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No. 33 1992

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 yearly, in May.

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

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NORTH EAST CATHOLIC HISTORY SOCIETY

The Society held its eighteenth AGM in St Mary's Cathedral Centre on 2 October 1991. Fr David Milburn (Chairman) again conducted the official business with traditional informality, reviewing the activities of the previous year, thanking the officers for their loyal service, and overseeing the elections of officers and committee (as on inside front cover) for this year. A special tribute was paid to Miss Molly Davison on her retirement as Outings Secretary. Miss Davison had arranged all the Society's outings since its inception in 1974 and gained an enviable reputation for always choosing warm and sunny days. Peter McGuinness then teased and generally defeated a good attendance of regular members with another slide show and quiz on Newcastle buildings and places of Catholic interest. On the weekend before the AGM members enjoyed visits to Harbour House, where they were welcomed and guided by Mrs Pauline Nicholson, the owner, and to Finchale Abbey nearby.

The November and December talks, by Dr FitzPatrick on Newman and Kingsley and by Vincent Kelly on Rerum Novarum, *respectively, were well attended and provoked lively debates. An additional talk has been arranged this year and the February, March and April talks promise new light on popular topics. It is hoped that these and the two Summer outings will be well attended.*

These notes are written during the episcopal interregnum but provide a happy opportunity of thanking, on behalf of all members, Bishop Lindsay for his active encouragement of the Society since its start, and of congratulating Dom Ambrose Griffiths OSB on his election as the eleventh Bishop of Hexham and Newcastle. It is appropriate that our first outing this Summer should include Ampleforth Abbey.

Although articles on Church history in medieval times are always welcome - three were included in last year's edition - it chances that all the articles this year are on post-Reformation subjects. Dr Fraser analyses early seventeenth century Durham Quarter Sessions records to draw attention to the critical role of women in preserving the Faith, while Dr Rounding adds to our knowledge of gentry families later in the same century, in articles on Robert Tempest of Thornley and Lord Widdrington, whose tomb we hope to see at Nunnington in May. The story of the mysterious death of Fr Wilkinson SJ in Morpeth gaol in 1681 was first printed in 1927 in the Ashington St Aidan's Parish Magazine. *The extracts from the diaries of Winefred Salvin of Croxdale provided by Mr Dunn illustrate a personal response to the changes taking place in liturgy and devotional practices in the mid-nineteenth century which would evidently repay further scholarly study. As promised last year, Fr Hodgson OP tells the story of the return of the Dominicans to Newcastle in 1860 and their subsequent pastoral work, and this is paralleled by an account by Sr Felicity OP of the Dominican Sisters in Newcastle. Peter McGuinness draws together notes from various sources on Harbour House, visited by members last October, and the issue is completed by an Index to Authors and Articles in the preceding thirty-two editions, also compiled by Peter McGuinness.*

All these contributors are warmly thanked, and articles of similar interest on the history of the Church from North Yorkshire to the Borders are earnestly solicited.

Robin Gard, Hon. Editor

RECUSANT WIVES, WIDOWS AND DAUGHTERS

Constance M. Fraser

It has been said that it was the womenfolk who kept the Catholic flame alive during the years of persecution under the early Stuart kings. By sheer persistence they kept the menfolk in the straight and narrow path. Detailed examination of the lists of persons presented at the Durham quarter sessions in 1607, 1615 and 1616 for failure to attend the parish church reveals the following statistics. In 1607 a total of 275 women were presented as against 144 men. Of these, 41 were widows, 78 unmarried and 156 wives, of whom 87 appear to have had conformist husbands. Faced with the crippling fines of £25 a month for non-attendance many provisionally conformed. In 1615 319 persons were indicted, of which under a third (110) were men. Of the women, 42 were recusant couples, 50 were widows, 45 were spinsters, and 72 had conforming husbands. Only 87 of the 1615 intake had been previously presented in 1607. By October 1616 in the trawl of Durham recusants, 123 in all, the 57 men indicted made a better showing, at 46% of the total. There were 14 recusant couples, 14 widows, 12 spinsters plus 8 unidentified, and 29 wives with conforming husbands.[1]

The length of the 1607 list is not altogether surprising, as it represents the crackdown on Catholics following the discovery of the Gunpowder Plot of 1605. Of the 275 women indicted then, 85 were again indicted in 1615 and a further 13 in 1616. Some of the widows and spinsters may have subsequently married and through change of name cannot be identified in the latter lists: but comparisons show that new women had come forward in 1615 and 1616. (There were 119 new names in 1615 and 36 in 1616.)

It has been suggested that the faith was gentry-led; where the major landowner was Catholic so was his household and so were his tenants. In 1607 the husbands of 49 women were described as gentlemen, esquires or knights. Twenty-three of these surnames duly appear in the Durham Visitation of 1615[2] examining claims to bear a coat of arms, and in 16 cases the (recusant) wife was noted as married to either the head of the family or a senior cadet (usually because of the status of her own father). These favoured ladies were Anne Killinghall of Middleton St George (who was a Layton of Sproxton), Margaret Garth of Headlam (an Eden of West Auckland), Anne Clopton of Sledwick (a Clopton of Clopton, Warwickshire), Mary Claxton of Holywell (a Wren of Binchester), Barbara Ward of Trimdon (a Blenkinsopp of Helbeck, Westmorland), Magdalen Trolloppe

of Thornley (a Metham of Metham), Elizabeth Trolloppe (a Blakiston of Blakiston), Grace Maire of Hardwick (a Smith of Durham), Katherine Johnson of Twizell (a Lambton of Lambton), Barbara Blakiston of Gibside (unmarried), Isabel Shaftoe of Hamsterley (a Raimes of Shortflatt), Margaret Forcer of Harbourhouse (a Trolloppe of Eden), Isabel Tempest of Stella (another Lambton), Anne Hodgshon of Hebburn (a Langley of Grimesthorpe, Yorkshire), Mary Jenison of Walworth (a Gerard of Bryn, Lancashire), [3] Isabel Bulmer of Tursdale (a Tempest of Stella), and Jane Chayter of Butterby (another Tempest). It would appear that half of these husbands, namely Henry Killinghall, William Garth, Robert Warde, George Shaftoe, Sir Nicholas Tempest, John Jenison, Sir Bertram Bulmer and Thomas Chayter, were, however, conformists.

Some families actively resisted the penal legislation. Sir William Blakiston of Blakeston, having refused to pay his fine for failure to attend his parish church at Norton, was distrained by a cow, and when his servants resisted the bailiffs, livestock amounting to 19 horses, mares, geldings and a colt, with 77 oxen, cows, bullocks and stirks were rounded up by the sheriff's men at Fulthorpe to be driven to Durham. Subsequently, on 6 October 1607, Blakiston's men rescued the animals initially at Sedgefield and later at Shincliffe. Sir John Claxton of West Hall, George Collingwood of Eppleton, Francis Lawson of Thorpe Bulmer and James Lawson of Neasham allowed their servants to absent themselves from church. George Fairhaire of Ford by Lanchester, John Jenison of Walworth, Mark Hull of Esp Green and William Rawe of Luns House, Lanchester, all failed to have their sons baptized at the nearest church.

Eight years later (11 January 1615) and in keeping with the national drive against recusants, William Porter of Shield Row, George Collingwood of Eppleton, Elizabeth Hedley of Lintz Green, Robert Hodgshon of Hebburn, John Hodgshon of Manor House, Lanchester, Thomas Blakiston of Blakeston, William Blakiston of Wynyard, John Trolloppe of Little Eden, William Clopton of Sledwick and Francis, Lord Dacre, of Whitehill were indicted for failure to ensure their servants attended church. Ralph Hall of Greencroft, John Blaxton junior of Coxhoe, and Robert Merriman of Trimdon failed to bring their children for baptism. It is impossible to say whether there were other purges at the Durham quarter sessions during the reign of James I because the record is defective.

It has been suggested that through intermarriage of families, Catholic gentlefolk were shielded from the blast of penal legislation by the good

offices of conformist cousins on the bench or in local government office, such as high constables. Among the JPs can be found Marmaduke Blakiston, Thomas Chaytor, Ralph Conyers, James Lawson, Thomas Millott and Charles Wren. Wren's sister Mary had married Sir John Claxton of Nettlesworth and that couple were indicted in both 1607 and 1615; but Wren had laid an information about Catholic plots before William James, then dean of Durham, prior to November 1605. The Durham bench was heavily manned by cathedral clergy and legal personnel from the Bishop's temporal courts and hence unlikely to have recusant sympathies. As for the high constables who were responsible for preserving the peace within the wards of Easington, Chester, Darlington and Stockton, two served together in Easington and Stockton, but the larger areas of Chester and Darlington had three high constables each. These were empowered to supervise petty or township constables and present any misdemeanours to the quarter sessions for correction. (Lists of these officers can be found in the quarter sessions order books, but unfortunately these do not survive prior to 1616.) Picking up these names one can find John Baynbrigg of Wheatley Hill acting as high constable in the Easington ward in 1617. Jane, wife of Thomas Bainbridge, had been indicted in 1607. The same year William Porter of Shield Row was high constable in the Chester ward. A William Porter, gentleman, had been charged in 1615 with harbouring recusants. Possibly significantly, Bainbridge and Porter had both been replaced by January 1618. Their colleagues continued until July 1621. Only John Hopper of Collierly among the 1621 nominees in the Chester ward seems to have had Catholic kin who were indicted. These included Christopher and Alice Hopper of Newbiggin, Alice of Witton Gilbert, Jane of Tanfield, Christopher of Iveston, Margaret of Greencroft, Alison of West Hall, and Robert, Jane and Janet, all of Elvet. All but Robert were of yeoman class. He was described as a draper.

The 1607 indictments were grouped by township and some family clusters appear. In Neasham we find Widow Wating, William and his wife Jane, and John. At Thornley there were John Trolloppe senior, Magdalen his wife, John junior and Elizabeth his wife, Samson (an elderly uncle),[4] Margaret and Dorothy. At Twizell by Chester-le-Street there were George Johnson, Katherine his wife, Michael and Margaret. At West Butsfield were three spinsters, Janet, Isabel and Agnes Kirkley. At Greencroft were Richard Darnell and his wife, William and Elizabeth.

This family grouping was still clearer in 1615, where the Johnsons of

Twizell were now augmented by Michael's wife, also by George, Ralph and Nicholas. There was now a Kirkley family at Lintz Green consisting of Anthony (possibly a conformist) his wife Margaret and son Robert, with Magdalen a spinster. Isabel was still at Butsfield and unmarried. Sir William Blakiston of Wynyard was flanked by his wife Alice, his son Ralph, Francis and Mary. Anne Hickson of Mordon, widow, had her son William and unmarried daughters Eleanor and Margaret. In Shadforth we find John Trolloppe and his sons John and Francis, with another John described as 'yeoman'. In Little Eden there were Elizabeth, wife of Francis Trolloppe, Samson and his wife, and Anne wife of John.

Traditionally, recusants were found among the gentry and their yeoman dependents. Some, however, were tradesmen. Some lived in Durham itself. There were in 1607 Thomas Kilburne of Neasham, tailor, with his wife Dorothy, John Wetherelt of Darlington, 'spinster', and his wife, Martin Denham of *Haram*, tailor, George Browne of Durham city, barber, Thomas Awde of Tursdale, blacksmith, and his wife, Henry Browne of Whitburn, blacksmith, Mark Hull of Esp, carpenter, and Elizabeth his wife, Thomas Powle, schoolmaster, Robert Whitfeild of Old Elvet, draper, and Elizabeth his wife, Robert Hopper of the same, draper, and John Rutter of New Elvet, pewterer. Robert Hopper was indicted again in January 1615, when his fellow tradesmen included John Johnson of Elvet, weaver, Thomas Buck of *Stonyford*, hoopmaker, John Johnson of Fulforth, tailor, Thomas Archer, tailor, Thomas Kilborne, tailor, Ralph Appleby, weaver, James Wilson, weaver, Thomas Smith of Eppleton, mason, Thomas Awde of Tursdale, smith, two pedlars at Gainford, John Edforth of Shawes, tailor, William Bayley, carpenter, William Branson, gardener, and John Ayre of Wolsingham, weaver. A carpenter, wheelwright, miller and two more tailors had recusant wives. A year later, in July 1616, George Wrey of Langley mill was presented *with* his wife, being the only tradesman listed. It will be noted that the most frequent occupation was tailor, an essentially personal service. The pedlars, two, were significant at a time of surreptitious circulation of religious literature.

It has been suggested that the quarter sessions presentments do not reveal all that can be known of the less articulate recusant. There may be family wills. It would appear that Anne Killinghall was unable to transfer her faith to her son William, who made a most Protestant attestation in his will of 1642. [5] Perhaps his second wife, Margaret Pepper, had 'knobbled' him. The terms of the will of William Blaxton of Gibside (in the light of his

sister's recusancy and the names of his executors) suggests a caginess on doctrinal matters. He left an annuity of 20s for 20 years to poor prisoners in Durham gaol, payable to the mayor of Durham for distribution, and as much to the poor in his parish of Whickham. [6] Margaret Forcer's son Peter on his death in 1626 had his wife's (Catherine Hodgson) recusancy much on his mind, as is shown by his nuncupative will attested before John Cradock, Bishop Neile's diocesan chancellor and vicar general. He was concerned about payment of his debts and who should administer his estate 'knowing that his wife and the rest of his nearest kindred . . . were not capable of it in respect of their recusancyes'. [7]

Durham recusant dynasties identified by M. E. James in his *Family, Lineage and Civil Society* (1974) were the 'old gentry' of the Trolloppes of Thornley, the Claxtons of Old Park, the Salvins, the Blakistons, the Tempests and the Swinburnes, and the incoming Tyneside merchant families of Hodgson, Lawson, Riddell and Jenison. The Maires of Hardwick had made their money through the law. Six Jenisons subsequently entered the priesthood, as did also members of the Tempest, Forcer and Maire families. In the late sixteenth century the authorities suspected the harbouring of missioners at Thornley by the Trolloppes, and attributed the same offence to the Claxtons at Waterhouse, the Hodgsons first at Manor House (Lanchester) and later at Hebburn, the Tempests at Stella, the Riddells at Gateshead, the Forcers at Harbourhouse and the Maires at Hardwick. There were Catholic chapels at the five latter localities. [8]

One may conclude with some negative observations. Certain families subsequently known for their recusancy do not figure among the presentments. Did they have friends in high places to protect them? The families are identified from the recusant certificates of 1717. [9] In the 1610s Robert Brandling of Felling was an unsavoury character unlikely to have religious scruples. The Constables of Biddick did in fact figure modestly in the indictments, where Dorothy, a widow, and her daughter Frances were presented in 1607 and 1615. Marmaduke Constable was indicted in ?1607 and 1616. The Liddells of Ravensworth avoided charges of recusancy although the head of the family, Thomas, was presented in January 1615 for instigating a riot on Gateshead Fell involving the destruction of a channel bringing drinking water to the town, but minor members of the family were indicted in 1607. The Collingwoods of Eppleton were a junior branch of the Northumberland family at Eslington. Again, with the Radcliffes of Tunstall, they represented a cadet branch of a family whose

head was resident in Northumberland at Dilston. The Salvins were represented by Anne of Butterwick widow, in 1607 and 1615, and by Roberta of Thornton in 1615, although William, Anne's son, was indicted in 1615.

There are hints of recusancy in the Welbury and Lambton families. Ironically, the basis of the Welbury's status was property in Castle Eden acquired by Simon Welbury from Henry VIII which had formerly belonged to Guisborough priory, with additional land formerly of Durham priory and Lanchester collegiate church. Margaret (Bone) was Simon's daughter (indicted in 1607) and was joined in presentment in 1615 by her son and daughter. John Welbury of Monk Hesleden, gentleman, whose wife Alice was indicted in 1607, was probably Simon's grandson. His sister Margery married John Eden of West Auckland, gentleman, and was indicted in 1607 and 1615. There were also at Kelloe an Elizabeth Welbury, widow, and Agnes, spinster. As for the Lambtons, the Roger Lambton of Lambton, gentleman, who was indicted in 1607 was the second son of Robert Lambton, head of the family, who died in 1583. His sister Isabel, indicted in 1607, married Sir Nicholas Tempest and another sister, Margery, married Nicholas's younger brother John. Both Margery and John Tempest were living in Lambton when they were indicted in 1607. In view of their evident landed status it would seem that it was their latent recusancy that kept the heads of both families from a seat on the Durham bench.

NOTES

1 C. M. Fraser (ed), *Durham Quarter Sessions Rolls, 1471-1625,* Surtees Soc 199, 1991, pp 245-9, 265-7, 330-6.

2 J. Foster, *Pedigrees recorded at the Visitations of the County Palatine of Durham* (1887) *passim.*

3 R. Surtees, *History of Durham* iii (1823), 320.

4 Surtees i (1816), 93

5 *Wills and Inventories,* iv Surtees Soc 142, 1929, 295.

6 Ibidem, 29.

7 Ibidem, 195.

8 M. James, *Family, Lineage and Civil Society,* Oxford, 1974, 137-42.

9 C. R. Hudleston (ed), *Durham Recusants' Estates,* Surtees Soc 178, 1962, *passim.*

FR THOMAS WILKINSON , SJ: A MORPETH CONFESSOR - OR MARTYR?

Part One

The subject of this brief memoir suffered death in Morpeth Gaol under Charles II, that gay and voluptuous monarch who owed so much, even life itself, to the loyalty and devotion of his Catholic subjects, yet with cowardly weakness abandoned them, on trumped up charges which he knew were false, to be persecuted and cruelly put to death. Father Wilkinson, like so many other Fathers of the Society, was a victim of the Titus Oates 'Plot' which has long been admitted by all competent historians to have been an entire fabrication, and Oates himself a brazen imposter. Hundreds suffered death or imprisonment, but the hand of Shaftesbury, the instigator of the 'Plot', fell most heavily on the Jesuits. Father Wilkinson was one of the last to suffer (or die?) for the Faith, meeting his death only a few months before that of Archbishop Plunkett, the last martyr in England to shed his blood for the Faith.

Thomas Molyneux (alias [1] Wilkinson) was born 'somewhere' in Lancashire in 1638. Of his family and early life we know little or nothing for certain. Gillow says that he was probably a member of the family of Molyneux of Alt Grange, Ince Blundell, descended from that at Sefton, and possibly the brother of Father Edward Molyneux of Alt Grange, who died in 1704. The first mention that we find of him is in the 'List' or 'Book of Students' of the English College of Valladolid [2] in Spain, where it is recorded that 'Thomas Molyneux (alias Wilkinson) from Lancashire, was admitted as a student to the College on November 18, 1660, and he subscribed to the College oath'. He would then be twenty-two years of age. He must have completed his 'humanities', or classical studies elsewhere, as he at once began his Philosophy, and 'was ordained Priest in the second year of Philosophy'. This would be in 1662. From documents kept at the College, Valladolid, copies of which the Rector, Canon Henson, has sent me, we gather that he received the Major Orders in very rapid succession. From these documents it seems that the College had been granted special privileges in the matter of ordination by an indult of Pope Clement VIII. The students might be ordained by 'any Bishop' and the 'interstices' [3] required by the Council of Trent 'need not be complied with'.

In the letter dated March 3, 1662, the Rector of the College asks the Bishop of Valladolid to ordain as Deacons, Thomas Molyneux [4] and John

Scarisbrick. In the other letter dated March 24, 1662, the Rector asks the Bishop of Segovia to promote the same two to the Priesthood. So apparently he would be ordained Deacon at Valladolid some time in March and Priest at Segovia late in March or early in April, 1662. It seems very unusual that he should be ordained Priest at the end of his philosophical studies before he had begun his Theological course, and at the age of twenty-four. Probably there was a scarcity of Priests in the College, many leaving for the Mission, and as we have seen above, special privileges seem to have been granted to the College in the matter of ordination for this very reason. His Theological studies lasted four years - the usual period - for in February, 1666, there is an entry in the College 'Book of Expenditure' which runs: 'For printing the 'thesis' ('public act' which was controverted and defended usually at the College of St Ambrose) of Father T. Molyneux 89 reales, and for paper of good quality 10 reales, and for *aloja* (a beverage made from water, honey and spices), and pastries 8 reales.' In the thesis or 'public act', as it is technically called, the student reads a paper on some thesis in Theology and undertakes to defend it in public against all comers. The *aloja* and pastries was the refreshment usually handed round after the 'disputation.' The same Account Book under March 1667, records that '548 reales were paid to T. Molyneux for the Masses he has said during the five years since he was ordained, including the first eight which were his own, and he said them for the intention of the College.'

Some time in this year 1667 he must have decided to join the Society of Jesus. Accordingly he was sent to pass his two years' noviceship at Watten,[5] a few miles distant from St Omer, in the North of France – at that time the Novitiate for the English Province. The Catalogue of the English Province for the year 1667 names among those admitted to the Noviceship, 'Father Thomas Wilkinson, a Priest.' From a later Catalogue (1678) we learn that he was admitted on September 20, 1667, was of robust health (*vires firmae*), and had finished his studies before entering the Society. In the Catalogue for 1669 we are told that Father Thomas Wilkinson, from Lancashire, aged 31, is at Watten in his second years' Noviceship, and is of sound health.

About a year after the completion of his Noviceship at the end of 1669, he returned to Valladolid to fill the important post of 'Minister' (or Vice-Rector) of his old College. Canon Henson has sent me a copy of a letter found in the College archives at Valladolid, which states that the Rector of St Omer College 'is sending a number of his young English students in

humanities, through France to Valladolid in Spain, to prosecute their higher studies under the care and conduct of Father T. Wilkinson, of the same Society.' The students numbered seven – William Quaterman, Cuthbert Morris, Thomas Gerard, Edmund Garnett, John Cooper, William Pugh, and Ignatius Thorp – and the letter says that they and their 'Ductor' are 'free from contagious disease.' The 1678 Catalogue already mentioned, says that Father Wilkinson had been *'praefectus morum* ' - prefect of discipline. It does not state where or when. Father Newdigate, S.J., of Farm Street, thinks that it could only have been at St Omer from the end of his Noviceship in September 1669 to his departure for Valladolid at this time, August 25, 1670, the date of the letter.

He remained at Valladolid as Minister for nearly seven years, until February 1677. He must have been an able and capable man with a strong personality to have been chosen for this important office. As Minister he would have been, in the Rector's absence, Vice-Rector of the College. There exists at Valladolid, written in his own hand, a letter in which he so styles himself. This is a 'dismissorial letter'[6] addressed to the Bishop of Valladolid, asking him to ordain four of the students. It begins: 'Thos. Molyneux, of the Society of Jesus, Vice-Rector of the English College, Valladolid.' It is dated February 24, 1673, and is signed *Thomas Molynacis.*

As Minister he could also have been Bursar of the College, and would have had control of domestic discipline. The 1678 Catalogue also says that 'he had been Confessor in the College as well as Minister. To have held all these important offices proves him to have been not only a man of robust health, but also one gifted with high and exceptional abilities – an able administrator as well as a prudent Spiritual Director, with a spice of the Prefect in him. He was, too, only just over thirty.

Hid health, however, seems to have given way under this heavy strain of work, for in the College 'Book of Expenditure', under the date, July 1676, we find the following item: '27 reales which were spent on half a pound of confection of roses, 4 reales, half-pound of pears, 4 more, half-pound of biscuits, 3 reales, 18 *maravedies*, and the remaining 10 reales on a jar of conserves, all of which was sent to Portillo [7] for the Father Minister who was ill'. Evidently his illness must have been a severe one, for it seems that he had to resign his various offices and leave the College.

Under the date, February 1677, in the same Account Book, we have a record of his 'Viaticum' (*i.e.*, journey money or travelling expenses), and the cost of his outfit, 'Viaticum of Fr T. Molyneux and part of his outfit':

> The College is debited with 1,800 reales: 1,500 of which were given to him as Viaticum in order to return to England whence he came, with the Mission that was sent off this year, and the remaining 800 for the Schomberg dress, and although he claimed that he ought to have been given more both for 'viaticum' and clothing, Father Rector referred the matter to Father A. Covarrubias, who was acting as Vice-Provincial, and to the Father Confessor, that they might determine what ought to be given, and the result of the consultation was that no more than the said 1,800 reales should be given, in consideration of the fact that he sold part of the clothing he brought and kept the proceeds, and also because he had clothing which he brought with him and which served for his return.

Evidently he had a mind of his own and was not a Lancashire man for nothing.

Another entry in the Book of Expenditure and the last in which his name occurs, gives an account of the Mission to England.

> On the 3rd of February, 1677, Father T. Molyneux set out by order of our Father General and of the Father Provincial of Castille and of England, and 1,000 reales in brass were given to him as 'viaticum' by order of Father A. Covarrubias, who acts as Vice-Provincial, and of the Fathers Consultor of the Province (of Castille), and 300 reales in brass more for his Schomberg dress, with a declaration that what was wanting should be supplied by the said Father T. Molyneux from what he received from the sale of clothes he brought with him when he came from England, the proceeds of which he kept. What he sold was a cloak and hat: the rest of the things, namely, cravats, cuffs, handkerchiefs, sword and belt, etc., he preserved, and now takes them with him: and in witness of the truth of all this he signed this entry to-day, the said day, month and year.

Then follows his autograph signature, signed 'Thomas Molynacius'. There seems to have been a divergence of view with regard to the 'Viaticum', but his departure seems to have been peaceful and an amicable agreement was reached. He could not have retained much from the sale of his cloak and hat, because in October 1672 we find it recorded that he gave one doubloon (a Spanish gold coin slightly over one pound) for the building of a new church'. Four Fathers of the Society accompanied him to England: Edmund Garnett, Richard River, William Pugh and John Cooper – four of the seven whom he had in 1670 piloted from St Omer through France to Valladolid. They must have travelled back by the same route. Foley's (*Records*, Vol. VII, 1442), quotes from the Registers at Valladolid the following entry: '1667, Feb. 3rd, R. P. Thomas Molinacio, S.J., Minister of the College, took his departure, and returned to the English Province in Flanders'.

His missionary career was short-lived. The Province Catalogue for July 1678, states that he was then on the 'Durham Mission' of the Society, and had then been on the Mission one year. The Catalogue for the next year, 1679, records under the 'Residence of St Cuthbert [8] with the Durham District: Fr Thomas Wilkinson, in prison'. For 1680 the entry is: 'Fr Thomas Wilkinson in prison at Morpeth.' And lastly, in the year 1681 we find in the list of the dead: 'Fr Thomas Wilkinson died in prison in England, January 12, at the age of 43.'[9] These are all the facts recorded concerning him except the story in Foley's *'Records'* of his imprisonment and death in Morpeth gaol, which will be found below. (See Part 2).

It would seem that Father Wilkinson journeyed to England through Flanders, and perhaps made a short stay at St Omer. After crossing to England he probably proceeded straight to the North and took up his residence at Longhorsley, where he acted as Chaplain to Sir Edward Widdrington before the latter's marriage. Gillow says 'he was apparently Chaplain to Capt. Edward Widdrington at Longhorsley.' Major Skeet (Angmering, Sussex), who is connected with the Widdrington family and who has published a book on 'Sir Edward Widdrington,' in a very interesting letter which he wrote to me, says:

> Father Wilkinson, or Molyneux, was probably a relation of Mrs E. Widdrington. She was the Hon. Elizabeth, daughter of Caryll, Third Lord Molyneux, and married Edward Widdrington of Longhorsley. Her sister, Anne, married William Widdrington of Cheeseburn Grange.

The Titus Oates Plot was at this time in full fury, and the Missionary Priests, especially the Jesuits, against whom the Plot was most virulently directed, were forced to keep in hiding. What more likely than that Fr Wilkinson, to escape the pursuivants, should seek safety and seclusion in the home of his relative.

PART 2

The story of Fr Wilkinson's imprisonment and death in January 1681 and the discovery of his incorrupt body ten years later derives from Jesuit records. The following account is taken from *Records of the English Province of the Society of Jesus*, by Henry Foley, S.J, Vol. V, pp. 657-659. Foley continues with some notes on priests of the Riddell family and the accusations of Robert Bolron, the 'Titus Oates of the North', against Thomas Riddell and Sir Thomas Haggerston, but these are omitted here as they are covered by notes in Part 3 below. A further brief notice of Fr

Wilkinson appears in Foley's *Collectanea* (Vol. VII, pp.844-845), in which it is stated that 'The fact of his murder is confirmed by a letter of Father John Warner, the Provincial, to Rome, dated February 25, 1681. He calls him Thomas Wilkins. (Father Warner's Note and Letter-book)'. This letter has not been traced but an entry in Fr Warner's Letter-book (in Cambridge University Library, L1-1-19) notes the death of Fr Wilkinson in 1681.

The Residence of St John the Evangelist, or the Durham District

Morpeth was served for some time by the Fathers who resided at Long Horseley. Father Thomas Wilkinson, one of the missionary Fathers of this Residence, who was poisoned in Morpeth Gaol, January 12, 1681, *aet.* 43, out of hatred for the Catholic faith, was a native of Lancashire, born 1638, and entered the Society September 20, 1667. His further history is unknown, from the loss of records in those times of persecution. We gather news of his tragic end, as a victim of the Oates' persecution, from the following account of him preserved in the Archives in Rome:

'In the year of our Lord 1680, the thirty-second of Charles II, [10] during the raging of a dire persecution against Catholics, Father Thomas Wilkinson, a priest of our Society, and a missionary, a man of the strictest morals, remarkable for his other great virtues, and rendered dear to all by his singular modesty of manner, after having for a length of time escaped the snares and efforts of the pursuivants, who used every exertion to apprehend him, was at last betrayed by a perfidious wretch (who in consequence of his crime became a fugitive upon the earth), and was committed to a foul prison. Owing to the state of the place and his own extreme personal indigence, he was exposed to many and severe sufferings, which he bore with invincible patience. Notwithstanding the severity of his sufferings and the squalor of his prison, when an opportunity of recovering his liberty presented itself, he considered it to be more consistent to suffer these grievances for the name of Jesus than to seek his safety by even lawful flight. For it happened that the prison in which he was confined was utterly ruined and blown to the ground by a furious tempest. His fellow prisoners, thieves of the lowest class, with other rogues and vagabonds, all of them to a man took advantage of the accident, and escaped in the confusion and consternation attendant upon it. [11] He alone remained, and the next day voluntarily delivered himself up to the authorities, a proof of his conscious innocence, and an example which his enemies might envy. He was therefore a second time committed to prison [Morpeth], where, though more

kindly treated, he continued to suffer much on account of his extreme poverty. After some months' imprisonment he was called to the bar at the assizes for trial, and was indicted, as usual, for high treason, as being a priest and a Jesuit, but, no witness appearing to prove that he was either, his trial was postponed till the next assizes, contrary to all right and justice, and he was detained in prison. It is supposed that his death was the result of the disappointment of his enemies in having failed to procure evidence for his conviction, and from their general hatred for the Catholic faith.

It occurred thus: Father Wilkinson, finding himself unwell, desired a medical man to be called. A surgeon immediately attended, a man of low character, and a sworn enemy to the very name of Catholic, and especially of the Jesuits. After feeling his pulse he is reported to have said that he would give him a speedy release form all his pains and suffering. His words soon proved true, for instead of medicine he gave him a dose of poison, which in a few hours accomplished its work. Father Wilkinson was making his usual morning's examen of conscience when he suddenly felt an icy chill come over him, accompanied with a copious and continued flow of blood from nearly every vein in his body, which did not cease before his death, and even lasted after it. He rapidly grew worse, and at one o'clock at noon, and about four hours after taking the poisonous drug, he breathed his last.

'The truth of this occurrence is attested by all who were present with him, by no means few in number, and men of the best repute, who were his fellow-prisoners for the faith. This was fortunate, as his enemies attempted to persuade the public that the Father had committed suicide; and those who had extolled him during his life as a holy man now defamed him after death as a self-murderer, and denied him Christian burial. They actually buried him on a dung-heap, exposed to the insults of a fanatical mob, which heaped all kinds of filth upon his grave. Of this indignity I myself, William Riddell, was an eye-witness. And thus did they strive by all possible means to blot out the remembrance of this holy man for ever. But the memory of the just is in benediction, whilst the wicked perish in their wickedness, which proved to be realized, for not many weeks after, this surgeon was seized with a mortal sickness and died, and having been found to have committed suicide, was likewise denied Christian burial. Providence so ruled it for the justification of His faithful confessor that nearly ten years after, on his body being dug up, it was found perfectly incorrupt, and as white and flexible as that of a living person, whilst the linen in which it was wrapped and the coffin were quite rotten. Father Thomas Dicconson, priest

and missioner of our Society, who both saw and touched the body, bears witness to this fact.

PART 3

The Descent of the Felton and Longhorsley Estates

The Felton and Longhorsley estates descended to the Riddell family of Swinburne Castle in this way. About November 1655, Robert Lisle of Felton, then aged 65, married Dorothy, the daughter and heiress of Thomas Horsley of Longhorsley. Lisle died without issue on 6 June 1659 and was buried at Felton. On 23 February 1661, Dorothy, his widow and devisee, married at Felton church Captain Edward Widdrington, third son of William, Ist Lord Widdrington, and so the two estates passed to the Widdrington family. Dorothy died in 1679 and Captain Widdrington was killed, fighting for James II at the Battle of the Boyne, in 1691. Edward, their son, married (as stated in the article) Elizabeth, daughter of Caryl, 3rd Viscount Molyneux. She was a sister of Anne, the wife of William Widdrington of Cheeseburn Grange. Edward died in 1705 and Elizabeth in 1722. Their son, Edward Horsley Widdrington, married Elizabeth, daughter of Humphrey Weld of Lulworth Castle, in 1728. Elizabeth Margaret, their only child and heiress, married Thomas Riddell of Swinburne Castle in 1760, and he succeeded to Felton and Longhorsley on the death of Edward Horsley Widdrington in 1762. His widow left £400 in 1773 to the Society of Jesus to support a Jesuit missioner in Longhorsley. [12]

Fr Wilkinson and the Popish Plot

Fr Wilkinson was not named personally in any of the accusations of Robert Bolron, but there are several links between the Widdringtons and Riddells and with Felton and Longhorsley, and otherwise, which would account for his persecution and arrest, although the fact of his being a priest and a Jesuit was sufficient grounds in itself. The chief accusation made by Bolron and his accomplice Maybury were against Sir Thomas Gascoigne of Barnbow Hall, near Leeds, and subsequently against Thomas Riddell and Sir Thomas Haggerston. Sir Thomas Gascoigne and others were charged of plotting in 1679 at Barnbow Hall to raise money (a list of incriminating names of contributors was claimed to exist), to introduce Popery, murder the king, and subvert the Government. Sir Thomas (then 85 years old) was acquitted, but Blessed Thomas Thweng, his nephew, was arrested, tried and executed for being a priest at York on 23 October 1680.

Bolron also swore that on search for priests and Jesuits he had found a man called Francis Collingwood with a trunk of Popish books and vestments in the house of a Lady Widdrington. He also unsuccessfully accused Sir Thomas Haggerston and Thomas Riddell, son of Sir Thomas Riddell of Fenham, of being implicated in the Barnbow Hall plot. Both were persons of high public esteem and no prosecution took place. There is a possible Gascoigne link with Felton in that a Michael Gascoigne, OSB, son of Sir Thomas Gascoigne of Barnbow, who was professed at Paris for St Gregory's, Douai, in 1622, is recorded as having been stationed at 'Welton in Northumberland', which may be an error for either Felton or Weldon nearby, both belonging to the Lisle family. Two other Gascoigne brothers were also priests: Dom John Placid Gascoigne OSB, sometime abbot of Lambspring (1599-1681) and Francis (1605-1676), a secular. Their sister was Anne, the mother of Blessed Thomas Thweng, and another sister, Catherine Gascoigne, was a co-founder of the Benedictine convent at Cambrai, where Margaret, another sister was also a nun. Dom Michael Gascoigne was drowned when returning from York to his Northumberland mission in 1657. [13]

William Riddell, S.J. (1671-1711)

William Riddell, the writer of the narrative about Fr Wilkinson, was only ten in 1681. He was the only son of William Riddell of Gateshead House (d. 1698) by his second wife Margaret (family unknown), who died 1677. His father was the son of Sir William Riddell of Gateshead (d. 1655) and Katherine, the eldest daughter of Sir Henry Widdrington (1561-1623). This Sir William was the elder brother of Sir Thomas Riddell of Fenham (d. 1652 in Antwerp) and they were just two of the large family of Sir William Riddell of Gateshead (d. 1650) and Elizabeth Conyers (d. 1632). William Riddell of Gateshead (d. 1698), father of Fr William Riddell, had a daughter, Jane, by his first wife, Isobel Wyld. Jane married Mark Riddell, a younger son of Thomas Riddell of Fenham, son of Sir Thomas Riddell. Mark and Jane Riddell had a son, Edward Riddell (1700-1736), described as 'of Morpeth'. Fr Riddell also had a sister, Catherine. Thus, William Riddell's grandmother was a Widdrington and his relationship with the Widdringtons of Felton and Longhorsley would account for his presence in Morpeth in 1681.

William Riddell entered the Society of Jesus, was professed in 1687 and ordained in 1695. He was sent on the Maryland Mission but returned to Gateshead shortly before his father's death in 1698, where he replaced his uncle, Fr Robert Riddell, as chaplain serving Catholics in Gateshead

and Newcastle. He died on 29 March 1711, aged 41 years. Two of his uncles, his father's elder brothers, became priests. Peter Riddell (1636-1668) was educated at St Omer in 1656, professed at Watten in 1656, at Ghent in 1664, and went on the Maryland Mission, where he died in 1668. His younger brother, Robert Riddell, alias Carey, (1644-1702) entered the English College in 1664 and was ordained in 1668. He lived at Gateshead House, serving Newcastle and Gateshead until, on the return of Fr William Riddell, his nephew, from America, he became chaplain of the Radcliffe family at Dilston Castle. He died in 1702. [14]

Fr Thomas Dicconson, S.J. (1651-1704)

Fr Dicconson, who testified to the finding of the incorrupt body of Fr Wilkinson in 1691, was probably a member of the Wrightlington family of Lancashire. He was professed in 1672 and ordained in 1681. He was serving in the Residence of St John the Evangelist, or Durham District, which covered Northumberland and Durham, in 1685, and was chaplain at Stonyhurst in 1701, where he died on 2 May 1704, aged 53 years. [15]

Conclusion

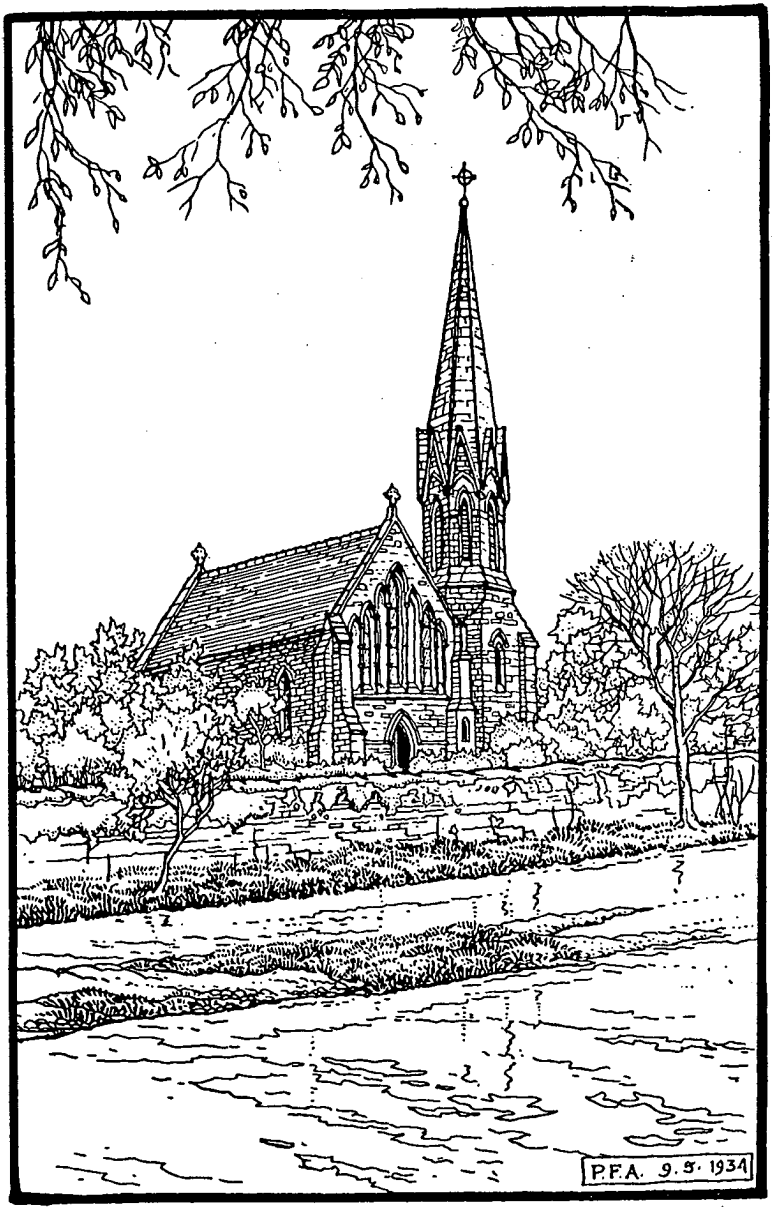
It seems clear that Fr Wilkinson, having left Valladolid in 1677 for the English Mission, served Catholics in the Felton, Longhorsley and Morpeth area for some years, probably living as chaplain to Captain Edward Widdrington at Felton or Longhorsley. During the persecution following the fictitious Oates Plot he was doubtless hounded by Bolron and his associates who succeeded in having him arrested and tried at Newcastle Assizes. As with Blessed Thomas Thweng, the fact of his being a priest was sufficient for conviction, but although we have no details of the trial, evidently the prosecution failed to secure one. However, instead of being released, he was remanded to Morpeth Gaol to await re-trial at the next Assizes. Whatever the circumstances of his death, his extreme sufferings and final death in prison in January 1681 surely entitles him to the honour of a Confessor of the Faith.

NOTES

Part 1 of this biography is re-printed from the first part of a two-part article by an unidentified author published in the Ashington *St Aidan's Parish Magazine* for the year 1926. Copies of the magazine prior to 1926 are known to exist, but the issue for 1927, which may have contained the concluding part of the article, has not been traced, and may not have been published. However, a conclusion has been supplied from a source to which the author referred and from which he would, almost certainly, have quoted extensively. This comprises a contemporary account of the imprisonment and death of Fr Wilkinson, as noted in the

introduction to Part 2. This account prompted a number of questions which required extended notes and, rather than add these to the contemporary account or give them as lengthy footnotes, they have been dealt with in sections in Part 3. The footnotes numbered 1 to 9 are supplied by the original author, numbers 10 an 11 are those in Foley, with Foley numbers in brackets, and numbers 12 to 15 are supplied by the Editor. The Editor is indebted to Fr T. G. Holt, SJ, for the copy of Foley and for advice, but errors of fact or interpretation should be laid solely at the Editor's door.

1. Many Missionary Priests in the Penal Days went under an 'alias' or assumed name for the sake of greater security against pursuivants.
2. Valladolid College and Seminary was founded by the celebrated Jesuit, Fr Parsons, in 1589 to educate Secular Priests. It was like some other English Colleges abroad under the direction of the Jesuits. Later it passed to the Seculars, and it is still a famous and flourishing Seminary for the education of Priests and has furnished numerous martyrs.
3. 'Interstices' are the intervals which Canon Law requires between the reception of the various degrees of orders. An interval of a full year must elapse between the reception of the Major orders.
4. At Valladolid he seems to have gone under the name of Molyneux or, as he signs it in Latin, 'Molynacius.'
5. Watten. Novitiate House from 1625-1762.
6. Leave to be ordained or recommendation for ordination.
7. Portillo was the 'villegiatura' (summer residence) of the students, about fourteen miles from Valladolid. The students used to spend some time there in the summer months.
8. The correct title is 'Residence of St John the Evangelist.' It was the Northern Residence of the Society and it included Durham and Northumberland, roughly the old Diocese of Durham, and before that, St Oswald's Kingdom of Bernicia (Canon Brown).
9. The Valladolid 'Book of Students' says 'that he died in Newcastle prison for the Catholic Faith. The passage is quoted by Foley (Records vii. 1459), but it is clearly an error.
10. This calculation ignores the Commonwealth, and places Charles II. as immediate successor to his father in 1648.
11. The reader cannot but here recall the imprisonment of SS. Paul and Silas at Philippi, narrated in Act xvi. 23-28.
12. 'Historical Notes on Catholic Missions and Chaplaincies in Northumberland During the Penal Years (Down to about 1840)', typescript and MS notes by J. R. Baterden, 1912-1916. Felton and Longhorsley respectively. Hexham and Newcastle Diocesan Archives.
13. R. Welford, *Men of Mark 'twixt Tyne and Tweed,* Vol. 1, pp.345-347; Baterden, op cit, Felton; J.Raine, *York Castle Depositions,* Surtees Society, Vol.40; Foley, *Records,* Vol.V, p.660.
14. Baterden, op cit, Longhorsley; Dominic Aidan Bellenger, *English and Welsh Priests, 1558-1800* (1984); Dr A. Forster MSS., NRO. 1594/23, 26. Riddell Family of Gateshead, etc. Northumberland Record Office; W. Vincent Smith, 'Eighteenth Century Mass Centres in the County of Durham', typescript, 1945. Hexham and Newcastle Diocesan Archives.
15. Baterden, op. cit. Longhorsley; Bellenger, op. cit.



ST ROBERT'S, MORPETH, SKETCHED BY PETER F. ANSON, 1934

A STRANGE TALE: THE STORY OF ROBERT TEMPEST OF THORNLEY, C1625-1695.

Alan Rounding

Much, perhaps too much, has been made of impoverishment as an explanation of Catholic involvement in the Jacobite rising of 1715, but shortage of funds was undoubtedly a problem for many in the years following the Civil War and this is a story of Catholic impoverishment a quarter of a century before the Fifteen, which had very bizarre results for its victim, Robert Tempest of the Thornley family.

He was the eldest son and heir of William Tempest and his wife, Mary Aynsley but, as with so many other Catholics of the seventeenth century, we do not know the dates of either his birth, his marriage or his death. In a legal case of 1690, in which he gave evidence, he claimed to be 'aged sixty-four or thereabouts' and so was presumably born either 1625 or 1626. [1]

His wife was Anne Bruning, or Brunning, a member of a deeply devout Catholic family from Hampshire; how and where they met we do not know. Although Tempest's will of 1685 does not mention her, it does refer to his brother-in-law, Francis Brunning, and to his own brother, William. When the latter drew up his will in 1697, he left 'the residue of my stock and personal estate to my sister-in-law, Mrs Anne Tempest, the widow of my brother, Mr Robert Tempest.' There were two children of the marriage, a son, Nicholas, and a daughter, Winifred, mentioned in both Robert's and William's wills. [2]

William Tempest, the father, died in 1652 and was buried at Ryton on 27 July, Robert succeeding to what was left of his father's possessions. For William Tempest, as a recusant and delinquent, had suffered sequestration under the Commonwealth and, in an attempt to safeguard his estate, had sold Thornley and Nether (Low) Spen to his younger son, William, reserving a rent to the bishop of Durham and excepting the third that had been sequestered. [4] Three years after her husband had died, Robert's widowed mother sold her dower interest in half of Thornley to Matthias Hunter of Alnwick and Ralph Taylor of Newcastle. [5] What was left to Robert was little indeed, although we can safely assume that his brother, William, was no dog-in-the-manger, since the brothers always maintained close and friendly relations.

So Robert probably lived quietly on the farm at Thornley during the

precarious Commonwealth days and into the better times after the restoration of the Stuart king, Charles II. But life remained difficult and in May, 1665, he had to borrow £150 from Robert Lorraine and Robert Addy, giving in return an eight year lease of his share in the colliery at Elswick, a transaction that only ensured that he fell deeper into debt. [6]

We next hear of him in October, 1673, when a deed of division of Thornley was drawn up between himself, Sir Francis Anderson and Mary and Alice Hodgson, the joint owners, for although the manor of Winlaton had been divided in 1633 the estate of Thornley, held on a long lease by the Tempest family, had been left to be held in common between the lords of the manor. Complicating the situation, in 1636, William Tempest had acquired the Selby moiety of the estate. This division is interesting as by it Robert Tempest's dwelling house at Low Thornley was divided between the participants, Robert's share being 'the Kitchen with a closet upon the back of the Kitchen chimney, the buttery, the Hall & parlour, two logeing rooms above them call'd the Green chamber & Red chamber and two garret rooms above them, the brewhouse, the hen house & stable,' half of the barns, byres and outhouses and almost 420 acres of land. [7]

Through all this period, Robert Tempest's faith was never in doubt and c1674-5 he was one of those named in proceedings in the Court of the Archdeacon of Durham as a recusant. [8] Partly because of this recusancy, but largely because he had not been able to overcome the losses sustained by his father after the Civil War, he sank more deeply into debt, owing James Clavering £100. To clear this debt, in 1676 he assigned to Sir James the lease of one-eighth of Thornley, granted in 1624 to his father by Robert Anderson, in return for a further £50.

But this was not enough to retrieve the situation and in 1686 the Tempest share of Thornley was mortgaged through the agency of his brother, William, to Henry Titchborne, a London physician. The mortgage was for one thousand years to secure a payment of £900 to the brothers. In July, 1692, the mortgage was assigned to Ford, Lord Grey, Baron of Wark, who, six months later, transferred it to members of the Bruning family, Robert Tempest's in-laws. [9]

However, long before this, Tempest seems to have considered a career in the army in an attempt to get out of his difficulties, and on the 7 January 1684/5 drew up his will in preparation for this. [10] We have now arrived at a very intriguing episode in Robert Tempest's life. In 1688, the Duke of Newcastle was busy raising an army force for King James II and, in a letter

to the Earl of Sunderland, thanking him for obtaining the duke's commission of lieutenant-colonel, and those of nine captains, the duke went on to complain that two of his choosing had been turned down by the king. One was his cousin, Ogle, and the other Robert Tempest of Thornley. He continued,

> A late choice of mine for captain was Mr Tempest of Thornley, whose commission has been refused. It is hard when his majesty gave me the choice of my officers, these gentlemen must be put out after they have been at great pains and charge in raising their companies. As for my cousin Ogle, I presented him with a letter of his wherein he answered fully the king's questions. Mr. Tempest is a Catholic and son of a loyal gentleman who has ventured his life often for the Crown. This troubles me very much. [11]

Tempest must have given a false age as, in 1688, he must have been about sixty-two years old, two years over the age limit for being given a commission in the army.

In response to the duke's protest, the king must have thought better of the matter, and have granted a commission of lieutenant to Robert Tempest for, within a month , staunch Catholic though he was, a warrant was issued on 16 November by the Earl of Preston to the Keeper of Newgate Prison to receive into custody, amongst others, Robert Tempest, Lieutenant, for high treason in conspiring the death of the king. [12]

The regimental commanders must have been involved in the invitation to William of Orange to come to England to replace James as king. William had already landed at Torbay on 5 November and James, finding himself deserted by his people, his army and his family, fled to France on 11 December. With the situation now firmly under the control of the Protestant Whigs, the prisoners were released from Newgate.

In March, 1689, James landed in Ireland to join his supporters there, and on19 November a pass was issued for Robert Tempest, now a captain in Sir Henry Bellasis' regiment, to embark at Chester with ten men for Carlingford in Ireland. [13] There is every probability that there this zealous Catholic found himself fighting on the side of William III and the Protestants at the battle of the Boyne. In Ireland, promotion was rapid; in 1694; we find that Major Robert Tempest and others were appointed to hold a court martial, and on 14 March, 1694/5, he was commissioned to be lieutenant-colonel in Sir Henry Bellasis' Regiment of Foot, and to be captain of a company in that regiment. This is our final news of him [the last on this side of the Irish Sea is at the 1690 legal case) and it is probable

that, shortly after this, he either died or was killed in Ireland.

His will, as has been said, was drawn up on 7 January, 1684/5, but was not proved until 1705. He had probably died before 13 July, 1695, when his son, Nicholas, covenanted to pay £40 a year for three years and £1200 on 25 June, 1698, to Anne Bruning in settlement of the mortgage, and was certainly dead by 7 November when Nicholas and his mother, described as widow, released all benefits under a writ of error by them to a lessee of the Earl of Tankerville, as Lord Grey had now become, following an act of trespass and ejectment at Thornley. [17]

Many strange tales have been told regarding Catholics living in the seventeenth century but none, I think, stranger than this. To have fought on the wrong side of the religious war, against his rightful king, must have been devastating indeed.

NOTES

1. Public Record Office, E,134/2. Wm & M/ Trin.15.
2. Durham University: Department of Palaeography & Diplomatic: Probate records.
3. *Surtees Society*, Vol. CXI, p.357.
4. Durham Record Office, D/CG, 7/272.
5. *Surtees Society*, Vol. CXI, p.357.
6. P.R.O., C8, 176/105.
7. Lancashire Record Office, DD70, E/13.
8. *Surtees Society*, Vol. XLVII, p.238.
9. Durham Record Office, D/CG, 7/273-277.
10. Durham University: Dept. of Pal. & Dip: Probate, Neasham, Vol.I, p.170.
11. *Calendar of State Papers (Domestic), 1687-9*, p.313.
12. Ibid., p.355.
13. *Calendar of State Papers (Domestic)*, 1689-90, p.325.
14. *Calendar of State Papers (Domestic), 1694-5*, p.235.
15. Ibid., p.388.
16. Durham Record Office, D/CG, 7/278.
17. Ibid., D/CG, 7/279.

LORD WIDDRINGTON: A POSTSCRIPT

Alan Rounding

Since moving to Yorkshire, I have had the opportunity of visiting Nunnington and have seen the memorial inscription to Lord Widdrington in the church there, which enables me to make a small correction to the account of his life I gave in *Northern Catholic History*, No. 22, Autumn 1985. According to the monument inscription, Lord Widdrington was sixty-five years old when he died, and he was thus born in either 1677 or 1678.

Nunnington Hall, the second Lady Widdrington's family home, now belongs to the National Trust and holds the Carlisle Collection of Miniature Period Rooms, which greatly adds to the attractions of the house.

The Yorkshire tradition, given in the guide book to the house, is that, when Lord Widdrington was taken to London after his capture at Preston,

> Catherine Graham, staying in London, heard a commotion in the street. She sent her maid to find out the cause and was told: 'It is only that rogue Lord Widdrington, whom they have caught at last and are now carrying off to the Tower to be hanged.' Catherine had once been in love with him and although he had married another, Jane Tempest, she had remained devoted, and this news was such a shock that she became ill and nearly died. However, when she recovered she hastened to the Court and successfully pleaded for Lord Widdrington's life. By then a widower, he married her, and they lived the rest of their lives at Nunnington.

While this tradition might well be true, the final phrase is inaccurate. As I said in *Northern Catholic History,* Lord Widdrington, after his pardon by George I, spent much of his remaining life in the south of England in the Winchester area.

The monument to Lord Widdrington is described by Pevsner as 'indeed of a metropolitan standard,' designed by James Gibbs and executed by Rysbrack, with a scrolly pediment on columns. The fulsome inscription is typical of the mid-eighteenth century, yet somehow conveys the spirit of the man.

Monumental Inscription of Lord Widdrington at Nunnington.

> Underneath lyes
> WILLIAM LORD WIDDRINGTON
> of the very Antient and Noble Family of the Widdringtons,
> of Widdrington Castle in the County of Northumberland

and of Blankney in the County of Lincoln,
Great Grandson of the Brave Lord WIDDRINGTON
Who was slain gallantly fighting in the Service of the Crown
at Wigan in Lancashire in ye Year 1653.
This Noble Lord was a Man of excellent Endowments
Both of Body and Mind
Improved by Travel, and a generous Education
His Abilitys equal to the Highest Publick Offices
But being engaged in the Affair of Preston in ye Year 1715
His Estate became forfeited
And he afterwards confined Himself wholey to private life
In his Country He had allways lived with great Hospitality
Iustly esteemed and honoured by his Neighbours
In his Family a good Husband, Father, and Master
Affectionate to his Relations, A Friend to his Friends
And of Universal Benevolence to All.
He dyed in the Religion which He had always profess'd
With sincere Piety and Constancy.
His first Wife was JANE the Daughter of Sr THOMAS TEMPEST
of STELLA in the COUNTY of DURHAM
Who by the Death of Sr FRANCIS her Brother
Became sole Heiress of the Estate of that Ancient Family
By her he had two Sons & two Daughters that survived him
HENRY FRANCIS: WILLIAM TEMPEST: ALATHEA : & MARIA TERESA
His second Wife was KATHERINE Daughter
of RICHARD Lord Viscount PRESTON
By the Lady ANN HOWARD second Daughter
of CHARLES EARLE of CARLISLE
By whom he left no Issue.
She being now one of the Choheiresses of ye Estate
Of the LORDS Viscounts PRESTON, of this Place
Out of Pious Affection, and Vallue for her Lord
Caused his Body to be here interr'd in her Family Vault
And to his Memory
Erected this Monument.
He dyed April the 17. 1743 Aged 65.

THE DIARIES OF WINEFRED SALVIN

Kenneth J. C. Dunn

The records of the Salvin family of Croxdale Hall held in Durham Record Office yield the usual assortment of records which the researcher working on a medium sized family collection would expect: deeds, estate papers, legal papers, personal papers. What is particularly interesting about the Salvin collection is that these are the records of a family which remained staunchly Catholic during penal times and their papers throw quite significant light on Northern Catholicism during the seventeenth to nineteenth centuries.

The initial and major deposit in the early 1960s included recusancy papers for the family and those for whom they acted as trustees, Catholic circulars and correspondence concerning the education of the children (where a printed prospectus for Stonyhurst in 1815 is to be found). In a more recent deposit a number of nineteenth century diaries and letter books have been sent to Durham. The diaries belong to Winefred Salvin , wife of Gerard Salvin (1804-1870) of Croxdale Hall, and to Caroline Salvin, wife of Marmaduke Salvin (1812-1885) of Burn Hall, younger brother of Gerard. Also, a few diaries of Gerard Thornton Salvin of Croxdale Hall, the above Gerard's grandson, have been received.

The diaries of Winefred Salvin are of particular interest for two reasons. Firstly, she was the wife of a principal landowner in County Durham and her day-to-day account of life at Croxdale is most intriguing for us of a less leisured age. But her diary is not simply that of a gentleman's wife. Her diary is that of an informed Catholic gentlewoman from an Old Catholic family who reveals the prejudices of the Old Catholics at a time when Catholics of England were enjoying a new-found liberty. Secondly, Winefred did not just marry into this Old Catholic environment; she was the daughter of Henry Thornton Maire Silvertop who assumed the name Witham at his marriage. As a Witham of Cliffe, Winefred came from a distinguished northern Catholic pedigree and was thus connected to some of the ancient Catholic families in the land. Her brother was Mgr Thomas Witham of Lartington Hall and her sister, Emma, married Mattias William Dunn, a prominent figure in the coal industry in the North East of England in the first half of the nineteenth century.

Winefred Salvin's diaries reveal three aspects of English Catholic life

in the nineteenth century which make them unique in comparison to the usual record which is found in the daily chronicle of ladies of her station. One can detect quite strongly the prejudice of the Old Catholics against the ultramontane influences at work within the Church at the time of the late 1840s-1850s to which Winefred's diaries relate. Secondly, she mixes in the 'best' Catholic circles of the north of England and her remarks upon well-known names are telling. Thirdly, she passes comments on current events, particularly where these are matters of topical Catholic interest; she also records her opinions about various churches which she visited.

Winefred Salvin continually reveals her prejudice against modern Catholic ultramontane innovations by both explicit and implicit comments. She rarely refers to attending Mass; her references to Mass are usually veiled by the phrase 'at prayers'. This was a leftover from penal times when Catholics, unwilling to draw attention to their recusancy, simply referred to 'prayers' rather than Mass. By the mid-nineteenth century Catholics were openly building churches, openly running schools and missions and yet Winefred Salvin is still using the clandestine terminology of the recusant. Modern Catholicism does not greatly appeal to her in the least; while attending a Sunday Mass at Hexham she records:

> . . . Rev Singleton said Mass, is very clumsy at the altar, but gave a good sermon on the hypocrisy of the pharisees. Gave a hit at the new system of devotion which he says they are all attending to instead of doing their ordinary actions *extraordinarily* [*sic*] well.

But her most fierce criticism of the newly flourishing Church in the year of Restoration of the Hierarchy is directed against Wiseman himself: 'So ends 1850 with all England calling out No Popery. Cardinal Wiseman has stirred up a flame 20 years too soon so say the sensible portion of the Catholic priests'.

The diaries provide an insight into the circles in which the Salvins mixed. The higher clergy of the Church in the North of England feature regularly in Winefred Salvin's account of life at Croxdale, Burn Hall and Lartington. While staying with her brother Mgr Witham at Lartington in April 1849, she records that Dr Tate from Ushaw was one of the party. At this time Tate was Vice-President of Ushaw and later in life [1863-1876] he became President of the college. In June 1849 Winefred Salvin records a house party at Burn Hall where the guests included Bishop William Hogarth and Dr Tate of Ushaw among other clerical guests. The following month she records another dinner spent in the company of '. . . Rev.

Morewood came for 3 o'clock dinner, the latter a convert from the Puseites [*sic*], he seems clever'. Well known names in Victorian Catholic circles continue to appear: 'We lent Thomas (i.e. Mgr Witham) the dog cart to go up to Ushaw in, he is going into a retreat on Monday given by the Rev. & Hon. Spencer' (Fr Ignatius, CP - a noted nineteenth century Passionist and son of the 2nd Earl Spencer). Of particular delight would have been the visit to Lartington of Cardinal Wiseman in May 1853 – Winefred Salvin records the entertainment which her brother arranged for the visit of the august visitor.

It is also revealing to note Winefred Salvin's comments on current events at home and abroad. She is particularly interested in matters of specifically Catholic interest. To this end she makes mention of the current upheavals in Italy including reference to her own family: 'A bad account from Rome, 3 Jesuits massacred and thrown into the Tiber. It is well Father Glover is not now in my sister Englefield's house (Catherine, wife of Henry Englefield) as the mob might have attacked it' is recorded on 20 May 1849. Of Catholic interests at home she records on 19 November 1850:

> drove to Newcastle . . . Rev. Platt told us that the report of the town was that Cardinal Wiseman's house was burnt down but that I do not believe! The Protestant parsons tell such lies that the people of England of that persuasion are quite in the dark respecting the true Roman Catholic Church.

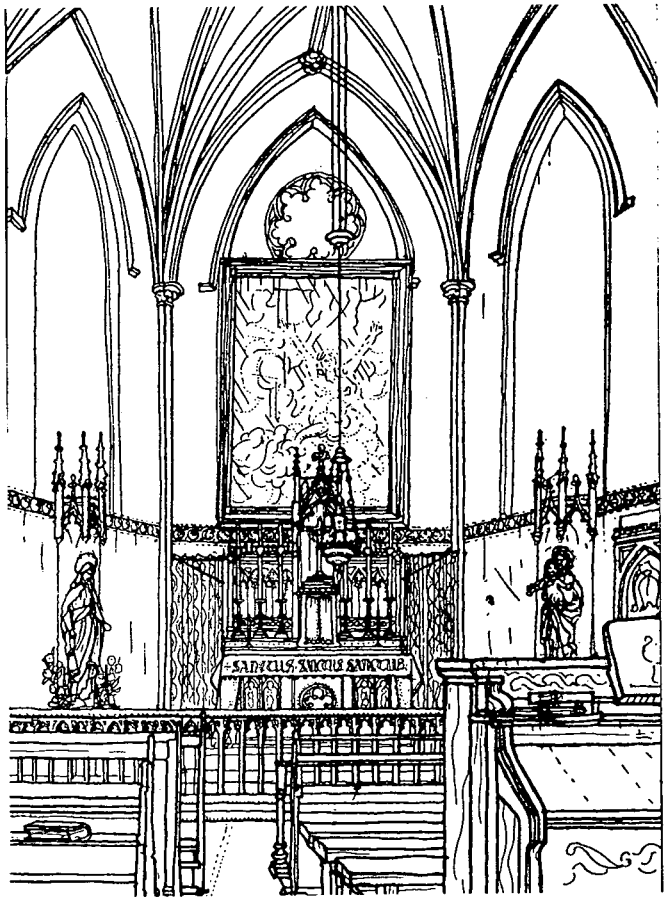
In 1851 she adds her own comments on the speculation that Pope Pius IX was on the point of abdication. On 1 April 1851 Winefred comments on the celebrated case of 1851 of Miss Augusta Talbot, a nineteen-year-old Ward of Court wanting to enter a convent in Taunton. In 1853 she comments on the observations of an Irish priest who was most indignant at the 'Inspection of the Nunnerys Bill' and tells Mrs Salvin he would rather die than 'such an insult should be offered to the ladies of the convents'.

A running commentary on Catholic life in the North of England and matters of Catholic interest at home and abroad by a scion of the Catholic gentry is indeed a valuable addition to the sources available for the ever increasing interest in English Catholic history, and particularly the Catholic history of the North East.

Editorial Note

The diaries of Winefred Salvin form part of the Salvin Papers (ref. D/Sa) deposited in the Durham Record Office, County Hall, Durham, DH1 5UL.

While most other documents in the family archive are open to public inspection, the diaries themselves (ref. D/Sa/F 419-424), covering the years 1849-1853 and 1866, are not available without special permission of the owner. Enquiries may be made to The County Archivist, Durham Record Office (as above). The opening hours of the Office are: 8.45 am-4.45 pm on Monday, Tuesday and Thursday, 8.45 am-8.30 pm on Wednesday, and 8.45 am-4.15 pm on Friday. Advance notice of a visit to inspect documents is required. Mr Dunn, the author of this article, was formerly an Assistant Archivist in the Office.



ST HERBERT'S, CROXDALE HALL, HOME OF THE SALVIN FAMILY, SKETCHED BY PETER F. ANSON IN 1934.

THE DOMINICANS IN NEWCASTLE: PART II, 1539 - 1992

Brendan Hodgson OP

After 1539 there was no presence of the Dominicans in Newcastle until 1860, but during these difficult years there is evidence of fathers working not far away at Stonecroft, near Hexham, where a few were active until 1827, when increasing age, infirmity and shortage of replacements forced them to withdraw. [36]

Their return to Newcastle came as a result of a decision by Fr Rodolf Suffield, a secular priest, to become a Dominican. He had charge of the parish of St Andrew's and obtained permission to offer his parish to the Order while they looked for a suitable site on which to build a church of their own. The offer was accepted and an agreement signed with Bishop Hogarth, the first bishop of the diocese, on 6 March 1860. (See copy of agreement.)

The Dominicans undertook to serve St Andrew's for seven years, and during that time to

> use their endeavours to purchase an eligible site and build thereon a church . . . and after the expiration of the term of seven years should undertake the parochial administration of so much of the present parish of St Andrew's as had been agreed upon and defined to form the future parochial District of the said Dominican establishment. [37]

There had been a small chapel in use since the 1720s, situated on the west side of Newgate St. In 1795, the newly-ordained Fr James Worswick came, and by appeal, raised sufficient to purchase a site on the east side of Pilgrim Street. The new church was opened in 1798 – and this was the church lent to the Dominicans in 1860. They were to leave this church in 1875, after which it was demolished to make way for a new road. A new site for the present St Andrew's Church was provided close by. [38] The new road was named after Fr James Worswick – present-day Worswick St.

The more observant will note that the stay of the Dominicans at St Andrew's was fifteen years, not seven. This was because they had great difficulty in raising sufficient money during the first seven years to provide a church of their own, and Bishop Chadwick, who had succeeded Bishop Hogarth, graciously granted them another seven years. [39]

By 1863 a large site had been obtained at Red Barns. An appeal was launched at a meeting presided over by the Bishop. The sum of £1,600 had

already been contributed by the poor, and £7,000 was needed to build a church and priory. The faith and zeal of Fr Antoninus Williams OP was remarkable. Even before the church was half-finished, he had planned and built a school near by to accommodate 800 children.

Much digging for the foundations of the church was done by devoted voluntary work of parishioners.

The present St Dominic's was opened on 10 September 1873 in the presence of Archbishop (later Cardinal) Manning, Bishops Chadwick, Clifford of Clifton, Amherst of Northampton, Fr Vincent King, Dominican Provincial (later to become Archbishop of Trinidad), the great Fr Tom Burke OP and a host of other distinguished guests.

As a link with our medieval past some stones from the old Blackfriars have been inserted above the door near the present Lady Chapel of the Priory Church, and wood from an old beam in the original priory has been used for the refectory crucifix. As a link with our *more* recent past, the altar now in use in St Dominic's is the altar from St Andrew's Church. Soon after becoming established at St Dominic's, the need was seen for a Mass centre and school *east* of the Ouseburn. The fathers had already opened a chapel in Lime Street, on the *western* back of the Ouseburn, to cater for those many people who found it difficult to climb the steep hill to St Dominic's. (It was in this Lime Street Chapel that the 'St Andrew's Altar' had been used until its recent installation in St Dominic's.)

In 1877 a (former Methodist) chapel was opened near the riverside as a Mass centre, at a spot called Mushroom Landing. *The Northern Catholic Calendar* for 1878 gives the entry: 'St Lawrence, Byker, served from St Dominic's; founded November 27th 1877'. The upper storey was used for services, the lower serving as a school for 150 children. [40]

With the expanding industries along the Tyne, the population continued to increase, and for easier access into town Byker Bridge was built as a toll bridge. Foot-toll was 1d – and this was said to be too much for the large families of those days to pay if they wished to attend St Dominic's.

Perhaps this fact encouraged the buying of ground at Felton Street, Byker. It was purchased from Sir John Lawson of Brough, Yorks (of the family of Mrs Dorothy Lawson of St Anthony's), and a new chapel-cum-school was opened in January 1883. The former chapel of St Lawrence near the riverside was then sold. The new school held 450 children and nine years later, after alterations, it could accommodate 610 children.

The present St Lawrence's Church was built in 1897. The *Newcastle Weekly Chronicle* of 13 February of that year has a brief note: 'The old Trinity Presbyterian Church in New Bridge Street is being dismantled; the foundation stone was laid in the autumn of 1846'. The Dominicans bought this cheaply and re-erected it at Felton Street, Byker.

St Lawrence's Parish continued to flourish, and in 1907 it was separated from St Dominic's, but still served by Dominican fathers – two of whom took up residence at 132 Thornborough Street, Byker. For a few years the fathers at St Lawrence's had also served the chapel in Lime Street, but this was soon transferred back to St Dominic's. By about 1911 the Felton Street School was inadequate for the number of children seeking admission, and a plot was purchased on Allendale/Welbeck Road for the building of a senior school. This was opened by Fr Vincent McNabb in 1914. The 'old' Felton Street School now became the junior and infant school. In all, there were now in the parish schools places for 950 pupils.

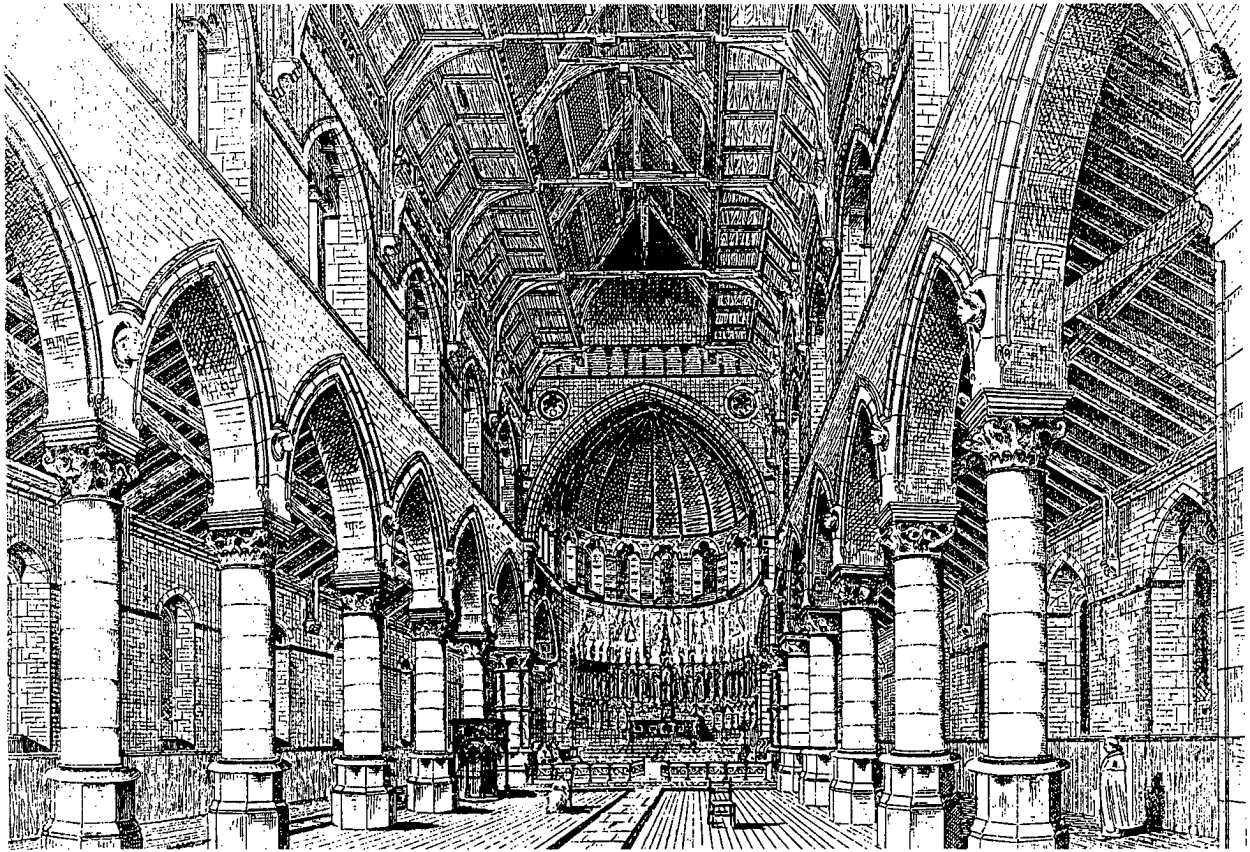
The last Dominican parish priest of St Lawrence's was Fr Bruno Walkley OP. Shortly after his appointment in 1920 he saw the need for yet a further Mass centre (St Vincent's), which was duly opened in Bottlehouse Street. (This was the forerunner of the present St Vincent's on Monkchester Road – now a separate parish).

In 1924 the Dominicans handed over to the Diocese the St Lawrence parish and schools – according to some because the Dominicans Provincial of the time objected to the Order having adjacent parishes. For almost fifty years they had served the people of Byker and built up a flourishing and well-equipped parish.

From this time onwards St Dominic's continued to draw people from all over Tyneside. It was renowned for the quality of its preaching, missions, liturgy and fine choir, and being situated on the main bus/tram routes, it was easy to reach.

Recent years have seen great changes in the population of St Dominic's Parish. The re-building programme of the 1950s embarked upon by the local authorities in the area surrounding the church reduced drastically the number of parishioners. As a consequence, the number of children also decreased, making it eventually necessary to close the St Dominic's school.

The Vatican Council Decrees brought radical changes for all Catholics. In addition, the changing habits of Catholic people brought about the demise of Sunday evening Compline and the formerly very popular May



INTERIOR OF ST DOMINIC'S CHURCH, 1870. ARCHITECTURAL DRAWING OF MESSRS DUNN AND HANSOM, ARCHITECTS, NEWCASTLE UPON TYNE.

(REPRODUCED BY COURTESY OF NEWCASTLE CENTRAL LIBRARY)

processions. Solemn Tenebrae and the whole Easter Liturgy also suffered. The previous large crowds were no more. Major changes within the community also had their effect on the life of the parish. Perhaps we are living now in the aftermath of a divine pruning process; we hope it will produce fresh and sturdy growth for the future.

Nevertheless, the brethren today continue to serve the parish and to engage in various apostolates; works connected with ecumenism, university groups, lecturing, historical research, study groups, retreats, days of recollection, supply work, etc. Perhaps our missionary activity is now not so much a matter of establishing the Church territorially, but of winning people back who have drifted, and seizing opportunities to spread the Faith among those who have not yet received it.

We have been fortunate over the years in having many great Dominican priests and brothers; some renowned in academic fields, some known more for the holiness of their lives. They are too many to name.

In all of what has been said, the very nature of the Order whose doings in Newcastle we have been trying in some measure to re-construct, are for the most part hidden behind cloister doors. Every true Dominican, from the time of the Order's foundation, its arrival in Newcastle and up to the present-day, would claim spiritual forces to be the chief means of success. Our goals are other-worldly and so defeat the efforts of the historian. For every Dominican, it is in the realm of the Spirit that he hopes to be successful. Even were we to have a complete set of sources to account for every external act of the friars, we could neither know nor estimate how many people were 'improved' spiritually, nor how many had reached sanctity of life through the efforts of our Dominican predecessors. The spiritual and the supernatural are beyond the reach of the historian. Only very rarely is the veil lifted, and it is the outstanding case which draws the chronicler's attention. Most of what we know of our Newcastle past seems trivial; dates and content of wills, purchase of land, gifts, opening and closing of schools etc. etc. – but all of these things – dry as they may be – do indicate activity, life.

We may say in conclusion that the effect of the Dominicans in this north-east corner of England has been missionary, extensive and quite profound, and although the picture presented may never be fully satisfying, it perhaps affords a glimpse of what the reality must have been. It has been a story of growth, rudely interrupted by the Reformation, but, once resumed, the work of spreading and establishing the Faith in these same

parts of our land has continued. There have been times of failure when individual brethren have been found wanting, times of persecution, times of great achievement.

We pray that God will prosper the work he has begun in us.

Agreement establishing the Dominicans at St Andrew's and for the foundation of St Dominic's Priory and Parish, 1860. [41]

Agreement entered upon the 6th March l860 and finally concluded on the 5th December I860 between the Right Revd. William, Bishop of Hexham and the Very Revd. Samuel Augustine Proctor, Provincial O.P.

With the sole view of promoting the honour and glory of God, and of advancing the best interests of our Holy Religion, especially amongst the poor, by encreasing the number of zealous labourers in the Diocese of Hexham, We, the Bishop of Hexham, upon mature deliberation and having taken counsel of our Chapter, have entered into the following agreement with the Dominican Fathers of the English Province, and with the approbation of the General of their Order, now residing in Rome -

I. The Provincial of the Dominicans in England shall take possession of the Presbytery & Church of St Andrew's in Pilgrim Street Newcastle on Tyne, on or soon after the lst day of June A.D. 1860.

2. That during the term of 7 years they shall keep possession of the same, having bound themselves by the agreement to supply at least three sufficient priests to reside in the Presbytery and serve the Mission to the satisfaction of the Bishop.

3. That the Dominican Fathers during their residence at St Andrew's shall receive all the proceeds or emoluments which the Secular Clergy have been accustomed to receive from the parish & shall supply all the obligations attached to the same.

4. That during the above named period of seven years or as early as convenient the Fathers shall erect a Monastery and Church in that portion of the Parish which shall be allotted to them, and in the situation which shall be approved of by the Bishop.

5. At the expiration of the term of seven years, or sooner if agreed upon by the parties to this agreement, the Fathers shall vacate the Presbytery

& Church in Pilgrim Street and give up peaceable possession of the same to the Bishop for the time being, leaving the premises and all fixtures and furniture so registered in the inventory taken on their entering after use in a similar condition in which they found them.

6. When the Fathers vacate the premises in Pilgrim Street they shall take possession of that portion of the parish of St Andrew's which shall be allotted to them, and henceforth permanently occupied by them, the demarkation to be as follows -

From Sandyford Lane, Pandon Dean, New Bridge Street, Argyle Street to the Quay Side so as to throw Sandgate into the Parish of the Dominicans

(N.B. As Walker is now a separate Mission the line of demarkation between it and the parish of the Dominicans is to be made out so as to throw St Peter's Quay into the latter Parish.)

7. From and after the time when the Dominican Fathers enter on St Andrew's they shall immediately give up and resign all claim on the Incumbency & property of the Mission of Hexham, thus annulling absolutely the agreement made September 5th 1827 between the R. Rev Dr Smith, V.A. of the Northern District, and the Very Rev. Ambrose Woods O.S.D.

8. The Wall Knoll Chapel, though situate outside the proposed Parish will henceforward belong to the Dominican Fathers and may be sold by them, with the approbation of the Bishop, the proceeds of such sale to be appropriated to the providing a Church or Monastery in that portion of the Parish intended to be ceded to them when they vacate the present Presbytery & Church in Pilgrim Street, provided always that the spiritual wants of the people now attending the Wall Knoll Chapel be suitably provided for.

9. This agreement shall take effect & be in force of the 1st Day of June 1860 & from and after that date the Dominican Fathers shall be put in possession of the premises in Pilgrim Street and the Rev. R. Suffield shall be removable by the Provincial of the Dominicans at his pleasure.

Signed & formally agreed to
this 5 day of Dec 1860 Samuel Augustine Proctor, Provincial O.P.

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NOTES

36 Stonecroft Registers, Catholic Record Society, Vol. 26.

37 G. Anstruther OP, *The Dominicans of Newcastle-upon-Tyne* (1948), p.9. The source of this quotation is not stated but may be presumed to come from a preliminary draft of the agreement, the text of which is given below.

38 ibid., p.10.

39 ibid., pp.10,11.

40 C. Mundy, *St Lawrence's, Byker,* 1877-1977, p.4.

41 Hexham & Newcastle Diocesan Archives, Visitation Papers, St Dominic's Parish.

FURTHER READING

G. Anstruther OP, *The Dominicans in Newcastle-upon-Tyne,* 1948.

C. F. R. Palmer, 'The Friars-Preachers, or Blackfriars, of Newcastle-on-Tyne', *The Reliquary,* Vol. XVIII, 1877-8, pp.71-6, 161-6.

W. H. Knowles, 'The Black Friars Monastery in Newcastle', *Archaeologia Aeliana,* 3rd Series, Vol. XVII, 1920, pp.314-36.

B. Harbottle and R. Fraser, 'Blackfriars, Newcastle upon Tyne, after the Dissolution', *AA,* 5th Series, Vol. XV, 1987, pp.23-149.

R. Devas OP, *The English Dominicans, 1221-1921.*

A. Archer OP, *St Dominic's Parish, Newcastle-upon-Tyne, 1873-1973.*

THE SISTERS OF THE DOMINICAN ORDER

Sister M. Felicity OP

General History

The Dominican Family consists of:

1. Clerical and Cooperative Brothers – known as First Order.
2. Enclosed Nuns – known as Second Order.
3. Sisters – known as Conventual Third Order.
4. Members of Secular Institutes and Fraternities of Laity – normally referred to as 'Lay Dominicans', formerly called 'Tertiaries'.

Our English Congregation of Sisters exists in its present form because of the amalgamation in 1929 of five separate Congregations which were then in existence in this country.

The Conventual Third Order began with Religious living a life in common under Dominican direction as early as 1221. St Dominic founded a convent of enclosed nuns as early as 1207 at Prouille in Southern France. This was the first monastery of the Second Order. Shortly afterwards, another convent was founded at San Sisto in Rome.

Formal approval came in 1405 when Pope Innocent VII, at the request of St Raymund of Capua (Confessor of St Catherine of Sienna), confirmed for Third Order Sisters a revised form of Rule which had been composed before 1228 for the Militia of Christ, established at Santa Sabina in Rome.

The religious status of Third Order Sisters was recognized by the 5th Lateran Council (1512-1517), which permitted them to take the three vows of religion without being obliged to observance of enclosure or choral recitation of the divine office. The Council of Trent (in 1503) had tried to suppress the Third Order communities which had never been enclosed, but the Order continued to establish communities of the Third Order Conventual in the sixteenth and seventeenth centuries.

In 1727 Pope Benedict XIII confirmed all previous privileges granted to the Third Order, whose members were subject to the Master General. The grouping of Third Order convents into Congregations seems to have begun with Reform Movements in the seventeenth century, but to have been greatly developed in the nineteenth century.

The Dominican Sisters in England

No Third Order convents had existed in England before the Reformation. Mother Margaret Hallahan founded the first Dominican Sisters in this country in 1845. In 1859 the five Convents she had founded by then were made into a Congregation by Papal Authority, with the proviso that the authority of the Master General should be exercised through a Vicar - not necessarily a member of the Order - appointed by consent of the English Hierarchy. The first Constitutions were approved in 1877. The first Vicar was Bishop Ullathorne, but at his retirement he recommended that the Congregation be under the English Hierarchy.

Mother M. Frances Matthews formed a group of Third Order Sisters in Stroud in 1857. The five convents developing from this foundation - of which Newcastle was one - became one Congregation by Papal Decree in 1889. Another group had been established at Leicester in 1875 by Mother Rose Corbett. Mother Catherine Philip Bathurst established the first house of the Holy Rosary group at Meirabeke in Flanders in 1877, and in 1880 transferred the Noviciate to Harrow-on-the-Hill, at the invitation of Cardinal Manning of Westminster. Three further Convents were established, and in 1890 they were erected into a Congregation. The French Congregation of Our Lady of Chatillon was invited by Cardinal Vaughan of Westminster to make a foundation in London in 1896. The Convent at Portobello Road, London, became the Mother House of yet a further Congregation under Mother Cecilia Marshall in 1909.

Fr Bede Jarrett, the English Provincial, helped to unite all these Congregations in 1929. The Mother House was to be the Convent at Stone in Staffordshire, as it was the eldest foundation. They were amalgamated under the title of the English Congregation of St Catherine of Sienna. This amalgamation was duly approved by the Sacred Congregation of Religious in 1930. It is 'of Pontifical Right', whereby Sisters making profession in it are affiliated to the Order of Preachers as full members of the Order.

There was a Convent of enclosed (Second Order) nuns at Dartford in Kent prior to the Reformation, but, like all religious houses, it was dissolved. Until very recently there was a Convent of enclosed nuns at Carisbrooke, on the Isle of Wight. It had been established in 1880 but closed in 1989.

St Catherine's Convent, Newcastle

The Convent in Newcastle was part of the Stroud Congregation. In

1879 they opened a house in Regent Terrace, near St Dominic's. From there they moved to Falconar Street in 1883, founding a school, a hospital and an orphanage. Later, the North Eastern Railway wished to acquire the site for a goods station. The Conventual Council agreed to purchase three houses nearby in Shieldfield Green for £3,300 and to accept the £5,000 which the Railway Company offered for their premises. The Wingate Hospital – founded with money donated by Miss Wingate – could accommodate twelve patients.

The Sisters founded a Convent School for Girls in Shieldfield Green, but this had to be closed in 1920 as it did not meet the regulations of the Education Authority. A Nursing Home was then founded, and as the demand for hospital work increased it became necessary to acquire larger premises. As the Mineries was then on the market, it was decided to purchase that property. The Mineries had been owned by the Deuchar family, and had been occupied by the military during the First World War. The property was bought in 1922 and after restoration was registered as a Nursing Home. By 1931 the need was for a Boys' Preparatory School, which flourished and was extended in 1935 and again in 1951.

In 1972, the City of Newcastle, who owned the land and from whom the Sisters had it on lease, wished to purchase it in order to construct a motorway. The Convent and School were demolished. A field, known as Gibb's Field, next to Nazareth House, was then bought, and the Local Authority built a new Convent, School and Hostel. In 1985, this property came into the possession of Catholic Care, and has now become a Home for the Elderly, the Sisters moving into their present home in Granville Road.

Throughout their sojourn in Newcastle, the Sisters have engaged in nursing, teaching and apostolic work. In the early years of the foundation of St Lawrence's parish, and later St Vincent's, the Sisters taught in both these Schools. Many present day adults remember such names as Sr Mary Peter, Sr Veronica and Sr Angela with affection. Even after the Dominican Fathers had left the East End and 'retreated' to their Priory, the Sisters continued teaching for many years until, because of age, they withdrew into well-earned retirement.

The work of the Sisters in Newcastle today is mainly of a more pastoral and parochial nature, one Sister being a teacher of the Deaf.

Grant of the Bishop of Clifton for the establishment of St Catherine's Convent in Newcastle, 10 September 1879.

Gulielmus
Dei dt Apostolicae
Episcopus
Praelatus Domesticus AG:

Joseph Hugo
Sedis Gratia
Cliftoniensis
Pontificio Solio Assistens

To Our beloved daughter in Jesus Christ Mother Mary Frances Matthews Prioress of the Convent of St Rose,

Whereas the Right Reverend James Chadwick, Bishop of Hexham and Newcastle has signified his wish and approval that a Convent of Sisters of Penance of the Third Order of St Dominic, to be called the Convent of St Catherine of Siena, in connection with the Convent of the same Order, called the Convent of St Rose at Stroud in the diocese of Clifton, be established at Newcastle on Tune in the diocese of Hexham & Newcastle, We hereby authorize you to send to Newcastle on Tyne for the purpose of founding the said Convent of St Catherine of Siena, the following Sisters from the Convent of St Rose, namely,

Sister Rose Columba Hawkins, to be Prioress;

Sister Mary Vincent Edmunds, Choir Sister, and

Sister Mary Joanna McGhaw, Lay Sister. These three to remain at Newcastle till Obedience shall otherwise direct. Also to send

Sister Agnes Teresa Mayo, Choir Sister, and

Sister Mary Cecilia Chalk, Choir Sister, to remain there till Christmas of this

year, after which date they shall return to St Rose's Convent Stroud: Also at Christmas of this year, to send to Newcastle,
Sister Catherine Agnes Fairland, Choir Sister, and
Sister Mary Bernard Dewe, Choir Sister, to remain there till Obedience shall otherwise direct.

The Convent of St Catherine of Siena at Newcastle and all inmates thereof are subject to the Visitation of the Ordinary, the Bishop of Hexham & Newcastle. The Sisters continue to be united in one body with the Sisters of the Convent of St Rose at Stroud and may be removed from one Convent to the other as circumstances shall require, and all Members of both houses are subject to the authority and visitation of a common Superior appointed by Us, to which office We have appointed you with authority to rule over both houses, even as you have hitherto ruled the Convent of St Rose, till such time as We shall give more definite instructions, For which purpose We also grant you leave to go from one Convent to the other according as the necessities or advantages of the Sisters may require.

Given at Clifton, this Tenthday of September, one thousand eighthundred and seventynine.

+ William Clifford Bishop of Clifton.
Arthur Russell
Secretary.

(Hexham & Newcastle Diocesan Archives, File 88)
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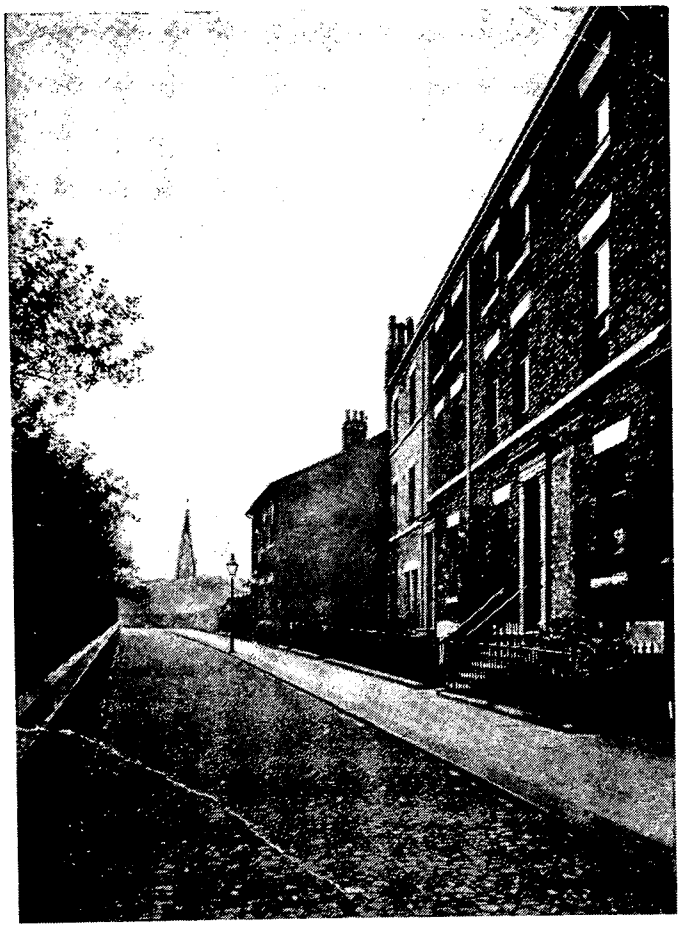

ST CATHERINE'S CONVENT, SHIELDFIELD GREEN, c. 1910

HARBOUR HOUSE, COUNTY DURHAM

P. McGuinness

This ancient estate forms part of the Parish of St Oswald, Durham. It was granted in 1311 to Patric Kellow, brother of Richard, Bishop of Durham. He was commander of troops who fought 'the bandits from Northumberland'. Patric and his descendants held the property until the early fifteenth century, when Joan, the heiress to one William Kellow, married John Fossour. Their descendants changed Fossour to Forcer sometime in the late fifteenth or early sixteenth centuries, and held the estate until the late eighteenth century. They held property in Kelloe but left this to reside at Harbour House at the beginning of the seventeenth century. After the death without issue of Basil Forcer in 1782, the estate passed to Charles Waterton, who sold it in 1806.

The Forcers were a noted recusant family and their names appear in the Recusant Rolls for County Durham. One Thomas Forcer appears to have been 'outlawed' in the early seventeenth century for failing to appear before the Justice of the Peace. He was accused of failing to attend church, 'being over 16 years' , without permission and of moving more than five miles from his home, 'contrary to the Statute of 35 Elizabeth for the restraining of popish recusants'. He managed to evade the Sheriff's officers from 1606 to early 1609, but appeared in person at the Sessions held on 19 April 1609, where he denied the charges and 'put himself on his country'. Others connected with Harbour House, either tenants or retainers, also seem to have been involved in illegal activities and found themselves before the Justices.

Two members of the Forcer family were Jesuits. John Forcer (1580-1630) was baptized by Richard Holtby SJ and brought up here with his grandfather. He was ordained in 1605 and probably died at Harbour House. Francis Forcer (1583-1655), his younger brother, was professed in 1604, was living at Harbour House in 1649, and is said to have often entertained Blessed Ralph Corby SJ, the martyr, there. The house was a haven of refuge for priests in the sixteenth and seventeenth centuries, and especially for the Jesuits, who seem to have made it their headquarters. During the eighteenth century, however, priests ceased to visit there, because the family then resided continuously in Durham itself, although several were buried in the chapel.

Four members of the Forcer family are recorded in the registers of St Oswald's, Durham, as being buried in Harbour House chapel between 1701 and 1734. St Oswald's register also have entries of the burial in the chapel of two priests, Fr Matthew Chambers and Fr Ralph Jennison SJ. 'Jan.13.1698. Matthew Chambers who died at Mr. John Forcers in this parish was buried at Harbor House'. Fr Chambers was a very old secular priest who had spent only the last years of his life in Durham, having come from Coxhoe, where he had probably lived for many years. '1719. March 10. Mr. Ralph Jennison a popish priest aged about 80 was buryed in Harbour-house Chapel'. Fr Ralph Jennison SJ (1635-1719) was professed in 1655 and ordained in 1669. He returned to his native county of Durham in 1671 and is presumed to have worked in the Northern District, probably using Harbour House as his headquarters.

The last burial appears to have been in November 1776, the parish register of St Margaret's, Durham, recording that 'Mrs. Barbara Forcer, spinster, the last of an ancient family of that name was buried at the chapell at Harbour House, in the Parish of St Margaret, Crossgate, a Roman Catholick'. She was evidently not the last of the family, as her brother, Basil Forcer, did not die until 1782, but he was buried at St Pancras, London. Basil Forcer was a great benefactor of the Church in the North East.

The chapel dates from 1432 when Cardinal Langley, then Bishop of Durham, granted Robert Dalton and his wife Joan a licence to build a domestic chapel in their manor of Harbour House. A dwelling house was built many years later on the site of the manor house, and little remains of the chapel itself. It is noted that in the late nineteenth century the piscina remained on the south side of the altar and a few lancet lights had been closed up on the south and west walls, the building being then used as a smithy. It is also recorded that the piscina and other relics were built into the cemetery chapel at Red Hills, Durham. Although merely a shell now, this ancient chapel was in penal times a Mass centre for the area, and has an important place in the history of the Church in County Durham.

Editorial Note

These notes were originally prepared by Mr Peter McGuinness for the benefit of members visiting Harbour House chapel last October. Sources referred to include the Histories of Durham by Surtees and Hutchinson,

respectively; Popish Elvet, by Fr J. M. Tweedy; and Surtees Society, Volumes 173 (for the holdings of the Forcer family in the eighteenth century) and 199. Some details have been added from the unpublished notes on Catholic Missions in Durham by J.R.Baterden (1912-16) and the late Fr W. Vincent Smith (c.1945), in the Hexham and Newcastle Diocesan Archives. The reader's attention is also drawn to Mr Jack Scollen's article 'Harbour House Chapel' in *Northern Catholic History* No.10, Autumn 1979, pp.17-20, which considers the archaeological aspect of the chapel, and includes a photograph and plans.

BOOK REVIEW

Roman Catholics in North West Yorkshire (1767)
1990. 32pp. £1.75/£2/£2.50 (U.K./O'seas surface/Airmail)
Roman Catholics in the Diocese of Durham (1767)
1991. 72pp. £2.25/£2.75/£3.40

In 1980 the Catholic Record Society published *Returns of Papists 1767: Diocese of Chester*, transcribed under the direction of E. S. Worrall, followed in 1989 by *Returns of Papists 1767: Dioceses of England & Wales except Chester*, edited by E. S. Worrall. For many counties, individuals are listed only by their initials but for some dioceses, including Chester and Durham, full names are given. The compilers of the above booklets (John Perkins and Pauline Litton) felt that these valuable publications were under-used because of the lack of an index so decided to provide one for that part of Yorkshire covered by the Diocese of Chester (the Eastern Deaneries of the Archdeaconry of Richmond plus part of the Western Deanery of Lonsdale and for Durham.

Each booklet consists of an alphabetical index by surname and Christian name of the individuals listed, together with relationships, ages and time of residence in present domicile. In the Yorkshire booklet, family groupings have been kept together so listings within each surname are not strictly alphabetical; for Durham a straightforward alphabetical listing is provided.

Each booklet also contains a list of pre-1837 Catholic registers known to survive in the Public Record Office, or to have been transcribed or printed, together with a short bibliography of books and articles and some useful addresses.

Copies of both booklets are available from Mrs Pauline Litton, The White Cottage, 2 Florence Road, Harrogate, North Yorkshire, HG2 0LD.

NORTHERN CATHOLIC HISTORY Nos. 1-32

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2 October 1991	Annual General Meeting, followed by slides and quiz by Peter McGuinness, B.A.
6 November 1991	The Rev. Dr P. J. FitzPatrick, *Just How Intellectually Disreputable is Newman?* (Fr Nicholson Memorial Lecture)
4 December 1991	Vincent Kelly, M.Ed, *Rerum Novarum – One Hundred Years of Social Teaching.*
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4 March 1992	Robin Gard, M.A., *Victorian Priests: The Clergy of the Diocese in 1868.*
April 1992	Leo Gooch, M.A., Ph.D, *Aspects of North Country Catholic Life in the Eighteenth Century.*

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28 September 1991	Harbour House, near Plawsworth, and Finchale Abbey
30 May 1992 (Saturday)	Nunnington Hall, near Helmsley, and Ampleforth Abbey
27 June 1992 (Saturday)	Cartmel, Cumbria

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