobson, ‘exceedingly elegant’; Sunderland St Mary by Bonomi, said by a contemporary to be ‘unrivalled as the finest public building’ in the town, but most are less fulsome: North Shields by Giles in Strawberry Hill Gothic, ‘unscholarly … fanciful’, and a contemporary wrote of Stella by John Green, ‘economy in more instances than one seems to have been carried too far in this erection’.[20] Economy was, of course, uppermost in most minds, though not always in chaplaincies; for their new church at Minsteracres, the Silvertops asked J.A. Hansom to build them ‘something nice; no matter the cost’.[21] Building costs of town churches, where they are known, ranged from £800 (Berwick) to £5,000 (Sunderland). The average of those for which figures are given is £2,000.

Denominational education was highly important in Victorian England, not least for Catholics, and schools were built in well over half of the pre-

1850 Catholic missions, though usually a year or more after the church.[22] Unusually, schools preceded the church at South Shields (1832) and Hartlepool (1837), and church and school were combined at Houghton le Spring (1837). Generally, the Anglican clergy were amenable, or at least did not formally object, to the erection of new Catholic churches even on their own doorsteps but the danger of inter-denominational education was another matter altogether and was always to be prevented. In 1810 the Vicar of Kyloe and Haggerston reported to his bishop that

> There is no regular Popish school in either parish, but in the town of Fenwick there is a school kept by a Papist but most of the scholars are Dissenters; and upon conversing with him, I find he hears the children of three different Catechisms, that of the Church of England, Dr Watts, and of his own communion, honestly enough (I believe) confining the children to that of their own church.

To be on the safe side, however, he got 'a young man of the Church of England' to start a school.[23] Exceptionally, Mr Temple Chevallier, the new curate at Esh Laude, an 'Ultra-Zealot', told Bishop van Mildert in 1835 that he had been appalled to find a flourishing Catholic community and a seminary within his living and that 'this growing and permanent influence' had to be counteracted. He did two things: firstly, he became resident in the chapelry – ironically, he rented Flass Hall from a Catholic;[24] secondly, he removed all Protestant scholars from the Catholic school into a new one of his own.

Mr Chevallier was also probably outraged that the new church at Esh Laude had been dedicated to St Michael, the same as the pre-Reformation Anglican parish church, which was hardly tactful even if the majority of local inhabitants were Catholics. The same was done in Newcastle St Andrew, Hartlepool St Hilda and Houghton le Spring St Michael. In fact, the dedications of almost all new churches were specifically chosen for their local and medieval associations. It was, of course, so as not to offend Anglican sensitivities that the title taken in 1850 for the new diocese was the ancient one of Hexham.[25] New churches were named for St Cuthbert four times, and Augustine, Bede, Oswald, Wilfrid, and Thomas of Canterbury were among others. The appearance of St Patrick at Felling (1842) doubtless pleased the large number of Irish people there.[26] St Joseph was also popular. West Cornforth (1875) was dedicated to Ss Patrick, Joseph and Cuthbert – carefully embracing Irish migrants, English workers and diocesan tradition in one. Dedications to the Virgin took the old form of St Mary but the Immaculate Conception came in after 1854.[27] The nearest to a popish or Roman dedication is Ss Peter & Paul at Hutton Henry (1825). The traditional naming practice continued into later years but

continental saints were soon admitted with St Anthony of Padua at Walker (1860) and St Charles Borromeo at Tudhoe (1870).

In most respects growth before 1850 was considerable, and the first moves into new areas were made. In a precursor of what would become an increasingly demanding missionary challenge, a supply mission was opened in domestic premises at Amble in 1838 to serve Irish workers building Warkworth Harbour.[28] Britain was then on the point of taking off into a period of major industrial and economic growth based on highly labour-intensive heavy industries in the north, but the necessary workforce could not be provided by its native population alone and required substantial inward migration. And so, large numbers of Irish people were drawn into the region. (It is not always acknowledged that the economic take-off enjoyed by Britain at this time could not have been realised without large numbers of Irish migrant workers.) Mid-century, then, was the point at which the English Catholic Church had also to take off to meet the needs of its new people, rapidly growing in numbers and widely dispersed across the region in the coal-mining, ship-building, railway-building, steel-making and the wide variety of other growth-industries.

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A national Census of Religion was taken on Easter Sunday 1851. There were forty-five Census returns from Catholic missions in the region, including Middlesbrough and three chaplaincies in the North Riding on the south bank of the Tees used by the Catholics of County Durham,[29] showing that the Church was well established with a church open in the main cities and nearly all towns as well as in some newly-industrialising urban centres (Birtley, Cowpen, Felling et al). The Census revealed that the nominal Catholic population of the two north-eastern counties totalled around thirty thousand; it had been less than four thousand at the beginning of the century, hence Irish migration accounted for much of the increase; actually, most, if not all of the migrants were claimed as Catholics by some priests in their Census returns although they had to accept that, if so, no more than a third of them were practising regularly. (The Census asked how many people were at church on Easter Sunday and how many attended during the year.) The majority of missioners were secular priests, mainly the first generations of Ushaw College alumni, with others from the English seminaries in Italy and Iberia. Benedictines, Dominicans and Jesuits also served. By 1851, then, as the Census showed, the Church had established a firm base on which to build and expand in the years ahead.

Every parish has its unique characteristics but most share a common origin. The usual practice when setting up a new mission was firstly to establish a Mass centre, which might be in a private house or a public hall,

or, as in one or two cases, a public house or a barn, served weekly or maybe monthly by a priest from an existing mission. The next step was to acquire the new mission's own premises and, perhaps, appoint a resident priest. The Westminster Synod of 1852 recommended that if finances were limited, the property should double as school and chapel until separate buildings could be afforded, and in a very large number of cases this happened in the north-east well into the twentieth century. The final stage would be the building of a permanent church with a presbytery, usually on the site of the original chapel which was demolished or sometimes embodied in the new building, and a separate school would be built nearby. There were exceptions to these stages of development, and the interval between one and the next varied widely and depended largely on the money available. Many churches were built to fit the site which did not always allow the conventional liturgical orientation (with the altar to the east). In many places an extension became necessary within a few years and such future developments were anticipated by far-sighted priests and architects: E.W. Pugin provided designs for two side chapels at Crook and Bonomi allowed for the possibility of side chapels in his 1835 design for Sunderland St Mary, and two were added in 1852 funded by a wealthy local eccentric, Lady Peat.

William Hogarth had held episcopal office in the north-east since 1843 and so his development of the diocese after 1850 as first Bishop of Hexham was seamless. All large groups of Catholics already had access to a church with a few exceptions, mainly Hartlepool and Gateshead. A new church in Hartlepool for the Catholic population of some six hundred was envisaged before the Restoration, and St Mary's, an Early English design by J.A. Hansom, built on a site close to the early medieval church of St Hilda, was opened in August 1851 by Bishop Hogarth (with Cardinal Wiseman in attendance). The cost of £4,000 was raised largely by subscription. Gateshead, however, would have to live with its supply mission for several years more, for places in the west were also industrialising and employing growing workforces which could not be neglected. Supply missions or temporary arrangements were quickly followed by substantial and distinguished churches in Wolsingham (J.A. Hansom 1854), Crook (E.W. Pugin, son of A.W. Pugin, 1854), Gainford (T. Gibson 1855), Wooler (G. Goldie, grandson of I. Bonomi, 1856) and Blackhill (Archibald M. Dunn's first church, 1857; he was twenty-five years old).

Nonetheless, the greatest need for diocesan development in the fifties lay on Tyneside. A school was opened in the Red Lion at Willington Quay, Wallsend, in 1857 and Mass was said in the Old Rose Inn. A school-chapel would serve for some forty years from 1865. A supply mission from

Newcastle had been inaugurated at Gateshead by Frederick Betham in 1850 and at the Census the following year he reported:

> Temporary chapel of Our Lady & St Wilfrid, Hillgate, used for two months. Top flat of a bond warehouse now empty. Flats all empty except this. Also used as a Boy's Day School. At first there were no seats. The Mass or Morning Service is the only obligatory service in the Cath. Church. The Catholic parochial District is coextensive as to boundaries with those of the Township. Number of Catholic parishioners 3,000 of whom the greater portion are either Irish or born of I. Parents.

Attendance at Mass averaged five hundred, and one hundred and twenty boys attended the school. The building was destroyed by fire in 1854 and the Catholics then met in the Queen's Head Inn on Bottle Bank, and a church building fund was opened. A new church by A.M. Dunn, in the 'elaborately and proudly Decorated' style, dedicated to St Joseph, built to accommodate one thousand people and costing some £3,000, was opened by Bishop Hogarth on 5 July 1859; the school followed in 1864. This would be the only Catholic church in the town for over twenty-five years despite a soaring population.

Elsewhere, expansion continued into the sixties with a variety of initiatives. The priest in South Shields had said Mass in a house in Jarrow from 1856, and at the end of 1861 St Bede's (built as in several other places by the men of the parish, supervised by the builder and joiner, who probably designed the church together with the priest) in a relatively plain Early English design, to seat six hundred, was opened. In 1861 a second church for Sunderland, St Patrick's, by the local architect J.G. Brown, was established from St Mary's. Haggerston Castle was sold in 1858 and the chaplaincy closed; the school-chapel at Lowick was developed into the church of St Edward the Confessor and opened in 1861 to serve the district, including Holy Island (the church stuff from the castle was transferred). New missions at Haltwhistle and Haydon Bridge were served by a single priest from 1860: Holy Cross chapel at Haltwhistle opened in 1865 and a church at Haydon Bridge in 1873. Schools and/or chapels were opened in Coxlodge in 1861, at Trimdon in 1864, with a dual-purpose church-school on land donated by Mr W. Beckwith, and at Bedlington and Wallsend in 1865. Prominently sited 'on an eminence in the heart of the city' of Durham, a church dedicated to St Oswald by E.W. Pugin was opened in 1864, when Dr (later Cardinal) Manning preached.[30] Archibald M. Dunn was involved in several developments in the sixties: St Anthony of Padua at Walker, Newcastle, (1860);[31] St Wilfrid's at Blyth (1862), with its presbytery, school and teacher's house for which Miss Sidney donated most of the £7,000 cost. Dunn's school-chapel in Sunderland of 1865 was

the foundation for St Benet's, and in 1866 he designed a school-chapel at Annitsford.

In 1861, accepting where the future centre of gravity of the northern church would lie, Bishop Hogarth agreed to the diocese being renamed Hexham and Newcastle though he refused to move out of County Durham where the largest proportion of his diocesan population lived. He died in 1866 aged eighty, widely respected and after a remarkably energetic episcopate. It is said that every chapel or church in the four counties comprising his diocese was built or enlarged during his time – fourteen new churches were built in the north-east and plans for more were laid. His own church, St Augustine in Darlington, was extended by J.A. Hansom in 1865.

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Development grew apace during the episcopate of Bishop Chadwick (1866-82). A number of existing churches were given major refits of furniture, fifteen supply missions were opened in new locations,[32] and twenty-one new churches were added to the diocesan inventory.[33] Three of the churches were additions for the major towns, three were rebuilds of existing churches, and fifteen were established in other places where industry was developing. Most of the churches evolved from temporary arrangements or school-chapels.

Several of the new churches were made possible by donors either making land available[34] or contributing the full cost of the building as well as the site.[35] At Seaham Harbour, however, for ten years Lady Londonderry declined to oblige and it was only after her death that land was made available (on Londonderry Road!) and a church opened in 1870. With some exceptions, the churches were larger and more expensive than those of the previous period and as was now usual, designed by leading ecclesiastical architects in the north.[36] Designs for Tow Law St Joseph, however, were probably drawn up by the priest and builder. Darlington St William (the memorial to Bishop William Hogarth) was designed by the local architect Richard Robinson, who erected a prominent statue of St William of York by leading stone-carvers Farmer & Brindley externally on its main front. Traditional indigenous architectural styles continued to predominate, such as the 'large and distinguished' Early English South Shields St Bede (1876, £11,000). Continental Gothic styles were introduced however: French at Annitsford, Byermoor, Hebburn and Prudhoe, Italian at Bell's Close, but principally the 'majestic' Newcastle St Dominic by A.M. Dunn in a northern European Romanesque-Gothic style (1873, £15,000).[37]

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There was a lull in new church-building during the short episcopates of John Bewick and Henry O'Callaghan, 1882 to 1888, but development did not stop entirely. Berwick, Esh Laude, Jarrow, and the already very large Tudhoe St Charles, were extended. Sacriston St Bede, begun in 1878 by Dunn & Hansom, but held up because of a lack of funds, was completed in June 1881.[38] The chapel in Callaly Castle closed in 1878 and the replacement, St Mary Immaculate in Whittingham by Dunn & Hansom, was opened in 1881.[39] The church at Newhouse, Esh Winning, damaged by fire in 1881, was enlarged to seat four hundred in the rebuild. Whellan's *Directory* (1894) noted:

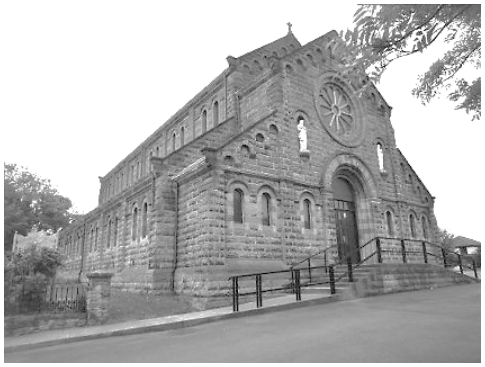
> In 1871 a small church was built here, on a site granted by Sir Charles F. Smythe and Henry Smith, Esq., which soon became too small, and in 1881 the present handsome church was erected. It is in the Early English style, consisting of nave and chancel. At the west end is a square mediaeval tower, and on the north side there is a beautiful chapel in marble, dedicated to the Souls in Purgatory.

The new church, dedicated to Queen of Martyrs, was designed by William de Normanville, a Catholic and the Durham City Engineer, but was completed in 1883 by William Fox, Durham City Architect.[40]

The greatest need for church expansion still lay on south Tyneside. A supply mission had been founded from Jarrow St Bede at Hebburn from around 1860, with Mass at first said in the Ellison Buildings and a school-chapel was opened in 1872. St Bede's began a mission at Tyne Dock in 1884, with Mass being said in the Exchange Buildings before a school-chapel designed by Charles Walker was opened five years later. Three new missions were required to relieve the heavily stretched Gateshead St Joseph. At Dunston on the western side of the town, a room and then a hay loft served from 1880 as a temporary school-chapel until one designed by Dunn & Hansom was built two years later. To the south, the Benedictines at Birtley helped by establishing a school-chapel at Wrekenton in 1882-4. A mile or so to the east, the old St Patrick's, Felling, by John Dobson on the riverside, which had already been extended, could not cope with a larger assembly and a new church by Dunn & Hansom was started but it burned down in 1877. A replacement was begun by Charles Walker (his first diocesan commission) for a congregation of one thousand, but it would not open until 1895, so another church between it and St Joseph's was required, and a supply mission was opened in a property on the Sunderland Road in 1886. Further up-river to the west, A.M. Dunn, whose home was at Castle Hill, Wylam, gave land at Crawcrook in 1886 for a school which he probably designed, as well as the small chapel which was added in 1892.

Haydon Bridge: St John of Beverley, 1873

Annitsford: St John the Baptist, 1906



Seaham Harbour: St Mary Magdalene, 1907

Sunderland: St Joseph, 1907

Bishop Thomas W. Wilkinson succeeded in 1888 and diocesan development resumed the pace it had had under Bishop Chadwick. During his twenty-year episcopate five original churches were replaced with new buildings;[41] eight older churches were substantially renovated or extended;[42] twenty-eight new churches were built;[43] and new missions were established in six new locations with school-chapels or other temporary arrangements.[44] Two thirds of the churches were built for older missions, many of which had waited over twenty years before they got a church, five were almost thirty years old.[45] St William in Darlington (1871) served as a dual-use school-church for forty years, and Amble waited seventy-five years for a church. Geographically, County Durham continued to dominate with sixteen of the new churches, half of which were on or close to Tyneside.[46] North Tyneside gained two new churches;[47] Newcastle and its suburbs gained six,[48] Sunderland two[49] and Hartlepool one (St Joseph). The others were deeper in the hinterland of both counties.[50]

A number of these developments may be singled out. Hebburn St Aloysius in an Early French style by Charles Walker was opened by Bishop Wilkinson on 3 June 1888 in perhaps his first public engagement after his appointment as auxiliary three weeks earlier.[51] Almost exactly a year later he opened St Benet's, a third church for Sunderland, intentionally large to accommodate up to a thousand people. There may have been a competition for the choice of architect, for designs were prepared by Charles Walker as well as by Dunn, Hansom & Dunn of Newcastle who in fact gained the commission. The design, illustrated in *Building News* (1888), was in the Early English style and included a tower with an octagonal upper stage, prefiguring St Michael at Elswick, but a simpler design was actually adopted. In 1900 the Redemptorists took over the church and in 1902 a monastery designed by Charles Walker was completed; he may have been responsible for the church extension in 1909. St Michael, Elswick, perhaps Dunn, Hansom & Dunn's grandest design with its striking octagonal lantern (echoing Ely Cathedral), and costing £20,000, was consecrated in 1891. The temporary church of 1871 at Tynemouth was replaced in 1891 by the present St Oswin, designed by E.J. Hansom.[52] A few miles north at New Hartley, St Joseph, the last of the missions founded by the Benedictines in this area, opened in 1895. In 1897 the Dominicans acquired the nave, vestibule and towers of the New Bridge Street Trinity Presbyterian Church, designed in 1847 by John Dobson, then being demolished. Using the masonry, they built St Lawrence's as a daughter mission of St Dominic's; it became independent in 1907 with some four thousand parishioners. Plans for a second church in Hartlepool had been mooted as early as 1870 but could not be realised. Mass was said in the Central Hall, with a school in a room over a warehouse. In 1873 a

new school was opened and Mass was said there and in an old skating rink before funds were raised for a new church. St Joseph's, designed to seat one thousand, and costing £13,000, by Dunn, Hansom & Fenwick, was opened in 1895. The domestic chapel of Prudhoe Hall (1868) had become too small for the expanding congregation and in 1889-91, Dunn, Hansom & Dunn built a church in the French Gothic style on a new site incorporating the earlier chapel. Prudhoe Hall was sold in 1904 and the church was rebuilt on yet another new site by Charles Walker and opened in 1905. The 'impressive Romanesque' churches of 1907 at Seaham Harbour and Sunderland St Joseph by Thomas Axtell of Ryhope, an engineer, are unusual in being almost identical to each other and, as a contemporary newspaper reported, his use of moulded concrete blocks cast on site marked 'a new departure in the construction of ecclesiastical edifices.' He was influenced by J.F. Bentley who had remarked on the effective use he had made of concrete in Westminster Cathedral. In a practice first used in 1878 at Langley Moor and carried on until 1931/2, a dozen cheap and easily built churches in timber and/or corrugated iron – popularly known as 'tin churches' – were opened in new places, mostly in the first decade of the twentieth century, saving their congregations having to go through the lengthy supply or temporary arrangements first.[53]

Initially, steeples and bells were not permitted on Catholic churches but bell-towers featured in the design of several post-Emancipation churches. They were often unfinished, however, and bells were not always hung because funds were not available. The design for Durham St Godric (1864) included a tower and spire, but it was not possible to build them until 1909. The tower intended for Wolsingham was never built and the bell stands at ground level outside the church to this day. A tower was added to the cathedral in 1872 to designs by A.M. Dunn. The bells at Jarrow St Bede are hung in two turrets [left]. Blackhill had six bells installed in 1884, twenty-five years after the church's opening. The bell-tower at Wooler was designed for eight bells but only one was fitted. In a number of

cases, a small bell-cote for a single bell was raised on the west end gable instead and a cross was often placed atop the east end gable. Hartlepool St Mary was the first Catholic church in the diocese to have a peal of bells and they were first rung to welcome Cardinal Wiseman to the church's opening in August 1851. The Vicar of Hartlepool later objected to their ringing because of their noise, even though his own church bells rang the quarters.[54]

Important as their contribution was, only in a handful of places were churches funded by private donors (or Benedictines and Dominicans)[55] although they donated internal furnishings. The 'chaste and correct' Early English Silksworth St Leonard by George Goldie was built in 1873 at the expense of Lady Priscilla Beckworth, an Anglican convert and friend of J.H. Newman. Mrs Blanche Leadbitter of Ryton left £6,000 to the mission at Blaydon. The interest from this legacy was used to buy the site and to build a new school in 1896. The 1905 stone-built church by Charles Walker was designed to accommodate eight hundred worshippers, and cost about £9,000. Emmaline Shawe Storey of Arcot Hall, Cramlington, a convert, paid off the debt of £473.16s.4d. on the school at Annitsford in 1902 and, giving the priest a cheque for £7,000, said,

> Take the field half a mile to the north of the village and build a church where the people can pray in peace and quiet.

The priest engaged a Newcastle architect and took him to Belgium, because he wanted the church to be modelled on Ss. Peter & Paul, the cathedral at Ostend, built in 1896-1908 by Louis de la Censerie of Bruges, after its predecessor burned down. The result at Annitsford is an English version of the Rayonnant style with the tall and narrow interior typical of a French high-Gothic church.[56]

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The last group of churches to be built before the outbreak of war in 1914 were opened by Bishop Richard Collins who had become auxiliary to Bishop Wilkinson in 1905 before succeeding as diocesan in 1909. Four churches were in central County Durham.[57] One of these was at Chester le Street, a surprisingly late, and grudging, development given its important status as the seat of the diocese from 883-995 and its connection with the diocesan patron, St Cuthbert, whose body lay there for over a century before being moved to Durham. A house-chapel was opened in 1878 but a diocese-wide appeal in 1887 to build a church to mark the twelfth centenary of the saint's death went largely unheeded and a brick school-chapel was built instead. It was not until 1910 that the 'architecturally ambitious' neo-Romanesque church, by an unnamed designer, was built – on a site given by the Earl of Durham of Lambton Castle nearby. Internally,

however, it was not ambitious but very much secondhand: the high altar and altar-stone, tabernacle, and sanctuary lamp, came from Durham St Cuthbert.[58]

Of the four churches in Northumberland,[59] it is perhaps the two Gosforth churches that have the most unusual and contrasting history. At North Gosforth, the Anglican church of St Mary, built about 1865 for Thomas Eustace Smith, MP, of Gosforth House, and attributed to William Butterfield or one of his pupils, was richly fitted out and had fine stained glass. The church, however, fell into disuse and in 1911 Bishop Collins bought it for £3,000 with his own money, re-named it The Sacred Heart and said the first Mass in it on 28 January 1912.[60] At South Gosforth the replacement for the 1896 corrugated iron church, St Charles, was designed by Charles Menart, Belgian-born but with a practice in Glasgow. The church, in a Decorated Gothic style, was internally quite bare at its opening in 1911 and was not fully furnished for some years. And for many congregations who had been or still were in a similar situation, it was all very well to have a notable church building, but it could not be thought altogether functional until it had the appropriate fixtures and fittings, so we turn now to the development of the internal decoration of the Victorian Catholic church.[61]

Church Interiors

Especially during the first half of the nineteenth century, necessity sometimes led to a church being unfinished at its opening and without the customary furniture such as pews, font, pulpit, statues, rood screens, Stations of the Cross, confessionals, side chapels, side altars, and so on, any or all of which would be installed only later as money, gifts or bequests came in. For some time, then, in decorative and furnishing terms, internally Catholic churches differed little from Nonconformist chapels: there was little shiny marble about and plain timber furniture predominated. The older missions presented the worst appearance. In 1836 the new missioner at Morpeth remarked that because the increasingly decrepit sixty-year-old St Bede's house-chapel was in great need of improvement:

> I changed the altar rails, got a new carpet for the sanctuary, a new set of cards and candlesticks for the altar, new stools and kneeling cushions for the body of the chapel … In [1840] I bought a sweet little organ (five stops) the cost was under sixty pounds.

In fact, this all corresponded with the contemporary liturgical style. At Morpeth, as in most other places, religious practice was largely confined to Low Mass and Vespers on Sundays, monthly Communion and private devotion. Recusant habits died hard: Bishop Hogarth encouraged the

Rosary and *The Garden of the Soul* but discouraged Vespers in English, processions and Stations of the Cross. When Evening Devotions were introduced at Newcastle John Lingard devoutly wished that such foreign services as Benediction ('lights and serenading') be abandoned. Instead, the clergy should concentrate on improving their preaching which, he said, was generally poor and often lacked 'good sense'. Some of his fellow-priests agreed: Henry Rutter at Minsteracres and Thomas Witham at Lartington always read from books of sermons; Witham, who died in 1897, never held Benediction, and Rutter could see no reason for separate devotion to the Sacred Heart, the Five Wounds, and so on.

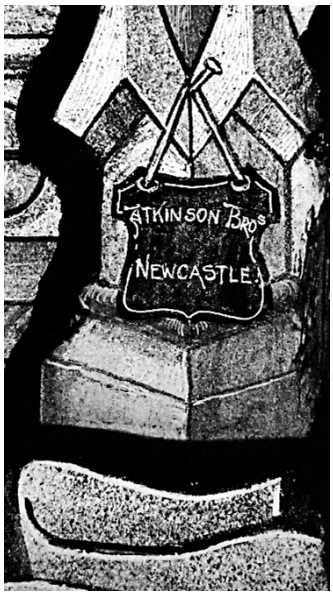
They were exceptions, however, for such devotions did gain popularity and increasingly priests and congregations adopted the more elaborate Roman liturgy. In 1827 St Cuthbert Durham was opened with a Mozart Mass performed by fifteen musicians from Madame Tussaud's exhibition and theatre. After Emancipation many Protestants regularly attended Newcastle St Andrew to hear the sung Masses. Moreover, the 'imposing ceremonies of the Romish faith', with Masses by Beethoven and Mozart on special occasions, were reported in awestruck terms in the newspapers. In 1842 the solemn funeral procession of a priest in Jesmond excited much journalistic comment.

After Emancipation, and more particularly following the Restoration of the Hierarchy, priests and congregations were anxious to have their churches properly furnished and decorated as soon as practicable to provide the setting for a full Counter-Reformation ceremonial. The internal decoration, as well as the fixtures and fittings of new churches reflected these aspirations and had a much higher quality than had been possible until then, and earlier churches were refurbished and refitted with more imposing furniture. Priests and people also began to look far and wide for their materials. A vogue for Flemish fittings developed in particular, partly due to Bishop Chadwick's interest in the English College, Bruges, to which he sent several students to study for the priesthood between 1859 and 1873 when the seminary closed, and also to the presence of several Belgian priests in the diocese from the mid-sixties on.

Windows

Jarrow St Bede was opened on 27 *December* 1861 with the windows unglazed, but that can hardly have lasted long or have been a common experience given the north eastern climate. Most churches had clear glazed windows in the nave though tinted glass came later in some.[62] Pictorial stained-glass windows were usual in the apse, however, and most were of a high standard though not always by well-known makers. At Blackhill one window depicts St Henry (given by Henry Silvertop of Minsteracres), the

other St Patrick (given by George Dunn of Brooms). Newcastle St Michael has good quality glass, especially a fine east five-light window by Nathaniel Westlake; John Hardman of Birmingham installed a window at Birtley and the east windows at Crook and Esh Laude; some glass at Stella is reputed to be by Pugin and presumably made by Hardman. Hartlepool St Joseph has stained glass windows in the aisle and apse by Francis Barnett (1851, York) and Stanley has a collection of stained glass by Mayer & Co. of Munich.[63] But many turned to manufacturers in Newcastle – England's centre of domestic glass production after all: William Wailes, from 1841;[64] H.M. Barnett (a pupil of Wailes) in the 1860s[65]; Atkinson Bros., from 1876;[66] and at Gainford there are windows by J. & J. Gibson.[67] Tudhoe has a circular west window by Burlison & Grylls, 1883. Memorial windows soon began to appear: at Whittingham a memorial east window by Duhamel Marette, Peintre-Verrier of Evreux was installed in 1881 for 1,087 francs (£49 6s.)



Sanctuary Decoration

Painted ceilings and walls soon became standard. The principal feature at Gainford is a painted ceiling of 1855; it displays a wide variety of ecclesiastical motifs: the sanctuary decoration is somewhat richer than that of the nave and includes emblems of the Passion and the Four Evangelists. Newcastle St Michael and Prudhoe have finely painted chancel ceilings and in the 1880s the chancel ceiling at Birtley was painted with the arms of major Benedictine foundations. Much of the ceiling at Crook is decorated with sacred emblems and Darlington St Augustine has elaborately carved ceiling panels in the chancel. At Blackhill the chancel and arch are decorated with wall-paintings and canvasses largely of Marian subjects. The chancel at Willington has six large murals by the Belgian artist Louis Beyaert, thought to have been completed in Bruges in 1912. The walls of many apses were half-panelled, sometimes in marble but usually in wood capped with carved tracery. Annitsford has panelling of Belgian oak contiguous with the carved reredos. Pevsner describes the sanctuary woodwork by Ralph Hedley in Newcastle St Michael as 'carving as good as the best of the period'. In 1895 the choir stalls at St Dominic, made in 1826 in the fourteenth century style, discarded from Peterborough Cathedral, were acquired for £50. Chancel screens and rood crosses were not common and most were soon removed.[68]

Altars

The altar in the sanctuary together with the tabernacle and reredos was, of course, the liturgical focus of the building and particular attention was always paid to it. In the first churches of the period there was one altar and it was only later that side altars were added and the main altar became the 'high' altar. Moreover, in the early days, a simple wooden altar-table sufficed. In a few places oil paintings were hung over it in the continental manner: there was a *Crucifixion* at Esh Laude,[69] Hexham, Newcastle St Andrew and Sunderland St Mary; at Alnwick the Jesuits hung an *Epiphany*;[70] and at Berwick an *Agony in the Garden* was donated by a parishioner who had been given it by the exiled King Charles X of France and Navarre. Pope Pius IX presented the altar and a large painting of *The Deposition* to West Cornforth.

Permanent altars soon took the place of the wooden tables and a Gothic style was usually preferred. The oldest altar in use in the diocese is at Longhorsley and is dated 1684 (the holy water stoup is 1744) and presumably came from the chapel at Witton Shields or Longhorsley Tower. The transfer and re-use of older altars was not uncommon. When old St Andrew's was demolished in 1874 and the Dominicans moved to St Dominic's, they took with them the sarcophagus altar of 1798 and the painting of the *Crucifixion* by Maria Cosway (1760-1838) which hung over it.[71] The first altar (1808) and tabernacle at Ushaw College went to Wolsingham in 1854, just as later on Durham St Cuthbert's went to Chester le Street, Birtley's to Wrekenton and Alnwick's to Jarrow St Bede. The altar at Esh Laude (1865) is a memorial to Cardinal Wiseman.

From around mid-century, existing wooden altars were generally replaced by more elaborate ensembles of altar, tabernacle and reredos in carved alabaster, Bath stone, Bere stone or Caen stone, sometimes inset with mosaics in coloured marbles. New churches were usually fitted with permanent high and side altars in stone from the start. Most of these altars are unremarkable but the diocese does have several of high quality by known designers. Crook has a rich interior (financed mostly by its wealthy convert pastor) the main feature of which is a highly decorated alabaster altar with tabernacle and reredos of 1864 by J.F. Bentley, the renowned architect and designer. He would later distance himself from the ornate design, however, saying 'the less you say about that altar the better – I was but a boy when I designed it!' (He was twenty-five and had become a Catholic two years earlier). But that was what congregations now wanted and many richly carved examples survive.

Hartlepool St Mary had a heavily carved and ornamented marble altar with predella, tabernacle, arcaded antependium and alabaster communion rails. In 1862 a chancel was added at Birtley by Dunn & Hansom with a new high altar of sandstone, with three quatrefoils at the front, and dog-

toothed ornament around the top and bottom. The ornate high altar and reredos at Felling is of Caen stone, carved by Milburn of York. The beautiful mosaic front panel of the altar (1891) at Newcastle St Michael shows the burial of Christ. Its alabaster reredos has a central spire framing the throne and twenty-four statues in canopied niches, carved by Beale of Newcastle; the tabernacle is of hammered brass. The Belgian priest appointed to Washington St Mary in 1879 imported an altar and marble reredos from Bruges. The elaborate Gothic altar at Tudhoe was bought in Munich in 1880. The altar, tabernacle and reredos with twelve statues at Jarrow St Bede, designed in 1885 by Dunn and Hansom of Caen stone, carved by Sherratt & Ovens of Preston, was described by *The Tablet* as 'a piece of the most beautiful sculpturing'. Ruddick of Pimlico supplied Silksworth; Signor Boulette of Newcastle designed for Darlington St William where J. Priestman & Sons added a richly ornamented canopy for the tabernacle in 1880.

The original 32-foot solid stone altar with Christ in Majesty within a quatrefoil on the front in Sunderland St Benet by M. Pierre Peeters of Antwerp, was installed by Belgian workers. The tabernacle is of solid brass and the reredos is elaborately carved with a central crucifixion panel and two flanking large carved panels.

Ashington has an altar by Charles Beyaert of Bruges (1913). The high altar ensemble of 1914 at Durham St Godric (probably by Pugin & Pugin, successor practice to E.W. Pugin) has an elaborate painted and gilded altar in marble and alabaster (incorporating the 1895 tabernacle). The reredos has inset marble panels with painted scenes from the life of St Godric and polychrome statues of other saints.

Marble was not always preferred, however. Towards the end of the century, a number of churches were refitted with carved wooden altars.

Around 1880 an elaborate Gothic altar, with painted panels, was bought in Munich for Tudhoe. At Tynemouth, the Gothic altar has three panels painted with scenes from the life of Our Lady; the reredos has canopied statues and a crucifix in a high-gabled niche above the brass tabernacle. On either side there are shrines with spiked Gothic canopies. In 1898 the stone altar, tabernacle and pulpit at Gainford were all replaced with elaborately carved oak pieces by Boultons of Cheltenham. Annitsford has a carved reredos with painted panels of Christ and saints in Belgian oak made by Belgian craftsmen. In 1899 a sumptuous reredos of Austrian oak by Robsons of Newcastle (though with an elaborate marble high altar) was made for Darlington St Augustine for £800. The 1911 reredos at Stanley has two panel paintings and is flanked by matching oak panelling with applied Gothic tracery.

Pulpits

After the altar, the pulpit was the second focal point in a church and many churches had elaborately carved pulpits (partly, no doubt, to retain wandering attention during long sermons). In 1840 M. & C. Sidney, the founders of Cowpen St Cuthbert, obtained high quality antique Flemish woodwork of great interest and quality**,** including a c.1750 altar rail and stem-pulpit incorporating sixteenth-century and c.1700 carvings [left]. St Dominic's has an 1879 alabaster pulpit with scenes of the life of its patron saint. South Shields St Bede has a polygonal pulpit with a statue of St Bede (1899). St Benet's pulpit has a canopy and carved figures. The pulpit at Felling was made of alabaster on a Frosterley marble base by Emley of Newcastle. The lectern at Annitsford is formed from the original richly carved pulpit, and the oak paschal candle stand incorporates a seventeenth-century capital. A new pulpit in painted oak by Charles Beyaert of Bruges was installed at Whittingham in 1894 and the

richly carved Gothic-style pulpit at Tudhoe is by the Belgian Lobelle (1907).

Organs

Music is 'one of the most important factors animating the life and spirit of worship within a Catholic building'[72] and from the earliest days small organs were acquired where possible; that at Morpeth came from a chapel on Tyneside, and the first organ at Newcastle St Mary was bought from Ushaw College (for £325). Choirs were formed and Gregorian chant was learned but the repertoire quickly expanded to include the full range of European church music. Later in the century, when finances allowed, the original small organs would be replaced with larger, more prestigious instruments (occasionally in newly constructed organ-galleries) and by nationally well-known organ builders: T. Lewis, H. Willis, Blackett & Howden, Harrison & Harrison, Nelson.[73] Birtley is a good example. The

Gosforth, Sacred Heart

first organ was bought in 1841-50 and was replaced sometime after 1858 by a larger, second-hand instrument, which cost £130 and was installed in a new west gallery. In 1891 the priest began a new organ fund, based on a donation of £200. The Abbot President of the English Benedictines, who was an organist and was staying in Birtley at the time, recommended the firm of Nicholson of Newcastle; in 1892 the replacement organ was installed in a new gallery and F.J. Swinburne of Birtley, organist at Newcastle St Andrew, had the sixteen-foot diapason added in 1896.

Sculpture

Sculpture has always been popular as the statuary in every church shows. Large numbers of mass-produced statues have earned the derogatory epithet of 'repository art' – catalogue items of no particular interest – but there are exceptions. A rood by Moody of Durham with figures by Mayer of Munich is at Durham St Cuthbert, there is a Mayer altar at Tudhoe, and Mayer statues will be found in several churches in the north, including a *pieta* at South Shields.[74] The painted Sacred Heart statue in the porch at Stanley is by Ferdinando Stufflesser. Beale of Newcastle provided the reredos with twenty-four statues at Newcastle St Michael. The sculptor of all Twelve Apostles at Morpeth, erected in 1860 above the Stations of the Cross, is not named but when their priest died in 1869 the parishioners thoughtfully commissioned a statue of him from Beale, though they placed it by itself in the tower porch, not with the other apostles.

Fonts

Plain stone bowl baptismal fonts were generally installed but the diocese also has some good decorated ones. The star-shaped font at Haydon Bridge

may be influenced by the medieval Tournai font in the Anglican cathedral of Newcastle. An octagonal white marble font on columns of different marbles and an alabaster base is at Tyne Dock. Hartlepool St Joseph has a circular marble font on four compound shafts with foliate alabaster capitals and moulded octagonal plinth. Hartlepool St Mary has a polychrome Gothic font on clustered columns with a finely carved traceried timber cover [left]. The original font at Tudhoe had Frosterley marble shafts. A red and yellow sandstone font stands on a clustered columnar pedestal at Silksworth. Durham St Godric's font of c.1895 is a circular stone bowl supported on four polished red marble columns. The baptistry at Stanley is shielded by an ornately carved screen by M. Zens of Ghent. The 1915 font at Birtley is finely carved in limestone with low relief panels of sacred emblems on each of the eight sides. The style is in the manner of Eric Gill, but is by the Bromsgrove Guild. The original stone font with open Gothic arcading around a central drum at Sunderland St Benet is now a plant holder in the garden.

Stations of the Cross

Until 1857 permission was required from Rome for the fourteen Stations of the Cross to be erected but from then English bishops were permitted to authorize installations themselves. Churches were slow to apply which may have been a hangover of the old application process or perhaps a lack of devotion to the practice. More probably, it was the expense and difficulty of obtaining sets, for almost all of the first fittings were of European make: in 1864 a French set was installed at Gainford; in 1885 St Dominic's fitted a set (and a painting of Our Lady with St Mary's Cathedral in the background) by the Spanish artist Dastis; in 1890 Bishop Auckland erected a set in carved wooden frames with reproductions of paintings by the Viennese artist Furick on copper. Exceptionally finely carved timber confessionals at St Benet, erected in 1900, incorporate Stations of the Cross in the form of large painted tableaux, copies of ones exhibited at the Vatican in the 1890s. A set made in Lyons was put up in 1911 at Stanley. Where dates are known, sets were erected more widely around the turn of the century and were presumably obtained from English sources: the post-1906 plaster set at Annitsford is signed by Maurice van Poulle, London.[75]

Conclusion

As confidence grew in the permanence of its presence on the ecclesiastical map of the nation, the physical expansion of the Catholic Church in the north-east during the Victorian and Edwardian period was correspondingly bold and well-judged – almost every church community survived in place until the wars of twentieth-century displaced the population just as the industrial revolution had done earlier. Migration peaked in the 1870s and by the end of the period the Irish were largely assimilated, no longer the poor relations of English Catholics but productive and respected members of the Church and society: there were around four hundred Irish businessmen in Newcastle and some four thousand Irishmen in skilled occupations across the region, many of whom held civic office. The Church went where it was most needed – into the industrialising areas with growing populations. A presence was almost always established with makeshift arrangements before progressing to a securely-based permanent mission and school. Furthermore, for all that the Church largely comprised working-class communities, which might not have been expected to pick up on the finer points of ecclesiastical art and architecture, many imposing churches were built for them and embellished with works of art to enhance devotion visually, as well as liturgically and musically.

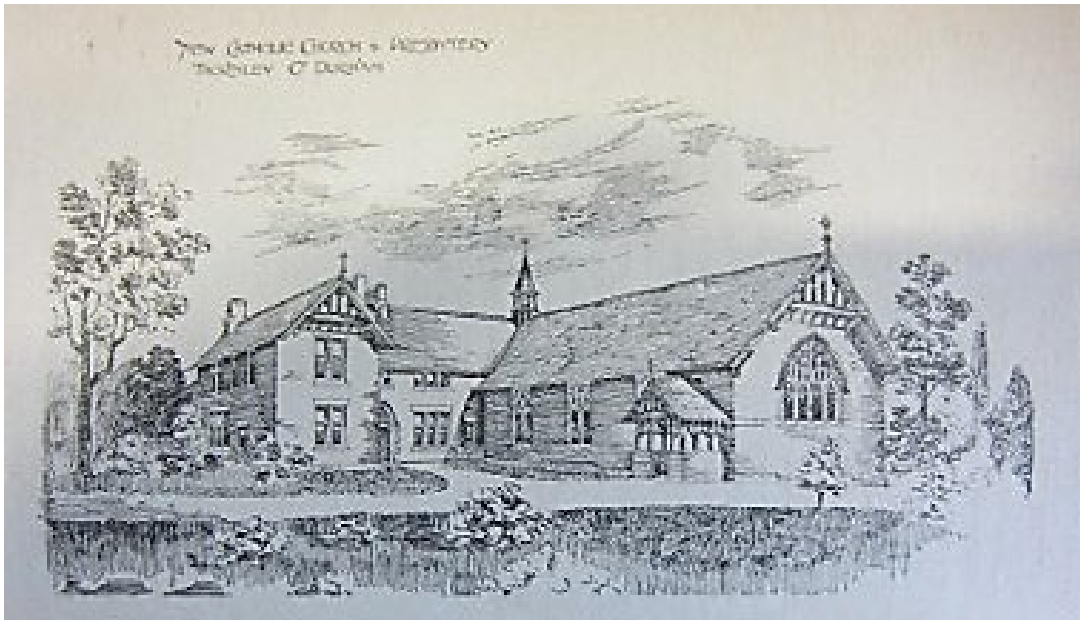
Take St Bede's in the pit village of Sacriston in west Durham. More than ten years passed after a school-chapel was opened in 1865 before building began on a church, but then work was held up for three years because of a lack of funds. It was completed in 1881 by Dunn & Hansom in an 'economical brick design' for £1,000. This modest and 'neat' little church

for miners and their families was, however, furnished with considerable care. In 1891 an artist ‘stranded in Sacriston’ painted ‘a picture of some merit, which is a reproduction of a painting in the Vatican’ over the sanctuary arch. Stained glass windows were fitted in the sanctuary in 1899 and a west gallery with an organ by Nelsons of Durham in 1901; the priest was an accomplished musician and sought the advice of F.J. Swinburne, organist at St Andrew’s, on the construction of the instrument. In 1903 a new Gothic-style wooden altar and reredos was bought for £100 in Belgium (with the help of Fr Jules du Floer, responsible for the magnificent Belgian altar at Sunderland St Benet) with panel paintings in the Nazarene style: the *Annunciation* and the *Nativity* on the reredos, the *Last Supper* with flanking angels on the altar frontal. At about the same time a baptistery was formed at the west end of the church under the gallery: the font being a white marble circular bowl on a porphyry marble columnar stem with yellow marble columns around. Statues of St Joseph and St Benedict by Mayer of Munich, and the Sacred Heart, also possibly by Mayer, were obtained. In 1904 a fine set of Stations of the Cross, with polychrome scenes in low relief in a Northern Renaissance style in Gothic frames, was bought in Belgium for £68.3s.5d.[76] All in all, an exemplary achievement.

In 1914 the Church could look back on over a century of steady progress and, while having a proper regard for its native ecclesiastical history, it had recovered that heritage of European Catholicism in art and architecture, as well as in liturgical and devotional practice, which it had set out to do from the first days of its emancipation.

Acknowledgements

I am indebted to Dr Michael Johnson for helpful comments on this article. I have also relied on the excellent and indispensable web-site **www.taking-stock.org** which comprises a short history and illustrated architectural description of every church in the diocese. The full report for each church, including authors and sources, is in Andrew Derrick et al, *Churches in the Roman Catholic Diocese of Hexham and Newcastle: An Architectural and Historical Review*, Architectural History Practice, 2012. This article, however, is based on the website and uses its illustrations. The other main source is M. Morris & L. Gooch, *Down Your Aisles: The Diocese of Hexham & Newcastle 1850-2000,* (*Northern Cross* 2000).



The Catholic Church, Thornley, Co. Durham

Notes and References

[1] The Catholic Relief and Emancipation Acts were: 1778 (18 Geo. III c.60), 1791 (31 Geo. III c.32) and 1829 (10 Geo. IV c.7). Later acts were needed to repeal remaining anti-Catholic laws: 1844 (7 & 8 Vic. c.102), 1871 (34 & 35 Vic. c.53), and 1926 (16 & 17 Geo. V c.55).

[2] But it was not until the publication of the papal decree *Sapiento Consilio* in 1908 that 'missions' became 'parishes.'

[3] The short episcopates of John Bewick and Henry O'Callaghan 1882-8 are not significant in the present context. The discussion is entirely about parochial expansion – convents, colleges and other institutions are not included.

[4] Beaufront Castle, Berrington Hall, Capheaton Hall, Cliffe Hall, Stonecroft Farm, Witton Shields were permanent losses. Biddlestone Hall was closed but the chapel remained open, the mission in Hardwick Hall moved to Hutton Henry, that at Felton Park/Longhorsley Hall to Longhorsley, Hesleyside Hall to Bellingham, Swinburne Castle to Great Swinburne.

[5] Croxdale Hall, Callaly Castle, Ellingham Hall, Haggerston Castle, Lartington Hall, Minsteracres, Wooler. The congregation at Cheeseburn Grange was 140 in 1830. John Dobson built a new chapel in 1841 contiguous with the house but with an external access. The congregation rose to 180 in 1851.

[6] Two chapels were open in Durham, Hexham and Newcastle, secular and regular, but they were reduced to one in each place between 1807 and 1829 when the regulars withdrew.

[7] Birtley 1791, Newcastle St Andrew 1798, Thropton 1811, North Shields 1821, Hutton Henry 1825, Darlington 1827, Durham 1827, Berwick 1829, Hexham 1830, Stella 1832, Hartlepool 1834, Sunderland St Mary 1835, Alnwick 1836, Bellingham 1839, Great Swinburne 1841, Longhorsley 1841, Stockton 1842, Newcastle St Mary 1844, Bishop Auckland 1846, Morpeth 1850.

[8] Esh Laude 1799, Brooms 1802, Cowpen, 1804, Houghton le Spring 1837, Sedgefield 1839, Felling 1842, Barnard Castle 1847, South Shields 1849, Thornley 1850.

[9] Brooms, Felling, Bellingham. In 1902 the site of the school, church, graveyard and presbytery at Stanley was acquired from the Towneleys, a notable Lancashire Catholic family, who owned about 1,400 acres of land in the area.

[10] South Shields, Barnard Castle.

[11] J.H. Newman, *Letters and Diaries 1847-8* (ed. C. Dessain) vol 12, p. 220.

[12] Stockton and Newcastle St Mary, neither of which was completed until some twenty or more years after his death in 1852, and his chapel at Ushaw had to be rebuilt fifty years later. Cf. L. Gooch, *Persecution without Martyrdom, The Catholics of North-East England in the Age of the Vicars Apostolic 1688-1850* (2013) pp 192/3; taking-stock.org under Birtley.

[13] Durham, Darlington, Sunderland St Mary, Houghton le Spring, Bellingham (Bonomi was distantly related to the Charltons).

[14] Minsteracres 1834, Cowpen 1840, Great Swinburne 1841, Longhorsley 1841, Birtley 1843, Felling 1842. During his career he designed some fifty churches for the main denominations.

[15] Bishop Auckland, Gainford, Morpeth, Newcastle St Andrew.

[16] Darlington St Augustine, Hartlepool St Mary, Minsteracres St Elizabeth, Wolsingham, Tudhoe, Blackhill, Gateshead St Joseph, Blyth, Newcastle St Anthony, Bell's Close, Prudhoe Hall, St Dominic, Byermoor, Sacriston, Washington, Whittingham, Tynemouth, Newcastle St Michael, Hartlepool St Joseph, Sunderland St Benet. Several schools and presbyteries are also by them and, notably, St Dominic's priory and St Benet's monastery. I am grateful to Andrew Derrick for the following note on the 'Newcastle practice of Archibald Matthias Dunn (1832-1917) and E.J. Hansom (1842-1900). Dunn took Hansom (son of C.F. Hansom and nephew of J.A. Hansom) into partnership in 1871. Dunn's son Archibald Manuel Dunn (b.1864) was a partner 1887-1903 (Dunn, Hansom & Dunn). In 1894 W. Ellison Fenwicke became a partner, and the practice continued as Dunn, Hansom & Fenwicke until 1906, whereupon Fenwicke continued the practice with various partners and under various permutations of name.'

[17] Hebburn, Felling, Thornley, Stanley, Backworth, Wallsend, Prudhoe, Blaydon, Ashington, Tyne Dock.

[18] Berwick, Brooms, Esh Laude, Hutton Henry, Thropton.

[19] In 2011/2 when the Taking Stock survey was done, forty-two churches in the diocese were listed by the government as buildings of special architectural or historic interest, Grade I or II. All of them date from the period of this article. Some later churches should certainly be added.

[20] The missioner at Stella was Thomas Witham, probably the wealthiest priest in the whole Northern District. He inherited the Lartington estate in Teesdale and once remarked that if it had not been for the extravagance of his father, he would have been the richest commoner in England. He was missioner at Berwick in 1846 when a financial appeal was issued in the *Catholic Directory* for a new church estimated to cost £800. He left in 1847 before it was completed to become the squire-priest at Lartington.

His apparent lack of generosity at Stella and Berwick where there were no wealthy patrons may have been because he favoured his own turf – he funded Gainford St Osmund, between Darlington and Lartington.

[21] *Persecution without Martyrdom,* p. 383 (the new church, 1854).

[22] Catholic schools were permitted from 1778. Newcastle St Andrew 1800 & 1833, Sunderland 1810 & 1836, Esh Laude 1814, Durham 1832 & 1847, Hexham 1832, Darlington 1842, Birtley 1843, Cowpen 1844, Bellingham 1849, Morpeth 1850.

[23] *Persecution without Martyrdom*, p. 372.

[24] Ibid pp. 295/6; his landlady was Lady Jane Peat, (who was also a benefactor of the Sunderland mission) until a glebe house could be built.

[25] Embodying the medieval dioceses of Durham and Carlisle. Modern episcopal auxiliaries are often consecrated as bishops of Chester le Street – such as Robert Byrne CO. John Arnold was first consecrated as Bishop of Lindisfarne.

[26] The first church in the region to be dedicated to St Patrick was the Anglican church at Winlaton in 1828.

[27] The new church at Minsteracres, 1854, was dedicated to St Elizabeth of Hungary, but that was the choice of the Silvertops not of the diocese.

[28] It served for some forty years before land could be bought and a school-chapel could be afforded. It would be 75 years before St Cuthbert's church was opened (1913)

[29] Lartington Hall, Wycliffe Hall, The Friarage, Yarm. The return from Darlington was signed '+ Wm. Hogarth Catholic Bishop officiating'. A. Munden (ed.) *The Religious Census of 1851: Northumberland and Durham,* Surtees Society vol. 216, 2012.

[30] St Bede's Cemetery was opened at Red Hills in 1866, with a chapel the following year.

[31] A small round window inscribed '18 JF 60' refers to the first mission priest, James Foran.

[32] Port Clarence, Consett, Hartlepool St Joseph, Elswick Newcastle, Tynemouth, Blaydon, Sunderland St Joseph, Willington, Langley Moor, Chester le Street, Dunston, Ryhope, Sacriston, Easington Colliery, Backworth.

[33] Bedlington, Byermoor, Coxhoe 1866/West Cornforth 1875, Darlington St William, Easington Colliery, Haydon Bridge, Langley Moor (tin 1878), Newcastle Bell's Close & St Dominic, Newhouse, Sacriston, Seaham Harbour, Silksworth, Tow Law, Tudhoe, Tynemouth, Washington, Whittingham, and three replacements for existing churches: Brooms, Newcastle St Andrew and South Shields. The foundation stone for a new church to replace Dobson's St Patrick's Felling, designed by Dunn & Hansom, was laid on 17 March 1873 but the uncompleted church was destroyed by fire in 1877.

[34] Byermoor, Newhouse, Tudhoe, Washington, Whittingham.

[35] Haydon Bridge, Bell's Close, Silksworth.

[36] E.W. Pugin; A.M. Dunn, E.J. Hansom, J.A. Hansom, G. Goldie, T. Gibson.

[37] The Dominicans moved from St Andrew's where they had been from 1860 into the new church in 1873, opened by Cardinal Manning. St Andrew's was rebuilt in 1875.

This is admirably described in M. Johnson, 'A Catholic Architect Abroad: The Architectural Excursions of A.M. Dunn', *NCH* 62, 2021.

[38] It is said that it was opened by Bishop Bewick but he did not become bishop until September 1882. It may be that he officiated as Vicar General. Although bishops are attributed with the chief role in church building, Vicars General and Diocesan Treasurers had major parts to play as well: in 1879 Bewick provided drawings to show E.J. Hansom what *he* wanted at Whittingham, opened by Bishop Chadwick in 1881.

[39] The vestments, plate and portable artefacts from the chapel were transferred.

[40] The cult of the English Martyrs had grown strongly in the period and the first beatifications would take place in 1886, among whom was Thomas Plumtre of Durham but John Boste, with close connections to the Esh area, was not beatified until 1929.

[41] Tynemouth (1890), Prudhoe (1891), Hutton Henry (1895), Thornley (1900) and Seaham Harbour (1907).

[42] Bishop Auckland 1890, Felling 1895, Crook 1897, Morpeth 1898, Durham St Godric 1898, Darlington 1899, Blackhill 1901, Gateshead St Joseph 1907.

[43] Hebburn 1888; Sunderland St Benet 1889; Newcastle St Michael 1890, Gosforth St Charles 1896, Newcastle St Lawrence 1897, Crawcrook 1892, Hartlepool St Joseph 1895, New Hartley 1895, Port Clarence 1900, Lanchester 1901, Ponteland 1902, Stanley 1902, Newcastle: Holy Name 1903, St Joseph 1903, Backworth 1903, Wrekenton 1903, Wallsend 1904, Gateshead St Wilfrid 1904, Ashington 1905, Willington 1905 Blaydon 1905 Dunston 1905, Shildon 1906, Tyne Dock 1906, Annitsford 1906, Sunderland St Joseph 1907, Dipton 1907, Willington Quay 1907.

[44] Ashington 1892, Boldon Colliery 1896, Murton 1899, Coundon 1905, Stockton St Cuthbert 1908, Gateshead Corpus Christi 1909**.**

[45] Hebburn, Annitsford, Hartlepool St Joseph, Sunderland St Joseph, Willington.

[46] Hebburn, Crawcrook, Wrekenton, Gateshead St Wilfrid, Blaydon, Dunston, Tyne Dock.

[47] Tynemouth, Wallsend.

[48] St Michael 1890, Gosforth St Charles 1896, St Lawrence 1897; Ponteland 1902; St Joseph 1903, Holy Name 1903.

[49] St Benet 1889, St Joseph 1807

[50] New Hartley 1895; Lanchester 1901; Stanley 1902; Ashington 1905; Willington 1905; Annitsford 1906; Shildon 1906; Dipton 1907.

[51] He became auxiliary on 15 May. Several additions were planned as a second phase, including side chapels, a tower and belfry, and an organ gallery.

[52] The diocese acquired the block of 46 to 50 Front St. Five bishops of the diocese made it the episcopal residence, renamed The Martyr's Peace: Bishop Bewick, the first resident priest, 1882-86, Bishop O'Callaghan 1888-89, Bishop Preston 1900-05, Bishop Thorman 1925-26 and Bishop McCormack 1937-41.

[53] Gosforth St Charles 1896, Lanchester 1901, Ponteland 1902, Newcastle St Joseph 1903 & Holy Name, Gateshead St Wilfrid, Wallsend 1904, Shildon 1906, Dipton 1907, Ushaw Moor 1909 Longbenton 1916

[54] He may have relied on the judgement given in 1851 restraining the Redemptorists at Clapham from ringing their bells at certain hours which was said to annoy local residents. (The blessing, or baptism, of church bells is reserved to a bishop.)

[55] Although individual pieces of furniture such as statues were donated, only nine of seventy new churches are wholly attributable to individual patrons after 1850: Annitsford, Blaydon, Bell's Close, Blyth, Gainford, North Gosforth, Haydon Bridge, Prudhoe, Silksworth.

[56] The architect was probably J.C. Parsons (who designed Wrekenton St Oswald). The foundation stone was laid by Auxiliary Bishop Collins on 7 October 1905 and he opened and consecrated the church on 22 June 1906.

[57] Sunderland St Hilda 1909 (incorporating a fragment of a carved medieval wall-shaft from St Hilda's Abbey, Whitby), Ushaw Moor 1909 (tin), Chester le Street, Langley Moor 1911 (replacement).

[58] Perhaps the development of Ryhope St Patrick should be included here: the church to replace the second school-chapel of 1894 was begun by architect Edward Kay in 1914, but not opened until February 1915. Rooms were taken in Council Schools at Hordern 1910-4.

[59] Amble 1913, Whitley Bay 1911, Gosforth St Charles 1911, North Gosforth Sacred Heart 1912.

[60] He bequeathed funds for a presbytery and his art collection and furniture to go in it.

[61] For security reasons, church plate is not discussed here. It should be borne in mind when discussing the internal fixtures and fittings of Victorian Catholic churches, that it is not always possible to say whether a particular piece was installed at the beginning or later in (sometimes unsympathetic) alterations, renovations or re-orderings, when original features were discarded, dismembered or moved.

[62] Hebburn, Ryhope, Newhouse, Silksworth. Exceptionally, Blyth has two nave windows by Dobbelaere of Bruges c.1899. Stained glass from the first chapel in South Shields (1849) was moved to the east windows of the new church in 1876.

[63] In 1847, J.G. Mayer founded the Institute for Christian Art in Munich to make ecclesiastical furnishings. The company's products became highly popular across the world and branches were opened in London and Dublin. Pope Leo XIII designated the company a Pontifical Institute of Art in 1892.

[64] The cathedral, Biddlestone, Longhorsley, Morpeth, Silksworth, Wooler. Wailes was born and grew up in Newcastle. In 1830 he went to Munich to study stained glass design and production under Mayer. In 1838 he set up his own studio on Westmorland Road, Elswick. In 1841 the business began producing windows and became one of the largest stained-glass works outside London. In 1842 the architect Augustus Pugin approached Wailes about producing windows for him. Working with Pugin was a thankless task, however, as Pugin went from one workshop to another in an attempt to get his designs realised at the lowest possible cost. The working relationship with Wailes lasted for only three years. (see also n.11 above)

[65] The cathedral, Blyth, Cowpen, Darlington St Augustine, Darlington St William, Durham St Cuthbert, Gateshead St Joseph, Hartlepool St Mary, Stella, Sunderland St Mary. Henry Mark Barnett came from a famous York family of stained-glass artists. His

grandfather, John Joseph, was one of the pioneers in the revival of stained glass in the nineteenth century. His father Mark worked in the family firm and in Wailes' studio. The family was Catholic and John Joseph and his sons were in touch with some of the leading Catholic architects of the time, such as J.A. Hansom, who naturally turned to the Barnetts to supply the stained glass. Henry first worked with his father and then in his own workshop in Bath Lane, Newcastle.

[66] Birtley, Crook, Esh Laude, Felling, Hartlepool St Joseph, Haydon Bridge, Holy Island, Jarrow, Newcastle: St Charles, St Dominic, St Michael, Sunderland St Benet, St Hilda & St Joseph. Taking-stock says of Cowpen, 'The east wall has three stepped lancets and … [t]he stained glass is signed "Newcastle 1860" and is probably by Atkinson Brothers.' But that was before the formation of the Atkinson company and the glass is more likely to be by Barnett. The Atkinsons were related by marriage to H.M. Barnett. The three brothers William, Albert and Frederick were in business across the latter part of the 19th and the early 20th century.

[67] The ex-Anglican church at North Gosforth has a fine collection of pre-Raphaelite glass, notably by William Morris, Ford Madox Brown and an east window by Edward Burne-Jones.

[68] Newhouse; the screen in Morpeth was removed by 1891. However, a rood cross erected in 1907 at Stanley remained until the 1950s. The 1853 rood screen in the cathedral with suspended figures from designs by G. Goldie survived until 1982 when the rood cross was moved to the side of the sanctuary facing north, out of sight of the congregation inexplicably. (It has now been restored to its rightful place.)

[69] The *Crucifixion* at Esh Laude was replaced by a memorial stained-glass window by the Atkinsons.

[70] Bought for £65! This was the only Jesuit mission in the diocese and they left in 1865.

[71] The altar is on the line of Hadrian's wall. The painting now hangs over St Joseph's altar.

[72] T.E. Muir, 'Sir Richard Terry and the Music at St Dominic's Priory Church, Newcastle: 1930-39' *NCH* No 48, 2007.

[73] The cathedral, St Dominic, Jarrow, Tynemouth, Sacriston, Newhouse, Esh Laude, South Shields. Cf. P. Locke, 'The organ in St Dominic's Priory Church, Newcastle upon Tyne', *NCH* 48 p 15 ff; P. Hale, 'The organs of St Mary's Cathedral, Newcastle', *NCH* 55 p 11 ff. The priests at Tynemouth and Sacriston had organs built to their own specifications.

[74] Blackhill, Brooms, Byermoor, Sacriston.

[75] Other unattributed sets were introduced at Byermoor in 1876, Jarrow St Bede 1885-1906 (painted timber reliefs), Birtley c.1890, Blyth (oil on canvas in Gothic wooden frames) 1899, Hartlepool St Joseph 1900, Bellingham 'MCM', Berwick 1910, Prudhoe 1913.

[76] J. Lenders, *History of the Parish of Sacriston*, 1930.

Appendix
(Contributed by E. Rainey)
St Oswald's Church Monuments
(South Aisle)

Tablet in memory of Gerard Salvin of Croxdale (d.1664). Black oval, inscription lettered in gold capitals, within a rectangular cream marble frame, with armorial and crest at head, cherub on each side, and shell motif at foot. This tablet was formerly on the north wall of the chancel.

Inscription translation: Near this place is buried Gerard Salvin of Croxdale in the county of Durham, esquire, twenty-first (without intermission) of that name and place. Enemies and rascals slaughtered his son Gerard at Northallerton in Yorkshire in recent times while he was serving as a soldier fighting on behalf of King Charles I. Nonetheless he left another heir called Gerard. He was accounted a faithful and tender husband, a wise father. He escaped this life on 10th January 1663[/64] in his 74th year.

AN EYE-WITNESS ACCOUNT OF THE EXECUTIONS OF LORDS DERWENTWATER AND KENMURE, 1716

MaryRose Ridley (Contrib.), L. Gooch (Ed.)

Official accounts of public executions were usually formal and terse, including at most a brief description of the victim's manner and his farewell, although an admission of guilt would be given greater space and prominence. Ceremonial and security measures were briefly referred to, but details of the bloody act itself were usually omitted – perhaps to spare the squeamish – although the crowds of on-lookers were always spellbound by it. The attached letter from an eye-witness of the executions of the Earl of Derwentwater and Viscount Kenmure following the defeat of the Jacobite Rising of 1715 narrating the whole event is therefore of some interest and has not, I think, been published in full before other than in a privately circulated 'family memorial': E.M. Darlington, *The Radcliffes of Leigh, Lancashire* (1918).

London, February 25th, 1716.

On Thursday Bro. Saml. Crompton and I took a little garrat at the corner house near John Gilbert's, who lived with one Willoughby, a mathmatical instrument maker, directly against the scaffold, which was about 10 foot high. They told us we must come betime the next morning 24th, before day, or the guards would be placed at every passage to Tower Hill, and would stop us. Accordingly we set out at 5 o'clock, got upon Tower Hill before 6: But few were stirring then, and no guards: and could not tell what to think, whether there would be an execution or no, but walked up and down Tower Hill, till 8, the company somewhat increasing. Then the foot guards came, and placed themselves in a circle round the scaffold, having despatched a party the way to the Tower. After them the horse guards one party about 150, and immediately after them another about 300, richly newcloath and the Horse encercled the Foot, having about 20 yards distance, all clear of people. Then the scaffold was hung in mourning. Afterwards, about 9, came the Sherriffs in their coaches, and lighted at the Horse guards; and one went up the scaffold, and the other to the transport office, this being the house belonging to the Navy, and the nearest to the scaffold, from which to the House the way was railed in. After they had seen things were right, they went afoot with a File of Musketeers, and brought out 2 of the Lords from the Tower about 10 a clock in Hackney coaches and took them into the Transport Office. About half an hour after Lord Derwentwater walked from the Transport Office along the rails up the scaffold and after him the Officers of the Soldiers etc: And Sir John Fryer one of the Sherriffs, and the other Sheriff, Sir John Ward, staying at the

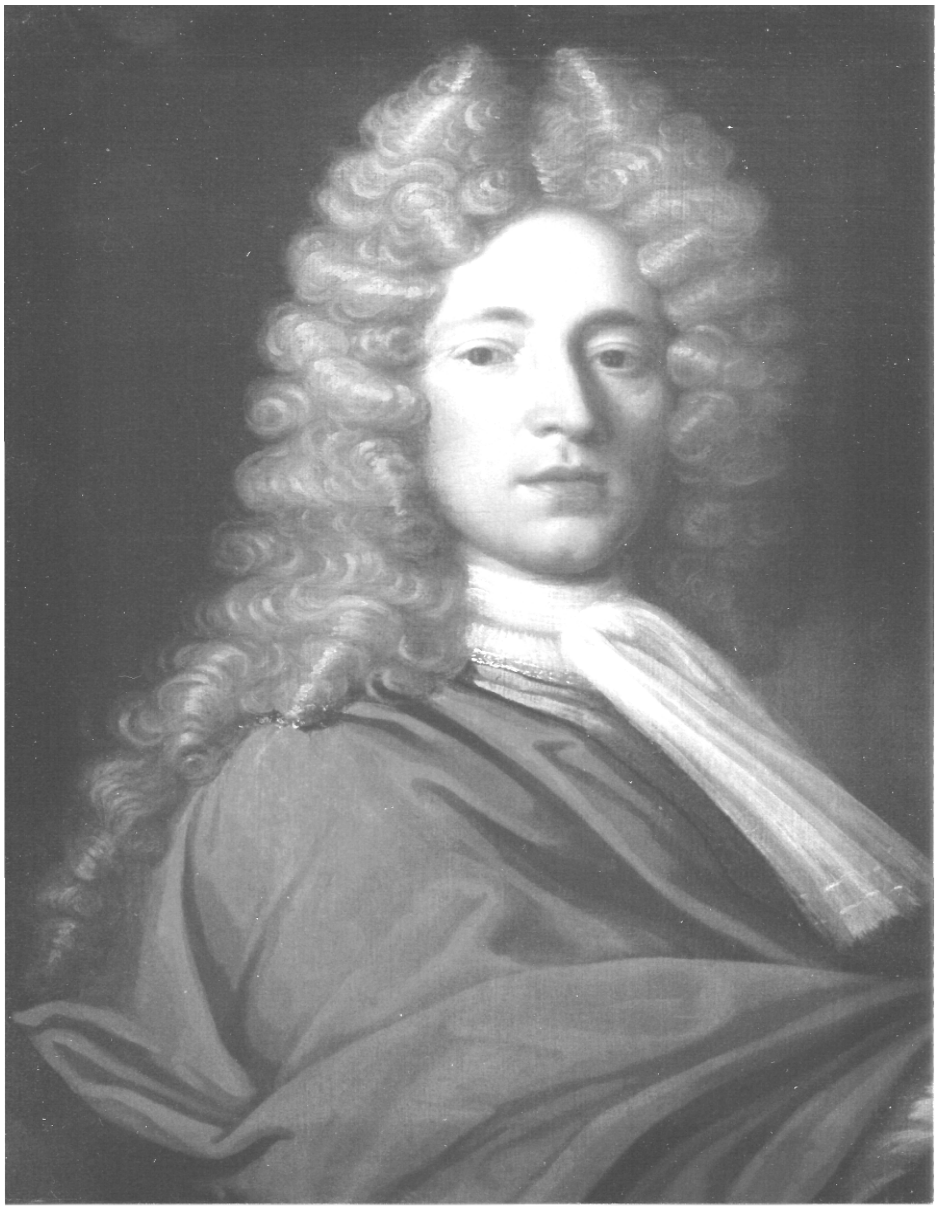
Transport Office with the other Prisoner had paid their respects, he kneeled down a while, and then and rose up, and read a paper to the company and then prepared for Death and when *Jack Catch* who was dressed in a white waistcoat and apron, very much like a Butcher, had begged his pardon on his knees, which he seemed to be very ernest about, for some time, he soon after took off his head. I saw the Hatchett lift up, but company being on the stage could see no more till he carried the head about the stage in his hands saying this is the head of a traitor, its said he did it at one at one blow. This was a little after 11. This Lord seemed to be a young man about 25, pretty tall, thin handsome man. ¼ of an hour after this Execution, when Catch had spread fresh sawdust, and whet his hatchet, and removed the Block, and Brought a fresh one, both being covered with mourning, Lord Kenmuir proceeded from the Transport Office to his Execution, which Bro: and I had a very distinct view of, which was in the manner following, Civilities being paid as before, he made a speech, a Minister being with him nearly half an hour, to the people on the contrary side to us; then we see him plainly begin to undress. Catch helped him off with his coat, waistcoat, wig etc. which he gave him, and then tied a white capp about his head, then the lord lay down all along, or rather, kneeled and armspread out laid his head in the notch, which is made on purpose hollow for the head to lye in the Block. Then Catch lift up a height his Hatchet, which is like a common one, only very broad, and pretty round edged and struck with all his might, and then a height his hatchet, and struck again, then the hatchet was fast in the wood, which as soon as ever he had loosened, the head troped off the Block upon the Scaffold and he took it up immediately and presented it to the company. This was about ¼ after 12. An hearse and Coffin was brought upon the Hill about 1 a clock which took away their heads and Bodies immediately after the Execution. Then the Horse Guards marched off, and all seemed to be done in the greatest order without the least disturbance, tho' there were present a prodigious number of spectators. Kenmuir was pretty tall and lusty, about 50 years as we guessed. After Derwentwater was beheaded a great many handkerchiefs were flung upon the scaffold to be dipped in the Blood to make Relicks of.

Bro: Abrm. London
Saturday Feb. 25, 1716.

As above you have an account of the Execution yesterday.
John Crompton.
Execution of Derwentwater and Kenmuir.
To be sent to Mr. Crompton of Chorley Hall.

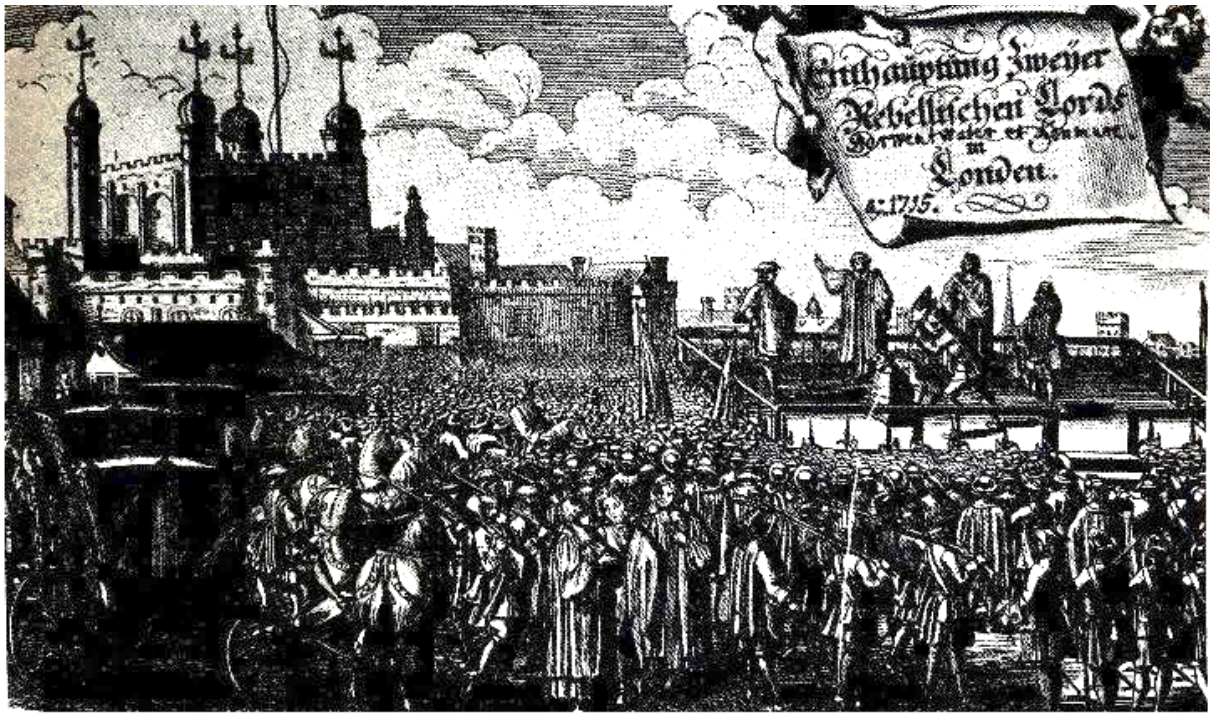
Abraham seems to be a young man attending his first execution and he gives an animated description of the proceedings. He was, of course, unaware of

the preceding meeting between Derwentwater and his chaplain, George Brown (al. Pippard) SJ, and a few close friends, but he does not mention that they accompanied the earl to the scaffold. Although he saw it being delivered, he seems not to have heard or was not interested enough to quote from the speech on the 'stage' in which the earl confirmed his loyalty to James, the rightful king. He is impressed by the number of soldiers on parade (some five hundred foot and mounted) who were there, presumably, to prevent any rescue attempt, not just for crowd-control – in the event, the spectators were well-behaved. The relic-making and the hangman's hygienic precautions and whetting of the hatchet between the two beheadings caught Abraham's particular attention.



James Radcliffe Third Earl of Derwentwater

William Gordon, 6th Viscount Kenmure



A mis-dated German print of the execution of the Jacobite lords; that of Kenmure is in progress.

THE SECULAR CLERGY IN LATE SEVENTEENTH-CENTURY YORKSHIRE

E. Burton, Ed., Revised, N. Hogan

[Reprinted with permission from *Ushaw Magazine* (March 1924) with additional material]

In the *Ushaw Magazine* in the early twentieth century, Canon Edwin Burton published a Declaration drawn up for signature by the secular clergy in Yorkshire at the end of the seventeenth century. The Declaration, in the archives of Ushaw College, is important for its date, its purpose and its list of signatories. The references he used, however, were limited and brief; it would be fifty years before the publication of *The Seminary Priests: A Dictionary of the Secular Clergy of England and Wales 1558-1850* (4 vols.), especially volume 3: 1660-1715 (1976) by Godfrey Anstruther OP, the essential source from which the information which Burton lacked could be obtained. It then became possible to give fuller biographical details of the missioners listed as well as to more accurately place their whereabouts which were but sketchily known when he published the Declaration, and so give it a substantially greater historical significance.

The Declaration

> Because it seems reasonable and just that what is given to the Church and pious uses, should belong to the Church and be employed in the use for which it is given; therefore we underwritten do freely and sincerely promise in the presence of our Bishop and Vicar-Generals that what we shall have acquired and stand possessed of at the hour of our death by virtue of our ministry we will leave to the Church and pious uses.
>
> And because that what we acquired by our functions is generally conferred upon us, as we are members of the Secular Clergy, and upon the merits and interests of that Body; therefore we also promise that what we shall be able to leave of this nature at our death, shall be chiefly directed to the support and honour of the said Clergy.
>
> And to the end that this our solemn promise may be secured of its effect we furthermore engage ourselves, each of us to have a will, legally executed for this purpose, always ready and placed in the hands of some one of our Brethren of the Secular Clergy: hoping hereby not only to satisfy our obligation but also to contribute according to our abilities to the benefit and advantage of our Body and Mission.

In witness whereof we set our hands this 13 day of July 1698.

Signatories:

George WITHAM alias **WYVILL** and **MARKHAM**

Christopher WITHAM alias **WYVILL**

Robert WITHAM alias **WYVILL**

They were the sons of George Witham of Cliffe Hall, Manfield, Yorks., and Grace, daughter of Sir Marmaduke Wyvill Bt., of Constable Burton, Wensley, Yorks.

George was born in 1655 and entered Douai in 1666. He taught there for a while and in 1678 he went to St Gregory's, Paris, in minor orders, graduated MA and returned to Douai to teach philosophy. He proceeded to DD in Paris in 1688, the year he was ordained, and was professor of theology at Douai until he went on to the mission 1692. He lived with his sister Mrs Palmes and her husband near York for two years but in 1694 he was appointed Clergy Agent in Rome. He was at Cliffe in 1697 and was made VG by Bishop Smith and he took the mission in Newcastle on Tyne but he was back in Rome in 1700. He was appointed Vicar Apostolic of the Midland District in 1703 and consecrated Bishop of Marcopolis at Montefiascone in 1703. He lived in Stafford and was known as Markham. In 1716 he was translated to the Northern District which had been vacant since the death of Bishop James Smith in 1711. He lived principally with his family at Cliffe where he died suddenly in 1725. He was buried in All Saints, Manfield parish church, and a memorial was raised in the chapel of Lartington Hall. He left Bishop Smith's pectoral cross to his niece Anne, daughter of Sir Henry Lawson of Brough and his own cross to George Meynell of Yarm.

Christopher was born in 1659 and was ordained at Douai in 1682. He went to be chaplain in his father's household at Cliffe and appears to have lived there always. He became a capitular in 1701 and he died in 1734.

Robert was born in 1667 and was ordained in 1691. He thrice tried to enter the Dominican Order but was refused. He taught at Douai until 1699 when he went to England and lived at Cliffe. In 1710 he was made a capitular and was appointed VG by Bishop Bonaventure Giffard of the London District. He was appointed President of Douai in 1715 but he was never happy in the role and offered his resignation every three years; he died in office in 1738.

Augustine SMITHSON. He came of the lesser gentry in Kiplin or Bolton on Swale. He was at Douai and was ordained in 1656. He said he came to the mission in

> 1660, the happy year of King Charles the Second his Restoration to the crown; much also overjoyed that God was pleased to bless my first arrival with the conversion of Sir Henry Swales and his brother Dr Robert Swales. Upon wch (the times favouring) Sir Solomon Swales, their Father, was pleased to invite me to live with him

at South Stainley. He was also pleased to have the encouragement and counsel of three old priests nearby: 'my cousin Geo Catterick of Kilvington, Mr John Yong of Sir Thomas Tankred of Brampton; and Mr Thomas Gooderick of Mr Barton's at Whenby…' He became a prominent member of the Yorkshire Brethren Fund and superior after 1680. In 1692 he was chaplain to Francis Trappes at Nidd. He died in 1717.

William PEARSON, alias **PUDSEY**. He was born in 1632 to Michael Pearson and Elizabeth Messenger of Richmond. He fought for three years in the civil war on the royalist side. He entered VEC in 1651 and was ordained five years later. In April 1658 he went to Fountains Hall, Ripon, with the Messenger family but he became chaplain to the Tancreds at Brampton Hall, Boroughbridge in 1671. At a meeting of the Yorkshire Brethren in August 1672 he was one of four members who, in a longstanding controversy over Church government in England, refused to swear obedience to the Old Chapter and was expelled. He was at Carlton Hall, Snaith, in 1668 and with a John Yeoman in 1669 in which year he gave £10 to the Yorkshire Brethren. [*Note*. He is said to have died that year, when he would have been 37 years old, which seems unlikely, and in which case he could not have signed this list, so perhaps 1699 is meant. A Yorkshireman named John PEARSON was ordained at Lisbon in 1689 and left for England in 1693]

John LODGE, alias perhaps vere **BATES**. He was born in 1648 and in 1664 Sir Miles Stapleton subscribed 10/- towards his maintenance at Douai. He was a priest and professor by March 1676. He left for the mission in July and was chaplain to Sir Miles at Carlton Towers, Snaith. He was imprisoned in 1680 but was back at Snaith by 1693. In 1697 he signs, as John Bates, an agreement to leave money to the Northern Brethren's Fund (?) and this list the following year. He was at Wethergill (?) in 1712 and gave £40 to the Yorkshire Brethren in 1731, which may have been a bequest.

William DINMORE. He was born in Yorkshire in 1650. He was a convert sailor. After school at St Omer, he entered VEC in 1671, was ordained in 1676 and went to England in 1678. He was first in Lancashire but was present at a meeting of the Yorkshire Brethren in 1683 and with Sir Solomon Swale

at South Stainley in 1693. He died in 1716 and left £10 to the Yorkshire Brethren.

Maurice PUE [**PUGH**] alias **PRICE**. He entered the English College, Lisbon in 1677, was ordained 1685 and sent to England the following year. He was probably out of place for a period because he was given financial assistance by the Chapter from about 1689 to 1692. He died at Holywell some time before 1719.

William CALVERT. He was a Yorkshireman and was ordained at the English College, Valladolid, in 1689. He came to the mission in 1692 and was at Carlton Towers in 1704. He died at Garstang in Lancashire in 1735.

Thomas SEDDEN, vere **JAMESON**. He was born in 1667 and was ordained at Douai in 1696. He was sent to England in 1697 and was chaplain at Birchley Hall on Merseyside. He died around 1718.

Henry KENNET. He was born in 1667 into the Coxhoe Hall, Durham, family; he had an annuity out of the manors of Coxhoe and Hungate. He went to Douai and was ordained in 1691. His apostolate was in his home county and in Yorkshire where he lived with the Cholmeley family at Brandsby and where he remained until his death in 1743. Among his bequests, he left 2 guineas to Thomas Smith, the priest at Oulston, Coxwold.

Robert JEFFRESON. He was born in Yorkshire in 1667 and was ordained at Douai in 1695. He was with George Witham at Preston upon Tees in 1697; at Fountains Abbey with the Messenger family in 1728; he died at Little Thorpe, Ripon, in 1735 and was buried in the churchyard.

Edward PARKINSON, alias **FOX**. He was born in Lancashire c.1664 and after ordination at Douai he stayed on as a professor before coming to the mission in July 1688. He immediately went up to York as chaplain to Bishop **James Smith** (1645-1711). Smith had been President of Douai College from 1682 until his consecration as Bishop of Callipolis and appointed the first Vicar Apostolic of the Northern District in January 1688. At the Revolution, the bishop, with Parkinson in attendance, went to ground in Wycliffe Hall which belonged to his friend Francis Tunstall. Despite his outlawry, assisted by Parkinson, Bishop Smith discreetly carried out his episcopal duties across the whole District, but they exhausted him and he died aged 66 at Wycliffe on the anniversary of his consecration 13 May 1711. Parkinson had been made VG for Yorkshire that year and moved to York. In 1731, however, he returned to Wycliffe to succeed Lawrence Rigby as chaplain to the long-lived Marmaduke Tunstall (1672-1760) and died there four years later.

Francis HODGSON. He was born in the diocese of York c. 1650 and educated at Douai. He was a priest and professor by early 1676 and he left

for England a year later. He was Treasurer of the Northern Brethrens Fund 1691-96, and he appears to have had an attachment to County Durham judging by his testamentary dispositions of 1725: he left money for the upkeep of a priest at Chester le Street, Sunderland and South Shields as well as one to look after the poor Catholics in and around Darlington. He died at Wycliffe in 1726.

Roger BROCKHOLES (the Elder) [To distinguish him from another Roger active at the same time]. Born in 1658 at Claughton, Garstang in Lancashire, he went first to Douai and then served as a professor of theology in the English College, Lisbon, in 1583. He went on to the Yorkshire mission in 1695 and was made Archdeacon of York in the Old Chapter in 1698. He died at the Bar Convent in 1700.

John SCOOPEHOLME [**SCUPHOLME**, alias **SMITH**]. He was born in 1645, the son of a London haberdasher. He became a Protestant preacher but was converted by Richard Thimelby, alias Ashby, SJ. He entered VEC in 1667 and was ordained in 1670. Nothing is known of his ministry except for the following report of March 1692 from the West Riding:

> He came into these parts in the height of the Popish Plot [1678], entertained by Mr Dealtry of Thorpe Hall near Selby, a Protestant with his whole family. He lived there 2 or 3 years, sued for and got an inheritance of 30 or 40 pounds per year inheritance (some say more). Afterwards he began to practise his profession thereabouts. He was of great wit, memory and reading and says he can with ease preach every Sunday and holyday and he practises it much when he has convenience. But he is much subject to melancholy and spleen which together with his secular way of living at first has run him into some inconveniences of bad husbandry, so he has sold and spent his estate and besides incurred several debts. About a year or two ago Bishop Smith had him with him for some months and I hope has much altered him, but believe still much in care about him. He lives about Pomfret side and assists some people thereabouts but where his residence is I cannot say.
>
> [Cf. 'Priests in England 1692', CRS IX, p. 112]

Ralph CLAVERING. He was born in 1655 into the extensive family of Claverings in Northumberland, probably the Edlingham branch. He was at the Benedictine school in Douai c.1678, and entered the VEC in 1683 and was ordained in 1586. He left for France in 1688 but did not cross to England until the dust had settled after the Revolution and probably lived with his family. He signed this list in 1698 and in 1718 he gave £10 to the Yorkshire Brethren, possibly a legacy.

Francis INGILBY, alias **PERCY**. Almost nothing is known of him. He is almost certainly a member of the well-known Ingleby family of Yorkshire. He was ordained at Valladolid and sent to England in 1691. [A Francis Ingleby lectured in theology at Douai in 1693.]

Robert VINTER or **VINTNER**, alias **Simon COLSTON**. He was born c. 1637 probably into the armigerous Vinter family of Godmanchester, Hunts. He studied at Cambridge University and was a minister for some years. After his conversion he entered Douai in 1670. The President obtained a dispensation *propter heresim* for him in 1672 and Robert was ordained in 1674. He was in Yorkshire by November 1676, and in Holderness (Marton or Nuthill) from November 1684. In 1692 it was reported:

> Mr Robert Vinter of Douai, about 55 and been I believe 15 or 16 years on the mission. An able discreet and portly man but grown so fat and unwieldy and infirm of late that he can act little, so was forced to give over Holderness parish of £15 a year or better and now has only some few at York, Esqs. Cholmondeley at Brandsby and 2 or 3 families there-about to assist. I hear he will winter at Brandsby, 8 miles from York.
>
> [Cf. 'Priests in England 1692', CRS IX, p. 112]

He was nominated to the Old Chapter in 1700 but declined. William Vinter, OSB, wrote to Lawrence Mayes, Clergy Agent in Rome, on 3 February 1713: 'I have had my afflictions since you left me; both my father at Huntingdon is dead, a Catholic, and my brother and uncle at York, one of your college, all are gone …' Hence Robert died between August 1706, when Mayes left for Rome, and the date of William's letter.

William HARDCASTLE, alias **BURNET**. He is said to have been at the English College, Valladolid, but no student of that name is registered. **William HARDENSTELL**, alias **BURNET** entered the college in 1663 and left for England, a priest, in April 1670. At a meeting of the Yorkshire Brethren in August 1672 he refused obedience to the VG and was dismissed. He submitted in 1678. In 1692 he was with Mr Messenger at Fountains Abbey and in Holderness around 1700.

John DANBY. He is probably the son of Edmund Danby of Leake, Yorks. He took a Cambridge BA and was ordained a deacon at York in December 1679. On his conversion he entered the English College, Lisbon, in 1686, was ordained in December 1689 and sent to the mission in 1693 and served in Yorkshire. On 13 July 1717 a warrant was issued for his arrest and he was imprisoned at York. He was buried at Loftus on 19 June 1719.

George BOSTOCK the Elder**.** [Two priests of this name were active at this time. Burton conflated their apostolates: his Bostock came to England in 1690 and he spent his

life on the Derbyshire mission.] This Bostock was a Lancastrian, born in 1672. After school in St Omer, he entered VEC in 1695, was ordained in 1700 and sent to the mission in 1701. He was in York Gaol in August 1719, as George Hind writing in a letter from Dunkirk, explained:

> One Mr Bostock a priest is in York gaol, taken up by a gentlewoman, niece of Mr Harnage, who out of revenge because her husband went up to London without her, quitted her religion and accused Bp [George] Witham and Mr Hunt alias Colbeck of giving her poison in a glass of wine which the bishop gave her some days before, so that both are fain to fly and skulk about, there being warrants against them as poisoners.
>
> [WCA, Paris Seminary Collection I, f.428]

Clearly, the prosecution failed since all three named priests continued to serve on the mission. Bostock was chaplain to Mr Smith at Egton Bridge, Lythe, in May 1728, but it is not known how long he had been there. He died at Ugthorpe in September 1728 and was buried at Egton called 'George Burstock, the supposed papist priest at Egton Bridge.'

Henry PRESTON. All that is known of his origins is that he was a Lancastrian. He was at the English College, Lisbon, in 1688 and left for England a priest in 1692. He signed this list and was at Newburgh Priory for a time before 1706, but he left the north and spent his missionary life in London and also at Cowdray with Lord Montague. He became a Capitular in 1712, and died in 1733.

Matthew BERRY vere **FOSTER**. A Yorkshireman, he was ordained at Douai c.1676. He was with the Meynells of Yarm, Cleveland, in 1692. He died in 1723.

Thomas TOWNELEY. He was the seventh son of Richard Towneley and Margaret Paston of Towneley Hall, Burnley. He was at Douai in 1689 and at St Gregory's, Paris, the following year. In 1694 he went to S. Magloire, probably a Sulpician seminary in France. He was working in Yorkshire when he signed this list but he appears to have returned to Lancashire. In 1715 he registered an annuity from the Towneley estates. He was one of those suggested as bishop after Bishop Witham's death in 1723. He was in Leyland, probably at Euxton Hall in 1733 where he died in March 1737.

The following signed when they came onto the mission later:

John KNARESBROUGH. His parents, both aged 30, were married in 1668 at Kirkby Moorside and he was born in 1672. He was at Douai from 1690 and was ordained in 1697/8. He came to the mission in February 1699. He served for a time in Lancashire but he was in York by 1704 and he seems to

have remained there till his death. He was buried in St Michael le Belfry in November 1722.

John ELSTON vere **PHILIPS**. He was born in 1678, Lancastrian, the son of Richard Philips and Anne Elston. He entered VEC in 1697, was ordained in 1703 and left for the mission in April 1704. He was at Roundhay, Barwick in Elmet, in 1737 and died there in February the following year. In his will he is called Elston alias Philips of Roundhay. He left £2 and his watch to Mr Thomas Aspinall 'in case I die in his house or board with him at the time of my death.' The residue went to his executor Cuthbert Constable of Burton Constable who had private instructions to establish an Elston Fund for the education of priests.

William HUNT. A Yorkshireman, he entered the English College, Lisbon, in 1696 and was sent to the mission in 1707. He may have been the 'Mr Hunt alias Colbeck' against whom allegations of poisoning were made in 1719 (see George Bostock above). He was chaplain to the Mores in Loftus in 1728 and died in 1733.

Gilbert HAYDOCKE. He was born in Lancashire in 1682, son of William Haydock and Jane Anderton. He was ordained at Douai in 1706 and left for England in 1709. He was not long in Yorkshire, for he went as chaplain to St Monica's in Louvain in 1716 and died there in 1749.

Summary

Although we have considerably more information on this group of priests than Canon Burton did, there are still some gaps in our knowledge, which is not surprising given the privacy in which they had to conduct their missionary lives in a period which saw the Popish Plot, the Revolution of 1688 and the Jacobite Rising of 1715. We can, nonetheless, draw some useful conclusions from this Declaration.

Firstly, the purpose of the Declaration. The appointment of the English vicars apostolic in 1688 led to the creation of a system to replace the largely ad hoc clerical administration which had obtained since the Reformation. Among other things, the clergy wanted to regularise the mission's finances. While the Yorkshire Brethren's Fund, created in 1660, was a charity intended specifically to support sick, aged and out of work priests, this Declaration addressed the corporate financial well-being of the Church. It was intended to ensure that all assets of the church, real and liquid, and donations and bequests made for pious purposes, would not be alienated by a priest for his personal use or claimed by a priest's family at his death, which had been a common practice in earlier times. Hence a priest was to have a

will legally executed for this purpose placed in a fellow-priest's hands. In a related policy, adopted for similar reasons, lay patrons holding the capital of funds such as those bequeathed for the maintenance of particular missions, and for the education of students for the priesthood, were to be encouraged to hand them over to the clergy; that, however, would take a considerably longer time to achieve.

Secondly, the list of twenty-nine signatories is interesting for several reasons. The majority of them, sixteen, had studied for the priesthood at Douai College, seven at the Venerabile in Rome and six at the English Colleges in Lisbon or Valladolid. Twelve of them were on the mission before the Revolution and a dozen arrived in the 1690s, a dangerous period for Catholics in the north, not least because of the Jacobite plotting by Sir John Fenwicke of Wallington Hall and others. The average age of the newly-ordained priests on coming to England was thirty and their average age at death was sixty-six, so generally they spent some thirty-five years on the mission, only one priest served less than twenty years. There were around four thousand Catholics in the county, half of them in the North Riding, in this period. Almost half of the priests were Yorkshiremen serving the mission in their home county and ten more were from other counties in the Northern District; only two priests on the list were from southern counties. A very high number of them, twenty-one, were placed in chaplaincies, only five went to public missions, showing that the disposition of the mission was predominantly, but necessarily, seigneurial.

For the most part the clergy led quiet and secluded lives, though probably obliged to by their patrons, keeping out of sight and danger, and so were untroubled – this was an age of persecution without martyrdom. As a result, the mission gradually and quietly consolidated its position and extended its reach over the county so that it was able to grow and gather strength to such an extent that later in the century the Church could make a success of the unplanned but long hoped-for transition from recusancy to emancipation.

REVIEW

P. Severn, *The Roman Catholic Bishops of Hexham and Newcastle,* Sacristy Press 2022

When, I wonder, does 'history' give way to 'contemporary history' and then to 'current affairs'? The question arises because this book falls into all three periods and is therefore impossible to categorise. It deals, in one hundred and fifty pages, with the sixteen bishops of the diocese (ordinaries and auxiliaries) from 1850 to the present day. It does not, however cover their predecessors the vicars apostolic – priests with episcopal rank – increasingly important though they became from the late eighteenth century and who laid the foundations of the diocese. Such a brief treatment does not permit more than a superficial look at each bishop; nor does it allow more than a glance at the development of the diocese itself. I learned nothing new about the earlier bishops, of whom I know most, and so much more could have been included about their achievements. Moreover, the author's bibliography is, well, scanty; he does not refer to *Down Your Aisles* (2000) or to more recent scholarship, and he might have consulted both this journal and *Northern Cross* to advantage. For these reasons, this book is disappointing, it is of limited value and will be of peripheral use only rather than as a primary or even secondary source. L. Gooch

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