NORTHERN CATHOLIC HISTORY

No. 4 Autumn, 1976

North East Catholic History Society

NORTH EAST CATHOLIC HISTORY SOCIETY

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

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

PATRON: His Lordship the Bishop

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NORTH EAST CATHOLIC HISTORY SOCIETY

In preparing the Society's third programme of talks and outings, the executive committee hope to strike a balance between 'home grown' and 'foreign' contributions: we are delighted to include talks from Dr Forster, Fr Storey and Mr Edgar of our Society, and also to be able to welcome as speakers two visitors from Oxford, Miss Pauline Adams, Librarian of Somerville College, Oxford, and Dr David Rodgers of the Bodleian Library, a prominent exponent of Catholic history. In our outings, too, we intend to venture further afield, to Nunraw and to the Yorkshire abbeys, as well as to explore our own area in greater depth in our visit to Biddlestone, Alwinton and Holystone.

NORTHERN CATHOLIC HISTORY, *which from the start has drawn its contributions from a wide field, has continually encouraged the Society as a whole to extend its knowledge and interests increasingly with each new session, so as to play a real part in making the Church's history known to and appreciated by a wider public. Its readers will be pleased to hear that the magazine is now sent to the USA and Canada, France and Germany, and will be grateful for the work of the honorary editors in producing a publication of far from purely local interest. Yet the editors, with the Society's other officers and members of the executive committee, would wish in their turn to thank all those individual members whose enthusiasm in attending meetings, writing articles, buying – and selling – the magazine, and in many other ways, make us able to wish the Society, on its second birthday, many happy returns.*

Amanda J.E. Arrowsmith

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

In this issue Dr Ann Forster concludes her four part 'outline history' of the Church in the North East. It would, perhaps, be appropriate at this stage to offer her our thanks, not only for her contributions to this journal, but also for the sustained help and guidance that she, together with Fr W. Vincent Smith, has provided for numerous researchers and students over many years. Just as we are indebted to her, so are we grateful. Fr T.G. Holt, S.J. provides us with an article on the Jesuits in the City of Durham in the eighteenth century and R.J. Cooter writes of Hibernians and Geordies in the nineteenth century. The final article concerns the Carmel at Darlington and again the editors would wish to record their appreciation, this time to the community, for their patience and helpfulness in making the publication of this journal possible.

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

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

Ann M.C. Forster

Elizabeth died on 24 March 1603 and was succeeded by James I. At his accession the Catholics had great hopes of obtaining some degree of toleration: he was the son of the Catholic Mary, Queen of Scots, and many of them had espoused her cause and suffered in consequence. Very soon, however, their hopes were dashed. The penal laws against Catholics were made more stringent than ever. To send a child overseas for education was now punishable by a fine of £100 or more; any person who had studied abroad was rendered incapable of inheriting or purchasing property in England; and teaching without licence now entailed a fine of 40s. per day on the tutor and the same on his employer.(1) A further proclamation enjoined the banishment of all missionary priests and the stepping up of all measures to discover all recusants. In August 1606, 181 inhabitants of Northumberland were convicted of recusancy (2) and 103 of Durham. (3)

It was under these conditions that in 1605 a small group of Catholics entered upon the mad design known as the Gunpowder Plot. The plot was foiled, and the conspirators all lost their lives, as well as two priests who had knowledge of it only under the seal of Confession. Thomas Percy, a relative and employee of the Earl of Northumberland and a convert to Catholicism, was killed resisting arrest and the Earl himself committed to the Tower where he was detained for several years.

Eleven years later Francis Radcliffe was arrested, together with his son-in-law Roger Widdrington, and charged with having been an accessary to the Plot. It was alleged that Guy Faulkes, under his *alias* of Johnson, had been at Dilston shortly before the discovery of the Plot, and that Thomas Percy had conveyed a sum of five or six hundred pounds, being the Earl's rents, to London. Francis admitted that he had been in London at the time of the Plot. Nothing came of the charge. In 1620 he was created a baronet, and died not long afterwards. He had been many times convicted of recusancy and suffered seizure of his lands.

In January 1606 Parliament passed "An Act for the discovering and repressing popish recusants". By this any recusant aged 18 years or over might be summoned and required to take an oath repudiating the power of the Pope to depose princes. Many Catholics were now prepared to accept this repudiation of the Pope's temporal power, but the wording of the Act described that power as "impious, heretical and damnable", a clause which was insulting to the Pope and also impugned his spiritual authority.

Any person refusing to take this oath was to be imprisoned until the next assizes and then have it tendered him again. A second refusal involved the penalty of *praemunire,*(4) involving perpetual imprisonment and the loss of all personal property. In Durham over 300 persons were summoned to take the oath.(5)

It was about the time of these measures that a priest, George Gervase was working in Northumberland. His host, terrified of discovery, begged him to seek an asylum elsewhere. He accordingly went to Haggerston, where he was received and sheltered by William Haggerston. He was detected, arrested and banished from the country. Later on he returned and suffered martyrdom.

The hunt for recusants went on. Many persons were reduced to extreme poverty and the prisons were crowded. The

position was made worse by the increase in the number of "pursuivants", men who made it their business to hunt out papists and by bribery, terrorism or corruption, possess themselves of money.

There was some slight relaxation in the persecution after 1615. The King was attempting to negotiate a marriage for his son with a Spanish princess, and the King of Spain, as a condition of the marriage, demanded freedom for English Catholics to practise their religion. James was preparing to grant some concessions, including an undertaking to execute no more priests solely for exercising their priestly functions, when in 1618 his position was weakened by the arbitrary action of an official, Lord Sheffield, in bringing about the summary execution of a priest at Newcastle upon Tyne. This was William Southerne, a native of Aycliffe (Co. Durham), educated at Vilna in Lithuania and Valladolid, who spent much of his priestly life in Northumberland, where he is known to have stayed with the Carnabys at Halton (6) and the Swinburnes at Capheaton. (7) He also visited Hebburn on Tyne, the home of his Hodgson relatives. (8) In 1615 and onwards he was in Newcastle, living and saying Mass in a room on the upper floor of a house on the Sandhill. He was taken by treachery, refused the objectionable oath, tried and executed in Newcastle on 30 April 1618. To the honour of Newcastle, his execution had to be postponed several days, because no one could be found willing to carry out the sentence. A few weeks later over 70 priests were released from prison, banished from the country (9) and rode in the train of the Spanish Ambassador as he returned abroad. Many of them returned to England at the first opportunity. For ten years after this, no priest was executed in this country.

Charles I, badly in need of money, was faced with the loss of revenue resulting from the mounting arrears of recusants' fines and the impossibility of collecting any money at all from many of them. Accordingly, a new proced-

ure was adopted. In 1626 a Commission was set up under Lord Savile to investigate the financial standing of recusants convicted, and empower any of them to take out a lease of his own forfeited lands and goods, (a thing not hitherto permitted), at a reasonable rent, such as was within his capacity to pay. Arrears were backdated to 1610. (10) This arrangement continued until the outbreak of the Civil War.

The King, influenced by his Catholic Queen, would have been ready to grant some relief to his Catholic subjects, but was constantly overborne by the Puritan faction. In 1638 many of the Scots took an oath to support the Covenant, condemning Catholicism and Anglicanism alike, and made frequent efforts to undermine the Royal authority. In 1640 a Scottish army crossed the Border, passed through Northumberland, over the Tyne, and overran all Northumberland and Durham. They endeavoured to observe some kind of order, respecting private property, but looting freely that of the papists and of the deanery of Durham.

Civil War broke out in England in 1642. The great majority of the Catholics supported the cause of the King. Sir John Clavering died in London, a prisoner, in 1647. His heir, Sir Robert, raised a regiment of horse and one of foot, which he commanded with great success until his death from a fever contracted in 1643. His brothers, Ralph and Thomas, continued to fight, were imprisoned, and escaped abroad. Gerard Salvin of Croxdale, lieutenant general of a regiment of foot, was slain at Northallerton in 1644, and Benedict Collingwood at Naseby in 1645. Sir Edward Widdrington was forced to leave his house at Cartington undefended when the Scots invaded, and returned to find it damaged to the tune of £8000.

It was about this time that two priests, both Jesuits, were captured in the North. In July 1644 Ralph Corby was taken at Hamsterley in Durham and executed at Tyburn. Though born in Ireland, he came of a Durham family and

spent much of his missionary life as chaplain to the Forcers of Harber House on Wearside. His two brothers both entered the Society and his sisters the Benedictine Order. Gerard Corby their father and Isabella their mother both became religious, he as a Jesuit temporal co-adjutor, she as a Benedictine nun. Henry Morse, returning from a sick call on the Durham-Cumberland border, was arrested by a party of Parliamentary soldiers, shipped from Newcastle to London and martyred at Tyburn on 1 February 1695. He had formerly been chaplain to Mrs Dorothy Lawson at St. Anthony's on Tyneside, and is known as "the priest of the plague", having ministered with great devotion to the plague-stricken in Newcastle and in London.

There is no need to enter here into all the vicissitudes of the Civil War. Suffice it to say that with the ever increasing power of the Parliamentary party and the execution of the King in 1649, the persecution of recusants went on with increasing relentlessness. The test for recusancy had ceased to be a refusal to attend the Anglican service - a service which the majority of the party held in abhorrence - and instead was made a refusal to take the Oath of Abjuration which compelled the person taking it to repudiate such doctrines as Transubstantiation, the existence of Purgatory, devotion to images, merit acquired by good works and the power of the Pope to depose princes and to licence the murder of a prince so deposed. Measures were taken against both delinquents (those who actively opposed the parliamentarians) and those who were merely papists. Under the 1st and 2nd Acts for Sale of Lands and Estates of 1652 a number of the leading Catholics of Northumberland and Durham, as being both papists and delinquents, had the whole of their estates seized and sold. Persons of lesser means were suffered to compound for their property by paying one third of its value and quitting the country. After the establishment of the Protectorate, any person "being suspected to be popishly affected" was liable to lose two thirds of his

property unless he took the Oath. In 1655 over 400 men and women of Northumberland refused to do so.(11)

The Protectorate came to an end, and in May 1660 Charles II landed in England and was received with acclamation. The following January there were mustered on Bockenfield Moor near Felton "one hundred and twenty-six gentlemen voluntieres (besides their servants) all bravely armed and hors'd, led by the Right Honorable and truly loyal William Lord Widdrington, governor of Berwick".(12) At least one out of six of these can be identified as Catholics, including Lord Widdrington himself.

The year 1665 brought the terrible disaster of the Great Fire of London, when two thirds of the ancient city was reduced to ashes. The cause of this was ascribed by some to the republicans, by others to the papists. No vestige of proof could ever be found, but Parliament pressed for an enquiry into "the insolence and the increase of popery", and the King was compelled to order by proclamation that all priests should leave the kingdom, and that magistrates should apply the laws against papists and administer to all suspects the Oaths of Allegiance and Supremacy. Officers who refused the oaths were to be dismissed from their regiments.

In 1672 King Charles issued his Declaration of Indulgence, giving freedom of religion to all, Catholics and Dissenters alike, but the following year he was obliged, under pressure, to withdraw it, and Parliament passed the Test Act, whereby all persons were excluded from any public service, military or civil, who should refuse to take the oaths, receive the sacrament in the established church, and make a declaration against Transbustantiation. The old test of the refusal to attend the Anglican Sunday service as a basis for conviction for recusancy was revived, together with the £20 a month fine. There is a list for Durham county of some 1,200 persons of all classes, men and women - gentry,

yeomen, artisans and labourers - convicted in April 1674. (13)

In August 1678 Titus Oates, through his confederate Tonge, presented his first disclosure of the so-called "plot" invented to discredit the Catholics. As time went on, further particulars were added. King Charles himself utterly disbelieved the statements, but popular passion was roused to a pitch amounting to panic. Nineteen Catholic peers were excluded from the House of Lords, including Lord Widdrington. Orders were given to summon all papists and compel them to take the oaths or give security for good behaviour. The list for Durham (excluding Durham City) for 1680 gives the names of 362 persons. Of these, 135 took the Oath and 27 were imprisoned for refusing it. (14)

James II, a Catholic, came to the throne in February 1685. At the General Sessions for Northumberland, held at Morpeth the following April, the first business was to take special recognizances in sums of £500-600 from 54 Catholics who had been committed to gaol nearly two years previously, (15) presumably as a preliminary to their release. This was ordered "by the Proclamation of our Sovereign Lord the King". (16) Non-Catholic officials were soon replaced by Catholics. At the October Sessions 1687, of the five officiating magistrates, four were Catholics. (17) This is one instance of the precipitate way in which James, in his well meant but unfortunate zeal, attempted to restore Catholicism in England. It resulted in his being deposed and driven from his kingdom in 1688. In the July Sessions of that year all six justices were Catholics; later the same year all had been displaced.

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3. *E.377/13.*
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5. *Raine MSS,108, Durham University, Prior's Kitchen.*
6. *State Papers, 14, 20/45.*
7. *ibid., 81/54.*
8. *Presentments 1609, Jarrow. Prior's Kitchen, Durham.*
9. *State Papers,14, 97/95.*
10. *C.R.S., 53, p.291 et seq.*
11. *E.377/61. Northumberland.*
12. *A History of Northumberland, VII, p.360.*
13. *E.377/68. Durham.*
14. *Sharp MSS., 76. Prior's Kitchen.*
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16. *QSO., 1, f.215, April 1685. Northumberland Record Office.*
17. *Ibid., 2. f.5. October 1687.*

THE JESUITS IN THE CITY OF DURHAM 1700 - 1827

T.G. Holt S.J.

This paper is based almost entirely on the contents of the English Jesuit Province archives in London. Papers preserved elsewhere would probably enable a more complete picture to be drawn. (1)

According to Foley, the Jesuit presence in the city of Durham, which was one of their stations in the 'Residence of St.John the Evangelist', covering the counties of Durham and Northumberland, began in the person of Fr.Richard Holtby as early as 1585; among those who came after him may have been Fr.(now Blessed) Ralph Corby.(2) The first Jesuit priest, however, about whose activities in the city any details appear to be known is Fr.Thomas Pearson, or Peirson, who was in Durham for much of the time between 1685 (or earlier) and his death in 1732. The chapel and school which he built in the reign of James II were destroyed at the Revolution. In his later years he was living at 'Mr. Ward's woollen draper'.(3) Next came Fr. Alexius Tocketts *alias* Young who arrived some, perhaps many, years before Fr. Pearson died and was there until his own death in 1731. His address was 'Mr.Clifton's in Old Street'. (4)

Documentary evidence about the next Jesuit priest in the city of Durham is more abundant. Fr.Thomas Waterton of the Yorkshire family came in 1729 and stayed until he died

in 1766. He lived in Old Elvet.(5) Two statements of his have survived. One relates to the Jubilee of 1750. 'I must let you know yt ye J-ly prov'd of great comfort both to myself & those under my care. It was perform'd with great devo-n and in some measure wth solemnity here. We had three different times set apart for it, viz. 14 days each during wch we had Prayers morning and afternoon with meditations and instructions, and ye shop as frequented as of H.Days; and many presented themselves for goods who never had come before; almost all chang'd for the better, many in an extraordinary manner. Out of near 300 yt then frequented me I had not above four or five who did not make a genl review of their whole lives and of this number above thirty and odd yt of thirty or forty years had been wth nobody. Several reconciliations made; several other acts of virtues perform'd wch still show themselves, as a more diligent attendance on days of Obl-n both mornings and afternoons, and particularly a monthly application to ye Sacts wch I hope as it does at present will continue. In mine near twenty have or will I believe enter into the true fold, drawn as I think, in great measure by ye edifying comportment of ye people on this occasion. This is the sum of what I have to say'.(6)

At about the same time Fr. Waterton gave a general account of his financial position in Durham. 'I have from Mrs. Durham £20 and a small field computed at £3; for assisting at Bishop Auckland £2-2sh and a guinea Mrs. Durham pays for my shop there. 2o as to helps, they have been different every year. The first ten years pretty considerable, amounting to 12 pounds. These eleven last dwindled almost to nothing, as not exceeding four pounds wch is not sufficient to answer charitable calls. 3o as to annuities, pensions, I have none but 25 pounds from my brother by way of a life annuity. 4o. Interest money I have none to receive but interest to pay for about 16 pounds I owe. 5o as to customers, I reckon about 200 and most of my own gaining,

meaning I suppose all apprentices to trade brought up since he has been there; thus (?) I understood by those words in the favour of yrs 'of his own gaining' yt c-v-rts were chiefly meant of wch he mentions nothing in particular'.(7)

Fr.Waterton's annual accounts, apparently of extra sums received for special purposes, over several years have survived and make interesting reading. Thus we learn what he paid joiners, apothecaries and glaziers and for the pointing of his house, what was due for window sess, land tax, poor sess, field tithe, highway sess, Dean and Chapter sess and turnpike charges, what he received for supplying occasionally at Felling Hall, his expenditure on sheets and pillow slips, on the painting of his dining room and parlour, on visiting his doctor in Newcastle, on entertaining the provincial, on a journey to St.Omers College (about £7), on renting a room for use as a chapel at Bishop Auckland (where he attended regularly), the purchase of wax candles and twelve 'Jubily books'. An entry in 1752 reads 'Towards making ye Chap.Gallery & raising ye house -£6. There are several references to money spent on repairs to his wall after 1752 - the year of a great flood. It was being repaired again in 1762. In 1754 he had to buy a load of lime to point the chapel in the Spring and pay a labourer to prepare the same. In 1756 a Fr.John Thornton, vere Le Hunt, came from Ellingham to spend his last years at Durham (he died in 1759) and Fr.Waterton gave him his room and had to furnish another for his own use.(8)

After Fr.Waterton came Fr.Henry Brent, *alias* or *vere* Aspinall; the Jesuit Province catalogues show him in Old Elvet, Durham from 1767. He left, probably in 1772, to be succeeded by Fr.Edward Walsh, an Irishman born in France, who stayed (with sundry absences) until his death in 1822 at the age of eighty-three. After him the people were perhaps glad to welcome a younger priest, Fr.John Scott, aged twenty-nine, who was to be the last Jesuit to serve their chapel in Old Elvet.

The Jesuit priests in Durham were given an annual allowance of £20 or sometimes more. This came from invested moneys belonging to their 'Residence of St.John the Evangelist' which was made up of their missions in the counties of Durham and Northumberland. Among these investments was a piece of land in Old Elvet on which there was in 1726, when the Jesuits came to own it, probably only one house; later there were three and after about 1760 five houses. One of these became the priest's house. (9) A small field attached was known later a Elvet Moor field. The whole property, amounting to about an acre and a half, was bought in the name of Henry Collingwood in trust for Fr.Henry Widdrington,S.J. about 1726. A lease was granted to Thomas Shirley for 60 years, but in 1756 the lease of the ground with three dwelling houses was conveyed to Sir Henry Lawson of Brough, in trust for the 'Residence of St.John', for £600 which was borrowed for the purpose. (10) The rent of three of the houses was paid to the 'Residence', while that of the fourth house and of the field (which by 1790 was being described in the accounts as a farm) went to the priest in Durham city. It is however recorded that in 1791 the tenant 'ran off with part of the rent'. (11) For some years the names of the tenants of the houses have been preserved: 1756 - Mrs.Elizabeth Tempest, Mrs.Burton, Mr.Robert Hutton; 1772 - Mrs.Burton, Mrs.Raynes, Miss Barbara Clavering; 1825 - Mr.Wheler, Mr.Chipchase, Mrs. Gardiner, Mrs.Brand. Mr.Bowes was tenant of the field.(12)

In Fr.Waterton's day the Durham priest 'assisted' at Bishop Auckland and for this service he was granted two guineas a year and a further guinea for his 'shop' i.e. the chapel there. At first a room was rented but later a house, apparently, which was known in Fr.Walsh's time or even earlier as 'the chapel at Auckland'. He was granted the Auckland allowance and the rent up to 1790, but there is no evidence in the accounts that the payments were made after that date. The question arises - did he continue to 'assist' there?

A further source of income for the Jesuit in Durham city came from a benefaction of £500 made by a Mr.Basil Forcer, probably in the 1770s. Placed in the hands of a local Catholic, the money was paying interest at 4% in 1786 but was 'lost' - perhaps unwisely invested.(13)

After the suppression of the Society, but while the Jesuit financial organisation was still functioning, Fr. Walsh would appear to have had some difficulty in making ends meet. His allowance, the income from the Forcer benefaction, the rent of his field and of one of the houses were not enough and the accounts, memoranda, etc. record his complaints of poverty. Special grants and the occasional loan had to be made to pay his debts, for repairs to his house and chapel and for painting his house. Probably, like others, he was feeling the effects of inflation. In 1806 Fr.Stone, the Jesuit provincial, wrote from Stonyhurst '... Mr.Walsh of Durham is complaining bitterly of poverty ... if he really is in want we must try to do what we can for him ...'(14)

Mention of the chapel in Durham occurs several times in the accounts; expenses connected with it in 1752 and 1754 have already been noted and it occurs again in accounts and notes for 1789 and later years.(15) Where was the chapel? There is nothing so far discovered in the Jesuit province archives to show, except that it was in Old Elvet in 1825 and almost certainly there long before that. No doubt local records can answer this question. Was it, as early as 1752, a building distinct from the priest's house? The entries in the accounts in that year and 1754 do perhaps suggest that it was by then a separate building and not merely a room in, or part of, the house.

After Fr.Walsh's death in 1822 came the last Jesuit missioner in Durham, Fr.John Scott, who was soon worried about how he was to pay his rates and teaxes, so settle some small debts left by Fr.Walsh and, what seemed more

important, to pay for the 'spouting' of the houses; failure to complete the latter soon would earn him a fine of £50! Moreover, the garden wall had had to be repaired.(16) He was helped to deal with his problems. As it happened the end of the Jesuit mission in Durham was in sight, but, not as far as the accounts show, because of these financial difficulties. There had for years been a second chapel in Durham served by the Secular clergy and since the latter part of the eighteenth century, at least, this chapel was, like the Jesuit chapel, in Old Elvet.(17) About 1820 the congregation of the Jesuit chapel numbered only 100 or a few more(18) and it was felt by the Jesuits (and perhaps by others) that one chapel in Durham would be enough and that if they handed over to the Secular clergy attention could be given to establishing chapels in towns like Wakefield or Huddersfield. The suggestion was made in 1824 that lots should be drawn to decide whether the Jesuits or the Seculars should have the whole property belonging to both chapels, but in the course of 1825 it was settled that the Jesuits should go.(19) The Bishop was invited to pay the Jesuits the valuation of four of their houses and field (the rent at this time came to just under £100) and the income from this money would be used to support Jesuit priests at a new mission or missions to be started in the Vicariate. The chapel (which had not been built by subscription) and the priest's house would be given to the Bishop. The only property belonging to the mission was the 'lost' Forcer benefaction and this too the Bishop should have if he could recover it.(20) A condition was that Fr.Christopher Rose, who had but recently retired from the chaplaincy at Hardwick and come to live in Durham, should be permitted, with his servant and nurse, Mrs.Clarke, to stay in the priest's house for the rest of his life. In fact, he died in 1826 before the Jesuits handed over.

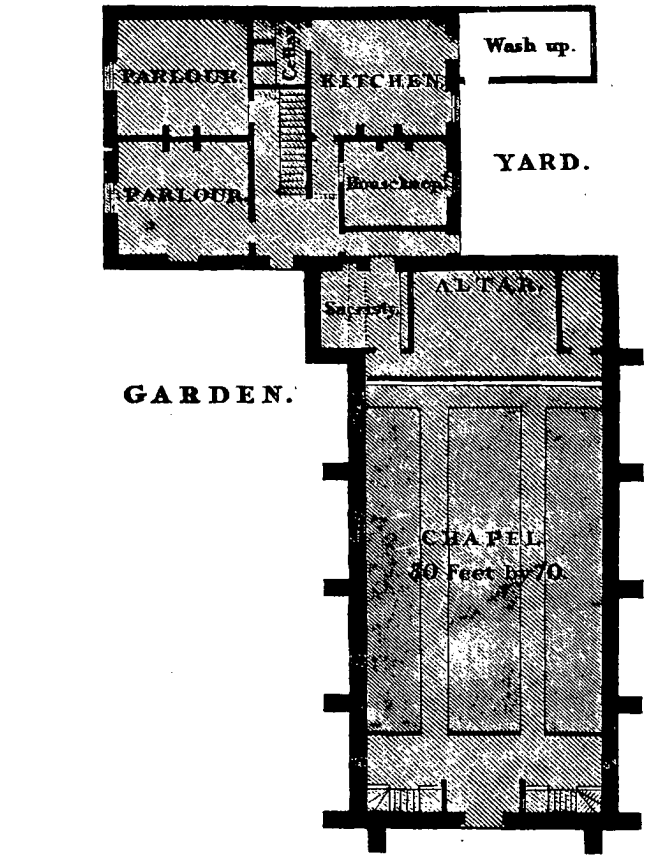
Two of the houses and the field in Old Elvet were sold to a Mr.Corry, reported Fr.Scott in October, 1826, at which date he was still in his house and chapel. The other two he

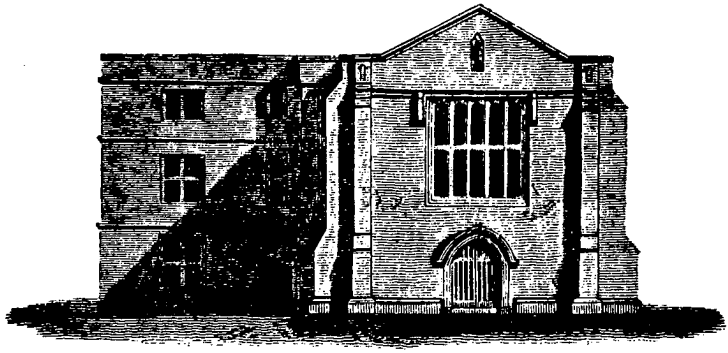
was hoping to sell and presumably did so, but the name of the purchaser is not recorded in the papers.(21) Some last minute repairs included a spout for Mr.Gardiner's house, the mending of Mr.Wheeler's furniture and Miss Meynell's (or Meothold's) windows and general repairs for Mr.Chipchase's house.

The Laity's Directory for 1825 and 1826 shows two priests in Old Elvet, Durham - Frs Croskell and Scott, and two chapels; in 1827 it was the same but a note was added - 'An elegant chapel is now erecting at the head of Old Elvet ...expected to be finished by the end of the year when the present chapels will be discontinued'. In 1828 only one chapel is given; it is in Old Elvet and the priest is the Reverend William Croskell.

A letter of this time from Fr.Croskell to Bishop Poynter, the London Vicar Apostolic, dated 11 November 1825, is preserved in the archives of the Archdiocese of Westminster. It reads - 'The two chapels here being too small and the one under the direction of the Gentlemen of Stonyhurst about to be discontinued, our good Bishop (Smith) has felt it his duty to recommend the building of the chapel and house of which you will find an engraving on the other side ...His Ldp has commissioned me to elicit and collect subscriptions...Our good Bp means to make the house the place of his residence for life...I am sure you would please him much if you would turn a small stream of your charity this way...'(22)

The records and accounts upon which this article is based provide useful historical evidence about the material circumstances of the Jesuit mission and, incidentally, about life in Durham at the time, but it is a pity that the Jesuit province archives contain little evidence, apart from Fr. Waterton's report on the response to the Jubilee of 1750, about the spiritual side of their mission in Durham during





ENTRANCE FRONT.

10 6 10 20 30 40 50 60 70

Plan for the Catholic Chapel at Durham and House adjoining it.

1827

perhaps two and a half centuries. Surviving papers which concern spiritual and apostolic activities refer to the Jesuit 'Residence of St.John', covering the whole of Durham and Northumberland, in general and not to the city of Durham in particular.

A further article on the Jesuit mission in the two counties: "The Residence of St.John, 1717-1858, Part II, Jesuits outside Alnwick and Durham City" by F.O.Edwards S.J. will be published in a future issue. (Ed.)

REFERENCES

1. *There are two volumes of papers -'Residence of St.John, 1717-1858' (quoted in notes as Res) and 'Residence of St.John District Accounts, 1749-95' (quoted in notes as Accts). Foley used these papers in his Records of the English Province of the Society of Jesus.*

2. *Foley, op.cit. V/649-52.*

3. *Res.f.261;Foley,op.cit. V/649-51; C.R.S.13/173; Beales, Education under Penalty, 250; a note by Fr.W.V.Smith in Res.f.265 records that Registers of the Sodality of Our Lady and of the Bona Mors Sodality dating from Fr.Pearson's time are preserved in St.Cuthbert's presbytery, Durham.*

4. *Res.f.262;C.R.S.13/173;25/114. Is Old Street an error for Old Elvet?*

5. *Res.f.262;C.R.S.13/189.*

6. *Res.f.136v.(printed in Foley, op.cit.V/668). The words 'shop' and 'goods' were code words and rather obvious ones.*

7. *Res.f.139.(summarised in Foley,op.cit.V/667. 'Mrs.Durham' meant the 'Residence of St.John'. Fr.Waterton's style is somewhat confusing towards the end.*

8. *Res.f.184; Accts.ff.36,64-5,76-8,83v.*

9. *Res.ff.43,118,134,187; Accts. 72,110v.*

10. *Res.ff.43,132,134; Accts.60v,95.*

11. *Accts. f.245v.*

12. *Res.f.134;Accts.ff.191v-92v,233. Is 'Mr.Wheler' Fr. James Wheeler who at the first mention of the Durham chapels in Laity's Directory (1824) was serving the Secular Chapel?*

13. *Accts.f.121.*

14. *Letters of Fr.Stone,f.76; Accts.ff.112-262 passim.*

15. *Accts.f.237; Res.f.198.*

16. *Letters of Fr.Sewall,ff.201-2.*

17. *See Kirk, Biographies of English Catholics;C.R.S.25/114.*

18. *College of St.Hugh,f.214.*

19. *Letters of Fr.Sewall,ff.240v,254v.*

20. *Res.ff.230,233;College of St.Aloysius,St.Wilfrid's, Preston,ff.112-3; some years before Fr.Walsh had suggested selling the houses -'they are in great requisition'. (Letters of Fr.Sewall,f.219v).*

21. *Res.ff.60v;231-2v; a slightly different version of the arrangement made is that the Jesuits having sold all the property (except the chapel?) gave the Bishop £1000 as a free gift (College of St.Michael,f.5).*

22. *A.A.W.Poynter papers,IV,2 - quoted by kind permission of the archivist. The engraving, which is there on the other side, is reproduced here with the same permission.*

HIBERNIANS AND GEORDIES IN THE NINETEENTH CENTURY

R.J. Cooter

The story of the famine Irish who emigrated to England, Scotland and Wales is widely known. It is concerned with Irish ghettos in the worst of urban slums coupled with accusations of Irish creating those conditions and spreading pestilence and disease. It is the story too of Irish employment in the lowest paying and most degraded occupations together with the charge of having flooded the labour market and lowered wages; or of deportations and refusals of Poor Law relief and always the outcry of the burden of Irish paupers on the welfare structure. With alcohol the immigrant might drown some of the realities of his less than marginal existence and through crime he might attempt to strike out at or to alter his condition; from both sources the authorites would chart inflated statistics of the relationship between Irish immigrants and crime. For his Catholic faith the immigrant would be exposed to persecution and religious imperialism, and whenever passions were inflamed with the cry of "No-Popery" the Irishman was likely to come off the worse from some form of mob violence. In the eyes of the host population the Irishman was at best an illiterate, pig-loving, superstitious Paddy, at worst a bloodthirsty, anthropoid, Fenian murderer.

Such, in heavy strokes is the general picture of the famine Irish in Britain and the burdens under which they lived for many decades. Admittedly the historical record is distorted by the availability of evidence on the violent and the

macabre to the relative neglect of the "normal" day to day existence and to the neglect of the hundreds of Irish families in England whose lives were less sordid. Nevertheless, overwhelming evidence attests to the fact that if the Irish were able to maintain a slightly higher standard of living in England than in depressed Ireland, the gains were all but offset by the degree of racial and religious prejudice to which they were subjected from every level of Victorian society. The details of this may be seen in the Government Blue Books or in the newspapers of such Irish locales as Liverpool, Manchester, Stockport, Cardiff, the parish of St.Giles in London, Glasgow, Paisley and elsewhere.(1)

In County Durham and Newcastle where, as I have shown in a previous article,(2) the Irish population was by 1861 about the fourth densest in all of England and Wales,we should naturally expect to find a high degree of confirmation of the above picture. That, relative to the size of the Irish population, we do not find this confirmatory evidence is the paradox that this article proposes briefly to discuss. I will begin by outlining the evidence upon which the paradox rests and then attempt to offer some explanation.(3)

(i)

Social factors: Living conditions in the north east were by all reports some of the worst in Britain. Newcastle, Gateshead and Sunderland in particular (where the Irish-to-English ratios were highest) frequently received the opprobrium of local and national reporters on the sanitary conditions of the populace. Sandgate, the site of the Irish ghetto in Newcastle, prompted one national surveyor of towns to report: "Cologne has a bad name, Cairo a worse reputation, but that part of Newcastle called Sandgate, must be allowed to exceed either city in stenches, filth, overcrowding, and pestilential ills."(4) Conditions were hardly better in smaller towns like Consett, Jarrow or South Shields. In them all the death rates were far above the national average.

Unable to afford better, the Irish were normally to be found in the foulest areas. But though they were sometimes singled out as responsible for the housing shortage and the appalling conditions, derogatory comments were generally far and few between. Indeed, one of the salient features of the sanitary reports in the north east is the singular lack of reference to the Irish, a feature that is also noticed in the reports of the various outbreaks of cholera, scarlatina and typhus. Whereas in Leeds and Manchester it was common to attribute these ills to the influx of Irish, in the north east it was rare that doctors, inspectors or the press made any such accusations even when the Irish slums were the hardest hit or when lives (such as that of Bishop Riddell's) were lost through administering to Irish Catholic victims. Significantly, it was the outsiders (for instance, the visiting Board of Health compiling their report on the cholera epidemic on Tyneside in 1853) who implicated the Irish as the chief sources of disease. (5) Local town councillors, however, took no advantage of the Irish population to exculpate their sanitary neglect. Similarly, the Poor Law officials brought no special case against the Irish. There were Poor Law "Removals", but fewer than half of the Irish deportation orders were actually carried out. The Poor Law books reveal, moreover, that many Irish received relief despite their failure to comply with the five-year residency requirements. When in June 1845 the House of Commons requested information on whether the regulations of the non-resident relief orders had been followed, the Newcastle Guardians replied that "the Regulations have not been adopted in this Union." (6) From this and other related evidence it emerges that the Irish in Durham and Newcastle did not serve the function they often did for Anglo-Saxon populations elsewhere, of becoming a focus for the expiation of social shortcomings or a means of appeasing social psychosis.

Economic factors: It was not unknown, when wages were falling and jobs becoming scarce, for certain sectors of the population to complain that "prosperity would not return... until every Scotchman went home, bearing two Irishmen on his back." (7) What is interesting is the infrequency of such statements. For the most part the 17,000-odd Irish male wage-earners in Durham and Newcastle in 1861 suffered, as the Newcastle Chronicle pointed out, "a little chaff" but were "seldom the victims of prejudice." (8) The niche they carved in the chemical, coal, building, iron and shipbuilding trades was seldom regarded by the indigenous labour forces as a threat to their livelihoods. Irish blacklegging was little practised in the area and in most of the local strikes the Irish were to be found outside the picket lines. One of the Durham Miners' Association's most protracted disputes was fought by and for the Irish colliers at Ushaw Moor. (9) It was thus an industrial situation for the Irish in marked contrast to that in Wales, for instance, where the introduction of cheap Irish labour initiated an era of troubled race relations. Whenever the Welsh economy slackened the result was violent clashes, such as that which resulted in the banishment of the Irish from the Rhondda Valley in 1857.(10)

Religious factors: Nowhere else in Britain was anti-Catholicism less a source of popular passion than in the north east. The most heroic efforts by some of the country's leading Evangelical rabble-rousers hardly stirred local Protestants. In 1851, the year of notable No-Popery riots in many Irish centres, only one melee took place in Sandgate. Within weeks the "riot" (which had been provoked by an outside agitator) had been rendered into a geordie verse more amusing than vindictive. (11) On the whole Catholicism tended to arise more curiosity than blind animosity, as may be seen in the accounts of the throngs that lined the streets during the funeral processions of leading Catholics or as might be witnessed in the petition of some Gateshead Protestants in 1840 to have the Catholic priest of Hartlepool continue his annual lectures on the doctrines and principles of the Catholic faith.(12) If in

the Forties and Fifties it was hard to arouse Protestants, in the Sixties it was even more difficult, as the "Rev. Tadine" found out in South Shields in 1862. He had come to lecture against "Popery as it was and as it is"; his exit was speeded by a stone-throwing mob of Presbyterians.(13)

Political factors: Irish political involvement in the north east had to wait until the primary problems of survival had been overcome. When the involvement did commence, however, it largely mirrored the toleration in other spheres. The Fenian scare was real enough, but the effects were fleeting. Temperate assessments of the Irish and Irish rights characterised the majority of press reports. During the Land League agitation and again during the Home Rule movement, the north east became a base for national operations, with MPs such as Joseph Cowen and John Wilson abetting both Irish and English support. When Irish politicking did not find favour among the indigenous population the commonest response was indifference. Outright animosity was rare and violence, such as resulted between Irish and Scots in Glasgow in 1875 and 1880, was non-existent.

(ii)

As the above factors offer only a glimpse of the evidence available to substantiate the claim that the Irish in the north east were in many ways privileged when compared with their brethren elsewhere in Britain, so to account for this situation we can offer here but the barest outline. In short, it is the relative uniqueness of the social, economic, religious and political landscape of the north east from which our explanation must be drawn. Though I will again look at each of these elements separately, it is worth pointing out that in their actual contribution to a spirit of toleration toward Irish Catholics their operations were largely interdependent.

The most striking social feature of the north east in the period 1840-1880 was the dramatic increase in population

(over 180% in Newcastle and Durham) through the immigration of peoples from all parts of Great Britain. Though the Irish if singled out and looked at in terms of their total numbers appear as a highly significant addition to the population, in reality the host community was to see them only as a gradually increasing proportion of the larger influx. In Newcastle in 1851, for example, 7.9% of the population was born in Ireland but a staggering 67.4% of the population was born outside Northumberland. In these circumstances it was obviously difficult to see the Irish as the sole perpetrators of the housing shortage or of the attendant social evils. It was recognised that the Irish came into these conditions and that they most often shared them with others. (Even in Sandgate at mid-century closes and alleys could be found which were completely without Irish inhabitants.) The attitude of the press and the civic authorities to the Irish was governed by this wider context: besides the burden to the rates that would have been imposed through constant Poor Law Removals, there was the consideration that any procedures adopted with regard to the Irish would have to be applied equally to other immigrants. The wisest policy was that adopted, of laying down no hard and fast rules to deal with immigrants and refusing to draw attention to Irish relief so as not to force the imposition of such costly measures.

It was upon the expansion of industry that the area's population increase was dependent. As largely unskilled labour the Irish entered upon occupation in which the demand for cheap labour was high and the competition for places was low. These were, moreover, occupations mainly in new industries to which the indigenous population had little or no traditional attachment. An Irish workforce thus grew up with these industries. In traditional occupations such as coal mining the Irish inroads were minimal until much later in the century, and then it was largely to the new collieries (such as that at Ushaw Moor) that the Irish drifted. Conflict on the industrial front was thus minimized by the Irish performing specific unpreferred tasks, by the abundance and new-

ness of many of the industries and by the geographic segregation within industries.

The religious makeup of the north east was distinct in two respects: Nonconformity was dominant where the Church of England was weakest and Catholicism was more widespread and respected than elsewhere in Britain. Nonconformists of course were not necessarily less hostile to Catholics than Churchmen, but in the north east where the privilege and authority of the Church was monstrously disproportionate to its membership, bonds between non-establishment faiths were created in reaction to this common enemy. Like the Catholic Church also, the Nonconformist denominations were primarily concerned with providing accommodation for the vast number of immigrants. No-Popery lacked not only the Low Church leadership it had elsewhere but, in view of the surfeit of unprovided-for Proptestants, it lacked sufficient supporters not otherwise preoccupied. The strength of local English Catholicism and the social prestige of many of its leading families further contributed to toleration of Irish Catholics. The conditions that meant the liberals would have sacrificed only 200 out of 2,000 votes had the Catholic W.T.Salvin stood as the county candidate for Durham in 1837;(14) the conditions that allowed the Catholic Thomas Dunn to be elected Mayor of Newcastle in 1842; or the conditions that facilitated the building of St Mary's in Newcastle in 1844, were those that could not be easily reversed when the Irish Catholics started building their own chapels.

Finally, Irish political causes were nurtured in the fertile soil of the area's Whig-Radical tradition. While only minimal connections existed between Irish revolutionary activity in the 1860s and the development of working-class political radicalism, later liberal-radical interests of both Irish and English workers fostered harmonious relations. Simply stated, it was difficult for those with radical interests of their own to deny the legitimacy of the Irish constitutional struggle. Noticeably, it was the conservative

minority of working men who spoke of sending the Irish home on the backs of the Scots. The hypocrisy of such an attitude being held by liberals and radicals was the point constantly reiterated in the country's leading provincial daily, Cowen's Newcastle Chronicle.

These, then, are the factors behind the toleration to the Irish immigrants in the north east which promote the contrast with the prevailing picture of the Irish in Victorian Britain. In pointing to this contrast I have of course oversimplified, neglecting a great many dissonant facts local and national. Nevertheless, the theory of what should have happened in the north eastern context is largely borne out by the available facts of what did occur. There are few nineteenth century national surveys of the Irish in Britain which include the north east but those that do exist[15] are all in agreement upon this point: that the Irish population centred on Newcastle enjoyed a climate of opinion that, when combined with the economic opportunities, allowed them to thrive and prosper as nowhere else in the country.

REFERENCES

1. *The following are some of the more readily available works from which a fuller account of the Irish in England, Scotland and Wales may be obtained: Lewis Perry Curtis Jr.,Anglo-Saxons and Celts: A Study of Anti-Irish Prejudice in Victorian England (N.Y.,1968); James Edmund Handley, The Irish in Modern Scotland (Cork,1947); J.Hickey, Urban Catholics (London,1967); John A.Jackson, The Irish in Britain (London,1963); and E.R.Norman, Anti-Catholicism in Victorian England (London,1968). The most important of the Parliamentary Papers dealing with the Irish in Britain is Report of the Poor Inquiry (Ireland) Commission: Appendix G, Report of the State of the Irish Poor in Great Britain, 1836, XXXIV, commencing on p.427.*

2. See Cooter,"On Calculating the Nineteenth Century Irish Catholic Population of Durham and Newcastle",Northern Catholic History, No.2 (Autumn,1975),16-25.

3. For a full account and a fuller set of source materials see Cooter, The Irish in County Durham and Newcastle c.1840-1880, M.A. thesis (Durham,1972). The thesis may be consulted in Newcastle Public Library or in the University Library, Palace Green.

4. "Condition of our chief towns - Newcastle-upon-Tyne", The Builder, XIX (13 April,1861), p.242.

5. Report of the Commissioners Appointed to Inquire into the causes which have led to or have aggrevated the late outbreak of cholera in the towns of Newcastle-Upon-Tyne, Gateshead, and Tynemouth, Parliamentary Papers, 1854, XXXV, 131, pp.vi,2-3.

6. Minutes of the Newcastle Board of Guardians, 15 August, 1844, p.2 (Newcastle City Archives).

7. Quoted in E.Welbourne, The Miners Union of Northumberland and Durham (Cambridge, 1923), pp.199-200.

8. "Irishmen in England", Newcastle Daily Chronicle, 24 Dec.,1867, p.2. Another of the unique factors of Irish employment in the north east was the scarcity of employment for women and children.

9. A brief account of the Ushaw Moor Strike is given in Welbourne, op.cit.,(note 7), pp.214-220; a fuller account is given in Cooter,op.cit.,(note 3), pp.213-219.

10. See Hickey,op.cit., (note 1), pp.53-5, 128-9, and Newcastle Chronicle, 26 Feb.,1847, p.6.

11. "The Horrid War i' Sandgeyt", is printed in Allan's Illustrated Tyneside Songs and Readings (Newcastle, 186?), revised ed.,1891,p.381. On the riot see:Tablet, XII (24 May,1851),p.324; Newcastle Chronicle, 16 May, 1851,p.6; and Newcastle Journal, 17 May,1851, p.5.

12. *See for example the account of Bishop Hogarth's funeral procession in Francis Mewburn, The Larchfield Diary: Extracts from the Diary of the late Mr.Mewburn (London, 1876), p.206. On the petition of the Gateshead Protestants see Henry French Etherington, Full Report of the Proceedings of a public meeting held in the Wesleyan Chapel, Hartlepool ... to establish an auxiliary in aid of the British Reformation [of Catholics] Society (Sunderland,1840), p.4.*

13. *Newcastle Daily Chronicle, 22 March, 1862, p.5.*

14. *Henry Morton [chief agent] to Lord Durham, 24 March, 1837, cited in T.J.Nossiter, Elections and Political Behaviour in County Durham and Newcastle 1832-74, D.Phil. (Oxford, 1968), p.99.*

15. *See for example, "The Irish in England", Nation, weekly 6 July - 9 Nov.,1872, especially Letter 15 (19 Oct.), p.662.*

THE CARMELITE CONVENT AT DARLINGTON

by the Community

Darlington possesses the only two houses of contemplative nuns in the Diocese of Hexham and Newcastle - the Poor Clares and the Carmelites, side by side, their bells pealing out and corresponding to each other in the praise of God.

Contemplative nuns have chosen the part of Mary at the feet of the Lord - not in selfish isolation, but in order to come more effectively to the help of their brothers and sisters in the world, not by going to them, but by going directly to God in prayer and sacrifice - "to be love in the heart of the Church" as St.Therese of Lisieux put it, she who was all her life a hidden Carmelite, and became the patroness of the Missions. Contemplative houses are a mystery of faith - signposts to the transcendence and reality of God in a world that forgets Him.

Both communities have a long and interesting history, belonging to those English monasteries that aprang up in penal times on the Continent. The Darlington Carmel is one of three English Carmels founded in the Low Countries in the early 17th century. The first generation of Spanish Carmelites who had known and been formed by the great St.Teresa of Avila herself had brought Carmel to France in 1604 and to the Low Countries in 1607. In 1619 the first English Carmel was founded at Antwerp, the first prioress being Mother Anne of

the Ascension (Worsley),daughter of Sir John Worsley of the Isle of Wight. Her great-grandfather had been Sir James Worsley of Lancashire, page to King Henry VIII, and a favourite at Court. Through her mother, daughter of Sir James Hervey of Ickworth, Anne inherited royal Lancastrian blood. She herself was born in Antwerp, where her parents lived in exile. Among her first companions at the Carmel of Antwerp was Sister Teresa of Jesus (Ward),a sister of Mary Ward, foundress of the Institute of the Blessed Virgin Mary.

Two other English foundations were made from Antwerp at Lierre and Hoogstraet. The little group of English nuns setting out from Antwerp to Lierre in August 1648 were: Mother Margaret of St.Teresa (Downes) of Bodney, Suffok, whose mother was a Bedingfield from Essex; Sr.Catherine of the Blessed Sacrament (Windoe),Somerset; Sr.Mary Anne of Jesus (Foster),Suffolk; Sr.Elizabeth of the Visitation (Emery),Essex; Sr.Eugenia of Jesus (Leveson),Staffordshire; Sr.Margaret of Jesus (Mostyn),Flintshire; Sr.Ursula of All Saints (Mostyn),Flintshire; Sr.Hieronima of St.Michael (Winter),Brecknockshire; Sr.Mary of St.Joseph (Vaughan) of Courtfield, Monmouthshire; Sr.Margaret of St.Francis (Johnson),Durham, Lay-sister; Sr.Alexis of St.Winifride (Harris),Monmouthshire.

The story of these first English Carmelites makes interesting and inspiring reading. Generations of heroic young women of the old Catholic families crossed to the Continent, amid manifold adventures and dangers, to serve God in the religious state, to pray for their homeland and to inspire and be inspired by the sacrifices and the martyrdom of so many of their fellow-countrymen. A grand-niece of Saint John Fisher entered at Antwerp, and counties from a wide area of England, north and south, such as Northumberland, Yorkshire, Lancashire, Norfolk, Suffolk, Leicestershire, Derbyshire and Sussex are represented in the manuscript records which also provide interesting sidelights on contemporary events and history.

This flourishing religious life continued until the French Revolution, by which time providentially, the Penal Laws for Catholics were being gradually relaxed in England, making it possible for the many exiled communities to find refuge in their own country.

Those were anxious and dramatic days, when in June 1794 the French Republican Armies took possession of the Low Countries. Lierre, a little town in Brabant, had been the home of the "holy English Teresian Nuns" as they were called by the townspeople, for almost 150 years. Now they had to leave it behind for an uncertain and insecure future. The Prioress at the time was Mother Anne Bernard Houseman, a native of London. On the 23rd June they abandoned their monastery, fleeing before the advancing troops, only Father Roby, their chaplain, a young priest ordained at Douay, staying behind with one Sister to dispose of the moveables. Over Hoogstraet and Breda they passed on to Rotterdam: "...here we beheld a moving sight: several different communities, all on their way to England ...on the 4th July we took shipping to England", the chronicles record.

On their arrival in London, they took refuge with a friend of the community, a Mrs.Cater and notified Mr.Charles Butler, nephew of the hagiographer, Alan Butler. He came at once and conducted half of the community with their Prioress to his own house in Red Lion Square, where they lived at his cost for nine weeks, he himself retiring to a country-house with his family. The other half of the community, numbering 24 at the time, remained with Mrs.Cater. Their diligent search for a suitable house in the neighbourhood proved in vain. "After several disappointments ...Providence selected us a friend in the person of the truly respectable Baronet, Sir John Lawson, of Brough Hall, Yorkshire, to whom this community will be for ever indebted. He, with the goodness of a father, invited us to the North, promising to be our protector, which kind promise he performed until death deprived us of so valuable a benefactor." He hired

St.Helen's Hall in Bishop Auckland for them. In the beginning of September 1794 they travelled north.The Sisters at the Bar Convent, York, having heard of their arrival, 'intercepted' their coach, and their annals record the event with this entry:

> "Out of this coach came sweet, smiling Carmelites, in such joy to be once more in a Convent! Mother Barnby and her flock wept as they gazed on these dear forlorn objects! For clothing they had picked up whatever they could beg. One wore a man's hat, another had on a pair of priest's shoes. In their dresses were seen all the colours of the rainbow! When they saw our Mother weep, they said,'Oh, don't cry, we are very happy, quite contented. God's Will be done.'..These Teresians were from Lierre in Brabant. We need not add that nothing was spared here for their comfort and relief."

On Sir John Lawson's insistence, they stayed at Brough Hall for a fortnight, collecting furniture and household utensils, while their future abode was set in order. The 24th September saw them all united again in unspeakable joy, though their poverty was great. "..Far different indeed was this their present habitation from what they had left behind but their gratitude to God was great for His providential care of them, in furnishing them once more the means of carrying out to the best of their power the holy Rules of their seraphical Mother. However what was wanting in the exterior, was abundantly supplied by the interior spirit which animated them..."

St.Helen's Hall, a historic mansion which has recently been up for sale, remained their first home in England for ten years. Sir John Lawson and others opposed their wearing the religious habit at first, but poverty obliged them to do so. They met with much curiosity, but little hostility from the local inhabitants, and soon won more friends, among them the Anglican Bishop of Durham,

Barrington
Lord Barenton, who gave them annual alms. Their own bishop, Bishop Gibson, wrote to welcome them from Pontop Hall:

> "...I have just received your favour of the eleventh informing me of your safe arrival at Brough, and your wish to settle your Community at St.Helen's,Auckland. I most sincerely congratulate you on your escape and on your arrival in this district and neighbourhood, and it gives me great pleasure to hear of it, particularly as I have always had the greatest esteem of your Order; and I hope your prayers will be of great service to me and this District, as I stand in great need at this time ...I heartily pray God to bless you and your Community and to make flourish and edify this nation by your good example and by letting all see that nuns are not such creatures as they have been represented by many in this country..."

In 1804 the Community left St.Helen's, which was too small and inconvenient, and settled at Cocken Hall near Ushaw College, where they remained till 1830. This was a beautiful mansion with large gardens, since pulled down to give way to a colliery. Here close bonds were forged with Ushaw. Dr.Lingard, Vice-President at Crook Hall, was a great friend of the community, as was Dr.Newsham, later President of Ushaw. But Cocken Hall was not to be their final home. They only held it on lease, which to begin with was cheap, as the house was reputed to be haunted. But the landlord kept raising the rent, and in 1830 the community bought Cockerton Field House near Darlington, as their own property. Much had to be added to it over a number of years, to make the present monastery. Father Roby died in 1841 and was succeeded as chaplain by Fr.Joseph Brown, ordained at Ushaw, and Prefect of Studies there, before he was appointed Rector of the English College of Valladolid which post he held for 14 years. On his return to England for health reasons, he devoted all his life to the spiritual and temporal welfare of the community. Under his supervision, the Convent was

completed and the present Church consecrated on the 25th October 1859 by Bishop Hogarth. On that occasion the enclosure was thrown open, and the Bishop and his clergy dined in the nuns' refectory. The Ushaw Choir sang at the ceremony.

Other notable events were the visits of Cardinal Wiseman in 1851 and of Archbishop Manning in 1866. The Cardinal went all over the Convent and blessed the Catholics of Darlington from the nearly completed sanctuary.

In 1931 the Carmel of Darlington made a foundation at Johannesburg in South Africa. More recently, in 1972, its life was invigorated through the amalgamation with the Carmelite community of Wells, Somerset, a foundation originally from Lanherne.

A booklet with a more detailed account of the history of the community is available at the Carmelite Convent, Nunnery Lane, Darlington.

Burns & Oates published "English Carmelites in Penal Times" by Sr. Anne Hardman S.N.D. in 1936.

View of Darlington Carmel showing ancient cedar tree dating from the time of the Crusades.

PROGRAMME 1976/7

22 September 1976	A.G.M. St.Dominic's Priory Hall, Newcastle, 7.30 p.m. Leo V.Edgar,Esq.,: The history and work of the SVP in the North East.
26 September 1976	Visit to Holystone, Biddlestone and Alwinton, with Mass at Biddlestone. Dr.Ann M.C.Forster will give a brief talk. 10.30 a.m. - 8.00 p.m.
10 November 1976	Durham University Catholic Chaplaincy. 8.00 p.m. The Reverend A.Storey: Elizabethan Catholicism - an alien creed.
18 February 1977	St.Dominic's Priory Hall, Newcastle, 8.00 p.m. Miss Pauline Adams: Victorian attitudes to conversion.
30 March 1977	Durham University Catholic Chaplaincy. 8.00 p.m. Dr.D.Rodgers: Sixteenth century recusant spirituality.
Summer 1977	Visits to Nunraw and the Yorkshire Abbeys.

Printed at Darlington Carmel