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North East Catholic History Society

NORTH EAST CATHOLIC HISTORY SOCIETY

The Society was founded in July 1974 to foster interest and promote research into the history of the Catholic Church in North East England.

A yearly programme of talks and visits to places of Catholic interest is arranged and *NORTHERN CATHOLIC HISTORY*, the Society's periodical, is published twice yearly.

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NORTH EAST CATHOLIC HISTORY SOCIETY

The 1980/81 programme was successfully completed by excellent talks by Mr. Jack Scollen on places of medieval Catholic interest in and around Durham in March and by Dr. Michael Sharratt on the history of Ushaw Library later the same month, although the latter talk unfortunately coincided with another talk at St. Dominic's and also with a parish meeting.

Miss Davison once again picked two fine weather days in an indifferent early summer for the outings on 16 May to Warwick Bridge and Corby Castle and on 21 June to Haddington where we were received and addressed by the Earl of Haddington and by the Minister of Haddington High Kirk and had the privilege of Mass in the restored shrine of Our Lady. We also visited Whitekirk on our way home.

When readers receive this booklet the Society's seventh A.G.M. on 7 October, and very likely Mr. Thornton's talk on St. Robert of Newminster on 4 November also, will already have been held. Please give us your full support again this year. We need new members and more subscribers to *Northern Catholic History*.

Three articles in this issue feature individual lives in the context of their age, although centuries apart. Thus Mr. George Thornton creates a credible human portrait of the hitherto shadowy figure of St. Robert of Newminster within the context of the tremendous twelfth-century Cistercian monastic revival; we then dip into the stock of articles left by the late Dr. Annie Forster to publish her account of the heroic devotion to the Faith in penal times of the Corby family of Durham; and Mr. Peter McGuinness records the participation of the Dunn family in Newcastle civic affairs in the years following Catholic Emancipation and the family's contribution to the growth of the Church in the nineteenth century. The issue is completed by an article by Mr. D.H. Thomas, based upon recent and wider research, about four industrial schools within the Diocese in the late nineteenth and early twentieth-centuries, and finally by some historical notes by Fr. W. Nicholson on Pugin's church at Warwick Bridge and about Corby Castle for the benefit of those who missed the May outing.

SAINT ROBERT OF NEWMINSTER AND THE EARLY CISTERCIANS

G.B. Thornton

A remarkable phenomenon of the Middle Ages was the number of religious houses founded throughout Europe during the twelfth century. In England and Wales alone between 1100 and 1261 some 211 Benedictine, Cistercian and Carthusian houses were established as well as 272 houses of regular canons, chiefly Augustinian, Premonstratensian and Gilbertine. No other century has witnessed anything like this. Of these foundations, sixty-eight were of White or Grey Monks, the Cistercians, whose headquarters were at Citeaux in Burgundy. In Yorkshire there were twelve Cistercian abbeys and several nunneries, in Cumbria there were three, but in the lands between the rivers Tees and Tweed there was only one, at Newminster near Morpeth in Northumberland.

Robert was the first abbot of Newminster, ruling from 1139 to 1159. Of his early life we know little. He was born about 1100 at Gargrave in North West Yorkshire of parents 'eminent and honourable in Christian virtue.' He studied for the priesthood at the Sorbonne, where he excelled and where he developed a life-long love of the Psalms. On ordination he was sent to his home parish of St. Andrew's in Gargrave, but before long he joined the Black Monks of St. Mary's Abbey, Whitby.

While at Whitby stories reached him of great hardships being endured by a band of monks in Skeldale, refugees from St. Mary's Abbey, York, who like Robert, were searching for a stricter spiritual life more in the spirit of the original Rule of St. Benedict. Robert journeyed with a fellow-monk, Adam, to join them in the winter of 1132, and he found his heart's home by the Skell in the humble and hard beginnings of the Abbey of St. Mary of the Fountains. The group of monks, under Richard, formerly Prior of St. Mary's, York, applied to join the new Order of Citeaux, and were warmly welcomed by Bernard.

Events in Burgundy had followed a remarkably similar pattern.

A group of Black Monks under another Robert found life under Cluny too lax and they finally settled in a wild swampy place called Citeaux, the site of the ruined Roman town of Cistercium. They were convinced that under Cluny they were perjuring themselves; 'we have freely promised, we must keep our vows with complete sincerity, fidelity and openness . . . we are bound under pain of sin to improve ourselves'. Robert of Molesme, Alberic and Stephen Harding are jointly considered the founding fathers of the Cistercian Order: their feast day is 26 January. Stephen Harding was instrumental in drawing up their 'Charter of Love' and a 'splendid uniformity' was introduced through the Statutes. In the peace and quiet of lonely places 'remote from the comings and goings of men' and 'away from the business of the world' they resolved to remove themselves from selfishness, greed and pride, in order to become more Christ-like and to follow the Gospels more perfectly. 'Our Order is Christ's cross, harmonise your way of life with it and look to share its glory in the degree you have borne its pains'. With these ideals and aspirations Robert was in complete accord.

When visiting Fountains Abbey, the Norman lord of Morpeth, Ranulph de Merlay, was much impressed by the life of the monks and he resolved 'to build a monastery on his paternal estates for the redemption of his soul'.[1] Robert was elected as abbot and late in 1138 he set out with twelve monks, representing Christ and the apostles. They called in at the newly-completed Durham Cathedral, spent Christmas with the de Merlay family in Morpeth Castle, and on the feast of the Epiphany 1139 they took possession of their new home.

The site of Newminster, typically Cistercian, a half-mile upstream from Morpeth, would have delighted Robert's eyes when he first beheld it. Thickly wooded steep banks enclosed the deep valley of the Wansbeck; a slight plateau on the flood plain gave higher ground for the monastery buildings. The royal hunting forest of Rothbury, where wolves and wild boar roamed and eagles nested, stretched to north and west. The place was itself a lesson in contemplation for it radiated peace and silence. 'O beata solitudo' Robert might well have exclaimed.

The name Newminster was probably chosen in honour of the mother-house of the Order which bore that name. Beside such poetic and mystical names as Fountains, Clairvaux (valley of light), Mellifont (fount of honey), Aiguebelle (beautiful water), the name of Newminster

seems rather prosaic. Cistercian houses, like French cathedrals, were dedicated to the Mother of God, Patroness of the Order. Bernard attributed the astonishing success of the Order — some 350 houses were founded in his lifetime alone — to the powerful intercession of Mary. The Cistercian day still ends with the 'Salve Regina'. We may assume that Robert shared this devotion, a feature of twelfth-century religious life, and encouraged his community to do likewise. The full name was the 'Abbey of the Blessed Virgin Mary and Newminster'.

Newminster got off to a bad start. In its first year it was burnt down by the ill-disciplined soldiers of the Scottish King David, returning defeated from the Battle of the Standard. Doubtless the buildings were mainly wooden at this early stage and, with Robert offering indulgences to all who helped, they were quickly rebuilt. The threat from raiding Scots must have been ever-present; opposite the Abbey on the river bank is the significantly named Scot's Gill. An unfortunate abbot was at a later date taken hostage by raiding Scots.

Daily life at Newminster under Robert would show in every detail the reforming zeal of the Cistercian Fathers. Dress was a habit of undyed sheep's wool, white or grey in colour. No shirts, cloaks or blankets were permitted. Food was a strict diet of fish, eggs and bread, no red meat. The church interior would be austere, no pictures or stained glass, only a cross of wood, not silver or gold. Worship was concerned only with essentials, much less time was spent in psalms, litanies and processions, and more in manual labour, as the Rule required. Robert would surely ponder deeply the advice given to the abbots by St. Benedict in the Rule, the distilled and refined wisdom of the first Desert Fathers: 'do not be bustling and over-anxious, not jealous and suspicious, but be chaste, sober, merciful, always exalting mercy above judgement', 'show the sternness of a master and the loving-kindness of a father', 'profit your brethren rather than preside over them', 'the abbot holds the place of Christ in the monastery'. He would apply these maxims in ordering the daily life of his brothers, from Matins at 2 a.m. to Compline in the early evening, in a balanced routine of prayer, study and work. Work was never dull as it varied with both the liturgical and the natural seasons of the year.

The personal standards which Robert set were very high. His early love of the Psalms had flowered so that he knew them all by

heart and would recite them with much feeling two or three times a day. His fasts were hard. In one Lent when he took only bread and water his brethren feared for his life but he was determined to crucify his flesh. Three glimpses of incidents in his life are revealing. Once, when celebrating Mass at the high altar, it was revealed to him that the Abbey's ship had foundered in a storm in the North Sea and that the crew had drowned. He instructed two monks to go to the cliffs below Whitby and there they would find the bodies washed up on the shore. They were to be given a proper Christian burial. It transpired exactly as Robert had said. Robert is reported riding around the neighbouring granges distributing bread to the lay brothers working there, his cowl pulled down as if to hide his identity as the abbot, his horse described as 'an old nag'. He could also show righteous anger. When passing through the market at Newcastle he saw a trickster at work bent on evil. He routed him with powerful words and sent him scurrying away like a money-lender thrown out of the Temple.

An increasing amount of Robert's time would have been taken up by administrative and legal matters as the number of lay brothers, or *conversi*, and the grants and endowments increased. The Newminster cartulary [2] shows that the Abbey during its early years received lands from the de Merlay family, rights to graze their livestock (except goats), grants of mills at Stanton and Shilvington and fisheries on the Tyne, among other matters, all of which would have needed the abbot's oversight and seal of approval. Robert's seal still exists and shows very simply the hand of an abbot grasping his pastoral staff. Robert would have spent much time away from the Abbey. The Cistercian Statutes decreed that abbots should attend the General Chapter at Citeaux every September and make an annual Visitation to all daughter abbeys. When these rules had been laid down the astonishing growth of the Order was completely unforeseen for by the mid-twelfth century there were Cistercian abbeys from the Atlantic coast to the Urals and from the Baltic lands to southern Italy.

The Cistercians saw their Order as a family whose duty it was to produce offspring. Fountains had no Cistercian mother but was herself the fruitful mother of ten daughters, of whom Newminster and Blessed Mary was the first-born. It was a measure of the success of Newminster under Robert that she was able to conceive and bring forth three daughters within ten years. Pipewell was endowed by William de

Batevileyn and founded on 13 September 1143; Roche in South Yorkshire (rock, after the white limestone cliffs which dominate the site) was founded by Richard de Bully and Richard Fitz-Turgis on 30 July 1147; and Sawley was endowed by William de Percy and settled by the new abbot, twelve choir monks and ten lay brothers from Newminster on 6 January 1148. The site of Sawley (Salley, after the willows that grew in profusion there) was on the banks of the Ribble below Pendle Hill, not so very far from Robert's native area. We are left in no doubt about the Norman patronage.

If Robert took in Sawley, Roche and Pipewell en route to Citeaux for the annual Chapter that would be a journey from Morpeth of over 1,000 miles along rough roads on horseback at an average speed of ten to fifteen miles a day. Allowing that he must at times have sent a deputy, perhaps the prior, the journeying must have been time-consuming and physically exhausting, especially for one used to long fasts. On one occasion Bernard summoned Robert as he had heard rumours that he was keeping an illicit association with a lady in the county. Bernard completely accepted Robert's explanation that the sole purpose of the visits was to encourage the lady in her devotions, and he gave Robert his girdle as a token of affection; perhaps Bernard gently made the point that discretion is the mother of virtues. On another occasion at Citeaux Robert met the Pope, Eugenius III, himself a Cistercian and a former pupil of Bernard. Cistercian prelates in the Church were now as widespread as were their abbeys throughout Europe.

The year 1147 saw the Cistercian sun at its zenith: the summer was to last another six years until Bernard died in 1153. Robert must have found the annual General Chapter at Citeaux an exhilarating occasion in September 1147. He would have heard abbots from all over Europe report on the foundation of the incredible number of twenty-three new houses, seven of these in England and Wales, and including Sawley. He would have heard Serlo, the abbot of Savigny, make submission to Citeaux on behalf of all the Savignac houses; thus thirteen new abbeys in England and Wales, including Furness in Cumbria and Bylands in North Yorkshire, joined the Cistercian ranks. He would have seen Aelred, who was to earn the title 'Bernard of the North', being welcomed as the new abbot of Rievaulx,[3] and Henry Murdac, abbot of Fountains, as Archbishop of York. There would have been good cause for celebration and giving thanks at Citeaux in that vintage year.

Robert was a regular visitor to Godric, the hermit of Finchale, a place 'wild, overgrown, infested with snakes and liable to floods'. As his father confessor and spiritual director, there is no doubt that Godric was a major influence in Robert's life. In his counselling Godric would have drawn on a rich experience of life, for he had been a pedlar, a ship's captain, probably a pirate in the Eastern Mediterranean, before renouncing the world to take up a life of heroic sanctity. An eye-witness described Godric standing waist-deep in the icy waters of the Wear praying for long periods. A deep and close spiritual bond grew up between the abbot of Newminster and the hermit of Finchale as they prayed and watched together. After one visit Godric told Robert that they would not meet again in this life, and Robert hurried back to Newminster where he fell into a grave fever. Gathering his community around him, Robert said that they would choose Walter as his successor 'to the ruin of this house and scandal of the Order'. He then raised his arms to heaven and prayed for his spiritual sons, and then passed away to the joys of heaven on 7 June 1159. Godric told how he had seen in a dream Robert's soul ascending to heaven in a ball of fire. Of Walter and the scandal we hear nothing. Newminster did, in fact, continue as an abbey of White Monks for four centuries until its dissolution in 1535.

Robert was buried in the chapter house and later re-buried before the high altar, where his tomb became a popular place of pilgrimage in the Middle Ages. Numerous miracles are attributed to him: John, a violent madman of Nether Witton, became sane after recourse to Robert; a monk fell from a high ladder on to the stone floor of the abbey church but suffered no hurt as he invoked the name of Robert during his fall. We probably know as much about Robert as we ever will, yet our knowledge of him from firsthand sources remains sketchy.[4] We have no description of his physical appearance, as we have for his friend Godric; none of his writings remain to us — his commentary on the psalms is no longer extant. He is described as a man 'modest in demeanour, merciful in judgement, gentle in companionship, and exemplary in conversation'.[5] His qualities were probably those typically Roman virtues which St. Benedict, one of the last of the great Romans, stressed in the Rule, on which Robert's life was so intimately based: *gravitas, stabilites, imperium.*

Of the many factors accounting for the Golden Age of the Cistercian Order in the first half of the twelfth-century, when a con-

temporary writer exclaimed with pardonable exaggeration, 'the whole world is turning Cistercian', the quality of the leaders was the most important. Even in an age without mass media their renown spread rapidly throughout Europe. 'The dynamism of Bernard, the sympathy of Aelred, the clear-sight of Isaac, the rugged determination of Alberic and Stephen flesh out a picture that cannot fail to attract and hold'.[6] The Cistercian firmament was indeed bright with shining stars and if we know rather less at firsthand about the first abbot of Newminster, we can learn enough by studying his sources of inspiration, his friends and his times to be able to place him with some confidence in that galaxy of talent. Robert of Newminster is only one of forty early Cistercian abbots who have been canonised.

NOTES

1. 'Memorials of Fountains Abbey'. *Surtees Society*, Vol. 67, 1876.
2. 'Chartularium Abbathiae de Novo Monasterio', *Surtees Society*, Vol. 66, 1876.
3. It is disappointing to realise that in the Diocese of Hexham and Newcastle there is not one church or school dedicated to St. Aelred, a most attractive figure, and a native of Hexham.

4, 5. The most useful 'Life' is translated from 'Analecta Bollandiana' by W. Williams and published in the *Downside Review*, VII, pp.137-149, 1939.

6. 'Our Cistercian Fathers on Conversatio Morum', Robert O'Brien in *Cistercian Studies*, 2, 1977.

Other valuable authors are David Knowles, chiefly *Medieval Religious Houses of England and Wales*, Longmans, 1971 (the source of most of the statistical detail in this article); *The Monastic Order in England*, CUP, 1950; *Saints and Scholars*, CUP, 1963; *Cistercians and Cluniacs, The Controversy between St. Bernard and Peter the Venerable*, CUP, 1955; and Thomas Merton's numerous books, especially *The Waters of Siloe*, Sheldon Press (reprint 1976), chapter XII.

Seal of St. Robert, Abbot of Newminster, 1147. oval 1½"x¾". A hand issuing from the right holding a crozier: + Signum Abbis de Novo Monaste

THE CORBY FAMILY OF DURHAM

A.M.C. Forster

Robert Corby of Durham made his will on 8 April 1572, renouncing 'all papistrie, superstition and idolatry.' He described himself as 'servant to the right worshipful William Whittingham, Dean of Durham', who was named executor and witnessed the will.[1] Whittingham was a Puritan, married to a sister of Calvin. In his latter years Whittingham was in trouble with regard to the validity of his Orders, which were disputed in England, having been taken in a foreign country, i.e. Geneva. These were called in question by the Anglican authorities; but the proceedings were cut short by Whittingham's death in 1579. It is not surprising, then, to find that Robert Corby, sharing his master's opinions, asserted them with some emphasis.

Ralph Corby of Hett, in the neighbouring parish of Kirk Merrington, was probably a near relative of Robert's, but the relationship cannot be traced. He was among those who, after the 1569 Rising, was granted a pardon on paying a fine (in his case 6s.8d.) and taking the Oath of Supremacy.[2] Over twenty years later he termed himself 'doer' (or agent) for the coalmines in Rainton and Spennymoor, belonging to the then Dean of Durham. He was a strict Protestant and brought up his family in his own religion. Annis (Agnes) Corby, buried at Merrington on 30 October 1593, was possibly his wife. Ralph himself lived to be nearly one hundred, and was buried at St. Oswald's, Durham, on 5 January 1617/18.

Gerard Corby, Ralph's only son, was born about 1558. He was converted to Catholicism, when of mature age, by reading Catholic literature, and was reconciled to the Church. His father, greatly displeased and fearful of losing his own position, turned him out of the house with a great show of anger, but secretly kept in touch with him. Gerard then fled to Ireland and took service in the household of Lady Kildare at Maynooth. He was there in 1591, when two Durham men, Nicholas and William Sotheron (the latter the father of a martyr-to-be, William Sotheron or Southerne) were taken *en route* for Ireland and found to be carrying letters and parcels to refugees there, some of

of which were addressed to Gerard Corby.

One letter was from his father.

> Son Jarrat, [redacted] my hartie commendations to yow and your Mother and I doth desire God to bless yow and to make yow his Servant and prosper all your doings. The cause of my writinge to yow at this tim is to certifie yow that I have bene before the great Commission divers times for your mothers comings to the church[4] and allso for mantaninge of yow and your sister for they doe charge me that I doe know wher yow and shey is and allso did almost forse me to be bound in an hundredth markes (66s.8d.) that nather I nor your mother should intertain nather of yow nor have no mantenaunce by me and yet I am in *great estimation with Mr. Deane for I am a doer for him at Ranton colpites and Spenemor* so that I have the franship he can show me. Thomas Stellen is in Yorke castell and doth worke of the weevers occupation but your mony can not be had of him. I doe serve my Mr. Salvin still and I desire yow to send a letter to Thomas Stelling for youe monye. Thus I be from Hett, the ix of May
>
> Your father to his power
> Rafe Corbe[5]

Gerard Corby must have been in England not long after this, for it was there that he married Isabella Richardson, already a convert, and brought her back to Ireland, where they both served at Maynooth. Their first children were born there: a daughter who died in childhood, Robert (born 1596), Ralph (1598), Richard and Mary. In 1604 they removed to England, where they lived a harrassed life, shifting from place to place in Durham, Yorkshire and Lancashire. Ambrose was born near Durham. Catherine was the youngest.

They were living in Elvet, in the City of Durham, in 1607, when Gerard Corby and Isabella his wife are among those convicted of recusancy.[6] They had returned to England on the advice of some of their friends who warned Gerard that his father was becoming 'very old and wasting all.' He now had the happiness of converting his father and seeing him die reconciled to the Church.

The sons, as they grew old enough, were sent overseas to be educated at St. Omers. Robert Corby, on leaving the seminary, set out for Valladolid. On the way he was captured by pirates and held for

some time in captivity.[7] Released, he returned to St. Omers and thence to Seville where he was ordained. He entered the Society of Jesus at Watten, was stationed at Rome and Loreto, and died in England on Good Friday, 1637.

Ralph Corby was five years old when he came with his parents from Ireland, and spent the next ten years in various parts of the north of England. After six years at St. Omers, one year at Seville and four at Valladolid he was ordained, and entered the Society at Watten in 1625. He was sent to England in 1632 and stationed in the Durham District. For a time he lived with the Forcers at Harbourhouse near Plawsworth, but his mission lay chiefly among the poor in and around the City of Durham, whom he attended, travelling on foot and in humble attire. His health was bad and for the last eight years of his life he was consumptive and suffered from frequent haemorrhages which left him very weak.

On 8 July 1644, he was saying Mass in a house at Hamsterley [8] and was reading the epistle, when a band of Parliamentarian soldiers broke in and arrested him. He was taken to Sunderland and conveyed by sea to London. On the ship he was happy to find as fellow-prisoner the Rev. John Duckett, a secular priest, who had been captured in the same area a few days previously. Henceforth, to their great mutual comfort, the two were together to the end. They were committed to Newgate, and brought up for trial at the London Sessions, on 4 September following. [9] Ralph had admitted to being a priest and a Jesuit. Both were sentenced to death.

There was some suggestion that Fr. Ralph was not subject to the death penalty, on the ground that, not having been born in England, the Statute of 1585, under which he had been indicted, did not cover him. There now arose a lively and holy contest between the two priests, Fr. Corby wishing to transfer the privilege to his fellow-priest, as being a younger and healthier man, and accept the death penalty for himself. In the end, the point was ignored, and both suffered together at Tyburn, on 7 September 1644. They were beatified by Pope Pius XI in 1929.

Richard Corby, Gerard's third son, was a student at St. Omers at the time of his death. He too had been hoping to join the Society of Jesus.

Ambrose Corby was born near Durham on Christmas Day, 1605. In youth he suffered from poor health and was obliged to leave the English College in Rome and join his parents in Belgium in 1625. He recovered and returned to Rome and on to Watten, where he entered the Society in 1627. He taught for some years at St. Omers, was ordained there in 1633, and was afterwards Confessor at the English College, Rome, where he died on 11 April 1649.[10]

Mary Corby was the first of Gerard's children to enter Religion. She joined the Benedictines at Brussels in 1623. Her sister, Catherine Corby followed her some years later.

Jane Corby, Gerard's sister, was a convert, and it seems probable from the tone of their father's letter to Gerard, quoted above, that their mother was the same. Jane became the wife of the recusant Thomas Horsley of Durham, and was convicted with him, as of Elvet, on 7 January 1606/7.[11] Thomas Horsley died in 1612.[12] 'Jayn Horsley, widow' was convicted in 1616 and registered her abode in Elvet.[13] There were further convictions in 1624, 1625 and 1626.[14]

John Horsley was Jane's son. He became a priest, and was a prisoner in Newgate, London, in September 1644, when, following upon the martyrdom of Blessed Ralph Corby, he wrote a letter to his 'cousin' Ambrose Corby.[15]

After all their children had entered Religion, Gerard Corby and his wife resolved to follow their example and do likewise. He was aged seventy when, in 1628, he entered the Society as a temporal coadjutor or lay brother. He lived a holy and humble life for ten years and died on 17 September 1637. For the last five years he had been afflicted with blindness.

His wife, Isabella Corby, nee Richardson, entered with the Benedictines at Ghent as a lay sister (Sr. Benedicta). After some unavoidable delay she was professed in 1633. She was then nearly eighty, but lived to be close on one hundred years old, observing the Rule and all its austerities almost to the end.[16] She died on Christmas Day, 1652.

Thus came to an end this remarkable branch of the Corby family of Durham.

Seal of Abbey of Newminster, 14th century. Oval, 2 3/8"x 1 5/8". Our Lady, robed and crowned, seated in a canopied niche, holding the child Christ. On each side is a crescent enclosing a star with a fleur de lys above. Below the pediment is a tonsured demi-figure of the abbot praying and holding his crozier; behind his head a star.
S'COE: ABBIS: ET COVETUS:
SCE MARIE: DE NOVO:
MONASTERIO

NOTES

1. Raine, *Testmenta Dunelmensis.* f.79.
2. State Papers, E.137/133.
3. Foley, *Records of the English Province S.J.* vol. III, p.65.
4. Sunday attendance at the service of Common Prayer was made compulsory under the Statute of 1559.
5. S.P.12,, 238/148. Thomas Stelling was committed to York Castle 17 December 1590, and released on bail, 30 July 1591. (Fr. Grene, Ms. 'F', quoted in Foley III, 744, 752.)
6. S.P., E.377/16. (Recusants Roll)
7. Foley, III, 66.
8. Near Witton-le-Wear.
9. Dates Old Style.
10. Foley, III, 97.
11. E.377/16.
12. Par. reg. St. Oswald's, Durham.
13. *ibidem.*
14. E.377/32, 33.
15. Foley, III, 94, 95.
16. *ibid.* 60.

SOME NOTES ON THE DUNN FAMILY OF NEWCASTLE UPON TYNE

P. McGuinness

Among the many families remembered each year as benefactors to St. Mary's Cathedral are the Dunns. These sparse notes represent the beginning of a record, still much in need of information to close gaps, relating to a particular branch of a family bearing a common name in the local records of the late 18th and early 19th centuries. They appear to be related to the Dunns at Stella and certainly to those at Gateshead, Mrs. Elizabeth Dunn leaving her library to the Church to begin a circulating library for Catholics in the area.

The Newcastle line in these notes begins with George and Barbara Dunn who appear in the records as taking the oath pursuant to the Toleration Act of 1791. George is listed as a shipowner and Barbara his wife as the daughter of George and Ann Henderson, innkeepers in the Close, Newcastle, although only Ann Henderson appears in the list of oath takers. The couple set up home in Pilgrim Street, the site being part of that covered by Carliol House. They had seven children: George Thomas, Elizabeth, Cuthbert, Ann, Mary, John and Thomas.

George Dunn appears to have expanded his business interests as the years passed for at his death in 1833 he is noted as a coal owner and shipbroker. The colliery interests probably came from connections with the Silvertop family at Minsteracres and the ship insurance as a natural move from shipowning. As to George Dunn's church connections, it is with the establishment of St. Andrew's that he is remembered, being of great help to Fr. Worswick. The background to his early life is not known nor is that of his children, especially where they were educated.

George Thomas, the eldest son of George and Barbara, followed his father into business but he expanded his interests and became involved with various local companies such as The Newcastle Upon Tyne Fire Office, The Blaydon and Hebburn Railway Co., and the Whittle Dean Water Co. The result of this was a change of status, for the entries in the local directories change in time from 'coal owner and shipbroker'

to 'gentleman'. In 1810 he married Joan Douglas of Westgate Road and established himself in Bath House, Westgate Street. The house stood at the junction of the present Bath Lane and Rutherford Street and is now occupied by the Co-op Printing Works. The house had extensive gardens and must have been an impressive home, the name being derived from the 18th century public baths formerly on the site. They had six children: William, Ann, Eliza, George, Maria and Rosa. His wife died in 1832 and George Thomas did not re-marry.

The changes brought about by the Municipal Reform Act of 1835 gave George Thomas the opportunity to become involved with local government. He was nominated as a representative for the Westgate Ward and just prior to the election the *Newcastle Journal* carried the following: 'The Westgate Ward will return three men of different creeds, but all highly respectable and fit for the office: Mr. Geo. Thomas Dunn, a catholic, but without any question a man of business and a man of understanding.' He was duly elected and soon came to prominence for at the first meeting he became an Alderman and Chairman of the Finance Committee, a post he held until his death. Under the new rules several members of the Council, the Mayor in particular, became magistrates and George Thomas was among the first elected. He was also to become a magistrate for the County of Northumberland. The part taken by him at this time is recorded in the minutes of the Corporation, all of which are in print. Some six years after the setting up of the new Council a series of 'sketches' of the members appeared. This recorded that 'Mr. Ald. Dunn has distinguished himself as chairman of the finance committee'. It also noted that he was an able and a faithful financier and thought of as an excellent member of the Council. The Council meeting of November 1847 voted unanimously for George Thomas as Mayor for the coming year but for some reason he declined the honour. He did however accept the chairmanship of the Tyne Conservancy Commissioners, relinquishing it in 1851.

There were the snipers however — which political figure has not suffered? The Newcastle Corporation *Annual* of 1836, a so-called collection of recollections by an anonymous author, had the following to say:

> . . . There may be truth;
> Though, certes, small may be our gain thereby,
> If Jesuits' truth be slippier than a lie.
>
> Doubleday

> With so many adventitious requisites to make him useful and popular, perhaps no man is less liked than ***, arising chiefly from a purse proud, supercilious manner. Is very attentive to the duties of his office, and has laboured hard to qualify himself for the highest place, which he is ambitious to fill — but the resolution in his favour on that subject taken by his friends, has latterly been rescinded. A rigid papist — active and prompt in business — speaks pompously, with little sound argument, but much Jesuitical quibbling, and is never relied on by any person or party. Neat in person and dress — but not like a gentleman!

One of the committees which included George Thomas Dunn was that making the sad decision, so far as local historians are concerned, to dispose of the Mansion House in the Close. The contents were sold by public auction and George Thomas purchased a fine clock in a japanned case which had stood in the Mayor's parlour. The clock was recently sold among the contents of Cardew Lodge, Carlisle, by Miss A.M. Dunn and was acquired by a Newcastle man and may yet return to the Mayor's parlour on long-term loan. The *Newcastle Journal* appears at this date to have been the paper to carry the anti-Catholic banner and George Thomas got himself entangled over one or two items. The first was an argument over the holding of a market between 6 a.m. and 10 a.m. on a Sunday and another on the theme of absolution for sins. The paper eventually gave him the title of the 'Pugnacious Alderman'. No doubt George Thomas was in a position to be generous regarding charities and his name does appear in the subscription lists to several Catholic societies, but just how much he did commit himself is not fully known at present. That he was deeply involved is construed from his obituary in the Council records for it contains the remark 'the loss was felt in a very wide circle of friends, as well as amongst a large body of the poor, to whom his charity was readily extended'.

George Thomas Dunn died at his home, Bath House, in February 1852 after a brief illness diagnosed as typhus. The funeral was preceded by a Requiem Mass in St. Mary's church to which he had been a great benefactor. The procession to All Saints Cemetery was joined by the members of the Corporation and the newspapers record that 'a large concourse of spectators assembled at various points en route'. The text for the funeral oration preached by the Rev. J.A.Browne was taken from the First Epistle to the Thessalonians, fourth chapter, twefth verse:

'So that you are seen to be respectable by those outside the Church, though you do not have to depend on them'.

The will of George Thomas named his sons William and George, along with his brother Thomas, as executors but probate was not granted until 1864 and this was to leave George as the sole executor. Under the will his daughter Elizabeth was to receive £12,000 plus a further £500. Ann was also to receive £12,000 but there were conditions for she was contemplating joining a religious order and if she did so then the sum was to drop to £2,000. George received £6,500 and there was a provision that if Ann did become a religious then he was to have another £4,000. He also received 'the estate lands and hereditaments called Christon Bank situate in the parish of Embleton in the County of Northumberland'. The bulk of the estate was naturally left to the eldest son William but the will contains no details.

Thomas Dunn, the younger son of George and Barbara, was a manufacturer of glass and he too joins the list of candidates for the Reformed Council. He was elected to represent St. Andrew's North Ward and was to become the chairman of the Town Improvement Committee. He was singularly honoured however for at the meeting on the 1 January 1836 the Council unanimously elected him Sheriff. It seems that Thomas was a quiet sort of man if the comments in the Council 'sketches' are to be believed: '. . . is an active member of the Town Improvement Committee, with the proceedings and designs of which he shows an intemate aquaintance. He is a fluent speaker, choice in his language, ready in reply, and smart at retort. If he were disposed to enter more freely into discussions on general business, he would speedily distinguish himself. At present, he seems to dislike to rise, unless "upon compulsion".'

The *Annual* of 1836 was not so complimentary, the entry being as follows:

> **Thou hast prayed unto all Saints in heaven,**
> **And to Mary their vaunted queen;**
> **And little furtherance hast thou found**
> **From them, or from her, I ween!**
>
> **Southey**

Was a retired young gentleman, in shocking bad health, having nothing to do — ambitious and greedy of honours — being elected Councillor and Sheriff, he was perfectly cured. A bachelor, in search of a wife — joyous gait, lively countenance, carries his head a la militaire, with a toss, and cocks his hat — light, smart figure, neat in dress, upright carriage, and always has his wig well brushed.

A Romanist, and will do anything to promote his creed; has generally gone with the Whigs, in consequence of their selecting him for Sheriff — on open questions, has acted and voted independently — hates the Journal — loves fun — proud and close, with a display of candour and openness on subjects not affecting his church.

One of his first tasks as a Councillor and Sheriff was to present a petition to the Council on behalf of the debtors in the Town Gaol. They were complaining of 'the want of proper discipline in the prison'. The Mayor spoke in agreement at the debate stating that he had dismissed the porter for 'gross acts of drunkenness' and had found that spirits had been admitted to the prison. The Council meeting of 12 November 1842 decided upon Thomas as Mayor, there being no opposition and the comment in the *Newcastle Journal* was: 'The office of Mayor, it will be seen, has been conferred upon Thomas Dunn, Esq. a highly respectable and intelligent gentleman, possessing excellent business habits, and not without claims upon the public for services he has rendered to the inhabitants of the Town in various important and influencial situations. In recording the fact of this gentleman's appointment, we do not consider it necessary to make any observations'.

However, the *Newcastle Journal* was not always of a mind to 'make no observations'. At the Mayor's dinner in December 1842 in the Assembly Rooms there were some slight variations from the normal routine. Grace was said by the Rev. Mr. Riddell of the Catholic chapel and the toast of 'The Bishop and Clergy of the Diocese' was not given from the chair. The *Journal* took up the point and declared the toast list to be headed by 'His Holiness the Pope' — in actual fact it was headed by 'The Queen' — and the toast was to be given 'immediately after the ablution of the digets in "Holy Water".' The tirade following ended with the remark that this was 'the first Popish mayor of Newcastle since the passing of the Reform Bill and we venture to prophecy, the last for many years to come'.

The *Newcastle Journal* of the 31 December 1842 continued the sniping saying 'that the proceedings on the occasion to which we refer was the most open and offensive exhibition of Popery that has been witnessed for many years, if ever, in Newcastle and calls loudly on all who conscientiously abjure the errors of their creed to prepare themselves for standing on the defensive. In speaking thus however we could not involve in indiscriminate censure all the members of the Roman Catholic community'. The article goes on to say: 'It is just from such persons as the Dunns, stubborn, bigoted, vain and indiscreet, rancorous in their hatreds, and fickle in their attachments social as well as political, that religious persecution emanates, and the stake, the faggot, the corden, and the torch, are not more characteristic emblems of the spirit formerly manifested by the adherents of popery than the proceedings enacted at the Mayor's dinner, and recorded in our last.' All this was because the Vicar of Newcastle, who was present, was not asked to give the blessing and Thomas' decision not to toast the Clergy.

This was not the end for in March 1843 the *Newcastle Journal* bemoaned the absence of 'the Popish Mayor at the Church of St. Nicholas on public occasions'. It seems the High Sheriff of Berkshire, a Roman Catholic, did appear at the Anglican services although not necessarily taking a part. The *Journal* went on to say that 'the supercilious intolerance and presumption of our local dignitary can be regarded only with pity and contempt'. Thomas was created an alderman in 1845 but lost the privileges that went with the office when he left Newcastle around 1850. He moved to London and died there in 1855 but his body was brought back to Newcastle and interred in Jesmond Cemetery, alongside other members of the family. Although brothers, George Thomas and Thomas did not always see eye to eye over Council business and they frequently appear in opposition to each other in the lists of voters on particular topics. Both are remembered in the church, however, as is the next member of the family, Elizabeth.

As the ladies of this period led rather 'quieter' lives than their counterparts today, little has come to light regarding Elizabeth Dunn. No doubt, like her brothers, she would be involved with the local charities for her name frequently appears among lists of subscribers. The landmark to her memory is however the spire at St. Mary's for it was money left by her that started the fund to build the same. It is

possible that she also had a hand in bringing the teaching sisters into Newcastle and assisting in the establishment of St. Anne's Convent and school, but like the rest of the family this side of their lives is as yet still a closed book.

The involvement in local government continues in the next generation of the family in William Dunn, the eldest son of George Thomas. William attended Ushaw College and was then articled as an attorney to John Clayton, the then Town Clerk of Newcastle. He completed his studies and became a partner in the firm of Messrs Clayton in 1836 but left in 1851 to pursue his own business interests. While with Clayton's he was often to stand in as Town Clerk and had the dubious honour of attempting to serve the writ of bankruptcy on Richard Grainger. He was elected to the Council to represent Westgate Ward in 1854 but four years later he was not returned because it was said 'his votes were not in accordance with the popular sentiment'. He was re-elected however in the place of a member who resigned. His business interests included directorships of the Newcastle and Carlisle Rly., the Gas Company, in which he was a large shareholder, the Newcastle Fire Office, and a trustee of the Scotswood Bridge and Road Co.

The Corporation *Annual* of 1855 had the following to say of him:

> He could raise scruples dark and nice,
> And after solve them in a trice,
> As if Divinity had catch'd
> The itch on purpose to be scratch'd.
>
> Butler

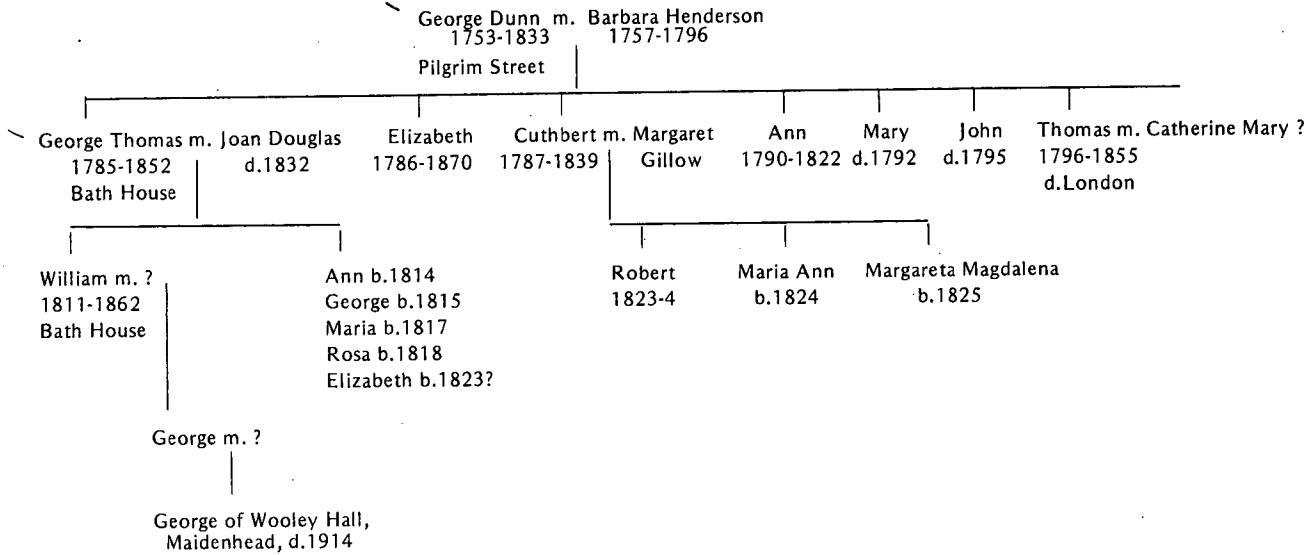
Apparently open and ingenuous, no man can more readily throw a difficulty in the way of a plain matter of fact, or a doubt on a subject where there is not a peg to hang a denial on — his moderation and plausibility will gain him a patient hearing long after Hammond has been pronounced a bore, and his quiet unassuming manner never permits a suspicion that 'latet anguis in herba' [A snake lurks in the grass]. He is not an assassin of the violent order, he neither strangles nor stabs, but lays his opponents in a fatal sleep by gentle opiates, and closing their eyes in slumber dismisses them forever. Without the 'lean and hungry look' of Cassius, his eyes shew the character of an observant and subtle mind — acute but not profound — skilled in casuistry and from its

disposition fitted to exercise it, the first act of his thought is to find an imperfection almost latent, the next act, that of his tongue, is to magnify and not to correct the error. Has been but a short time before the public and stands well in the popular presence; in all likelihood will retain his position — abhors demagogy, but loves the fruits of it — never appears to move for popular favour, but quietly obtains it — has tact and penetration sufficient to avoid all personal matters in his opposition — and lets the public duty catch the public eye — never mentions religious topics, convictions, or feelings, but is a Roman Catholic whom Bellarmine or St. Ignatius would recognise as a 'chum' — never laughs, but smiles satirically very often, speaks quietly and modestly, but is neither clear nor concise in his argument — is a friend of every body and tries never to make an enemy — in appearance is stout, middle sized, olive complection, his eyes dark and wicked looking, only wants a cowl to make him a perfect monk.

Despite the comments of opponents, William Dunn was good enough at business to build on the family fortunes left by his father. One of these was the purchase of a large part of the Brandling estate at Gosforth when it was auctioned in 1852. He spent some £21,000 on the Church Farm and some cottages and closes in and around Gosforth. Sadly, he was not to outlive his father by many years for he died in 1862 at Bath House of angina pectoris or 'spasms of the heart'. His funeral was no well less attended than his father's, in fact the *Newcastle Courant* records that when his body lay in state before the high altar in St. Mary's 'some thousands of persons passed in quiet reverence'. Attendance at the Requiem Mass was beyond the capacity of the church. The text for the oration was the second to fifth verses of the seventh chapter of St. Luke which relate the story of the healing of the Centurion's servant, and a reference to this man having built a synagogue, the connection no doubt being William's generosity in clearing much of the debt of St. Mary's. The funeral procession to Jesmond was long and attended by many of the local gentry plus the members of the Corporation.

As to William's family and marriage there is no information to hand but the chief mourner at his funeral was a George Dunn, who is presumed to have been his eldest son. In the line of charitable work his efforts are, like others of the family, a 'bit of a mystery'. He did, however, provide equipment to establish a girl's school and built at his own

FAMILY TREE OF THE DUNN FAMILY OF NEWCASTLE UPON TYNE



expense a school for boys in Oystershell Lane, Newcastle.

An apparent blank occurs in the line at this time. It is presumed that George Dunn, son of William, marries and names his eldest George. This gentleman was educated at Beaumont College, Windsor and Stoneyhurst. He was called to the Bar but established no practice. Though there were extensive lands in Northumberland and Berkshire, he chose to live at Wooley Hall, Maidenhead, where he pursued studies in astronomy and medieval manuscripts. He circulated a portfolio of photographs of the heavens and was considered as an expert in this subject. He was also highly thought of regarding his other studies, often being called upon by the British Museum to assist in their enquiries. Of his charitable activities there is as yet no information but he did make land available at Gosforth for the building of a school. He died a batchelor and the details of his will are yet to be uncovered, but he seems to be the last link in the chain of descent from George and Barbara through the eldest sons. There is more to be uncovered regarding this interesting family and also concerning others bearing the same name who were prominent in their fields and who may be related, such as Matthias Dunn, mining engineer, and Archibald Dunn, architect. There are also many other Catholic families whose achievements in the Newcastle area are yet to be uncovered and no doubt they will prove as interesting as this brief glimpse of the Dunns, and may even have family ties with them.

SOURCES OF INFORMATION

The Corporation Annual: or Recollections (Not Random) of the first Reformed Town Council 1836.
Supplement to the Second Series of the Recollections, 1855.
The *Minutes* of the Newcastle Town Council.
Various editions of the *Newcastle Journal, Newcastle Courant* and other newspapers.
The will of George Thomas Dunn.
The 'List of those taking the Oath in 1791', on microfilm at Tyne and Wear Archives Department.

THE CERTIFIED INDUSTRIAL SCHOOLS FOR CATHOLIC BOYS AND GIRLS IN THE NORTH OF ENGLAND 1882-1933

D.H. Thomas

Industrial Schools receive scant treatment in books on the history of British education, although they provided a State-supported education to some before the 1870 Act. They were set up by private effort and benevolence to relieve the hardship amongst children occasioned by the population growth and shifts after the industrial revolution. Most of the first ones were in Scotland — and one in England — and were State-recognised by an Act in 1854. The later history of the legislation is complex[1] but it suffices to say that the first Act which paved the way for their growth was passed in 1861, with a consolidating Act in 1866. These schools were under the supervision of the Home Office, as were also the Reformatory Schools, set up somewhat earlier as corrective institutions for young criminals. The Industrial Schools were described in official reports[2] as places where *children* were housed, clothed, fed, educated to an elementary level, and given training in useful practical activities. Although the Reformatories could be similarly described with the substitution of *juvenile offenders* for the word *children*, they took older children and were run on stricter lines. The Home Office gave *per capita* grants for the children committed to Industrial Schools, who were youngsters found wandering, or deserted by their parents, or orphans, or living in situations likely to induct them to a life of crime. The schools had to be run on lines approved by the Home Office, and were regularly visited and reported upon by its inspectors.

The first relevant annual report, in 1861, lists a total of 38 schools, three being Catholic ones and one a joint Catholic and Protestant school. In 1882, when the first of the schools we are considering in detail was set up, there were 26 Catholic ones (4 being in Scotland) out of an overall total of 138. In 1900, when the numbers were at the maximum, 22 per cent were Catholic Schools for boys and girls, one being mixed.

Some Industrial Schools developed from Ragged Schools which originated in the 1840s to fill the lacuna in the provision for elementary education by giving free instruction to children too ill-clad and penniless to be admitted even to the charity schools, and who otherwise would wander about and beg in the streets of the larger towns. Others were founded by private benevolence, sometimes by private subscription in memory of people who had served the community.[3] One feature mentioned by the Inspector in 1875 was that 'the system had kept free from that most formidable obstacle in the way of all public forms of education shaped or directed by the State, the religious difficulty'.

The Catholic Industrial Schools in the Diocese of Hexham and Newcastle (which until 1925 included Cumberland) were four, two for each sex. For boys there were:

1. The Bishop Chadwick Memorial School (St. James), on Newcastle Town Moor, founded in 1882, which moved to Stanwix, near Carlisle, in 1905;
2. St. Vincent's Industrial School, set up in 1893 in Elswick, Newcastle;

and for girls:

3. Ashburton House (St. Elizabeth's), certified in 1884, in Gosforth;
4. St. Joseph's Industrial School, certified in 1893, in Darlington.

Although each school was run separately, each with its own management committee which included representatives of the local School Boards and other lay people, their activities were co-ordinated by diocesan oversight, particularly by Canon Rooney, Vicar General of the Diocese (1899-1931),[4] and this helped to cushion their difficulties with finance and increased their overall efficiency.

The Bishop Chadwick Memorial School was run by the Presentation Brothers and the three others by the Sisters of Charity of St. Vincent de Paul, including the one at Elswick, as being 'under female management' was considered appropriate for junior boys — they were all under twelve years of age. For a very short time the Ashburton House School was under a lay matron, Mrs. Hamilton; in all there were lay members of staff as well as members of the Orders.

Bishop Chadwick (1813-1882) started a fund for the purpose of

the school which was his chosen memorial, and it started in the grandstand and associated premises (including a hotel) on the racecourse which was on the northern edge of the Town Moor until the Gosforth course opened in 1882. The grandstand was demolished, and the buildings adapted and improved over the years to house 200 boys. Although the site was open and healthy, the buildings eventually became outdated, and after hints from the Inspectors from 1901 onwards the School transferred to a former ladies' college near Carlisle where it also took 200 boys. St. Vincent's opened in Brunel Terrace with 51 inmates in 1893, using two dwelling-houses for 60 boys. After 1901 the number was increased to 70 as the premises were improved.

Ashburton House opened in an old residence in the road of the same name and it had a farm and a cottage attached, in all about twelve acres, the cottage being used as a junior department for a time. When certified in January 1884, it housed four girls, but adaptations enabled it to house 40 and eventually 100. In 1895 it exceeded its certified number, earning a mild rebuke from the Inspector, with the result that more use was made of the Darlington school. This latter school was housed in a former boarding-school on a healthy site just outside the town in some five acres. It was first certified for 120, and later for 150. The Ashburton House School closed in 1906 when the need for this type of school had begun to decline, and the girls were redistributed.

Finance was difficult for all the schools, and must have been a cause of deep concern at a time when the Catholic community had heavy commitments in several directions[5] and expenditure usually exceeded the income — in some years some schools received no private donations. Perhaps the removal of the two Newcastle schools was an astute move for the sites are now built over, and it would no doubt revive public interest. Some money was raised by the industrial activity (dealt with later), although this was not its primary aim; the Chadwick School raised as much as £516 in 1893 (covering 14 per cent of its expenditure), and Ashburton House at times found the laundry profitable, and advertised its services for needlework and church embroidery. St. Joseph's made but little money for much of its life, but raised £259 in 1910, but the junior school at Elswick by its nature could not earn much money. The services of senior boys were hired, and girls acted as daily housemaids, and worked as dressmakers in local firms, but in one

year the Inspector issued a stern warning on excess of hiring out of boy-labour. As the author may show elsewhere, the idea of concurrent education, industrial activity and profit has its dangers, but it was based on a philosophy of the beneficial nature of manual labour in Victorian times which may have had validity.

The annual reports[6] of the inspections made by the Home Office officials — the reports became very short after 1910 and ceased to be published after 1915 — enable us to see how the schools fulfilled the above description of their function, but the regrettable lack of records made by the schools themselves limits our knowledge of later years. The fact that the schools were run by religious orders led to staffing levels a little above the average, and contributed to the happy atmosphere often mentioned. Thus in 1901 the Inspector said that at St. Joseph's 'there can be no question as to the happy lives led by the children', and in the next year he wrote of the Chadwick School that 'a humanising influence of the best kind is at work', and also he commented on the 'manly air about the School'. St. Vincent's was said to be an 'admirable little school, which it is a privilege to visit', and the children at Ashburton House were 'kindly and judiciously dealt with' and in 1905 the Inspector was gratified with 'the care bestowed upon the little ones by the elder girls. Some excellent influence must be at work'. Some absconding did occur, but those doing so usually returned. The health of the children was usually satisfactory, with an occasional death — though there were four in one year at Ashburton House, where it was said many of the girls were delicate on admission.

The elementary schooling provided was done in classrooms of the four schools, but at St. Elizabeth's in Darlington some girls went to a Catholic day school nearby. The Home Office Rules laid down schooling of three hours a day minimum, and the Inspectors' reports show that the educational standard did vary over the years at the different schools, ranging from fair to good. Discipline was usually not difficult, a mark and award system was used in the schools, and the punishments were laid down in these Rules, and had to be recorded in a book. Staff changes sometimes brought about a temporary drop in standard, and the death at an early age of Superintendent O'Callaghan in 1900 was a severe blow (there was also a bad flood in the same year) and caused a long list of punishments the next year. Some disharmony had followed staff changes in 1896, after the Superintendent, Father Piper, had retired.

Singing was taught at all four schools, the tonic sol-fah system is mentioned, and the Inspector was beguiled by a girl accompanying hymns on the harmonium at Ashburton House, and instruction on the violin for a gifted boy was arranged at St. Vincent's. A 40-piece military band and an orchestra at the Chadwick School was often admired by the Inspector, who in 1910 said 'the band is absolutely first-class' — it also provided a vocational opening into Army bands for some.

Industrial activity was taken seriously at all the schools, and by the time these particular ones were set up the Inspector had succeeded in eradicating the monotonous and pointless tasks done in earlier years, such as matchbox making, nail straightening and hair sorting, and the activities did inculcate good habits in the boys and girls, and may have been an induction to a craft — although as time went on the facilities possible in the schools did not represent industrial practices. At the boys' schools tailoring and shoemaking were done — the Inspector had a waistcoat cut and made for him at Chadwick School — and gardening and wood-chopping (for firewood) provided physical exercise with a useful purpose. The girls were taught domestic skills, appropriate at a time when domestic service was the second largest employment of labour. At St. Vincent's these activities developed somewhat slowly, but shorthand was also taught.

The benefit of this practical training is shown by the fact that Chadwick boys were able to find good opening in engineering firms locally. The overall benefit to the community of these and other industrial schools is attested by various government reports. They certainly reduced juvenile crime, and enabled many children to overcome the handicaps of their early life and become good citizens. Thus the Chadwick School reported that 81 of the 94 boys who left were 'doing well' — rather a vague term, but one used in the reports. Certainly the four schools under review were admirable examples of their type.

NOTES

The author wishes to put on record the help received from many librarians and archivists, and from Fr. W.J.Nicholson. He also acknowledges the grant from the Nuffield Foundation for work based at the Newcastle Polytechnic.

1. D.H. Thomas,'The Chester Industrial School', in the *Journal of Education Administration and History*, Vol. XIII, No.2, July 1981.

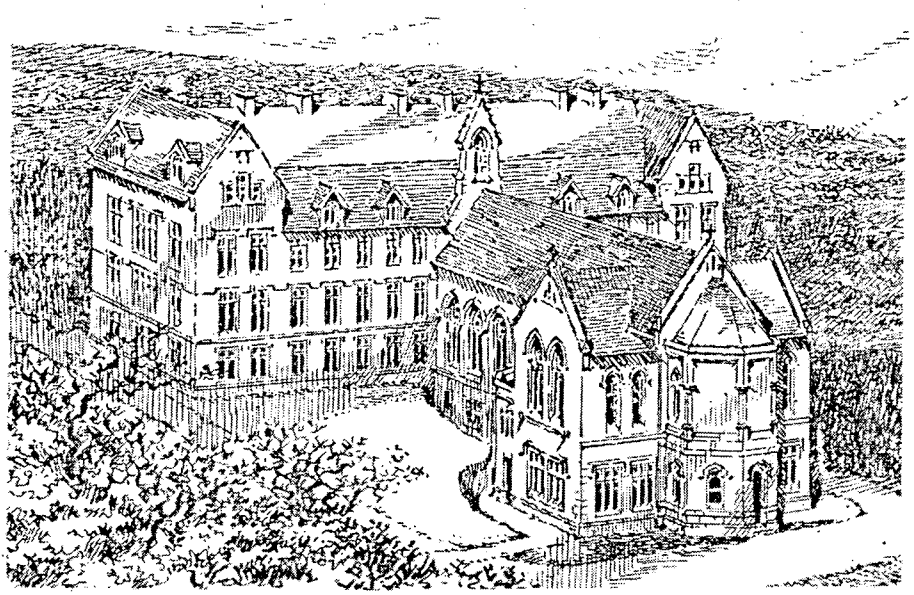
2. *Report of the Royal Commission on Reformatories and Industrial Schools,* 1884, (Chairman, Lord Aberdare); *Report of the Royal Commission on Reformatory and Industrial Schools,* 1896, (Chairman, C. Lushington); and *Report of the Departmental Committee on Reformatory and Industrial Schools,* 1913, (Chairman, C.F.G. Masterton, later E.J. Griffiths).

3. D.H. Thomas 'Four Industrial Schools in the North East of England', in *Bulletin of the Durham County Local History Society,* No.26 (May 1981).

4. Canon James Rooney was made Vicar General by Bishop Wilkinson in 1889. 'After much strenuous effort he succeeded in establishing the houses at Elswick, Tudhoe, Gainford and Darlington. Almost to the end of his life (he died in 1931) he remained Guardian of these homes, taking the keenest interest in them and engaging in many an anxious struggle for their welfare'. *(Northern Catholic Calendar,* 1932).

5. Other institutions in the diocese included Certified Poor Law Schools at St. Peter's Orphanage (for boys), Gainford, Darlington, and St. Mary's Home (for girls), Tudhoe, Spennymoor, both under the Sisters of Charity, who also ran St. Joseph's Home, Carmel Road, Darlington, which for a time was recognised as a Poor Law and an Industrial School. The Sisters of Mercy ran the Orphanage of the Sacred Heart (for girls) at Wigton, Cumberland.

6. Annual Reports of the Inspector of Reformatory and Industrial Schools from 1857 to 1915. (There is a good run in the Newcastle University Education Library).



Convent School of the Sacred Heart of Jesus, Stanwix, Carlisle, in 1897, to which buildings the Bishop Chadwick Memorial School, formerly on Grandstand Road, Newcastle, was transferred in 1905.

WARWICK BRIDGE AND CORBY CASTLE

W.J.Nicholson

The Society had an interesting and informative excursion last May to Warwick Bridge and Corby Castle in Cumbria. During penal times Cumbria had belonged to the Northern District; later, at the restoration of the hierarchy in 1850, it was part of the diocese of Hexham (renamed Hexham and Newcastle in 1861) until 1924, when Cumbria was detached to become part of the new diocese of Lancaster.

The Faith survived in Cumberland and Westmorland only with the greatest of difficulty. In the 1767 Return of Papists there were only 173 papists named in the diocese of Carlisle, although we must add 148 in the Cumberland deanery of Copeland and 241 in the Westmorland deanery of Kendal which were then part of the diocese of Chester. Nevertheless, some of the outstanding figures in those difficult times came from this area. St. John Boste was born at Dufton in Westmorland; George Leyburn, who was President of Douai until he resigned in favour of John Leyburn (his nephew), who became Vicar Apostolic, were both born in Westmorland; and William Hogarth, who became first Bishop of Hexham in 1850, was born at Dodding Green, also in Westmorland. [1]

The oldest mission in the River Eden valley is that of Warwick Bridge, still served by the Benedictines. The present church, opened in November 1841, is the finest example of Pugin's work for a small parish church. It has never been restored so that one was able to examine in detail this small-scale version of the great architect's ideas of the Gothic Revival.

On the other side of the lane to the church is another survival — a single storey cottage, still lived in, which was formerly the priest's house. The priest first took up residence in the village of Warwick Bridge in about 1721 and his living quarters were at the west end of the cottage and the chapel at the east end — the Howard family arms still decorate the gable end of the former chapel.

Nearby, on the other side of the main road, is the drive entrance

to Holme Eden Abbey, where a community of Benedictine Nuns was established after the 1914-1918 War, thanks to the generosity of Mrs. Liddell of Warwick Hall.

The Benedictine presence in this area began when Lord William Howard, the third son of the fourth Duke of Norfolk, was permitted to re-purchase the Dacre family estates from the Crown in 1601. In his Castle at Naworth he created a learned religious world for himself and his numerous family and large household, with a Benedictine, probably Fr. Augustine Hungate O.S.B., as chaplain.

Lord William Howard bought Corby Castle for his second son, Sir Francis Howard, and that branch of the family has lived there ever since. The core of the present house, as is usual in Border mansions, is an old pele tower, 14th century in date, but the older house was completely transformed in 1809 by the architect, Peter Nicholson, into a square Georgian house. At the same time a new chapel was made within the house because the former one was too near to the new front door. The chapel is a public one and Mass is celebrated there twice a week (Sundays at 8 a.m., and Wednesdays at 8.30 a.m.) by the priest from Warwick Bridge.

The present owner of Corby Castle is Mr. John Howard. The beautiful grounds, with fine views of the River Eden below the garden created in the early 18th century, are open to the public. However, the house itself is not normally open and the Society was privileged to be shown over it by Mr. and Mrs. Howard personally. Among many historic treasures of Catholic interest is the relic of William Howard, Viscount Stafford, who was accused by Titus Oates and suffered martyrdom for the Faith on the feast of St. Thomas of Canterbury, 29 December 1680.

NOTES

1. J.A. Hilton, 'Cumbrian Catholics' in *Northern History,* Vol. XVI, 1980.
2. Howard S. Reinmuth, Jnr., 'Lord William Howard and his Catholic Associations', in *Recusant History,* Vol. 12, No.5, April 1974, p.226.
3. *Challoner's Memoirs of Missionary Priests,* William, Viscount Howard, p.569.

PROGRAMME 1981/82

All lectures will be held on Wednesdays in St. Dominic's Priory, New Bridge Street, Newcastle upon Tyne, at 7.30 p.m.

7 October 1981	Annual General Meeting. Rev. W.J. Nicholson (Chairman) *The Augustinian Canons of Northumberland.*
4 November 1981	G.B. Thornton, Esq., M.A. *St. Robert, Newminster Abbey and the Early Cistercians.*
2 December 1981	Rev. F. Rice. *St. John Boste.*
3 February 1982	Professor J. Watt. *St. Francis of Assisi*
3 March 1982	Miss G. Cadman, M.A. *The Society of the Sacred Heart at Fenham, 1905-1965.*

Coach Excursions

May 1982	York
June 1982	Holy Island

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