Northern Catholic History

No. 40 1999

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.

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NORTHERN CATHOLIC HISTORY

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NORTH EAST CATHOLIC HISTORY SOCIETY

Although these notes are written in January, only half way through the Society's year, it is pleasing to report the sustained support of both newer and longer serving members. The enforced change of venue, first to St Andrew's and then to the Irish Centre in Gallowgate, proved popular, and the kindness of our hosts is gratefully acknowledged. Even so, a search is still afoot for a more assured home.

The Season began with the annual Mass for deceased members at St Andrew's on 2nd September, followed by the AGM at which the officers were duly thanked and their commissions renewed, particular thanks being expressed to Bob Murphy for assuming the work of Speakers' Secretary. Dom Anselm Cramer of Ampleforth has kindly revised the talk he gave on Peter Allanson on 7th October for publication in this issue, while Michael Morris, who spoke on the history of the Catholic community in Sunderland on 4th November, has contributed two Sunderland SVP conference reports reflecting conditions in that town in the mid-19th century. On 2nd December Robin Clucas gave a well illustrated talk on Pugin's church architecture, with special reference to St Mary's Cathedral, completing our pre-Christmas session, leaving the talks by Professor Lynch in February and Fr Peter Phillips in March, and the summer outings, to come.

At one time it seemed improbable that the pages within the covers of this issue would be filled but, happily, George Thornton, Fr Roland Connelly, Dr Constance Fraser, Margaret Oates and David Thomas have also provided important articles, while the editor recalls the founding of the Society in 1974. By following George Thornton's detailed report on the outings in the 1997 edition with his reports on the three outings so far this year, Fr Milburn has possibly set a precedent hard to follow. The thanks of the Society to these authors are warmly accorded, and it is hoped that the prospect of publication in the 'Millenium' edition, albeit only our 41st, will attract similarly substantial articles.

Northern Catholic History *seeks to cover the whole of the history of the Catholic Church in the North East from late Roman times, here described by George Thornton, to the present day. The editor, perhaps perversely, dislikes the term 'post-Reformation' applied to studies in Catholic church history after the establishment of the Elizabethan Protestant Church of England, this ingrained terminology implying that Catholic history in this country began in the 16th century. Thus articles on the history of the Church in the medieval 'Ages of Faith' would be especially welcome.*

Lastly, but certainly not least, the Society is most grateful to Bob and Cecily Murphy for creating the Society's own web-site, under the umbrella of 'Catholic History' covering the work of like societies. The entry code, given on the inside front cover enables those searching the internet to obtain details of the Society and its publications, which will be up-dated and amplified yearly.

Robin Gard, Editor

CHRISTIANITY IN BRITANNIA INFERIOR[1]

George B. Thornton

A visitor studying the inscriptions on the artefacts, altars and tombstones on display in our local Roman museums will be struck by the bewildering array of gods on offer in the four centuries of the occupation. The whole pantheon of official gods is there, from the great Sky God Jupiter (often I.O.M., Iupiter Optimus Maximus) through Minerva, Mercury, Vulcan and Diana down to the household deities of the Lares and Penates. Deified emperors, an insurmountable stumbling-block for early Christian believers, occur in the form Fortuna Augusta or Virtus Augusta. A good Roman citizen was required to show filial piety and to have respect for the emperor, the law and the city of Rome but neither philosophy nor religion offered a sense of purpose in the universe nor the promise of life after death.

In Britain the Romans showed much political acumen in treating with the gods of the native peoples. At the busy hot springs of Bath the attributes of the Celtic sun god Sulis were merged with the Roman Minerva to form a single deity Sulis-Minerva to reign over conquerors and conquered alike. Native Celtic gods were also adopted by Romans based locally as at Benwell[2] where the well-preserved Romano-British temple is dedicated to Antenociticus, an unusual god in that he has a human form for the Celts were by nature animists. At Carrawburgh a sacred well and shrine were dedicated to the water-goddess Coventina whose origins may be in the lower Rhineland. Sadly this site, the place of a treasure trove[3] discovery in 1876, is now abandoned to nature and reverting to swamp.

The Matres Parcae and the Genii Cucullati were curious blends of classical and native deities found especially in the hilly north-west, present-day Cumbria. As the tribes in our region, notably the Brigantes and the Votadini, had no written language and did not build in stone our knowledge of purely native gods is scarce, but from Romanised Britons we do hear of Maponius, of Cocidius (the red one? a war god?), of Condatis (usually found at the confluence of streams), and from an altar at Beltingham the otherwise unknown Sattada. On a tombstone from South Shields we read 'Dea Brigantia'; Brigantia, the so-called mothergoddess of the Brigantes, is late and may well be a politically convenient Roman invention.

It is arrogant to dismiss pagans (pagani = country folk) as ignorant and barbaric. The Celts had a deep sense of the spiritual and a belief in life after death. They saw the supernatural in all aspects of nature and invested the streams, the rocks, the forest glades and the trees, especially the sacred oak, with spirits. Illiterate Briton and educated Roman alike propitiated, petitioned and honoured the gods they knew from their ancestors for they were all only too aware of human frailties and the capricious nature of their short earthly life.

This, in outline, was the background in which the mystery religions of the east, notably Mithraism and Christianity, began to take root in Britain as early as the second century.

The earliest reference to Christianity in Britain is by Tertullian who wrote c. AD 200, 'Parts of Britain inaccessible to the Romans were indeed conquered by Christ'. Five centuries later Bede recorded that in the reign of Marcus Antonius (AD156-180) Lusius, a British king, was baptised and 'the British received the Faith'. Both reports are unsubstantiated and seem exaggerated. The fortunes of Christianity in Britain reflected imperial policy in Rome where religion was usually more a matter of political loyalty than of belief. At first Christians, like Jews and other minority sects, were tolerated as they posed no threat but as they grew in strength persecutions under Severus, Decius and Valerian resulted in our first martyrs, Alban at Verulamium (St Albans) and Julius and Aaron at Caerleon in Monmouthshire in the first half of the 3rd century. The tide turned with the accession of Constantine, acclaimed Caesar at York in AD306. 'The Peace of the Church' began with the Edict of Milan AD313 granting freedom of worship; in AD391 Theodosius banned all pagan cults and declared Christianity the official religion of the Roman Empire from the river Euphrates in the east to Hadrian's Wall in the west. This was the age of Jerome, Ambrose and Augustine of Hippo, all deemed Fathers of the Church, and the time when Christianity began to flourish in Britain though we produced no-one of intellectual stature until Bede (AD673-735).

At the Council of Arles AD314 four British dioceses were represented, London, York and Lincoln by bishops Restitutus, Eborius, and Adelfius respectively and a fourth, probably Cirencester, by a priest and deacon. We had no-one at Nicaea but were represented at both Sardica AD347 and Rimini AD359 where the Emperor's offer of free transport hardly suggests a rich church. By the end of the century there may well have been as many

as twenty bishops in post in Britain, indicating a well-developed diocesan structure.

Searching for evidence of Christianity in Roman Britain is a fascinating yet frustrating exercise where earlier researchers have been accused of showing more zeal than judgement. The evidence itself is scarce and often highly debatable. The latest study of 'small finds' in Roman Britain[4] examined 260 possible items and concluded that only 70 were definitely Christian with a further 60 to be confirmed or denied. Of the 70 definite only a handful, five, were from the Northern Frontier Zone (roughly the four present northern counties), the focus of this study, though as many as 43 had been claimed. What then are the signs we look for?

Epitaphs on gravestones or inscriptions on artefacts may be in a form recognised as Christian or may bear Christian symbols such as a fish (the Greek 'ichthus' gives the acronym 'Jesus Christ, Son of God, Saviour'), a dove (columba), a peacock (also Juno's symbol), a pomegranate, an olive branch or a tree of life. Best known, however, and most instantly recognisable are the chi-rho monogram (*Chr*istos) and the iota-chi (*I*esous *Chr*istos). The illustrations show the various forms of these monograms, which first appeared as graffiti in the catacombs. It must be said that many Christians would recognise the symbols without necessarily understanding their deeper meaning and that in our region only a very few have been found, at York, Maryport and perhaps Catterick for example. The Cross as we know it today as the universal symbol of Christianity came much later, sometime after AD600. Legend has it that its origins lie in Constantine's vision of a cross in the heavens with the words 'In hoc signo vincas' in his famous victory over his rival Maxentius in the battle of Milvian Bridge in AD312; henceforth the cross was declared the official symbol of the Roman army.

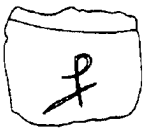
Several 'small finds' have come to light bearing Christian symbols but they only indicate a Christian presence, not necessarily ownership, for they may have been lost in transit, a collector's item, or part of a buried hoard as at Traprain Law in Lothian. From Beadlam in North Yorkshire come buckles and strap-ends showing peacocks and griffins symbolic of immortality and doom and another strap-end bearing a fish. Chesters, Corbridge and Coventina's Well have all yielded rim-fragments of amber-toned glass with fish engravings. It seems possible that these fragments are from glass vessels used then, as now, for the wine and water central to the celebration of the Eucharist. A bone shaped like a fish, perhaps a pendant, has also

CHRISTIAN SIGNS

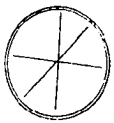
Sign	Term	Notes
A, A, ο	Alpha	Typed *A*. Greek letter.
Ω, ω	Omega	Typed *W*. Greek letter.
	Chi-rho	Typed *XP* Combination of Greek letters *X (chi)* and *P (rho)*. Abbreviation of ***Chr**istos* / ***Chr**istus*. Frequently combined with alpha and omega as *A XP W*.
	Chi-R	Claimed to be combination of Greek letters *X (chi)* and Latin letter R, possibly abbreviation of **Chr**istus. **R**ex; perhaps more likely a variant of the hooked-loop chi-rho type. Also called 'Latinized chi-rho'.
	Rho-cross	Combination of Greek letters *P (rho)*, and cross symbol – transitional between chri-rho and cross. Also called 'monogram/monogrammatic cross'.
	Iota chi	Combination of Greek letters *I (iota)*, and *X (chi)*. Abbreviation of ***Ie**sous **Chr**istos* / **I**esus **Chr**istus. Also (incorrectly) called 'chi-iota'.
	Cross	Also called 'Greek cross'.
	Cross potent	Perhaps a later development of a cross with serifs.
	Saltire	Derived from Latin numeral ten, X (DECUSSIS) – hence also called 'crux decussata', and 'St Andrew's Cross'.
	Swastika	Ancient symbol, probably a representation of the sun, found in catacombs, so possibly Christian.
	Y	

Canterbury

Colchester

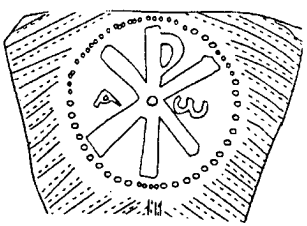


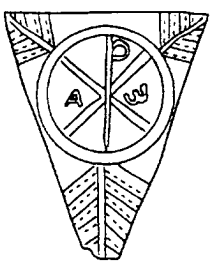
Exeter



Isle of Wight
(non-Christian)

With *Alpha – ømega**, from Water Newton hoard, Cambs.





* Revelation to St John: 1.8. 'I am the Alpha and the Omega', and 21.6. 'I am the Alpha and the Omega, the beginning and the end'.

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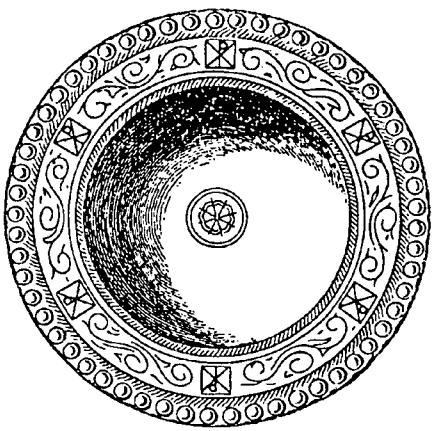
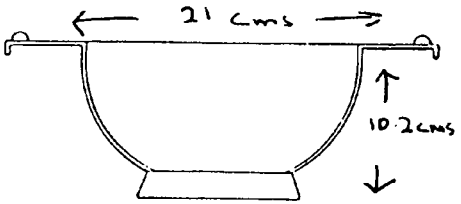
been found at South Shields. The valley of the Tyne is quite a rich area for finds for the Romans made much use of river transport, especially here for supplying the Wall[5], and major crossing points like Dere Street at Corbridge were busy towns with much traffic and trade. In AD1760 a fisherman at Bywell had a lucky catch, a 4" tall silver beaker inscribed 'DESIDERI VIVAS'; a fragmentary spoon with a similar conjectural 'Long life to . . . ' inscription was recovered from the River Wear in 1869. Such inscriptions ending in 'vivas' (or the Latinised Greek 'zeses') may be Christian as they may be an abbreviation of 'vivas in deo'; alternatively they may simply mean 'Long life to . . . ' which is purely secular. In 1736 erosion by the Tyne of the south bank below Corbridge revealed the magnificent silver plate known as the Corbridge Lanx as well as three silver vessels, one with a chi-rho and vine decoration; again, these vessels may have been used in the liturgy for wine and water.





4th century SILVER BOWL, part of the Corbridge hoard, found in 1736 on the south bank of the Tyne just below the bridge: in the centre a rose within a double circle; on beaded rim 6 engraved chi-rho symbols between light flourishes of vine scroll; function almost certainly liturgical, either for mixing water and wine or as an agape 'common cup' with a broad rim of 4.4 cms so that it could easily be raised to the communicant's lips.

Two gold rings, both love tokens or betrothal rings, are of special interest. In the early 3rd-century level of the vicus of the Roman fort at Vindolanda archaeologists found a polygonal gold ring with a cornelian centre showing a device variously interpreted as a cross, an anchor or a palm branch; round the edges in cameo is 'AN/IM/A/ME/A', 'My soul' or 'My darling'. Again scholars disagree on the Christian significance: one argues that the dedication is secular and cannot be claimed as evidence for Christianity, another quotes the use of 'anima' in catacomb inscriptions as implying a Christian soul, though here admittedly the context is different. The second ring was found by a turnip-picker in a field near Corbridge in 1840 and was the first openwork ring found in Roman Britain. The inscription reads 'AEMILIA ZESES' and it may be that this beautiful love token, now on display in the Museum of Antiquities, was a gift to a Christian lady. In the British Museum is a ring similarly dedicated to Aemilia but showing also a fish, a dove and a tree of life, a convincing Christian juxtaposition. Chesters Museum has a jet ring with a possible chi-rho motif, again probably a love-token.

The use of 'zeses', the Latinised Greek form of 'vivas', is interesting for, along with several epitaphs to Greeks as in Carlisle and South Shields, it indicates a strong Greek element in early Christianity even in this far corner of the empire. After all, the Gospels were written in Greek and the liturgy for the first centuries was celebrated in Greek. There is a similar connection between early Christian and Jewish communities.

Epitaphs deserve close study for they are the only means by which the people of the time can communicate with us and reveal their feelings. There can be no doubting the depth of emotion felt by this father grieving for his dead daughter: 'To Corellia, 13, ye mysterious spirits who live in Pluto's realms whom these meagre ashes seek; sire of an innocent daughter, a pitiable victim of unfair hope, bewail her final end'. The sad despair of Corellia's father contrasts with hope expressed in the epithet 'AVE SOROR VIVAS IN DEO' found engraved on a strip of bone, possibly a casket-fitting, from a grave at York; significantly the greeting is 'ave' ('hail') rather than 'vale' ('farewell'). Two northern tombstones bear an intriguing phrase recognised as Christian. From Stainmore we have, 'Sacred to the memory of Tittus who lived 32 years . . . PLUS MINUS'. It is not that the age of the deceased is uncertain but rather that for a Christian the exact age in this short earthly life is of no consequence compared with eternal life. Another

Christian form of words is seen on a tombstone from Vindolanda, 'BRIGOMAGLOS [HIC] IACIT', 'Brigomaglos lies here', a Celtic Christian with a Roman dedication. Local scholars disagree on whether the 3rd-century Carvoran tombstone of Aurelia Aia indicates that she was Christian; the inscription reads, 'To the deified souls of the dead and to the soul of Aurelia Aia by Marcus to his most virtuous wife who lived most purely (SINE ULLA MACULA) for 33 years'. One argues that this epitaph could apply to any good wife, another that the epithet 'who lived most purely' is most probably Christian and that Aurelia's home town was Salonas, in present-day Croatia, one of the earliest Christian centres. On the other hand, D.M. (DIS MANIBUS) on the gravestone is characteristically pagan.

The only churches generally recognised as genuinely Roman are at Lullingstone (Kent), at Silchester (Hampshire) and at Caerwent (Wales), but recently archaeologists have claimed to have discovered the remains of Christian churches at South Shields, Housesteads[6] and, only last summer, at Vindolanda[7]. At Housesteads the remains are of a structure, 33' x 20', with an apse-like west wall next to a cist with an east-west orientation, perhaps a Christian grave. At Vindolanda the building is 15' wide and 45' long and capable of holding a congregation of about 30 people. It was constructed in the courtyard of what had been the villa of the fort's commanding officer and is claimed to be only the fifth early Christian church from the Roman period found in Britain. It is fair to assume that churches of that time would serve the spiritual needs of the garrisons and their families and later, after the departure of the legions, of the dwindling local population along the only effective east-west route in the region, the Stanegate.

Use of stone from old Roman forts is evident still in many of our Anglo-Saxon churches, often built on the actual site of the fort as at Chester-le-Street, Lanchester and Bewcastle. Stones from Corstopitum, some with mason's marks, form the walls of the crypt of Hexham Abbey. Wilfrid saw a rich symbolism here, the new churches of Christendom arising from the ruins of the old pagan Roman empire.

Some eighteen lead tanks from Roman times, often with chi-rho symbols, have been found throughout Britain. Most are quite large and may well have been used as fonts. Baptism in such vessels would have been by allusion (pouring water over the head) rather than immersion; it was carried out normally by the bishop. The only Roman lead tank in our area

was found at Ireby in Cumbria and has only an 18" internal diameter so may have had a different function. The existence of these tanks is a fair indication of a Christian presence in the locality.

It is ironic that the strongest evidence of Christianity in our region is of a negative nature in the form of iconoclasm. Mithras, the ancient Persian Sun God of Light, attracted an all-male cult-following of Roman officers and senior administrators; the graduated initiation rites were strict and costly. In the initial act of creation Mithras killed the primeval bull with a dagger thrust to the throat and the outpouring of blood represented new life. Worship took place in a temple resembling a dark cave, as seen in the Museum of Antiquities where the Mithraic temple discovered at Carrawburgh in 1951 has been reconstructed in all its detail. For Christians much of the Mithraic ritual was a devilish mimicry of Christianity; purification by water mocked Baptism and the ritual meal was a travesty of the Eucharist. The birthday of Mithras was on 25th December. This scorn as expressed by Tertullian was also ironic as Mithraism pre-dated Christianity by many centuries.

In AD377 Jerome, the Christian prefect of Rome, ordered the destruction of the metropolitan Mithraeum in Rome, and a similar fate befell the five Mithraea in Britain, in London, Caernarvon and three along the Wall. At Housesteads, Carrawburgh and Rudchester 'the main relief was destroyed and largely or completely removed . . . while the altars were left in position without desecration'. At Housesteads burning was evident while at Carrawburgh the two torch-bearing attendants to Mithras, Cautes and Cautopates, were beheaded and the lion guardian smashed. Such selective damage rules out Pictish invaders or local vandals as perpetrators and points to Christian garrison commanders acting either individually or under orders from above, deliberately attempting to annihilate the image of the god Mithras and his cult. It is likely too that the command was enforced especially strictly in a military zone.

Both place names and ecclesiastical loan words from Greek indicate an early and continuing Christian presence. The word 'ecclesia' was adopted by Christians to mean 'a gathering' rather than 'a church building' and is still seen in various place names such as Eaglescliff on Teesside, Eccles near Duns with Eccles Cairn at nearby Kirk Yetholm, Eaglesfield near Cockermouth and Ecclerigg by Lake Windermere where there is also a White Cross. Except for wooden tablets as found at Vindolanda, the

Romans wrote on papyrus which rotted all too quickly in our damp climate so no documentary evidence is extant but Latinised forms of Greek words like Christus, presbyter, baptiso must have figured in literature available to educated Roman Christians and are still in everyday use today in their anglicised forms.

Space precludes other than a passing mention of the 'Apostle of the Irish', the Romano-British Patrick (died c. AD492). From his surviving Confessio we learn that his grandfather, Potitus, was a priest and that his father, Calpurnius, was a deacon with a civil office. If Thomas' argument[9] is correct that the family villula at 'vicus bannavem taburniae' was in the area north of the Irving between Lanercost, Birdoswald and Bewcastle, then Christianity must have been established there for at least a century. It seems likely that Patterdale and Aspatria (Patrick's ash) mark locations where he began his preaching journeys as a missionary after his escape from Ireland as a youth and return from Gaul.

The Anglo-Saxon Chronicles record, 'In AD410 the Goths broke into Rome, and never since has a Roman ruled in Britain'. With the legions gone the rich province of Britannia was virtually defenceless and fell prey to plundering invaders: Irish from the west, Picts from the north and waves of Angles, Saxons and Jutes from across the North Sea. As Gildas, the Welsh monk, puts it, 'the land is ablaze from sea to sea'. Civil and church administration collapsed as both were predominantly Roman. The Dark Ages (the Irish prefer 'The Early Christian Ages') of the fifth and sixth centuries, the least documented in our history, saw the native Britons driven into the western fastnesses where Christianity was kept alive by our earliest monasteries in remote places and by the inspirational emergence of evangelising missionaries like Patrick of Ireland, David of Wales and Ninian, 'Apostle of the North Britons'. It was the time of legendary heroes like Arthur. Thus Christians survived, if only just, until the dawn of a spiritual renaissance came with the arrival of the Augustine mission to Kent in AD597 and Aidan's foundation of Lindisfarne in AD635.

Let us attempt some conclusions. There is no doubt Christianity in Roman Britain was established much more firmly in the south than in the north. We have nothing to compare with the house-church of the Roman villa at Lullingstone in Kent with its wallplasters of chi-rho symbols and orantes (figures with arms outstretched in prayer), nor with the mosaic tiled floor of the villa at Hinton St Mary in Dorset where a tiled represen-

tation of Christ is one of the earliest in Europe. Most finds identified as Christian come from the south-east, the present Kent, Essex and Suffolk, those areas most Romanised and with the largest towns, and nearest Gaul. Christianity was strongest among the landed gentry and a small but influential group in Romano-British aristocracy, classes largely absent in the north where paganism prevailed. Native Britons and garrisons along the Wall from as far away as Dacia, Dalmatia, Syria, even the Euphrates, worshipped the gods of their ancestors, whereas Christianity was a very recent phenomenon. Even now as we approach AD2000 already three-quarters of human history had passed by the time of the arrival of the Romans and Christianity in Britain. Within twenty years of Theodosius declaring Christianity the official religion of the Empire the legions were leaving Britain. Who can tell what remains waiting to be discovered? Archaeologists reckon they have barely scratched the surface of Roman Britain and that in the north some 90% of the remains of four centuries of occupation is still there.

The surprise is not that Christianity in Britain gained so few converts, especially in the north, but rather that it gained a foothold at all, and one that endured.

A Christian student of ancient history may be forgiven for wondering how all those countless pagan peoples living in the millennia of the Stone, Bronze and Iron Ages fit into the history of salvation. The answer lies in the Creed, for when we say rather starkly, 'He descended into Hell' we mean Christ goes down to a place of waiting and unfulfilment to release and fulfil those of previous generations who had led good lives according to the lights of their conscience. An ancient homily for Holy Saturday tells of 'a great silence and stillness over the earth because the King sleeps' and then he visits those who sit in darkness calling, 'Awake, O sleeper, arise from the dead and Christ shall give you light . . . I have not made you to be a prisoner in the underworld . . . I slept on the Cross, my sleep will release you from Hades. Rise, let us go hence – the Kingdom of heaven has been prepared before the ages'.

NOTES

1. The third century division of Britain by the Romans was Britannia Superior south of a line from the Wash to the Mersey and Britannia Inferior north of that line to the Wall. See map VII in Salway, E,(1981), *Roman Britain,* OUP.
2. Only at Benwell is there a temple to Antenociticus: two altars remain and a dedication to Tineus Longus, prefect of cavalry, 1st Cohort Vangiones, adorned with broad stripe of senator 'to Antenociticus and to the deities of the emperors'. The original bust of Antenociticus is on display in the Museum of Antiquities.
3. The treasure trove included some 14,000 coins, miniature altars, rings, bells, a thurible, bones from deer horns and boar's tusks and a human skull. Some objects were probably put down the well as a safe hiding place in time of attack; others were clearly sacrificial offerings to Coventina. Dedications to Coventina have been found as far afield as Germany and Spain.
4. See Mawer, C. F, (1995), *Evidence for Christianity in Roman Britain: The Small-Finds,* BAR British Series 243.
5. The Northern Archaeological Group believe the Romans used water transport on the South Tyne as far as Whitley Castle and the North Tyne and Rede up to Rochester.
6. See Crow J.,(1995), *Housesteads,* Batsford.
7. See report in Newcastle *Journal,* 22 July 1998.
8. Salway, P., (1981), *Roman Britain,* OUP, quoting J.P.Gillam.
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SAINT HILDA OF WHITBY (614-680)

The Rev. Roland Connelly, SM

When King Edwin of Northumbria was so decisively defeated at the battle of Hatfield on 12 October, 632, the victorious tyrants, the Briton Cadwallon and Penda, King of the Mercians, set their blood-thirsty armies to the deliberate destruction of the whole kingdom of Northumbria and these barbaric pagans were certainly not disposed to show any mercy to Saint Paulinus and his many disciples in the infant Christian Church of the North. There was therefore a mass exodus of Christians who fled the terror and sought safety in the south.

Saint Paulinus returned to Canterbury where the pallium of an archbishop awaited him but it was all too late and he spent the rest of his days as a simple bishop in Rochester. With the bishop in exile was his beloved Queen, now the widow of King Edwin and with him also was their daughter, the seven year old Enfleda and their kinswoman Hilda, who was destined to become the shining light of the Anglo-Saxon Church and one of the greatest women in the whole history of these islands.

THE VOCATION OF ST HILDA

Hilda (or Hild as she was called before her name was latinised) had been baptised with King Edwin and the leading members of his Court at York on Easter Sunday, 627. She was at that time only thirteen years of age and for the next five years had lived the quiet life of a devout Christian in the wholesome atmosphere of a Court dominated by King Edwin and Queen Ethelburga, both of whom were later revered as saints. Now in her exile, Hilda spent the next twenty years living quietly as a devout Catholic laywoman in close proximity to the monks in the Roman atmosphere of Canterbury.

At that time, of course, there were very few monasteries in Britain and Hilda had no practical knowledge of nuns or convents but she knew that many women who wished to enter conventual life were going overseas to the lands of the Frank to satisfy their aspirations there and she had many conversations with her cousin Queen Etheldreda of East Anglia about the possibility of both of them becoming nuns in this way.

Eventually in 647, when Hilda was thirty-three years of age she reached her decision and made plans to cross the seas and enter the famous pioneering convent of Chelles on the banks of the Marne, near Paris. But

before she could embark on this project she received quite unexpectedly a call from her Bishop, Saint Aidan of Lindisfarne, who wished her to return at once to Northumbria. Here he gave her a small piece of land on the north bank of the River Wear in what is now County Durham and here she settled down with just a few companions to lead a simple religious life as best she could. Her Rule was her own and consisted of what she had been able to glean from the teachings of Saint Martin of Tours, Saint Benedict and Saint Columba. It was all very primitive but it was a beginning and with the help and encouragement of Saint Aidan prospects seemed bright for the fuller development of authentic religious life.

HARTLEPOOL

Within a very short time, however, Hilda was called by Bishop Aidan to a new and more difficult responsibility. Not far away, at Hartlepool was a more permanent monastery which had been founded some years before by Heiu, the first Northumbrian woman to become a nun. Heiu presided as Abbess over a much larger community of more experienced nuns and had based her Rule in the Celtic manner on the strict, penitential provisions of the Rule of Saint Columba. Hilda now found herself installed as Abbess in this established, flourishing community.

Hilda's work at Hartlepool was still largely experimental. She found that her Sisters were much influenced by the customs and understandings of Iona and Lindisfarne and those other Irish monasteries with which they were so closely associated. Nevertheless, she encountered no long-established traditions. Iona had only been in existence for about eighty years; Lindisfarne for a little over ten years. Conventual life in Britain was still in its infancy. But the Bishops of Northumbria were fiery Celts devoted to the memory of Saint Columba and dedicated to his particular form of religious life. Through her personal friendship with first Saint Aidan and then his successor Saint Finan, Hilda found herself more and more in sympathy with the Celtic approach to religion and more and more removed from the Roman traditions of her baptism and youth.

Hilda did much for the nuns of the Hartlepool community and guided them positively to a deeper understanding of vocation and commitment but her time as Abbess was limited as events outside the monastery had their effect on the secluded life of the cloister.

KING OSWY'S PRAYER.

In 654, the kingdom of Northumbria was invaded by King Penda of Mercia with a vast army of some thirty legions of seasoned experienced troops. Oswy, King of Northumbria, was so outnumbered that he feared the worst and tried to buy peace by offering a great treasure but Penda refused to negotiate and the two armies were brought to battle at Winwaed, not far from Leeds.

Oswy was aware that he could not hope to win and in these sad circumstances, as a true Christian he submitted his cause to God and made a solemn promise that if God would grant him victory then he would dedicate his infant daughter, Elfleda, to God's service for life and would also give sufficient land to found twelve monasteries within the boundaries of his kingdom.

Oswy's prayer was heard. He won a great victory and true to his promise, he gave his daughter to Abbess Hilda at Hartlepool to be educated and trained as a nun. Also true to his word, King Oswy gave twelve grants of land to the Church to be used for monasteries and he made the stipulation that they were to be 'places where heavenly warfare was to take the place of earthly' and that the monks were 'to make constant intercession for the perpetual peace of his nation'.

THE SITE AT WHITBY

One of the pieces of land given to God by King Oswy was the royal estate on the headland high above the Esk at Whitby and here Hilda brought the infant Elfleda as she set up her new monastery by royal command. When Hilda arrived, it was an empty site with no buildings and no signs of habitation. In many ways, it must have seemed a bleak and inhospitable plateau, close to the noisy, pounding seas and facing due north to the biting Arctic winds and frequent storms of the north eastern coastlands. Saint Columba would have recognised a typical and ideal site for a Celtic monastery but the Count de Montalembert, writing in 1872, did not hesitate to claim that 'of all the sites chosen by monastic architects, after that of Monte Cassino, I know none grander or more picturesque than that of Whitby'. The simple monastery that Hilda built at Whitby was typical of its time and consisted of small huts of timber and turf. Only later was stone used in construction and the imposing ruins on Hilda's site today are the remains of the Norman monastery, which Hilda certainly never saw and probably could never have imagined.

HILDA'S COMMUNITY

Saint Bede informs us that when Hilda moved on to Whitby, 'she established the same regular life as in her former monastery (Hartlepool) and taught the observance of righteousness, mercy, purity and other virtues but especially of peace and charity. After the example of the primitive Church, no one there was rich, no one was needy, for everything was held in common and nothing was considered to be anyone's personal property. Those under her direction were required to make a thorough study of the Scriptures and occupy themselves in good work to such good effect that many were found fitted for Holy Orders and the service of God's altar.' (Bede, *Ecclesiastical History of the English People*, Penguin classic edition, page 244.)

Her godly influence and powerful leadership is seen in the number of her monks who became Bishops: Aetla of Dorchester, Oftfor of Worcester, John of Beverley who became Bishop of York, Wilfrid of York and Hedda of Winchester. Nor should the saints of Hilda's community be forgotten. Among the bishops already mentioned were Saint Bosa, Saint John of Beverley, Saint Hedda, and Saint Wilfrid. To these should be added: Saint Hilda herself, Saint Elfleda and Saint Enfleda who followed her as Abbess, as well as Saint Begu and Saint Caedmon. All these Saints were celebrated liturgically before the Reformation.

THE DOUBLE MONASTERY

It must always seem strange to the people of today that Whitby was a double monastery where monks and nuns shared a common life and liturgical unity. Of course, the Rule made proper provision for times and places of separation but all were enabled to study and pray together. It used to be thought that the idea for such double monasteries came from Ireland but Dom Stefan Hilpisch has shown that the much discussed example of Saint Brigit's community at Kildare is the only known Irish example and that on closer inspection proved to be no such example at all. Now it is realised that the first double monasteries were set up among the Eastern monks as they tried to respond to the ascetic yearnings of devout women but these early monasteries were almost invariably ruled by abbots and women occupied a secondary role.

Henry Mayr-Harting has explained (*The Coming of Christianity to Anglo-Saxon England*, page 151) that in the early seventh century, as monasteries developed in Gaul, 'high-born women founded nunneries on

their own estates and communities of men became associated with them in order to offer Mass, give the Sacraments, and to assist in the administrative and manual tasks which it was difficult for women to perform alone. In the nature of the case, therefore, such Gaulish monasteries were usually though not invariably, ruled by abbesses.' When these Gaulish ideas were adopted in England the religious Superior was usually a woman, and the influence and experience of Abbess Hilda at Whitby had a profound effect on the development of many similar institutions throughout the country.

THE FULL EXTENT OF HILDA'S COMMUNITY

It has to be remembered that not all the members of the Whitby community were professed as monks or nuns. Monasteries, especially in those days, were also places of prayer, seclusion and retirement for laymen and most importantly laywomen. Unmarried princesses, widowed queens and other important women frequently took up permanent residence in religious houses and with them they took their ladies-in-waiting, their attendants and their servants. Such guests would take part in the prayer-life of the establishment and would observe due order and proper decorum but they would not necessarily commit themselves to the full observance of the Rule in all its ascetic details.

That Hilda entertained such guests at Whitby is undoubted and it would seem to be these ladies and their companions who left behind all 'the trinkets and rings and decorative objects of glass, bone and jet and all the brooches, buckles and precious pendants', which were dug up by archaeologists thirteen centuries later and which have been used very unfairly as evidence that Saint Hilda's nuns were lax in their practice of poverty.

The monastery at Whitby was in many ways like a small town and its inhabitants were engaged in a great variety of activities.There is evidence that some were spinning and weaving while others were blacksmiths and potters and tanners and woodworkers who busied themselves in all forms of craftsmanship and artistic work. Living within the monastery walls also would be serfs and peasants and their families. Here were the fishermen and the ploughmen and the farmers who provided the food required by this vast family. Some of these workers would be unlettered lay brothers who had bound themselves to the strict observance of the Rule; others would be labourers with no pretensions at all to the monastic life. And Hilda ruled them all in peace and tranquillity.

THE WIDER INFLUENCE

There is no doubt that Hilda's insistence on the importance of prayer and study had a deep effect on all members of her community so that Whitby became known as a place of scholarship and holiness. Indeed, this reputation spread far beyond the island of Britain so that from all over Europe, scholars looked to Whitby as a school of excellence for all academic subjects but especially for Scripture and Theology and many ardent students braved the difficult journey to share in the academic and religious life which was so important for all members of the resident community.

THE POWER OF MOTHER HILDA

Hilda enjoyed great personal prestige even among people living far beyond her monastery walls. She achieved a unique position of power and influence for a woman. Her intelligence, her common sense, her knowledge and learning, her sound judgment, her concern for other people, her courtesy, and above all her evident holiness were recognised by all. Her help and advice was frequently sought and she never failed to respond positively and compassionately to all who called on her. David Hugh Farmer has acclaimed her as 'an excellent example of how in the Anglo-Saxon Church, an able woman could attain to great influence and authority without there ever being any question of ordination'. (*Oxford Dictionary of the Saints*, 1982, page 193)

And Saint Bede has left his own eulogy of this remarkable woman in his *Ecclesiastical History*, (Penguin Classic, page 244 and 245), where he writes, 'Christ's servant, Abbess Hilda, whom all her acquaintances called 'Mother' because of her wonderful devotion and grace, was not only an example of holy life to members of her own community: for she also brought about the amendment and salvation of many living at a distance, who had heard the inspiring story of her industry and goodness'. And he makes the point very clearly that 'so great was her prudence that not only ordinary folk but kings and princes used to come and ask her advice in their difficulties and take it'.

THE SYNOD OF WHITBY

The Synod of Whitby in 664 was the coming together of the two opposing parties within the Catholic Church. King Oswy supported the Celtic customs; his son King Alchfrid the Roman. Bishop Colman of Lindisfarne was enthusiastically a Celt; Wilfrid of Ripon, (not yet a Bishop) was equally enthusiastically for Rome. Hilda occupied the middle ground

from her background of Roman and Celt. The King presided (and that could not have pleased the Celts) but bishops and priests played the major roles as speakers. Laymen and laywomen participated but it was King Oswy who made the final decision even though Saint Bede nods towards a democratic process when he notes that 'when the King said this, all present, both high and low signified their agreement'. (page 192)

There is no evidence that Hilda said anything at the Synod but the assembly did meet in her monastery, under her auspices and she was the hostess and organiser. Her involvment in that momentous Synod is a sign of her own stature and unlike Bishop Colman she willingly accepted the decision in favour of the Roman traditions.

THE DEATH OF A SAINT

Hilda ruled her monastery at Whitby for twenty-three years but in the year 674 when she was sixty years of age she became seriously ill and spent the last six years of her life as an invalid. She died on 17 November, 680 and became a saint immediately by universal acclaim.

Her liturgical feast was celebrated before the Reformation with great joy in England and throughout the Church. In more recent times, however, when the National Calendar for England and Wales was approved by the Sacred Congregation for Divine Worship on 21 November, 1971, there was no mention of Saint Hilda. She remains in the Middlesbrough Diocesan Calendar but even here, her proper feastday of 17 November has been appropriated and out-ranked by Saint Elizabeth of Hungary. English Catholics are obliged to content themselves liturgically with an optional memorial on 19 November.

The great Synod of Whitby was summoned in 664 because of the differing dates for Easter. In Whitby today the secular town and the Church of England celebrate Saint Hilda on 17 November while the Catholics keep a more subdued commemoration two days later.

Editor. This article is based on a booklet *Saint Hilda and her Abbey at Whitby*, by Roland Connelly, available from him at The Presbytery, Lealholm, Whitby, North Yorkshire, YO21 2AG, price £2.00, incl. postage.

HOLIDAYS OR HOLY DAYS

Constance Fraser

A knowledge of the saints' days may now betoken a devout and orderly mind. In the Middle Ages it was the natural way to define a date in reference to the nearest saint's day – the Wednesday next before the Ascension, the Saturday next after St Cuthbert in September. The Law Terms were named after St Hilary, Easter, Trinity and St Michael, because they followed these feasts. Until recently university terms were known as Michaelmas, Epiphany and Easter, for the same reason. Even the tax year, commencing on 5 April, represents the Old Style calendar, reckoning from Lady Day, the feast of the Annunciation, with due regard to the elision of the 11 days at the time of change from the Julian to the Gregorian calendar in 1752, when by Act of Parliament 2 September 1752 was followed by 14 September. If the English exchequer might have had no difficulty in collecting a year of taxes in 356 days (it was a Leap Year), it had no intention of paying interest before the full 365 days had elapsed.

The *Oxford English Dictionary* suggests that holidays continued to be remembered as Holy Days until the sixteenth century. The aim of this article is to look at evidence as to how the transfer of meaning came about, as Holy Days became secularised.

How were the Holy Days observed in the Middle Ages by the laity? How far were they days of rest from labour? On the one hand Moorman in his account of the Church in the Thirteenth Century suggested that the laity might attend church each Sunday, possibly as much as three times a day. Homans in the Life of the English Villager thought that the only times for remission from toil were the 12 days of Christmas and 12 days at Easter. He emphasised that at harvest-time everyone was required to work in the fields, the needs of the landlord overriding any claims by the villagers for time-off to reap their own strips of land.

Evidence of the use of Holy Days for very practical purposes comes from two sources. The exploitation by market traders of the assembly of people at the parish church on Sundays was deplored by ecclesiastical reformers, and led to transfer of the market to a weekday. This happened at Norham. Fairs also were based on Saints' Days. Alnmouth had an 8-day fair from the eve of the Beheading of St John Baptist (28 August-4 September). Wark-on-Tweed had a 3-day fair from Whitsunday; Morpeth

had a one-day fair on the feast of St Mary Magdalene (22 July); Elsdon had a fair on the feast of the Assumption (15 August) and Harbottle on the Nativity of the Blessed Virgin (8 September). Warkworth fair was around St Laurence's day (9-11 August), Rothbury around St Matthew's day (20-22 September), Kirkwhelpington and Woodhorn both had a fair on St Bartholomew's day (24 August), and Ovingham fair was on St Andrew's Day (30 November). The famous Stagshaw Bank fair outside Corbridge was held around the Nativity of St John Baptist (23-25 June), while the two fairs at Newcastle were held at Lammas (St Peter in Chains, 1 August) and Luketide (18 October). Alnwick, somewhat perplexingly, was granted in 1297 a fair on the feast of St Patrick (17 March).

In many cases the patronal dedication of the church was the deciding factor for the date of the fair, parishioners coming to celebrate the church's own festival, and mixing business with pleasure. But in the Midde Ages, fairs were the best opportunity to barter specialist wares, unlikely to be available at the regular market. One must assume that the Church, while endeavouring to preserve Sundays from the distractions of a market, had no objection to a saint's day being used for trade. Indeed, the custom of releasing workers from normal work ties would have been an added incentive for merchants with goods for sale.

These observations are the result of analysis of the wages bill on the manors of the Prior of Durham, undertaken to trace the dates of harvest. The costs of harvesting were usually expressed in the form of so many labourers working so many days at a fixed sum. On occasion, however, the payments are shown in detail. For instance, at Bewley by Billingham in the summer of 1332/3 John de Thorpe, the farm bailiff, entered under harvest costs:

> for 21 reaping for the Monday and Tuesday next after St James the apostle [25 July] 10s 6d at 3d a day; for 28 reaping and binding on Wednesday and Thursday following 14s at 3d; for 31 reaping on Friday and Saturday, 15s 9d at 3d; for the same 31 reaping and binding on Monday and Tuesday, 15s 9d at 3d, apart from a man binding after 9 women at 4½d; for 28 on the Wednesday 7s at 3d; for 52 on the Friday, 13s 1½d, apart from the binder at 4½d; 49 on the Saturday, 2s 2d at 3d, for 17 on the eve of St Laurence for the half-day at 1½d; apart from the binder at 2d; for 31 on the Wednesday and Thursday at 3d; for 31 on the Friday until vespers at 2d. For two lifting the corn from vespers until night, 2d etc.

Other expenses included bread (made from 2 bushels of wheat), and 2s-worth of ale; also 6d in beef, a sheep, and a stone of cheese costing 10d. These latter items seem to have been disallowed by the monastic auditors.

Converting the days of the above weeks into modern dates, the harvest at Bewley had begun on Monday 26 July 1333, and the waged labourers worked through on a daily basis, halting for Sunday, 1 August. They resumed on the Monday, but halted on Thursday, 5 August, which was St Oswald's day. They worked on until Saturday, then only a half-day on the Monday, as it was the eve of St Laurence (10 August). They were back on Wednesday and Thursday, but on the Friday worked only until vespers, apparently because the harvest had been completed.

A similarly early harvest was recorded at Billingham in 1334. The first payment was made on 15 July, the Friday before St Margaret the virgin (20 July), when the rate was 2d a day. This rate rose to 2½d the following week, and to 3d in the week 'after St James the apostle' and in the week of St Oswald the king (5 August). At Pittington in 1340, 60 reaped and bound on the eve of St Laurence 'until noon', being paid 1d each. Fifty-six workers reaped and bound on the eve of the Blessed Virgin (the feast of the Assumption, 15 August). For a full working-day in the following weeks the rate was 1½d. Again the weeks were named after the festival occurring in each, namely, St Bartholomew (24 August), and the Beheading of St John Baptist (29 August), in which latter week the daily wage rose to 2d. (Another saint's day used as a marker was St Peter in Chains (1 August).)

At Newton Ketton in 1317 the farm bailiff rendered a daily harvest account, noting that 10 men on the Wednesday after the Assumption were paid at the rate of 1½d a day, and worked on until the Friday. On Saturday, the eve of St Cuthbert (3 September), 24 men were paid at the rate of 2d. The next week there was no work on the Thursday, 8 September (Nativity of the Blessed Virgin). The week after, the rate had risen to 2½d, and workdays excluded Wednesday, 14 September (Exaltation of Holy Cross), and Saturday, 17 September. The following week, which contained the feast of St Matthew the Apostle on the Wednesday, saw work on Monday, Thursday, Friday and Saturday. On the week after, there was work every day except Thursday (29 September, Michaelmas day). By this week the rate had risen to 3½d a day, and one can sense desperation on the part of the bailiff to bring in the harvest during the famine years of 1315-1317.

The sergeant at Muggleswick, answering for iron-production be-

tween All Hallows 1299 and the same feast in 1300, referred to the 461 stone of iron from the forge in Muggleswick Park, manufactured during the whole year, except for the 15 days of Christmas and the weeks of Easter and Pentecost 'when the forge was not lit because of the solemnity of the feast – and for the two weeks during which the forge was moved'.

As for the monks of Durham themselves, saints' days as such made little mark, at least on the rolls of the cellarer, in the early years of the fourteenth century. For the week comencing 9 August 1309, which saw the feast of St Laurence as well as a visit from the bishop of St Andrews, the cellarer bought in 3,900 herrings from Hartlepool, 18 packloads of fish, 11 turbots, 2 conger eels, 280 eels, and other white fish, supplemented by 8 carcases of beef, 25 hens, 62 pullets and 3 capons, and eggs costing 16s 8d. Much the same might be said for stores to mark the feast of St Cuthbert in September (1700 herrings, 8 packloads of fish, 179 hens, 30 geese, 18 piglets, 6 capons, game-birds and milk, eggs, butter and 12 beef carcases). Christmas saw 13 packloads of fish from Sunderland and Hawthorn, 3 conger-eels, 6 turbots, plaice and other fish, 3 calves, 16 geese, 18 piglets, 160 hens and game-birds. The feast of St Cuthbert in March inspired the purchase of 2000 'white fish', 13 packloads of 'fish', a cartload of salt – and fresh-fish, sparling, plaice, 10 salmon, 5 turbots, mussels and whelks – no meat at all. Whitsun saw the purchase of 3,000 herrings, 6 packloads of fish, 9 salmon and 9 salmon trout, 8 beef carcases, 8 kids, 9 piglets, 120 geese, and 92 pullets. At Christmas 1312 the cellarer bought in 3 dozen rabbits, 13 brace of ducks, and 3000 eggs, in addition to the customary fish, piglets, geese, and calves.

As well as providing an opportunity for personal devotions, saints' days at the turn of the thirteenth century had very practical implications. They provided a break in work-day routine, enabling people to pursue their own interests in trade or otherwise.

THE ULLATHORNES OF YORKSHIRE AND THEIR DESCENT FROM THOMAS MORE

Margaret Oates

There are numerous descendants of St Thomas More, martyr and Chancellor of England (1477/8-1535), for all his four children – three daughters and one son – married and had families. His only son, John More (1509?-1547) was the progenitor of the Yorkshire branch of his family which carried his name and owned an estate in Barnborough, South West Yorkshire. This estate came to John through his marriage to Anne Cresacre, an orphan heiress who was Thomas More's ward.[1, 2]

John More's family eventually came into possession of the More property of Gobions, at North Mimms in Hertfordshire (confiscated after the execution of Sir Thomas), and other properties accrued through marriage, for instance, through the marriage of John's son Thomas (1531-1606) with Maria Scrope.[3] It is Barnborough, however, with which this family is associated, though the estate there has by now been sold. The chief representatives of this branch are now the More Eystons of Hendred Hall in Berkshire.

Although the writer has evidence of her own descent and that of other families descending from Thomas More and is willing to supply genealogical details to anyone interested, the purpose of this article is to describe two generations of the Ullathorne family of Yorkshire in the eighteenth and nineteenth centuries, from which later generations also descend.

THE FAMILY OF JOHN ULLATHORNE (1725-1794) AND MARY BINKS (1726-1788)

The Ullathornes became connected with the Mores of Yorkshire through the marriage of William Binks (or Byncks) of Richmond and Easingwold with Ann Cresacre More, the eldest child of Christopher More of Barnborough, whose children were of the seventh line of descent from the Chancellor. Her sister Mary married Charles Waterton of Walton Hall, near Wakefield, the grandfather of Charles Waterton, the famous naturalist and eccentric.[4]

William Binks, who came of an ancient North Yorkshire family of recusants, and his wife Ann had a daughter Mary who on 17th December 1749 married John Ullathorne of Easingwold and York, the grandson of a

Church of England minister at Ampleforth. John Ullathorne was a draper and a fairly prosperous one for, besides his Easingwold property called Pillmoors, he owned two houses in the Bethern (or Beddern) district of York.[5] Mary Binks' father had died in 1748. It was John, born and baptised at Ampleforth, who introduced the Ullathorne family to the Catholic faith and into the heart of the recusant community in Yorkshire. He himself did not convert but his wife is listed in the 1767 Returns of Papists for Easingwold as 'M. wife of J.U.', although on her own.[6]

John and Mary Ullathorne's children were James (born 1751); John (1752-1832), grandfather of Archbishop Ullathorne; William (1757-1816), who became land agent at Lartington Hall; Francis (1760-1837), a flax and thread mill owner; Thomas (1766-1819), a carpenter; Ann (born 1755); and Catherine (c.1771-1823). All the sons were brought up as Catholics and probably baptised in the Catholic chapel in York. Ann's baptism is, however, recorded in the Easingwold Church of England register, but Catherine's name does not appear there. She seems to have been a Catholic, even so, for she acted as sponsor for one of her brother's children at Lartington in the 1790s. Ann married George Wilden of Terrington in 1774.[7]

Little is known of the eldest son, James. Thomas, the youngest, became a joiner and was apprenticed to John Robinson of York, carpenter, on 31st July 1780.[8] John, William and Francis, however, figure more interestingly in northern Catholic history.

John was the grandfather of Archbishop William Bernard Ullathorne (1806-1889). In his autobiography, the Archbishop said that his great grandfather 'was a gentleman of small property who married Miss More, a lineal descendant of Sir Thomas More, and sister of Mrs Waterton of Waterton Hall (sic). The estate was lost through the rebellion of the year '45 for the claims of the Stewarts. And my grandfather was taken charge of by a Catholic physician of York, whose descendants succeeded to the Lawson baronetcy. My grandfather, however, was so terrified with finding a skeleton in a cupboard of his bedroom that he ran away, and apprenticed himself to a shoemaker . . . .'[9]

There must be some truth in the Archbishop's story, but I expect that his account was based on the recollections of his parents, and some parts certainly cannot be true. William Binks was an old man in 1745 and unlikely to have taken an active part in the Jacobite rebellion. Charles

Waterton *was* imprisoned in York gaol in 1745 'for his allegiance to the House of Stewart', but it was to *prevent* his joining in the rising. There is no evidence of any property being confiscated and, if there had been, it would surely have been prior to John Ullathorne's marriage to Mary Binks in 1749.

Archbishop Ullathorne was born in Pocklington in Yorkshire in 1806. He went to sea as a boy. Those were the days of sail and as a cabin boy he had to climb the mast to do look-out duty with the rest of the crew. But in 1823 he found his vocation to the monastic life and went to the Benedictine monastery of Downside, where he entered the noviciate in 1824 and was professed in 1825. Later he was sent from Prior Park to Ampleforth 'to assist the new Prior in restoring the monastery and college after their great desolation', and was ordained priest by Bishop Painswick at Ushaw in September 1831.

His priestly and episcopal career is well documented. He was appointed the first Vicar-General of the Antipodes and served in Australia, then a penal colony, from 1833 to 1840. He wrote a pamphlet on the evils of the transportation system, which Dr John Lingard brought to the attention of some members of Parliament, with the result that he was called to give evidence before Sir William Molesworth's Committee on Trsnsportation, and his evidence is in the Committee's report in 1836. On his return to Australia, Ullathorne was subjected to great vilification in the press, for the system of transportation had been lucrative as a source of cheap labour. He returned to England finally in 1841 and spent four years as a missionary priest in Coventry before being appointed Vicar Apostolic to the Western District. On the increase of the number of Districts in 1848, he was made Vicar Apostolic of the Central District, and on the restoration of the hierarchy, was appointed Bishop of Birmingham, which he remained until his death in 1889, having been given the honorary title of Archbishop late in his episcopacy. During his time in Birmingham he was a great friend of Cardinal Newman.

Bishop Ullathorne's parents met and married in Holborn, London. It is therefore interesting to note that Francis Ullathorne (b.1760), who became a flax and thread mill owner, first set up his own business in Holborn. Francis was apprenticed to an apothecary in York named John Wally. His indenture is dated 23rd December 1773 and no payment was required 'by reason of a house'. Perhaps that training stood him in good

stead when he set up his own business in Holborn, and later in Eastgate Street, Lincoln's Inn Fields, as a 'grindery warehouseman, where he acquired and developed the recipe for making heel ball'. He is mentioned in a note in Volume 19 of the Catholic Record Society's publications, which lists the entries in the register of the Chapel at Lincoln's Inn Fields.[10] He married Mary Ann Simpson, a local girl, the daughter of Thomas Simpson of Somers Town, on 23rd April 1786. Later, he established mills at Startforth in the North Riding of Yorkshire, near to Lartington Hall and at Barnard Castle. His brother William was settled at Lartington by at least 1782 for he witnessed Albert Silvertop's will then.[11] Francis' main abode was always in London, however.

The northern mills by 1844 employed between 400 and 500 men. There were also branches in Paris, at 12, Rue Français, and in Melbourne, Australia. Later, in the Edwardian era, many among the Ullathornes of his family settled in the Notting Hill area of London.[7] Osbert Lancaster wrote amusingly of 'our next-door neighbour to the west, old Mrs Ullathorne, who had fascinating memories of France in the days of Napoleon III and had lots of bibelots and pictures of the period in her house.[12]

Because the Ullathorne boys were Catholic, connected with the Mores of Barnborough (and with the Watertons for that matter), and because their father owned premises in York, they were probably well-known among the recusant community there and to Dr John Lawson. He was closely related to the Lawsons of Brough, who in turn were connected with the Maires of Hardwick Hall and Lartington Hall. Henry, the son of Sir John Lawson (d.1739) married Anastasia Maire in 1734. The Maire property was left to Henry Lawson, their second son, on condition that he changed his surname to Maire. If he were to inherit the Lawson baronetcy from his elder brother, the Maire estates were to pass to his sister, Catherine Lawson, afterwards the wife of John Silvertop. She did eventually inherit in c.1811 as Mrs Silvertop Maire, when Henry succeeded his brother John.[13]

Thus it is easy to imagine how William Ullithorne (he had adopted an earlier spelling of the name) came to be the land agent at Lartington Hall and his brother Francis to establish his flax and thread mills near to Lartington. William had his own workroom in the Hall, marked 'office' on the plan in the booklet on Lartington Hall,[14] but he probably lived in the village. He was one of the parties to a conveyance in May 1812 in the

Lawson family archives, the parties to which were Sir Henry Lawson of Brough Hall, Bt., William Ullithorne of Lartington, gent., Thomas Wheldon of Barnard Castle, gent., Thomas Stapleton of Richmond, Esq., and Gabriel Fielding of Aiskew, Esq. This conveyance is followed by a paper copy of William Ullithorne's will.[15]

THE FAMILY OF WILLIAM ULLITHORNE (1757-1816)
AND BARBARA CLIFTON (c.1770-1856)

William, the third son of John Ullathorne and Mary Binks, married Barbara, the daughter of Charles and Elizabeth Clifton of Bernard Castle, on 1st August 1792, and had twelve children, ten sons and two daughters, all baptised at Lartington Hall.

The first child, a son called Charles was born and baptised early in 1794, but he must have died, for another son called Charles More Ullithorne was baptised late in the same year, his sponsors being his uncle Francis Ullathorne and Maria Swan. In 1811 Charles was articled to Thomas Wheldon (no doubt the person in the conveyance mentioned above), who was an attorney of the King's Bench at Westminster, and he was admitted as an attorney by 1820 and practised at Lincoln's Inn Fields. He was unfortunate in being let down by a client in 1835 and was declared bankrupt, though he brought a Chancery suit against his client in 1836. He married his cousin Jane, the daughter of Francis Ullathorne, and died in 1840.[7] The next son, Thomas More Ullithorne (1796-1824), died at Dum Dum in India. There followed two further sons, Henry and William, born in 1798 and 1799 respectively. Little is known of these, other than that Henry was alive in 1871 when he was living at his mother's home in Galgate, Barnard Castle, and that William was sponsored at his baptism by his aunt, Catherine (c.1771-1823), one of the daughters of John Ullathorne and Mary Binks.

Elizabeth, the elder daughter, was baptised in February 1801 and so was fifteen years old when William Ullithorne, her father, died, after which she assisted in the school kept by her mother in Galgate, Barnard Castle, and she was present at her mother's death in 1856. George (1803-1880), the next son, was sponsored at his baptism by Henry and Elizabeth Witham. He spent his life working in his uncle Francis' mill, did not marry, and lived with his mother and sister Elizabeth in Galgate. There followed Francis (1805-?), who does not appear in later records, and John who was baptised in 1806 and sponsored by Sir John Lawson, but possibly died young as his baptismal entry is his only mention.

James (1808-1882) became a tallow chandler in Barnard Castle, but did not marry and lived at the family home in Galgate. He and Henry visited his sister Catherine at her farm in Low Coniscliffe from time to time[21] and when he died he left his estate to her two sons (her daughters had died by 1880) and to the two sons of his next younger brother Joshua, who were shipbuilders in Sunderland.[18] Joshua (1810-?) began his working life as a grocer in partnership with Josiah Cormack at Monkwearmouth in Sunderland, but went bankrupt. He then worked as a guard on the Union coach between Sunderland and Newcastle, but did not pursue this occupation for long either, for he married Jane Austin, daughter of John Austin of Sunderland, Esq., shipbuilder, possibly the founder of the firm of Austin Pickersgill in Sunderland.[7]

Catherine, the second daughter and last child, and the writer's great grandmother, was baptised on 5th May 1812 and was sponsored by Sir Henry and Lady Catherine Lawson.[16] When she was 21 she married Miles Lawson,[19] farmer, of Westwood, Startforth. Later they lived at Low Coniscliffe Farm, near Darlington, until their deaths which both took place in 1867.[20-22]

William Ullithorne's family retained its links with its Binks relations, the baptismal sponsors for the Binks children at Lartington Hall chapel including William and Barbara, as well as Elizabeth Witham. William died in 1816, having made his will in May of that year. The will was witnessed by Henry Witham, William Bouldron, Jnr, and Thomas Wheldon, and was proved by his brother Francis, his wife Barbara, and William Neville Brockett of Headlam, Esq. Bequests were made to his widow and family, with a special bequest of £400 to his daughter Elizabeth. Barbara was left an annuity of £60.

Having moved with her family, many of them still children, to Galgate in Barnard Castle, Barbara became a schoolmistress. Her school was possibly that organised by Owen Longstaff for the Catholic children of the town. Owen had married Lucy, the daughter of Francis Ullathorne, and was subsequently partner in the firm established by Francis in the north. He was the brother of Hannah Longstaff, Archbishop Ullathorne's mother. He was the founder of the Catholic mission in Barnard Castle and provided the chapel premises and the priest's house. It is said by one of my sources that in the church which replaced the mission chapel there hung a two-and-a-half foot sampler worked by Elizabeth Ullithorne,[7] the whereabouts of which is unknown.

Barbara Ullithorne lived to the age of 87 and died in 1856,[23] leaving all to Elizabeth, who continued to run the school. At the 1851 Census the household comprised Barbara, described as 'annuitant', Elizabeth, James and George. By 1871,[24] Elizabeth was given as 'head of household', aged 70, but her occupation stated as 'none'. Also in the household were Henry, 72, a 'tallow chandler', George, 67, a flax dresser, and James, 64, a 'tallow chandler-master employing 1 man and 1 boy'. By 1881, James was the only one of the family living in the house in Galgate.

Only three of William and Barbara's children produced children in their turn. Charles More Ullithorne, the attorney, had three: Frederick William, Louisa Catherine, and Oscar Augustus. Charles' wife Jane lived to be 97. Joshua had two sons, Charles Henry and John William, both of whom were shipbuilders in Sunderland, and inherited money from the estate of their uncle James.[7] Catherine, who married Miles Lawson, had four children, two sons and two daughters. Miles and Catherine both died in 1867, within months of each other. Their two daughters both married and had children but both had died by 1882, when their two brothers, John and William, became the heirs, with their shipbuilder cousins, of the estate of their uncle James, who had often stayed with the family at Low Coniscliffe.[18]

The later chronicles of this family have their interest but have less to do with Catholic history in the North East. Nevertheless, the writer is willing to supply information if requested through the Editor.

NOTES

1. Biographies of Thomas More, including William Roper, Cresacre More, R.W. Chambers, etc.
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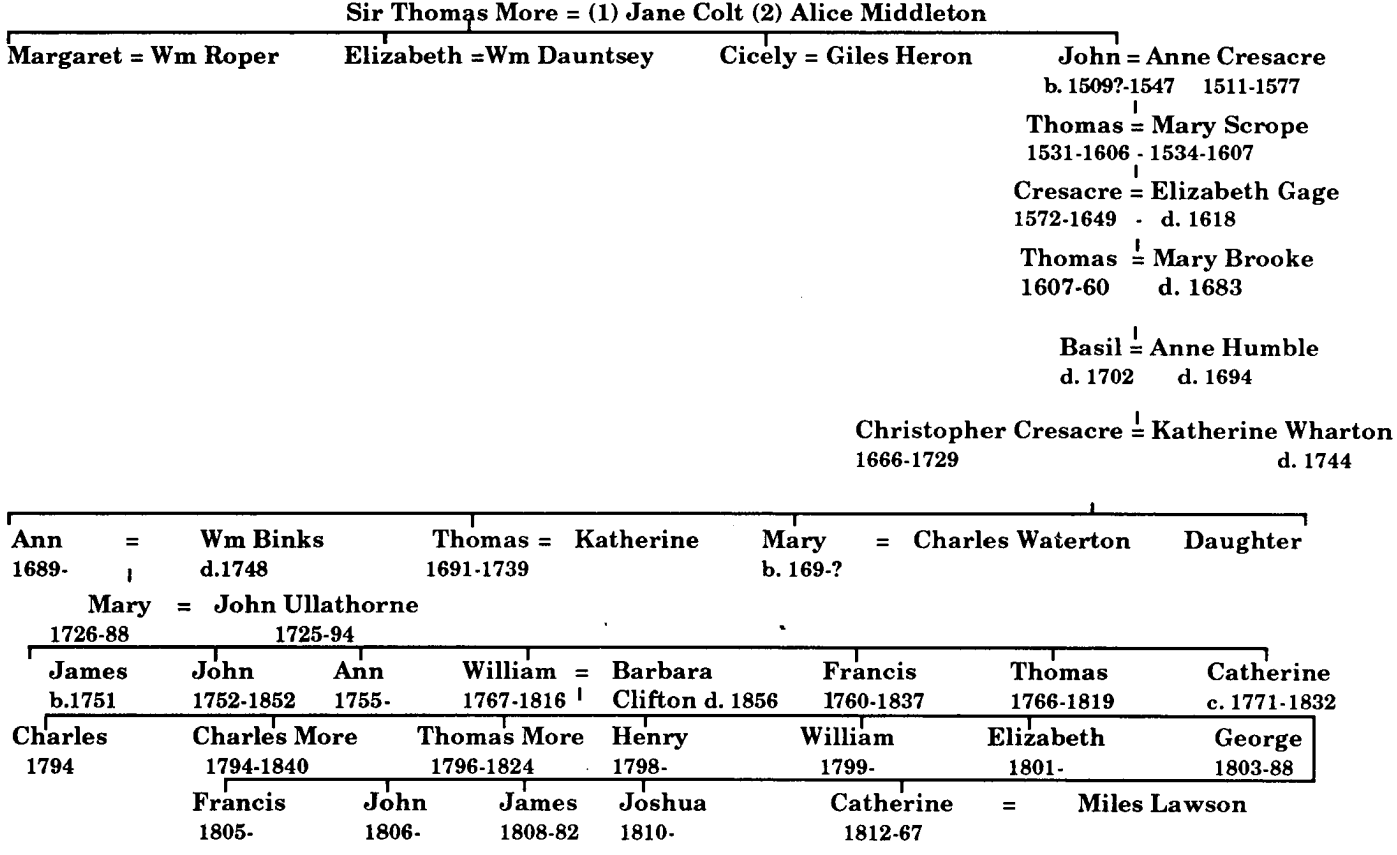
3. Lesley Lewis, F.S.A., *The Thomas More Family Group Portraits after Holbein* , Gracewing Publications, Herefordshire, 1998.
4. Brian Edginton, *Biography of Charles Waterton, the naturalist*, Lutterworth Press, Cambridge, 1996.
5. The last will and testament of John Ullathorne, 1794 (copy).
6. E.S.Worrall, ed., *Returns of Papists 1767, Vol.2: Dioceses of England and Wales, except Chester*, Catholic Record Society Occasional Publication No.2, 1989.
7. Basil Kentish, *The Chronicles of an Ancient Yorkshire Family: the Ullathornes or Ullithornes of Sleningford and some of their descendants, 1450-1960,* Privately published, 1963.
8. Information on Thomas Ullathorne (1766-1819) and his descendants, supplied by Greta

Jordan, with copies of the indentures of apprenticeships at York of Thomas and Francis Ullathorne.

9. W. B. Ullathorne, *From Cabin-Boy to Archbishop: the Autobiography of Archbishop Ullathorne*, printed from the original draft, with introduction by Shane Leslie, Burns Oates, 1941.
10. Catholic Record Society, Vol.19. Lincoln's Inn Chapel registers.
11. The last will and testament of Albert Silvertop, 1782 (copy).
12. Osbert Lancaster, *All Done From Memory*, pp.16-19, London, John Murray, 1963.
13. Leo Gooch, ed., *The Revival of English Catholicism: the Bannister-Rutter Correspondence, 1777-1807*, North West Catholic History Society, 1995. Contains evidence for the Lawson-Maire connection; with added details from a Lawson pedigree.
14. Robin Rackham, *Lartington Hall: a Brief History*, Lartington Hall, 1986.
15. Catalogue of the Lawson Family Archives, ref. ZRL.8/98-8/104. No.100 (L & R), £1,170. From copy in the Newcastle Central Reference Library, Genealogical Section.
16. List of baptisms of Ullithornes and Binks children at Lartington Hall chapel, from the Public Record Office, supplied by Douglas Harris of Chelmsford.
17. The last will and testament of William Ullithorne, 1816 (copy).
18. The last will and testament of James Ullithorne, 1882 (copy).
19. Licence to marry and evidence of marriage of Miles Lawson and Catherine Ullithorne, 1833 (copies).
20. Electoral roll for Low Coniscliffe, 1838/9.
21. Census returns for Low Coniscliffe Farm, 1841-1861.
22. Death certificates of Miles Lawson and Catherine his wife, 1867 (copies).
23. The last will and testament of Barbara Ullithorne, proved 1856 (copy).
24. Census returns for Galgate, Barnard Castle, 1851-1881.


Sir Thomas More = (1) Jane Colt (2) Alice Middleton
Margaret = Wm Roper
Elizabeth =Wm Dauntsey
Cicely = Giles Heron
John = Anne Cresacre
b. 1509?-1547 1511-1577
Thomas = Mary Scrope
1531-1606 - 1534-1607
Cresacre = Elizabeth Gage
1572-1649 - d. 1618
Thomas = Mary Brooke
1607-60 d. 1683
Basil = Anne Humble
d. 1702 d. 1694
Christopher Cresacre = Katherine Wharton
1666-1729 d. 1744
Ann = Wm Binks
1689- d.1748
Thomas = Katherine
1691-1739
Mary = Charles Waterton
b. 169-?
Daughter
Mary = John Ullathorne
1726-88 1725-94
James b.1751
John 1752-1852
Ann 1755-
William = Barbara Clifton d. 1856
1767-1816
Francis 1760-1837
Thomas 1766-1819
Catherine c. 1771-1832
Charles 1794
Charles More 1794-1840
Thomas More 1796-1824
Henry 1798-
William 1799-
Elizabeth 1801-
George 1803-88
Francis 1805-
John 1806-
James 1808-82
Joshua 1810-
Catherine = Miles Lawson
1812-67

PETER ATHANASIUS ALLANSON
MONK, MISSIONER, HISTORIAN

Dom Anselm Cramer, O.S.B.

YOU CANNOT WORK LONG in the area of post-reformation Catholic history, especially in the north, without coming across the English Benedictines: and you will not be waiting much longer before you find references to 'Allanson'. Yet this notable scholar – for such we may reasonably call him – published no work and remains largely unread except by a few of his more recent brethren. The reason for this is that his works, thirteen large volumes, still remain in MS. One copy is at Ampleforth, and another (which probably represents a revision) is at Downside. The total number of pages is between seven and eight thousand, which contain on a rough estimate rather more than 2.5 million words. Of these, some 400,000 constitute the *Biography of the English Benedictines,* containing in two volumes accounts of 885 monks between Feckenham, last Abbot of Westminster (died 1585), and President Barber, who died in 1850. It is this latter work which (it is hoped) will be printed quite soon[1].

The MS as a whole consists of five volumes of *Records,* or transcriptions of documents, the majority being in Latin; two volumes of *Acts of General Chapter,* that is the official record of the governing body of the English Benedictine Congregation (EBC), which has met, with minor variations, every four years since 1621 (the last such meeting was in 1997 at Fort Augustus); three volumes of *History,* arranged for the most part to correspond with the four-year cycle of General Chapters; the two volumes of *Biography* already mentioned; and finally a much thinner volume giving a history of the various *Missions* (house chaplaincies which eventually grew into the parish system). The whole work may conveniently by summed up in scriptural terms as 'being about an hundred pounds weight'.

All the MS is the work of a copyist or secretary, one Glendinning. Like many secretaries, he seems to have been unobtrusive. Almost all we know about him from Ampleforth records is that his son Edward was sent away from Ampleforth in April 1867, 'for want of common sense'[2]. Various Glendinnings appear in the census returns of 1861 and 1871, but not (when one would expect him to have been active in Allanson's work) in that of 1851. In 1861 William (33) is listed as the father of the sons Edward (10), Joseph (8) and William (1) who came to Ampleforth as boys, and is

described as a 'groom and gardener': there is Matthew (69), a tailor, who was probably his father. Ten years later the elder sons have both become a printer, reporter and compositor, but the father's occupation is unchanged. Interestingly, under the Castle is given John William Lambton (66), landowner, with a wife, three daughters and 11 servants[3].

Allanson's own hand, though regular and in principle neat, is often rendered nearly illegible by clear evidence of a tremor, which appears from quite early on in his correspondence[4]. The text involves much repetition: it resembles nothing so much as the product of 'cut-and-paste' in modern word-processing. This means that you hardly ever have to refer back, except to the volume of *Records.* There are also a very large number of footnotes, often very long, in which Allanson quotes sources for what he is saying. And he frequently cites sources like the monastery Council and Profession books, the old Necrologies, and the huge collection of letters to be found in Lille, in the Archives du Nord. He also makes extensive use of the *Apostolatus Benedictorum in Anglia*[5], Baker's *History of the Mission,* Weldon's *Memorials*[6], Townson's *History of Lamspringe,* and Birdsall's account of the last years of that Abbey. Allanson is very thorough in his acknowledgments, and it is clear that he had the loan of an immense amount of material: he probably did not need to travel much. Archives, or rather copies of letters, travelled more readily in those days.

The Lives vary in length, from one line in cases where little is known, to about 28,000 words in the case of Anselm Brewer (in whose accounting difficulties Allanson was himself involved as Provincial, that is monastic superior of the missioners working in the area formerly the Province of York). He met (and overcame) a good many difficulties:

> As I proceeded, I found that some Benedictines were professed under one name and afterwards assumed another surname; some were entered in the Necrology on the day on which they were professed; some entered as Priests although they were Laybrothers, and others entered as Brothers although they were evidently Priests. I found some called by a wrong religious name; but more frequently a correct religious name was attached to a wrong surname. I discovered the date of their death in a great number of cases to be erroneous. Sometimes I discovered a person to be alive after he was said to have been dead for years, and in other cases I found a person to be dead long before the year which was prefixed to his name. In fact I found myself entangled in a labyrinth of confusion of names and dates, all which had to be carefully examined, collated and rectified as far as existing documents would enable me.

He had the opportunity to glean information from many living missioners. As boy at Ampleforth he could easily have heard Marsh, or Brewer, Turner, Rishton, Towers, Slater, Baines, all men who played big parts in the events surrounding the French Revolution and its effects on the EBC. This shows in the later Lives, which tend to be more detailed and longer.

It is time to consider the man himself. Peter Allanson was born in London, 11 June 1804, the second son of William and Mary Ann *(née* Barber, of St Mary's parish, Lambeth), of Castle Street, Holborn. His baptism is recorded on 29 July at St Andrew's, Holborn. His brother Robert Johnson Allanson was baptised 1 January 1800, when the parents were living in Bartlett's Buildings, and a sister Ann Hoare Allanson on 8 June 1802. There were other Allansons recorded as coming to the school at Ampleforth in the ensuing century, but we have no observed record of relationship. The parents' marriage was celebrated at St Andrew's on 3 January 1799[7]: one of the witnesses was called James Hoare. St Andrews was Anglican: it is not surprising that a marriage was celebrated there, but it is striking that at least the first three children were baptised Anglicans. On the other hand a Walter Allanson was a witness to the Catholic marriage of James Cull and Dinah Allanson on 2 March 1813[8].

At the age of eight, Peter was sent to join his brother in the school at Ampleforth. At this time the headmaster was Fr Augustine Baines (later well known as a Bishop)[9], and the school, though small, was a good one. There is at Ampleforth a diary, kept by one Robert Nihill, which clearly indicates the seamless nature of the monastery-school community of this period, and a contemporary speech-day program indicates that pupils will explain the Book of Isaiah in Hebrew or the Iliad in Greek. Allanson – only eleven – was in the second Class, limited to Xeneophon and Cicero[10]. This was also the time when the famous 'memory-man', Gregor Feinagle, was on the staff and teaching his methods of learning. If the later Allanson is anything to go by, the school, small though it was, could indeed have faced OFSTED without anxiety.

Allanson left school for financial reasons four years later[11] and lived at home, and only after a while did he realise that he might have a vocation. He returned, accordingly, in 1820 (he was clothed on 31 May by Prior Burgess, then only in the second year of his rule[12]) and took his Solemn Vows on 2 June 1821, being then not quite seventeen. At this time, no one

seemed to think this odd (although the French government had made the practice illegal before the revolution), and anyone who doubts Allan's suitability is confounded by the unbroken forty-eight years he subsequently spent at the mission of Swinburne. He was ordained 27 June 1828.

When he was twenty-one, a problem arose about his money. He wrote his own account of it in his *History:*

> I was sent to Ampleforth in 1812 when I was eight years old and my father agreed to pay a pension of forty pound a year with extras. This continued for four years when unforeseen events rendered my father unable to continue to pay for my education with justice to the rest of his family, so he took me home to enter his business. For some time previous to this I began to have an inclination to take to the Church and as this was found to increase my Father, after some months, was disposed to allow me to return to Ampleforth provided the Superiors would be willing to receive me without paying a pension until the death of my aged grandmother when a certain property would fall to me. Prior Rishton accepted the terms and my father agreed on her death to pay up all arrears of pension at the rate of forty pounds a year without extras up to the time of my profession in case I took to the Church. I was professed in June 1821 at the age of seventeen.
>
> A little later in the same year my grandmother died, and at the following Christmas I went up to London with Prior Burgess when my father paid him a hundred and sixty pound which was the amount due for my education up to the time of my Profession. In the course of this visit the Prior told my Father in the presence of his family that as his son Peter was now a professed member of Ampleforth he would be put to no further expense for his education according to the original agreement.[13]

His grandmother left him £1000. By the custom then in use, this would normally have been invested in the name of three monks, and kept available for his support on the Mission (his *peculium)* in later years. But Prior Burgess insisted that it go directly into the funds of the House. Allanson, who was still a junior – he was just a subdeacon – demurred, pointing out with that attention to the rules and customs of the Congregation from which he was later much noted that the Constitutions provided otherwise. He appealed to the President, as he was entitled to do, and President Richard Marsh (whose own *peculium* included a coal-mine) supported him. To smooth things over, Marsh called him out to the newly re-established St Edmund's which he was busily defending at Douai[14], then later sent him to his home. Marsh's, and Allanson's, position was supported by General Chapter – doubtless the implications of Burgess' view made

them feel uncomfortable – but in a tactful manner. Burgess received Allanson back in peace (which does both of them credit) and Allanson resumed his ordination course (deacon 20 Jan 1827; priest 27 June 1828) and was called to the Mission in November, being placed almost immediately with the Riddells at Swinburne.[25] Here he remained till his death on 13 January 1876: he is buried at Ampleforth.

The earliest recorded Benedictine missioner at Swinburne is Fr Elphege Skelton, a Lamspringe monk who was a nephew of Fr John Huddlestone, friend of Charles II. He was there from soon after 1690 till his death in 1705, after which there is a more or less continuous series of monks. Fr James Higginson was there from 1795 till 1828: when he was moved to Birtley, Fr Ambrose Prest supplied between Knaresborough and Liverpool, perhaps till the new missioner was ready to come.

At that time the chapel was in the back wing of the old house: the present church half a mile to the north east was not built until 1842, presumably under Allanson's guidance. 'The style', he says, 'is a species of Gothic': perhaps one should concede, only just. The mission was not large, and cannot have been demanding. Some years later (1868) there were a total of 75 adults and 57 under fourteen (which reveals a slightly varied view of adults). Allanson writes to the Bishop that there were no schools,

> nor are there any barracks, Prisons, Workhouses or Hospitals. There are no stations[15] within my limits, nor religious establishments, nor any Confraternities. Many of the Catholics lie at a distance, and do not come to Chapel as I should wish. On Sundays and holidays I say the same English prayers before Mass and after as I found my predecessor[16] said. The prayers are to be found at the back of the *Garden of the Soul,* and I presume are the same as are generally said in most Chapels where there is no music. On weekdays I say Mass at my House.[17]

As a historian, Allanson creates a favourable impression for his reluctance to make statements without backing them up. On the other hand he found the whole process very burdensome. He concludes his *Preface:*

> This Work has been to me an Herculean labour and is at last completed. When I reflect that some of the most valuable years of life have escaped from me during its progress and consider the untold hours which I have consumed in clearing up some difficulty or other about almost every name up to the French Revolution, and then turn to these pages to look over, what is the result of all my application and of all my confinement, I cannot but record my deep and

heartfelt regret that it has ever been my misfortune to attempt to compile the dull and uninteresting Biography of the English Benedictines.

We may ask how this work of Hercules came about. In 1842, when Allanson had been a Missioner for fourteen years, himself not yet forty, General Chapter assembled at Woolton, Liverpool, twenty-one Fathers being present. After routine business and elections, they came on the fifth day (19 July) to Petitions. One was from the fathers in Lancashire, who asked *That an Annalist be appointed to the Congregation, one of whose duties shall be to record the Biography of its members as they die, and to collect as far as possible the materials for the same of those who are already dead.* One wonders if the presence of Lingard at the nearby mission of Hornby (north Lancashire) had any influence on this proposal. Certainly, the monks were less philistine than we have been brought up to believe. Ullathorne, the first to go to Australia, writes in his autobiography that he scoured the second-hand bookshops of London and Dublin to find theology and literature, 'to make a select library of about five hundred volumes'[18]. Soon afterwards two juniors, Laurence Shepherd and Austin Bury, were sent from Ampleforth to study theology at Parma (in one of the Cassinese monasteries in which the EBC had been reborn 250 years before), and the results were far-reaching, particularly in the case of Shepherd, who introduced Stanbrook to Solesmes. It was probably about this time that a very considerable investment was made in the library at Ampleforth and Downside, of which the benefits are still apparent.

Chapter liked the idea, approved the appointment of a 'historiographer', and nominated Allanson. It is pleasant to record that the man who presided over this decision was none other than Dr Richard Marsh, in almost the last act of his second Presidency. In earlier years he made history: now he saw to it that it was remembered.

Allanson says that he assembled the records and documents first, then wrote the *History,* and only at the end put together the *Biographies.* The Lancashire proposal which Chapter approved shows however that the *Biographies* were the original idea, and it is clear from reading them that they are the best starting point. The quadriennial sections of the *History* are often merely lists – valuable, but not attractive as bedside reading.

Some idea of his method can be gleaned from a letter to Prior Peter Wilson at Downside in 1844:

> Though I have neither the honour nor the pleasure of your acquaintance at present, yet I must trespass upon your notice in consequence of the irksome duty imposed upon me at the last Chapter. For some time I have been busily engaged in preparing materials to enable me to discharge my duty as the Annalist of the Congregation. I fear you will not be disposed to forward to my residence the papers and documents which you have in the archives of your monastery. Should you however be willing to confer on me such a favour I can only say I would take every care that such papers should be returned entire and uninjured. Mr Cockshoot has kindly sent to me a great mass of papers regarding the Body chiefly regarding the period of Dr Brewer's Presidentship[19].

The work was nearly complete by 1854. The manuscript gives no date, but there are indications that the work was slow; he says he found it wearisome. In a routine letter to the President, Placid Burchall, in late 1851, he says,

> For the last few weeks I have been much troubled with dizziness which has compelled (me) in great measure to discontinue my study for a time but if I recover I hope in the course of a few months to be able to place the History of our Congregation in your hands[20].

This letter is written in a very shaky hand: this handicap is much less noticeable in 1858, but the work still seems to be in progress, although there seems to have been some anxiety about revealing too much:

> For my part I am quite satisfied that the great majority of those who have joined our Body have done credit to the Body and I should not shrink from a comparison with any other religious Body if their Biography was to be faithfully related[21].

Eleven years later he is writing to the next Prior at Downside, Norbert Sweeney

> I was in hope of finishing my labours in the course of next month, but I find myself agreeably disappointed. Dr Rooker last week sent me a large mass of valuable papers belonging to the late Dr Burgess containing the private and confidential correspondence between the Prior and Dr Baines, Robinson and Glover and the whole secret history up to the time of his leaving Ampleforth. These papers will fill nearly a volume of Records, so that my collection will now become really valuable. I hope also to have some more sent me as soon as you have a new Bishop, and Dr Rooker has access to Dr Burgess's papers at Clifton. These papers will necessitate me to enlarge my account as I can trace the whole business of the deception now from the commencement. I think Dr Rooker has consulted the reputation of our seceded Brethren by his

> generous conduct as these documents speak upon the whole decidedly in their favour. I have closed my history sometime ago except the Appendix and I am engaged on the last Life on the Biography sc[t]: Dr Baines – But I want information[22].

Allanson says he dictated his work: this shows occasionally in spelling variants and other traces, but there are a number of instances where it is apparent that Glendinning, the 'amanuensis', was in fact copying. There are numerous gaps where dates or names were to be filled in, but some have not: and sometimes there are additions or corrections in Allanson's own characteristically shaky hand.

In general the manuscript is very even, clear and unspoiled. It consists of two volumes, probably bound up after the sheets were written, for occasionally a few words at the edge or bottom of the leaves have been trimmed off. The sheets are 30cm high and 23 wide: in places they are beginning to deteriorate, which is one reason for making this transcription: there will always be reasons for reading it.

Two copies were made, and the existence at Ampleforth of additional copies of some of Allanson's volumes suggests, as one might expect, that it was intended to provide one for each of the monasteries (No one seems to have thought of the nuns . . .). The second copy is at Downside: it has in some places extra matter, but it lacks the record numbers and is not quite so neat[23]. The added matter in some cases appears in the Ampleforth text in Allanson's *Addenda:* but a dozen additional *Biographies* were inserted when the Downside copy was written. These describe monks who did not remain in the habit, several of them having married, and it seems that Allanson originally decided that they were unsuitable examples, but changed his view for what amounted to a second edition.

A curious feature of the Ampleforth text of the *Biography* is that blank pages have been left for a life of Augustine Baines, but it was never written. On the other hand, the student of that remarkable man – he is not loved in the Congregation, but there is no doubt that he stood out from the crowd, and (like the Congregational archives) he is kept at Downside – will find plenty of matter for his search in the other contemporary lives.

Since Allanson is best known simply as the historian of the EBC, and since the nuns have always been rather neglected by those who write about the Congregation, we conclude with a selection from his account of the destruction of the convent at Cambrai:

The breaking up of the Convent of Nuns at Cambray was accompanied with more savage treatment and was attended with more distressing circumstances than what the other Convents experienced. On Sunday October 13th. the District of Cambray sent four Commissioners who arrived at the Convent at half past eight at night. The Nuns had retired to their Cells, having to rise at midnight to recite Matins; so that it was some minutes before Mother Lucy Blyde the Abbess could open the Enclosure door. On hearing the alarm President Walker, who was just recovering from a dangerous illness and who had retired to rest, arose and came into the Convent to comfort and encourage the Nuns in their distress . . .

On the 17th of May [1794] . . . the prisoners were instantly ordered to their own quarters and a Guard posted at every door in the prison. A soldier with a drawn sword was also stationed within the room where the Nuns were, and strictly ordered to take care they did not open a window, nor leave the room for a moment and above all that they burnt no Papers. Some of the Nuns turned pale and almost fainted, which the Mayor perceiving, ordered the Guard to sheath his sword. An officer soon after made his round, and asked the Guard in an angry tone why he had not his sword drawn; on hearing the cause to be the fright in which the Nuns were thrown into by it, he scornfully said something about the Guillotine, and with horrid imprecations commanded the soldier to draw his sword again which terrified them still more. While in this situation they heard the Gaoler from time to time call the prisoners up separately to be examined, and as no one returned, their distress was so great that they did not dare even to speak to one another through fear of the Guard.

After they had been kept in the most cruel suspense for about nine hours they were called for, it was then about five in the evening; before they had got half way down stairs, counter orders were given, and only one or two who could speak French were admitted, the rest returned with the Guard. Dame Agnes Robinson was the one fixed upon to undergo the examination; but nothing of consequence was elicited from her and nothing of value found upon her; so she was dismissed and about thirty of the party came up to the Nuns apartment. One of them who was a fallen Priest and could speak a little English, addressed them in language most likely to terrify them, enumerating the punishments which would certainly be inflicted upon them, if they concealed either writings or anything of value . . .

From the 23rd of December the Nuns began to receive Paper money to the value of about three pence a day in English money for each according to a Decree of the Government. A few months later they began to be treated with more lenity than they had hitherto experienced and were at length encouraged by the Mayor to apply to Paris for Passports to return to their native

country. The Mayor forwarded their Petition to the Convention and seconded it by a Letter in their favour.

About ten days later the joyful news of their liberty was announced to them by the District of Compiegne. Two years before, Edward Constable of Burton Esqr. had given them leave to call upon him for what money they should want in case they came to be in distress which he seemed to foresee would probably be their lot; so that they contrived to raise the necessary supplies for their journey by drawing upon him for money from England by way of Hamburgh.

The Nuns left Compiegne in two Carts for Calais, having spent eighteen months and five days in prison. Ten days later they reached London and remained two days at the Public Inn, until the charitable Marchioness of Buckingham, on hearing of their unpleasant situation sent her Chaplain, a Clergyman of the Established Church, to inform them that she had provided a House for them in the West End during their stay in the Metropolis. The Community remained in London about twelve days and then repaired to Dr Brewer at Woolton according to President Cowley's directions. Here they were settled in an adjoining School which they opened for the education of young Ladies. Each of the Community continued to receive a guinea and a half every month from the English Government in common with so many others of their fellow sufferers until 1801 when the Government withdrew its charitable contributions.[24]

Allanson died at Swinburne on 13 January 1876. When they came to bury him in the hillside cemetery at Ampleforth, the event was 'largely attended by his brethren', by whom he was deeply appreciated for his steadfastness, his loyalty, his prudent and fair administration, and his long sustained ministry of forty-eight years. Few of them then or now have actually seen the monumental works which he put together, although his powerful presence, like gravity, pulls unseen wherever the history of the EBC is discussed. It is a source of considerable pleasure to me that at least his best work, the *Biography of the English Benedictines*, should, God willing, reach publication during the course of the year. It is likely to be 'largely admired'.

NOTES

1. The whole text of the Allanson MSS was published about twenty years ago as microfiches, but only about 30 copies were sold, and the list of purchasers, together with the negative masters, is now lost. Judging by Ampleforth's copy, the images are not too good, though they are usable. [P. Spearritt & B. Green, A *History of the English Benedictine Congregation 1558-1850,* 1979 Oxford Microform Publications].
2. Ampleforth A240/151. The statement that Glendinning was the copyist first appears in McCann's MS continuation of Allanson's *Biography,* Ampleforth BX35/2.
3. Communicated by R. Gard June 1998.
4. We do not know the cause, but people occasionally carry the same handicap in our own time. Allanson seems otherwise to have been in good health, and he lived past seventy.
5. Attributed to Clement Reyner, but (Preface) he was not the author. The research was done by Augustine Baker, the final Latin version by Leander Jones. The Bodleian catalogue enters the book under 'David Baker'.
6. Br Benedict Welldon of St Edmund's, Paris made a great collection of materials on the history of the EBC, which he finished in 1707. It remains in MS and is preserved at Douai Abbey.
7. Greater London Archives, St Andrew's Holborn: Baptisms 1781-1805 X92/169; marriages 1794-1812 X92/175. Items located by R.Gard June 1998.
8. Lincoln's Inn Fields registers, C.R.S vol. 19 p.401. I owe these references to Robin Gard.
9. It will be a disappointment to many to find that Allanson provided himself with a large heading in the *Biography* for Augustine Baines, but in both MS the pages are entirely blank. Allanson says he 'wanted information', but in fact there is a lot about Baines in the other Lives.
10. This was three days after Waterloo. Allanson (like his brother Robert) won a 'premium'. The headmaster was the future Bishop Baines: he seems to have held a high view of the parents' abilities too. *(Examination of Studies* 21.6.1815, Ampleforth EXO 1/2).
11. That is, 1816. Perhaps the same post-war slump affected the Allanson family business; whatever it was, as caused problems to Fr Richard Marsh in the Pilling Moss affair. *Reminiscences* p. 11-12 (St Laurence Papers II, 1995).
12. His fellow-novice, Cyprian Tyrer, was first parish priest of Easingwold. He lived till 1871.
13. *History* vol 3 Appendix 1 p.442.
14. In the teeth, he says, of opposition from General Chapter, St Gregory's and St Laurence's, who all wanted the money that had been recovered from the French. *(Reminiscences* p.27-28 (St Laurence Papers II, 1995).
15. *ie* outstations or mass-centres.
16. Fr Ambrose Prest 1801-60, born at Knaresborough, clothed at Ampleforth 1818; on numerous missions, he was for a time the *Procurator in Curia* (EBC representative in Rome) and Prior of Ampleforth from 1846-50.
17. Visitation return 1868, located for me in Hexham & Newcastle Diocesan Archives by R.Gard. Whom God preserve.

18. Quoted in F.Carleton, Monastic Books: the Sydney Benedictine collection. *Tjurunga* 44 (1993) 87-91.
19. Allanson to Wilson 26.2.1844; Downside: Birt L.284.
20. Ampleforth A239:30 (30 Nov 1851).
21. *ib.* A239:193 18 Jan 1858.
22. Allanson to Prior Sweeney 9 Aug 1855. Downside: Birt Collection N.16.
23. It also includes a few additional entries, not found in the Ampleforth copy.
24. *History,* vol.2 p.353. Ampleforth JX33.
25. In Allanson's last months (September 1875) Fr Jerome Vaughan, beginning to found Fort Augustus Abbey, was transferred to Swinburne, 'so as to be near Scotland'. Perhaps too Allanson needed help by then. Ampleforth HX61-4C p51.

REPORTS OF THE SOCIETY OF ST VINCENT DE PAUL IN SUNDERLAND, 1847, 1849

Michael Morris

The Society of St Vincent de Paul was founded in Paris in 1833 by Blessed Frederic Ozanam, a University student, and six companions. The first conference of the Society in this country was established in London in 1844. Ozanam encouraged students from abroad to join the Society, one of whom was George Jonas Wigley, who, with the support of friends and aided by publicity given in *The Tablet* by its editor, Frederick Lucas, was influential in the arranging of the inaugural meeting at the Sabloniere Hotel in Leicester Square on 29 January 1844. Here it was agreed to set up an S.V.P. conference to help London's poor and its first meeting was held on 12th February, at which Brother Pagliano was elected President.

How the Society came to this Diocese and who was responsible is not clear, but it is known that the first conference was established at North Shields in 1846, closely followed almost certainly by Newcastle, Gateshead and Sunderland. Father Philip Kearney, who built Sunderland's first post-Emancipation church, St Mary's, in 1835, brought the Christian Brothers and the Sisters of Mercy to the town, and is believed to have started a conference of the Society in his parish, probably in 1846, or early in 1847.

Below are given two annual reports of the Sunderland Brothers forming the Conference. As well as illustrating the valuable work which the Society did to alleviate the condition of the poorest Catholics in the town, fulfilling the primary objective of the Society, the reports reflect the harsh economic and social conditions of the time, and record a degree of poverty and distress almost incomprehensible in the present day in this country, although, unhappily, the daily experience of so many people in the Third World, where conferences of the now world-wide Society carry on the work of Ozanam. The Society in this country, while not challenged by the problems of the mid-nineteenth century, still alleviates poverty, visits the imprisoned, the sick and the housebound, and carries out other work for the socially deprived, through its parish, hospital, prison, and special works conferences throughout the United Kingdom and Ireland, and supports twinned conferences in the Third World with material assistance.

ANNUAL REPORT OF 1847

The Sunderland Conference, which comprises eighteen working Brothers, has occupied itself in the collecting and distributing alms, in visiting the sick and destitute at their own dwellings, and in seeing that they have the spiritual aid of their Parish Priest, in exhorting both parents and children to be diligent in attending church and the fulfilment of their religious duties, earnestly impressing on the former the duty of sending their children to the excellent schools of the Christian Brothers, and in extreme cases supplying them with shoes and paying the small charge to enable them to do so, in the distribution of such articles of clothing as are furnished them for the purpose, and in making cleanliness, both in their dwellings and in their persons, a condition for receiving their alms. The Members use their best endeavours to procure employment for the unemployed; interest themselves in procuring proper masters for apprentices and situations for servants; and in general use their humble endeavours to aid and assist the poor in any and every manner within their power. Should the funds allow of it, of which, by-the-bye, there is little prospect at present, in consequence of the terrible commercial crisis under which we are at present labouring, we purpose to re-animate a library now in existence, but comprising little adapted for the reading public of the present day, and many others totally unfit for a Catholic library altogether. We wish to introduce the pleasant and instructive writings of Catholic authors of the present day. A steady and persevering zeal continues to animate the brothers, and the greatest unanimity prevails.

The Sunderland Conference was aggregated to the Society by the General Council in the spring of last year. The following is a statement of the receipts and expenditure up to the 31st of December, 1847:

Received	£98	13	8
Expended	£96	15	10½
Cash in hand	1	17	9½

ANNUAL REPORT OF 1849

Sunderland Conference meets on Monday evenings at half-past seven o'clock, in the school of the Presentation Brothers, Bishopwearmouth; it has seventy Active Members, and has visited five hundred and sixty-six families. The President of this Conference has sent us the following interesting Report:-

In addition to the depression of trade which the town felt in common with all the kingdom, it suffered greatly from the blockade of the German ports, in consequence of a great number of its ships being engaged in trading to those places. A great number of men were thrown out of employment, in consequence of the contracts for the excavation of the docks, being about completion. It was just at this time, whilst the Poor were suffering most severely, that the cholera reached this town. Under the circumstances, the Brothers felt themselves called upon, to make more than usual efforts, to obtain increased means of rendering assistance to the Poor, during that distressing time. But, unfortunately, in this town, the Poor themselves are the principal subscribers to the work; so that the more claimants we have for assistance the fewer are the number of contributors, it being no unusual thing for a subscriber one week to be himself a recipient the next. The Brothers then determined to make an extraordinary collection for the cases of cholera, and a lady kindly volunteered to make another for providing clothes for the children then attending the schools. These collections amounted to upwards of £17. This was a considerable addition to the funds, and enabled the Brothers to render timely and efficient assistance in many very severe cases during the visitation of the cholera. The Brothers also bought a quantity of cloth, proper for overalls, frocks, &c., and the Nuns of the Convent of Mercy (ever ready in any charitable work) made them up, and thus were clothed the poor naked children who had been attending the Schools, many of them with hardly a rag to cover them; so, at that time, there were between sixty or (sic) seventy children clothed and educated at the expense of the Brotherhood. The Members have also made it a point, in cases where any parties have a proper claim for parochial relief, to render all the assistance they can in obtaining it for them; and in some cases have withheld their gifts, until the poor people had made proper exertions to obtain it; considering that it is not their duty to take the place of the parish, but that its limited funds ought to go in rendering assistance, when all other available resources had failed. The Members have also found it a good service, when they have met with a case where there is a widow, or a man unable to do hard work, to purchase a basket and fit it out with a miscellaneous stock of hucksters' wares, and send them out to sell them; and several cases have been thus taken off the funds, and they are always found to do much better, than when they received the small weekly assistance, which the Brothers were able to give them. A considerable quantity of shoes, wearing apparel, and bed clothing

has been, by charitable individuals, placed at the disposal of the Brothers, and distributed to the best of their judgement to the most necessitous. The payment of nurses, and for medicine, coffins, &c., during the time of the cholera, form an item in this year's accounts which we hope, please God, will not appear in our balance-sheet for a long time to come.

Such has been the varied work of this Conference during the past year. We pray that God will bless the work, and with His blessing it will obtain its great end and object – the sanctification of those engaged in it.

N.B. From the membership roll for 1849 it shows a membership in Sunderland of twenty brothers and not the 70 as given in the Report. The latter figure probably included Hon. members.

Statement of Accounts – to 31st December 1849

Receipts (from 1st January)	£	s.	d.
Weekly Collections	3	2	5½
Anniversary Collections	2	7	0
Offerings of Hon. Members	4	0	0
Donations	1	8	2
Total Receipts	10	17	7½
Disbursements			
Clothing	6	19	4½
Other gifts in kind	28	15	7½
Grants in money	1	18	0
Other Works - Tuition of children in Schools	4	8	1
Sundry expenses - Coffins, Payment of Nurses, Medicine for Cholera Cases	9	11	1
Total Expenditure	51	12	2
Balance in hand, Dec 31st 1849	6	13	9½
Total	58	5	11½

REFERENCES

University Microfilm Sources

Brotherhood of St Vincent de Paul Minute Book, 1844, published by the S.V.P., London, 1994.

The Society of St Vincent de Paul's Origins and its establishment in England and Wales, a thesis by A. G. Mahoney, circulated privately, St Mary's College, Strawberry Hill, Twickenham.

HENRI CHRISTOPHER HEMY (1854-1934), DOCTOR OF MUSIC

David H. Thomas

Henri Christopher Hemy was the ninth of the thirteen gifted artistic children of the composer, Henri Frederick Hemy (1818-1868), the subject of a biographical article in *Northern Catholic History*, No.36, 1995[1], and his wife, Margaret Macdonald, who were married in St Paul's church, Jarrow, in 1840. Three sons were painters, of whom the eldest, Charles Napier (1846-1917), has achieved greatest recognition, and the eldest daughter, Eleanor (b.1842), was a singer who also taught the piano at the age of sixteen, and four other sons were musicians, of whom Henri Christopher, the subject of this article, is the best known, or was at least in his lifetime. He was born on 30th January 1854 and christened on 5th February in the Catholic Faith, his parents having joined the Church around 1850.

Although Henri Christopher turned out to be an excellent musician, his talent was slow in developing and he spent nine years in a commercial office, first as an office boy, then as a clerical assistant. Little is known of his schooling but, when he discovered his talent as an organist, he studied first under his father and then under a Mr Thyme and later William Mason, F.R.C.O. In his twenties he became music master at St Paulinus' Academy at Catterick but, unlike his brothers, he had the urge to travel and he crossed the Atlantic to study music at Trinity University, Toronto. He returned to England with a musical degree in 1889 and was able to continue his studies and obtained a Doctorate in 1894.

He lived and taught in Yorkshire for a time before returning to his parents' home, Sea View, North Shields, where he lived with his father and brothers, Oswin and Alfred, both musicians, and began to form musical connections for himself. Some songs he composed at this time brought him in touch with the Rev. Bonavir Hunt, the musical editor for Messrs Cassels. Hunt was struck with the promise of the young Dr Hemy and offered him the post of Newcastle secretary for Trinity College, London, then in its infancy. Hemy took up the work with enthusiasm and, in spite of temporary opposition of the profession, the examinations in connection with the movement proved a high success. Trinity College then established a branch in Newcastle, of which Hemy was one of the professors. He resigned later and his pupils, with one exception, left the College and studied with him. His next appointment was as secretary of the Musical International College in London.

In 1877 he married Eugene Elsie Harding (born 20 March 1856), who had lived at some time in Landevenec in Brittany, and between 1878 and 1894 they had ten children, from whom there are many descendants to this day. They lived at various addresses in Newcastle, including No. 72 Louvaine Place and from 1896 at No.27, an area where the Civic Centre now stands. Hemy taught at a school nearby and at another in Tynemouth.

Dr. Henri C. Hemy.

Hemy was a founder member of the Newcastle Pen and Pallet Club and acted as its musical director. In 1883 he was appointed musical and dramatic critic of the *Shields Gazette* and in the following year he began to contribute a column of notes on music, fine arts and drama to the *Northern Weekly Leader* under the *nom de plume* of Galahad.[2] When the *Newcastle Daily Leader* was founded Hemy became its musical and dramatic critic , and the catholicity of his talents was marked by his art notes in the same journal.

As a Catholic, it was natural that he would exercise his talents in church music and litury. He was organist at St Dominic's for many years, where he found and published a manuscript by Arne, and in 1880 composed a setting of the popular hymn 'Sweet Saviour, bless us ere we go', which was sung at St Dominic's when he was also choirmaster. He played, too, at St Andrew's, Newcastle, and St Cuthbert's, North Shields, and composed a

Mass in D. for the opening of St Aloysius, Hebburn, in 1871. Unaccountably, his name does not appear in Grove's *Directory of Music*, but, as well as the modest list of publications, reproduced by courtesy of the British Library, he composed other music, solely and with his brothers Oswin Bede and Wilfrid Neot.

Some years before his death Hemy had a serious fall and, being unable to lead an active life, he devoted much time to devising a new system of musical notation intended to 'bring the Italian Sol-Fa up to date'. A contemporary description states that by the system 'every note has a distinctive name, and so makes so little demand on the memory that it can be taught in Kindergarten schools. The old Sol Fa consonants are retained, except the S to represent the alphabetical note B, which is replaced by T; the five inflections are represented by the five Italian sounds taken in their natural order, U 0 A E I. Mr Hemy's system does not adopt the movable Doh, so that it is well adapted for instrumental as vocal music and can be written either in the ordinary notation, staff notation or in the letter system as in the tonic tones of Sol-Fa.' Despite contemporary publicity referring to its practical merits, Hemy's system gained little professional recognition, though one commentator later stated 'the Sol-fa is not a substitute but a valuable aid; it is used in Hungary but less employed in England.'

Henri Christopher Hemy died on 9th January 1934 and was buried in St Andrew's Cemetery, Jesmond, but his grave is now difficult to find. In the heyday of his public career, he was well known as a musician, composer, music, art and drama critic, and a leading light in artistic circles in Newcastle and the North Fast. It is possible that his years as an invalid caused his achievements in his active years to be overlooked on his death. [3]

The accompanying newspaper portrait and list of publications is given by courtesy of the British Library.

HEMY (Henri Christopher)

– Ariel valse de salon. [P.F.] *London*, [1875.] fol.
h. 1482. s. (17.)

– Quatre morceaux de salon pour Piano. 4 no. *London*, [1876] fol. **h. 1482. s. (18.)**

– Sleep, my Darling. Cradle Song, written and composed by H. C. Hemy. *Chappell & Co.: London,* [1876.] fol.
H. 1798. q. (4.)

– The favourite air We have lived and loved together, transcribed for the Pianoforte. *London,* [1876.] fol.
h. 1482. s. (19.)

– The Westminster Hymnal . . . Edited by H. C. Hemy. Part 1., etc. *J. Hodges: London,* [1886.] 8°.
No more published. **B. 835. c. (5.)**

– *See DUSSECK* (J. L.) Dussek's . . . Pianoforte Tutor, with a selection of . . . Melodies by Hemy, *etc.* [1886.] fol.
h. 3820. f. (7.)

NOTES

1. R. A. Hemy, D. Oates, & D.H. Thomas, 'Henri Frederick Hemy (1818-1888) and his Descerdants', *Northern Catholic History, No.36, 1995, pp. 31-41.*
2. Weekly pieces by Hemy appeared in the *Northern Weekly Leader* under the name Galahad in the section headed The Round Table, from February 1886 onwards.
3. An obituary in the *Musical Times*, March 1934, p.272, his father's name is given incorrectly as T. H. Hemy, but comments: 'His likeness to Beethoven, together with his deafness, made him quite a character among Newcastle musicians'.

Various family trees and other information about the Hemy family have been prepared by the author and others. The editor (address on inside front cover) will forward enquiries if accompanied by an SAE.

EXCURSIONS DURING 1998

The Rev. David Milburn, D.S.H.

MOUNT GRACE PRIORY

Our first outing of the year, to Mount Grace Priory on Saturday 16 May, coincided with the first ever ecumenical pilgrimage in honour of Our Blessed Lady to Durham Cathedral, so we took the opportunity of calling in at Durham for the significant main service at 11.00 a.m. and afterwards joined other Catholics in the chapel of the nine altars where Bishop Ambrose led us in the recitation of the rosary.

At 2.00 p.m. we set off for Mount Grace, where for an all too brief hour we enjoyed the informative exhibition staged by English Heritage in the former guest house and exploring the extensive ruins in glorious summer sunshine. This Carthusian monastery is the best preserved of the ten founded in Britain, and gives a good idea of the unique life style of the followers of St Bruno, a sharp contrast to what we normally see at monastic sites up and down the country. The Carthusians, spared the large scale decadence characteristic of so much monastic (and clerical) life prior to the Reformation, led the monastic opposition to Henry VIII's demands, producing the first Reformation martyrs for the Faith, including the saintly John Houghton of the London Charterhouse. Several members of the Mount Grace community resisted the King's demands, although the priory surrendered quietly enough in December 1539. Prior John Wilson, who had vacillated in his attitude towards Henry, was, like the other monks, pensioned off, and granted the nearby chapel of Our Lady and its dwelling house. Later with other former monks of Mount Grace, he joined Sheen Charterhouse when it was re-founded by Queen Mary Tudor.

To that Lady Chapel we later wended (struggled is perhaps a better word) our way for Mass, for it is situated an uphill Irish mile from the centre of Osmotherley, much of the route a rough cart track. Fortunately, Fr Terence Richardson, who is in charge of the community of Ampleforth Benedictines at Osmotherley, was on hand with his minibus to help the fainthearted. The chapel is hallowed by six hundred years of Catholic worship. A licence for Mass to be said there regularly was granted in 1397, and shortly afterwards, when the property was given to the newly founded Carthusian monastery, it became one of their places of retreat. Throughout the period of the Reformation it continued to attract pilgrims, and from

1665 to 1832 the Franciscans had charge of the shrine. From then on it fell into disuse, but in 1942 two priests of the Middlesbrough diocese stumbled on the ruins and interest in the shrine revived to the extent of the purchase of the property and the formation of a trust for a programme of restoration. The rebuilt chapel was formally opened in 1961 and the organisation of pilgrimages again committed into the care of the Franciscans. The Ampleforth Benedictines, who replaced them in 1994, have carried the work forward very successfully, adding an ecumenical dimension. The Society is very grateful to them for the warm welcome extended to its members and their permission to have a memorable Mass celebrated in the chapel prior to the group's departure from Osmotherley at 7.00 p.m. for the return journey to Newcastle.

SKIPTON CASTLE

On Saturday 20 June forty-six of us set out at an early hour for Skipton Castle in Yorkshire. The route took us through Ripon where, with half an hour to spare, some of the group could not resist a coffee break while others exercised their minds as well as their legs by paying a visit to the cathedral crypt currently thought to be part of St Wilfrid's monastic building programme at Ripon during the years 668-678. What used to be an uninviting black hole is now a major attraction for visitors and well worth a visit, and invites comparison with the crypt at Hexham, which Professor Richard Bailey sets out to do in his informative visitor's guide.

Resuming our journey, we were tempted by the warm weather to follow the southern border of Herriott country on the B6265 to Grassington in the expectation of picking up the B6160 to call into Bolton Abbey for a brief visit. Maybe the sun blinded us, but as the B6160 never materialised, we reached Skipton at lunch-time by the more direct route. With the sun still gracing the heavens, those of us who had opted for a picnic were well pleased to share what facilities there were with the large and cheerful crowd which had come for the popular Saturday open-air market.

Skipton Castle stands at the head of the funnel shaped High Street sandwiched between the ancient parish church and the precipitous 100ft drop to the Eller Beck. Little remains of the original Norman structure. Most of the buildings date largely from the early fourteenth century, with Tudor and Stuart additions. Despite the damage incurred during the Civil Wars and the removal of its roofs by Cromwell in 1649, Skipton, it is claimed, is one of the best preserved of our English castles, no doubt

because most of it was re-roofed again ten years later as a result of the persuasive powers of Lady Anne Clifford, the proviso being that the new roof should not be strong enough to bear the weight of heavy artillery. The pre-arranged tour lasted about an hour and a half, and our friendly guides entertained us with a series of anecdotes as we walked through the fourteenth century gatehouse topped by a seventeenth century addition bearing the Clifford motto 'Desormais', and past the sturdy fourteenth century round towers into a delightfully pittoresque conduit court which led us into the great hall via an external staircase. Even the heavy shower which greeted us on our return to the courtyard did not dampen the desire of some of us to inspect the free-standing medieval chapel of St John the Evangelist.

For some years Skipton Castle has been in private hands, and visitors cannot fail to be impressed by the amount of repair work that has been done to preserve this jewel, presumably at considerable expense to the family. Sadly, however, much still needs to be done to the chapel (which is virtually a shell) if the desire of the present Catholic owners to use it once again for Mass is ever to be realised. With building costs as they are today, one imagines that dream is going to remain unfulfilled.

The Society's excursions are generally arranged to take in places of specifically Catholic interest. In this respect Skipton was a disappointment: the guides said nothing about its religious connection, despite the fact that it was for so long in the hands of the Catholic Clifford family. That disappointment happily evaporated when, to conclude our outing, we visited the chapel of nearby Broughton Hall to celebrate Mass by kind invitation of the Tempest family. Had there been time, we might also have taken in a tour of the house, but, as it was, we came away feeling enormously privileged to fulfil our Sunday obligation in the beautifully preserved eighteenth century chapel which also serves as the local parish church. The warmth of the Tempest welcome on this occasion must lead the Society to look forward with more than usual enthusiasm to a return visit to Broughton in the not too distant future.

CROXDALE

The third and final outing during 1998 took place in mid-September with an unexpected and delightful visit to Croxdale Hall, Durham,the home of the Salvin family since the fifteenth century. The property is not generally open to the public, but our Chairman persuaded Captain Gerard

Salvin to let us have a look round before the programme of renovation, which had just begun, advanced much further. By the time the appointed day arrived, building work had already progressed to a stage where we should have had to wear hard hats to see the interior of the house, so we had to be content with a tour out of doors. Not that any of us minded, for the weather surpassed all our expectations and made our walk through the extensive grounds and especially the seventeenth century enclosed garden a magical journey through a little known landscape.

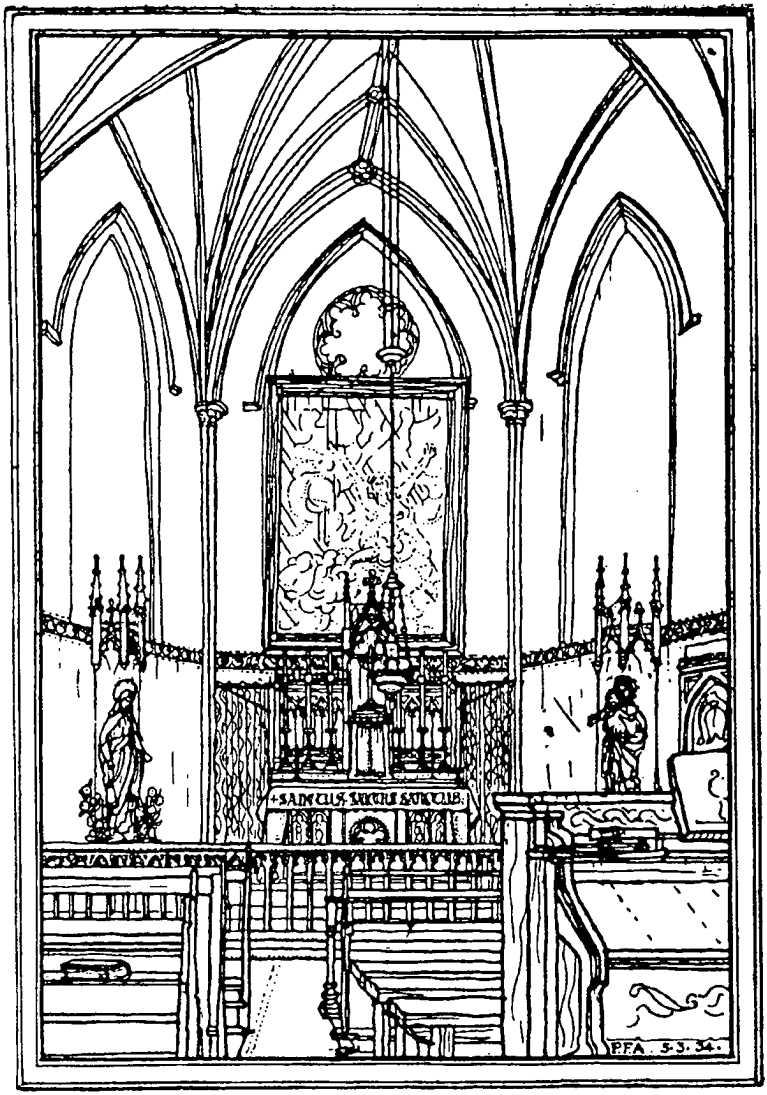
Croxdale is a microcosm of English Catholic history. In the fourth volume of his great *History of Durham* Surtees mentions Croxdale's quiet air of ancient possession. The group certainly scented this. The property is first recorded in a charter of Bishop Hugh Puiset (Pudsey) of Durham in 1291, when he created the chapelries of Witton Gilbert and Croxdale dependent on St Oswald's church in Durham City. At the beginning of the fifteenth century the estate passed by marriage to Gerard Salvin, a younger son of the Salvins of Herswell in Yorkshire who had come to England with William the Conqueror. It has been in their hands ever since, a total of twenty generations or so. The family shared the trials and tribulations of the Reformation period, but managed, like many other Catholic owners, to hang on to their property by fair means and foul. Evidence of the extremes brought to the family about by this change of religion is clearly manifested in the first quarter of the seventeenth century. On the one hand, the eldest son of Gerard and Anne (nee Blakiston) Salvin, threatened with the confiscation of his estate, made a public renunciation of his Catholicism in Durham cathedral in 1626, and on the other, his younger brother (Ralph) went to study at St Omers and Rome where after ordination in 1624 he joined the Jesuits and died abroad in 1627. Anstruther records that Ralph Salvin had been expelled from Durham Grammar School for using his fists on two other schoolboys there (one of whom was the son of the Bishop of Durham) for calling him a papist.

Despite casualties, the family survived the Civil Wars. During the post-Reformation period the Hall was generally regarded as a Mass centre, and the Salvins maintained a succession of chaplains at the Hall. One of them, William Errington, spent his whole priestly life there (1695-1733). The chaplains generally seem to have lived in the Hall or near it (perhaps in the so-called Priest's House?) until 1814, when they went to live in Sunderland Bridge Village. Until 1834 their pastoral area included Stockton and Sedgefield across to Bishop Auckland.

The house itself is mostly eighteenth century, with two distinct facades. The modest centre portion of north range seems on the whole to be the earliest part. Somewhat later were added two semicircular extensions, the eastern being absorbed into the new chapel when it was built in 1807. The main west front of seven bays is later than 1758, but probably incorporates earlier work. The south wing of five bays belongs probably to the early nineteenth century.

For medievalists, the chapel of St Bartholomew situated on a slight rise at the rear of the house is particularly fascinating. Little appears to be known about its early history. Pevsner dates certain features (the much weathered tympanum and the wooden door) to the twelfth century. From the Reformation onwards it served the needs of local Anglicans but was repossessed by the Salvins in mid-nineteenth century when the new Anglican church of St Bartholomew opened in Sunderland Bridge Village. Thereafter it fell into disuse, but it has recently been made weatherproof with the help of English Heritage (so we are led to understand) pending a decision about its future. We had half hoped to have celebrated Mass there, but as the fine day was also quite chilly, we opted instead for the lately renovated early nineteenth century chapel. According to Pevsner, this contains the most elaborate Gothick (sic) decoration of any contemporary northern church building, in a style reminiscent of Wyatt's work at Auckland Palace.

Until recently, as some of us well remember, this private chapel dedicated to St Herbert, was also the local parish church for Catholic parishioners of Croxdale, and though Mass is now celebrated infrequently, the Blessed Sacrament is still reserved there. No doubt the Salvin family were well pleased to see the chapel being used once again when they shared our evening celebration. The preacher left them in no doubt as to the debt the Catholic Church owes to such families as theirs for the continuity of the Faith. Our thanks to Captain and Mrs Salvin who welcomed us so warmly, and thanks also to son William and daughter Caroline who were our guides for the afternoon. For the record, there is a standing invitation for us to complete our visit as soon as the repairs to the house are completed. For most of us that day cannot come soon enough.



St Herberts Chapel, Croxdale
Drawn by Peter Anson, 1934

THE NORTH EAST CATHOLIC HISTORY SOCIETY: ITS FOUNDING IN 1974

Robin Gard

The Society having completed, by the grace of God, twenty-five years' work, older members may care to be reminded and newer members learn about its origins. These can be traced most easily in the following few documents. Notes of the yearly activities of the Society since its beginning in 1974 have been included in the editorial preface to each edition of Northern Catholic History and thus provide a summary of the Society's history. Many of the founder members are, happily, still active in the Society, but the documents will evoke memories of many others who once played a leading role in the Society or contributed regularly to its journal, and have gone to their reward.

THE PRELIMINARY MEETING 12 JUNE 1974

NORTHUMBERLAND CATHOLIC HISTORY GROUP

A meeting to discuss the prospects of forming a group to study the history of the Catholic Church in Northumberland will be held at the County Record Office, Melton Park, North Gosforth, Newcastle upon Tyne, NE3 5QX, on Wednesday, 12th June 1974, at 7.30 p.m.

The aims of such a group might be in general to foster a wider interest in the Catholic traditions of the County and in particular to encourage members to pursue individual research and to study aspects of Catholic history in group projects with a view to publication in a group periodical. To interest the widest readership such a periodical should, it is felt, comprise general articles, scholarly in character, ranging broadly in period and subject matter, but that it should also provide a medium for the publication of new research and unpublished primary sources. *Catholic Northumberland* (or by whatever name the periodical might be called) might thus include series or individual articles on:-

1. The general history of the Church in the County since the sixteenth century.
2. Early Catholic missions and the families which supported them.
3. Descriptions of the sources of information available for research.
4. Editions of major texts, e.g. a diocesan visitation return identifying Catholic families.
5. Parish histories.
6. Biographies of leading clergy and laymen.
7. Medieval religious houses of Northumberland.
8. Descriptions of places of interest in the County.
9. Transcripts of documents reflecting the problems and attitudes of Catholics in penal and later times.
10. Period homilies, prayers and poems.
11. Extracts from literature and documents reflecting the attitude of society to Catholics in any period.
12. Histories of clerical and lay societies.
13. Histories of existing and defunct institutions, schools, etc.
14. Special articles reporting on current research.
15. Book reviews.
16. Notes on the activities of Catholic history societies in other counties.
17. Personal reflections of senior clergy and laymen on the history of the Church in the present century.

It is also felt that, were such a periodical considered to be worthwhile, it should be of a high standard in both scholarship and quality. The cost of an initial issue of say 500 copies, if printed by letterpress or photolitho with illustrations, would probably be not less than £300, and would therefore have to be sponsored by subscribers and possibly by advertisements. However, it is hoped that it might eventually be supported entirely from the revenue of local and national sales. The expert advice of someone familiar with editing a similar periodical would therefore be critical for its success.

The suggested agenda for the meeting is:-

1. Apologies for absence, report of response to circular.
2. Discussion of aims:
    a) Lectures and excursions
    b) Study groups
    c) Periodical
3. Appointment of Committee and officers
4. A.O.B.

This notice is being sent to persons and institutions named on the attached sheet. We hope that many will be able to attend either in person or by substitute; but if anyone is unable to attend would they please write to state their interest and support. If they prefer to do so, they may signify their interest by returning the attached slip, completed as appropriate.

18th May 1974 A.J.E. Arrowsmith Mr Gard

This circular was sent to the persons listed below and invited them to indicate on a return slip whether they would attend lectures and outings, take part in research, contribute or subscribe to a periodical, sponsor its first issue, or act as officers. The meeting was attended by about twenty people and it was decided to start a Society, broadened to cover the whole Diocese, with a full series of lectures beginning in September and to issue two half-yearly editions of a periodical, the first to appear in Spring 1975. Fr Bill Nicholson was elected chairman and the enthusiasm of the founder members and the commitment of the first officers was fully justified by a succesful first year, the details of which are best recorded by reproducing the list of officers and programme for the first year 1974/5, and the contents and editorial notes list of the first edition, spring 1975.

List of persons and institutions invited to the meeting on 12th June 1974.

His Lordship the Bishop
Fr Finnigan
Canon Murray,
Prior of St Dominic's
Dr Milburn, Ushaw

The Headmaster, St Cuthbert's GS
The Headmistress, La Sagesse
do. Sacred Heart, Fenham
do. St Ann's Convent HS
do. St Mary's Convent HS, Alnwick
The Prinicpal, St Mary's College of Education, Fenham
Mr Bartley, St Benet Biscop RC School, Bedlington
The Chairman, Newman and Alcuin Society
Fr Towers, University Chaplain
Fr Ord
Fr Nicholson
Dr Forster
Fr Vincent Smith
W.H. Gibson Esq.
Major & Mrs Charlton, Hesleyside
J. Riddell, Esq., The Hermitage
Dr I. Doyle
Mrs J. Cashman
B. Enright Esq.
Michael Crilley Esq.
M. Joyce Esq.
M. Festing Esq.
P. McGuinness Esq.
Miss J. O'Callaghan
Miss M. Davison
Miss A. J. E. Arrowsmith
R Gard Esq.

The list of officers and the programme for 1974/5 and the contents and editorial notes for the first issue of Northern Catholic History, spring 1975, are on the following pages

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.

PATRON: His Lordship the Bishop

OFFICERS 1974/5

CHAIRMAN	Rev. W. J. Nicholson, St Mary's, Whittingham.
GENERAL SECRETARY	Miss A. J. E. Arrowsmith, 26 Woodhill Rd., Cramlington, Nd.
PROGRAMME SECRETARY	Miss J. O'Callaghan, 30 Burnopfield Gdns., Denton Burn, Nc.,15.
OUTINGS SECRETARY	Miss M. Davison, 6 Larkspur Tce.,Nc.,2.
TREASURER & MEMBER-SHIP SECRETARY	P. McGuinness, 3 Otterburn Ave., Gosforth, Nc.,3.
EDITORS	R. M. Gard, 4 Oaklands, Gosforth, Nc., 3.
	M .B. Joyce, 4 Kingsway Ave., Gosforth, Nc.,3.
EXECUTIVE COMMITTEE	Officers: Sr. M. Felicity,
	Dr. J. Fewster.

Annual Subscription: 50 pence

NORTHERN CATHOLIC HISTORY, 45p, twice yearly.

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Articles and enquiries welcomed by either editor.

Cover design by Deborah Arrowsmith.

PROGRAMME 1974/5

2 October 1974	Inaugural meeting, St Dominic's Priory Hall, Newcastle Very Rev. D. Milburn, D. S. H.: *The contribution of Ushaw College to the Catholic history of the North East.*
13 October 1974	Visit to Callaly Castle, by courtesy of Major A. S. C. Browne, D. L., and talk in St Mary's Church, Whittingham. Ann M. C. Forster: *The early days of recusancy in Northumberland.*
13 November 1974	Durham University chaplaincy. Rev. W. V. Smith: *'Mrs Durham' and the suppression of the Jesuits.*
5 February 1975	Newcastle University chaplaincy. M. B. Joyce B.A.: *The education of the Catholic recusants of Northumberland.*
14 March 1975	Durham University chaplaincy. Sr M. Cecily: *Recusancy in the North Yorkshire Moors, with special reference to Ven. Nicholas Postgate.*
4 May 1975	Visit to Dodding Green, Cumberland.
15 June 1975	Visit to Brinkburn Priory, Northumberland.

NORTHERN CATHOLIC HISTORY

No. 1 Spring 1975

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Ushaw,1828 facing p.12

Callaly chapel, 18th century facing p.21

NORTH EAST CATHOLIC HISTORY SOCIETY

When the newly formed Society held its inaugural meeting in September, 1974, we were overwhelmed by the interest of the forty people who came to St Dominic's Priory Hall to launch this venture. In the six months since then, our membership has more than doubled, and extended in County Durham and beyond; we hope that the periodical will travel even further, and interest a larger number of people both inside and outside the north east area.

We are grateful to many for their help in our efforts so far, just as we rely on them for the success of future activities: the local historians and the members of other Catholic history societies, the speakers and contributors to the periodical, the officers and steering committee, and each individual member. We have all enjoyed the first months of the society's life; we look forward to a second programme as successful and as pleasant as the first.

Amanda J. E. Arrowsmith, Secretary

NORTHERN CATHOLIC HISTORY

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

The contributors to this first issue need little introduction. Dr Forster and Fr Vincent Smith have devoted years to thorough and patient research, only a small portion of which has been published, in *Recusant History* and elsewhere. Dr Milburn is the acknowledged historian of Ushaw College and Fr Nicholson a leading authority on Northumbrian Catholic families.

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

PROGRAMME 1998 — 1999

The meetings on 2nd Sept. and 7th Oct. will be held at St Andrew's, Worswick Street, Newcastle upon Tyne; all others will be held at the Tyneside Irish Centre, 43 Gallowgate, Newcastle upon Tyne. All meetings are on Wednesdays and will commence at 7.00 p.m.

2nd September 1998	Mass followed by AGM.
7th October 1998	Dom. Amselm Cramer, O.S.B: *Dom. Peter Athanasius Allanson, O.S.B. (1804-1876).*
4th November 1998	Michael Morris, Esq: *The Growth of the Sunderland Catholic Community.* (with slides)
2nd December 1998	Robin Clucas, Esq: *'More to the Point!': A.W.N. Pugin (1812-1853).* (with slides)
3rd February 1999	Prof. Michael Lynch: *The Reception given to Mary, Queen of Scots, on her Homecoming to Scotland in 1561.*
3rd March 1999	Rev. Peter Phillips: *The Lineage of Lingard.*

Coach Excursions

19th September 1998	Croxdale (half day).
15 May 1999	Sweetheart Abbey, Ruthwell Cross
19 June 1999	Farne Island or Lindisfarne

(1999 dates are subject to change)

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