NORTHERN CATHOLIC HISTORY

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North East Catholic History Society

NORTH EAST CATHOLIC HISTORY SOCIETY

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

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

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NORTH EAST CATHOLIC HISTORY SOCIETY

This third issue of Northern Catholic History appears during the Society's second annual programme, as the winter lecture meetings draw to a close and we look forward to our summer visits to Ushaw and Lanercost; and the Society wishes to extend a warm welcome to all new members and subscribers to the magazine. We hope that these are many, since our aim as a Society must be to continue growing, and thus to extend interest in the Church's history in the north east to an ever increasing number of people. If each member would show his copy of the programme or his magazine to one other person, who might then be encouraged to join, we could go into our third year with a doubled membership and a reserve fund for publication, our most important task. The enthusiasm of Society members has assured us of our current success; we now anticipate that it will assure of continued growth and progress in our future activities.

Amanda J.E.Arrowsmith, Secretary

NORTHERN CATHOLIC HISTORY

The object of the periodical is to publish articles on the history of the Church in North East England from the earliest times. The first issues will comprise an outline history of the Church, histories of Catholic missions, families, parishes and diocesan societies, special articles, notes on manuscript and printed sources, and transcripts of original documents.

This issue introduces two Catholic historians who are also archivists: Fr.Francis Edwards,S.J., who describes the Jesuit mission at Alnwick from the records at Farm Street, and Fr. George Bradley, who uses the Leeds diocesan archives to trace the 1839 visitation of Bishop Briggs. Fr.W.Vincent Smith details the heroic story of a Northumbrian recusant family throughout one century of its enduring loyalty to the Faith, and Dr. Forster continues her valuable four part 'outline history' of the Church in the North East.

R.M.Gard, M.B.Joyce, Editors

AN OUTLINE HISTORY OF THE CATHOLIC CHURCH IN NORTH EAST ENGLAND FROM THE SIXTEENTH CENTURY. III

Ann M. C. Forster

William, afterwards Cardinal Allen, son of John Allen of Rossall (Lancs.) and Jane Lister, was born in 1532. After a distinguished career at Oxford, during which he was principal of St. Mary's College and proctor in the University, he decided to enter the priesthood and for that purpose quitted Oxford in 1561 to study theology at the University of Louvain. In the following year ill health compelled him to return to England. There he found much to distress him in the religious state of the country. The majority of the clergy had accepted the changes brought about at the accession of Elizabeth and had subscribed to the declaration repudiating the authority of the Pope. Those who had refused to do so had been ejected and able to exercise their ministry only in secret and at great peril to themselves. We know a little about some of these.

Hugh Ile had been ordained priest by Bishop Tunstall on 11th March 1558/9.(1) In 1589 he was chaplain to Conyers of Hutton Bonville (Yorks, North Riding). In 1593 "Sir Hugh" was reported to be baptizing furtively around Thirsk. In 1605 he married Thomas Meynell to Mary Gaile at Lowsey Hill, Hutton Bonville, was indicted for doing so, but by producing his letters of orders, was able to legitimise his position. In 1609 he was in goal at York. In 1611 "Sir Hugh the old priest" and Isabel his servant, of Hutton Bonville, were reported at North Riding Quarter Sessions. (2)

William Ustayn was ordained in 1556,(3) had a curacy in Richmondshire and in 1569 was reported to have fled.(4) In 1580 he was in custody at Hull. (5) In 1585 he was transported.(6) Roger Venys was ordained priest on 25 March 1559 (7) and collated to the vicarage of Mitford, taking the oath of renunciation. (8) In 1569 he was deprived and indicted for having been "absent among the rebels one year". (9) He arrived at Douai in 1579 and left for England the same year under the *alias* of Middleton.(10) "Roger Middleton *alias* Venise, an old priest" is named in a list of recusants and priests of 1588.(11) "Mydd-leton" occurs in a list of "priests in the north" in 1593.(12)

Allen foresaw that with the decreasing numbers and inevitable extinction of such priests all prospect of preserving the Catholic faith in England would be in jeopardy, for even in the event of the accession of a Catholic Sovereign, none would be left to take charge and organise. Therefore, in 1565 he returned to Flanders, was ordained priest and embarked upon his design of founding a college where men could receive an adequate training in theology which would enable them to revive the Faith when the opportunity came. Only later did he realise that with the fast dwindling number of Marian priests the need for replacement was urgent and immediate. Douai was the place selected for the new college, which would be attached to the university recently established there. In 1568 Allen, in company with several Oxford associates, opened the college and became its president.

The first of the Seminary priests were ordained and sent to England in 1573. After this they came in ever increasing numbers.

Which priests were the first to enter the North East we do not know. Richard Holtby, ordained as a secular priest in 1578, entertained Edmund Campion (martyred in 1581) somewhere in the North. He spent a long life in the apostolate of these parts, both before and after he entered the Society of Jesus. Richard Thirkeld, a native of Coniscliffe, and Richard Kirk-

man, of Yorkshire, both came over in 1579 and suffered martyrdom three or four years later.

The success of these young priests in rekindling the Faith and reconciling the lapsed was so great that it roused the government to take action. Hitherto, the only legal ground upon which a charge could be brought was for the "suing for or using Bulls, writings or other instruments from the Pope of Rome". Now, in 1581, in order to secure greater powers,"an Act to retain the Queen's Majesty's subjects in their due obedience" was passed. It was made high treason to withdraw any from the religion established by law; the saying of Mass was punishable by a fine of 200 marks and imprisonment; the fine for refusing to attend church was raised from 12 pence a week to £20 a month, the money to be collected by the sheriff and paid into the Exchequer; and severe penalties were laid down for entertaining or sheltering seminary priests or keeping unlicensed tutors.

It was under this statute that the majority of the martyrs were put to death. In the North East, after those already named, were four young priests, Richard Holliday, John Hogg, Richard Hill and Edmund Duke, who were captured almost immediately on landing, and executed at Durham in 1590. John Boste (martyred in 1594) landed in 1581 and worked largely in Durham but also in Northumberland and he also visited Scotland. Others were Christopher Bales, also of Coniscliffe, who was martyred at Fleet Street in 1590, and Joseph Lambton of the Malton branch of the Durham family, who suffered a most cruel martyrdom at Newcastle in 1592, followed there a year later by Edward Waterson. John Ingram died at Gateshead in 1594 and Thomas Pallasor at Durham in 1600.

The courage of these priests evoked a similar response on the part of many of the laity. We find evidence that there was, in the mid-1580s, a well organised society for the reception of priests landing on Tyneside. By 1586 George Errington had for some time past been "chief" of a house at

South Shields where priests were received, equipped and escorted to houses where they would be sheltered. He was finally captured and after a long imprisonment was martyred at York in 1596. Robert Jackson smuggled in Catholic literature and other such "seditious books, carried to Newcastle under fish".(13) He died in prison at London. It was probably due to the discovery of the Shields centre that the four priests executed in 1590 found no reception on landing and wandered on aimlessly until they were taken up under suspicion of being priests.

By 1586 the number of recusants (so called because they refused to attend the service of Common Prayer) had so increased that a special Exchequer roll, the "recusant roll", was instituted to record their fines. The first recusant roll (14) contains the names of 150 Northumbrians convicted on 24 July 1592 and debited with £20 for each month of absence from church. Some of the leading families are represented here. Sir Cuthbert Collingwood of Eslington had conformed but most of his family remained faithful. Thomas Collingwood, his eldest son, was questioned in private before the 1592 Assize and sentenced to prison but he escaped on the way there. His wife Anne who was also convicted, was a Grey of Chillingham and a sister of Ralph Grey the sheriff, whose duty it was to arrest them, a task which he managed to evade as far as possible. George Collingwood and Jane Swinburne, his future wife, were both convicted and he suffered sequestration of two thirds of his estates. The other sons were also convicted of recusancy and suffered penalties. All four daughters married into recusant families.

Many of the Greys of Chillingham, relatives of the sheriff, were recusants. His own wife, an Ardington from Yorkshire, for whose good behaviour he gave bail in 1592, "had never been to church since he married her",(15) and for some years past "her house had been a haunt of priests". His elder brother, Sir Thomas had married Lady Catherine Neville, daughter of the exiled Earl of Westmorland. She was one who had entertained John Boste. Sir Roger, another brother, was in Newgate prison

in London in 1634 when convicted at the Old Bailey. Arthur Grey of Morpeth was convicted in 1597. Besides Anne Collingwood, already mentioned, another sister, Isabel, was married to Francis Radcliffe of Cartington and Dilston, the son of a conformist father and a very staunch Catholic mother, Catherine Mallory. Francis and Isabel Radcliffe had four daughters who became Poor Clares at Gravelines and a fifth married Roger Widdrington, who had been converted to Catholicism on witnessing the execution of John Boste. Francis Radcliffe was convicted in 1592 and imprisoned at Sedbergh. His house at Cartington was searched but no priest found. In 1594 he was put on bail to appear before the Ecclesiastical Court of High Commission at Durham but failed to do so and forfeited his bail money.

Henry Haggerston of Haggerston was named among prominent "Catholics of Northumberland" in 1583 and appears on the first recusant roll. In 1597 he was "imprisoned at Berwick... & standeth indyted.. continued recusant by the space of two years or more & for the same have stood excommunicate". Further convictions followed in 1601, 1604 and 1607. In 1605 George Gervase, afterwards martyred, was captured at Haggerston.

Among the members of Durham families who appear on the first recusant roll is Leonard Hartburn of Stillington, a relative of Richard Hartburn, rector of Long Newton who said the Mass in Sedgefield church during the 1569 rising and fled abroad. Robert Hodgson of Hebburn-on-Tyne was also convicted, together with his wife Anne, daughter of the martyr Richard Langley. Two thirds of his lands were leased in 1598 to Henry Sanderson, the great persecutor of Catholics. Robert died in 1624. His children were all Catholics and two of them became priests.

William Blakiston of Blakiston in Norton had been fined and pardoned in 1570, but appears as a recusant in 1592. His estates were seized and held by various tenants, but in every case payment soon lapsed. In 1607 four bailiffs employed by

an Exchequer Commission came to Blakiston and drove off "three score & 17 oxen & cattle, 3 steers & heifers, being the goods of Sir William Blakiston" to deliver them to the sheriff. Sir William, with the aid of his brothers George, Peter and Robert, met them four miles from Durham, "came out & smet them, & so rescued the cattle".(16) In 1609 George and Robert Blakiston secured the lease at £100 per annum. This money was granted as an annuity to George Montcriefe, falconer to the King, and by some private arrangement repaid by him to Thomas Blakiston, (17)Sir William's eldest son, a "church papist", that is, one who, to save his face, put in an occasional appearance at the parish church. Sir William was one of 150 persons knighted in 1603. He died in about 1618. His wife, Alice Claxton, and his children, with one or two exceptions, were all recusants.

John Claxton, son of the Robert Claxton of Old Parke who had been attained for rebellion in 1570 and lost all his estates, was convicted in 1592, and was reported to be in hiding. In 1598 he was described as "of Old Parke & Sadberge", which suggests that he was then in Sedbergh prison. He too was knighted in 1603. After suffering much for recusancy, he died in 1638. Of his sisters, Frances Claxton was gentlewoman to Lady Catherine (Neville) Grey, and Adelina to Lady Margaret Neville.

A vivid account of the sufferings endured at this time has been left by Fr. Holtby, then chaplain to John Trollopp of Thornley: of how Mr. Trollopp and his children lay hidden in an underground cave, without food or drink, for three days; of the looting which took place of silver, clothing, saddlery, boots, provisions, money and of everything else the searchers could lay hands on; of a mother, newly delivered of twins, whose very bed was searched, frightening her nearly to death.(18) Many of the leading gentlemen of Northumberland, in whose houses priests were commonly sheltered, were taken off to prison at Durham and elsewhere. Some, in order to escape utter beggary, submitted and conformed, while their wives remained faithful. By special legislation,

it was enacted that the husband should be made responsible for the debt incurred by his wife's recusancy. The only alternative was to let her go to prison - indefinitely.

[to be continued]

* * * * *

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(2) *ibid., p.xxii.*

(3) *Surtees Society, 161, p.311.*

(4) *H. Aveling, Northern Catholics, pp.27,42.*

(5) *P. Hughes, History of the Reformation, III, p.435.*

(6) *C.R.S., 5, p.193.*

(7) *Surtees Society, op.cit., p.367.*

(8) *ibid., p.403.*

(9) *Surtees Society, 21, p.200.*

(10) *Knox, Douay Diaries, pp.9,26.*

(11) *C.R.S., 22, p.129.*

(12) *State Papers, Eliz. 12, 245/131.*

(13) *Cecil Papers, 180/129.*

(14) *E.377/1. (C.R.S.18).*

(15) *State Papers, Eliz., 15, 33/19.*

(16) *Surtees, Durham, III, p.418.*

(17) *E.401/1890, 1894.*

(18) *Morris, Troubles of our Catholic Forefathers,III,p.114.*

THE RIDDELL FAMILY OF GATESHEAD AND FENHAM AS RECUSANTS IN THE SEVENTEENTH CENTURY.

W. V. Smith

Among the Northern families who returned to the old religion about the middle of the seventeenth century and then became pillars of the Church were the Riddells of Gateshead and Fenham. They had been merchant adventurers in Newcastle and took a large share in the civic life of the town. The first to be mentioned is Peter Riddell who died in 1558, the same year as Queen Mary. In his will he was pleased to provide for his eldest son Thomas in case he became a priest. Nothing further is known about Thomas (he may have died young) but it shows that his father was not in favour of the new religion. (1)

Peter Riddell was succeeded by his second son William, whose first wife was Anne, daughter of William Lawson of Newcastle, and who acquired the old hospital of St. Edmund in Gateshead, on the site of which he built himself a new house.(2) William Riddell was never a recusant and in his will he left 20s. to "Mr. Pearson, preacher in this town". His wife Anne was charged by the Gateshead church wardens "with profaning the Sabbath", an offence for which dissenters were more usually accused.

William Riddell's heir was his eldest son Sir Thomas Riddell, who in 1596 married Elizabeth, a daughter of Sir John Conyers. Sr Thomas was never a recusant but was affected by the recusancy of his wife. In 1623 the customs searchers found in a ship on the Tyne a large box full of papist con-

traband addressed to him, and two years later, because of the recusancy of his wife and eldest son, his house was searched for arms. Nevertheless, he was M.P. for Newcastle in 1628. During the Civil War he was in constant trouble as a royalist until he died in 1652, aged 82 years. Elizabeth his wife was frequently before the courts for her religion between 1605 and 1628. She died in 1631. Of his six sons, the eldest, Sir William, was a recusant and the second, Sir Thomas, became a convert before he died; the other four were not recusants. Of his five daughters, three married into recusant families and became recusants themselves, while the other two seem to have followed their father's example.

Sir William Riddell, the eldest son, was a recusant before his marriage; his wife, also a recusant, was Catherine, daughter of Sir Henry Widdrington. They were both convicted in 1624, 1626 and 1628. In deep trouble as a royalist, he was registered as a recusant delinquent until he died in 1654. All his children who attained manhood were recusants and one, Robert, became a secular priest. Robert was born in Northumberland about 1644 and at the age of 20 years was admitted to the English College in Rome under the alias of Carey. After his ordination in 1669 he left for Flanders.(3) The latter part of his life will be mentioned later. There was a Jesuit, Peter Riddell, who was most probably another son of Sir William. He was born in 1636, entered the Society in 1656 and, having been ordained, went to Maryland, where he died in 1667/8.(4)

Sir William Riddell's heir was also named William. It seems that he never recovered the family fortune after the Restoration, for he was always in financial difficulties and died in gaol (probably a debtors' prison) at the end of 1698. There is plenty of proof that he was a recusant. By his first wife he had a daughter Jane, who married Mark Riddell of the Felton family, and by his second wife he had a son who became a Jesuit, and a daughter who did not marry. William, the Jesuit, was born in Northumberland in 1669. He was educated at St. Omers, entered

the Society in 1687, was sent to Maryland in 1695/6 but returned to the Durham Residence about twelve months later, and spent the remainder of his life in Gateshead, where he died in 1710, aged 41 years. (5) His sister Catherine had only a life interest in the Gateshead property which had descended to the priest who gave it to the Society. (6)

Sir Thomas Riddell's second son, also named Sir Thomas, was M.P. for Newcastle in 1640 and bought the Fenham estate in 1642. He commanded the defence of Tynemouth Castle until its surrender in 1644, and managed to escape abroad. At this time he was not a recusant but he was converted while abroad in about 1646 and died in Antwerp in 1652. After he became a Catholic he sent for his eldest son, also Thomas, who was then 15 years old and he too was converted.(7) After two years in the Jesuit school at Antwerp, Thomas the younger was admitted in 1651 to the English College in Rome to complete his education and left at the end of his philosophy studies three years later.

After the Restoration Thomas Riddell recovered his father's Fenham estate and until his death in 1704 his name is never out of recusant history. For example, in 1679 he was implicated in the Titus Oates Plot by Robert Boldron, the Northern informer; in 1681 he was indicted for high treason for sending his son Mark abroad to be educated; and in 1683 he was in goal for refusing to take the oath of allegiance. (8) Even so, he was amongst the Catholic magistrates appointed by James II and sat on the Bench in 1687 and 1688. In 1678 he bought the Swinburne Castle estates in Northumberland from Lord William Widdrington, and in 1695 he sold the Fenham estate. Nevertheless, it is at least probable that he lived mostly in Newcastle, where he died in 1704. He was succeeded by his eldest surviving son Edward, who was 6 years of age at the time of the Herald's Visitation in 1666 and became the squire of Swinburne.

It is difficult to identify the priests who assisted the Riddells. Foley, without giving any reasons, implies that the Jesuits served Gateshead in the seventeenth century and says

that their public chapel and school were in that town in the reign of James II.(9) But it is more likely that from the days of Mrs. Dorothy Lawson (d.1632) until nearly the end of the century their main work was in Newcastle, and it is certain that their public chapel was in the Flesh Market (now the Bigg Market) in the city (10), which was served by Fr Philip Leigh S.J., whose sermon in Thanksgiving for the Birth of the son of James II was printed, and where Bishop John Leyburn V.A. confirmed 360 people on 10 and 11 August 1687.(11)

The 'Acta' of the Benedictine Northern Provincial Chapter are extant and preserved at Downside Abbey. They show that Sir William Riddell of Gateshead (d.1654) had borrowed money from the Order, with Sir Francis Howard of Corby as trustee, In 1662 the debt was £350. Various arrangements were agreed and certain payments were made, but for many years £85 still remained outstanding. Finally, in 1710, it was crossed off as completely lost, perhaps because in that year the Jesuit William Riddell, the last male of the Gateshead branch, died. In 1664, "£20 was left in the hands of Mr. Robert Killingbeck". Whether this Benedictine was then chaplain to the Riddells of Gateshead or of Fenham is unknown, but what is certain is that from the early days of the Riddells of Gateshead as recusants they had a close association with the Benedictines. About the middle of the 1680's we are on firmer ground. Dom John Basil Smeaton is stated by the Order to have been stationed in Gateshead.(12) The 'Acta' show that before 1685 he was recovering from a severe illness and seems to have left the town. His place was taken by a secular priest, William Riddell's brother Robert. A report dated 1697 states "Mr. Robert Riddle in Gateside at Newcastle of about fifteen years standing, a Roman".(13) This may mean that he was there as early as about 1682. In 1689 he is mentioned with his brothers William and Henry amongst the papists of Gateshead.(14)

The year of change then was in or soon after 1696. In that year William Riddell the Jesuit arrived in Gateshead and

made his uncle Robert, the secular priest, redundant. In the same year Francis Radcliffe, first Earl of Derwentwater, died and left £400 to maintain a secular priest in Newcastle (15), so the exchange took place, the Jesuits beginning their long stay in Gateshead and the seculars taking over in Newcastle. Robert Riddell, if he was ever in Newcastle, soon left to be chaplain at Dilston Castle after the death of Fr. Robert Midford in 1697. He was succeeded by Dr. Thomas Witham, who in 1699 returned to St. Gregory's in Paris "after having served upon the mission in Newcastle by Bishop Smiths order 11 months". (16)

The Riddells of Fenham also had a Benedictine chaplain. In May 1679 Elizabeth Abbot was in trouble because the Riddells refused to allow her to see their chaplain and in November of the same year Robert Boldron, the Northern informer, accused Thomas Riddell of being in the Titus Oates Plot and mentioned Killingbeck by name as his chaplain.(17) How long Dom Robert Killingbeck was at Fenham is not known but he appears to have been in the North for over 20 years from 1664. Thomas Riddell had two of his sons educated at the Benedictine school of St. Gregory's at Douai, and a third son Gregory was professed at Lambspring in 1686.

During the reign of James II the 'Acta' record various sums of money spent in furnishing and establishing a public chapel in Newcastle and in keeping Dom Joseph Bernard Greaves to serve it, but the project failed at the Revolution (18); in fact it seems to have been started too late to have ever been firmly established. The scheme may have been conceived because the Benedictines thought that the Riddells would be leaving Newcastle to live at Swinburne Castle and they wished to continue their work in Newcastle. When Bishop Leyburn V.A. confirmed 123 people at Swinburne Castle on 17 August 1687, Edward Riddell, the future squire, may have been living there already. The records of the Order state that the first Swinburne Castle chaplain was Dom John Elphege Skelton and that he died there in 1705.(19) The registers of Chollerton, the

Church of England parish which included Swinburne, contain no entry of his burial, but an entry in 1695 "23 April. Mr. Skilton's brother of Great Swinburne buried" proves that he was there in that hear. In the following century the Riddell family maintained the missions of Longhorsley, Felton and Cheeseburn Grange, as well as Swinburne Castle.

* * * * *

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(1) *R. Welford, History of Newcastle and Gateshead, vol.2, 16th century, p.332.*

(2) *It is said that he obtained the hospital through his father-in-law William Lawson, the nephew of Agnes Lawson the last prioress of the Benedictine nunnery in Newcastle, of which the hospital was a subsidiary. See Welford op.cit., pp.301, 405, 423. It is also said that the martyrdom of Blessed John Ingram took place in 1594 at Gateshead Cross, just outside Riddell's house, as a warning to him and other recusants, but the Riddells were not recusants until many years later.*

(3) *H. Foley S.J. Records of the English Province of the Society of Jesus, VI, p.408.*

(4) *Foley op.cit., VII, p.648.*

(5) *Foley op.cit., VI, p.408.*

(6) *Surtees Society (S.S.), 173, p.191. The registration of Catherine Riddell's estate. Also Jesuit Archives of the Durham Residence, Farm Street.*

(7) *Catholic Record Society (C.R.S.), 55, p.532. Foley op.cit., V, p.659.*

(8) *For these offences cf. S.S. 40 passim.*

(9) *Foley op.cit., V, p.661.*

(10) *"Men were at a loss to see how suddenly the world was changed, the cap, the mace and the sword one day carried to the church, another day to the mass-house, another day to the dissenting-meeting-house". Memoirs of Ambrose Barnes, S.S.50, pp.175-6.*

(11) *Westminster Cathedral Archives. The Newcastle list is headed by 'Mrs. Mary Riddel', the only person on the list with this title. She was surely the wife of Thomas Riddell. In all the Northern Lists 8 Riddells are mentioned, most of whom can be identified in the family pedigree. Most were females since the men would be confirmed at schools abroad.*

(12) *Birt, Obit Book of the English Benedictines, p.69.*

(13) *C.R.S., 9, p.114.*

(14) *Sharp MSS., Vol.110, Priors Kitchen, Durham Cathedral.*

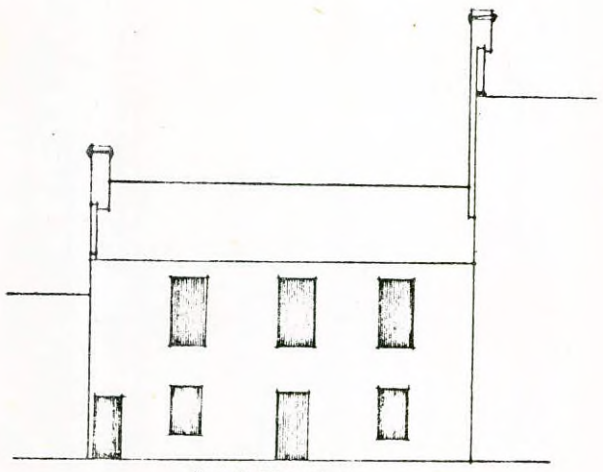
(15) *Eyre Papers, Ushaw College. The donation may have been made because after the Revolution the Jesuits appear to have left Newcastle and the Benedictine chapel had failed. The Radcliffes had a town house.*

(16) *C.R.S., 19, p.115.*

(17) *S.S., 40, pp.237n, 245.*

(18) *Birt, op.cit., p.80.*

(19) *Birt, op.cit., p.69.*

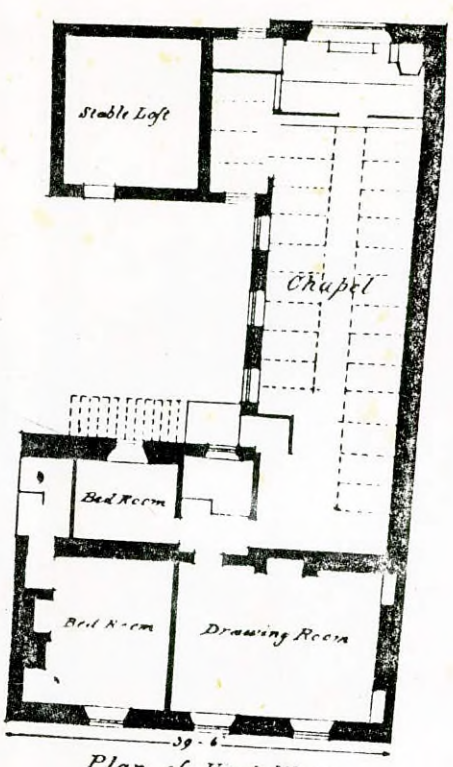


Street Elevation

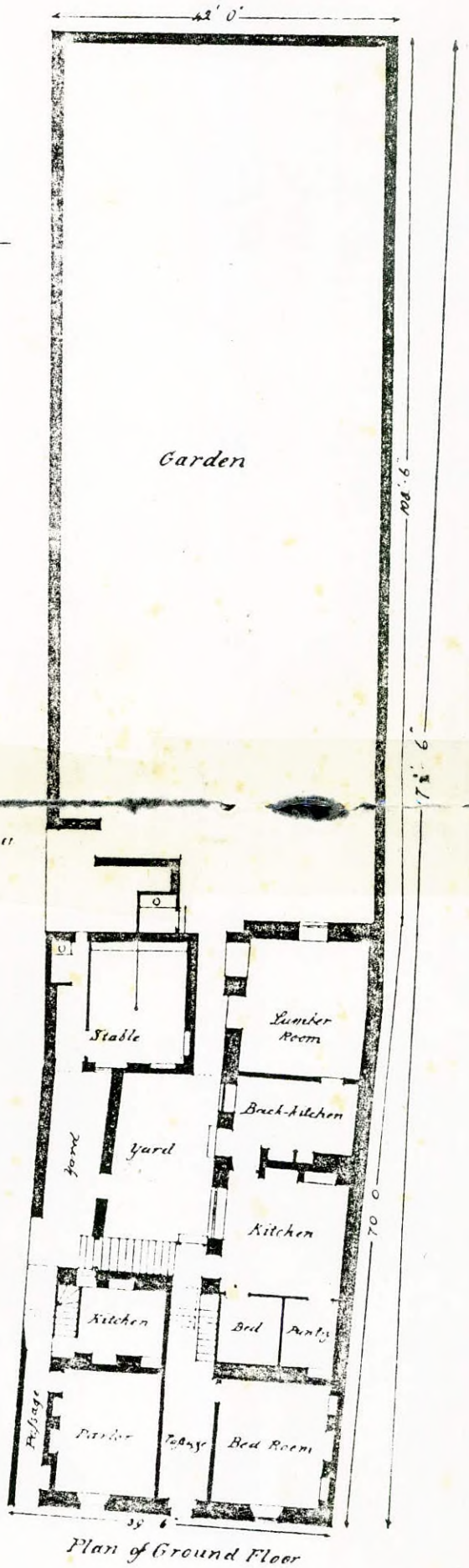
House and Chapel in Bailiffgate Alnwick

Fac-Simile of drawing made before 1836

0 10 20 30 40 50 60 Feet



Plan of First Floor



Plan of Ground Floor

House and chapel in Bailiffgate, Alnwick, before 1836

Brinkburn Priory in 1840 (before restoration)

Cardinal William Allen (1532-1594)

RESIDENCE OF SAINT JOHN 1717-1858
PART I : THE ALNWICK FUND AND CHAPEL.

F. O. Edwards, S.J.

The above is the title of a volume of documents in the archives of the English Province of the Society of Jesus. Although financial accounts as such are included in the above, most of the earlier ones for the district are bound in a separate volume of *District Accounts 1744-1795*. References to the districts are numerous in other parts of the archive, and some of the more important of these have been transcribed and mounted in *Province Transcripts*.(1) A list of the documents now to be found mainly in these three sources is included in the volume at present under review (ff.1r-4r). At the beginning of the volume is a list of manuscripts of interest in the Jesuit context, including letters from Jesuits, which are to be found in the archives of the diocese of Hexham and Newcastle. This was kindly suppied by Fr. W. Vincent Smith. All folio references in what follows are to the present volume unless otherwise stated.

The Jesuit Mission at Alnwick was made part of the 'College of St. Michael' in 1849, so that papers concerning this place may be found in this further section of the archives. The terms 'college' and 'residence' in Jesuit parlance often refer to an organisational unit on territorial lines rather than to buildings. The context usually makes it clear when the words are used in this way. Colleges were under 'rectors', residences under 'superiors'. Rectors had a more direct relationship with Rome, and though superior in dignity, tended to have less freedom of action in some respects than 'superiors'.

The first and largest group of papers in this volume deal with Alnwick. The first document (f.6r/v) of 14 October

1717, is a copy of the registration of the tithes of 'Anchroft' (2) belonging to Lancelot and Mary Ord of 'Weetwood',(3) the original being drawn up in pursuance of 'An act to oblige papists to register their names and real estates' (I Geo I, c.55(1716)). It concerned 'the tythes of Wool, Lamb and hay and other the small tythes yearly arising...' Mary Butler, spinster's, original will (ff.7r-8r) witnessed, signed and signet-sealed on 12 February 1750, conveys 'freehold tythes commonly called petty tythes now in the possion (sic) of Rev. William Armorer, junior, of Berwick upon Tweed, which he holds as a farm from me', to the Rev. Henry Sheldon the Jesuit provincial. William Howard was to act as her executor (ff.7r-8v), and if he were no longer on the scene at the time of probate, then William Ord of 'Stourton Grange'.(4) Sheldon was to ensure that 'one of that order...be settled at or near Stourton Grange in Northumberland...and not to be removed to any other county; which if they ever dow remove it then my aforenamed executor shall have full power to take it from them and give it to some other order that will soplye with the condishions after mentioned hear by me' (7r).

The main condition among the above was a monthly Mass to be said for Lancelot Ord, Margaret his wife, and for Mary Butler's 'dear Aunt, Mrs Elizabeth Ord', as also for her own soul. It was not clear whether one Mass was to be said for each or for all, a point over which litigation was to arise; nor on that point alone. The further important proviso was attached that 'if they canott live at...Stourton Grange nor within six miles of that place...Joseph (or Henry) Sheldon and his successors shall have full power to fixe the afor sayed funde wher he thinks it may dow the mostt good in the afor named county: but not to be taken out of that county nor in aney gentelmans famelly...except...William Ords famelly...' (7v). These tithes were eventually sold for £1200 and invested, thus establishing the Alnwick fund (cf. note on f.5r). Thus the earlier history of these tithes, if somewhat turbulent as in the case of the 'West Leigh tithes', and indeed,

tithe-holdings generally, is of no little interest, particularly to students of the local scene.

A letter of 7 June 1753 from John Maire at Grays Inn to Sir Henry Lawson (ff.10r-12v) indicates the beginning of serious differences in the matter of interpreting the Butler will. Complications arose from the fact that 'Mrs Butler's father had several wives, I mean, either two, three or more, and had children by all of them; that Mrs Mary Butler, our testatrix, was the only child of her mother, and if I am right therein, none of the other children of her father by other mothers, as they are of the half-blood to her, can be heirs at law' (10r).(5) Nevertheless, a certain 'Mrs Phillips' now laid claim to the tithes, disputing the right of the original testatrix to devise. Eight queries follow, 'put to Lawyer Rudd' on 14 June 1753 (ff.11r-12r).

On 25 February 1755, an agreement (ff.29r-31v) was signed by Sir Henry Lawson, the principal trustee, and William Ord in which the latter abandoned his claim to the tithes while agreeing to keep a priest at Sturton Grange near Newcastle, towards whose upkeep Lawson would pay £10 per annum. However, 'in case...Sir Henry Lawson shall have any trouble or disturbance in the peaceable possession of the said tithes, and from the same the said tythes or purchase money for the same should be lessened...William Ord in that case is to suffer in the aforesaid payment of £10 a year in proportion to the damage done to the P(etty) Tythes or the said purchase money (f.31r). As Lawson evidently feared, this did not end the matter. On 7 March 1755, he wrote to Philip Carteret, the Jesuit provincial, setting out William Ord's claim that £10 per annum should be paid out of the Butler legacy for a priest to be settled at Sturton Grange. Fr. Walshe,(6) evidently not in possession of the will(?), claimed he had it verbally from Ord's trustee, Dr. Howard, at the time when Ord came of age, that the Jesuits in fact might appoint someone to Alnwick out of this fund. Certainly, this seems to have been envisaged in the original will of Mary Butler.(7)

William Ord subsequently wished to go back on Sir Henry Lawson's proposed arrangement and have the priest reside at Sturton Grange, claiming that he only intended that the priest should stay at Alnwick until he, Ord, took up residence at the Grange. After further discussion, agreement was reached that Fr. Walshe would 'soon have all ready to receive a gentleman at Alnwick', whom Walshe would further ensure had 'a sufficient maintenance'. Sir Henry added for himself, 'All I beg and desire in consideration of the trouble I have had in this jumbled affair is that I may have a zealous and a prudent man and one that will doe his duty and not a very young man'(f.20v). Meanwhile, Sir Henry was trying to arrange for the sale of the tithe-holding to Sir Carnaby Haggerston but progress was slow. 'This delay and the £10 a year we pay Mrs Philipson (sic) for peace and quietness must of course keep our fund low'. Sir Henry Lawson's brother, Thomas, was also receiving an annuity of £30 out of the tithes.

Seven leaves from Fr. J. Walshe's journal, covering the period 1755 to 1772, show the further history of this fund (ff.38r-43). The tithes having passed in trust to Sir Henry Lawson, he sold them for £1200 to Sir Thomas Haggerston on a bond at 4%. Walshe's journal includes the receipts for the interest received on this bond. Further complications arose in 1756 and 1757 when a half-sister to Mrs Butler, and a protestant, made a claim to the fund. She was appeased with a life annuity of £10 (see also ff.14r-17v).

Then 'Sir Thomas Haggerston on the 12th of August 1768 payd in the...capital of £1200, notwithstanding the repeated sollicitations of Sir Lawson and myself of his retaining it in his hands, and would assign to other(s) reason for his not keeping it, but that he was resolved to pay it in'(f.40v). Subsequently, on 'September 29, 1768, the above £1200 were put at interest to Ralph Clavering of Callaly, Esquire, at 4% per annum...'(ibid). Later the same year, Sir Henry Lawson 'was left in trust by the Donor...Sir Henry Lawson has given me (J. Walshe) a declaration of trust as being only in

trust for us...The receipts allwayes given Sir Thomas Haggerston, and which he required, were by order etc.(sic) for the use of Sir Henry Lawson...'(ibid). The interest on the fund continued to be paid by Ralph Clavering at the average rate of about £24 the half year (f.41v,cf.f.43r). It was also in this year 1768, that 'a house at Durham' was 'let at £9 per annum', while 'Gateshead premises' were 'sold to Ralph Clavering' on bond of £400 and interest to Edward Weld. Three more houses in Durham were also this year 'let at £37 per annum'(f.43r).(8)

An undated 'schedule of the several deeds and writings (1724-58) relating to messuage or dwelling house situate in Bayliffs Gate, Alnwick'(ff.45r.6v), shows that a property belonging to the Society was built on a 'parcel of ground' acquired on 6 February 1724, and occupied at least until 4 October 1758 (ff.45r-6r). This house would doubtless have contained a chapel to which the public had access.

The manuscripts in this volume do not suggest any significant change in the Alnwick premises until 1809 when a letter from Fr. P. Vergy to W. Strickland, of 8 February made it clear that the church was now too small, so that Vergy proposed building on a new wing. 'An increase of 13 or 14 people' to the congregation was promised by a further influx of catholic families into the town. The chapel was already quite full (ff.76r-7v). An interesting letter from Fr. E. Walsh to Fr. M. Stone in London of 3 March 1812, gives some idea of domestic arrangements in the Alnwick mission house at this time (ff.83r-84v).

Another 'letter' of 18 April 1831 contained plans of the ground floor and first floor and street elevation of the new Jesuit house (ff.81v-82r). The internal dimensions of the new chapel on first floor level, with separate outside access from the back of the residence as such, were 50' by about 12', with space for twenty-seven pews, each of which might hold two people, or even three. The total outside dimensions of the

of the property were 42' by 178'6", including a garden 108'6" long. The building was in its later stages by 10 December 1835, when Fr. J. Fishwick, writing (ff.87r-88r) probably to Fr. George Jenkins, mentioned £1421 as the sum stipulated for the finished work. 'Have you got a painting yet for the chapel here? Or a crucifix? Anything will be acceptable, even an organ from Novello' (9) The overall cost as drawn up in August 1836 was £2,140.6s.(f.98r).

Fr. J. Sidney Woollett was the last Jesuit missioner at Alnwick. He handed over to the bishop of Hexham and Newcastle in 1856. Documents bearing on the transfer, and letters from the bishop acknowledging surrender of, the deeds (of 21 July, 3 August and 7 August 1855) occupy seven further folios(100r-6v). Regarding Mrs Butler's original condition as laid down in 1750 for her benefaction, it is startling to read in a letter of Fr. Woollett from Pontefract of 5 April 1858, 'I have no recollection of having even heard of the obligation of saying "one Mass in every month of the year for ever for the souls of Lancelot Ord and Margaret his wife, Miss Elizabeth Ord and Mrs Butler". I do not believe that I ever said the monthly mass' (f.107r/v). Chivalrously, Woollett added, 'I may respectfully suggest that it would be better for me to write such a letter to Mr Gibson' - the then incumbent at Alnwick - 'that he might attribute the oversight to my forgetfulness or neglect rather than to the inadvertence of Superiors in the Society to such matters'(ibid). The affair was settled with Woollett's allowing himself to take the blame (cf.ff.108r-9v) - a refined example of perfect Jesuit obedience! (10)

* * * *

REFERENCES

(1) Callmark: 14/2/16.
(2) Ancroft, Northumberland.
(3) Weetwood in parish of Chatton, Northumberland.
(4) Sturton Grange in parish of Warkworth, Northumberland.

(5) The abbreviation 'Mrs', now applied to married women only, was at this period also applied to women of a recognised social status whether married or single.

(6) John Walshe: b.1700; d.26 May 1773 at Newcastle upon Tyne.

(7) In the will itself (7v) the provision allowing for an alternative post for the Jesuit to Sturton Grange and its environs has been lightly crossed through, but the cancellation is not signed or witnessed (f.7v.supra).

(8) For further references in this volume to the Jesuit presence in Durham City, see T.G.Holt,S.J., 'The Jesuits in the city of Durham, 1700-1827, to be published in a subsequent number of Northern Catholic History.

(9) F.87 r/v, damaged original; f.88r, transcript and reconstructed text. Further letters from J. Fishwick to G. Jenkins follow on ff.89r-98v.

(10) Four transcripts of documents dated 1813-34 have been transferred to another volume, 14/2/16. No doubt the number of missing Masses was made up.

BISHOP BRIGGS' VISITATION OF DURHAM AND NORTHUMBERLAND IN 1839.

G. T. Bradley

Amongst the papers of Bishop John Briggs in the Leeds diocesan archives is a series of schedules detailing the visitation which the bishop made of the Northern District in 1838 and 1839. They are valuable in that they would appear to be the first evidence of a systematic visitation of the missions of the Northern District made by the Vicar Apostolic. They are also of interest since they give some statistical details of the missions themselves.(1)

Bishop Thomas Penswick, the Vicar Apostolic of the Northern District, died on 28 January 1836, and was succeeded by his co-adjutor, Bishop Briggs. John Briggs was ordained priest at Ushaw in 1814 and, for a number of years, was missioner at Chester. In 1832 he had returned to Ushaw as President and the following year was consecrated titular Bishop of Trachis and co-adjutor to Bishop Penswick. He continued to reside at Ushaw but, on the death of Bishop Penswick, moved to Fulford House, York. From here he governed the Northern District until the division of the District in July 1840, when Pope Gregory XVI formed the Yorkshire, Lancashire and Northern Districts out of the old Northern District, and Bishop Briggs became Vicar Apostolic of the Yorkshire District. In 1836, however, the Northern District still comprised the seven counties of Northumberland, Durham, Yorkshire, Cheshire, Lancashire, Cumberland and Westmorland.

In the late summer of 1838, the Bishop began a detailed

survey and visitation of his district. It has often been stated that the Vicars Apostolic rarely made a systematic tour of their districts and the custom of canonical visitation was not adopted until after the restoration of the hierarchy in 1850. This was certainly believed by Propaganda in Rome. In 1847 Cardinal Franzoni, Prefect of the Congregation, commissioned Father Luigi Gentili, the Rosminian missioner, to report to him directly his impressions of the state of the Church in England. In the course of his second report, written in June 1847, Gentili informed the Cardinal Prefect, "The bishops never make a canonical visitation of their dioceses, nor dare do it... I can assert without hesitation that they do not know a third of what is wrong in their Districts." Later he wrote, "The bishops have no Curia and not even a secretary. They have to stay at home and do all the correspondence themselves." (2) Until a more detailed examination is made of the administration of the other Vicars Apostolic in the first half of the nineteenth century it cannot be known for certain how mistaken the reports were which Fr. Gentili sent to Rome. It can, however, be seen from the record of Bishop Briggs' visitation that these criticisms could not be fairly applied to the Northern District in Briggs' time.

Unfortunately, the record of this visitation is not complete. In August 1838 the Bishop was at Linton-on-Ouse in the North Riding. In the following September he appears to have been confirming in Lancashire. On 11 September Fr Sherburne writes from Kirkham to Fr Turpin at Scorton, near Garstang, informing him that the bishop will administer confirmation at Garstang on 17 September, and that the children from Scorton should be sent there to be confirmed. However, the priest at Scorton should fill in his visitation schedule and return it to the bishop on the day of the confirmation at Garstang. As there were only 5 adults and 11 children from Scorton to be confirmed the Bishop did not in fact come to the mission but presumably dealt with matters at Garstang. It is reasonable to presume that

where there were only small numbers at a particular mission this was the practice which was followed. That same week he was at the neighbouring mission of Great Eccleston where he confirmed 48 children and 3 adults. It is probable that during the rest of the month he continued in Lancashire but it has not yet been possible to verify the dates.

It was, however, at the end of May in the following year, 1839, that he commenced his visitation of the missions in Durham and Northumberland. The schedules for these counties are more extensive. In January 1839, Bishop Briggs, in his return to Propaganda, had recorded 16 missions in Northumberland and 13 in Durham, making a total of 29.(3) There are, in the Leeds archives, returns from 15 missions. It would have been helpful, were it possible, to have compared the information gained from these returns with that contained in the Bishop's confirmation register. The register would also have filled in missing information where returns are lacking. Unfortunately the register cannot be traced. The confirmation register of the Vicars Apostolic in the Ushaw archives ends in 1796, and there are no further confirmation records at Leeds after the notebooks of Bishop William Gibson which end in 1821. These schedules then are the only record of the Bishop's tour, unless there is a record of the confirmations in the parochial registers.(4)

In April 1838, the four Vicars Apostolic had met together at Fulford House, York, and had discussed the question of the division of the Districts. On 18 May Bishop Briggs left York and travelled to Ushaw by way of Scorton House, Catterick. By 23 May he was at Darlington to begin his tour of the missions of Durham and Northumberland.

The purpose of his visitation was primarily to administer the sacrament of confirmation to the Catholics living in this part of his District. He also wished to obtain certain basic information about each of the missions, namely the number of baptisms and Easter communicants for the year; what

times the services were held in the church; the number of children who attended catechism; if there was a school and how many children attended. The Bishop also asked for details about the foundation of the mission, how it was supported, and if there was a debt. Finally, he asked for an inventory of the church and house furnishings, which should be available for inspection when he arrived. It will be seen that the information sought was not perfunctory but that the Bishop was concerned to be informed in detail of the state of the mission. It is of interest in passing to note that among his visitation papers Bishop Briggs preserved a transcript of the form of a mediaeval parish inventory headed, "The ornaments of Parochial Churches, which according to an old decree of Walter Grey, Abp, were made for his province were as followeth." It would seem that the Bishop went to some pains to prepare the form his visitation should take.

As has been noted, the 1839 visitation began at Darlington on 25 May. However, Stockton and Sedgefield had already been visited the previous year, Stockton on 9 June, and Sedgefield after a visit to Middlesbrough on 11 June. The schedule for Stockton has been preserved.

St. Augustine's, Darlington, had been founded in 1783, and in 1839 William Hogarth was the priest there. There were 65 candidates for confirmation, of whom 25 were adults. The number of converts to be confirmed is given as 18. The Darlington mission was quite large for the time, the influx of Irish immigrants had not yet reached the peak of the famine years. There were 24 baptisms in 1838 and 280 Easter communicants. There was a Catholic school. Fr Hogarth has crossed out the word "Charity" school printed on the schedule, and inserted "Catholic". It was a mixed school with only 32 children, 18 boys and 14 girls, although 29 boys and 47 girls attended Sunday school, and 58 children are entered as attending catechism. The problems of the early days of Catholic education will be apparent from these figures. The Darlington mission boasted a congregational library of 285 vol-

umes. The chapel, house and garden were held freehold. In reply to the queries concerning the finances of the mission Fr Hogarth replied, "an exact account of all this was given to the secretary of the Finance Committee, and is enlisted in his book." This interesting note again questions the assumption that the Vicar Apostolic had no curial administration at this date. Fr Hogarth also informs the Bishop that the inventory of property is deposited with the Finance Committee. At Darlington Sunday Mass was at ten and Vespers at three in the afternoon. Since Catechism also took place at this hour, we must presume this was taken by a lay teacher, there being no second priest there at this time. It was to be expected that all would be in good order at Darlington, for William Hogarth was a distinguished priest of the District - he was Bishop Briggs' Vicar General, and, in 1848, himself became Vicar Apostolic of the new Northern District, succeeding to the newly created see of Hexham in 1850. He died in 1866 at the age of 80(5)

The Bishop then returned to Ushaw, by way of Hartlepool, where he confirmed 34 adults and 12 children. Here, the priest, William Knight, notes that 46 children attend Catechism, of whom 12 are "of parents who are not Catholics." Although there were only 6 baptisms recorded, the mission has a school attended by 123 children. The school is supported by an annual donation of £10 from a Mrs Caley, the rest comes from "the priest and children". The mission is in debt to the Vicariate treasurer to the sum of £250, and it is noted the furnishings of the house are somewhat meagre, "8 chairs, 1 clock, 1 table, 2 blankets."

After a brief stay at Ushaw, the Bishop travelled to Sunderland. The return for the Sunderland mission itself is missing, but it would seem that the 20 candidates from Hutton House, Castle Eden and the 13 from Houghton-le-Spring came to Sunderland to be confirmed. Both these missions submitted their returns to the Bishop. They were small communities, Hutton House had 90 Easter communicants and Houghton-le-Spring only 60, although a new chapel had been opened there

a year before. A full inventory of the furniture of the house is included in the return.

The Bishop then moved on to Newcastle and into Northumberland. He was there on 4 June, and intended to visit North Shields the same day. However, Thomas Gillow, the priest there, sent his apologies that, because of ill health, he would be absent in Manchester when the Bishop called. North Shields was a larger mission with 360 Easter communicants, but how many were confirmed there has been omitted from the schedule. Fr Gillow's letter implies he had obtained the services of a supply priest to wait on the Bishop's coming.

From Bishop Briggs' correspondence it is possible to trace his next stay to the house of G. Dunn Esq at Ellingham, where he arrived on 5 June. From here he visited the mission at Felton Park, the residence of Thomas Riddell. The chaplain, as he styled himself, was Joseph Orrell. It was a small mission with only 43 communicants and 3 baptisms in the preceding year. On the same day he visited Morpeth, another small mission at that time with 107 communicants and no school. Cheeseburn Grange was also included in this tour where Thomas Cock, an old priest, was the missioner. He had been there twenty-two years. On 6 June he visited Alnwick, but again found the priest absent. Fr John Fishwick forwarded his schedule three days later, apologising for his absence when the Bishop arrived. It appeared that on this occasion the Bishop had not intended to hold a general confirmation service at Alnwick, as he had previously written to Fr Fishwick, informing him that "You may, if you wish, present an individual or two of your congregation for confirmation to be administered privately." Since there were only 13 children attending catechism at Alnwick, this may well have been sufficient.

The following day, 7 June, he was at Haggerston Castle, where there was a school for 24 children, supported, as the priest, Fr Robert Smith, writes, "principally by Lady Stanley". There were only 2 adult candiates for confirmation. Finally,

on 9 June, the Bishop arrived at Berwick-on-Tweed. Fr M.E. Smith, the priest there, presents 3 adults for confirmation, although he states that 15 children regularly attend catechism after Mass on Sundays. There was no Catholic school at this mission.

The Bishop now returned south, but the route he took is not easy to decide. His re-directed letters show him to be at Thropton on 14 June, and at the Charlton family residence at Sandhoe, Hexham, on 20 june. During this time he visited the missions at Thropton and Callaly. At Callaly the priest, Fr Joseph Howard, remarks rather bleakly "no school, no library". Vespers are at "half past two in winter and 3 in summer", no doubt necessary in the dark northern winters. This too was a small mission with only 56 communicants. At Thropton the Bishop stayed with the priest, James Pemberton. This, although small, was a well established mission, with a number of funds to support it, which Fr Pemberton lists on his schedule. In addition, there was the Crawford Fund of £4 per annum for the education of poor children in the mission. There were also two further funds, for the support of the poor and "2 old widows". The mission also owned seven acres of land and five cottages in Thropton. Needless to say, there was no debt on this mission.

At length, on 28 June, the Bishop was back at Ushaw. A week later he received the schedule for the Durham mission from the priest, Fr W. Fletcher. It would seem that there was no official visitation, no doubt the circumstances there were well enough known by Bishop Briggs from his time at Ushaw, and Fr Fletcher is merely requested to leave the schedule for the Bishop at the College. Already the indefatigable Bishop had moved on. He returned to York, was at Everingham Park on 9 July, and, by 20th, had crossed over into Lancashire and was in Manchester, and then on to Preston. Fr Gentili's remark that the bishops stayed at home was certainly far from the truth in the case of Bishop Briggs.

It might be seen from a brief survey of this visitation

the kind of problems which faced a Vicar Apostolic in this period. Even with the use of his own carriage, to have visited at least thirteen missions as far apart as Darlington and Berwick in less than a month, was something of an achievment. Moreover, during this time Bishop Briggs still found time to keep up his correspondence which was re-directed to him at his various stopping places during his tour, so that he was never out of touch with the general situation of the district whilst absent from York. One is left with the general impression that the administration of the district was remarkably efficient, and that the Bishop must have been a man of rare energy.

A more detailed analysis of this visitation would no doubt reveal more information. Was there, for example, any different approach to the missions cared for by religious? Certainly, only a few years later the question of the right of the Bishop to visit religious parishes was raised. This type of visitation record, not often used by nineteenth century historians, can often reveal information not available elsewhere, and give insights into the lives of the Vicars Apostolic in a sometimes remarkable way.

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REFERENCES

(1) *Leeds Archives. Briggs' Papers. Misc. N.Visitation.*

(2) *Claude R Leetham, "Luigi Gentili" (London, 1965) p. 288, quoting Propaganda Archives.*

(3) *Maziere Brady, "Episcopal Succession",vol III,p.280.*

(4) *W.V.Smith,"Location of Registers of Northumberland and Durham", Northern Catholic History, No.1, p.31.*

(5) *Joseph Gillow, "Bibliographical Dictionary of English Catholics", Vol III, p.321.*

STATISTICAL CHART				
Name of Mission	Baptisms in 1838	Easter Comm's.	Confirmed in 1839	Children in school
Stockton *	15	150	47	20
Darlington	24	280	65	32
Hartlepool	6	122	46	123
Hutton House	4	90	20	-
Houghton-le-Spring	17	60	13	-
Cheeseburn Grange	6	69	-	-
North Shields	55	360	-	not given
Felton Park	3	43	-	-
Morpeth	8	107	-	-
Alnwick	7	79	-	-
Haggerston Castle	10	136	2	24
Berwick	14	133	3	-
Callaly	3	56	-	-
Thropton	7	61	-	5
Durham	32	180	-	90

* visited in 1838

PROGRAMME 1975/6

27 September 1975	Lunch at Hardwick Hall
30 September 1975	A.G.M.St.Dominic's Priory Hall, Newcastle, 7.30 p.m. Mrs.J.Cashman: George Errington and the Catholic underground movement.
28 October 1975	Durham University Chaplaincy, 8.00 p.m. Dr.A.Williams: Recusant beneficiaries of the dissolution of the monasteries.
21 November 1975	St. Dominic's Priory Hall, Newcastle, 8.00 p.m. Rev.A.Archer O.P.: The early history of St. Dominic's parish.
19 February 1976	Durham University Chaplaincy, 8.00 p.m. D.Crane Esq.: Four Catholic poets: Southwell, Crashaw, Dryden, Pope.
10 March 1976	Durham University Chaplaincy, 8.00 p.m. Joint meeting with Historical Association (Durham Branch). Rev.Godfrey Anstruther O.P.: Regnans in excelsis: an examination of the bull of excommunication of Elizabeth I.
22 May 1976	Visit to Ushaw College.
June 1976	Visit to Lanercost Priory, Cumbria.

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