Northern Catholic History

No. 31 Spring, 1990

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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Annual Subscription	£4.00 (with *Northern Catholic History*) or £2.00 (membership only).

NORTHERN CATHOLIC HISTORY

Published twice yearly. Annual subscription, including postage:
U.K. – £4.00; Overseas – £5.00.
Copies of Nos. 9–30 available from Mr Gard (above) at reduced rates.

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Articles and enquiries welcomed by editor.

ISSN 0307–4455

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NORTH EAST CATHOLIC HISTORY SOCIETY

The Society held its sixteenth A.G.M. on 4 October 1989 in St Mary's Cathedral Centre. Fr Milburn (Chairman) was unfortunately unwell and unable to preside but the official business was duly completed, the officers thanked for their devoted work during the past year, and the officers and committee for 1989/90 (named on the inside front cover) elected. Peter McGuinness then entertained members with another slide show quiz on historic buildings and places in Newcastle. On the following Saturday, 7 October, a full coach of members and friends visited the historic churches of Ovingham, Bywell St Peter's and Bywell St Andrew's, and the half-day tour was concluded with Mass in the Anglican church of St Andrew's, Corbridge.

The two pre-Christmas talks, by Dr Constance Fraser on the medieval life of Durham Cathedral Priory from the evidence of episcopal visitations (the Fr Nicholson Memorial Lecture) on 8 November, and the two talks by Fr Brendan Hodgson OP on the medieval and modern history of the Dominican Friars in Newcastle and by Sister Felicity OP on the more recent history of the Dominican Sisters on 6 December, marking the 750th anniversary of the first Dominican foundation in Newcastle, were both well attended.

The Society is grateful to Fr Cunningham for the use of St Mary's Centre, a most convenient meeting place, and to the Sisters of Darlington Carmel for their expert printing of *Northern Catholic History*. This edition will be in the press when the last two talks are given, but both Sr M. Enda's talk on the work of the Sisters of Mercy on Wearside, and our Chairman's talk on *Sound and Sight of Ushaw*, on 7 February and 7 March respectively, are keenly awaited.

Fr Milburn also provides the first article in this edition in which he portrays a realistic picture of St Benedict Biscop, to commemorate the thirteenth centenary of his death. Miss Katharine Langley, the biographer of St Margaret Clitherow, then presents an hypothesis, based upon twenty years of research, as to the burial place of the Saint, which it is hoped will be confirmed by examination in due course. Mrs Fewster's article on Catholic estates in Durham in 1724, published in part in the Autumn 1989 edition, is completed with the printing of the remainder of the text. Finally, Fr Michael Brown contributes a brief account of the Belgian colony at Birtley during the First World War.

Hitherto, two editions of the booklet, each generally with four articles, have been published during each subscription year. The merits of publishing a single, enlarged edition, instead of two, are to be considered in the coming months. Two advantages to members and subscribers would be the opportunity to include a greater diversity of subject matter and a wider territorial coverage. For this, more copy will be required and the Hon. Editor would welcome articles and shorter communications.

Robin Gard, *Hon. Editor*

ST BENEDICT BISCOP [628–689/690]: AN APPRECIATION ON THE OCCASION OF THE 13th CENTENARY OF HIS DEATH

The Rev. David Milburn

The ancient stone in St Paul's, Jarrow, informs us that the dedication ceremony of that church took place in 685 during the abbacy of Ceolfrid. There is no reason to dispute that, but what is rather surprising is that there is no mention of the founder of the church, Benet (or Benedict) Biscop, who was still alive though rather unwell at the time. This single fact probably gives us an important clue to the innate modesty of a man who otherwise might be thought of as a go-getter and high-flyer.

Bede, who was in his late teens when Benedict died, seems to enter into the conspiracy to suppress his abbot's memory. From the age of seven he had been acquainted with Benedict yet apparently all he could come up with for a sermon on his feast day was a series of pious platitudes about his virtue, his dedication to the monastic life, his zeal to provide his monks with the means to study and live in peace.[1] Whatever the reason, Benedict's cult became widespread only in the tenth century, and even then he was frequently confused with other saints of the same name, including the great St Benedict himself.

We need not take Bede's sermon too seriously. It is no more than hagiography in the style of the day. Information about Benet Biscop is not hard to find, and most of it comes from the pen of St Bede himself. Two of the main sources for Biscop's life and work are Bede's *Ecclesiastical History* and his *Lives of the Holy Abbots of Wearmouth and Jarrow*. The third source is the *Anonymous Life of Ceolfrid*, which Bede used in his *History*.[2]

Nomenclature is a problem. Eddius Stephanus calls this saint Biscop Baducing. Biscop may point to a Christian ancestry prior to the Anglo-Saxon invasions.[3] We are not sure when he became known as Benedict, though it has been suggested that it dates from the time of Biscop's entry into the monastery of Saint Honorat on the island of Lerins.[4] I shall try to refer to him as Benedict.

Benedict was born in 628 of a noble family in Northumbria. At an early age he held a key post in the royal household of King Oswy. This he gave up at the age of twenty-five when he decided to go to Rome to visit the tombs of Peter and Paul. In recounting this, Bede implies that he also had a desire to seek the religious life through the well established *peregrinatio propter Christum.* [5] The *peregrinatio pro amore Christi*, or *propter Christum*, originated with the Celtic monks as early as the sixth century, if not before. In the main it had as its object the spread of the gospel but without any forward planning, and sometimes the objective was seclusion for prayer and study. Entirely different from our modern idea of pilgrimage, it was the work of a lifetime, a self-imposed exile in preparation for the final home-coming in the heavenly Jerusalem. For a variety of reasons this kind of permanent voluntary exile gradually disappeared. 'Faran to Rome', or 'suth to faranne', came to signify more and more the kind of pilgrimage common enough in our own day, a temporary journey for devotional reasons, in Anglo-Saxon days usually associated with a visit to the shrines of the apostles Peter and Paul. [6]

The call to the religious life often manifests itself at a time of crisis. What seems to have pointed Benedict in this direction was the grant of lands by the king to enable him to maintain himself in a style suitable to his rank. All this he was now prepared to give up to become a monk. Monasticism had a particular attraction for the Anglo-Saxon nobility. But why Benedict decided to go to Rome just at that time remains a mystery. It was without known precedent, unless we link it with Wilfrid's own ambition. Also a noble with courtly connections, Wilfrid had led a secluded life in the monastery at Lindisfarne. It is very tempting to imagine that Biscop perhaps met him there and was captivated by Wilfrid's larger vision of the Church.[7] Wilfrid, aged only eighteen, left for Rome in the course of 652, the year before Benedict, but at Canterbury was told not to proceed on such a hazardous expedition until he had found a trustworthy companion. Benedict became that companion.

Benedict and Wilfrid thus became the first documented Anglo-Saxon pilgrims to the Eternal City. They travelled via Lyons, presumably crossing the Alps by the Mont Cenis Pass, unless they followed the Rhone Valley through Viviers and Arles to Marseilles, there to embark for Ostia. This was the route followed in reverse by St Augustine when he set out for Kent in 596 at the command of Pope Gregory.

It was also the route taken by Archbishop Theodore, Hadrian and Benedict in 688. As pilgrims increased, so did the routes, though more from the lack of really sound ones than the choice of good ones. From the north it proved easiest to sail to Gaul from the Humber. This is what Ceolfrid and his monks did in 716. As Ceolfrid died in the September at Langres on his way to Pavia, we may guess that the group travelled to Martigny and over the Great St Bernard Pass to Aosta. In the course of time this became one of the more popular routes, following, like the others, the old Roman roads as far as possible, and also like the others, encompassing danger from robbers and wolves on land and shipwreck at sea during the three-month journey covering two thousand miles. [8]

Wilfrid stayed on at Lyons, befriended by Archbishop Dalfinus who offered him lands and even the hand of his niece in marriage. Benedict pressed on to Rome. There he stayed in the monastery of St Andrew on the Coelian Hill, where Pope Gregory had been abbot. No doubt he took the opportunity of visiting other places of devotional interest besides the shrines of Peter and Paul.[9] But it must have been a comparatively short stay, for he was soon back in Northumbria relating the Roman marvels to King Oswy's son Alchfrid, inspiring him to want to make the journey with Benedict as guide. The king refused to let his son travel abroad, however, and Benedict went off again by himself.[10]

After this he disappears until 665. It is tempting to assume that he spent much of his time visiting the seventeen monasteries of Italy and Gaul which he himself tells us about, but we have no definite proof. The one certainty is that in 665 he joined the community on the island of Lerins opposite Cannes where he was tonsured and took vows. Lerins was then one of the high places of Christianity, a centre of learning and scholarship in an increasingly illiterate age. From the time of its foundation in the thirteenth century its monks had lived an eremitical life in detached cells, meeting together only once a week for prayer and worship. Two hundred years later, St Aigulf introduced the coenobitic life, where the monks lived a communal life in buildings grouped round a central church with a cloister, dormitory, refectory, chapter house and perhaps a scriptorium. Did Benedict witness these innovations based on Benedictine or Benedictine-Columbanian lines? We do not know for certain, because we do not know the date of St Aigulf's reforms. Yet at least one author is prepared to say that on the grounds

of historical probability and from what is known of Benedict's own rule at Wearmouth and Jarrow, it seems likely that the reforms had been achieved by the time Benedict arrived.[11]

According to Bede, Benedict intended to end his days at Lerins,[12] but in 667 he felt the urge to make another visit to Rome. While he was there the Anglo-Saxon Wighard, who came to Rome to receive his archbishop's pallium, took ill and died. With the appointment of the Greek monk Theodore to Canterbury, Benedict was persuaded by the Pope to travel back to England with Theodore as an interpreter.

On their way back to England Theodore and Benedict stayed with Agilbert, Bishop of Paris, formerly of Wessex, and a spokesman for Roman customs at the Synod of Whitby. This was a further chance to explore the lifestyle of the local Merovingian monasteries, including Jouarre, where there still survives a remarkable seventh-century crypt and the layout of the early monastery with its two churches, domestic buildings, garden and walls.[13] At Canterbury, too, Biscop could study the monks' way of life, for he stayed there two years pending the arrival of Hadrian as abbot.

Leaving Canterbury in 671, Benedict made his fourth visit to Rome. Superficially, it would seem that he had no other purpose than to collect books and visit friends in Vienne in southern France on his way to pick up books which he had left there on a previous occasion. Presumably, he snapped up a good few bargains. Culture was fast disappearing and it was a buyer's market. In reality, Benedict was a collector, not a scholar, though he evidently meant to put the books to good use. By the time they were housed, the books provided everything necessary for understanding the main outlines of Christian learning in the classical world.[14] It is as though Benedict had taken to heart the idea of Cassiodorus that the foundation of a library was the best remedy for the evils of the day.[15]

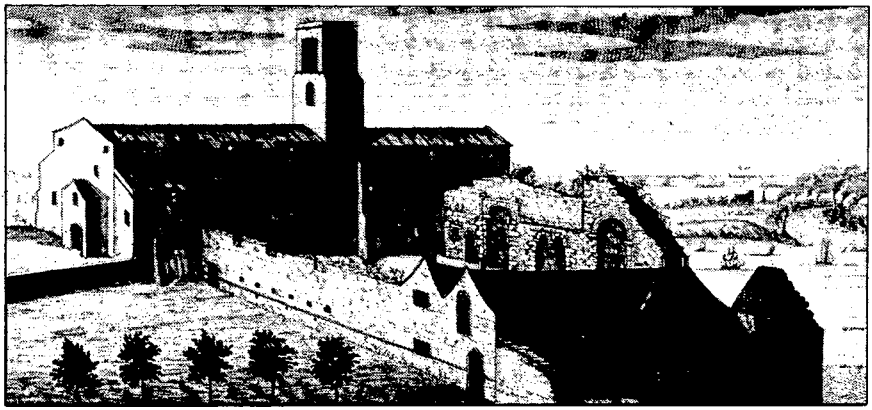
It is sometimes suggested that at this point in his life Benedict intended to enter the service of his friend Cenwalh, Christian king of the West Saxons. In view of his previous activities this does not seem to make sense, and, sure enough, if we read Bede, he says no more than that Benedict intended to pay the king a courtesy call. What does make sense is to see him soon back in Northumbria revealing to King Egfrid his ambition to build up monastic life in the north on the principles that he had learned in his frequent travels abroad. His meeting was

rewarded with a generous grant of land on the north bank of the River Wear where he was instructed to build a monastery in honour of St Peter.

The rest of the story is well enough known. 'The creation of an island of Mediterranean culture in a barbarian sea' is how one historian describes it all.[16] Benedict was at the centre of things. He went looking for masons and glaziers in Gaul, he visited Rome twice more to collect everything necessary for the service of church and altar, more books, paintings, hangings, vestments, vessels. His greatest scoop was the acquisition of the chief cantor of St Peter's in Rome, an abbot to boot, who also helped in the scriptorium. The twin monasteries of Monkwearmouth and Jarrow are the enduring monuments to Benedict's memory, encapsulating everything that he had in mind to achieve, and they were to become a beacon in the dark night of a crumbling civilisation.

Benedict died in 689 or 690 after an illness lasting three years, a form of paralysis. He was a most remarkable man; the first documented Anglo-Saxon pilgrim to Rome; the first, if we are to accept the opinion of Francis Wormald and others, to introduce the Benedictine rule of life into England, *pace* St Wilfrid;[17] the first (with Wilfrid) to construct monastic buildings in stone after the continental manner; the first to introduce plainchant; the first recorded importer of foreign goods.[18] To put him into modern dress we have to describe him as a property developer, a business tycoon, an art and book collector, who sensed the direction of the markets. Yet, if our reading of Bede (and the dedication slab at Jarrow) is correct, also a humble monk who at the end of his life was content to recall his youthful exploits abroad for the edification and entertainment of his brother monks, leaving it to future generations to take the measure of his achievement.[19]

By any standard, Benedict's achievement was truly remarkable, but it leaves us with a problem of considerable magnitude. Where did the money come from for those constant travels abroad, for the purchase of so many books, the building of churches and monasteries plastered and painted internally, floors rendered in imitation of the Roman *opus signinum*, roofs covered, if not in lead, by heavy stone slabs? Recent research takes us beyond the hagiographical. It is alleged, for instance, that the wealth which financed Biscop's extravaganza came from captured booty.[20] The very lifestyle of these Anglo-Saxon monks is now under scrutiny. Were the later undisputed excesses, with a penchant for high living and loud clothes, already present in the days



St Paul's church and monastery, Jarrow, 18th century

St Peter's church, Monkwearmouth, 1785

of Benedict and Bede, with the nobility bringing into the new monasteries their fashionable dress and ornaments as well as their attachment to convivial goings on? Could it be that, scandalised and not wishing to spread scandal any further, Bede was prepared to maintain a discreet silence? Says one historian, he does not tell us what we really want to know about politics or society. Indeed, the nearer he gets to his own time, the less he tells us. Dislike of what was happening forced him to become literally increasingly visionary.[21] And about monasticism almost contemporary with Benedict Biscop, another historian writes:

> The relationship between aristocracy and monasticism was crucial to the nature of Cuthbert's work and cult: [Cuthbert was of course a contemporary of Biscop] and it can easily be somewhat misunderstood if we regard it simply in the light of the demands of St Benedict or St Columbanus or the late David Knowles. Modern historians judging eighth-century monasteries are often the denizens of Barchester applying the standards of Monte Cassino to establishments which resembled the former more than they did the latter.[22]

These new interpretations are the result of a renaissance in Anglo-Saxon studies during the past fifty years. The demythologising of Cuthbert was carried out on his thirteenth centenary.[19] The same process seems to have begun in regard to Benedict Biscop on his thirteenth centenary. The saints have human faces after all.

NOTES

1. *Bedae Opera Homiletica.* Homily 13 in *Corpus Christianorum. Series Latinae* cxxii, pp. 88—94. Also Migne PL 94 cols. 223—228, *Homilia xvii in natale S. Benedicti episcopi.* The name Biscop led many to think that Benedict was indeed a bishop.
2. Bede's *Lives of the Abbots of Wearmouth and Jarrow* are readily accessible in *The Age of Bede*, ed. D.H. Farmer, Penguin Clasics.
3. The name Biscop also appears in the genealogy of the kings of Lindsey. Cf. *Opera Historica*, ed. J.E. King, 1930, ii, p.392.
4. *The Oxford Dictionary of Saints*, ed. D.H. Farmer, Oxford, 1978, p.36.
5. Cf. *Lives of the Abbots*, ed. Farmer, pp. 185—6. The homily already referred to says: *"ibi potius perfectam vivendi formam sumeret ubi per summos Christi apostolos totius ecclesiae caput eminet eximium."*
6. W.J. Moore, *The Saxon Pilgrims to Rome and the Schola Saxonum*, Friburg, 1937, goes into this in some detail.
7. Bede's homily mentions Benedict's connection with a royal monastery. Was this Lindisfarne?
8. Moore, op. cit., pp. 86—89.

9. The most complete pilgrim guide for this period is the *Adventum Archiepiscopi nostri Sigerici ad Romam*, ed. F.P. Magoun in the *Harvard Theological Review* 33 (1940), pp. 267—289. Archbishop Sigeric of Canterbury made a tour of twenty-three shrines altogether during his visit to Rome in AD 990—1.
10. This is the origin of the confusion about the number of known journeys of Benedict to Rome, i.e. five or six.
11. E. Fletcher, *Benedict Biscop*, Jarrow Lecture 1981, p.5.
12. ibid., p.6.
13. Bede does not mention this in his *History of the Abbots*, but in the homily for Benedict's feast day he says: *'ibidem totum vitae suae evat exacturus.'*
14. R. Southern, 'A Benedictine Library in a disordered World' in *Downside Review* 94, July 1976, p.168. A whole article could be devoted to Benedict's contribution to learning if we were to consider the one that Bede made of his library.
15. Ibid., p.165.
16. J. Campbell in *The Anglo-Saxons*, ed. J. Campbell, Oxford, 1982, p.75.
17. Fletcher, Jarrow Lecture 1981, p.9, taking up a point made by Francis Wormald in his contribution 'Bede and Benedict Biscop' in *Famulus Christi*, ed. G. Bonner, London, 1976, p.144.
18. He is described as the Father of the English import trade in *St Cuthbert, His Cult and Community to AD 1200*, ed. G. Bonner, D. Rollason and C. Stancliffe, Boydell Press, 1989, p.17.
19. Cf. Bede's homily.
20. It would seem that Bede does not like to draw too much attention to the expensive tastes of the Northumbrian Church. " 'The Northumbrian Renaissance' like the 'Carolingian Renaissance' may have depended largely on the fruits of conquest." *St Cuthbert, His Cult and Community*, p.5.
Cf. C.R. Dowdell, *Anglo-Saxon Art, a New Perspective*, Manchester, 1982.
21. *Cuthbert, His Cult and Community*, p.18.
22. Ibid., p.12.
23. Ibid., mainly the introductory chapter by J. Campbell. Also *Essays in Anglo-Saxon History* by the same author, London, 1986.

THE LOST BODY OF ST MARGARET CLITHEROW : AN HYPOTHESIS

Katharine M. Longley

The fact that the body of St Margaret Clitherow was recovered after her martyrdom, 'laid up' for posterity, and then lost, is not, perhaps, generally known. Three manuscript accounts exist; two were published in 1877. The earlier appears in a document dated (from internal evidence) to 1586, and attributed to Fr John Mush.

> All such as die in prisons they will not permit to be buried in churchyards, but in obscure and profane places, as dunghills. Mrs. Clitherow's body was buried beside a dunghill in the town, where it lay full six weeks without putrefaction, at which time it was secretly taken up by Catholics and carried on horseback a long journey, to a place where it rested six days unbowelled, before necessary preservatives could be gotten, all which time it remained without corruption or evil savour, and after was laid up as a worthy treasure until God redeem us out of the servitude and tyranny of these furious blood-suckers and send His peace again unto His Church, that then it may be kept with due honour. [1]

The second occurs in a manuscript of unknown authorship, dated c.1592.

> The body of Mrs. Clitherow being by her tormentors buried in a filthy place the same night she was martyred, six weeks after a Catholic by diligent search found it, and taking it up he found it whole without any putrefaction, and so carried it a great journey where he buried it again more decently eight weeks after her martyrdom, leaving then her body so pure and uncorrupted as though the blessed soul had departed from the body the day before, albeit it was so pressed and bruised, as in the order of her death is set down.[2]

In 1960 a new reference to the burial was discovered in Rome; the passage runs as follows:

> The sergeants and catchpolls were commanded to bury her body at midnight in an obscure and filthy corner of the city that none should know where which they did with great secrecy that in whole six weeks after the Catholics could not find it. Her ghostly father and others being desirous to have the sacred body reserved with some due honour laboured all they could to find it and when they had sought divers places at last it was found the same Friday six weeks after she had been buried. They took it up by night and

carried it on horseback a far journey from York and within four or five days prepared spices and with reverence buried it again where with God's grace it may be kept a glorious relic for better times to come. At which time when she was found God showed no small token of this martyr's holiness. For when they took up her body full six weeks after she had been buried they found it without any ill smell or any corruption, fair and clear as though she had been but new dead, only her breast, throat and face were disfigured with blood, which remained there because they kept her so long under the heavy press. . . . This martyr's body was all crushed with the press, six weeks buried and taken up uncorrupted without any noisome smell.[3]

The rest is silence, save for a vague oral tradition current in the family of Vavasour of Hazlewood: 'She was taken a horse's journey at night and was buried; there she will remain until the Church is restored to its own.' [4]

In the spring of 1915 Fr C.A. Newdigate, SJ, with a party of students from Stonyhurst, excavated the ruins of the medieval chantry chapel of St John Baptist at nearby Bailey Hall, an ancient farmhouse, at that time in the Lancashire portion of the Yorkshire parish of Great Mitton.[5] Beneath the site of the altar he found a small crypt, which was to be dated, chiefly on historical grounds, to a period not earlier than the second half of the sixteenth century. [6]

I came across Fr Newdigate's account of his discovery after my attention had been drawn to the district by a reference to the burial in 1573, by night, of the body of a priest, 'carried in a sack on horseback' to the parish church of Whalley.[7]

Concluding his history of Bailey Hall and the chantry (his immediate interest), Fr Newdigate mentions that in 1701 Fr Walter Vavasour, SJ, 'was missioner at Bailey Hall', and that he registered his estate in 1717 as 'Sir Walter Vavasour, of Alston'. (He was by that date the 4th baronet, *head of the family of Vavasour of Hazlewood.*)

The anomalous situation of Bailey Hall was one notoriously favourable to recusants, and the family that held it from the mid-sixteenth century until 1716, a junior branch of the Shireburnes, was firmly recusant from 1579. Their chantry chapel had been founded in the fourteenth century by a kinsman, Robert de Cliderow.

The crypt, approached by a flight of thirteen stone steps, and lying in the traditional position for a *confessio*, or shrine of a martyr, measures 9 feet 4 inches from east to west, and 7 feet 8 inches from

north to south; it has a cobbled floor, slightly curved and drained, and originally sealed with 'cement'.[8] The barrel-vault roof, at a height of 6 feet 6 inches in the centre, decreases to 4 feet 6 inches at the sides. During the excavation, portions of the skeletons of five adults were found, lying in six to twelve inches of soil *above* the cobbled floor; there was no sign of a coffin.

Might this crypt have been constructed for the coffined body of St Margaret Clitherow?[9] (It would be ironic if this were so, for there is no evidence that Fr Charles Newdigate, later Vice-Postulator of the Cause of the English and Welsh Martyrs, and himself a collateral descendant of one of them, ever entertained the idea.) Could an acceptable explanation be found for the choice of a place fifty-three miles from York? What evidence can be adduced even for the direction taken when the body was first removed from that city?

Only one direction out of York was in fact feasible. St Margaret was pressed to death on Friday, 25 March 1586, in the Tollbooth on the western side of Ouse Bridge, the only bridge then existing over the river Ouse at York. Those who had been ordered to bury the body at midnight with great secrecy would not have carried it over Ouse Bridge, where Catholics lay awake in three prisons listening for any indication of its fate. There was no shortage of 'obscure and filthy corners' in the vicinity of the Tollbooth. That the body therefore left York by Micklegate Bar or postern is most probable.

Unless those taking part had to lie low for a time, the journey by packhorse took five to seven days.[10] A journey of this length from York to the west would bring them to the borders of Lancashire. As late as 1720, the Roman road from York to Ribchester was reported to be 'for the most part . . . Visible being Paved with Stone throughout'[11] (that is, 'metalled' with heaps of small stones); when surveyed between 1909 and 1914, long stretches of this road could still be identified, and in several places 'a pack-horse hollow running parallel' was traced.[12]

To embark upon such a journey would require a very powerful motive, and this would have been supplied by Lancashire's freedom from the jurisdiction of the Council in the North, some of whose members had been particularly eager for the condemnation of Margaret Clitherow.

In the County Palatine of Lancaster the Council's writ did not run.

A report made to the Privy Council c.1591 indicates a remarkable disregard for the anti-Catholic legislation; it concludes, 'It will be hard for the Lord President of the North to keep in order Yorkshire and the other counties adjoining, so long as Lancashire remains unreformed.' [13] The Lord Lieutenant, the Earl of Derby, was considered rather ineffectual in dealing with the problem.

A single slight piece of evidence suggests that Lancashire might indeed have been the adventurers' goal: when, about three years later, St Margaret's daughter Anne ran away from home, it was evidently to that county that she went. [14]

What do we know of the inhabitants of the Yorkshire/Lancashire border in 1586? The greatest landowner was Sir Richard Shireburne of Stonyhurst, whose wife and family were recusants, and who swore that he would not disturb his neighbours for their consciences; but he was also the most notorious 'Church-papist' of the age, being not only a Justice of the Peace but even a High Commissioner.[15] In 1556 he had bought the whole of Robert Cliderow's estates, including Bailey Hall, which had been held on lease from c.1548 by his uncle, another Richard Shireburne; [16] this Richard, dying in 1581—2, left the 'use and occupation' of the house to his recusant widow, Anne. [17]

Whether Anne Shireburne was still alive in 1586 is uncertain; possibly her son Bartholomew, equally recusant, was living in the house and farming the small estate. This branch of the family was so obscure that Lord Burghley's map of Lancashire recusants, 1590, [18] omits it, although their Stonyhurst kin, in the same anomalous district, are included; from this fact, their comparative poverty may be judged. They may have had the will to provide shelter for St Margaret's body, but could they afford to do more? Some other inhabitant of Great Mitton parish must be sought, one possessed not only of strong and well-tried faith, absolute reliability, hardihood, intelligence and daring, but also of sufficient wealth and influence to persuade the Shireburnes of Bailey Hall to allow the construction of a vault beneath their chapel, probably at his own expense.

Five years earlier, the district between Clitheroe and Preston had sheltered St Edmund Campion, certainly at Samlesbury and Salesbury. In 1592 the apostate priest Thomas Bell was to accuse 'Mr. William Hawksworth of Mitton' (who had actually died in 1588) and 'Mr. William Hesketh of Poulton' of having 'conducted Campion through

the realm'. [19] The stalwart characters of these two men are revealed by an incident at about the time of Campion's martyrdom, when both were arrested at East Bradenham,, co. Norfolk.[20] No reason is known for their winter excursion, but when Campion was taken in July 1581 he had just sent Ralph Emerson back to Lancashire to collect papers left with Richard Hoghton of Park Hall; he had then been due to travel to 'a Catholic gentleman's house on the borders of Norfolk'.[21]

Hawksworth and Hesketh were sent to London under sure guard, with their servants, for examination by the Privy Council, [22] and both were then imprisoned in the Fleet until November 1582.[23]

Both men were related to Dr William Allen: Hesketh had married Allen's sister Elizabeth, while Hawksworth's wife was a close relation, probably a niece, of Allen's mother. [24] (To Dr Allen the name of Clitherow was very familiar, for the martyr's brother-in-law, William Clitherow, was in 1580 steward [25] of the English College at Rheims, of which Allen was both founder and president.)

The connection of William Hawksworth with the Allen family is significant, for J.C.H. Aveling identifies the 'original nucleus' of the organisation for conveying seminary priests to and from the Continent with 'Allen's circle of relations . . .' which 'provided the northern guides and havens for Campion in 1580—1 . . .' [26] Hawksworth, head of a gentry family already established in 1252, was almost certainly an important link in the chain of communication with the English seminaries on the Continent. His landed interests extended from Mitton (his 'country and house') to Menston and Hawksworth (his 'head house'), north-west of Leeds, to Little Danby in the North Riding and as far east as the manor of Loftesholme, near Wressle.[27]

In 1575 William Hawksworth, lord of the manor of Mitton, [28] had been reported to be the sole recusant in the parish: '[he] doth not come to the church at all'. [29] By 1580, however, Mitton was a very strong Catholic centre, even possessing its own schoolmaster. [30] From the time of his capture in 1581 Hawksworth was fined for recusancy at the rate of £20 per month; by 1586 some of his lands had been seized by the sheriff on behalf of the Crown. [31]

Hawksworth sent no fewer than four of his sons to Douai/Rheims or Rome for their further education.[32] It was on his commendation that the future martyr Francis Dickenson of Otley was sent direct to Allen c.1582. [33]

To sum up, William Hawksworth appears as a model layman, a staunch Catholic to the end of his life. His favourite house lay a mere two miles from the chantry chapel at Bailey Hall, and half a mile from the Roman road, still fully paved, to Skipton, Ilkley, Adel, Tadcaster and York, beside which ran a packhorse trail. His interests stretched right across the West Riding to well beyond York. He had all the qualities required of those who were involved in the great enterprise of 1586, except youth and health. It is suggested that he was intimately concerned, both in the planning and in the financing, of the operation to preserve St Margaret's body for posterity.

The adventurers of 1586 are not all anonymous: we now know that one was the saint's 'ghostly father', who may have been either Fr John Mush, who in 1583 had been appointed by Dr Allen as leader of the secular priests in the North, or Fr Francis Ingleby, who had worked in the city of York, and probably in the Ainsty also, since 1584. (Francis Ingleby was, however, the only priest named in Margaret Clitherow's indictment.[34]) Fr Mush would obviously have known William Hawksworth; whether Fr Ingleby (younger brother of Sir William Ingleby of Ripley) had any particular acquaintance or link with him remains to be seen.

By the time Hawksworth executed his will, February 1588,[35] his eldest daughter, Rosamond, was the wife of Cyril Arthington, of Arthington in the parish of Adel. The Arthingtons had been firmly recusant from at least 1574. William Arthington, Cyril's father, had been a trustee of the manors of Hawksworth and Menston during the long minority of William Hawksworth,[36] and Cyril himself was one of the 'good and trusty friends' appointed by Hawksworth as supervisors of his will. Another was Hawksworth's half-brother,[37] Henry Arthington of Skipton, whose wife Beatrice was frequently presented between 1584 and 1589 at Adel for recusancy, together with Katherine, [second] wife of William Arthington [38] and stepmother of Cyril. *Katherine Arthington was the youngest sister of Fr Francis Ingleby*. So the chain of kinship stretches all the way (and with a notable economy in the number of families involved) from William Hawksworth's home at Mitton to Fr Francis Ingleby's lodging in or near the Shambles, York, as the guest of Mistress Margaret Clitherow.

The possibility that Francis Ingleby, rather than John Mush, may have been the 'ghostly father' who laboured so long to find the body of

St Margaret — he going about like 'a common person meanly dressed' [39] — must be considered. He was not arrested until 28 May 1586, [40] so was still at large on 6 May, when the body was found, and for the whole period of the 'far journey'; and he would have been available in or near York to help plan the 'laying-up'.

Time, and place, and personal connections may all have been favourable; and yet, by 1915 the vault at Bailey Hall chapel contained no coffin, merely a disorderly accumulation of bones vandalised since the chapel had become derelict in the mid-eighteenth century. Can the absence of a coffin be explained?

We have seen that in 1701 Fr Walter Vavasour, SJ, was missioner at Bailey Hall. The Bailey Hall estate, however, must increasingly have appeared unsuitable as a mission-centre; not only was it leasehold, but the Shireburne lessees, though still recusant, were dying out. The last members of the family were the brothers Richard and John; [41] both were married, but no reference has been found to any children of either. By 1715 Bailey Hall was sublet, for the elder brother, Richard, was living at Preston; [42] John, agent to the Duke of Norfolk, lived at Sheffield. [43]

In 1686, a freehold estate a little further to the west, in a much more accessible situation, had been purchased by a Catholic consortium (including a certain James Stanford of Clayton-le-Dale, the Shireburne brothers, and Richard and John Walmesley, probably their cousin and uncle respectively, [44]) who conveyed by Fine to Edward Burdett as trustee the extra-parochial manor of Stydd and various messuages and lands in Stydd, Ribchester and Blackburn. [45] At Stydd there was, and is, another pre-Reformation chapel, St Saviour's, dating from the late-twelfth century; from the mid-thirteenth century until 1541 it had belonged to the Knights Hospitallers of St John of Jerusalem. [46] Possibly, in 1686 Stydd chapel was in use by Catholics, but it has long been united with the Anglican parish of Ribchester.

In 1695 James Stanford bequeathed £500 for 'the maintenance of a good priest for ever at Stidd or Bailey Hall chapel . . . if times permit that public service can there be had; otherwise to be for one who shall serve in the country two miles round about the places of Stidd and Bailey Hall.' [47] It has recently been discovered that Fr Sir Walter Vavasour was in receipt of the stipend derived from this bequest, certainly from 1725 to 1739, [48] the year before his death, and probably

from 1700. From 1703, however, he appears to have lived at the Bough (now called 'Boot') at Alston; [49] saying Mass there and perhaps also at Hothersall Hall. [50]

Whatever action might have been contemplated for preserving the remains of an 'occupant' of the vault at Bailey Hall, was endangered by the Jacobite rebellion of 1715, when Richard Shireburne joined the Highlanders as they approached Preston. He was among those outlawed in 1716 for high treason, and although he escaped the death penalty, his estates were forfeited to the Crown.[51] Bailey Hall and its chapel were then, by Act of Parliament, to pass into Protestant hands, and must have been immediately seized by the bailiffs of the Commissioners for Forfeited Estates.

If the vault beneath the chapel had contained the coffin of some member of the Shireburne family, would his descendants have felt enough concern to attempt its removal? Suppose, on the other hand, that such a coffin held the body of a Catholic martyr, entrusted to that family a hundred and thirty years earlier? The need to remove this 'glorious relic for better days to come' might inspire a similar action to the 'far journey' of 1586.

By 1716 the Stydd manor estate had come into the sole possession of John Shireburne, [52] who had played no part in the rebellion. His own faith, and family pride, might motivate the removal of a martyr's body to the neighbourhood of his own estate.

At this particular point in Lancashire's history, when the defeated Jacobites received great sympathy from High Church Anglicans, it is not impossible that the vicar [53] of Ribchester, Thomas Johnson, was persuaded to agree to an action that in other circumstances might have been startling. His parish church, after all, had accepted the mangled remains of Thomas Shuttleworth for burial on 3 October 1716, while John Winckley's remains were buried in the churchyard; these two Alston men had been 'Executed for treason', as the Ribchester burial register records.

The social standing of John Shireburne, kinsman of the great Sir Nicholas, and himself agent to the Duke of Norfolk, Sir Nicholas's son-in-law, would have had some weight, while Fr Sir Walter Vavasour, baronet, a familiar figure in the district from the turn of the century, was on such terms with local Anglicans that 'Mr. Vavisa's' baptism of a

child in 1705 may be found in their register. Moreover, in 1717, with the help of 'friends', he recovered some vestments seized by the bailiffs in the wake of the rebellion;[54] in another time and place this might have led to his imprisonment. A request for permission to transfer to the chancel of Stydd chapel the body of a Catholic lady buried privately in Bailey Hall chapel before the passing of the Act of 1606 (which forbade recusants to bury their dead elsewhere than in Anglican churchyards and churches) would, by comparison, be no more than an extension of one of the corporal acts of mercy. It might, so long after the martyrdom of Margaret Clitherow, have seemed not only safe but even politic to mention that she bore the name of the founder of the Bailey Hall chantry (who was also a remote kinsman of John Shireburn).

The chancel of Stydd chapel does in fact contain a series of Catholic burials, [55] all from Showley, the seat of the Walmesleys, whose domestic chapel served the district until 1789. All have fine legible gravestones, the earliest being that of Fr Charles Ingilby, 1743. A long stone carved with a cross, its head to the east, almost certainly marks the grave of Fr Sir Walter Vavasour himself; his burial on 12 April 1740 'at Stid' as 'a Reputed Romish Priest' is entered in the Ribchester parish register, but whether within the chapel is not noted.

Fr Vavasour, with whom I suppose the oral tradition about the burial of St Margaret Clitherow to have originated, had inherited the baronetcy from a cousin in 1713.[56] That the oral tradition did not originate in 1586 is certain, for the Vavasours of Hazlewood were undoubtedly 'Church-papists' from 1581 until the early seventeenth century;[57] no seminary priest in 1586 would have entrusted them with the body of a martyr. Moreover, the study of many pedigrees has revealed no obvious connection between Margaret Clitherow and the Vavasours of *Hazlewood*. (Dr Thomas Vavasour, husband of her York friend, was a Vavasour of Spaldington.)

Let us now consider the oral tradition that has come down in the family of the missioner of 'Stydd and Bailey Hall'. Mother Mary of St John, OCD, youngest daughter of Sir William Edward Vavasour, the last of his line to own Hazlewood, passed on to me orally in 1970 a slight variation of the wording given in her letter of 1967: [58] 'The body was taken a horse's journey and buried by night, and there she will remain until the Church comes into her own.' Mother St John had received the tradition c.1900 from her mother, who did not, however, know the place of burial. [59]

Two peculiarities may be noted in this sentence: first, the tremendous difference of tone and attitude between it and the manuscript statements. The emphasis of the oral tradition upon the Church's *property rights* seems an echo of the Jacobite era. (In 1745 the Young Pretender was to march out of Preston to the tune of 'The King shall have his own again'.) The second peculiarity about the oral tradition is that it is obviously incomplete.

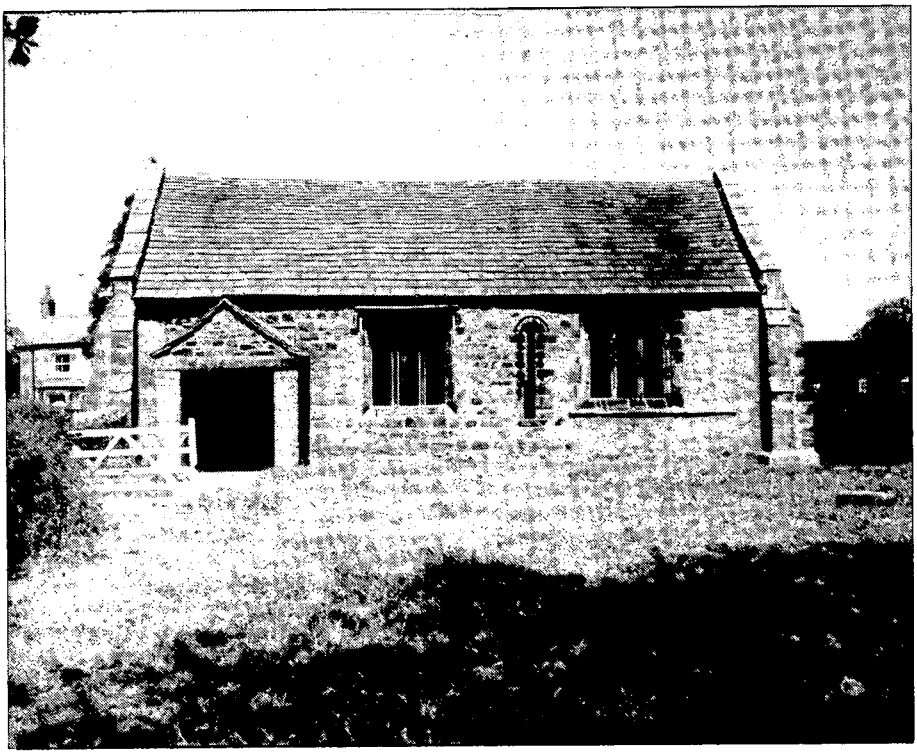
The tradition, or the mere fact that there *was* a tradition, seems to have been known to all branches of the family descended from William Joseph Vavasour (1822—60), younger son of Sir Edward Marmaduke Vavasour (1st baronet of the new creation). Another strange so-called 'tradition' relates to a stone cross on Wingate Hill, Stutton, two miles east of Hazlewood Castle.[60] During its ownership by Henry Dunstan Vavasour (born 1850) certain persons unidentified excavated a quarter of an acre of land around it, without result. My informant 'understood' that they were searching for 'Margaret Clitherow's skeleton'.[61]

Suppose that one person in the line of transmission of the original tradition had misheard or misunderstood the name of the place on receiving the secret, possibly from a dying man: instead of *St*ydd, forty-eight miles from Hazlewood, an obscure place in another shire, did he hear, or remember, the familiar *St*utton? Did the cross there carry a new significance for him as possibly marking St Margaret's burial-place?

There is an unidentified gravestone in the chancel at Stydd, marked with a simple cross; apparently the same tool was used to cut this cross as was used to make the more elaborate full-length cross on the grave presumed to be that of Fr Vavasour. The grave (to judge from its orientation, that of a lay person) lies by the north wall of the chancel.

Another possibility is, that as the vault at Bailey Hall had been constructed in the traditional position of a *confessio*, the reburial (if any) at Stydd of the body of St Margaret might have been beneath the site of the altar. (Fr Vavasour — if we have correctly identified his grave — is buried as close as possible to this site.)

Beneath the eighteenth-century communion table here, lies part of a medieval graveslab, which, curiously enough, commemorates two members of the de Cliderow family, Sir Adam, who died c.1337, and



Stydd chapel, 1989 Photo and copyright, R.E. Finnigan

his wife, Dame Alice.[62] (They had lived at Salesbury, as did their successors, the Talbots, two of whom, also, are known to have been buried in Stydd chapel.[63]) The fact that the chapel was already the burial-place of members of the Clitherow family may have been used as a further suasion for the transfer thither of another Clitherow between 1716 and 1719.

This account remains an hypothesis, but it does suggest solutions for two puzzles: the existence of a tradition among the unlikely Vavasours of Hazlewood, and the purpose of the burial-vault at Bailey Hall chapel, described by its discoverer as 'wrapt in impenetrable mystery'.

General Note

This paper contains a mere outline of a theory (now the only one on this subject that has not been invalidated) based on nearly twenty years' research; a much longer report is available for loan. The writer would welcome comment and discussion.

Note on the Vavasour Family

The nineteenth-century break in the inheritance of the name, title and estate may have affected the transmission of family traditions. Sir Thomas Vavasour, 7th baronet, died unmarried in 1826, having settled the estate on the younger sons of Lord Stourton, whose wife was his cousin german; the two families were close friends. It was Edward Marmaduke Stourton who inherited the estate, changing his name to Vavasour, and in 1828 the baronetcy was revived in his favour. His eldest son was a helpless invalid, removed to a Home in Scotland during his father's lifetime; the 'tradition' would therefore have passed through the next surviving son, William Joseph Vavasour, through seven of whose descendants it has been traced.

NOTES

1. John Morris, SJ, ed., *The Troubles of our Catholic forefathers*, iii (1877), 99 ('A Yorkshire Recusant's Relation').
2. ibid., 52 ('An Ancient Editor's Note Book'). This and the previous extract are derived from the transcripts of Fr Christopher Grene (*fl.* 1666—96), Collectanea E, now at Oscott).
3. Vatican Library, Barberini Latini, Codex 3555 (early 17th-century MS. of 'A True Report of the Life and Martyrdom of Mrs. Margaret Clitherow', the original of which is ascribed to Fr John Mush), f.38r.-v.
4. Letter from the late Mother Mary of St John OCD (formerly Maud Vavasour), Prioress of Thicket, to K.M.L., 20 May 1967.
5. In 1974 the entire parish was included in the area transferred to the county of Lancashire.
6. C.A. Newdigate, SJ, 'The Chantry of St John Baptist at Bailey' (*Transactions* of the Historic Society of Lancashire & Cheshire, lxviii (n.s. xxxii, 1917), 118—66, 218—20). This article gives the entire history of the chantry and includes an account of the excavation of the chapel, with photographs and plan.
7. Chetham Soc., ciii (1878), 24—5.
8. A small piece of lime, with a flat surface above, and a sandy underside, was found in 1915 lying on the cobbles in the north-west corner of the vault, beneath a skull; 'perhaps the whole floor was once covered with cement like this'. (Unpublished information from Fr Newdigate's notes, examined in the library at Stonyhurst College by kind permission of Fr F.J. Turner, SJ.

9. Two of the MS. accounts say that the body was 'buried again'; this could have been safely done in the nave of the chapel, while the crypt was being made.
10. According to whether the body lay awaiting embalming for six, five or four days; two Sundays would be included, and a whole day allowed for embalming.
11. John Warburton's Survey of Yorkshire (unique engraved copy in Bradford Public Library).
12. *Bradford Antiquary*, vi (n.s. iv, 1913, 1916), 33—64, 267—72.
13. *Cal. S.P. Dom., 1591—4* (1867), 158—9.
14. By 12 July 1593 she was in Lancaster Gaol, for 'causes ecclesiastical' (York City Archives, Housebook 31, f.20).
15. J.C.H. Aveling, 'The Catholic recusants of the West Riding of Yorkshire, 1558—1790' (*Proceedings* of the Leeds Philosophical and Literary Society, 1963), 224; Chetham Soc., n.s. cx (1947), 32.
16. Newdigate, op. cit., 140, 148.
17. Borthwick Institute of Historical Research, York: Prob. Reg. 22, ff.186v.—187r.
18. C.R.S. iv (1907), frontis.
19. Westminster Archives, A4, no.38, p.440.
20. *A.P.C., 1581—2* (1896), 281. The date was late Nov. or early Dec. 1581.
21. R. Simpson, *Edmund Campion* (1896), 313.
22. *A.P.C.*, loc. cit.
23. C.R.S. ii (1906), 222—3.
24. The marriage contract for William Hawksworth, who was born in 1534, shows that he was to marry Rosamond Lister, *eldest* daughter of Thomas Lister (W.P. Baildon, *Baildon & the Baildons*, i (1913), 411; it is therefore impossible that Jane Lister, mother of the cardinal (b.1532) could have been a sister of Rosamond, as is frequently stated.
25. C.R.S. liii (1961), 204.
26. Aveling, op. cit., 217.
27. Baildon, op. cit., 412 (I.P.M.).
28. Yorks. Arch. Soc., Leeds: MS. 1263, Hawksworth Family Book, 17th c. (photocopy), items 107, 57; Baildon, loc. cit.
29. B.I.H.R.: Visitation Book V.1575/CB1, f.18r.
30. Aveling, op. cit., 253.
31. C.R.S. lxxi (1986), 80.
32. Aveling, op. cit., 226.
33. C.R.S. v (1908), 172; G. Anstruther, OP., *The Seminary priests*, i (1968), 101.
34. C.A. Newdigate, 'Quelques notes sur les catalogues des martyrs anglais dits de Chalcedoine et de Paris' (*Analecta Bollandiana*, lvi, 1938), 330.
35. B.I.H.R.: Prob. Reg. 23B, ff.998r.—1000r.

36. Baildon, loc. cit.

37. Hawksworth's mother, Jane (Paslew), widowed in 1547, remarried an Arthington (Sheffield City Library, WWM D557).

38. Aveling, op. cit., 287. Katherine Ingleby married in 1572 (Leeds Archives Office: Ingleby Papers 3716); Cyril was the child of an earlier marriage.

39. Quoted by P. Caraman, SJ, ed., *The Other face: Catholic life under Elizabeth I* (1960), 210.

40. Oscott MSS.: Fr Grene's Collectanea E, p.262.

41. Newdigate, 'Chantry', 149.

42. ibid., 150.

43. *V.C.H. Lancs.*, vii (1912), 59, n.44.

44. The parents of the Shireburne brothers were John Shireburne and Janet Walmesley, of the Showley branch. (Newdigate, op. cit., 149; pedigree in W.A. Abram, *A History of Blackburn* (1877).)

45. *V.C.H. Lancs.*, vii, 59—60, n.49.

46. ibid., 58—61.

47. Broughton Hall: Tempest Papers, XLVII: 'Spiritual will' of James Stanford 1695.

48. ibid.,: series of receipts. (These suggest that Fr Vavasour was never stationed at Preston, where he had an accommodation address.)

49. E.E. Estcourt & J.O. Payne, eds., *The English Catholic nonjurors of 1715* (1885), 340. John Westby of Alston Hall was a trustee of the Stanford bequest, together with Stephen Tempest of Broughton (*V.C.H. Lancs.*, vii, 51, n.72).

50. ibid., 67 n.1; C.R.S. xxxi, 260.

51. Newdigate, op. cit., 150.

52. C.D. Sherborn, *A History of the family of Sherborn*, i (1901), 73. In 1726 John Shireburne devised the estate to his three residuary legatees and executors (one of whom was his cousin Richard Walmesley of Showley), with instructions to erect an almshouse upon some part thereof (Lancs. Record Office: Will of John Shireburne, 21 March 1725/6, enrolled at Q.S. (QDD).)

53. From 1876 the incumbent of Ribchester has been the rector.

54. In a letter to the priest at Broughton Hall, Fr Vavasour, checking an inventory, says, '5 suits of church stuff, two albs, three alter cloaths with other linnen . . . were all taken away soon after the action at Preston, where they remain'd above a year, but I got them againe by friends . . .' (Tempest Papers, XLVII, S II. 30 Jan. 1724/5. Grateful acknowledgement is made to Mr & Mrs Henry Tempest for allowing us to consult these papers.)

55. Lying in chronological sequence from north to south: Charles 'Ingelby', 4 (6) June 1743; Richard Walmesley, 23 (26) April 1744; Thomas Walmesley, 20 (24) April 1755; Bishop Francis Petre, Vicar Apostolic of the Northern District, 24 (27) Dec. 1775. Between Bishop Petre's grave and the east wall lies Mrs Mary Hodgson, 7 (8) Jan. 1780. (Dates are of 1) death, from the inscription, 2) burial, from Ribchester parish registers.)

56. Walter Vavasour (1662—1740) was the eldest surviving son of Dr Peter Vavasour of York, youngest brother of the 2nd baronet, whose son, the 3rd baronet, died without diving issue in Feb. 1713.

57. After appearing before the High Commission on recusancy charges, both John Vavasour of Hazlewood and his uncle Christopher certified that they and their families had attended the Anglican church service; they had already received the unusual privilege of refraining from the communion. (B.I.H.R.: High Commission Act Book 10, ff.52v., 68r., 82r., 97r. 3 Oct. 1580 — 3 April 1581.)

58. See page 22 (No.4) above.

59. I questioned Mother St John, who insisted that her mother had not read of this tradition anywhere, and that it was a Vavasour tradition and did not originate in her mother's own family (Weld).

60. This cross, apparently dating from the early nineteenth century, stands upon a very much older base, which probably marked the site of the thirteenth-century meeting place of the Riding court. (See English Place-Name Society, *Yorkshire, West Riding*, iv (1961), 76; vii (1962), 65 n.1.)

61. Information received from Mr H.P.B. Vavasour, in New Zealand, 9 July 1970.

62. T.D. Whitaker (*History of Richmondshire . . .* , ii (1823), 466) states that Bishop Petre's gravestone 'displaced another of considerable antiquity', i.e. that of the de Cliderows; he does not, however, indicate the position of that stone when he saw it. Both the engraving in this volume (p.467) and that on plate LXIV of E.L. Cutts, *A Manual for the study of the sepulcharal slabs and crosses of the Middle Ages* (1849) show an oblong stone lacking the lower left-hand corner, the opposite corner bearing the name 'de Cliderhou'; by 1912, however, the stone is described as 'square', and lying 'below the [communion] table' (*V.C.H. Lancs.*, vii, 61).

63. ibid., 59, n.42.

THE VALUATION OF CATHOLIC ESTATES IN DURHAM, 1724 Part 2

Elizabeth Fewster

The first part of this article appeared in the Autumn 1989 issue of *Northern Catholic History*. It outlined the circumstances leading up to the imposition of the extraordinary tax on Papists in 1723, ostensibly to pay for the cost of defending the realm against Jacobite rebellions and plots, and described some of the documents arising out of the administration of the tax in the county of Durham. It concluded with the text of the official "Valuation of Papists' Estates" from which the amount of tax payable was calculated. Because of the length of the text only the section relating to Chester Ward could be printed at that time. The remaining sections of this document, covering the Darlington, Easington and Stockton Wards, together with Norham and Islandshires, are printed in this issue.

The text is taken from a manuscript in the Shafto Collection in the University of Durham Department of Palaeography and Diplomatic (Shafto 1445), which also contains copies of the Book of Rates for the county of Durham and related matters, a list of Improved Rents for Bedlingtonshire as set in 1655, and values of estates in Norham and Islandshires agreed at a meeting in 1647. "The Valuation of Papists' Estates" is accompanied by an assessment of the tax payable but only for Chester Ward. After the first part had gone to print, I learned of the presence of another copy of the Valuation in Durham University Library (Old University MS E. i. 7). Like the Shafto manuscript it is included towards the end of a Book of Rates for the county of Durham. The contents of the two manuscripts are virtually identical, the only difference being the addition in the University manuscript of much later material relating to the payment of rates in Gateshead. The existence of a second copy confirms the view expressed earlier that the document was intended for administrative use.

A comparison of the texts of the two copies of the "Valuation of Papists' Estates" shows that they also are almost identical. The University manuscript would appear to be a slightly later copy in that its heading shows that it was written after the death of George I whereas the Shafto manuscript, in referring to 'his present Majties Reigne' may have been written before that event. The style of handwriting and the

use of abbreviations would also suggest that it is a later copy. In particular, it consistently has the word 'the' instead of the archaic 'ye' which is found in the Shafto manuscript. In all other respects, however, the text is very close to that of the Shafto document. Most of the names are spelt in the same way and there are only five occasions where there is any disagreement as to the amount of the valuation. It also reproduces the same subtotals for the Divisions and Wards, although some of these subtotals are not accurate additions of the values given. Without more evidence, it is not possible to say whether these discrepancies are the result of faulty copying or computation, or, as is quite probable, arise from some change in individual entries after the original list was compiled.

All variations from the text of the Shafto Valuation are indicated in the footnotes. Fortunately, these scarcely affect the section which has already been printed, the only differences being in the heading (see note 39) and in the spelling of the name Fewster (spelt Feuster in the University manuscript).

Most of the footnotes deal with the comparison between the Shafto valuation and the valuation in the Salvin family papers (Durham County Record Office, D/Sa/F/191 and 192). This document has already been described in the first part and would appear to be an unofficial version of the valuation for private use. It also contains a large number of contemporary notes and comments including calculations of the tax payable on the properties registered in Easington Ward.

As with the tax assessments for Chester Ward printed previously, these figures are printed alongside the text although they may not carry the same authority as the Chester assessments. The Easington assessments are straightforward mathematical calculations based on the assumption of a rate of 4s. in the pound, or one fifth of the value, and make no allowance for possible exemptions. At least six valuations in Easington Ward were registered as annuities. In Chester Ward the owner of the property on which an annuity was charged paid the tax but the recipient of the annuity did not. One would expect the same principle to apply throughout the county.

The text concludes with a summary of the totals for each Ward and a calculation of the amount that each Ward had to contribute towards the sum of £3611.14s. This was the quota payable by the Catholics of the county of Durham towards the national tax of £100,000 imposed by the Act of 1723 and represents a tax of just under 4s.4d. in the pound.

[A Schedule of the yearly value of all the Papists Estates in ye County Palatine of Durham who Registred their Names towards paying the Sum of £3611.14s. wch by an Act of Parliamt. made in ye 9th Year of his present Majties. Reigne is directed to be raised by ye sd. Papists]

[Carried over from Chester Ward £3263.18.8½]

(p.3 cont.)
DARLINGTON WARD SO. EAST DIVISION

Barmton		John Smith Esq.	215. 6. -
		Elizth. (alias) Thos. Salkeld[40]	200. -. -
Blackwell	*	Henry Lawson [41]	1. -. -
		Bryan (now) Mary Clark [42]	3. -. -
	*	Wm. Williamson	3. -. -
Byersgreen	*	Mr. Geo. Trotter	50. -. -
	*	Mr. James Dobson	22. 5. -
	*	Joseph Dunn	6. -. -
Cockerton	*	John Calvert	27. 5. -
Darlington		Thos. Hutton [43]	53. -. -
		John Calvert [44]	23.10. -
	*	Wido. Appleby	5. -. -
	*	Thos. Pudsey	6. - -
Eldon	*	John Talbot Esq.[45]	42.15. 9½
Hett	*	John Rickaby	1. - -
	*	Michl. Ellison	.14. -
High Conscliff	*	Thos. Howard Esq.	332. 9. 1
Low Dto.	*	Dto. [46]	288. 8. 1
Preston Lee Skern		Mr. Thos. Witham [47]	131.12. -
Sunderland Bridge	*	Bryan Salvin Esq.	124. -. -
	*	Mr. Wm. Howard	38. 1. 6
		Thos. Biggins [48]	30. -. -
		Geo. Craggs £1 [49] * Nichs. Head £10 [50]	11. -. -
	*	Mrs. Margt. Howard [51]	60. -. -
Tuddoe	*	Ralph Salvin Esq.	412.19. -
		Jno. Dunn £16. [52] * Ra. Dunn £5	21. - . -

	*	Thos. Catton	1. -. -
Walworth		John Smith Esq.	257. -. -
	*	Mr. John Jennison	262. -. -
Woodham	*	Richd. Skelton Esq.	120. -. -
	53	Sr. Richd. Smith	456.15. -
	*	Mr. Fras. Hutton	45. 0. -
			£3251. -. 5½

DARLINGTON WARD NORTH WEST DIVISION

Bpp. Aukland	*	Wm. Adamson	1. 5. -
	*	Geo. Medcalfe [54]	10. -
	*	Thos. Wright	10. -
	*	James Bradford	10. -
St. Andrew Aukland	*	Lord Fauconbridge	137. 3. -
Branspeth	*	Mr. Thos. Pickering	60. -. -
	*	Sir John Swinbourne	161. -. -
	*	Thos. Kirby	6. -
Brandon		Mrs. Jane Owen	4. -. -
		Mrs. Jane Johnson [55]	8. -. -
	*	Mr. Jno. Brokelds [56]	7. 6. 8
	*	Mrs. Elizth. Johnson	7. 6. 8
So. Bedbourne		Mr. Fras. Sutton [57]	62. -. -.
Counden		Dto.	133.16. -.
Crook and Billy Row	*	Mr. Geo. Pickering	46.12. 6
Cornsey and Hedley		Mr. Wm. Taylor [58]	29. -. -.
	*	Geo. Greenwell	5. -. -
		John Smith [59]	13. 4. -
		Anne Taylor [60]	10. -. -
	*	Mary Taylor	5. -. -
	*	John Taylor ofAllerton Gate	15.10. -
Evenwood	*	Mr. Lamb (now Mr. Jennison)	60. -. -
Dto. Barrony	*	Thos. Hodshon	6. -. -
Hamsterly	*	Ursala Lassalls [61]	10. -. -

Limesack and Softley	*	Antho. Hodshon	2. -. -
Stanhope Bailwick		Geo. Trotter [62]	23. -. -
		Mrs. Mary Bows Rookhopesd. [63]	13.10. -
Wolsingham		Mr. Antho. Meabourne	10. -

DARLINGTON WARD SOUTH WEST DIVISION

Barnard Castle		Thos. Mayors Esq. [64]	2. 5. -
	*	Michl. Pudsey	2.18. -
Cleatlam		Thos. Howard Esq.	8.15. -
Eggleston		John Talbot Esq.	43.11. 9
Gainford		Dto.	29.19. 4
Peircebridge		Geo. Hobson [65]	30. -. -
Sledwish	*	Wm. Witham Esq. [66]	166. -. -
Westwick		Sr. Jno. Webb Bart.) John Talbot and Jno.) Stonhewer Esq. [67])	431. 8. 7
Winston		Mrs. Jane Owen of Osmondcroft	87. -. -
Whorleton		Widdow Johnson	12. -. -
	*	Cuthbt. Tunstall	2. 6. -
			£1576.19. 6
		(Total for Ward)	£4827.19.11½

(p.5)
EASINGTON WARD SOUTH DIVISION

[Assessments added to the Salvin Valuation "at 4s. per pound"]

Croxdale		Bryan Salvin Esq.	260. - . -	52. 1. 2
Coxhoe	*	Mr. Henry Kennot [68]	10. - . -	2. - . -
	*	Mr. Fras. Kennot [69]	222. - . -	44. 8. -
				30. - . -
Durham	*	Sicily Freemam	8. - . -	1.12. -
	*	Wm. Roantree of Cocken	4.12. 6	18. 6
		Barb. Hayns [70]	6. - . -	1. 4. -
Hartbushes		Mr. Cha. Mayor [71]	56. - . -	11. 4. -
		Dto.	40. - . -	8. - . -
Hardwick		Thos. Mayor Esq. [72]	225. 5. 3	30.16. 6
	*	Mr. Wm. Mayor of Elvett	20. - . -	4. - . -
	*	Mr. Ra. Mayor of Gilligate [73]	20. - . -	4. - . -
Hutton Henry		Thos. Mayor Esq. [74]	154. - . -	45. 2. -
Kelloe		John Forcer Esq. [75]	460. - . -	78. 5. 6
Thorp Bulmer		Mr. Wm. Howard [76]	100. - . -	18.14. -
St. Giles in Durham		Mrs. Mary Mayor [77]	3. - . -	12. -
		Wido. Todd	8. - . -	1.12. -
	*	Geo. Brown	3. - . -	12. -
	*	Mark Nicholson [78]	15. -	3. -
	*	John Trotter	15. -	3. -
	*	Abra. Eden	15. -	3. -
Shadforth		Antho. Huntley [79]	5. - . -	1. - . -
	*	Geo. Errington	7.10. -	1.10. -
Windgate		Thos. Mayor Esq.	99. - . -	19.16. -
		Mr. Chr. Mayor [80]	11. - . -	omitted
			£1637.19. 9	£357.16. 8

[EASINGTON WARD] NORTH DIVISION

Burdon	*	Thos. Huntley	40. - . -	8. - . -
East Dto.	*	Mrs. Mary Bows of N.C. [81]	10. - . -	2. - . -
Herrington	*	Mattw. Smith	50. - . -	10. - . -
		Sr. Richd. Smith	60. - . -	12. - . -
Middle Herrington		Dto	57. - . -	11. 8. -
Low Marley		Dto	10. - . -	2. - . -

Sunderland	*	Nichos. Taylor	30. -. -	6. -. -
		Mrs. Mary Bows	5. 1.10	1. -. 4
			£ 262. 1.10	£ 52. 8. 4
		[Total for Ward]	£1900. 1. 7	£410. 5. -

(p.6)
STOCKTON WARD SO. WEST DIVISION

Ayslaby		Mr. John Mayes [82]	49. -. -
Bishopton	*	Geo. Craggs a Mill [83]	9. -. -
Blakiston		Sir Richd. Smith	10. -. -
Egglescliffe [84]	*	Mr. John Mayes	216.10. -
Hurworth	*	Mary Jennison [85]	16. -. -
		Mr. John Jennison [86]	140. -. -
	*	Mr. Geo. Hobson [87]	63.10. 6
		Chr. Iley [88]	2. 5. -
Middleton St. George	*	Mr. John Foster [89]	71.10. -
	*	Cath. Ascough [90]	30. -. -
Middleton One Row	*	Allan Ascough Esq.	95. -. -
Neasholm [91]	*	Luke West	3. -. -
Preston upon Tees	*	Mr. Geo. Witham [92]	105. -. -
	*	Wm. Witham Esq. [93]	128.10. -
	*	Mrs. Cath. Witham [94]	100. -. -
Stockton	*	Widow Gowland	7. -. -
	*	Cath. Hodshon [95]	6. -. -
Stillington	*	Elizth. Todd	19. -. -
Stockton	*	Wm. Stokoe	8. -. -
			£1030. 5. 6

[STOCKTON WARD] NORTH EAST DIVISION

Ammerston		Thos. Ashmall [96]	121. -. -
Butterwick Close		Bryan Salvin Esq.[97]	200. -. -
Bruntop, Elwick, Billingham and Wolvister		Dto.	252. -. -
Cornforth	*	Mr. Kennot [98]	3. -. -
Elmdon and Queenshouses[99]		John Smith Esq.	215. -. -
Elwick		John Talbot Esq.	35. 6. 2
East Murton		Thoms. Mayor Esq.	120. -. -
Greatham		Cha. Turvill[100]	101. -. -
	*	Lau. Liddell	2. -. -
Oughton		Mr. Mayor [101]	-. -. -
	*	Troth. Saltmarsn [102]	40. -. -
		Mrs. Mary Salvin	235. -. -
Butterwick		Dto.	50. -. -
Elwick		Dto.	48.15. -
Shotton		Dto.	192. -. -
Layton		John Conyers Esq.	360. -. -
		Dto. [103]	20. -. -
Seaton Carew		Chr. Mayor Esq.	50. -. -
Stranton		Thos. Mayor Esq.	115. -. -
			£2165. 1. 2
		[Total for Ward]	£3195. 6. 8

(p.7)
NORHAM AND ISLANDSHIRES

	Sr. Carnaby Haggerston [104]	1350. -. -
*	Lady Anna Maria Radcliffe	1000. -. -
	Lady Mary Radcliffe	209. 7. 6
*	John Clavering of Callile Esq.[105]	180. -. -
*	Mr. John Clavering of Berrington	160. -. -
	Edwd. Haggerston Esq. [106]	157. 3. -

	Mr. Geo. Smith of Thornton [107]	30. - . -
*	Lancelt. (alias) Elizth. Ord [108]	25. - . -
*	Walter Astley of Scremmerston [109]	8. - . -
*	Mrs. Anne Haggerston of Buckton and Fenwick [110]	400. - . -
*	Mr. John Haggerston of Haggerston [111]	20. - . -
		£3539.10. 6

Lands vested in Protestants

Discharged by (Takeing the Oaths
(Death
(Alienation
(Annuity
(Joynture

(p.8)

TOTALS OF EACH WARD [112]

Chester Ward	3263.18. 8½
Darlington	4827.19.11½
Easington	1900. 1. 7
Stockton	3195. 6. 8
Norham Shire	3539.10. 6
Sum	£16726.17. 5

PROPORCIONS OF EACH WARD

Chester Ward	704.14. -
Darlington	1042.11. -
Easington	410. 5. -
Stockton	690. - . -
Norham Shire	764. 4. -
Sum	£3611.14. -

NOTES

* An * at the side of a name indicates that the Salvin note marks this property as 'not register'd'.

39. The University Valuation has '. . . made in the Ninth year of His Majesty King George the first . . .'

40. Registered as an annuity. Salvin Valuation has Elizabeth only.

41. Salvin Valuation omits Christian name.

42. Salvin note gives value as 14s., 'part not valued'.

43. Salvin Valuation has values of £4 for property in Cockerton and £49 for Darlington. The Salvin note gives the value of the two properties together as £43.10s., which is also the registered value.

44. Salvin Valuation gives value as £3.

45. Salvin Valuation gives value as £42.15.9d.

46. Salvin Valuation gives value as £288.0.1d.

47. Salvin note adds '£133 with ye House in Elvett is right'.

48. Salvin note adds '12s. and land not valued, George'. The certificate of George Biggins was enrolled 23 April 1717. The Surtees Society's same properties were registered by Thomas Biggins in 1721. (S.S. vol. 173, p.7, and vol. 175, p.107.)

49. Salvin note adds 'not valued'.

50. Salvin Valuation gives value as 10s.

51. Registered as an annuity.

52. Salvin note adds 'and part not valued'.

53. Salvin Valuation inserts: 'John Smith £30'.

54. Salvin Valuation has Metcalfe.

55. Salvin note gives value as £8.10s.

56. Salvin Valuation has Brockels. Another frequently found alternative is Brockholes.

57. The University Valuation has £62 alongside the name, but no value is entered in the main column. The Salvin Valuation omits the property in South Bedbourne valued at £62. By the side of the property in Counden the Salvin note adds: '£116 and part not register'd'.

58. Salvin note gives value as £28.

59. The University Valuation gives the value as £13. The Salvin note adds 'Biggin and Cornsey £25.9s. (see Chester Ward, note 37).

60. The value is given as £15 by the Salvin Valuation and as £10 by the Salvin note.

61. Salvin Valuation has Lascells, Salvin note adds 'Annuity'.

62. Salvin note gives value as £23.15s.

63. Salvin Valuation has 'pro Rookupside'. Salvin note gives value as £10.10s.

64. Here and elsewhere the Salvin Valuation has Maire.

65. Omitted by the Salvin Valuation (see note 87).

66. Salvin note adds 'sold to ?'

67. Salvin Valuation has Stoner. The University Valuation has Stonhewer altered to Stonor.

68. Registered as an annuity. Salvin Valuation has Kennett.

69. With the exception of the University Valuation all other sources have Mrs. Frances Kennett. The Salvin note adds: 'and £150', and gives two assessments: £44.8s., and £30. The certificates show that both amounts were registered as annuities.

70. Salvin Valuation has Mary Haines. Salvin note has Barbara.

71. Salvin Valuation has Christopher Maire. A certificate for Charles Maire was not enrolled until 1729 and his place in the pedigree is unknown (Surtees Society vol. 173, p.140).

72. Salvin Valuation gives value as £154 (see note 74). The University Valuation has £225.5.3d. alongside the name, but gives the sum of £138.12.3d. in the main column.

73. William and Ralph Maire's properties are both described as annuities by Salvin notes.

74. Salvin Valuation gives value as £225.5.3d. (see note 72). The Salvin valuations for Thomas Maire's properties in Hardwick and Hutton Henry agree with the certificates.

75. Salvin Valuation and note both give value as £390.17s.

76. Salvin Valuation gives value as £93.10s. as does the certificate.

77. Salvin note adds 'not valued', and Ushaw College 'Return' has 'no value'.

78. Salvin Valuation has Tikelson.

79. Salvin Valuation gives value as £4.

80. Omitted in Salvin Valuation.

81. Registered as an annuity.

82. Omitted in Salvin Valuation (see note 84).

83. Salvin Valuation omits 'a Mill'. The University Valuation has £9 at the side of the name, but no value is entered in the main column.

84. Salvin Valuation adds '[and] Ayslaby' (see note 82).

85. Salvin note adds 'Annuity'.

86. Salvin note adds 'not valued', and the Ushaw College Return has 'no value'. The University Valuation has £140 at the side of the name, but £100 is entered in the main column.

87. Salvin note adds 'is charged also £30 in Peircebridge' (see note 65).

88. Salvin Valuation has Eyley. Salvin note adds 'in Egscliffe'.

89. Salvin Valuation has Forster.

90. Salvin note adds 'Annuity out of prox.' and indicates that this and the following property belonging to Allan Ascough were 'sold to Mr. Routh'.

91. Salvin Valuation has Neesham.

92. Here and elsewhere the Salvin Valuation has Wytham. Salvin note adds 'Annuity out of Wm. Wytham'.

93. Salvin note adds 'sold to Sir John Eden'.

94. Salvin note adds 'Annuity'.

95. Salvin Valuation has Hodgson.

96. Salvin note gives value as £121.10s.

97. Salvin Valuation gives value as £452.
98. Salvin Valuation has 'Mrs. Frances (erased) Kennott.
99. Whin Houses?
100. Salvin Valuation has Turvils. Salvin note gives value as £99.
101. Omitted in Salvin Valuation. Property declared as of no value in the Ushaw College Return.
102. Salvin note adds 'Annuity'.
103. Salvin Valuation describes the second property as 'Gardens', and the Salvin note gives £360 as the value for the two together.
104. Salvin note gives value as £1160, 'part unlett'.
105. Salvin Valuation has 'of Challoley'.
106. Salvin note gives value as £157.
107. Salvin note gives value as £16.
108. Salvin Valuation has Elizabeth Ord only. Salvin note adds 'Lancelott'.
109. Salvin note adds 'Annuity'.
110. Salvin Valuation has 'pro Buckton and Fenwick'. Salvin note adds 'Annuity'.
111. Salvin Valuation has 'pro Haggerston'. Salvin note adds 'Annuity'. The Salvin Valuation comes to an end after the totals for Norham and Islandshires.
112. The University Valuation places the totals and proportions side by side with the following heading:
'An Abstract of the aforementioned yearly value of the Papists Estates in Chester, Darlington, Easington, and Stockton Wards in the County Palatine of Durham with Norham and Island Shires part and parcel of the said County, and also the Proportions for each of the aforesaid places'.

THE BELGIAN COLONY AT ELISABETHVILLE, BIRTLEY, 1916–1919

The Rev. Michael Brown

By the spring of 1916, approximately one hundred thousand refugees from Belgium had escaped to Great Britain. The Belgian colony at Birtley which existed between 1916 and 1919 was a direct result of the British Government's desire to put these refugees to good use, once the initial sympathy of the British people for these victims of German aggression had subsided into resentment at having to support them. Thus it was decided that the Belgian refugees would be best used in the munitions industry, and for this purpose it was proposed to build a munitions factory and colony on some sixty-one acres of agricultural land at Birtley. The land was bought for £24,137 from the Earl of Durham and Lord Ravensworth.

In July 1915 the firm of Armstrong and Whitworth agreed to start producing shells and cartridge cases at the proposed Birtley factory, which was expected to employ six thousand Belgians, the vast majority of the workers being men. The site was named Elisabethville in honour of the Queen of Belgium, and work began to build 325 cottages and 22 barracks to house the population. A church was built and dedicated to St Michael and served by Fr Michael Verpoorten. Also on the site was a school for five hundred children, a large hospital, a covered market, public laundries and baths, a police station and a prison.

In the spring of 1916 the refugees arrived to take possession of the colony, and by June 1916 one thousand were in residence. Fr Verpoorten's *Status Animarum* shows that the church was blessed on 3 September of that year. The colony took some time to settle down. Military law was in force in the camp; all the men had to wear uniform, especially if they ventured out of Elisabethville into Birtley. They were forbidden to enter local pubs, and language difficulties meant at first there was little mixing with the people of Birtley. St Joseph's parish notices of 17 September 1916 forbade the parishioners to attend Mass on Sunday in the Belgian camp and said that they did not fulfil their obligation by hearing Mass.

Procession passing St Michael's church, Elisabethville, c.1917
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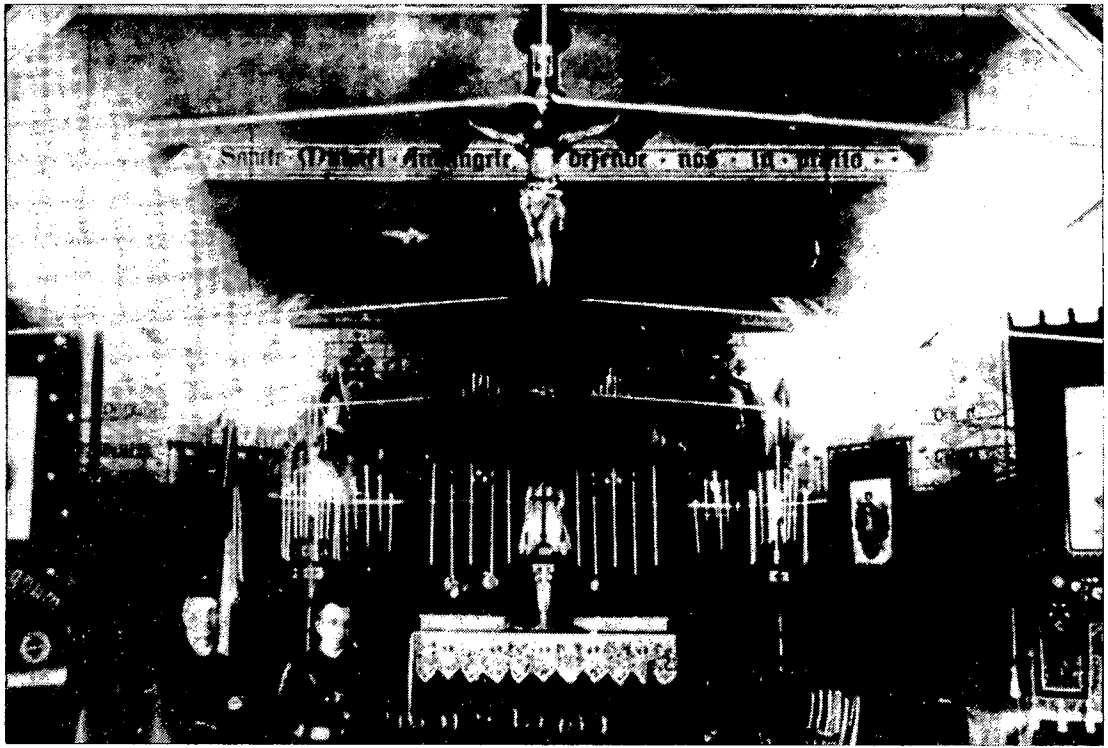

Interior of St Michael's church, Elisabethville, 1916—1919
Reproduced by permission of Gateshead Library

Tension rose, so that in December 1916 there was a riot after a Belgian had been arrested for going out of the camp in civilian clothes. On 21 December two thousand Belgians gathered outside the gendarmerie and attacked it with sticks and stones, demanding that the arrested man be released. A gendarme panicked and fired his pistol, wounding a boy. At this point the British authorities ordered the prisoner to be released and the riot dispersed. As a result of the riot conditions improved for the refugees in that by 1917 a court of appeal was granted to them. It held ten sittings up to October 1918, heard ninety-four cases, and imposed fines amounting to £140 in total for the period.

As well as the Catholic sodalities listed by Fr Verpoorten there were secular societies too. The Federation of Belgian Metal Workers established a branch at Elisabethville in 1916 and came to have a membership of three thousand. Among the social clubs were 'Les Amis du Luxembourg' and the 'Cercle Walloon'. A colony band and orchestra were formed as well as various dramatic societies: 'The Comoedia', 'Le Cercle Drolatique', and "L'Union Artistique'.

At St Joseph's, Birtley, there is kept a copy of the register of Baptisms, Marriages and Burials for Elisabethville for 1916 to 1919. The original was taken back to the Diocese of Malines. The Belgian cemetery still exists in Birtley as the lasting reminder of this episode in the history of the town. The register shows that towards the end of the period there were some marriages at St Michael's between Belgians and locals, but once the war was ended virtually all were repatriated very quickly. Fr Verpoorten records a High Mass on 10 January 1916 to mark the closing of the camp. By 20 January the colony was reported as being deserted.

Notes

This account is indebted to the work of Mr T.S. Marshall, whose article, 'Elisabethville, the Belgian Colony 1915—18', appeared in *Birtley & District Local History Bulletin*, vol. 1, no.1, May 1976.

A fuller account, including letters from Belgians who responded in 1983 to requests for memories of the camp, is to be found in *The Birtley Belgians, a History of Elisabethville*, by Joseph Schlesinger and Douglas McMurtrie, Occasional Paper 5 (1988), published by the North-East Centre for Education about Europe.

Birtley. Elisabethville,
C 26
the 2d of February 1919,

To his Lordship Monseigneur Collins,
Bishop of Newcastle and Hexam,

My Lord,

I have the honour of addressing you the account of St Michael's parish organisation and the institutions which have been formed during the period of the 1st of May 1916 till the 2d of February 1919.

I pray your Lordship to accept the hommage of my deep felt respect.

Of your Lordship, the very humble servant,

Michael Verpoorten

Diocese of Hexam and Newcastle.
Church of St. Michael, Birtley, Elisabethville.

A *Status animarum*
from the 1st of May 1916 to the 2d of February 1919

Baptisms: 277
Catholic marriages: 65
Mixed marriages: 19
Deaths of children under 7 years: 35
Deaths of adults over 7 years: 13
Numbers confirmed: 125
Number of Easter Communicants: 2350

Number of Communions: 52000
Number of assistances at Mass: 2200 to 2300
Number of children attending the Catholic Schools: 735
Number of Catholics: 5300

B Organisation of the Parish —
its institutions.

I Blessing of the Church: 3d of September 1916, by Mgr Collins
Procession of the blessed Sacrament, Sermon by Mgr De Wachter
Blessing of the Stations of the Cross: 17th of September 1916
Blessing of the Holy Cross: Christmas day 1916
Blessing of the Flag: 3d Sunday after Easter 1917

II Confirmation by Mgr Collins: a) 27th of September 1917,
b) 7th of June 1918.

III Confraternity of the holy Rosary: Members: 230
Erection on the 11th of November 1917.
Confraternity of the Sacred Heart: Members: 255
Consecration of a hundred families to the Sacred Heart.

IV Sodality of young girls: 23 members
Sodality of young ladies: 37 members
Sodality of boys: 16 members

V Processions of the Blessed Sacrament:
a) Sunday in the Octave of Corpus Christi day 1917
b) feast of St. Michael 1917
c) Sunday in the Octave of Corpus Christi day 1918
d) 15th of August 1918.
Processions on Rogations days and St. Marc.

VI Daily Catechism for children
Institution of a choir: 16 members —
occasional assistance by Symphony
Establishment of a library, open thrice a week
Number of volumes: 1200
Number of volumes in circulation every week: 300.

Institution of a Club, open every day, with a reading Hall, mecanics and amusement Hall (billiards), Members 250.

VII Services in Church On Sundays: Masses at 7, 9, 10 and 11½ o'clock
High Mass with assistance, at 10 o'clock
Vespers with assistance, at 3 o'clock
Benediction at 5 o'clock
Complin and evening prayer at 8 o'clock
Meeting of the children of Mary (girls) at 1½ o'clock
Meeting of the children of Mary (boys) 2½
Meeting of the children of Mary (ladies) 3½
The first Sunday of each month: Adoration from 3 to 5½ o'clock
Monthly meditations at 7 o'clock in the evening
The first Friday of the month: Adoration during one hour - -
Mass with assistance.
During week: Mass at 7 o'clock and at 7½
Benediction at 5 o'clock
Complin at 8 o'clock with Stations of the Cross on Fridays and the Rosary on Saturdays
The first Friday of the month: general Communion of the children
7th of June 1918 at the feast of the Sacred Heart of Jesus:
Pontifical High Mass - - Consecration of Belgium to the Sacred Heart and Confirmation by Mgr Collins
15th of August 1918: Pontifical High Mass with Procession by Mgr De Wachter
General Communion for General Foch
Concert in the Club Hall
A Mass of thanksgiving was sung at the national feastday on the 15th of November and a Mass with pontifical assistance was said on Wednesday, the 10th of January
Belgian and English autorities were present.
Deo Gratias for the numerous benefits received from Almighty God during our short stay at Birtley.

Signed:
The rector of the church

Michael Verpoorten

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PROGRAMME 1989–1990

All lectures will be given in St Mary's Cathedral Centre, Clayton Street West, Newcastle upon Tyne, on Wednesdays, at 7.00 p.m.

4 October 1989	Annual General Meeting, followed by slides and quiz by Peter McGuinness, B.A.
8 November 1989	Dr Constance Fraser, *Durham Cathedral Priory: some Episcopal Visitations*. (Fr Nicholson Memorial Lecture)
6 December 1989	Fr Brendan Hodgson OP and Sr Felicity OP, *Brothers and Sisters: aspects of Dominican Life in Newcastle, 1239–1989.* (To commemorate the 750th anniversary of the first Dominican foundation in Newcastle)
7 February 1990	Sr M. Enda B.A.: *The Mercy Mission to Sunderland: the work of the Sisters of Mercy on Wearside, 1843–1989.*
7 March 1990	Fr David Milburn DSH: *Sound and Sight of Ushaw.*

Coach Excursions

7 October 1989	Historic churches of the Tyne Valley. (An afternoon tour)
May 1990	Carlton Tower, Yorkshire
June 1990	Traquair House, Innerleithen.

Printed at Darlington Carmel