NORTHERN CATHOLIC HISTORY

No. 7 Spring, 1978

North East Catholic History Society

NORTH EAST CATHOLIC HISTORY SOCIETY

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

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

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NORTH EAST CATHOLIC HISTORY SOCIETY

The Society held its third A.G.M. on 21 September 1977 at St. Dominic's Priory, Newcastle, at which the officers and committee (named on the inside cover) for 1977/8 were elected, and Fr. W. Nicholson, the Society's chairman, gave a talk. The November and February meetings regrettably had to be cancelled at short notice, but it is hoped to invite the speakers again next year. However, members were fortunate to hear Fr. Bede Bailey review the circumstances of the Dominicans coming to Newcastle in the 1860s, and to be shown by Dr. Ian Doyle various manuscripts and books of North Eastern Catholic interest in Durham University Library. It is hoped that the two summer outings, to North Yorkshire and the Scottish Borders respectively, will attract many members and friends.

We are very pleased to welcome the re-appearance of NORTH WEST CATHOLIC HISTORY, under the editorship of J.A. Hilton. The first issue will contain the following articles: The Catholic Ascendancy in the North, *by J.A. Hilton;* Father Thomas West, *by T.G. Holt, S.J.;* 'Rome on the Rates' in Wigan *by D. Mallin; and* A Review. *The annual subscription of £1.05 should be sent to B.T. Farrimond, 102 Algernon Street, Hindley, Wigan.*

Mr. Hilton also contributes to this present issue an article describing the essentially family structure of Catholic life in early 17th century Northumberland, and Fr. W. Fee records the heroic work and sacrifice of the Venerable martyrs in the North East in the early penal times. Fr. Vincent Smith happily combines an analysis of the 1851 Census of Worship in County Durham with a valuable survey of the twenty Catholic missions then established in the County. Finally, in the first of what it is hoped will be a useful series of articles describing the manuscript and printed sources for further research into the history of the Church in the North East, the historic archives of the diocese are introduced and summarised.

Sister Teresa of Jesus (Fox), who has superintended the printing of all the issues to Northern Catholic History, *including No.7, has responded to a call to help the Carmel de Bon Jesus at Macau, near Hong Kong. We thank her for all her devoted work for us and ask members to remember her in prayer.*

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

THE VENERABLE MARTYRS OF THE DIOCESE OF HEXHAM AND NEWCASTLE

W. Fee

The world honours its heroes and heroines by conferring upon them titles of nobility. The martyrs are the heroes and heroines of the Catholic Church. The Church honours them by conferring upon them her own special titles of nobility ... Venerable, Blessed and Saint.

Of the hundreds who died for the Faith here in England and Wales during the sad years of persecution in the 16th and 17th centuries, the Church has recognised as true martyrs some 315. Of these, 28 may be termed "Martyrs of the North", either because they were born here, laboured here or suffered here in the North. Of these, 2 have been canonised, 14 bear the title "Blessed", and 12 the title "Venerable". It is the Cause of these Venerable martyrs which is now under consideration in Rome.

The first of the Venerables to die for the Faith was Hugh Taylor, of whom little is known. He began his studies for the priesthood at the College of Douai in France in 1582 and was ordained in 1584. He then laboured in Durham and the North Riding where he found a welcome in the home of a Mr. Marmaduke Bowes. Mr. Bowes was not a Catholic but his sympathies were with the old Faith. One day, while he was out hunting, his house was raided by pursuivants and Fr. Taylor was arrested on suspicion of being a priest. On hearing of the arrest and subsequent imprisonment, Mr. Bowes protested strongly against the unwarrantable interference with his private right of hospitality. Asked if he was a Catholic, he boldly professed the one true Faith and was consequently condemned for "harbouring a priest". Fr. Taylor was also condemned because of his priesthood and they were both put to death at York for "high treason", the priest on 26 November, the layman the following day, 1585.(1)

The Venerable Edward Burden was a native of the bishopric of Durham. While studying at Oxford, he came under the influence of St. Edmund Campion and was reconciled to the Church. After his studies at Douai and Rheims he was ordained in 1584.(2) York was to be the centre of his missionary activities. In spite of the consumption which was creeping upon him, he was able to be of service to many. After only a year, however, he was arrested on suspicion of being a priest, was imprisoned at York, tried and condemned. At the gallows he tried to speak to the people but the officials shouted him down: "Despatch him for he is able to do much harm." He won his crown on 31 October 1588.(3)

Two years later, four young priests won the martyr's crown: Edmund Duke, Richard Hill, Richard Holiday and John Hogg. The last three were Yorkshiremen. They entered the College at Rheims between the years 1584 and 1587 and they were ordained together as priests on 23 September 1589.(4) Edmund Duke was born in Kent, studied at Rheims and Rome where he was ordained on 3 September 1589. He then set out for England but, being in poor health, nearly died on the way. He joined the other three at Rheims and together they crossed over to England, landing at the mouth of the Tyne. They were probably making for a centre in South Shields established by a heroic Catholic, George Errington, and an equally heroic Catholic lady, Ursula Taylor. Spies were on the watch, however, and as there was no one to meet them they wandered about. The presence of four strangers in the district aroused suspicions. They were arrested, committed to Durham prison, where it was discovered they were priests, and, because of their priesthood they were condemned to death. The sentence was carried out at Dryburn on 27 May 1590, and their mutilated bodies were buried in the churchyard of St. Oswald's at Durham. The church register records the burial of "four seminarists, papists, traitors and rebels to her majesty ... hanged, drawn and quartered for their horrible offences." Tradition has it that after the execution

a nearby stream dried up, giving rise to the location "Dryburn".(5) One of the spectators, a school master, George Swallowell, was converted by the heroism of these martyrs. Several years later he himself won the martyr's crown at Darlington.

The next of our Venerable martyrs was Father Joseph Lambton. He was born at Malton in Yorkshire, probably in May 1568. At the age of 16, he began his studies for the priesthood, continued them at the English College in Rome and was ordained in 1592. Bishop Challoner writes of him: "He had not been here long before his zeal for the salvation of souls prompted him to desire to break off the course of his studies and return home to look after the lost sheep. So being made a priest, he was sent upon the Mission." (6) Arriving in England, he came to Newcastle where the Town Clerk arrested him after two months as a stranger and a suspect. On his being searched and examined, it was discovered that he was a priest. He was imprisoned in the Newgate where one of his fellow prisoners was another priest, Fr. Edward Waterson. Both were condemned to death because of their priesthood at the July Assizes 1592. It was taken for granted that the two would die together but Fr. Waterson's execution was postponed for six months. Fr. Lambton was led out to Gallowgate (so called because the gallows stood there). He reminded the crowd that his only purpose in his being sent to England was the salvation of souls and that he would offer his life gladly for the least iota of the Faith. Bishop Challoner in his Memoirs of Missionary Priests describes how the death sentence was carried out on Fr. Lambton. The hangman was a hired felon who refused to continue with the work of butchery. The sheriff was obliged to seek another executioner, a butcher from a neighbouring village who ripped open and disembowelled our martyr when still conscious. The date was 27 July 1593.(7) He was only 24 years old.

Our next Venerable martyr was a layman, George Errington, who was born at Hirst, near Ashington, in 1554. While studying at Oxford he came under the influence of some fellow students who were attracted towards the Catholic Church. They became Catholics, so did Errington but, whereas they wished to be priests, he decided that he would devote his life as a layman to helping the persecuted and hunted priests. At this time there existed in the North a well organised scheme, under the leadership of another of our Northern martyrs, St. John Boste, whereby those who wished to become priests were shipped over to France and after their ordination were welcomed back into this country. The headquarters of this organisation was in the house of Ursula Taylor at South Shields. George Errington was to play a most active part in the work. However, spies were always on the watch, the movement was betrayed, the house was raided and Errington, Taylor and three young students who had taken refuge there were arrested. Errington later excaped from prison but was recaptured and eventually was put to death at York on 29 November 1586, his alleged crime being refusal to take the Oath of Supremacy and "for aiding and abetting priests".(8)

Four years later three more of our Catholic forefathers won the Martyr's crown ... the Venerables Thomas Palasor, John Norton and John Talbot. The first was born at Kirby Wiske in Yorkshire and was ordained a priest at Valladolid in Spain in 1596. Norton and Talbot were laymen. On 24 June 1600 the three met in the house of John Norton in the parish of Lamesley near Gateshead, possibly for the reconciliation of Norton to the Church. Spies and informers were again at work. The house was raided, Mass vestments were discovered and the three were arrested. Norton tried to prevent the arrest by "firing a fowling piece", Talbot by drawing his sword. At the Assizes Thomas Palasor was condemned for his priesthood, Norton and Talbot for "having knowingly, voluntarily and feloniously received, comforted and maintained the same Thomas Palasor". They were martyred at Durham on 9 August 1600.(9)

The last of our martyrs was the Venerable William Southerne[10] who was born at Ketton and baptised in the church of St. Andrew at Aycliffe on 18 April 1579. He began his studies at the Jesuit College at Vilna in Poland, then at Douai, and finally he went to Vallodolid where he was ordained in 1604. For some 13 years he laboured as a priest in England, possibly entirely here in the North. There are records of his saying Mass near Corbridge and in Sandgate in Newcastle. In 1618 he was betrayed, possibly by an apostate priest, William Johnson, who had been a fellow student of his at Vallodolid. At the Assizes he was condemned to death for high treason, for refusing to take the oath of Allegiance, and for refusing under oath to admit his priesthood. As sentence of death was pronounced, he fell on his knees and thanked God. The sentence was carried out at Newcastle on 30 April 1618. As was customary, his head was set on one of the gates of the town where crowds flocked to see and gaze at the smile upon his face.

As we recall their memory, it is sad to have to admit that there is little interest in these heroes of ours and little devotion to them. We owe them a great debt of gratitude. Maybe we forget them because they lived so long ago and now they are merely figures of legend, or perhaps it is because of Ecumenism. Yet it is well to remember that these and all our martyrs died in defence of true Christian Unity, a cause for which they prayed, just as we do today.

NOTES

1. J.Myerscough, *Martyrs of Durham and the North East*,pp.38-39.
2. *Douai Diaries*, p.223.
3. *Martyrs of Durham and North East*, p.56.
4. Challoner, *Memoirs of Missionary Priests*, p.164.
5. *ibid.*, p.600.
6. *ibid.*, p.189.
7. J.Myerscough, *op cit.*, p.76.
8. Ann M.C.Forster, *Biographical Studies*, Vol.III,No.5, Oct. 1956.
9. J.Myerscough, *op.cit.*,pp.112-114. For John Norton, see *Recusant History*, Vol.VI., No.2, April 1961, pp.56-57.
10. *Recusant History*, Vol.IV, No.5, April 1958, pp.192-216.

INCIDENT ON THE BORDER

Ann M.C. Forster

Take the north-bound road from Newcastle, passing Morpeth. Carry on through Longhorsley until you reach Weldon bridge crossing the river Coquet; over the bridge and turn to the left. Keep on up the valley, through Rothbury, Sharperton, Alwinton, until just beyond Windyhaugh at the point where the Rowhope burn joins the Coquet. This is the "Slyme foot", where in former days there stood an inn, the scene of many a wild and jovial gathering. From here a track, "the drovers' road", mounts steadily up the hill towards the Scottish border, some two miles distant.

On a day in May in the year 1582, a stranger was approaching the Slyme foot when he was overtaken by three men who sought to know his name and business; which he declined to tell them. They then laid hold of him, and threatened to take him to the Lord Warden of the March. It must be remembered that at this time relations between the two countries had become somewhat strained, for the King of Scotland, James VI (afterwards James I of England), was little more than a child, and his mother, Mary Queen of Scots, was a prisoner in England.

The stranger offered his captors money to let him go. He had on him eleven pieces of gold and some silver. They each took three of the gold coins and gave him back the rest. They also possessed themselves of his bag with its contents, which proved to be: an old "portes"(breviary), "certain instruments for drawing forth teeth", and a looking-glass. There were also letters and papers. One of the three, Robert Snowdon by name, took possession of the latter and put them in his pocket. He then offered to be responsible for the stranger and escort him to his destination, the abode of one Martin Crosier. As he afterwards confessed, he accompanied him for about half a mile only and then gave him back the papers - but not the bag and its contents - and let him go.

The affair leaked out and came to the knowledge of the Warden, Sir John Forster, who examined the men and held them in custody. When he was alone he made a careful examination of the contents of the bag. He found that the glass of the mirror concealed a document written in cypher which he could not read, and accordingly forwarded it to Sir Francis Walsingham.(1)

Now who was the stranger, and what was he about? He was, as one might suspect from the presence of the breviary, a priest; and he may be almost certainly identified as the Rev. William Watts. Mr. Watts (or Waytes) was a native of Menevia. He entered the English College at Douai the 4 September 1577(2) was ordained priest at Cambrai the 29 May 1578(3) and sent to England the following August.(4) He was captured and imprisoned in York Castle, but managed to escape, and made his way to France.(5)

In 1580 he became involved in Scottish affairs. King James was now a boy of fifteen. Should Elizabeth die childless, his mother Queen Mary, and ultimately himself, would lawfully succeed to the throne of England. James had been brought up in the Protestant religion; but hopes were entertained by the Spanish King, and by Queen Mary, that he might be influenced to be reconciled to the Church of his baptism. It was to investigate this possibility that Fr. Robert Parsons, at his own expense, sent William Watts to Scotland, where he was joined by Fr. William Holt S.J. He came back to London in February 1582, to report to Dr. Allen that they were fairly hopeful of success.(6) He was apparently on his way back to Scotland when he was accosted at the Slyme foot. Early in 1583 he returned to Flanders and was granted a chaplaincy, but died not long afterwards.(7)

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1. Bain, *Cal. of Border Papers,* vol. I, p.126.
2. Knox, *Records of the English Catholics,* vol.I, p.129.
3. *ibid.* p.8. 4. *ibid.* p.144. 5. *ibid.* vol.2,p.114. C.R.S.,
6. Knox. loc. cit. vol. 2, p.114. (53,p.208.
7. Anstruther, *Seminary Priests,* vol. 1, p.374.

CATHOLICISM IN JACOBEAN NORTHUMBERLAND (1)

J.A. Hilton

The reign of James I saw the consolidation in Northumberland of a Catholic community dominated by the gentry. The mission of the seminary priests and Jesuits, which, in the second half of Elizabeth's reign, had created a distinctive Catholic group, was organised. The Catholic gentry, whose households formed the bulk of the Catholic minority, were not only linked together by a common faith and by intermarriage but also formed a definite congregation. Indeed, the Catholic gentry came to dominate not only the laity but even the clergy.(2)

This consolidation of Northumbrian Catholicism was made possible by James I's relaxation of the administration of the penal laws. James's accession in 1603 raised hopes of toleration and the Catholics of Northumberland and Durham even went so far as to circulate petitions for religious freedom, whilst Henry Percy, ninth Earl of Northumberland, had already sent his Catholic kinsman and agent, Thomas Percy, to James in 1602 to urge toleration. However, the parliament of 1604 re-enacted the penal laws and Bishop Matthew of Durham made some attempt to enforce them by excommunicating 178 recusants in Northumberland. The Gunpowder Plot of 1605, in which Thomas Percy was involved with the result that the Earl of Northumberland was imprisoned, led to additional penal laws in 1606. The seminary priest Humphrey Sicklemore, captured at Corbridge in 1606, summed up the bitter disappointment of the Catholics by declaring that there was nothing left for them but persecution and in 1615 Humphrey Clesbie lamented this renewed persecution. Certainly, the Ecclesiastical High Commission continued to summon Catholics before it, but to little effect. Thus, between 1614 and 1617 it continually issued attachments against some 33 Northumberland recusants, including such leading Catholic gentry as Dorothy Lawson, Thomas Fenwick, Margaret Swinburne and Roger Widdrington, but failed to secure their appearance. As late as 1624 the Jesuits complained of increased

persecution, especially of the poor. Nevertheless, despite parliamentary pressure, King James was anxious not to enforce the capital penalty against Catholics, if only to further a marriage-alliance with Catholic Spain or France, and when Lord Sheffield, president of the council of the north, was so indiscreet as to have the seminary priest William Southerne executed at Newcastle in 1618, he was dismissed.(3)

Besides, the Catholic gentry possessed considerable influence exercised through the conformist heads of recusant families. Sir Ralph Gray of Chillingham and Sir Henry Widdrington were elected to James's first parliament and, after a disputed election, Gray's son, Sir William, and Widdrington were returned to the second parliament. Edward Gray of Morpeth was sheriff, deputy warden of the Middle March and a Border commissioner. Sir Matthew Forster of Adderstone was high sheriff. The influence of the pro-Catholic Howards at Court, Lord William Howard's acquisition of the Dacre estate, including the barony of Morpeth, and his employment in Border affairs, together with Theophilus Howard, Lord Walden's acquisition of Dunbar's Northumberland estates, further increased Catholic influence in the County. The Howard agent in Morpeth was the Church papist Edward Gray, brother of Sir Ralph, and Walden's estate agent was Roger Widdrington. At the same time, both Howard and Walden were active in taking economic advantage of changed conditions on the Borders by attempting to overthrow tenant-right. Howard seems to have been able to protect his Catholic tenants from persecution for a time but, as the Howard influence at Court declined, the number of Morpeth recusants indicted increased from two in 1600 to eight in 1619 and to twelve in 1625, whilst Walden was forced to dismiss Widdrington by 1625.(4)

As a result of this relaxation, the number of recusants in Northumberland increased from 150 in 1600 to 358 in 1619-20 and there were similar increases in Durham and the North Riding of Yorkshire. However, recusants remained a tiny minority, some 1,255 indicted between 1600 and 1625 or 1.7 per cent of the

County's estimated population of 83,000 in 1617. Even multiplied by four to allow for their families, the resulting figure is only 5,020 or 6.8 per cent of the population. (5)

The clerical mission to Northumberland, first organised by the Jesuit Richard Holtby in the 1590's, depended on the Tyne for its communications with the continental seminaries. Southerne lived at Newcastle in the house of a widow in Sandhill, where he kept books and rosary beads, and he also had a house on the coast, where William Ogle and another priest called Rockwood lived in 1615, probably Hebburn on the Durham bank of the Tyne, the home of Southerne's kinsmen, the Hodgsons. However, the formal organisation of the clerical mission with the appointment of an archpriest in 1598 may have hindered its efficiency by the subsequent separation of the secular and Jesuit missions in 1602. (6)

This separation reflected deeper divisions about the nature of the mission which were exacerbated by a controversy over the oath of allegiance, demanded of recusants on pain of *praemunire* under the Act of 1606, with its abjuration of the papal power of deposition. The gentry would have preferred to take the oath, and were supported by many secular priests, including the archpriest Blackwell. Certainly Roger Widdrington took the oath, his chaplain Clinch favoured it, and Widdrington gave financial support to Thomas Preston who wrote in its defence using Widdrington's name. However, the papacy, supported by the Jesuits, whose superior was now Holtby, condemned the oath and deposed Blackwell in 1608. As a result, when the Jesuit mission in Northumberland and Durham was re-organised in 1623, the Jesuits faced opposition from the gentry and, making long journeys on foot, worked amongst the poor to claim some 90 converts in the district. Nevertheless, the Jesuits did have their friends amongst the gentry, such as Mrs. Dorothy Lawson, who had moved to St. Anthony's, near Newcastle, in 1613/14, where Henry Morse was sent to join Holtby in 1624. (7)

Moreover, two of the three students from Northumberland to enter the seminaries during James I's reign joined the

Jesuits, probably as a result of Jesuit control of the English college in Rome. John Armstrong, who was brought up in Hexham, was ordained in Rome in 1616, sent to England in 1620, joined the Jesuits in 1621 and died in the north in 1660. Francis Walsingham, though born in Berwick, was of Warwickshire parentage and left Northumberland to pursue his career under the patronage of Sir Francis Walsingham but he was ordained in Rome in 1608, joined the Jesuits in 1609 and died in Derbyshire in 1647. The third student was Armstrong's brother Robert who entered the English college, Rome in 1623, was ordained in 1626, and joined the Dominicans.(8)

Indeed, the success of the efforts of the clergy amongst the laity was dependent on the support of the gentry. Thus, a report of 1606/7 described the religion of the principal families in Northumberland by whom the multitude might be led. The paper listed 18 principal families of whom only 6, the Delavals, the Strothers, the Muschamps, the Middletons, the Middlefurths and the Selbys were Protestants. The main recusant families listed all lived on the edge of the uplands, and many of them, like the Grays, the Widdringtons and the Forsters were engaged in the Border service. The list ignores such important recusant households as the Lawsons of Cheeseborough Grange and does not specifically mention the Ogles of South Dissington. Newcastle itself remained socially distinct from the rest of the County. Although there was a tendency for Catholic families to move towards the safety of the uplands, there was an equally strong tendency for them to concentrate along the Tyne and indeed, in the case of the Lawsons, to move towards the sea. There were, however, few recusants near Newcastle in Castle Ward and only eleven in Bamburgh Ward in 1625. The list does illustrate not only the consolidation but also the extension of upland or, more strictly, piedmontane Catholicism. Nevertheless, only 16 of the 89 heads of Northumberland gentry families were convicted recusants, and only four - Francis Radcliffe of Dilston, Roger Widdrington, Thomas Haggerston and Sir William Fenwick of Meldon - had incomes of more than £400 a year. The greatest land-owning

family was the Percies, earls of Northumberland, but, as the earl was not resident in the County, his tenants followed the lead of his agent, the Catholic Thomas Percy, until he was killed in the Gunpowder Plot.(9)

The religious attitude of the head of the family was significant and a matter of personal choice so that in the cases of Cuthbert Heron, who had just come of age, and William Ridley, who was still a ward, their religion was not yet apparent. Neither apparently became a Catholic. John Swinburne of Edlingham even disinherited his Protestant son Thomas in favour of his Catholic daughter Margaret, the wife of William Swinburne of Capheaton, and her son John, despite Thomas's appeal to the privy council.(10)

At the same time, the religion of the head of the family's wife could be the determining factor. Thus Roger Widdrington was described as hoping to arrange a marriage between Heron and one of the recusant Radcliffes, and Ridley was married to the daughter of Sir Richard Musgrave, a Yorkshire Protestant. Although the heads of the Ogles and the Carrs were Protestants, some of their families were papists. They included William Carr of Etal Castle and his recusant wife, a daughter of Sir William Selby, the male members of whose family professed Protestantism, whilst most of the female members were married to recusant gentry.(11)

The influence of women was obvious amongst the main recusant families listed and, indeed, church papists, like Thomas Swinburne of Capheaton, Edward Gray of Morpeth and Sir Matthew Forster of Adderstone, who conformed, thus protected the recusant members of their Catholic families. Jane, the recusant wife of Sir Ralph Gray of Chillingham on the upper Till, was dead but his religion was suspect, for he seldom attended church and kept recusants as his principal servants. His eldest daughter Catherine was a recusant married to the head of the Forsters, Sir Matthew, and his second daughter was married to a Mr. Huddleston of Westmorland, neither of whom often went to church. His sister was

the recusant wife of Radcliffe of Dilston. Sir Ralph's brother Edward was reputed a church papist and Edward's eldest son, Philip, was a recusant servant of the Catholic Lord William Howard. His second brother, Roger, was careless about his religion. His brother Arthur seldom came to church and his wife never, whilst many of his friends, tenants and followers were recusants or church papists. Nevertheless, recusants in Glendale Ward declined from 19 in 1600 to five in 1625. Protestant Sir William Fenwick's second wife, Margaret, a reputed witch, was a recusant sister of Sir George Selby, so, although his son by his first wife was a Protestant, his children by his second wife were brought up as Catholics.

Sir Henry Widdrington had married Margaret, the sister of the papist Sir Henry Curwen of Workington, Cumberland, so that since his marriage and his reconciliation with his brother Roger he seldom attended church and exerted his influence against the Protestant clergy. There were 11 recusants near his home at Widdrington Castle in 1625. Roger Widdrington, married to Mary, a recusant daughter of Radcliffe of Dilston, was described as the most dangerous recusant in the County. Near his home at Cartington Castle with its new extensions there were 29 recusants in 1625 and another 19 in nearby Rothbury. Since he was employed in the Border service, his religious activities included calling the congregation of Elsdon out of church during the Sunday sermon, drawing Border thieves to Catholicism, poisoning all Hexhamshire with popery and supporting his religion in Coquetdale and Redesdale, though only four of his 27 highland followers were indicted recusants. Their brother, Sir Ephraim Widdrington, seems to have changed his religion with his consecutive marriages: not careful of any religion when married to a sister of the recusant George Thirlwall; appointed a justice of the peace when married to the widow of the Protestant Lancelot Strother; and a convicted recusant when married to Jane, daughter of recusant Michael Hebburn.

The head of the Collingwoods, Robert Collingwood of Eslington on the upper Aln, son of the deceased recusant Thomas Collingwood and his recusant widow Anne, a sister of Sir Ralph Gray, was Sir Ralph's ward. His uncle George Collingwood was a recusant and married to the recusant Jane Swinburne. His three aunts were recusants and married to recusants: Carnaby of Hatton, Thornton of Wotton Castle and Thomas Salvin of Croxdale, Durham. The head of the Forsters, Sir Matthew, was a church papist married to Catherine, a recusant daughter of Sir Ralph Gray, but the rest of his family were described as libertines. John Swinburne of Edlingham was a recusant, his deceased wife Anne having been a recusant sister of Thomas Collingwood, and, although his eldest son was page to the earl of Essex, the rest of his children were brought up as Catholics. Thomas Swinburne of Capheaton and his wife Margaret, a sister of Sir Wilfrid Lawson, were church papists, as were their sons, the eldest of whom, William, was married to Margaret, a recusant daughter of Swinburne of Edlingham. Francis Ratcliffe of Dilston on the Tyne was a recusant married to Isabel, a recusant sister of Sir Ralph Gray, and their children, including the wife of Roger Widdrington, were brought up as Catholics, whilst his tenants and followers were all Catholics or lukewarm in the conformity.

Lastly were the Catholic gentlemen of lesser families, Carnaby of Hatton, north of Corbridge on the Tyne, Thornton of Wotton or Netherwitton, where the Font left the uplands above Morpeth, both married to recusant sisters of Thomas Collingwood, and Haggerston of Haggerston, on the coast near Holy Island.(12)

By 1615 the Catholic gentry of Northumberland, Durham and Cleveland formed a 'Congregation'(13) with Humphrey Clesbie of Morpeth as their agent. Their mass-centres in Northumberland included the Swinburne residence at Capheaton Castle and the Lawson household at St. Anthony's on the Tyne, the two houses exemplifying the upland and Tyneside concentrations of Catholics in Northumberland. It was in the southern part of Tynedale ward around the Radcliffe house at Dilston, with its

new chapel built in 1615 and its new domestic quarters built in the 1620's, that half of the 674 recusants in 1600 and 1625 lived, whilst 40 (most of them belonging to the yeomanry) of the 97 recusants indicted in 1604 came from nearby Hexham.

In 1615 Bishop James of Durham drew attention to the flocking of priests to Newcastle, near which was the Lawson house at St.Anthony's, where a few years previously there had not been one Catholic, a development he ascribed to the king's lenity, and in 1624 Clifford, the Lord Lieutenant, complained of the power of the Catholics and their influence amongst the Borderers. Catholicism flourished on the edge of the northern uplands but its lifeline to the continental seminaries lay through Newcastle, whilst Puritanism displayed a similar relationship between the dark corners of the Kingdom and the ports. Catholicism and Protestantism were in competition for the souls of men whose most obvious characteristic was their irreligion.(14)

NOTES

1. I am grateful to Dr.Ann Forster, Mr.G.C.F. Forster and Rev. Vincent Smith for their help in the research involved in this paper.

2. J.Bossy, *The English Catholic Community, 1570-1850,* (London, 1975),pp.17-19,60,80-86,89-90; *Recusant Roll No.1, 1592-93,* ed.M.M.C. Calthrop, (Catholic Record Society, volXVIII), pp.244-51; *Miscellanea: Recusant Records,* ed. C.Talbot (C.R.S.,vol.LIII), pp.54-61.

3. J.B.Gavin, 'Reverberations in Durham: The Case of Eleanor Jackson and the Gunpowder Plot,' *Recusant History,*vol.XI (6),(1972),pp.299-300; *Dictionary of National Biography;* G.Anstruther, *The Seminary Priests,* (Ware and Durham,1968), vol.I,pp.315-16,324-26; Public Record Office, State Papers 14/81/54,II; Dean and Chapter's Library, Durham, Durham High Commission Act Book, 1614-17 passim; *Records of the English Province of the Society of Jesus,* ed. H. Foley (7 vols. London,1877-83), vol.VII(2), p.1112.

4. J.Hodgson, *A History of Northumberland,* (7 vols, Newcastle, 1820-58), vol.I,pp.315-16,324-26; S.J.Watts, *From Border to Middle Shire: Northumberland, 1586-1625,* (Leicester, 1975), pp.58-59,82-83,85,140,167-68,197,200.

5. Watts, *Northumberland,* pp.85-86,199,232; M.James, *Family, Lineage, and Civil Society: A Study of Society, Politics and Mentality in the Durham Region, 1500-1640,* (Oxford, 1974),p.142; H.Aveling, *Northern Catholics: The Catholic Recusants of the North Riding of Yorkshire, 1588-1790,* (London,1969), p.257.

6. P.R.O.,S.P.14/81/58,I; Anstruther, *Seminary Priests,*vol.I, pp.324-26; Bossy, *English Catholic Community,*pp.207-209.

7. Bossy, *English Catholic Community,*pp.35-48;A.M.C. Forster, 'The Real Roger Widdrington', *R.H.,*vol.XI(4),(1972), pp. 199,204; Foley, *Records of Society of Jesus,* vol.VII(2), p.1112; P.Caraman, *Henry Morse,*(London,1962), pp.38-41; James, *Family, Lineage, and Civil Society,* pp.143-44.

8. Anstruther, *Seminary Priests,*(Great Wakering,1975), vol.II, pp.334-35; Foley, *Records of Society of Jesus,* vol.V,p.639; *Liber ruber venerabilis collegii Anglorum de Urbe,* ed. W.Kelly, (C.R.S.,vol.XXXVII), p.203.

9. Talbot, *Miscellanea,* (C.R.S.,vol.LIII), pp.60,61,150; A.L.Rowse, *The Expansion of Elizabethan England,* (London, 1962), pp.11,14,15; Watts, *Northumberland,* pp.60,85; Bossy, *English Catholic Community,* pp.81-83,85; *D.N.B.*

10. Bossy, *English Catholic Community,*pp.150-53; Watts, *Northumberland,* pp.64,69,82-84,252.

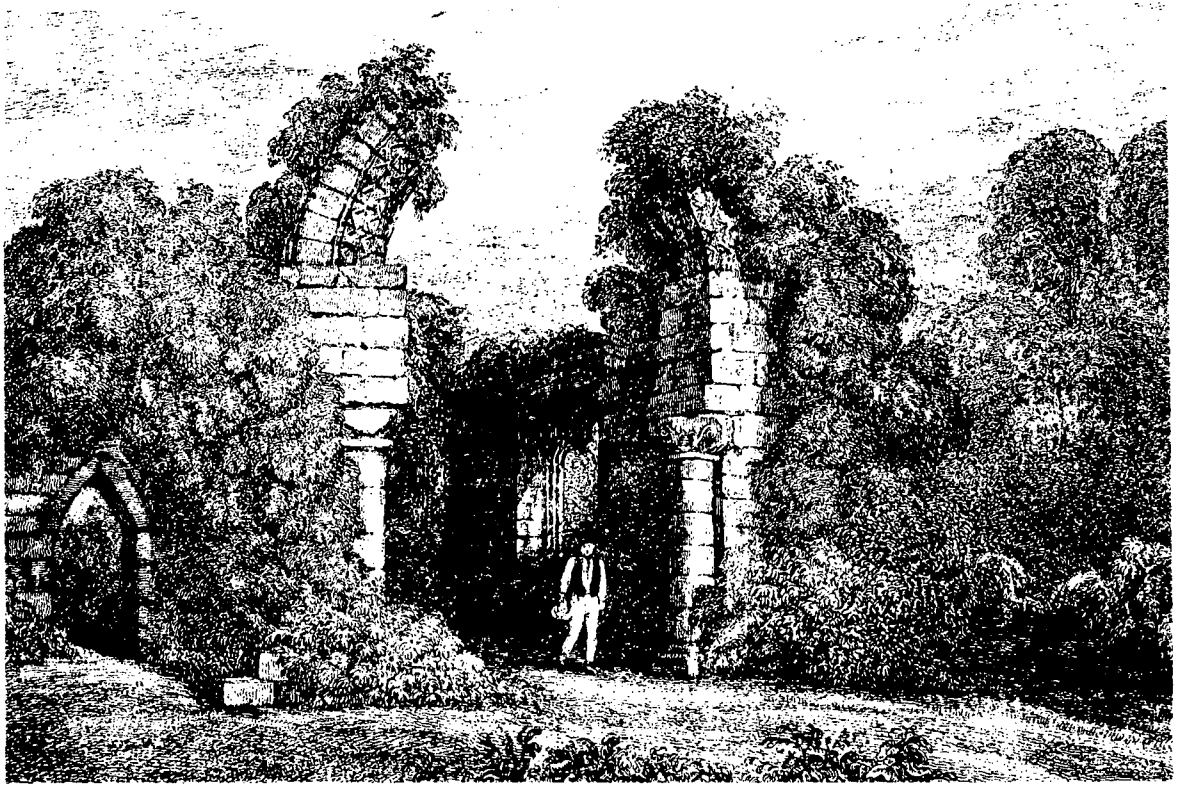
11. Bossy, *English Catholic Community,* pp.153-58; Talbot, *Miscellanea,* (C.R.S.,vol.LIII), pp.150-53; Aveling, *Northern Catholics,* p.204.

12. Watts, *Northumberland,* pp.82,83,85,175,258,260-61,263-64; Talbot, *Miscellanea,* (C.R.S.,vol.LIII), pp.150-52; H.S. Reinmuth Jr, 'Lord William Howard (1563-1640) and his

Catholic Associations, *R.H.*,vol.XII(5),(1974),pp.229-31; Forster, *R.H.*,vol.XI(4),pp.196-99; W.P.Hedley, *Northumberland Families,* (Newcastle,1968),vol.I,pp.104,122-23.

13. P.R.O.,S.P.14/81/54,II; Bossy, *English Catholic Community,* pp.149-81.

14. P.R.O.,S.P.14/81/54,III; Watts, *Northumberland,* pp.84,175, 188; Somerset Record Office, Taunton, DD/PH 204 (copy in Northumberland Record Office, Newcastle, NRO 738; I am grateful to Mr.R.Gard for providing me with a copy); Foley, *Records of Society of Jesus,* vol.III,p.119; Caraman, *Henry Morse,* p.42; Bossy, *English Catholic Community,* pp.20,80-91; C.Hill, *The World Turned Upside Down* (1974),pp.73-81; C.Hill, *Change and Continuity in Seventeenth Century England* (London,1974),pp.3-47; Rowse, *Expansion of Elizabethan England,* pp.10-12.



ST. MARY'S CHAPEL, JESMOND, 1832

THE 1851 CENSUS OF WORSHIP AND THE IRISH IMMIGRATION INTO COUNTY DURHAM

W.V. Smith

The census of 1851 was unique. Though the Registrar General required more personal details than in the census of 1841, he also widened its scope by wanting to know how many people went to church or chapel. Thus on Sunday, 30 March, 1851 every clergyman and minister was asked to count every man, woman and child who attended his place of worship at the morning, afternoon and evening services. There were also questions about the buildings themselves, the number and type of sittings and some financial details.(1) Though there was no legal obligation to take part in this phase of the census, the clergy co-operated and the returns are practically complete. This census of worship appears to have been little used by local historians and there is little reference to it in Catholic books or papers. In 1974 G.E.Milburn published an important article on this census for Durham County; (2) like the report itself, he was mostly interested in the percentages of those who attended a place of worship compared with the number of inhabitants in general and a comparison between the different churches. Using Milburn as a basis, this article is to discuss the Irish Immigration as seen in this census and to see how it was accommodated in the Catholic churches and chapels. The extant baptism registers show that at least from the end of the 18th century there was a constantly increasing stream of Irish into the North East. The flood began with the potato famine of 1846 and, from the after-effects, continued in the succeeding years. As will be seen later there were two main industries affected, coalmining and the coal trade and heavy industry developing mainly into shipbuilding.

To make the report of the census, different parts of the country were divided in several ways. For Durham County the divisions were made by using the boundaries of the 14

Poor Law Unions and, knowing these areas, it is easy to discover the Catholic Mass-centres in each Union. This is important for the Stockton Union (and much less for Darlington and Teesdale) because the boundaries extended into Yorkshire.(3) The following table gives:- (1) the name of the Poor Law Union; (2) the volume and page reference in the *History and Antiquities of the County Palatine of Durham* by William Fordyce (1857); (3) the numbers of Catholics attending church on the census Sunday; and (4) the Catholic churches to be found in each area in 1851. The comments will follow the table.

POOR LAW UNION	VOLUME & PAGE IN FORDYCE	NO. OF CATHOLICS AT CHURCH	CHURCHES IN UNION
Auckland	1. 556	240	Bishop Auckland
Chester-le-Street	2. 605	–	Birtley
Darlington	1. 473	700	Darlington
Durham with Lanchester	1. 359) 2. 652)	4,128	Durham, Croxdale Esh, Brooms
Easington	2. 355	550	Hutton House, Thornley
Gateshead	2. 767	2,022	Gateshead, Felling, Stella
Houghton	2. 560	566	Houghton-le-Spring
Sedgefield	2. 337	–	Sedgefield
South Shields	2. 719	540	South Shields
Stockton	2. 166	2,101	Stockton, Hartlepool, Yarm, Middlesbrough
Sunderland	2. 466	950	Sunderland
Teesdale	2. 031	604	Barnard Castle, Larting-ton.
Weardale	1. 658	190	Wolsingham
		12,591	

23

There are two gaps in the figures. It appears that the Benedictine priest at Birtley did not make any return, but Sedgefield is very different. While the County History gives 14 Poor Law Unions in Durham County in 1857, Milburn states that there were only 13 at the time of the census, so for some reason or other the whole of the Sedgefield Union is missing, though for Catholics it would probably make little difference to the total numbers. The report gives the total attendance at each service for the area as a whole; there were 8,346 Catholics at the morning service i.e. at Mass, 1,123 in the afternoon and 3,301 in the evening, which gives a total of 12,770. The report miscounted these three sets of figures and gave 11,670 as the total attendance. This mistake with others may appreciably alter the percentages given by Milburn. These were that the Catholic church-goers were 2% of the general population and 7% of all who went to church.(4) It is also noticeable that there is a discrepancy between this total of 12,770 and the 12,591, which is the total of the various Poor Law Union's figures given above.

It would take an industrial historian to study in detail why the Irish congregated in the different Unions. The Chester-le-Street, Easington and Houghton areas would be explained by the coal pits. Heavy industry would account for Darlington; ironships were being built at Hartlepool, Stockton and Middlesbrough at that time, and there were small ironworks at Wolsingham and Tow Law in the Weardale Union, while South Shields and Sunderland were probably a mixture between coal and industry; Gateshead was much concerned in the coal trade, while Stella had a large Catholic interest in coal from at least the middle of the 18th century.

However, there are two problems of Teesdale and the large number of 4,128 for the combined Durham and Lanchester Unions. The 604 Catholics of Teesdale Union, with the additional unknown numbers of non-attenders, appear to have been a temporary influx into the area, possibly workmen on the railway from Darlington to the West with long viaduct over the

Tees valley. There is no known reason why the report joined the Durham and Lanchester Unions together. For Durham it is well known that a large number of Irishmen came with the building of the railway and the Durham viaduct and many remained in the town; Croxdale was a little country mission and Esh was for centuries the centre of a considerable number of native Catholics; Brooms was responsible for the whole of North West Durham and had an increasing congregation long before 1851.

The census report stated that the Catholics had twenty places of worship in the County; the Catholic *Ordo and Directory* for 1852 gave twenty-two churches and chapels, but two of these (Carmel House Convent, Darlington and Ushaw College) can be ignored as being private chapels. The list shows that on the whole the missions were strategically placed for the increasing large numbers. The dates show that some were started just in time, while others had been in existence for centuries. Gateshead is an exception. The Catholic year-book is used as a basis and is quoted in full and is followed by a brief note on the start of the mission. (5)

"Barnard Castle St. Mary's" (The 1850 edition entered M 10-30 E6). The Catholics of Barnard Castle for generations had crossed the Tees and walked the three miles to the Lartington Hall in Yorkshire. The mission was started in 1847 by the Longstaffes, owners of the mills in the town, with a hall being adapted into a church and a temporary school. In 1881 the number of parishioners was 300.(6) Gainford not far away was begun in 1852, but it is not relevant to this study since the church and presbytery were built and the mission endowed by the Rev. Thomas Witham, priest and squire of Lartington, for personal reasons.

"Birtley St. Joseph's". A benefactor bequeathed an endowment in 1696 to the Benedictines to keep a priest at Chester-le-Street, and about 1746 the priest moved to Birtley. The church was built in 1843. (7)

"Bishop Auckland St. Wilfrid's". During the second half of the 18th century the Jesuit in Durham was paid for visiting Bishop Auckland and he paid rent for some place as a chapel. In the early years of the 19th century there is a tradition that the Catholics walked seven miles to go to Mass at Croxdale. The modern mission began in 1841, and the church was built in 1846 with a seating capacity of 300. (8)

"Brooms Gateshead". The postal address is misleading, Brooms being near to Consett and Lanchester. The Meaburne family of Pontop Hall were recusants in the 17th century and would have had priests visiting them for longer or shorter times. The last of the family in 1748 gave a fund to the Jesuits to keep a priest at the Hall. At the end of the same century, the mission was moved to Brooms and a chapel was opened in 1804. Brooms is the mother and grandmother of 15 missions in North West Durham. (9) The first was at Blackhill (Benfieldside) owing to the increasing Consett Ironworks. Here a church was begun in 1854, blown down the next year and finally opened with a resident priest in 1857. It is said it took nearly 80 years to pay for the church and presbytery, but it must be remembered that there was constant building of schools both for Blackhill and Consett. (10)

"Croxdale Hall Durham". The Salvins of Croxdale having wavered in the earlier penal days finally returned to the church at the end of the 17th century and had a resident priest. The church was built about 1840, and about the same time it was stated the number of communicants was 180. The neighbouring Tudhoe mission was started in 1858. (11)

"Darlington St. Augustine's M10 E6". A fund was bequeathed to keep a priest in the neighbourhood in 1726 but in practice there was never a resident priest for the next hundred years, although priests, mostly from Stockton, constantly visited the town. Fortunately, the Witham estates at Cliffe were sold in 1824 and their chaplain came to Darlington to begin the modern mission. This was Rev. William Hogarth who

always lived and died there, though in 1847 he became Vicar Apostolic and in 1850 Bishop of Hexham (later changed to Hexham and Newcastle). The first St. Augustine's was opened in 1827.(12)

"Durham St. Cuthbert's". For many years there were three missions in the City. The secular one in Gilesgate (closed in 1769) the Jesuit one in Old Elvet (closed in 1825) and the secular one also in Old Elvet and still flourishing. The present St. Cuthbert's was opened in 1827.(13)

"Esh Laude Durham M10 E3". This is the oldest mission in the Diocese since the fund to keep the priest was given by the Smythe family of Esh Hall in 1651. For the whole of the 18th century the priest lived at Newhouse near by. The mission returned to Esh with the opening of the church in 1799. Esh has always had a considerable number of native Catholics.(14)

"The Felling, Gateshead St. Patrick's". In or after 1840 a count was taken of the Catholics in Felling and the result was a total of nearly 400. The Rev. William Riddell, the assistant priest in Newcastle, built a chapel for them in 1841 and a Newcastle priest went there every Sunday to say Mass. The first resident priest in modern times arrived in 1846.(15)

"Gateshead Our Lady and St. Wilfrid's. In the temporary chapel M10 -30 E.3.30. Population of the borough 25,570: born in Ireland 1,544. Catholics upward of 3,000. Baptisms Feb. 2 to Oct. 1st 78: deaths during the same period 40." In the Catholic Directory of the same year there is another account, "Gateshead, Our Lady and St. Wilfrid. Rev. Frederick Bentham who intends to purchase ground for a new Church which is valued at £800. A temporary Church in Hillgate and parochial residence in St. Catherine's Terrace has been provided: rents £50 per annum. On Sundays at Hillgate at 10.30. On W.D. in the Oratory, St. Catherine's Terrace. On Holydays of Obli-

gation at Hillgate at 8. Catechism etc. at Hillgate at 3.30". The temporary chapel was the top storey of a warehouse. Fr. Bentham who had arrived in Gateshead early in 1851, left two years later and his place was not filled, the mission being served from St. Mary's Cathedral in Newcastle. In the fire and explosion of 1854, the chapel and warehouse were swept away and the Assembly Room of the Queen's Head Hotel was used. Land was bought in 1856 and the Church now dedicated to St. Joseph was opened in 1859, when the Rev. Edward Consitt was the resident priest. Of all the places in the County, Gateshead began too late and too inadequately; nobody has ever offered an explanation. From the stories told at different times it can be suggested that, at least for schools, it took a century to make up for lost time.(16)

"Hartlepool St. Hilda's M10-30 E3 and 6-30 Baptisms 65 Marriages 16". There is nothing known of the Catholic story of Hartlepool in the 18th century, except the numbers of the few recusants and the fact that it was visited by a few priests for the "sea bathing cure". Probably the Hardwick Hall priests attended when necessary. In 1834 a chapel was built and a resident priest was appointed. The present Church was opened in 1851 and dedicated to the Immaculate Conception of Our Lady.(17)

"Houghton-le-Spring St. Michael's. From 1804 the chaplain to the Carmelite nuns at Cocken Hall looked after his Catholic neighbours. When they left in 1830, a resident priest was appointed and in 1837 he opened a "double-decker", the ground floor being a school and the floor above was the chapel(18)

"Hutton House Castle Eden St. Peter and Paul". As the Darlington mission was really started by the sale of the Witham estates at Cliffe, so Hutton House was founded by the sale of their estates in Monk Hesledon. Hardwick Hall had had recusant owners from the days of Queen Elizabeth and no doubt there was a constant stream of priests, whose names are known for the 18th century. The estates were sold in 1823 and the next year the priest moved to Hutton House where the church was opened in 1825.(19)

"Sedgefield St. Joseph. Priest attends here and at Thornley alternately M10 E6". The traces of a Catholic story for Sedgefield are too slight to be definite. The priest at Stockton wrote in his register in 1834 "August 18. First said Mass at Sedgefield". Five years later there was both a resident priest and a chapel.

"South Shields". The South bank of the Tyne was a resort of papists in the earlier days of persecution, with the Hodgsons of Hebburn being a notable family. Later it lost its importance in Catholic history until the 19th century. After 1821 the Catholics on the South Bank ferried across the river for Mass in North Shields. In 1832 a Sunday school was opened at Mill Dam and after two years it was so successful that a permanent master was appointed. In 1847 the people began to collect funds for a church, but when they asked for a resident priest, the Bishop said he wanted a church first. Finally the committee bought a Baptist chapel; the resident priest came in 1849 and at the end of that year the converted chapel was opened. The flood of immigrants to the shipbuilding yards was just beginning. The Jarrow mission began in 1860.(20)

"Stella, Newcastle St. Mary's and St. Thomas Aquinas'". The Stella estates were owned by recusant families from the days of Queen Elizabeth to after 1830. The owners in the 19th century were much interested in the coal trade, and they had Catholic stewards for the work; consequently the papist returns show Catholic families employed in the pits and the trade. The church opened in 1831.(21)

"Stockton-on-Tees St. Mary's". A priest bequeathed a fund for a priest's maintenance in 1693, and the Vicar Apostolic fixed it at Stockton. The mission never seems to have flourished, and a writer in 1832 said that the mission covered a large area and there were 70 communicants. A portion of the present church was built in 1842.(22) Yarm in Yorkshire, part of Stockton Poor Law Union, was an old rural mission begun in the 18th century as a chaplaincy. In the early months of 1840 the

Stockton priest baptised two babies in Middlesbrough; after that nothing is known to the writer. The later Directories give 1849 as the date for Middlesbrough; it may apply to either the date of the mission or of the church.

"Sunderland St. Mary's". The mission began in 1727 with a fund left by a priest. Destroyed by the mob in 1746, another resident priest did not return until 1769, though the town was constantly visited. A writer in 1834 describing the church then being built, stated it would hold 1,500 which was surely an exaggeration unless nearly everybody stood for the whole service. The church was opened in 1835.(23)

"Thornley, Ferryhill, Castle Eden M10 E6 on alternate Sundays". The Bishop's Treasurer some twenty years later wrote in his notes "Thornley 1850 Purchased chapel." One wonders where the priest was on census Sunday - at Sedgefield or Thornley. Perhaps he filled in the required forms for both places.

"Wolsingham". Rev. Thomas Wilkinson, an Oxford convert, was ordained priest in 1848 and was immediately appointed to start this mission where he built the large church.(24) In 1851 one of his convert confreres went to Crook to start a mission in the town and the church was opened in 1853. About 1865 it was said that Crook had 2,000 parishioners, of whom 300 were English.(25)

A comparison between the churches and chapels and the numbers who went to Church shows that Bishop Auckland, Birtley, Croxdale, Esh Laude, Hartlepool (after 1851), Houghton-le-Spring, Sedgefield, Stella, Sunderland, Thornley and Wolsingham would be able to contain their congregations even with some inconvenience, Barnard Castle, Brooms, Darlington, Durham and Stockton would seem to have been inadequate on census Sunday, while Felling, Gateshead, Hutton House and South Shields are doubtful. If the buildings were sufficient the clergy were not. In 1851 there were only 55 priests in Northumberland and Durham; since this number included Ushaw College and one or two chaplaincies, there were very few missions which

had two priests. The few were severely overworked owing to the grave ill health of the immigrants. In 1847 the typhus plague caused the death of two bishops and at least two priests, and there were constant severe epidemics through the next decade. A surprise too in these modern days is that priests in those years as far as is known never said two Masses on Sundays; if they had done so, it would have greatly eased the lack of accommodation in some places. However, both the clergy and the laity coped more or less successfully with the massive immigration problem over the years, and their descendants now form by far the greater part of the diocese.

POSTCRIPT

Mr.Milburn kindly informed the writer that the Sedgefield Poor Law Union was included in the Stockton Union.
The pamphlet *"1827 - 1977"* was published by St. Cuthbert's Durham to celebrate the 150 years of its use. In it there is a copy of the return of the priest for the 1851 census. He gave the accommodation as 150 free sittings, 280 other sittings and 150 for standing room, a total of 580. He stated that these 580 present in the morning and 550 in the evening and added the comment "According to a census lately taken of Roman Catholics belonging to the congregation of Durham the number is 1220. The chapel being too small to contain them many do not come to the chapel on Sundays."

NOTES

1. The report was compiled by Horace Mann and presented to Parliament in the session of 1852-53. It has been recently reprinted by the Irish University Press.
2. *Durham County Local History Society Bulletin,* July 1974.
3. For the Poor Law Unions in general cf.Fordyce,vol.I,p.162.

4. Fr.J.Lenders in a broadsheet c.1932 on the statistics of the Diocese gave the total population of Northumberland and Durham after the 1851 census as 745,067, the estimated number of Catholics compiled from diocesan papers as 46,000 and the percentage of the latter to the former 16.11%; this is an error and the correct figure is 6.2%. A French professor lecturing in Oxford in 1968 on the Catholic population in England said after he had worked on a different aspect of this census that the percentage for Durham County was over 5%. The population in the Poor Law Unions was 411,679 and using the percentage of 6.2, it gives the Catholic population in the Unions as 25,524. As the number at the morning service was 8,346, the figures show that nearly a third heard Mass on census Sunday.

5. The main source for modern stories of the missions are those printed in the *Northern Catholic Calendar* over the years (NCC). Some are not very correct.

6. NCC 1881. 7. NCC 1884, 1919.
8. NCC 1884. Centenary Booklet 1946.
9. NCC 1886, 1920. Centenary Booklet 1969.
10. NCC 1882. 11.NCC 1907. 12. NCC 1927.
13. NCC 1887, 1888. 14. NCC 1937.
15. W.V.Smith, *Catholic Tyneside* (1932),p.82. NCC 1939.
16. W.V.Smith, *op.cit.*, p.90.
17. Centenary Booklet 1934. A larger book was published in
18. Centenary Booklet 1937. NCC. 1938. (1965.
19. *Hutton House 1825-1975.*
20. W.V.Smith, *op.cit.*, p.88.
21. NCC 1914.
22. *The Catholic Magazine and Review,*1832,p.113. For the numbers of Catholics in other parishes about this time, cf.*Northern Catholic History,* No.3 (1976), p.32.
23. *Andrew's Orthodox Journal,* Aug.16, 1834. Centenary Booklet 1935. NCC 1936.
24. NCC 1905. 25. NCC 1895.

THE ARCHIVES OF THE DIOCESE OF HEXHAM AND NEWCASTLE

R.M.Gard

In 1975 Bishop Lindsay transferred to the Northumberland Record Office on loan certain records relating to the diocese of Hexham and Newcastle and to the Church in the North prior to 1850 initially for listing and subsequently to be available to bona fide students under record office conditions. One or two students have already examined the records but until now their deposit and availability has not been generally known. The purpose of this article is to introduce the records to a wider readership with the two hopes of encouraging research into the history of the Church in the North East and of enlisting voluntary assistance in transcribing and indexing work.

It is proposed, firstly, to describe the general character of the records; secondly, to list the names and dates of the bishops of the Northern District and the Diocese since their papers, where they survive, in effect constitute the diocesan records; and, thirdly, to summarise the main classes of deposited records.

The transferred records are in the main those which Fr. W.Vincent Smith of Lanchester over a period of time more than thirty years ago collected from Bishop's House, Tynemouth, and elsewhere, as being of historical interest, and which he considered to represent the "diocesan archives", by which name they have been commonly known. The deposit includes some additional books and papers but, regrettably, there are some omissions from those originally listed, and in some cases transcribed, by Fr.Vincent Smith.

The records, which include some 17th century papers which are among the earliest evidences for the organisation of

the Church in the North since the Reformation, thus comprise almost all the documents considered thirty years ago to be of solely historical interest. Since then, however, a greater public interest in more recent as well as in distant Church history has fortunately been paralleled by a greater willingness on the part of the bishops to open non-confidential records for serious research, and it is hoped that this deposit may lead to further records of potential historical interest being identified. Church historians are greatly indebted to Fr.Vincent Smith who, doubtless inspired by his 18th century predecessor, Fr.Thomas Eyre, has devoted so much of his time to preserving the records, as well as to interpreting them in numerous articles.

The records are largely the personal papers of individual bishops and clergy, and the historian who is familiar with the diocesan records of the Anglican Church will find few parallels among Catholic diocesan records. For the years after the restoration of the hierarchy it might be reasonable to seek to identify classes of records which are common to each Catholic diocese, but certainly for the years before 1850 no such model list can be proposed. The surviving records being thus very largely those made by individual bishops, the following list of their names and dates, and other brief details, may help to put the subsequent summary of the records into perspective.

In 1687 Bishop Leyburne, Vicar Apostolic of England (1685-88) carried out a confirmation tour of the North and the returns, in the Westminster Archdiocese archives, give some evidence of the organisation of the Church in penal times. After 1688 the vicars apostolic were known as 'of the Northern District' which then comprehended Durham, Northumberland and Yorkshire, on the east, and Cumberland, Westmorland, Lancashire and Cheshire, on the west. The list is derived from notes supplied by Fr.Vincent Smith.

BISHOPS OF THE DIOCESE OF HEXHAM AND NEWCASTLE

William Chadwick (1813-82), bishop of Hexham & Newcastle, 1866-82.

John William Bewick (1824-86), bishop of Hexham & Newcastle, 1882-86.

It is hoped to publish brief biographies of the Vicars Apostolic of the Northern District and Bishops of the Diocese in future issues. The editors will be pleased to receive offers from prospective contributors.

1	1688-1711	James Smith. (Some letters at Ushaw).
	1711-1716	Vacancy. The Northern District was ruled in these years from the London District, the Vicar General being Robert Witham.
2	1716-1725	George Witham, previous V.A. Midland District, 1703-16.
3	1726-1740	Thomas Dominic Williams O.P. His confirmation returns of 1727-8 are printed in CRS.25. Lived in Yorkshire.
4	1740-1752	Edward Dicconson. Lived in Lancashire. (Some records in Lancashire R.O.)
5	1752-1775	Francis Petre. Lived in Lancashire. A copy of his confirmation returns of 1753-8 is extant.
6	(1768-1769	William Maire. Co-adjutor to Petre. Lived in Durham from 1738-68, then at Lartington.)
6	1775-1780	William Walton. Co-adjutor, 1770. Worked in London. Grand Vicar to Richard Challoner. Lived in Yorkshire. His confirmation returns of 1773-6 are extant. (Some papers at Ushaw).
7	1780-1790	Matthew Gibson. Lived with Maire family at Lartington and Headlam Hall, moved in 1786 to Stella to live with Rev. Thomas Eyre, who appears to have done most of the business at the time.
8	1790-1821	William Gibson. Lived in Durham. (Some papers are among the Leeds diocesan records).
9	1821-1831	Thomas Smith. Co-adjutor, 1807. Lived at Durham. (Some papers at Leeds).
10	1831-1836	Thomas Penswick. Co-adjutor, 1824. Lived in Lancashire.
11	1836-1840	John Briggs. Co-adjutor, 1833. Lived in Yorkshire.

In 1840, the old Northern District was divided into three parts: Yorkshire; Lancashire and Cheshire; and a new Northern District comprising Durham, Northumberland, Cumberland and Westmorland. Bishop Briggs became Vicar Apostolic of the Yorkshire District. It seems probably that all the pre-1790 episcopal papers were then in the hands of Thomas Eyre and on his death

they went to Ushaw.Bishop Briggs apparently took the papers of William Gibson and Thomas Smith with him, but these probably related to English affairs generally rather than to Northern District business.

1840-1847	Francis George Mostyn. Lived in Durham. No papers, but may have delegated business to William Hogarth, his Vicar General.
1847	William Riddell. Lived as priest and bishop in Newcastle.
1848-1850	William Hogarth.

In 1850, the Northern District became the Diocese of Hexham, the title of which was changed in 1861 to Hexham and Newcastle.

1850-1866	William Hogarth. Lived as priest and bishop at Darlington.
1866-1882	William Chadwick. Lived at Ushaw and Newcastle.
1882-1886	John William Bewick. Lived at Bishop's House, Tynemouth.
1886-1889	Henry O'Callaghan.
1889-1909	Thomas William Wilkinson. Lived at Ushaw.
1900-1905	Richard Preston. Auxiliary. Lived at Tynemouth.
1909-1924	Richard Collins. Auxiliary, 1905. Lived at Cathedral.

In 1924 Cumberland and Westmorland were detached from the Diocese to form part of the new Lancaster Diocese.

1925-1936	Joseph Thorman. Lived at Tynemouth.
1936-1958	Joseph McCormack. Lived at Tynemouth, then to Newcastle, then to Bishop's House, Denton.
1958-1974	James Cunningham. Auxiliary, 1957. Lived at Bishop's House, Denton.
1974-	Hugh Lindsay, Auxiliary, 1969.

Summary List of Records of Diocese of Hexham and Newcastle.

The records have been given a general reference RCD and this, prefixed to the section and sub-section number, is used as

the individual document reference number. Papers transcribed by Fr. Vincent Smith are asterisked. The following is an abbreviated version of a summary list prepared in 1975 by Miss A.J.E. Arrowsmith, then Deputy County Archivist of Northumberland, and first Secretary of the Society.

RCD.1. Letters and papers of the Vicars Apostolic of Northern District and Bishops of Hexham & Newcastle, 1790-1909

1/1. Letters (95) to W.Gibson re Catholic Emancipation 1790-1814.*

1/2 Letters and papers re accts and financial matters, incl. 9 of W.Gibson 1790-1810, 3 accts re Northumberland and Durham missions 1811-27, 42 letters of bankers to J.Yates and W. Croskell re accts 1825-37, 12 letters to W.Croskell re estate of T.Penswick 1836, rules, report, corres of Finance Committee 1838-48, papers re Northern District Funds 1840-74.*

1/3-10 Copy out letter books of W.Riddell 1844-47 (1),W.Hogarth 1841-57 (7), R.Preston 1904 (1).

1/11-16 Volumes (6) of pastoral letters of Hexham and other dioceses, fund accts and papers of W.Hogarth 1849-64.

1/17 Pastoral and ad clerum letters of W.Hogarth (67),W.Chadwick (98), J.W.Bewick (92), H.O'Callaghan and T.W.Wilkinson (78), 1849-1909.

RCD.2. Status Animarum records, 1847-1912

2,1,2 Two similar volumes entitled *Status Animarum etc...* containing tabulated diocesan statistics, 1847-1912, 1886-1904. Transcribed from original returns by Fr.Lenders, 1929-30.

RCD.3. Records of Bishop's Treasurers, 1860-1905

3/1-6 Copy out letter books of A.Watson - 1865, J.W.Bewick 1860-86 (4), G.E.Howe 1883-1905 (2).

3/7 Volume of duplicate accts and papers of J.W.Bewick and G.E.Howe re diocesan funds, statistics, missions and schools, 1871-86.

RCD.4. Papers relating to Northumberland and Durham missions, 1651-1897.*

4/1-43 Bellingham 1838-75, Berwick 1838-65, Biddlestone 1810-53, Birtley 1837, Brooms 1745-1843, Callaly 1816-77, Cowpen 1840, Croxdale 1711-1879, Durham St. Cuthbert 1729-1877, Durham St. Godric 1858-66, Esh Laude (Newhouse) 1651-1865, Esh II 1799-1884, Esh Receipts 1798-1809, Gateshead 1850-6, Hartlepool 1838-40, Hexham 1680-1838, Houghton-le-Spring 1832-63, Hutton House 1824-67, Jarrow 1862-82, Longhorsley (n.f.), Lowick 1863, Newcastle Secular Mission 1763-95, Newcastle St. Andrew 1795-1882, Newcastle St.Anthony, Walker 1859-60, Newcastle St.Mary 1838-48, Newcastle St.Dominic 1885-7, Newhouse 1870, North Shields 1802-78, South Shields 1867-76, Sedgefield 1867, Stella 1700-1871, Stockton on Tees 1726-1847, Sunderland 1768-1859, Sunderland Receipts 1779-90, Sunderland St.Joseph 1882-4, Thropton 1676-1874, Tudhow n.d., Tyne Dock 1884, Wallsend 1874-5, Witton Shields 1712-1859, Wolsingham 1865-97, Wooler 1818-58, Wrekenton 1885.

RCD.5. Papers relating to Northumberland and Durham mission boundaries, inventories, religious orders, returns of papists, Catholic families, colleges, missions in other counties, etc. 1630-1877.*

5/1-22 Cartington Charity (n.f.), mission boundaries 1854, mission inventories 1814-51, Benedictines 1864-72, Franciscans 1819, Jesuits 1734-1877, returns of papists from non-Catholic sources 1705-1801, Taylor family of Cornsay 1656-1818, Ushaw 1794-1880, misc papers 1666-1854, Lisbon 1809, Prior Park 1847-8, English College, Rome (n.f.), Valladolid 1818-40, Dominicans 1684-6, Jacobites, 1722-47, Lancashire 1750-1818, London District 1781, Westmorland 1764-1895, Yorkshire 1803-67, Rev.J. Crowe papers mid-17thc.-1860, Roydon papers 1630-1822.

RCD.6. Lists and calendars of diocesan and other records made by Fr. Vincent Smith, 20th century.

6/1-13 *Archives of the Diocese of Hexham & Newcastle: Part I.* Papers re individual missions (5 folders, for original papers see RCD.4); *Part II.* Diocesan account books (3 folders, incl. books not transferred, see RCD 1/2); *Part III.* Various papers (2 folders, see RCD.5); *Part IV.* Episcopal letters 1790-1814 (2 folders, see RCD.1/1); Index to I-III.

6/14-25 *Northumberland MSS.I.*: transcripts of Biddlestone accts, Haggerston and Lowick register and papers, Cockshaw papers, 1722-1867; *Northumberland MSS.II:* list and transcript of accts, letters and papers, 1756-1839 at Thropton; Extracts from *Eyre Correspondence (Ushaw MSS).* *Northumberland and Durham Priests & Missions:* extracts, with introduction, of letters to Thomas Eyre, President of Ushaw 1797-1810; Eyre Papers (extracts); *Northumbrian Recusants 17th cent:* transcript, with introduction, of index in Newcastle Central Library of Northumbrian residents in recusancy rolls; *Catholics in N/land, 18th cent. Part I:* extracts from Northumberland Quarter Sessions books and papers; *do. Part II:* extracts from Durham diocesan archives, Franklin MSS.,etc.; *Jesuit Archives at Farm Street, Northumb & Durham.* Parts I-III: transcripts of papers, with introduction and index; *Benedictine Missions, Allanson MSS. Ampleforth:* transcript of *An Account of the Benedictine Missions in England* by Dom P. Allanson OSB; *Miscellaneous:* including transcripts of visitations and confirmations of Vicars Apostolic of Northern District (Ushaw MSS.) 1723-95, extracts from Brady *Annals of the Catholic Hierarchy in England and Scotland,* list of Durham priests, transcript of register of sodality of Immaculate Conception and confraternity de bona morte, 1727-40, etc.

6/26 Volume containing list of the *Slater Collection,* Vols. I

and II, comprising letters and pastorals of the Vicars Apostolic of Northern District, petitions, decrees, elections, statutes, indulgences, district and mission funds, encyclicals, annual meeting papers, dispensations, addresses, appeals, declarations, rural deans' questions, and asylum accts, 1823-52. (not W.V.S.)

It will be evident from the above list that certain series are incomplete, that certain records listed by Fr. Vincent Smith are not among those transferred, that records of diocesan bodies known to have existed and records relating to diocesan administration presumed to have been created have not as yet been identified. These and other matters it is hoped will be resolved in due course by the examination of further diocesan records. It is also hoped that archivists and custodians of the records of other dioceses, religious orders and institutions who hold any documents relating to the Northern District or to the Diocese of Hexham and Newcastle, and Catholic historians who may know the whereabouts of such records, will add to the above picture by sending details to the contributor.

PROGRAMME 1977/8

21 September 1977	A.G.M. St.Dominic's Priory Hall, Newcastle, 7.30 p.m.
	Talk by the Chairman, the Rev. W.J. Nicholson.
19 October 1977	St. Dominic's Priory Hall, Newcastle, 7.30 p.m.
	The Reverend Bede Bailey, O.P. From Hexham to Newcastle - the Dominicans in the 1860s.
23 November 1977	St. Dominic's Priory Hall, Newcastle, 7.30 p.m.
	W. Gibson, Esq.: The 1715 Rebellion.
15 February 1978	St. Dominic's Priory Hall, Newcastle, 7.30 p.m.
	G. Milburn, Esq.: Patterns of North East Religion in the 1850s.
15 March 1978	Durham University Library, Palace Green, Durham, 8.00 p.m.
	Dr.I. Doyle: Talk and display of manuscripts and printed books connected with the history of Catholicism in Great Britain since the Reformation.
20 May 1978 (Saturday)	All day outing to Egton Bridge and North Yorkshire Moors.
18 June 1978 (Sunday)	All day outing to Melrose and other Border abbeys.

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