Northern Catholic History

No. 23 Spring 1986

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.

PATRONS: The Rt. Rev. Hugh Lindsay, Bishop of Hexham and Newcastle, and the Rt. Rev. Owen Swindlehurst, Auxiliary Bishop of Hexham and Newcastle.

OFFICERS 1984/85

CHAIRMAN	Rev. W.J. Nicholson, St. Mary's, Whittingham.
GENERAL SECRETARY	Miss E. Swallow, 16 Spittal Terrace, Gosforth, Nc.,3.
PROGRAMME SECRETARY	Miss J. O'Callaghan, 30 Burnopfield Gdns., Denton Burn, Nc., 15.
OUTINGS SECRETARY	Miss M. Davison, 6 Larkspur Terr., Nc., 2.
TREASURER AND MEMBERSHIP SECRETARY	P. McGuinness, 3 Otterburn Ave., Gosforth, Nc., 3.
EDITORS	R.M. Gard, 21 Larchwood Ave., Wideopen, Nc. 13. M. B. Joyce, 5 The Poplars, Gosforth, Nc., 3.
EXECUTIVE COMMITTEE	Officers: Mrs J. Scollen, Mrs E. Shaw, G. Thornton, L. Gooch
Annual Subscription	£2.50 (with *Northern Catholic History*) or £1.50 (membership only).

NORTHERN CATHOLIC HISTORY

Published twice yearly. Annual subscription £2.00 inclusive of internal postage. Copies of Nos 9–22 available from Mr Gard (as above).

© North East Catholic History Society and contributors.
Articles and enquiries welcomed by either editor.

ISSN 0307–4455

NORTHERN CATHOLIC HISTORY

No.23 Spring 1986

CONTENTS

Editorial Notes		2
Northumberland Recusants 1592–1601	R.M. GARD	3
Recusant Doctors in Northumberland and Durham, 1650–1790	W.V. SMITH	15
Hinsley at Ushaw	J.M. HAGGERTY	27
Fasting during Holy Week, 1898	W.J. NICHOLSON	35
Programme		End cover

Illustrations:

Receipt for recusancy payment, 1630	p. 6
Ushaw College staff, c.1898	p.32

NORTH EAST CATHOLIC HISTORY SOCIETY

The Society held its eleventh A.G.M. on 1 October 1985 in the New Hall of St Mary's Cathedral, Newcastle upon Tyne, when the officers and committee (named on the inside front cover) were elected and thanked for their devoted labours during the last year and, indeed, since the foundation of the Society in 1974. Several new members were among the good attendance rewarded by an excellent talk by Fr Nicholson on St Henry Morse. On the following Saturday, 6 October, a full coachload of members and friends enjoyed the privilege of a visit to Hulne Abbey in pleasant autumnal weather and were later shown over St Paul's Church at Alnwick by Fr Joseph Marren.

The two Christmas talks, by Frank Keegan on 5 November on bias in past historians' accounts of the Pilgrimage of Grace in 1536 and the Northern Rebellion in 1569 and by Rev. Peter Hiscock on 3 December on St Bede and Jarrow, were well received by good attendances. The Society is grateful to Canon Francis Kearney for the use of the New Hall at the Cathedral and especially to the sisters of the Carmelite Convent at Darlington for their care in printing *Northern Catholic History* so efficiently over the years. This edition will be in their hands when the February and March talks take place. The dates for the May and June outings have yet to be fixed but both are eagerly anticipated, particularly the joint meeting with the North West Catholic History Society at Hornby, near Lancaster, in honour of John Lingard.

The memory of Fr William Vincent Smith, who died in February 1985, is kept fresh by the publication of one of his characteristically well-researched articles, on Catholic Doctors 1650–1790, and the Society is again indebted to Dr James Haggerty, on this occasion for recalling Cardinal Hinsley's close association with Ushaw College. The Hon. Editor has made use of the late Dr Annie Forster's collection of transcripts and historical notes deposited in the Northumberland Record Office to refer to the earliest lists of Northumberland recusants. Lastly, our Chairman provides a little light Lenten collation from the Forster family papers at Burradon.

Articles for publication in next Autumn's booklet and in subsequent editions will be welcomed.

NORTHUMBERLAND RECUSANTS, 1592–1601

R.M. Gard

Among the extensive collection of historical notes on the recusant history of Northumberland and Durham compiled by the late Dr Annie Forster (1888–1979) which are deposited in the Northumberland Record Office are transcripts of all the lists of recusants in the two counties which were known to her.[1] The main lists are, of course, those extracted from the Recusant Rolls in the Public Record Office dating from 1592 to 1691.[2] It was largely from the names and details in these lists that Dr Forster compiled the pedigrees of numerous recusant families which form an important part of the collection. Bearing in mind that the original documents are written in handwriting unfamiliar to the ordinary reader and in the Public Record Office in London, Dr Forster's typed transcripts and handwritten notes and pedigrees constitute an extremely valuable primary source immediately accessible to local Catholic historians.[3] Dr Forster wrote many articles based on her research, including several articles expressly for *Northern Catholic History*, notably 'An Outline History of the Catholic Church in North East England, 1534–1720'.[4] The collection is consulted by specialist historians but the scope for further research based on the source material is practically inexhaustible. The following notes on lists of recusants in Elizabethan Northumberland, merely one limited section of the collection, are therefore offered to encourage members of the Society and other local historians to explore Dr Forster's collection, hopefully with the prospect of publishing more chapters in the history of the Church in North East England.

There are five fairly full lists of recusants in Northumberland, all in the last decade of Elizabeth's reign, namely 1592 (two lists), 1597, 1599 and 1601.[5] As three of these are extracted from the Recusant Rolls, a note on these rolls may be appropriate. The lists will then be referred to in turn followed by a transcript of the 1597 list.

In the early years of Elizabeth's reign, the faith was kept alive by Marian priests and laymen brought up in the Catholic tradition who

doubtless hoped for yet another political turn-around which would see 'the old religion' re-established. The advent of missionary priests trained in the new seminaries abroad brought about a revival of the faith which the Government attempted with little success at first to restrain. Sterner measures were required and an Act 'to retain the Queen's Majesty's subjects in their due Obedience' was passed in 1581. [6] This made it high treason, punishable by death, to withdraw anyone from the religion established by law or to be reconciled to 'the Roman Religion', while fines of 200 marks and 100 marks or imprisonment were imposed for saying and hearing Mass, and severe penalties laid down for sheltering priests, keeping unlicensed tutors, and the like. The Act 'for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments' of 1559 [7] had imposed a fine of 12 pence for non-attendance at church on Sundays and Holydays and this was now raised to £20 a month, and Justices of the Peace were empowered to proceed against offenders. The Act of 1581 expressly safeguarded the jurisdiction of the Established Church in ecclesiastical discipline and it was the archbishops and bishops who initiated the action against recusants by requiring the churchwardens to furnish the parish constable and high constables with the names of those who had not attended church fourteen days before each Sessions or Assizes so that they might be indicted.

The 1581 Act was evidently ineffectual and a second Act 'for the more speedy and due Execution of certain Branches of the Statute made in the twenty-third year of the Queen's Majesty's Reign . . .' was passed in 1587. [8] Hitherto, a recusant had been deemed liable for only those fines specified in his or her indictment, now he or she need not be convicted a second time and was liable for all fines accruing since the first conviction. Furthermore, payment of fines now had to be made into the Exchequer in two half-yearly instalments and in default of payment, the whole of the convicted recusant's goods and two-thirds of his or her lands were to be seized. The Recusant Rolls start when it became necessary to record schedules of these accounts which were too extensive to be included in the Pipe Rolls in which the rest of the receipts collected by the sheriff of each county were enrolled. [9]

Each Recusant Roll begins with, or includes, an account of the goods and estates of convicted recusants, the whole or two-thirds of which were farmed for the Crown. After these details come the long

lists of recusants owing £20 a month, or several months, or indeed years, at this monthly rate. The information given is the recusant's name and address, period of recusancy, date of conviction, the amount of the debt, followed by either a note of payment (few) or the issue of a warrant. Because of continual refusal to conform, the same names recur from roll to roll. The issue of a warrant does not necessarily mean that proceedings were actually taken for the seizure of property.

The Northumberland entries in the first Recusant Roll,[10] which may be dated 27 July 1592 by the date of the Assizes at which the persons were convicted of recusancy, contains 113 names, of whom 50 were women, including members of the Collingwood, Errington, Radcliffe, Lawson, Swinburne, Haggerston and Fenwick families, some of whom remained loyal to the faith throughout penal times, others for several generations, and also members of their households and tenants, and ordinary folk of humble status. The first entry on the Roll is that of Lady Katherine Radcliffe of Dilston, widow, who owed £80, £40 for not attending church at Corbridge or elsewhere for two months from 17 May, and the remaining £40 for the two months from 27 July 'on which day she was convicted' to 22 September following, during which she had failed to make submission and 'become comformable'. Subsequent entries are generally noted 'for the same' (offence). Although the names are mostly grouped together by place or parish, they are not in any territorial sequence which makes analysis and comparison with other lists lengthy.

Several entries are outstanding. Margaret Lawson of Cheeseburn Grange is recorded as owing £2,680, the accumulated debt at £20 a month for the full eleven years since the Act of 1581 came into effect. This is the highest figure in the 1592 Recusant Roll for the whole country. Her entry is followed by that of George Turner of Ulgham, yeoman (£1,840 for 8 years), Margaret Swinburne, wife of Thomas Swinburne of Capheaton (£2,400 for 10 years), Anthony Radcliffe of Blanchland, gentleman (£1,000 for 4 years), Agnes Stoco (Stokoe) of Haydon Bridge, spinster (£720 for 3 years), and John Cartington of Dilston, yeoman, for the same amount. Such entries beg questions of the ability of the recusants to pay the fines, whether the subsequent seizure of goods and lands produced the revenue to pay them, and what actual payments were made by recusants whose names recur from roll to roll. Those with the means to do so evidently did pay as the

Com Northumb.

Quarto die mensis Septembris Anno Regni Regis Caroli Anglie, &c. Decimo Anno Domini 1630

Receiued the day and yeere aboue sayd of Sr Thomas Swinburne of Edlingham in the said County knight for John Swinburne his father Esqr the summe of Twenty three Pounds &c And it is for one halfe yeeres Rent due to his Maiestie at the feast of St Martine the Bishopp in Winter 1629 &c last past, before the date hereof, according to a Composition formerly made with his Maiesties Commissioners for compounding for Recusants Lands and goods, the same being for the Recusancie of him the sayd John Swinburne Esqr his Father &c I say receiued by the Right Honourable *Thomas* Lo: Viscount *Wentworth*, Lord President of his Maiesties Right Honourable Councell established in the North parts: And Receiuer of such Rents, and other summes of money as are payable to his Maiestie by the Recusants of the Northerne Counties. } xxiij li.

Dixi me Tho Gittens Scriptor
hic Locum deputie Vicesgerentis

Receipt for half-yearly payment of rent due to the Crown for the recusancy of John Swinburne of Edlingham, 1630

recusancy receipt in the Swinburne family archives in the time of Charles I shows (see illus.),[11] although this payment is for rent due following a composition made with the Commissioners for Compounding with Recusants in 1629, a later refinement to the process against landowning recusants. Among the persons listed is Jane Grey, the wife of Ralph Grey of Chillingham, the sheriff, whose responsibility it was to arrest offenders and collect the fines. (Two of his sisters, a widowed sister-in-law, and three brothers were also recusants, although of these only Katherine Grey, his sister-in-law, is included in the 1592 roll). Many of the persons listed were closely related and, fortunately, Dr Forster's pedigrees make it easy to identify these relationships. However, there is scope for research, for instance in calculating the numbers and proportion of women, their status, the numbers of widows, spinsters, wives of non-recusant husbands, and the like. The role of women was surely a critical factor in the survival of the faith.

The number of convicted recusants varies from roll to roll: there are 112 in 1592, 165 in 1599, and 250 in 1601. This increase probably indicates greater thoroughness on the part of the clergy and parish officers in presenting names rather than an increase in recusancy itself, although doubtless it also reflects the success of the seminary priests in reconciling Catholics who had conformed, especially 'church papists'. Also, where the incumbent was not hostile to Catholics, the churchwardens and constables may well have been reluctant to inform against families, particularly those of local squires who were possibly landlords, neighbours and even friends. Indeed, laxity on the part of parish officers is evident from a clause in the Act of 1605 'for the better discovering and repressing of Popish Recusants' which required the constable and churchwardens to present the names of recusants once a year to the Quarter Sessions under penalty of 40s, to be collected out of the estates of offenders once convicted.[12]

The persons who feature in Recusant Rolls are clearly those who were determined, whatever the hardships, to keep the faith. It may be supposed, however, that there were many others, certainly in Elizabeth's reign, who were able to avoid prosecution by occasional conformity, and the same Act of 1605 required recusants who had conformed to receive the sacrament according to the Church of England rite once a year, and imposed fines on failure to do so.

The second list of 1592 and other related documents give some

indication of the sequence of the yearly proceedings against recusants. This is a warrant by John Forster, Ralph Clavering, Thomas Bradford and Edmund Craster, Commissioners for Recusancy, dated at Alnwick on 27 September (i.e. five days after the two months' 'probationary period' following the date of conviction at the Assizes on 27 July) to Ralph Grey, the sheriff, to apprehend the named persons in North Northumberland to appear before them at Alnwick on 7 November. [13] This list, incidentally, excludes Jane Grey, the sheriff's wife, but includes his widowed sister-in-law, Katherine Grey of Fenton. Attached to the warrant is Grey's return in which he stated, 'I have caused Diligent searche to be haide for the attachinge of all and everie theis persons above Named but non of theme can be found within my Baliwicke, Except these under Written'. He named eleven persons, of whom two appeared, one was bound over to appear, three were sick, one woman was with child, two were out of the County, 'the ladie graye, and her two gentlewomen and francis dodsworthe nott in Contrie', and he had found the doors at Edlingham, Lamendon and Abberwick 'shoot and non within to aunsweare'.

The Commissioners then made their return to the Privy Council on 11 November but were able to name only two persons, one having 'reformed' and the other bound over, and consequently another warrant had to be issued. No similar warrant to that issued at Alnwick directed against the recusants in the rest of the County survives, although the Commissioners' return for Castle, Morpeth and Tynedale Wards dated 23 September does exist, and this indentifies only five persons as having conformed. [14] Forty-eight of the 55 names in the Alnwick warrant appear in the 1592 Recusant Roll, which contains a further 16 with 'addresses' in the north of the County who were not named in the warrant. Discrepancies between lists, especially those in successive Recusant Rolls, again afford scope for study. The status of recusants and how poor persons were dealt with could likewise be examined. In the seventeenth-century Recusant Rolls the names of some manual workers occur, for instance in the 1605 Roll the list for Hexham includes eleven yeomen, two glovers, a mason, shoemaker and a tanner, and further research is required to establish whether such persons were in fact Catholic recusants or Protestant nonconformists. [15]

The list of 1597 transcribed below was prepared by the Bishop of Durham, Tobie Matthew, presumably from returns made by clergy

within the diocese (which then included Northumberland, but not Hexham which was part of the Archbishopric of York) and sent to the Privy Council in May 1597.[16] It is arranged by parish within deaneries which makes it convenient for cross-checking with other lists. Some 80 of the 117 persons named occur among the 165 names in the 1599 Recusant Roll. Again, there is some scope for further research into ecclesiastical proceedings against recusants, since the Acts against recusants reserved to the Church jurisdiction in matters of spiritual discipline. The Act of 1605 made it necessary for Catholics to be married in church and imposed penalties for non-church baptisms and burials, so that research in parish registers, where they survive for these early years, may be useful.

Finally, all these lists and the subsequent Recusant Rolls to 1682 bear documentary witness to the fortitude of our Catholic forefathers who endured continual hardship and harassment, prison or the threat of prison, loss of all opportunity for appointments to public office, bar to careers in the learned professions, ostracism in society, restriction on movement to within five miles of home, penalties for educating their children as they wished, as well as the crippling fines, confiscation of goods and seizure of lands, most of which are recorded in detail in Dr Forster's historical notes, transcripts and pedigrees.

LIST OF NORTHUMBERLAND RECUSANTS, MAY 1597

May, 1597. Recusants in Northumberland in the Diocese of Duresme.

Newcastle Deanerie

Newburne p'ish.	Clement Ogle of Dissington gent. standeth indycted.
	Richard Ogle of the same gent. standeth indycted.
	Thomas Ogle of the same gent.
	Robert Musgrave of Newburne gent.
	Weddo Musgrave)
	Weddoe Thomlingson) of Newburne
	Willm. Rotherforth yeom')

Pont Iland p'ish	Elizabeth Shaftoe of Masfen.
Heddon p'ish	Dorothye Holburne Weddoe

Morpeth Deanerie

Morpeth p'ish	Henry Hedley Elizabeth Erington George Turner
Horsley	Marian fenwicke wife to Stephen fenwicke of Langshawes gent. Elizabeth Shaftoe of Langshawes weddo. Roger Collingwood of Todburne gent.
Kirkewhelpington p'ish	Margarett Swinburne wife to Thomas Swinburne of Captheaton Esquier. Elizabeth Swinburne daughter to the said Thomas. A schole Maister, & a maide servant there whose names are not knowne. Agnes fenwicke of Littleharle gent. Jane Cutter the wife of George Cutter husbandman. Randall Hindmarsh yeoman. Michaell fenwicke of the fawnes gent. Robert fenwicke of Littleharle gent. The wife of James Thornton.

Corbridge Deanerie

Corbridge p'ish	francis Radcliff of Dilston esqr. and Isabell his wife. he standyth indycted. Robert Erington of Lynnells gent. and Margarett his wife. Willm Erington of the same gent. Edward fotheringham of Dilston Laborer and Elenor his wife. Raph fenwicke of Dilston gent.
Bywell Peter	John Newton of Bywell Castle yeom' Margarett Elrington of Espersheles weddo Barbarie Lawson of helie weddo John Swinburne of Minsteracres yeom'

Ovingh^{m}	Thomas Rotherforth of Routchester & Jane his wife Gawaine Rotherforth his sonne James Swinburne and Margarett his wife of wilome Thomas Kingstone the younger of Horsley Tailor
Standfordh^{m} p'ish	M'ris Lawson of Chesburne graing weddo. standeth indycted. James Swinburne and Margarett his wife James Middleton and Mabell his wife. Ambrose Swinburne The wife of John Rotherforth. Cuthbert Tod. Marie the wife of Lyonall Walton. Thomas Butler and his wife. Janett Jackson weddoe Elizabeth Daveson weddo. Percivell Butler. Willm Butler.
Whittonstall	John Browne John Usher. John Cartington and his wife Margarett Cowper weddo.

Alnwick Deanerie.

Whittingham	Anne Collingwood late wife to Thomas Collingwood of Ealington esquier. Symon Welburie) Reteyners to the said Martyn Collingwood) Anne. Edward Collingwood) servants to the said Anne. Hector Unthank) Barbara Collingwood wife to John Collingwood gent.

(Whittingham)	Agnes Mudie wife to Thomas Mudie of Broumpark shepherd.
	Agnes Maners wife to Edward Maners husband[n]
	Marian Collingwood wife to George Collingwood Laborer.
	Agnes Cartington wife to Robert Cartington Laborer.
	Janett Armorer the elder weddo.
	Marian Shevill wife to Heugh Shevill Laborer.
	Janett Rickeby wife to Willm Rickebie Tailor
	Phillyca Thomson wife to Thomas Thompson shepeheard
	Margarett Unthanks wife to Percivell Unthanke husband[n]
	Janett Mudie daughter to Isabell Mudie
	Willm Henreson servant to Roger Coniers gent.
Alnwick p'ish	John Clerk and
	Isabell his wife &
	Robt. & Matthew his sonnes.
	The said John Clerk standeth indycted.
Warkworth.	Guy finch yeom'
	George Huntter yeom'
	Elizabeth finch weedo.
	Margarie finch spinster.
Ingrham	Isabell Collingwood wife to John Collingwood gent.
Shilbottle	The wife of Thomas Stampe.
Chillingham p'ish	Janett Graie wife to Raph Graie of Chillingham esquier.
	Arthure Graie gent brother to the said Raph.
	Michaell Hebburne gent and
	Margarett his wife.
	Raph Rickeby husband[n] &
	Malie his wife
	Robt Wilson husbandn &
	Marian his wife.
Rothburie	Hugh Gallon esquier &
	his wife
	John Radcliff gent.
	George Radcliff gent.
	Lionell forster

(Rothbury)	Bartram Hall Edward Hall Lyonell Hunter Gawin Lawson.
Edlingh^{m}	John Swinburne esquier and all his familie. he is indycted. John Colingwod and his wife Willm Rickebye & his wife. John Thomson and his wife. Edward Nicholson Willm. Harreson & his wife. Hugh Shevill & his wife. Thomas Steward Margarett Swan Isabell Wilkinson Jane Hobson Jane Carre.

Balmebrough Deanerie

Ancroft chappelry	Henrie Haggerston of Haggerston esquier. Imprisoned at Berwicke in Januarie last & standeth indycted. Janett Archbald.

All and everie the persons above named have contynewed Recusants by the space of two yeares last or more and for the same have stood excommunicate by the space of xii monethes and more. Dyvers of the principalls of them being also indycted.

TOBIE DURESME.

NOTES

1. For a biographical note and summary of Dr Forster's collection, see *Northern Catholic History*, No. 10, Autumn 1979.

2. P.R.O., Recusant Rolls, E.377, 34 Elizabeth to 1 & 2 William and Mary. For authoritative descriptions of these records, see Hugh Bowler, 'Some Notes on the Recusant Rolls of the Exchequer', *Recusant History*, vol.4 (1958), pp.182–198, and Hugh Bowler, *Recusant Roll No.2: 1593–1594, C.R.S.*, vol. LVII (1965). The first four rolls are published as follows:– No.1: 1592–1593, *C.R.S.*, vol. XVII (1916); No.2: 1593–1594, as above; No.3: 1594–1595 and No.4: 1595–1596, *C.R.S.*, vol. LXI (1970). Northumberland appears in only the 1592–1593 roll of these.

3. The transcripts of extracts of the Northumberland and Durham entries are ref. NRO. 1954/2–4. An itemised list of the collection is available in the Northumberland Record Office.

4. *Northern Catholic History*, Nos. 1–4 (1975–1976), No.10 (1979).

5. One of the 1592 lists and the 1599 and 1601 lists are from Recusant Rolls Nos. 1, 9 and 10. The first roll was edited by M.M.C. Calthorp in *C.R.S.*, vol. XVII (1916). The references to the other 1592 list and that for 1597 are given below.

6. 23 Eliz., c.1.

7. 1 Eliz., c.2.

8. 29 Eliz., c.6.

9. For names of recusants identified in the Pipe Rolls between 1581 and 1591, see Hugh Bowler and Timothy McCann, *Recusants in the Exchequer Pipe Rolls 1581–1592, C.R.S.*, vol. LXXI (1986). Only one Northumberland name appears, that of Robert Collingwood of Fawdon, gent, his recusancy dating from 1 August 1582, although Oswin Ridfurthe, gent, is named in a preamble by M.T. Martin who in 1909 transcribed the Northumberland entries in the copy of the 1592 Roll in Dr Forster's collection. Also, one would have expected the fines against Margaret Lawson dating back to 1581, and other substantial fines against others noted in this article, to have featured in the Pipe Rolls.

10. E.377/1, published as above. Transcript ref. NRO.1954/2.

11. Northumberland Record Office, Swinburne (Capheaton) MSS., ref. ZSW. 182.

12. 3 James I, c.4.

13. State Papers Domestic, Elizabeth, 15/32/59., i, ii.

14. ibid. 15/12/50.

15. E.377/14.

16. S.P. 12/263/81. Dr Forster's transcript is ref. NRO.1954/75. Because most of the personal and places are easily identifiable, the original spellings are retained as reproduced in the transcript.

RECUSANT DOCTORS IN NORTHUMBERLAND AND DURHAM 1650–1790

W.V. Smith

During these years surgeons and apothecaries had a very much easier training than physicians. While the former qualified by being apprenticed to others in the same professions, to be a physician meant going to a university for the doctorate of medicine and then proceeding to the College of Physicians in London. The oath required to be taken on matriculation and on graduation barred Catholics from an English degree, but they could escape the disability by going to a university abroad. Of these, Padua was the best known but there were also Paris, Rheims and Montpellier. But, even when qualified, both physicians and the others who were recusants were forbidden by law to practise. By the Act of 3 James I, cap.5 (1605) 'to prevent and avoid the Dangers which grow by Popish Recusants', no convicted recusant could 'practice Physick, nor use or exercise the Trade or Art of an Apothecary', on forfeiture of £100 to be divided equally between the Crown and the person prosecuting the offender in court. By the Act of 7 James I, cap.6 (1609) 'for administering the Oath of Allegiance, and Reformation of married Women Recusants', it was enacted that 'every Person refusing to take the Oath as above, shall be disabled to all Intents and Purposes, . . . to use or practice the Common Law or Civil Law, or the Science of Physick or Surgery, or the Art of an Apothecary, or any Liberal Science, for his or their Gain, within this Realm . . .'. The oath of allegiance in question was that prescribed by the Act of 3 James I, cap.4 (1605) 'for the better discovering and repressing of Popish Recusants' and this oath in variant forms [for example a simplified wording was prescribed in the Act of 1 William and Mary, Session I, cap.8 (1688) 'for the abrogating of the Oaths of Supremacy and Allegiance, and appointing other Oaths'] remained in force, with the penalties against doctors and apothecaries, among the numerous proscribed offices and professions, until after the Relief Act of 1791.

In the following list there are five recusant doctors who practised in the seventeenth century; the two of Durham County are named as doctors of physic in the Recusant Rolls, but the three in Northumberland are always named as yeomen or gentlemen, and the fact that they were physicians is only known from other sources. In the following century there is a difference to be made. In Northumberland the lists made by or for the ecclesiastical authorities make no secret of their profession, while the civil authorities never mention that any of those accused or convicted of not taking the oath were practising medicine until 1745. In Durham County, the same thing is true of the Church authorities; the records of the civil authorities have yet to be examined. There is no record of any person being convicted under the Act for practising medicine, and it seems likely that the penalties for working as doctors, surgeons or apothecaries were never enforced.

The list also emphasises the differences of the composition of the Catholic population in the two chief centres in these counties. Hexham was the strongest centre of the faith in Northumberland, and those living there, including the doctors, were natives of the area. The Lambert and Jefferson families between them provided five continuous generations of medical practitioners, so that a Catholic doctor or surgeon could always have been found in the town for two hundred years after 1675. Durham City presents a very different picture. There, many of the inhabitants, including most of the gentry, came from other places to live in the city. This was also true of the doctors; none of them were truly native, yet there was no shortage of them. For example, about 1728 there were three recusant physicians in practice in the city. Describing the times before the Relief Act of 1791, Bernard Ward wrote, 'There were very few Catholic doctors who obtained their medical degrees abroad, but their number was always exceedingly small', which statement for the North East appears to be an exaggeration, and Catholics then, as now, were well represented in the medical professions.

Michael Brabin of Durham

The Vicar of St Oswald's church in Durham wrote in his registers in 1704/5, 'Jan 2 Mr. Michael Brabin of St. Nicholas parish, apothecary, and Mrs Jane Hutchinson of the North Baily were married in the Cathedral, by me Pexall Foster, Vicar, St. Oswald', and the same year

the vicar of St Nicholas in his return of papists included 'Michael Brabban Apothecary reputed papist, a house worth £3 per annum'.

Dr Brown of Durham

In the burial register of St Oswald's, Durham, there occurs the following entry: '1715/16 Jan 28 Elizabeth, dau. of Dr Brown of St Nicholas Parish, physician a Papist'. This Dr Brown was probably one of the sons of William Brown, a doctor of physic of Old Elvet, Durham, whose children, including three sons, Dennis, William and Jeremy, were baptized in St Oswald's. The will of Dr William Brown shows that his children were to be brought up under the direction of the Anglican rector of Watlington in Norfolk. Therefore, if the father of the Elizabeth Brown of 1716 was then a papist, he must have become one after he had grown up. But there is probably an error in the burial register, since on 29 November 1715, only two months earlier, an infant daughter of Dr Brown had been buried and her name was also Elizabeth. Though it is not unknown for parents to give the same name to two children alive at the same time, yet it is obviously unusual. What would also be unusual would be for only one daughter of an apparently non-Catholic family to be described as a papist in the burial register. Taken together, these considerations suggest that the burial entry refers to Dr Brown's wife and not his daughter. It is perhaps significant that no children of the family were entered in baptism registers of St Oswald's and this would imply that at least one parent was a Catholic.

Edward Charlton of Hexham

The vicar of Hexham in his return of 1735 included 'Edward Charlton a physician and Mary his wife' and in a 'List of leading Roman Catholic Gentlemen' of about ten years earlier is '. . . Charlton M.D. of Wallick Grange near Hexham'. He was the son of Edward Charlton of the Bower and Reedsmouth and married in about 1715 Elizabeth, widow of Edward Errington of Walwick Grange. He was implicated in the Jacobite Rising of 1715 and Patten, the Anglican chaplain to the Rebels wrote in his *History of the Rebellion*, 'Edward Charlton is a Doctor of Physic and lately turned Papist, having married one of that church'. He had already refused to take the oaths at the Quarter Sessions and he did so again in 1722. He died in 1744.

The Fenwicks of Morpeth

The unknown Fenwick who heads the pedigree of that family of Long Framlington and Morpeth is almost certainly John Fenwick of Morpeth, who with his wife was presented to the Archdeacon as papists at the Visitation of 1681 and the three following years. Perhaps in consequence, he was convicted of being absent from church at the Newcastle Assizes on 26 July 1681 and fined £20, and again at the Assizes of 9 August the following year and fined £200. In 1683 he was in gaol on account of his religion and released on recognizances of £200 in 1685. He was a non-juror in 1708 and bound over in the sum of £100 which was increased to £200 the following year. He was again a non-juror in 1715 and released from Morpeth gaol the following April on sureties. All these entries label him as a yeoman or gentleman, but in the return of papists in 1705 he heads the list of Morpeth recusants as 'Mr John Fenwicke an Apothecary and farmer of Lands belonging to Ralph Brandling Esq. a papist. Richard Carnaby Apprentice to ye said Mr Fenwicke'.

John's only known son, James, is named in the pedigree as a medical practitioner, but in a list of Roman Catholic gentlemen in Northumberland as 'James Fenwicke of Morpeth, Apothecary', he also occurs in the lists of 1745 as a gentleman. Dying in April 1759, he was survived by two sons.

The elder, John, was educated at St Andrew's University and received the diploma of doctor of medicine on 1 April 1745 and was elected a burgess of Edinburgh in 1750. After being named with his father in the lists of 1745, he heads the list of Morpeth Catholics in 1767 as a John Fenwick, a physician, aged 45 and a native of the town, with Mary his wife and five children. He died in 1783. William, the younger son of James, is entered in the same return of 1767 as a surgeon. He had been married three years but his wife is not mentioned since she was not a Catholic. He died childless in 1799.

Allan Forster of Gateshead

In 1655 the Northumberland magistrates were busy imposing the Oath of Abjuration on papists and reputed papists. Amongst those summoned to the Newcastle Guildhall on 3 July that year was 'Allan Forster of Gateside in the County of Durham, doctor of Physick' who

refused to take the oath and consequently appeared in the recusant roll. Dr Forster was more probably living in or about Newcastle when he was summoned to attend, but so far nothing further is known of him.

Dr Franier of Newcastle

In the Catholic registers of Stonecroft in Northumberland is the entry amongst the deaths in 1725 'August 21 Dr Franier of Newcastle'. Otherwise, he is unknown.

John Gerard

John Gerard of St Oswald's, Durham, and his wife (not named) were noted as papists of Durham in the House of Lords return of 1705. The burial of 'Mr John Gerard, Physician' on 20 July 1711 occurs in the burial register of St Oswald's, and the burial of 'Mrs Bridget Gerard, wife of Dr Gerard' is recorded in the burial register of the same parish on 28 June 1707.

[*Ed.* This biographical note was added to Fr Vincent Smith's text by Dr Annie Forster.]

William Gibson of Stockton

He was the son of Thomas Gibson of Stagshaw and his wife Bridget, daughter of Jasper Charlton of Hawkhope, both places in Northumberland. He was educated at Douai College, where he arrived on 10 October 1705. He was buried at St Oswald's, Durham; the entry in the register is '1739 Dec 29 Dr William Gibson, physician at Stockton' and his name also occurs in the Durham Obits MSS as 'Dr William Gibson'. Possibly, he continued the medical practice of Dr Marmaduke Witham of Preston on Tees, which was in the parish of Stockton.

John Harvey of Sunderland

In the return of Catholics to the House of Lords in 1767 among those of Sunderland is named 'John Harvey, a Frenchman aged 35 Surgeon' who had lived there six years. His name rather suggests that he was French rather by education than by birth.

Thomas Hasperley of Stockton

In the list of recusants there in 1743 is named 'Thomas Hasperley of Stockton Burroughs, Apothecary'. As a continuation of Catholic medical practice, it is suggested that he may have been an assistant to Dr Gibson.

William Howard of Durham

Born about 1692, he was the only son of Charles Howard of Sunderland Bridge and Thorpe Bulmer and his wife Margaret, daughter of Thomas Maire. In registering his estate in 1717 he stated that he was 'of Old Elvett gentleman who upon 10 June 1716 was beyond the seas'; this suggests the date when he began to practise medicine in Durham. His name appears in the list of Durham recusants dated about 1730 as 'William Howard and 2 servants Physician in Elvitts'. He married in 1727 Mary Baynes (a widow, neé Bainbridge) who was probably not a Catholic, since she does not appear in the 1730 list, yet her name is found in the Durham Obits. Dr Howard died 23 August 1752, s.p., and he left £400 to Douai College for a burse to maintain a student there, but it did not take effect until ten years later, after the deaths of his sisters.

Henry Huddleston of Durham

He was the son of Henry Huddleston of Sawston and his wife Mary Bostock. Born 10 December 1681, he studied medicine at Utrecht, where he graduated as doctor of medicine on 2 July 1711. He married Mary, daughter of Sir William Gage in 1713. He practised in Durham City before October 1718, when the burials of his children are just mentioned in St Oswald's registers. In the City return of papists about 1730 he is entered as 'Dr Huddlestone his wife Daughter and a servant. Physician'. His son John was at Douai College and died there. The doctor was buried at St Oswald's, Durham, where the burial register has an unusual comment, '1740 Sept 27. Dr Henry Huddlestone a very eminent physician'.

The Jeffersons of Hexham

In 1706 Philip Jefferson was described as an apprentice to Cuthbert

Lambert of Hexham, surgeon. In 1724 when as a papist he registered his small estate in the town he named himself as a 'chirurgeon' and five years later he was married by the Dominican priest at Hexham to Bridget, daughter of Thomas Gibson. In 1736 he was called a surgeon and the same description is found in the Quarter Session papers of 1745. When the vicar entered his name in the burial register, he wrote, 'Feb 25. 1783 Mr Philip Jefferson, Apothecary'. His eldest son, Thomas, was baptized 29 August 1729. Two wills show that he followed in his father's footsteps; John Shaftoe in 1772 bequeathed 'to my friend Thomas Jefferson, surgeon, my large silver tobacco box', and William Ord left in 1799 to his godson 'Thomas Jefferson, son of Doctor Thomas Jefferson of Hexham, £50'. Thomas had two children who concern us as doctors.

Philip was born in 1780 and the vicar of Hexham noted in his register on 23 September, 'Philip son of Mr Thomas Jefferson surgeon was born' and the Dominican priest at Hexham baptized him the following day. Many years later in the Catholic registers of Cockshaw, the secular mission priest wrote in 1819 that on 4 August a baby, Jane Scott, was baptized 'a medico Philippo Jefferson', and the following year Matthew Forster wrote to his sister on 18 January, 'Sunday morning I went to Thropton to Chapel saw Mr Stout and Mr Philip Jefferson the Doctor'. The other son, Thomas, was born in 1785 and was the boy left £50 by William Ord. He is stated to have been in practice in Hexham in 1855; he died in 1877 aged 92.

Thomas Kirsop of Hexham

In the various Session papers of 1745 occurs the name of Thomas Kirsop, surgeon. The relationship of the various Kirsop families has never been solved and this surgeon may have been anyone of the three Catholic Thomas Kirsops living at that time.

The Lamberts of Hexham

Richard Lambert was convicted as a gentleman of Hexham or of the Hermitage nearby for not going to his parish church, at the Newcastle Assizes in 1676 (£20), in 1678 (£20), in 1681 (£20), and in 1682 (£220). In October 1680 he was indicted for the same offence at the Alnwick Quarter Sessions and convicted at Morpeth the following

January (£120). He was also named among the Northumberland recusants in the Papists Removal Bill of 1680. He was confirmed with Dorothy his wife by Bishop Leyburn at Dilston Castle on 18/19 August 1687. The proof that he was a doctor is the entry of his burial in the registers of Hexham Abbey Church; '1694 May 6 Mr Richard Lambert Papist Physitian'.

His son Cuthbert is included in the list of 1706. 'Mr Cuthbert Lambert chirurgeon and Phisitian has 4 children an house and two closes £9-0-0 per annum. Philip Jefferson his apprentice' and more briefly in about 1724 as ' . . . Lambert surgeon' and in 1736 as 'Mr Cuthbert Lambert surgeon'. In the Northumberland Quarter Session Courts he was in trouble for refusing the oaths in 1708 and 1715. But about the same time he was before the courts for a different reason. In the July session of 1708 then named as late of Hexham he was indicted 'pro insult. Adam Allock'; later he appeared and was fined 2s.6d and discharged. In 1710 he was in prison and petitioned for relief. One of his sons, another Cuthbert, became a doctor but practised in Newcastle and conformed.

James Pringle

In a list of Roman Catholic gentlemen before 1725 is found '. . . Pringle M.D. Morpeth'. In 1744 'James Pringle, doctor of physick of Morpeth' swore in court that he had attended James Thornton for several years, and the following year Dr Pringle was indicted for refusing the oath. A marriage bond dated 11 July 1748 was made between James Pringle, a bachelor and doctor of physic of St Oswald's, Durham, aged 30, and Catherine Johnson, spinster, aged 24, of Staindrop, and when they registered an estate in Staindrop in 1750, they were living in Richmond in Yorkshire. The relationship between these two doctors is unknown.

John Simpson

In the return of Papists for 1743 there is John Simpson of Hartlepool, apothecary, and in that of 1767 under Easington 'John Simpson Apothecary and surgeon aged 44 and his wife Margaret and three children, all being natives of the parish'. The relationship between them has not been traced.

Richard Smith of Barnard Castle

Mary Butler of Durham left the tithes of Ancroft to keep a Jesuit priest, who was settled at Alnwick. Mrs Philipson of Barnard Castle claimed the estate as the Protestant heir and had to be bought off with an annuity of £10. John Maire of Lartington, who was a lawyer of Gray's Inn and in charge of the matter, wrote in 1753, 'I cannot well form a disadvantageous opinion of Mr Smith and his wife, who I dare say would not be guilty of any male practises or knowingly by do an unrighteous thing'. The Smiths were chosen and faithfully paid over the biannual £5. They were also the parents of 'Richard Smith surgeon aged 30' who with his wife was enrolled as recusants in the return of 1767 and as natives of the town.

Edward Strother of Alnwick, father and son

Edward Strother of Alnwick, gentleman, appears frequently in the recusant rolls in the later years of the seventeenth century for not attending his parish church. He was convicted at the Newcastle Assizes of 1 August 1676 and fined £220; on 21 August 1677 £60; on 1 August 1678 £20; on 26 July 1680 £20; and on 9 August 1682 £220. As well as these convictions at the Assizes, he had other troubles on account of his religion; he was included in a list of recusants for 1674; was convicted at the Alnwick sessions 1677 (£20); was included in the Papists Removal Bill of 1680; was in gaol in 1683 for refusing the Oath of Allegiance; and was excommunicated by Archdeacon Turner in 1684 for not repairing to his parish church. At the beginning of the new reign he was bound over with many other Northumbrian recusants in the sum of £200 at the General Sessions on 29 April 1685. On a happier occasion, he was confirmed at Callaly by Bishop Leyburn on 16 August 1687. He made his will on 20 December 1692 and died soon afterwards, being buried at Alnwick, still recorded as a gentleman, on 14 March 1693. The proof that he was a doctor comes from two entries in the Alnwick register. On 28 September 1687 'Mr Brown a gentleman that was at Dr Strothers' was buried as was also on 1 January 1696 'Mary daughter of Dr Strother deceased'. Also on a monumental inscription in Alnwick church, in memory of Winifred Dunn who died in 1737, she is described as the granddaughter of Dr Edward Strother, and the gentleman we have been writing about was her grandfather.

The doctor's wife, Mary, is sometimes mentioned with him in the recusant rolls and was confirmed with him by Bishop Leyburn at Callaly Castle. His daughter, Winifred, also occurs in the same manuscript; she married John Cotes of Alnwick. In their house next to the Plough Inn in Bondgate, Alnwick, the Jesuit priest from Widdrington Castle used to come and say Mass for the Catholics, but the house may have been either the Cotes or the Strother family residence.

Dr Strother had two sons of whom the second, another Edward, followed his father's profession but there are difficulties in tracing his career. His life may have been as follows:

Born after 1654. At Cambridge University 1670—75. One of his books states he was at Christ's College but in the Annals of the College of Physicians he is said to have been an undergraduate of St John's College. His father died in 1693 and he married in 1698. His son Edward's baptism is entered in Alnwick parish register '1698 Nov 23 Edward son of Mr Edward Strother, Doctor of fisick privately' and he was buried on 23 August the following year. In 1700 he became extra licentiate of the College of Physicians. Another son, Edward, was buried in Newcastle in 1701 and other children in 1707, 1708 and 1709.

In October 1704 Sir Thomas Haggerston paid 'Doctor Strather' £5-5s for a consultation with two other doctors, presumably at Haggerston Castle. The following year in August he was reported amongst the other papists by the vicar of St John's, Newcastle, as 'Mr Edward Strother and wife phisitian'. He left Newcastle in 1710 or soon afterwards.

In 1716 he wrote the *Criticon febrium* and in 1718 *Euodia*, both published in Holland. In 1720 he took his doctorate of medicine in Utrecht and the following year his full licentiate of the Royal College of Physicians. He continued to write and publish various books. In 1729 he witnessed a nuncupative will in London. He died at his house in Soho Square, 13 April 1737.

The writer of his biography in the *Dictionary of National Biography* claims that this doctor-author was two people which seems impossible. Could Edward Strother have studied medicine during his five years in Cambridge? Perhaps he never took his degree because he refused the necessary oath of allegiance. To be writing so much while apparently still a student at Utrecht he must have gone there with a good deal of medical knowledge.

Edmund Watwood of Berwick upon Tweed

Edmund Watwood, with five other inhabitants of Berwick, was summoned before the magistrates on 1 August 1655 'for that being suspected to be popishly affected should take the Oath of Abjuration', which all of them refused to do. In the same year, on 23 October 'Edmund Watwood M.D. son of Mr William Watwood late of Doway Co. Ortwise in France, and Mrs Isabel, daughter of Mr George Midcalf, late of Aldbrough Co. York and parish of Gaitside Co. Pal Durham' were married in Berwick church. He did not live long afterwards since the same register records that '1657 5 April Edward Watwood the French doctor' was buried. His father, William Watwood, lived in the town of Douai and was a tailor working in the College. Some twenty years later, Isabella Watwood, widow of Gateshead, appears twice in the recusant rolls for not going to church. She was probably the widow of Dr Watwood.

Edward Wilson of Old Elvet, Durham

His name appears twice in the recusant roll of 1673. Firstly, amongst those convicted at the Sessions held in the City of Durham in 1674, 'Edward Wilson de Elvett in medicinis doctor' and, secondly, on 14 July 1675 'Edward Wilson of Elvett medicus'. In each case the offence was a month's absence from his parish church and the fine was £20. On 3 March 1678 he was summoned to take the oath of allegiance and seemingly refused, since his name was not erased. He was buried at St Oswald's, Durham, '1680 June 2 Mr Edward Wilson Doctor of Physick' but his name still appears in the Papist Removal Bill of the following December.

The three Witham doctors

The first in time is Marmaduke Witham of Preston-on-Tees in the parish of Stockton. He was the son of George Witham of Cliffe and his wife Grace, daughter of Sir Marmaduke Wyvill of Burton Constable. He married, firstly, Katherine daughter of John Leyburne of Witherslack and, secondly, another Katherine, daughter of Sir William Tancred, Bart. of Boroughbridge. In the 1705 Return he is described as 'Mr. Marmaduke Wytham of Preston upon Teese and his wife a Phisitian who has an estate of about £200 per annum. Mr Booth

supposed to be his priest and what his servants are I know not'. The curate of Stockton who made this return was being tactful about Mr Booth; Mr John Booth was a secular priest and one of the two priests mentioned in the reports of the diocese. Dr Witham was dead before 1717 when his widow registered her estate.

In the list of Papists in Durham City of about 1728 is mentioned 'Dr Wytham in the Market Place a Physician'. He is almost certainly identical with John Witham who is known to have been living in the city in 1751, aged about sixty. In this case he would be the son of John Witham of Cliffe and his second wife, Troth, daughter of Nicholas Tempest of Halliwell.

The third is Thomas Matthias Witham of Old Elvet, Durham, who was the son of William Witham of Cliffe and his wife, Anne, daughter of Sir Henry Lawson of Brough. Educated at Douai, he married Elizabeth, daughter of George Meynell of Dalton. In 1751 he is described as of Old Elvet and past 30. In the return of 1767 he is said to be 'of Old Elvet Esq, a physician aged 45 and had resided in the city about 18 years'. With him are included 'his wife and one son and 2 daughters at home, and three sons and one daughter abroad, and four servants'. He died in Durham on 28 January 1786. One of his sons, Henry, became a doctor who practised in London.

Note

This article by the late Fr Vincent Smith, who died on 19 February 1985, was found among the papers of Dr Annie Forster, deposited in the Northumberland Record Office.

HINSLEY AT USHAW

James M. Hagerty

On 16 September 1876, an 11-year-old boy from a small village in Yorkshire arrived at Ushaw College to begin his training for the priesthood. His name was Arthur Hinsley and for the next wenty-two years, with the exception of one brief interlude, Ushaw was to be central to his life.

Hinsley was born at Carlton, near Selby, on 25 August 1865. Thomas, his father, was a carpenter whose family had lived in the village for generations. His mother, the former Bridget Ryan, came from Tuam in County Galway. The family lived in a small cottage near the church of St Mary and it was there that the young Hinsley came under the guidance of Canon George Heptonstall, the first post-Reformation parish priest of the village. A contemporary at Ushaw of Nicholas Wiseman, Heptonstall had spent most of his priestly life at Carlton under the patronage of the Stapleton family of Carlton Towers. Before his death in 1875 the Canon had arranged that with financial assistance from the land-owning Himsworth family, Hinsley should proceed to Ushaw.[1]

Hinsley entered St Cuthbert's at an important time for the training of priests in general and for Ushaw College in particular. St Cuthbert's was one of three English seminaries for secular priests, the others being St Edmund's Old Hall and St Mary's, Oscott. In addition, there were major seminaries for Benedictines at Downside and Prior Park, and for Jesuits at Stonyhurst. As Edward Norman has shown, the state of Catholic higher education at this time,and especially the training of priests, was in a state of transition, with many factors combining to complicate the situation. First, the jurisdiction of the secular seminaries led to divisive episcopal disputes which had unfortunate ramifications on the seminaries themselves. Secondly, the cost of seminaries compelled the bishops to admit lay students and in consequence a secular tone crept into what were essentially religious institutions. Thirdly, the entry of converts such as Newman and Manning into the Church added a new dimension to Catholic learning. Fourthly, the prohibition of

Catholics from the Oxbridge colleges and older universities was seen by the laity who could be expected to attend them as a considerable educational, occupational and social limitation. And finally, Manning's strongly held views on the training of priests and his not very successful attempts to establish diocesan seminaries and a Catholic university at Kensington complicated the picture even further.[2]

In addition to these general issues there were also many points of conflict among bishops and seminary presidents about the actual training of young men for the priesthood. Faced with a need to provide ever more priests for the missions, the English bishops favoured shortened theology courses, the transmission of dogmatic definitions through the medium of Latin, and regarded the communal, semi-monastic ideal of Douai as a model to be imitated. They realised that priests had to enter the secular world and that scholarship in conjunction with priestly formation was important but it was the nature and extent of secular studies which led to disputes. Some bishops, like Alexander Goss of Liverpool, were dissatisfied with seminary education and were anxious that the clergy, and especially those who would see the Church into the next century, would not be as well educated as Catholic laymen. And was communal living the best preparation for priests who, in the majority of cases, would spend their lives on one-man missions? Other bishops, such as Robert Cornthwaite of Beverley, a former Rector of the English College, Rome, adopted a defensive attitude against the free-thinking tendencies of contemporary academia, and like Manning strongly supported the continued ban on Catholics from attending the universities. Since 1835 a way round this had been for lay Catholics and seminarians to obtain external degrees from London University. All the Catholic seminaries were affiliated to London and prepared students for its degrees. One effect of this affiliation had been secular influence on the seminary curriculum and in particular the wider reading of literature and philosophy. The more conservative bishops argued against this, contending that the correct nature of seminary studies would be vitiated and that education and formation would be replaced by cramming and coaching.[3]

In the midst of all this, Ushaw had its own special problems and its historian has commented that the years 1876 to 1890 were the unhappiest that the College was to experience. The College was governed by the Bishops of Hexham and Newcastle, Beverley, Salford, Liverpool

and Shrewsbury, and as Hinsley arrived the famous Robert Tate, the sixth President, had just died. During the next fourteen years there were to be five Presidents: Francis Wilkinson, Bishop Chadwick of Hexham and Newcastle, William Wrennall, William Dunderdale and James Lennon. This rapid turnover, as David Milburn states, 'suggests dissension, instability of government, harm to the college in its different branches, and in general such was the picture'. [4]

Francis Wilkinson, who had previously been Vice-President, was not of the same calibre as his illustrious predecessors, Newsham and Tate. The heavy responsibility affected his health and by September 1877 he was dead. For a short period Bishop Chadwick acted as interim President before being succeeded by William Wrennall in October 1878. Under Wrennall's presidency the number of lay students declined in accordance with the Bishop's stipulation that they should do so. This was against Wrennall's advice and Ushaw became more of a seminary and less of a college able to compete with Ampleforth, Downside, Stonyhurst and the newer, but rapidly developing, Catholic colleges such as Cotton, Ratcliffe and St Bede's, Manchester. [5] The financial affairs of the College, never particularly healthy, deteriorated and Wrennall resigned as the bishops appeared unwilling to consider long-term solutions to the problems. In January 1886 Wrennall was succeeded by Canon William Dunderdale of Salford, a priest with much financial and business experience but not of the physical capability to run Ushaw. Within a month his health had broken and he was replaced immediately by his Vice-President, James Lennon, at first on a temporary basis but then permanently from May 1886. Once again the President was to be dogged by ill-health and this, coupled with a lack of confidence in his ability to run the College, compelled him to resign in 1890. Under Lennon's successor, Bishop Thomas Wilkinson of Hexham and Newcastle, Ushaw's fortunes began to revive. The College's financial situation improved, academic changes were introduced, and the link with London University gave way to a more local one with Durham as in 1896 Propaganda finally agreed that clerical students could attend state universities. [6]

Such then, in outline, is the general and particular background to Hinsley's studies at Ushaw, not that a teenager living away from home would be aware of anything other than the most obvious changes to his lifestyle. However, Hinsley was to remain at Ushaw as a professor

and at that stage he was to play a significant part in the academic changes introduced by Bishop Wilkinson and Fr Joseph Corbishley. Unfortunately, we have no record of Hinsley's feelings as he left Carlton for Ushaw and we can only surmise at his impressions as he compared the hills and mining communities around the College with the flat, agricultural environment of his native village. However, the College records furnish details of Hinsley's progress as a student and the reminiscences of his contemporaries provide us with a picture of the young seminarian and teacher.

In 1876 the academic structure of the College was as follows:

a)	*Seniores*	Staff
b)	*Professores*	Minor professors
c)	*Theologi*	Divines (3 divisions)
d)	*Philosophi*	Philosophers (2 divisions)
e)	*Litterae Humaniores*	
	i rhetoric	age 18 years
	ii poetry	age 17 years
	iii syntax	age 16 years
	iv grammar	age 15 years
f)	*Rudimentorum*	
	i High figures	age 14 years
	ii Low figures	age 13 years
	iii 1 Underlow	age 12 years
	iv 2 Underlow	age 11 years
	v 3 Underlow	age 10 years [7]

Hinsley entered Ushaw in the second division of the fourth class of *Rudimentorum* otherwise known as Second Underlow. With him from the diocese of Beverley were Edwin Carr, John Hanlon and Frederick Mitchell and in total the Beverley contingent comprises some forty students out of a total clerical student population of 375.[8] His academic ability was not outstanding and it was not until he reached *Litterae Humaniores* that he really began to make progress. The tall, shy, self-contained Hinsley developed slowly and the reports sent back to Bishop Cornthwaite give the impression of a student of above average ability, keeping good health and behaving himself. Certainly, Hinsley was not to cause his bishop grief in the way some other Leeds (a separate diocese after 1878) students had done. In a letter to Bishop Cornthwaite, Mgr Wrennall had to admit that among students from

Leeds 'losses have been great', whilst simultaneously trying to allay the Bishop's fears of the spiritual direction which his students were receiving. [9] Cornthwaite by this time, in accordance with Manning's policy, had his own small but expensive seminary in Leeds and the cost of training young men was proving burdensome. [10]

Meanwhile, Hinsley continued successfully, obtaining good marks and positions in Greek, Latin, English, French and even Mathematics which was never his strong point. On 7 October 1883 he received the tonsure and whilst in the second division of Philosophy he became an acolyte. His first attempt at the London University external degree examination was unsuccessful but in September 1887 he was appointed a minor professor, teaching at first syntax and then rhetoric. He also prepared some of the older students for the London degree and then had the rather humiliating experience of taking the exam with his students. Fortunately, in October 1889, he was successful offering mental philosophy as his major subject.[11]

Looking back over sixty years later on this era at Ushaw, Fr Godfrey Dix recalled memories of staff and minor professors. Fr Joseph Corbishley, he wrote, was held in great respect. Merry del Val, who taught French, was a gentle and dignified master, whilst Hinsley was a quiet, unassuming person. He was not, Dix added, 'a drastic disciplinarian'. In 1935 Canon Frederick Mitchell who had entered Ushaw with Hinsley and was now Administrator of St Anne's Cathedral, Leeds, remembered Hinsley as a diligent, genial and sincere colleague.[12]

In October 1890, Hinsley was sent to the Venerable English College, Rome, to prepare for ordination. There he obtained a Doctorate in Divinity and also a Diploma in Philosophy from the Academy of St Thomas. On 23 December 1893 he was ordained and in the following year returned to Ushaw.[13] It was now that he began to participate fully in the curricular reforms initiated by Wilkinson and Corbishley. As the College *Magazine* recorded:

> To give effect to the strongly expressed desire of the Pope that Philosophy should be studied more deeply, the course of Moral Philosophy here has been considerably increased, the class time almost doubled; and to make this possible a second Professor of Moral Philosophy has been added to the staff in the person of Rev. Arthur Hinsley, D.D. [14]

He established college groups for the study of philosophy and also a branch of the Roman Academy for the study of Aquinas. He showed

Bishop Thomas Wilkinson [1825–1909] with some of the Ushaw College staff, 1898. Hinsley stands at the back, the fourth figure from the right.

great kindness to his students and even used his own money to buy books for their use. Another of his responsibilities was the College library:

> Dr Hinsley has been entrusted with the custodianship of the library, and is busily engaged, with an army of helpers, in carrying on a work that has long been needed — weeding out duplicates and worthless editions that occupy valuable space. The work, with that of compiling a new catalogue, is one of great labour, in the successful completion of which we shall have great reason for satisfaction, and gratitude to all engaged in it.[15]

Under his energetic direction the mammoth task of reorganizing the 40,000 volumes on what was then a revolutionary card index system began and whilst in the process he modernized the scripture section.

Hinsley had said, 'I'm bent on coming out of my shell some day, either sooner or later; perhaps later rather than sooner, but out I will come'.[16] When he returned from Rome it was obvious that he had broken out of that self-containment and reticence which perhaps a working-class boy would have hidden behind in the presence of able and well-to-do contemporaries and older, wiser men. As a professor, his enthusiasm knew no bounds and his confidence increased. Yet he

quickly became disillusioned if others did not share his interests, and the quiet, unassuming person became a disturber of the peace. Heenan claimed that Hinsley was unable to collaborate and that his restless spirit proved 'too galvanic' for Ushaw. '. . . it would seem Likely', he wrote, 'that young Hinsley's departure from Ushaw was made inevitable as much by his own imperfections as by that of any reactionaries among his fellow professors. To the end he was an impatient man'. [17] His modern, direct approach proved too abrasive for some of his colleagues and former teachers and in July 1898 Hinsley left Ushaw 'a discouraged liberal', to become curate of St Anne's, Keighley. Fr Bonney wrote: 'The ardour and zest with which he threw himself into his work, and the self-sacrifice with which he devoted himself to the interests of his scholars will not readily be forgotten by them, and could not but excite regret for his departure'. [18]

Hinsley's later connections with Ushaw were to be tenuous but never acrimonious. In December 1920, as Rector of the Venerable English College, Rome, Hinsley, on behalf of Ushaw, presented an illuminated address to Pope Benedict XV to commemorate the fiftieth anniversary of Papal Infallibility. [19] When he was created bishop in 1926 he was consecrated by fellow-Ushavian, Cardinal Merry del Val, who was later to become Protector of the *Venerabile.* [20] In 1930 he returned to Ushaw with the cassock and stole of Pius X bequeathed to the College by Merry del Val. As Apostolic Delegate in East Africa he was also to write for the College *Magazine.* [21] In January 1936 he once again visited his *alma mater* but this time as Archbishop of Westminster. [22]

Nor did Hinsley lose contact with education and the training of priests. On leaving Keighley in 1900 he became the first headmaster of St Bede's Boys' Grammar School, Bradford, and by the time he left the school in 1904 he had already established a close link between the school and Ushaw. [23] In the diocese of Southwark, to which he was transferred after a disagreement with Bishop Gordon of Leeds, he taught at St John's Seminary, Wonersh, and in 1917 he was appointed Rector of the *Venerabile.* As Apostolic Delegate in Africa, he co-operated closely with the British government on the provision of missionary schools, and as Archbishop of Westminster he played a central role in the educational debates of the late 1930s and in the preparation of the Education Act of 1944, although he did not live to see its enactment. [24]

NOTES

1. J.C. Heenan, *Cardinal Hinsley* (London 1944), p.50; *Dictionary of National Biography* (1941–1950), pp.394–395; obituary on Canon George Heptonstall (source unknown), 19 March 1875.
2. E. Norman, *The English Catholic Church in the Nineteenth Century* (Oxford 1984), pp.179–181, 287–301.
3. See P. Doyle, 'The Education and Training of Roman Catholic Priests in Nineteenth-Century England', in *Journal of Ecclesiastical History*, vol.35, no.2 (April 1984), pp. 208–219.
4. D. Milburn, *A History of Ushaw College* (Ushaw 1964), pp.267–306.
5. ibid., p.289.
6. ibid., pp.292–303.
7. I am grateful to Rev. M. Sharratt of Ushaw College for this information.
8. Milburn, op.cit., p.367; Leeds Diocesan Archives, file on St Cuthbert's College, Ushaw.
9. Wrennall to Cornthwaite, November 1883, L.D.A.
10. St Joseph's Seminary, Leeds, was opened in 1876.
11. Ushaw College MSS; E. Bonney, 'Hinsley at Ushaw', in *Ushaw Magazine* (July 1898), pp.34–37.
12. G. Dix, 'Memories of 1880–1886', in *Ushaw Magazine* (March 1950), pp.5–11; *Yorkshire Post*, 26 March 1935.
13. *D.N.B.*
14. *Ushaw Magazine* (Dec. 1894), p.374.
15. ibid., (March 1896), p.86.
16. Quoted by Bonney, op.cit., p.35.
17. Heenan, op.cit., pp.37–40.
18. Bonney, op.cit., p.34.
19. *Ushaw Magazine* (Dec. 1920), p.170.
20. ibid., (Dec. 1926), p.201.
21. ibid., (Dec. 1930), p.137; (July 1943), p.29.
22. ibid., (March 1936), p.56.
23. St Bede's Grammar School, *Golden Jubilee 1900–1950* (Bradford 1950).
24. *D.N.B.*

FASTING DURING HOLY WEEK, 1898

W.J. Nicholson

No student of Church discipline can fail to perceive that the obligation of fasting has been relaxed in its ancient severity. In the early Church, the Black Fast meant that only one meal could be eaten and that only after sunset. At this meal flesh meat, eggs, butter and cheese were prohibited. In the later Middle Ages the time for the meal was changed to midday. Shortly afterwards, the custom of taking an evening collation began to make ground and in the early nineteenth century the custom of having a crust of bread and coffee in the morning was introduced. By the end of the century only a vestige of the Black Fast survived.

The Black Fast for Holy Week may have been only a vestige of former times, but it still produced much hardship. The Bishops of England and Wales in their dispensation for Lent 1898 for those who were bound to fast laid down:

1. Flesh meat is allowed at the chief meal on all days except Wednesdays and Fridays and the last four days of Holy Week.
2. Eggs are allowed at the chief meal on all days except Ash Wednesday and the last three days of Holy Week.
3. Cheese is allowed at the chief meal and also at the evening collation on all days except Ash Wednesday and Good Friday.

The following letters to and from Bishop Thomas William Wilkinson throw a little light on the practice of our Catholic forefathers. Mr C.P. Forster of Burradon, who discovered the correspondence in the family papers, remarks that he understands that fish fingers are now very popular and these with deep-freeze would have solved the problem.

Railway Station
&Telegraph Office,
Rothbury — 6 miles

Burradon,
Rothbury,
Northumberland.

21st June 1898

To the Right Revnd Thos. W. Wilkinson
Bishop of Hexham and Newcastle.

My Lord,

In accordance with the request of Cardinal Vaughan I write to lay before your Lordship a matter concerning the Lenten Dispensations which presses very hardly on Catholics living in remote districts. I refer to the use of Eggs and Cheese in Holy Week. These are the only kinds of abstinence food we can procure as we are forty miles from a fish market and many families are 6—10 even 12 miles from a Railway Station. Personally, I had fourteen to provide for last Holy Week, and my difficulties were so great that I determined to try if some of them could not be removed before another Lent. May I, in the name of hundreds of Catholics similarly situated, beg your Lordship's Fatherly consideration of the possibility of a change in the Lenten Dispensations. My brother begs to be kindly remembered to your Lordship. I have the honour to be very faithfully yours,

Mary Forster

23 June 98

Ushaw College,
Durham

My dear Miss Forster

I think your request most reasonable, and your Priest has full power to grant to the individuals who request the dispensation to eat eggs and cheese on the days you name in Holy Week. The request for the dispensation should be made to him during the course of Lent.

I remain

Faithfully yours

+ Thomas William
Bishop of Hexham and Newcastle.

PROGRAMME 1985/86

All lectures will be held in the New Hall of St Mary's Cathedral, Clayton Road West, Newcastle upon Tyne, on Tuesdays, at 7.00 p.m.

1 October 1985	Annual General Meeting. Rev. W.J. Nicholson (Chairman), *St Henry Morse (1595–1645) : his work in the North of England.*
5 November 1985	Frank Keegan, B.A., *'Bias in History?' : a glance at the two Northern Rebellions, 1536 and 1569.*
3 December 1985	Rev. Peter Hiscock, B.A. : *St Bede and Jarrow.*
4 February 1986	David Crane, M.A. : *Catholic Hymns of the Seventeenth and Eighteenth Centuries.*
4 March 1986	Dr Alan Rounding : *'A House Divided' : the Hodgson Family, 1635–1662.*

Coach Excursions

5 October (Sat)	Hulne Abbey, Alnwick.
May 1986	Raby Castle and Escomb Church, Durham.
June 1986	Hornby, Lancs. [Joint meeting with the North West Catholic History Society in honour of John Lingard]

Printed at Darlington Carmel