NORTHERN CATHOLIC HISTORY

No. 5 Spring, 1977

North East Catholic History Society

NORTH EAST CATHOLIC HISTORY SOCIETY

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

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

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Annual Subscription: £2.00 (with Northern Catholic History)
or £1.00 (membership only)
Library subscription for Northern Catholic History only: £1.00

NORTHERN CATHOLIC HISTORY ISSN: 0307-4455
Published twice yearly, 50 pence.
No.1, Spring 1975; No.2, Autumn 1975; No.3, Spring 1976;
No.4, Autumn 1976; No.5, Spring 1977.

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Articles and enquiries welcomed by either editor.
Cover design by Deborah Arrowsmith.

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Miss Arrowsmith's departure from the Northumbrian scene, where she was the deputy County Archivist, to Bury St. Edmunds, has left the Society without one of its founder members. While we congratulate Amanda on her well deserved promotion we feel very sad to lose such a dedicated worker. Few people know of the work she did during the early months of 1974, writing to numerous people and visiting others to sound out their reactions to the formation of our Society. This work resulted in the meeting on 12 June 1974 at which the decision was made to form a society to study the history of the Catholic Church in the North East. Amanda became firstly the secretary of the steering committee responsible for publicity and general correspondence and subsequently acted as secretary of the Society until her departure in September 1976.

The Society held its second A.G.M. on 22 September 1976 at St. Dominic's Priory, Newcastle. Robin Gard took the chair in the absence of Father Nicholson who was in London. The election of officers and committee members took place: Miss E. Swallow being elected to succeed Miss Arrowsmith as Secretary, while Mr. Savage and Mrs. Scollen were elected to the committee. There followed a lecture by Mr. Leo Edgar on the origins and work of the Society of St. Vincent de Paul with particular reference to the North East. We were fortunate in having the opportunity to listen to someone who has played a prominent role in local religious, political and social affairs for more than half a century.

E.M. Swallow, Secretary

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

In this issue J.A. Hilton summarises some aspects of his recently completed research and F.O. Edward, S.J., provides us with more information on the Jesuit mission to the North East. Peter McGuinness, the Treasurer of our Society and a City Guide, contributes the first of two articles on St. Mary's Cathedral, while Antony Archer, O.P., writes of the problems facing English Catholics in general, and the Dominicans in the North East in particular, in the late nineteenth century.

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

THE COUNTER-REFORMATION IN THE NORTH-EAST (1)

J.A. Hilton

The continued existence of the Old Religion in the North-East after the Protestant Settlement of 1559 was the result not merely of the survival, despite the increasingly severe penal laws, of medieval popular Catholicism, but of the religious revival known as the Counter-Reformation. Catholic recusancy was the product of the Catholic humanism represented in England by St Thomas More and in the North-East by Bishop Cuthbert Tunstall, of the seminaries, called for by the Council of Trent, and of the newly-founded Society of Jesus. For a decade, the peculiar local institution of bastard-feudal Catholicism protected the Catholic majority from the pressures of the Protestant Establishment, but once this form of Catholicism was overthrown by the defeat of the Rising of 1569 the social and legal pressures to conform became almost overwhelming. At the same time, the teaching of the seminary priests and Jesuits condemned any compromise with the Elizabethan Settlement. Henceforward it became increasingly difficult just to be a Catholic. Adhering to the Catholic Faith became a conscious choice involving all the social and legal penalties of nonconformity. Catholic recusancy, therefore, emerged slowly under government pressure and the influence of the Catholic priests

from the religious conservatism of the 1560s to form a small minority centred on a few families of gentry. (2)

The religious conservatism of the North-East in the first half of Elizabeth's reign was due not just to the region's backwardness but to the influence of the Catholic humanists of the universities. Cuthbert Tunstall, the most learned of the English bishops and the friend of Thomas More and Erasmus, began the Counter-Reformation in his diocese of Durham by recruiting priests, especially academics. Opposition to the Settlement of 1559 was led by this circle of academics. Tunstall himself was deprived, together with George Bullock, master of St.John's College, Cambridge, William Carter, S.T.P., Richard Hartburn, Fellow of Merton College, Oxford, Anthony Salvin, Master of University College, Oxford, and Thomas Sigiswicke, Regius Professor of Divinity at Cambridge. (3) The Catholic influence of the universities continued to be exerted from abroad by men like Gilbert Lewen and John Raymes, Masters of Newcastle hospitals, who supported scholars at Louvain and, according to Bishop Pilkington, sent back 'books', probably the work of the Louvainists Harding, Sanders and Stapleton, 'and letters which ... disquiet the people'. (4)

Just as important for the survival of Catholicism were those clergy, like Robert Pereson, chaplain to the Earl of Westmorland, who avoided both conformity and deprivation whilst continuing to exert a conservative influence on the laity, especially the nobility and gentry. Thus in 1560 Norfolk described the country round Newcastle as 'farre oute of order in matters of religion and the aulters standing still in the churches.' (5) Their efforts were seconded by Scottish priests, five in County Durham and twenty-five in Northumberland in 1563-4, who according to Pilkington 'do more harm than other could or would in dissuading the people.' (6)

This conservatism was protected by the bastard-feudal Catholicism of the Nevilles and Percys, with its 'tradition of private allegiance and of war with neighbours and with the Government.' (7) Charles Neville, Earl of Westmorland and Thomas Percy, Earl of Northumberland, were both reconciled to the Catholic Church and were in touch with clerics like Salvin. Countenanced by the leading noblemen of the region, the magistrates refused to take the oath of supremacy.

The Rising of 1569,(8) begun, in the Earl of Northumberland's words, 'for religion',(9) brought this bastard-feudal Catholicism into conflict with the Crown. At the instance of the Nevilles and Percys, Catholic rites were celebrated in Durham City and throughout the region. Established clergy, local officials and hundreds of common people were involved. Some acted 'for feir'(10) but others 'had a mynde to have hard masse.'(11) In any case, they followed the earls in attempting to restore the Old Religion.

The defeat of the Rising and the repression which followed it removed the influences which had previously protected religious conservatism and produced a greater conformity, though this was, according to Bishop Barnes, merely the result of 'threatenings' whilst 'their dealings underhand are nothing less.' (12) Nevertheless, the removal of conservative clergy and officials reduced the opportunity to participate in Catholic rites, and popular Catholicism was doomed to extinction.

Those Catholics who had 'waited for a day' had been disappointed and defeated, but the aim of William Allen's seminary at Douai, founded in 1568, was 'to train Catholics to be plainly and openly Catholics.'(13) The seminary priests and the Jesuits, therefore, sounded, in Campion's words, 'an alarm spiritual.'(14)

However, it was not until 1581 that the first seminary priest, John Boste, established himself in the North-East, helped by John Carr, the Postmaster of Newcastle. He was captured with Lady Margaret Neville and the Claxtons at Waterhouse in County Durham in 1593 and executed. Meanwhile, the Jesuit Richard Holtby arrived in 1592 and was maintained by the Trollopps of Thornley. Henceforth, several seminary priests were sent by the President of the English College to Holtby, who provided them with help and directed them to other mission-centres.(15)

The opposed efforts of the priests and the government resulted in an increase in convicted recusants from a mere 6 in Durham and 2 in Northumberland in 1577 to 95 in Durham and over 150 in Northumberland in 1595/6, and by 1603 there were over 500 in the diocese of Durham.(16)

These seminary priests and Jesuits found a welcome amongst the rebel gentry who remained Catholic:(17) the Nevilles themselves, the Blakistons, Claxtons, Conyers, Hodgsons, Salvins, Tempests and Trollopps in County Durham; the Collingwoods, Hebburns, Ogles and Swinburnes in Northumberland. They were associated with the Earl of Westmorland's recusant daughters, Catherine and Margaret. By the 1610s they were reported to form a 'Congregacon', their 'places of resorte' being the houses of the Claxtons at Nettlesworth, the Hodgsons at Hebburne, the Swinburnes at Capheaton, the Lawsons at St Anthony's and the Blakistons.(18) Even as late as the 1620s political as well as religious suspicion was still attached to this group. However, recusancy was almost restricted to these noble and gentry families and their dependants. They maintained the priests who ministered to the laity; they had the status to overawe lesser officials; they had the education and influence to avoid the consequences of the law; and they had the wealth to pay the financial penalties.

As a result, though the whole range of society was represented amongst the recusants from nobility and gentry, through merchants, craftsmen and yeomen, down to husbandmen, labourers and tinkers, no concentrations of recusants developed without the presence of recusant gentry. Thus the centres of recusancy in County Durham were the parishes of Chester-le-Street and Lanchester, where the Nevilles, Claxtons, Hodgsons and Tempests had seats; Gainford, with the Withams just over the Tees; and Kelloe and Sedgefield, where the Trollopps and Conyers had seats. In Northumberland the centres included the parishes of Corbridge, Kirkwhelpington, Stamfordham, Newburn and Ovingham, where the Conyers, Erringtons, Fenwicks, Lawsons, Ogles, Radcliffes, Rotherforths and Swinburnes had seats; and the parishes of Edlingham, Rothbury, Whittingham and Chillingham, where the Conyers, Collingwoods, Fenwicks, Grays, Hebburns, Radcliffes and Swinburnes had seats.

The existence of these hereditary recusant families owed much to the influence of their womenfolk, a fact of which the authorities were well aware. Not only were the majority of the recusant members of these families female, but in many cases a recusant wife ensured that a conformist's family were recusants. For example, Francis Trollopp of Thornley conformed, but his wife and all his children were recusants; Thomas Swinburne of Capheaton was a conformist, but his wife was a recusant who received seminary priests and maintained Catholic servants; and even the Sheriff of Northumberland, Ralph Gray, had a recusant wife. Intermarriage amongst the recusant gentry further strengthened their adherence to Catholicism and increased the tendency, consequent on the penal laws, for them to form an exclusive group, proud of their association with the Nevilles.

Though deprived of office and subject to financial penalties, the recusant gentry retained their social status

and much of their wealth and the Blakistons, Claxtons, Conyers, Hodgsons and Tempests could still afford knighthoods and baronetcies under James I. They were able to do so because their influence enabled them to avoid some penalties, because of the inefficiency and tolerance of the authorities and because some of them were prepared to conform if only occasionally. Thus there were always conformist members of recusant families, even conformist heads of families, to whom the property of the rest could be entrusted. Paradoxically, therefore, the survival of recusancy owed much to conformity. Nevertheless, one or two families were ruined but, although this could be the result of the penal laws as was the case with the Trollopps, it could also be the result of display as in the case of Sir Thomas Blakiston.

This seigneurial or gentry household Catholicism was characteristic of recusancy. The house in the pre-industrial age was not only home but often place of work and school. For the recusant it was his only place of worship too. The religious regime of the seigneurial household with its cult of the Virgin Mother was largely dependent on the lady of the house.(19) It was from such households as that of the Ogles of South Dissington with its relief for vagrant Catholics that the priests like William Ogle came.(20) It was also from such households that there came martyrs like George Errington, executed in 1596 for 'persuading to Popery'.(21) The Catholic household became a sort of lay monastery, the counter-part of the cloisters established by English exiles like Mary Percy, daughter of the Earl of Northumberland, who became abbess of the English Benedictine Dames in Brussels. (22)

It was Huntingdon as President of the Council of the North who acted against this revived Catholicism in the North-East. He commenced the policy of summoning

recusants before the Northern High Commission to be imprisoned until they conformed, concentrating on the gentry, including their wives. He also launched a vigorous campaign against the seminary priests, capturing ten and executing the six who refused to apostatise. The climax of this activity was the 'harrying of the Catholics of the North' between 1592 and 1594.(23)

As a result, by the end of Elizabeth's reign Catholics were not only reduced, as Holtby wrote, 'to weak and small numbers', but also involved in disputes about how best to deal with their situation. The gentry, with their dependants amongst the secular clergy like Cuthbert Trollopp, looked to some compromise with the government. They were opposed by the Jesuits like Holtby who lamented that many 'have yielded themselves unto the time' so that 'The little sparke of the Catholic religion, as yet reserved amongst us, shall be quite extinguished.'(24) The hopes of toleration on James's accession were dashed by the Gunpowder Plot. A renewed search for some sort of toleration only resulted in yet another controversy over the proposed Oath of Allegiance for Catholics in which Holtby, then superior of the Jesuits in England, led the opposition to compromise.

However, King James's dynastic policies did result in a relaxation of the persecution, which allowed recusancy to increase after a period of decline. At the same time, it permitted the secular clergy, increasingly recruited from amongst the local gentry, to establish a formal ecclesiastical organisation, with Cuthbert Trollopp as Vicar General of the North and Archdeacon of Northumberland and Durham. Meanwhile, the English Benedictine Congregation was established with Bede Helm as its northern superior.(25)

With the abandonment of active persecution the

survival of the main families of recusant gentry and, therefore, of recusancy itself was assured. However, whereas in 1558 the whole population had been nominally Catholic and a majority seemed to retain Catholic sympathies as late as 1570, Catholics were a very small minority by 1625. Indeed, Catholicism only survived in dependence on a small circle of gentry, and seigneurialism had become its characteristic English form. That Catholicism survived at all was the result of the efforts of those Counter-Reformation institutions, the seminary and the Society of Jesus.

NOTES

1. This article is based largely on my 'Catholic Recusancy in County Durham, 1559-1625' (Leeds University M.Phil. thesis, 1974). I am grateful to Dr Ann Forster, Mr.G.C.F. Forster and Rev. Vincent Smith for their help in its preparation.

2. J.Bossy, 'The Character of Elizabethan Catholicism', in Crisis in Europe, 1560-1660, ed. T.Aston (London,1965) pp.223-46; J.Bossy, The English Catholic Community, 1570-1850, (London, 1975), pp. 1-292.

3. A.M.C.Forster, 'Bishop Tunstall's Priests', Recusant History, vol. IX(4), (1968).

4. The Victoria County History of Durham, ed. W.Page, (London, 1905), vol II, p.36.

5. Memorials of the Rebellion of 1569, ed. C.Sharpe (London, 1840), p.377.

6. V.C.H.Durham, vol.II, pp.35-36; British Museum, Harleian MSS 16.

7. Bossy, Crisis in Europe,p.224; Dictionary of National Biography; N.Birt, The Elizabethan Religious Settlement, (London, 1907), p.305; W.R.Trimble, The Catholic Laity in Elizabethan England,(London, 1964), p.17.

8. M.James, Family, Lineage and Civil Society,(Oxford, 1974); Sharpe, Memorials of Rebellion; The State Papers and Letters of Sir Ralph Sadler, ed. A.Clifford (2 vols, Edinburgh, 1809); Depositions etc from the Courts of Durham (Surtees Society vol. XXI); Calendar of State Papers Domestic.

9. Sharpe, Memorials of Rebellion, p.201.

10. Depositions from Durham (S.S. vol.XXI), p.165.

11. Depositions from Durham (S.S. vol.XXI), p.161.

12. Birt, Elizabethan Settlement, pp. 309-10.

13. P.Hughes, The Reformation in England,(3 vols, London, 1963) vol.III, pp. 259-60, 285.

14. Bossy, Crisis in Europe, p.231.

15. G.Anstruther, The Seminary Priests, (2 vols, 1968-75); Records of the English Province of the Society of Jesus, ed.H.Foley (7 vols, London, 1877-83).

16. Trimble, Catholic Laity, pp. 127-58; Miscellanea (Catholic Record Society vol.XXII), pp. 118-19; Miscellanea (C.R.S. vol.LIII), pp. 43-61; Recusant Roll, No.1, (C.R.S. vol.XVIII); Public Record Office, State Papers 12/155/35;244/8; E.377/9; P.McGrath, Papists and Puritans under Elizabeth I,(London, 1967), Appendix I.

17. R.Surtees, History and Antiquities of the County Palatine of Durham (4 vols, London, 1816-40); James, Family, Lineage and Civil Society; Recusant Roll, No.1, (C.R.S. vol.XVIII); Recusant Roll, No.3 and No.4 (C.R.S. vol.LXI); Miscellanea (C.R.S. vols.IV, VI,XXII,LIII); Unpublished Documents relating to the English Martyrs, (C.R.S. vol.V); Public Record Office, Exchequer Recusant Rolls, State Papers Domestic.

18. P.R.O. S.P. 14/81/54.

19. James, Family, Lineage and Civil Society,pp.144-45.

20. Miscellanea (C.R.S. vol.LIII), p.61.

21. Martyrs of England and Wales, 1553-1680,(Catholic Truth Society, no. H 163), p.25.

22. Miscellanea (C.R.S. vol.VI), pp. 2-8.

23. M.C.Cross, 'The Third Earl of Huntingdon and the Trials of Catholics in the North, 1581-1595', R.H., vol.VIII (3) (1965).

24. The Troubles of our Catholic Forefathers,ed. J.Morris, (3 vols, London, 1872-77), vol.II, p.118.

25. Father Augustine Baker and English Benedictine Records, (C.R.S. vol.XXXIII).

RESIDENCE OF SAINT JOHN 1717–1858
PART II : THE JESUITS OUTSIDE ALNWICK AND DURHAM CITY

F.O. Edwards, S.J.

A previous article dealt with the Jesuit presence in Alnwick as evidenced in the volume, bearing the above title, to be found in the archives of the English Province of the Society of Jesus.(1) This article attempts to analyse the rest of this volume as evidence of Jesuit activity in other parts of Northumberland and the county palatine of Durham, excluding Durham City.(2) That is to say, it is concerned with the mass-centres, visiting-stations or residences held by the Jesuits in Newcastle, Hardwick, Pontop, Stella, Long Horsley, Callaly, Biddlestone, Berrington, Haggerston, Ellingham, Bishop Auckland, Gateshead, Yarm, Swinburne Castle and Berwick on Tweed. There are among these papers also incidental references to Alnwick.

The oldest document is a bond, partly in Latin, for £150.10s. dated 30 September 1691, signed and signet-sealed by Ralph Clavering at Callaly, to be paid to Margaret Sackville the following Michaelmas Day (ff.112r-13v). This is followed by a similar bond of Ralph Clavering to Gerald Salvin of 5 January 1693 for £361.14s.2d. This likewise is signed and signet-sealed. The signature suggests considerable deterioration in Clavering, presumably

due to sickness since the date of his previous signature (ff.115r-16v). A document, signed and signet-sealed by Margaret Sackville on 15 August 1696, establishes a connection between the previous document and the Jesuits. 'Whereas the late Ralph Clavering of Callily...stands indebted in several sums of money to Margaret Sackvile of Witton Sheels...spinster...let all christian people know that I...doe publish and declare that my name was onely made use of uppon special trust and confidence in me reposed, and that the said sums of money belong to the Society of Jesus. So that neither I nor my heirs have any right or claim to any part or parcel thereof...the aforesaid Ralph Clavering not being indebted to me uppon any account whatsoever' (f.114r). Documents of this kind do not appear to be very common. Often the trust was left as a matter of honour and understanding. Hence the difficulties that could arise when an apostate or protestant more or less militant inherited his right in English law to such monies and properties, and wished to insist on it.

A declaration by William, Lord Widdrington, Baron Blenkney, of 1 May 1712, acknowledges £679.4s. received by him from Lady Haggerston for the maintenance of a Jesuit in County Durham or Northumberland (ff.117r/v). The money was made over in 1710 'in trust only for charitable and pious uses'. These are now specified. The noble lord further admits he 'hath nothing further to doe therewith, and that the Superior of the Jesuits of the Northern District for the timbe being at all times hereafter is to have the direction and management of the said funds, either by buying land...or placing the same out at interest for the raising the said £20' intended to keep the priest (ff.117r/v). An undated document in an early 19th century hand (cf.ff.32r-33v) sets up a similar foundation for Morpeth (ff.120r/v). Further bequests to the district followed between 1704 and 1768 (ff.122r-7r).

A concealed trust is surely to be discerned in an indenture of November 1738 between Roger Strickland and others concerning twelve farms and other properties on the Strickland estate, near Catterick. Viscount Fauconberg, Baron Yarm, held the mortgage on these for £2000 in trust for Sir Carnaby Haggerston and M.Mayes, Esq. (ff.129r-30v). On 16 June 1743, Mayes acknowledges the repayment by Viscount Fauconberg of £500, part of the said mortgage (ff.131r/v). Another paper concerns '£2000 and interest' raised on mortgages of an estate at Ravenstoft in 1755 (ff.133r/v).

A document of interest for the whole 'Northumberland District' gives 'the answers of our pastors relating to the J-b-ly'. It is in effect a Catholic religious census carried out at the time of the Papal Jubilee in 1750. Each of the Jesuit missions in the ten places served by the district makes a more or less brief report on the local response to the Jubilee. Fr.Diggs at Berrington reported two (unnamed) persons who had returned to the fold after 'several years' in the wilderness. Fr. Pemberton at Ellingham reported twenty-four general confessions. Fr. Darell at Callaly reported 'out of 240 customers yt frequented my shop at that time, there were not above half a dozen yt did not make a Gen[era]l Conf...' The circumlocution may surprise us; but, after all, it was only four years after the 'Forty-five'. At Newcastle, for example, 'one Thomas Ratcliffe, a shoemaker, had been often insulted and treatened with D^{h} by some of his neighbours on account of his principles'. He died the death of a martyr at the hands of a ruffian in 1745. Durham, Stella Hall, Hardwick, Pontop, Biddlestone and Newcastle all told much the same story regarding the observance of the Jubilee year, (ff.136r-7v).

Even more interesting, in view of the greater detail supplied, is a brief report on the incumbents at Durham,

Callaly, Berrington, Ellingham, Pontop, Haggerston, Stella Hall, Horsley, Hardwick and Biddlestone on the details of their annual income and its derivation (ff.139r-40v). A book of 'mortuaries' and 'anniversaries' gives details of mass obligations accepted in the district from 1750 to 1756 (ff.141r-175v), while the 'Status habitualis of Mrs Durham', as at December 1756, gives a useful table of income and expenditure for the district generally (ff.176-7v). A similar 'status habitualis' for the years 1754 and 1755 occurs later in the volume (ff.190r-1v). A modern transcript of an original paper filed in the 'Residence of Saint Michael' (Yorkshire) tells us that the Jesuits served Newcastle upon Tyne from 1749 until 1807. Fr. John Walsh moved to Newcastle from Gateshead when his chapel there was destroyed in 1746. He lived till 1773, to be succeeded by Fr. William Warrilow (ff.178r,179r/v). Then follow the district accounts for 1764-8 (ff.180r-8v).

On 27 January 1768, the Gateshead premises were sold to Ralph Clavering of Callaly for £400. 'As the money was not then payd he gave his Bond for the payment of Interest till the capital was payd to Edward Wild [sic] Esq., who is in trust for us'. Of interest to students and archivists, 'all the papers relating to Gateshead were delivered to...Clavering...(f.189r). There is the further story of £100, originally an interest-free loan, afterwards converted into an outright gift to 'Mrs Durham' by Sir Thomas Haggerston in 1762-3 (f.189v).

At a general meeting held at Alnwick on 14 December 1790, 'the gentlemen of the Northern District' - that is the ex-Jesuits whose names follow - appointed William Warrilow as their 'agent' for a term of three years to look after the business and the accounts of the district (f.193r/v). The document affords an interesting sidelight on the manner in which the Jesuits, or ex-Jesuits, in

England conducted their affairs during their anomalous existence in this country between the general suppression of the Society in 1773 and its full canonical and juridical restoration, as far as England was concerned, in 1829. There are further receipts and late 18th century bonds, together with documents relating to the Durham chapel (ff.194r-9r). At the end of these is a brief, undated but significant memorandum as follows, 'Northumberland. £2,000, 3½ per cent held in Wright's' (the last three words are cancelled by a line) 'name, the dividents carried to Stone and others'. And then, '£1891. 1.0. (formerly £1861 - in N.5?) new form [?] - in Wright's name in the bank - in W's books in name of Stone and others (i.e. Stone, C.Wright, Tristram, Glover, West). C[a]p[itd]l of £4730.5.'(f.200r).

An informative series of letters for 1808-9, unfortunately not always signed being probably drafts, allow seemingly for difference of opinion as to their correct ascription. Fr.W.Vincent Smith's valuable suggestion as to their most probable indentification follows the seven letters themselves (ff.202-14v, and ff.215r-16r). (3) These letters not only give precious details of the intricate questions arising over property matters when a former Jesuit died in this period, but also provide useful sidelights on the further development of the mission. Thus, in his letter of 23 December 1808, Edward Walsh, writing from Durham to William Strickland at Poland Street in London, reports on a recent visit to Newcastle. 'The chapel is finished and much improved by the alteration, which will accommodate near three hundred people more than it did before'..(f.210r). By 27 April 1809, according to Strickland, 'the regular income of the district, after deducting the property tax, which is paid at the bank before the dividends are received, is £250'(f.213r). But the Jesuits were not men exclusively concerned with property and dividends, or insensitive to the more human

aspects of their calling. As Walsh further observed, 'My poor old servant is still alive, but become quite a child; no wonder as she is in her 95th year, thirty-six of which she has served me most faithfully. She must of course be expensive to me in her present situation and Mr. Rose agrees with you that some consideration should be made to me on that charitable account, for it would be inhuman to send her to the / poorhouse...' (f.213r/v).

A problem of a kind occurring elsewhere obtruded itself with the withdrawl of the Jesuit mission from Newcastle and Gateshead at the death of Fr. Warrilow. The local congregation tried to claim that the expenses of the priest had been paid from monies belonging, at lease by moral right, to the place itself. Fr. Strickland was at pains to disillusion it in replying to George Dunn's letter of 17 November 1811: 'It was and is the principle of the Jesuits that the property of the Society was od such a nature that it could not be alienated from its original uses and if by applying to the purchaser of the Gateshead property or by any means any document can be found by which the property in question appears to be given for the benefit of Gateshead or Newcastle, Mr Stone will thank you for the discovery and allow you your claim to be such. But if no such document can be found, he thinks, as I do, that he have right to adhere to the constant tradition...delivered to one superior from another, by which it appears that it was not left or given by the donor for the Gateshead or Newcastle Missions' (ff.218r-19v). A letter from Fr. Joseph Tristram to Fr. Joseph Dunn of 10 July 1813, has more than archival interest, showing how controversy and even ill-feeling might linger on in the absence of exceptional good will on both sides. 'You require us to produce the original deed of gift. We have it not. The house at Gateshead with its contents was burnt, and our houses abroad with the archives and everything they contained were forcibly taken from us, and it

was in those archives that deeds of this nature were usually kept. In this case we have no other authority on which we can judge than the uniform tradition handed down to us from one superior to another which unequivocally says that the property in question was not left or given to Newcastle' (ff.220r-iv).(4) The controversy was alluded to again in a letter of Fr.N.Sewell to Fr.Richard Norris, provincial, in a letter of 15 December 1833, since Fr. Worswick of Newcastle, a secular priest, had renewed the former claim (ff.251r/v).

An illuminating letter of 26 December 1817 from Edward Walsh in Durham to W.Strickland gives the total half-yearly income for the district as £326.os.8d. and the manner of its derivation from some £18,000 capital in ten parcels (ff.226/r-7v). Further information on the Hardwick estate is contained in a letter of Sir Henry Lawson to Fr. Edward Scott dated 15 September 1823 (ff.228r-9v). A letter of Fr.N. Sewell of 26 September 1825 to an unidentified person reminds us that the Jesuits were not free in the disposition of their men, or not everywhere: '...You must try to get the Bishop's leave for Mr Scott to leave Durham...should Mr Scott be permitted to leave Durham, he will come to Stonyhurst, in order to serve the mission at Clayton...' (f.230r/v).

The next group of papers deals with the Longhorsley fund from 1824 until 1837. The six documents are in the form of original letters, but one includes a copy of a letter of 1730 from Elizabeth Widdrington (ff.234r-244r). Four folios in the hand of George Jenkins, S.J., give the district accounts of this 'residence', for 1836-7. They are included with those of the 'residence of St Michael', namely Pontefract, Richmond and Wakefield. They are accompanied by a covering note also by Fr. George Jenkins and signed and dated from York Place, London, 22 January 1838 (ff.247r-50v).

The last group of original letters deals with the Jesuit mission at Berwick from 1845 until 1858. The correspondence is mainly taken up with the payment of £4.4s due from the Society to the mission, which was run by a secular priest and paid every two years. The tone is completely amicable. Fr. A. McDermott,(5) the priest in question, pointed out in a letter of 6 December 1849, 'this mission is very poor indeed'. He was himself 'an old alumnus of Clongowes' and left the college, as he remained, a good friend of his former teachers. This letter carries the endorsement, 'Berwick old £2.2. per annum. Redeemed 3 Feb.y 1859, by £52.10s' (ff.254-255v). The last documents in the volume are useful contributions by Fr.W.Vincent Smith, 'Burials of Jesuits in C. of E. Registers' in alphabetical and chronological order, and a further two pages of notes on 'Jesuit Property' in Old Elvet and Gateshead (ff.260r-271r).

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1. F.O.Edwards, 'Residence of Saint John 1717-1858. Part I: The Alnwick Fund and Chapel', Northern Catholic History, No.3 (Spring 1976), 17-23.

2. T.G.Holt, 'The Jesuits in the City of Durham 1700-1827', Northern Catholic History, No.4 (Autumn 1976),11-18.

3. We are much indebted to Fr. Smith for a number of valuable comments and transcripts generously presented to the archives over a period of years.

4. Further copies of extracts from this letter are on ff.222-5v.

5. Fr. Anthony McDermott,O.P., became secular priest, at Berwick 1847-1855. Educated Clongowes, buried at Berwick. The signature on these letters is not readily legible and I am grateful to Miss A. Forster for establishing beyond doubt what is the correct reading.

SAINT MARY'S CATHEDRAL – THE EARLY YEARS. PART I

P. McGuinness

The early nineteenth century saw the Catholic population of Newcastle and the surrounding district grow to such an extent that the chapel dedicated to Saint Andrew in Pilgrim Street, built in 1798, could not cope despite a building extension and the addition of galleries. Some relief was no doubt gained by the establishment of Saint Cuthbert's at North Shields in 1821 and Saint Patrick's at Felling in 1841. It was deemed necessary to establish a new church in the town and to this end Fr. James Worswick of Saint Andrew's called a public meeting in the boys' room at St. Andrew's School in July 1838. Fr. Worswick was unfortunately ill on the day, but his assistant Fr. Riddell took the chair and no doubt all in attendance were made aware of his feelings.

There were several resolutions agreed at the meeting, the second of these being:

> "That this meeting is of the opinion, as Newcastle is alike important for the number of its population, the extent of it's commerce, the greatness of it's wealth, and the grandeur of it's buildings, it behoves the catholic body to endevour to erect a large and handsome church, that may be at the same time an honour to their

religion, an ornament to the town and capable to afford sittings for about 1200 persons."

The 'grandeur of it's buildings' was no doubt a reference to the changes wrought under the developments carried out by Richard Grainger at this time.

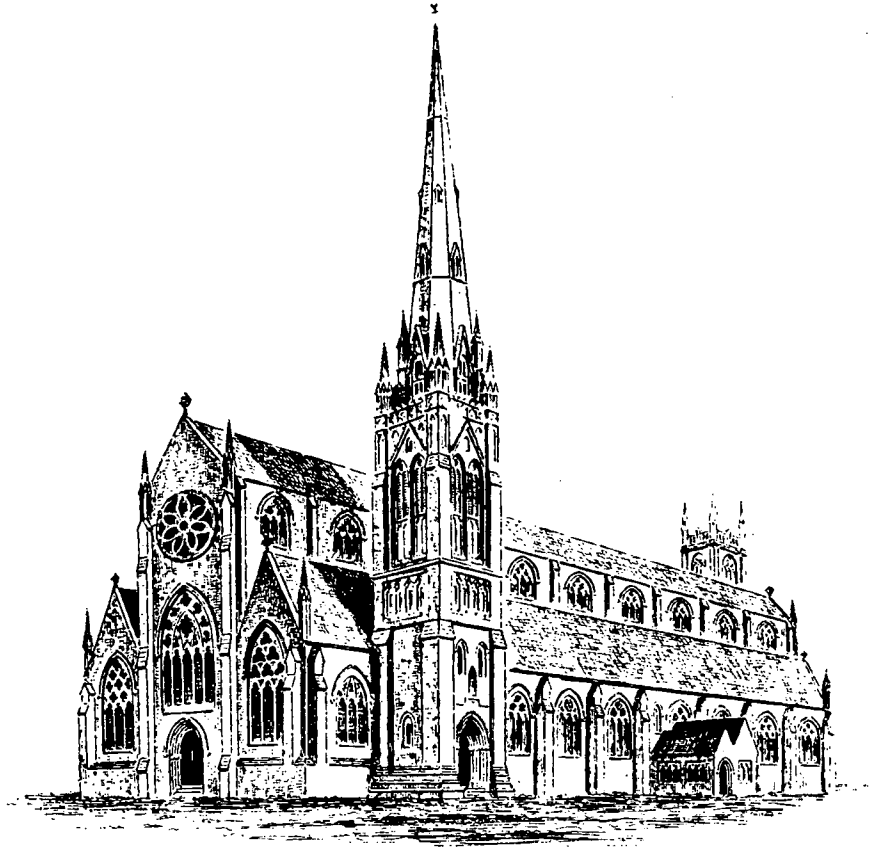
The meeting also moved that a subscription list be 'entered into immediately' and a committee be established to administer the fund, seek a suitable site, obtain plans and most importantly find out how much it would cost for 'the large handsome church'. Official permission to establish the subscription list was given in a letter from Bishop Briggs, at that time in charge of the Northern District, dated the 3 December 1838. The terms were that a mass was to be said monthly for the benefactors (living and dead) and that a mass be said at the demise of every benefactor of £10 or upward. The first of these conditions is still part of the sequence of masses at the Cathedral.

The list opened on the night is headed by a Mr. Leadbitter, who donated £500, and contains the names of the priests and prominent layfolk of the day such as Silvertop, Worswick, Errington, Charlton, Dunn, Riddell, Gibson, Brennan and many more, some of whose descendants are still prominent in the Church in the North East. One of the above families did however stand out and they seem to have played a large part in the growth of St. Mary's. This is the Dunn family led by George Thomas, who resided at Bath House, Westgate, and Thomas his brother who lived in Saville Place. The two men were members of the reformed town council, George Thomas being one of the first aldermen and chairman of the Finance Committee, while Thomas was elected sheriff in 1836, chaired the Town Improvement Committee and was elected Mayor in 1842. They were backed in their work for the church by numerous relatives and are remembered in several of the windows in the church.

Another resolution of the 1838 meeting was that as soon as the fund reached a figure of £5000 a gathering of the subscribers was to be called to consider the situation and decide whether to proceed or abandon the project. There is no notice of this meeting ever being convened, but when in 1842 a parcel of land owned by the Corporation came on the market the trustees of the fund purchased it. The land was the garden of Forth House (long gone) and although restricted by Forth Lane to the east and properties to the north and south, with thh new Clayton St. West to the west, it was an ideal central site. Just how much influence the two brothers had on the transaction is not known but after purchasing the land for £1136 the fund received a donation of £116 from the Corporation.

The elder Pugin was invited to design the church and, according to various descriptions, he envisaged a building on the lines of the illustration. The style is said to be 'decorated of the period of Edward the Third' and to be similar in plan to the great parish church at Grantham in Lincolnshire. It was to have a three gable roof with the centre gable raised to form what is known as a clerestory and the chancel was to be screened out of the length of the church which was thus rectangular in plan. There was to be a north aisle terminating in a Holy Sacrament chapel and a south aisle terminating in a chapel dedicated to the Blessed Virgin. A spire, 200 feet high, was to be erected on the south side with the lower portion forming a porch.

How much Pugin's plan was to cost is not revealed but there were obviously some changes agreed to for unknown reasons. A guide to the church written in 1848 by Charles Eyre contains an illustration showing the church much as it is today, that is without the presbytery. It may have been the pressing need for a church that made them proceed before Pugin's plan could be fully executed for, when opened, the church had no clerestory and only



A VIEW OF ST. MARY'S CATHEDRAL

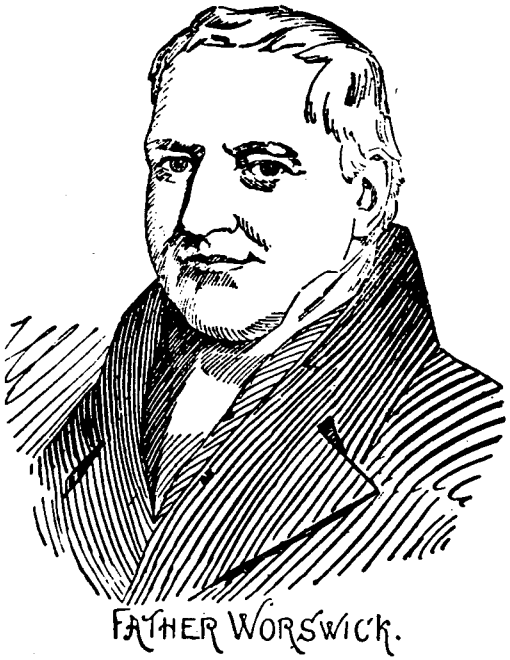
the base of the spire. It may have been a lack of funds at the time for the subscriptions after six years amounted to only £7123:5:6d and this seems to have been absorbed in constructing the modified building. The total cost of the project was £10,514:2:7d., and after a handsome collection on the opening day, reported as £219:2:7d., the church was left with what a preacher of the 42nd anniversary called 'a debt of only £3000'.

The foundations were begun in 1842 and the church opened on the 21 August 1844 as a parish church. It was not until 1850, when the hierarchy was restored in England and a Bishop of Hexham created, that the title of Cathedral was added.

The opening day is reported as having been plagued by heavy showers but, for all that, there was no stopping the ceremonies or the gathering of the representatives of all the Catholic 'families of position' (to quote the local press). There were nine bishops present, including Dr. Riddell, a former curate at St. Andrew's and a bishop since 1843, who was the celebrant. There were representatives from the Society of Jesus and the Benedictines, who had long associations with the district through penal times. Beethoven's Mass in C was sung by the choir led by Mrs. Leybourn, with organ accompaniment. After the service all retired to the Old Assembly Rooms for lunch. A newspaper of the day recorded that 'Joseph Lamb of Axwell Park has kindly presented a fat buck to the committee of the new catholic church for the intended luncheon or dinner at the Assembly Rooms today.'

The church decoration was given much praise by contemporaries, it being said that the 'carved work exceeds anything in the neighbourhood'. Stained glass windows were added in later years, but there were several in the church on the opening day. The main one, above the high altar is a 'Jesse tree' designed by Pugin and executed by a local

glass maker, Mr.Wailes, whose workshop was in Bath Lane. It was a gift from the Dunn family. The window of the Holy Sacrament chapel is a gift of the Riddell family and that above the altar in the Lady Chapel from the Caley family. This window is also a memorial to the Rev.John Lewis Eyre who is buried beneath the slab, decorated with a floriated cross, set before the altar.


FATHER WORSWICK.

There was a touch of sadness about the opening ceremony in that Fr.Worswick, the originator of the project, had died during the building of the church. He lies in a vault on the south side of the choir and the spot is marked by a brass floriated cross designed by Pugin. There was also a memorial window in the south wall presented by the Catholics of the town. The brass is extant, but the window has been removed in the intervening years.

Finally, Mr.Wailes, who executed all the glass in the building of the church, gifted the church a window dedicated to St.Bede, but this too has been removed.

(To be concluded)

RESTORING THE ANCIENT GLORIES OF CATHOLICISM

Antony Archer, O.P.

The form Catholicism takes in England today was settled in the 19th century. Since it was a religious response to mundane pressures, any consideration of a local variant - in this instance in Newcastle or, more specifically, the founding of St. Dominic's parish - must start with the national background. Perhaps this can best be done in summary form by setting out the models for re-establishing the Church after Emancipation which were available when the Catholic hierarchy was restored in 1850.

Firstly, there was the traditional model of the old Catholics - mostly gentry and their dependants, with their younger sons forming a small Catholic middle class in some towns. Theirs was an unobtrusive religion associated with the unemotional piety of *The Garden of the Soul* and the offices of the Church, particularly vespers. As to the intellectual converts augmenting the middle class, they were hesitant: the converts were acceptable if they conformed to the old Catholic tradition. Mrs. Charlton, famous for her distinction between English Catholics who knew right from wrong and Irish who belonged to 'a yet savage nation', expressed this view in 1855 by saying that the converts' "peculiar antics and far-fetched ideas were making a caricature of the catholic faith".(1) The old Catholics, established among the gentry, wished to enjoy the fruits of Emancipation and

to avoid the controversy that followed the granting of the vote to Catholics in 1829 (which had indeed been secured not by them but by the agitation of Irish Catholics) and the "Papal Aggression", as the restoration of the hierarchy was widely interpreted.

Secondly, there was the model of 'restoration' - of restoring the ancient glories of Catholicism - favoured by Wiseman and Manning. Based on ill-informed notions of medieval Christianity, this involved rococo Italian devotions, elaborate vestments, and sacralisation of the authority of the Church, and particularly of Rome, all of which they promoted with an enthusiasm noticeably lacking in the sluggish old Catholics. Their image of the Church was of an authoritarian and centralised ecclesiastical organisation clothed in the language (Holy Father, priest addressed as father, etc.) of the family. Thus, Manning urged Catholics to separate themselves from the main stream of English society and to show themselves 'more Roman than Rome and more ultramontane than the Pope himself'. (2)

Clearly this model gave nothing away to the surrounding culture. Others were more adaptive. A group, mostly converts, who came to be known as the Liberal Catholics and to be symbolised by Newman, favoured what might be called an intellectual model. This involved a responsiveness to contemporary thought and intellectual enquiry and an attention to Protestant susceptibilities - their view was that England should be converted from within. It is well known that Newman found in the Church that 'intellect is not met with counter and stronger intellect, but by authority'(3) ; he also said of Faber's devotional work on *The Blessed Sacrament* that he knew of no book that would so readily turn him into an infidel(4) ; and he considered that cutting the faithful off from the study of doctrine and requiring implicit faith in her word would 'in the educated classes ... terminate in indifference, and in the poorer in superstition'. (5)

A fourth possibility was what might be called the evangelical model - building numerous mission huts and holding services in the courts and tenements where people lived. This was at times advocated by *The Rambler* and tentatively tried in London.

Although the Catholic Church in this country in the mid-19th century contained the sectional elements represented by these four models, their respective influences can be evaluated only with hindsight. At the time the Church authorities appeared to face the choice between an adaptive approach and one based on a reconstructed past. In the event, however, they were obliged by circumstances to respond to the great changes taking place as England became an industrial country and as vast numbers of Irish immigrants were driven by poverty, and particularly the famine of the 1840s, into the rapidly expanding industrial cities.

The Catholic population of England and Wales in 1780 has been estimated to have been 56,500. In 1840 the *Catholic Directory* gives a figure of around 700,000. In 1851, the Catholic population is estimated to have been at least 800,000 out of a total population of 18 million, and the 1851 Census gives 519,959 Irish-born living in England and Wales, of whom 450,000 were probably Catholics. The Religious Census of 1851 counted 253,000 at Mass on 20 March 1851 but, in view of the shortage of chapel, poverty and possibility of non-attendance, this figure is probably an under-estimate. It is possible to exaggerate the importance of Mass attendance to Catholics, and other ways of indicating one's loyalty, such as contributing to outdoor collections may have been as important. According to the 1851 Census data, most of the Irish-born were living in the big towns: Catholicism was to be an urban and largely Irish phenomenon.

In facing this situation there can never have been much doubt that the newly restored hierarchy would adopt

the 'restoration' model of Catholicism. The time of the old Catholics had passed and it was never likely that the Roman authorities would permit, experiment or encourage outside intellectual influence to flourish in the Church. In 1832 the French Liberals had been dealt with in the encyclical *Mirari Vos* condemning liberty of conscience, thought and the press. In the middle of the century the Roman authorities were deeply concerned with retaining the Temporal Power, by crushing the rebellious within the Papal States. Even the Irish MPs were expected by Rome in 1861 to vote with the Tories (who opposed Home Rule but supported the Temporal Power) against the Liberal Government (which offered some hope of Home Rule but opposed the Temporal Power). The Church was in fact being driven into a belligerent but highly defensive position. Losing intellectual credence, it withdrew into its own doctrinaire system; losing the Papal States, it declared the pope infallible.

Such a Church was inevitably too strange and alien to have much effect on any class of the indigenous population. 'It is so ordered on high', wrote Newman 'that in our day Holy Church should present just that aspect to my countrymen which is most consonant with their ingrained prejudices against her, most unpromising for their conversion'.(6) Converts of about 1400 a year in 1850 amounted to only 83 per million non-catholics; and many of these would have been converts through marriage, and their number would have been cancelled by losses among born Catholics. It is suggested, too, that efforts at evangelisation among the English working class were abandoned to concentrate on parochial care of the new Catholic communities. Manning had said that he 'had given up working for the people of England to work for the Irish occupation of England'.(7)

What made the church uncongenial to English people, however, was precisely what made in congenial to the

immigrant communities. The Catholic Church is not restricted to any particular culture and the form it took on restoration was strikingly detached from English society. Ruled from abroad, with its foreign liturgy, legislating for a universal Church, indifferent to particular nations and cultures, and never adapted to local conditions, the Church made an ideal symbol of protest for the Irish, who did not want to be absorbed in the dominant English culture. 'By the sin and persecution of England', wrote Manning about 1890, 'a million of people, priests and faithful of Irish blood, faith and civilization' are in England and 'alienated from our laws and legislature'.(8)

Newcastle, one of the new industrial centres during the 19th centurey, became the fourth largest centre of Irish population in England. The Irish-born population of Newcastle, most of whom would have been Catholics, numbered over 7,000 in 1851, some 8% of the total population. In Newcastle and County Durham, they found a Church which, if not exactly prepared for them, was well established. The 1767 Return of Papists to the House of Lords showed 209 Catholics in Newcastle; James Worswick's public appeal for his proposed chapel of St. Andrew, built in 1798 in Pilgrim Street, referred to 400 Catholics of Tyneside and Shields; and this chapel was later enlarged so that in 1830 it seated 1,000, some of whom no doubt were early immigrants. Partly through the energy of Fr. Worswick, churches were built at North Shields (1821), Felling (1841) and St. Mary's, in Newcastle, to cope with the increasing immigration.

The arrival of the Irish was to some extent eased in other ways. A small Irish colony was already established and provided organisation and leadership. Thus, for example, the name of Bernard McAnulty, the 'Patriarch of the Newcastle Irish', who came in 1838 before the main rush and built up a large drapery and bedding business, constantly recurs: chairing the meetings at which the Irish decided

to cast their vote, on the school board, the council, at any meetings of Catholics (for instance the one launching the appeal for St. Dominic's), involved in Irish politics, clandestine and otherwise. Furthermore, unlike Glasgow and other places, there was little friction between the Irish and the rest of the Newcastle population, and the Irish joined other sections of the working classes in popular labour movements.

When the Dominicans came to Newcastle in 1859, they were themselves having a revival. The English Dominicans had just about managed to retain their identity during penal times and had been at Hexham until 1827. Now they were re-establishing priories where the regular life of their Order could be observed. They faced the same choice as the Church at large. This was represented on the one hand by the view of Larcordaire (a well known preacher, Provincial of the French Dominicans, and one of the liberals who had been so astonished by the Pope's condemnation in *Mirari Vos*) that regular life would follow naturally from the Order's object of preaching. On the other hand, Jandel (an administrator, appointed Vicar General of the Order by the Pope in 1850, and subsequently elected Master) was for restoring the primitive constitutions of the Order so far as they were known. The dispute may be symbolised by Larcordaire putting matins at 4 a.m. and Jandel shifting it back to 3 a.m. so that it would be truly a night office. It was a question of revival by innovation or by reference to a reconstructed past. The English Dominicans opted for regular observance in Jandel's sense of restoration and, as the six English Dominicans of 1850 were augmented by those emerging from the new 'restored' novitiate at Woodchester, their understanding was filtered through the restoration image.

A letter from Bernard Morewood, one of the first Dominicans at St. Andrew's. written to Jandel in August 1860, gives a priest's description of the situation there:

'Our mission comprises about twelve thousand catholics, most of them poor, Irish, workers in the factories or the mines. The majority of them are practising and fervent...Unfortunately there are also a great number who are negligent in their duties, partly because of their contact with Protestants, partly because of their appallingly excessive drinking'. He says in effect that it is necessary constantly 'to visit, encourage or reprimand' each family, 'enquiring what is becoming of the children, restoring peace in families and as it were intervening at every moment. The experience and also the nature of the Irish customs proves this manner of working to be the only one capable of keeping this people in their duty, on whom the strains are very great but whose faith is immense and equalled by their respect and veneration for their priest and his authority'.(9)

The Dominicans did not want to pass up the opportunity provided by the bishop's invitation. The new bishops had taken their sees. They had with some difficulty gained control of the clergy, hitherto accustomed to a certain independence - another aspect of the authoritarian nature of the restoration model. Their relationship with the Orders, which were still insisting on their exemption from episcopal jurisdiction, was ambivilent. Entering a diocese in the first place depended on the goodwill of the bishop and, as in this case, it depended on money too. The Dominicans were short of priests (they borrowed a Frenchman for St. Andrew's) and of money (at one time they ran a parallel novitiate in Newcastle because they could not support the novices at Woodchester). To the annoyance of Ullathorne and Wiseman (and Jandel) they had rejected invitations to go to Birmingham and London because no support was available there. After a brief tussle with the Bishop of Hexham as to whether the surrender of their right to present a Dominican alternately with a secular priest to the living at Hexham had any monetary value, they concluded that the income from St. Andrew's would be a start towards the new church that was proposed.

They were wrong, for although the papal decree necessary both to establish a monastic community and to override the constitutions of the Order forbidding their taking on parishes was issued and executed by the bishop in 1861, it was over 10 years before the building of St. Dominic's church began on the remains of the run-down estate at Red Barns which had been bought in 1863. It is not proposed to discuss St. Dominic's parish here but to conclude by indicating briefly the way the restoration model functioned symbolically.

Firstly, there is the church building itself. On the restoration view, expressed by the bishop at the meeting to announce the building, it was not absolutely necessary to have richly decorated churches but such was the 'first instinct of the Catholic heart', as evidenced by 'glorious objects such as York Minster, Durham Cathedral, and Westminster Abbey'.(10) Notions of small mission huts seemed irrelevant beside such a gesture of defiance and independent identity as the massive church, constructed largely with Irish money.

Secondly, according to the official model, schooling is the way that Catholicism is instilled. Equally, it is a way of preserving a separate cultural system. 'The Irish Catholic', it was later said, 'after the manner of his race wherever it may find itself, devoted his first pence to the building of the chapel and the school of his faith'.(11)

Thirdly, the restoration model laid great emphasis on the sacred - on the church building, on going to church, on the institution itself as sacred. While the churches in England had generally ceased to be bodies with which the mass of the population identified itself - indeed most of the working class looked on them with hostility or indifference - the Catholic Church continued to symbolize for the Irish their distinctive culture and position in society.

Thus, the official model was doing again the same sort of thing as had been done of old. The Dominican slant on this was their view of their own return "...our ancestors, who wore the white robe of wool, 'which no blemish can impair, no stain can dim', preached the same gospel we preach today". (12)According to the restoration model, the Irish were bearers of the restored Christianity. 'It was the Irish Catholic people', Fr. Robert Suffield (13) is reported as preaching at the laying of the foundation stone for St. Dominic's in 1869, 'helped by a few of their English Catholics who had dug the foundations of that church. It was those who had come from another country, and who had come to do what they had first done in their own country. It was they who driven by poverty from the land they had left, had come to a land of a stranger, and Jesus Christ would make that land their home, because they had determined to consecrate their faith to His cause. Their presence that day - Catholic boys and girls, Catholic people, children of the ancient Church, working men with their hands worn with toil, with their brows furrowed with care and anxiety - their presence there that day marked to God and marked to men that the love of Jesus Christ had not yet perished, and that because it rested on them it should go on from generation to generation'. (14)

SOURCES

1. Charlton, L.E.O. (ed.). Recollections of a Northumbrian Lady, 1815-66 (1949), pp.221,244.

2. Manning,H.E. The Work and Wants of the Catholic Church in England, in the Dublin Review, July,1863,p.162.

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4. Johnson,H.J.T. Cardinal Newman,in The English Catholics, 1850-1950(1950), p.260.

5. Altholz, Josef, The Liberal Catholic Movement in England (1862), p.108.

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7. Gwynn, Denis, Manning and Ireland, in Manning, Anglican and Catholic (1951), Ed. J.Fitzsimmons, p.111.

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9. A.Ang.Prov.OP. Morewood to Jandel, August 1860

10. Daily Journal, 19 May 1869.

11. T.P.O'Connor, The Irish in Great Britain, in Irish Heroes of the War (1917), p.21.

12. Proctor,John, Church Bells: A Discourse delivered by the Very Reverend Father John Proctor,O.P. in the Church of St.Dominic, Newcastle upon Tyne on the occasion of the consecration of a bell(1881), p.7.

13. Robert Suffield (1821-90) epitomised the intellectual climate of the 19th century. Born in Switzerland, son of a lapsed Catholic, he was first baptised a Catholic, then an Anglican. He became a Catholic in 1843, studied at Ushaw and Rome, and after ordination worked in the Hexham and Newcastle diocese from 1850. Priest at St.Andrew's, probably built St.Anthony's, Walker. Dominican novice at Woodchester. Sent by Wiseman to London. Became a famous preacher, founded Perpetual Rosary Society in 1864 (by 1870 it had 36,000 members), edited a popular prayer book, started Peter's Pence collection in Britain, preached in Newcastle to recruit volunteers for Papal army defending Papal States. Doubts expressed to Newman were reinforced by discovery of the Jesuit system of 'Direction' and his conviction that Jesuit and Papal spiritual powers being used for worldly purposes. Left Church on Declaration of Papal Infallibility, 1870. Died a Unitarian minister.

14. Newcastle Daily Chronicle, 15 September 1869.

15 For a history of the parish, see A.Archer, St. Dominic's Parish, Newcastle upon Tyne (1973).

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.
21 May 1977	Visit to Fountains Abbey.
19 June 1977	Visit to Nunraw Abbey.

Printed at Darlington Carmel