NORTHERN CATHOLIC HISTORY

No. 8 Autumn, 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 has enjoyed a flourishing year. We have received enquiries about the Society and Northern Catholic History from as far afield as Brussels and North Carolina.

Both of the Summer outings were well patronised. The Saturday visit to Egton Bridge to view the relics and to hear more about the Venerable Nicholas Postgate and the recusant families of the North Yorkshire Moors was very interesting and, after lunch in the sunshine at the Postgate Arms, we continued to beautiful Mount Grace Priory.

Our Sunday excursion took us to the Scottish Borders to visit the ruined abbeys of Kelso, Dryburgh (where we were almost caught up with a British Legion parade), and lovely Melrose. We also visited Dry Grange where we were warmly welcomed by Fr. Rector, who was also host on the same afternoon to a party of spirited handicapped children from Edinburgh. Fr. Nicholson offered Mass and we provided the choir. After tea and pleasant conversation with the seminarians in the peaceful gardens, we departed for home.

Our 1979 Summer outings will be to Rievaulx, Byland and Ampleforth abbeys in May and to Traquair House, Peebleshire, in June. The dates of these and details of the lecture programmes for the year are given on the inside of the end cover. Please note the dates and attend (with a friend) if you can. Our Treasurer reminds us that the 1978/79 subscriptions are now due.

E. M. Swallow, Secretary

In this Autumn issue of Northern Catholic History, Mr. Hilton completes his two-article account of Catholic life in Northumberland during the first half of the 17th century, our chairman Fr. Nicholson traces the pre-history of St. Robert's parish, Morpeth, Miss Forster discusses how Catholic baptisms, marriages and burials were performed and recorded in penal times, Fr. Sharratt, librarian of Ushaw College, describes the important library and archives of the Lisbon College now in his care, and Sister Francis Onslow writes about a mass vestment once belonging to the Brandling family of Felling and North Gosforth. Articles and offers to do research are welcomed.

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

CATHOLICISM IN CAROLINE NORTHUMBERLAND (1)

J.A. Hilton

After an initial persecution, the reign of Charles I saw the re-organisation of the Catholic secular clergy in Northumberland, together with increased missionary activity by the regulars. At the same time, the position of the recusant gentry, whose households formed the core of the Catholic community, was regularised by the adoption of systematic composition for their recusancy fines. However, like their co-religionists in Durham, the Catholics of Northumberland were barely tolerated and were certainly exploited by the king. Finally, forced by the outbreak of the Civil War to choose the lesser of two evils, they became royalists and fell victims to the parliamentary and Puritan victory.(2)

James I's negotiations for a royal marriage-alliance had brought about a relaxation of the persecution of Catholics. The conclusion of a treaty with France in 1624 aroused hopes of toleration, provided for by a secret clause. The accession of Charles I with his Catholic queen, Henrietta Maria, in 1625, increased these hopes. However, the parliament of 1625 called for the enforcement of the penal laws and the new reign opened with renewed persecution which was intensified by the parliament of 1628-9. As a result, William Richardson of Newburn was summoned before the ecclesiastical high commission on 12 January 1626 for keeping a Catholic priest in his house, and Richard Ogle, gent., of St Nicholas's parish, Newcastle, was brought before the commission on 28 February 1626 suspected of being a priest and charged with teaching children the Catholic faith. Ogle denied being a priest and admitted only that he taught children to read. He was, therefore, bound over on the surety of Clement Ogle not to teach and to re-appear before the commission. At the same time, twelve gentlemen, including Sir Edward Radcliffe of Dilston, Roger Widdrington, Richard and George Thirlwall,

and Mark and Gilbert Errington of Ponteland, together with sixty-five other recusants, had their goods distrained in 1625. (3)

The most serious consequence in Northumberland of this persecution was the temporary disruption of communications with the seminaries. In April 1626 Anthony Vandenhaupt, a Fleming from Mechlin, was arrested at Newcastle conveying 82 books to Mr North, the alias of Richard Holtby, at St Anthony's. This capture was followed by the arrest of the Jesuit John Robinson on his arrival at Newcastle and then by that of the Jesuit Henry Morse with the student John Berry on their way from Newcastle to the continent. Morse, whose priesthood was not proven, was exiled in 1630 but Robinson, under sentence of death, remained in gaol.(4)

With the commencement of Charles's personal rule in 1629 the campaign against priests was abandoned and the clerical mission in Northumberland, re-organised after the appointment of a vicar-apostolic in 1623, survived the retirement to France of Bishop Smith in 1631. The mission came under the immediate authority of Cuthbert Trollopp, a native and resident of County Durham, who was appointed vicar general in the North in 1625. In 1632 the priests on the Northumberland mission totalled twelve, compared with sixteen in Durham. They included five secular priests: Thomas Riddle, alias Carter; Thomas Collingwood, alias Forcer, the son of Cuthbert Collingwood of Thrunton, Whittingham, and his wife, the daughter of Thomas Forcer of Harberhouse, Durham; George Douglas (who does not appear to be listed elsewhere, though Douglas was an alias of the Benedictines Christopher and Clement Rayner or Reyner) described as a footman, that is a priest who circulated on foot, a type characteristic of the uplands; Thomas Martin; and William St George. There were two Jesuits: John Armstrong, alias Strange, alias Mumford, the son of Robert and Margaret Armstrong of Ordley, Hexham, and William Palmes, alias Conyers. The Jesuits continued to report converts in

the region, especially amongst the poor: 90 in 1635, 50 in 1636, 37 in 1638, and 80 in 1639, when they entered on a new mission in Westmorland and gained converts by instances of exorcism associated with apparently supernatural phenomena. There were also two Benedictines, John and Cuthbert Wartburne, a single Franciscan, listed as James N, and two Minims, Thomas Browne and A. Seaton, both footmen.(5)

Although the oath of allegiance remained a matter of controversy, the pretensions of Bishop Smith brought the gentry to an accommodation with the regular clergy, and the increased role of the regulars in the Northumberland mission was reflected in the numbers joining the religious orders. Even though the Jesuits were excluded from a general compromise among the clergy negotiated by the papal envoy Panzani, they continued to exert influence on Northumberland men. Six out of eight students in the seminaries before the Civil War joined the Jesuits. Robert Gray joined the Jesuits in 1639, became coadjutor to the provincial in 1655, and died at St Omer in 1658. George Hearn joined the Jesuits but disappeared from their lists after 1655. George Smith joined the Jesuits at Watten in 1631, went to the Durham district in 1641, to London in 1655, to Oxford in 1665, and in 1667 to Lancashire, where he died in 1671. Richard Strange joined the Jesuits in 1631, taught at St Omer, went to the Durham district in 1644 and to London in 1651, became rector of the Jesuit house at Ghent in 1671, was appointed English provincial in 1674, fled to the continent in 1679, and died at St Omer in 1682. William Swinburne of Capheaton joined the Jesuits in 1636, became rector of Ghent in 1659, rector of Watten in 1662, went to England in 1666, and died in Hampshire in 1669. Robert White joined the Jesuits at Watten in 1641, went to Yorkshire in 1651, to London in 1655, to Devonshire in 1665, to Lancashire in 1672, to London again in 1675, and died there in 1677. One student, Thomas Armstrong, alias Strange, the brother of Robert Armstrong,O.F.P., and John Armstrong, S.J., after studying under the Jesuits

in Ireland, entered the English College, Rome, in 1631, joined the Dominicans in 1632, later worked in England, and died in 1662. Only one, Robert Thomson, alias Carr, of Hexham, who entered the English College in 1634 and was ordained in 1638, became a secular priest.(6)

Although, under Charles's personal rule, Catholic priests no longer suffered death, the laity were still subject to the penalties of recusancy, and the replacement of Scrope as lord president of the north by Wentworth (Lord Strafford) brought a policy of obliging them to compound for the rent on their forfeited property. As a result, 44 Northumberland recusants compounded between 1629 and 1632. They included Dorothy Lawson of Byker, near Newcastle, but there had been some losses from amongst the upland Catholic gentry listed in 1607. The Catholic Ogles, Carrs and Forsters had apparently disappeared, whilst the Collingwoods were resident at Eppledon in County Durham, and Nicholas Thornton of Netherwitton had conformed. At the same time, some, like Sir Arthur and Lady Margaret Gray of Spindleston, near Bamburgh, had moved to the coast, where Thomas and Margaret Haggerston of Haggerston were already opposite Holy Island, perhaps to secure better access to the seminaries. However, those compounding included Roger Widdrington of Cartington, near Rothbury, John Swinburne of Edlingham at the northern end of Rothbury Forest, the widow Katherine Carnaby of Hatton nearby and, further south, William Swinburne of Capheaton and Sir William Fenwick of Meldon where the Wansbeck left the uplands and, still further south on the Tyne, Sir Edward Radcliffe of Dilston. There had also apparently been Catholic gains amongst the gentry, such as William Ourde of Prudhoe Castle on the Tyne, Anne, the wife of Sir John Clavering of Callaly on the north-western slopes of Rothbury Forest, and Mark Errington of Ponteland, uncharacteristically in the lowlands. (7)

However, composition for recusancy fines did not

protect Catholics from the attentions of the ecclesiastical high commission for such offences as performing the sacraments of matrimony and baptism according to Catholic and, therefore, clandestine rites, whilst the Catholic poor remained at the mercy of the law. Thus, Roger Widdrington was summoned before it in 1633 charged with clandestine marriage, and Sir Edward Radcliffe of Dilston in 1638 charged with procuring a clandestine baptism. Such charges often resulted in further charges of contempt of jurisdiction when the accused refused to appear and might result in the dangerous charge of conveying priests which led to the flight of the accused. The charge of being a popish seducer might be incurred by too open a stance of Catholicism.(8) On the other hand, some Catholics were indiscreet, like Peter Pearson and Richard Hodgson of Newcastle, charged in 1635 with using scandalous words. Discussing the Arminian Cosin's sermon in St Nicholas's, Pearson said '"Well, howsoever, my Lord of Canterburie and he (meaning Doctor Cosins) are ours..."' to which Hodgson was said to have added '"Doe you know how they catch apes?... They first put on one part and then another part of there habit till they putt on all, and soe they catch them."' (9) Others were downright aggressive, like Christopher Walmsley of Rennington who in 1633 whilst riding through Alnwick said to a Protestant clergyman 'How now, stoned preist?' and added that 'he was a Roman Catholike, and cared not for our religion... And then, in braveinge manner, he tooke forth a paire of beades... and waved them aboute his head, saeinge, "I will use them dispight of all your stoned preistes and your religion" and after that kissed the beades.'(10) Having been imprisoned for disorderly behaviour in court, Walmesley failed to perform his penance and was fortunate to have his case dismissed on account of his poverty,

Catholics were not only still subject to penalty but were also required to give exceptional proofs of their loyalty. Thus, when war against the Scots became imminent,

recusants were required to make a donation towards the expense, which was collected in Northumberland by Sir Edward Radcliffe, Sir William Fenwick, Thomas Haggerston and Roger Widdrington, who acted as scout-master to the royal army in 1639 in the First Bishops' War. Charles's defeat in the Second Bishops' War exposed the Catholics of Northumberland to the hostility of the Scots Presbyterian army, and then to the persecution launched by the Long Parliament. Then, with the outbreak of the Civil War, the marquis of Newcastle seized control of the north-east and demanded Catholic support for the royal cause.(11)

The intervention of the Scots in 1644 and the parliamentary victory placed the Catholic gentry of Northumberland under the double odium of being recusants and royalists, or papist delinquents. There were 34 recusants under sequestration in 1656, 16 out of the 27 men being also delinquents. Some of the recusant gentry remained on the edge of the uplands, especially in the region between the Cheviots and Rothbury Forest. Thus, there was the delinquent Cuthbert Collingwood of Eslington on the edge of the Cheviots and, whilst there were apparently no recusant Claverings under sequestration at nearby Callaly Castle, which was still a Catholic centre in the 18th century, Sir John Clavering had become a Catholic before his death in 1647; and his son Thomas, who had been converted by the secular priest Arthur Salthouse, or Saltmarsh, entered the English College, Rome, in 1649, was ordained in 1654, became chaplain to the Benedictine nuns at Pontoise, and died there in 1694 or 1695. Near Rothbury were the delinquent Sir Edward Widdrington of Cartington, the delinquent Francis Carnaby, gent., of Togston, and Eleanor Lawson of Togston. Further south on the edge of the upland was the delinquent William Fenwick, esquire, of Shortflatt, between Meldon and Capheaton. On the Tyne was the widow Eleanor Orde of Prudhoe and further up the Tyne at Hexham there were five recusant gentry: William Burnupp, William Hutchinson, Philip and Thomas

Jefferson, Thomas Leadbetter and Matthew Souslby. On the coast were Dame Margaret Gray at Spindleston, near Bamburgh, and Sir William Carnaby at Bothal, near the estuary of the Wansbeck, whilst nearby at Morpeth, still a Catholic centre in the 18th century, were the delinquent Edward Gray, esquire, and Elizabeth Gray, spinster. There were, however, apparently no Radcliffes, who had probably taken refuge near Derwentwater, or Swinburnes, who maintained Catholicism at Capheaton into the 18th century, or Haggerstons, who supported Catholicism at Haggerston, near Holy Island, into the 18th century.(12)

The clergy, however, headed locally by William Ogle, appointed archdeacon of Northumberland, Durham and Cumberland in 1649, and Christopher Simpson, the Jesuit superior, did hope to benefit from the establishment of the more tolerant rule of Oliver Cromwell. At least there were no more executions of priests working in the region after that of Morse in 1645. As a result, the Catholic community which had developed under the early Stuarts survived to face the hopes and fears of the Restoration.(13)

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.A.Hilton,'The Catholics in Caroline Durham,1625-1642,' Durham County Local History Society Bulletin,No.19(1976), pp.9-18;A.M.C.Forster,'An Outline History of the Catholic Church in North East England from the Sixteenth Century.IV, Northern Catholic History, No.4 (1976),p.5-8.

3. Dean and Chapter Library, Durham, Hunter MSS.40; S.J.Watts, From Border to Middle Shire: Northumberland, 1586-1625, (Leicester, 1975), p.84.

4. P. Caraman, Henry Morse, (London,1962), pp.48-56,63.

5. G.Anstruther, The Seminary Priests, vol.I (Ware and Durham, 1968),pp.286,634,407,Vol.II (Great Wakering,1975), pp.8,236,263,269,381; Records of the English Province of the Society of Jesus, ed.H.Foley (7 vols,London,1877-83), Vol.III,pp.1,2,122, Vol.VII(1),p.17; J.Bossy, The English Catholic Community,1570-1850,(London,1975),pp.251-53.

6. M.J.Havran, The Catholics in Caroline England, (London,1962),pp.138-42; Bossy,op.cit.,pp.49-59; Foley,op.cit., Vol.V,pp.638-39,Vol.VII(1),pp.313,352,717,743-44,752-53,837; Anstruther, op.cit., Vol.II,p.318.

7. Havran,op.cit.,pp.92-97; Miscellanea:Recusant Records, ed.C.Talbot (Catholic Record Society, Vol.LIII),pp.150-53, 337,339-40,357-59.

8. The Proceedings of the High Court of Commission for Durham and Northumberland, ed.W.H.D.Longstaffe (Surtees Society,Vol.XXXIV),pp.68-70,100,109-10,140-41,186-90.

9. Longstaffe, ibid.,p.132.

10. Longstaffe, ibid., p.50

11. J. Hodgson, A History of Northumberland, (7 vols, Newcastle, 1820-58),Vol.I,pp.379-80; Foley op.cit.,Vol.III,p.122.

12. Foley, op.cit., Vol.III,p.123; Royalist Composition Papers in the Counties of Durham and Northumberland,ed.R.Welford,(S.S.,Vol.CXI),p.87; Bossy, op.cit.,p.85; A.M.C.Forster, 'Catholicism in the Diocese of Durham in 1767,' The Ushaw Magazine,Vol.LXXII, No.215,(1962),pp.81,83,87-88,92; Anstruther, op.cit., Vol.II,pp.60,277.

13. Anstruther, op.cit., Vol.I pp.260-61; Caraman, op.cit., pp.153-54,160,177-78; Bossy, op.cit.,pp.61-67.

CATHOLICS IN MORPETH IN THE EIGHTEENTH CENTURY

W.J. Nicholson

St Robert's parish, Morpeth, celebrates two hundred years of existence in 1979. A good short history(1) written about ten years ago describes fully the work of the Benedictines who served Morpeth for most of this period but for Catholic life before 1779 the authors are content to quote the Northumberland historian, John Hodgson: "While parliamentary restrictions forbade Roman Catholics to hold worship in this country, persons of this neighbourhood of that communion assembled secretly for that purpose in a house in Bowle's green, where mass was said once a week by a priest from Longhorsley". (2) In fact, Morpeth has a long pre-history as part of a district served by a priest from a nearby mass-centre and the following is a brief account of the early years of Catholic life in Morpeth.

The records show clearly that in the late 17th century a small, yet staunch, community of Catholics survived the penal laws in Morpeth. Three names from contemporary records illustrate the quality of the Faith in those difficult days.

Mary Coates, a widow, appears in the presentments at the Visitation at Morpeth in 1683 "for not coming and not receiving the sacrament according to the rites of the Church of England". Earlier, in 1681, a true bill was found against her for high treason, for sending her son John overseas to school at St Omers. Winifred Coates, the wife of this John Coates, lived in Bondgate, Alnwick, and provided the mass-house for Catholics in Alnwick before 1750. Their son, also John Coates, became a priest and died at Thropton in 1794, aged 94 years. (3)

The Fenwick family appears on all the lists of recusants during this period. John Fenwick was convicted of recusancy in 1681, and was described as "an apothecary and

farmer of lands belonging to Ralph Brandling" in 1705. Several generations of the family were physicians, qyalifying at St Andrew's University. John Fenwick, physician, heads the 1767 House of Lords return of papists in Morpeth, and is followed by his brother, William, a surgeon. John Fenwick's daughter, Margaret, married William Charlton of Hesleyside - she was described by Barbara Charlton as "une maitresse femme".(4)

Another name in the 1767 return is "Widdrington Burn, schoolmaster, aged 42 years, native of the parish". He is specifically mentioned by Archdeacon John Sharp in a letter dated 9 March 1762 to the Bishop of Durham and thereby incidentally suggesting a reason why Morpeth did not become an independent mission until late in the century: "I am informed that there is a popish Schoolmaster in this town who has a great number of scholars and brings them on extremely well; he also teaches them the catechism and attends them to church when they come to say it. He is the more dangerous by being so clever in his profession. His name is Witherington Bourne; he was not discovered to be a Papist till 4 days ago when Churchwardens were enquiring into his settlement. As the penalties by Law are very severe in this case, I shall be glad of your Lordship's direction".(5) No action was taken, however, and on 20 July 1793 the *Newcastle Chronicle* recorded his death: "Suddenly last week at Morpeth, Withrington Bourne, schoolmaster, well known in the educational world".

During most of the 18th century Morpeth was served by the Jesuits at Longhorsley. Although it is not clear when they began saying mass in Morpeth, as early as 1729 Fr Richard Molyneux S.J. from Gateshead assisted at Morpeth when Bishop Williams confirmed 56 people.(6) The last Jesuit priest was Fr Joseph Howe, alias Pendrill, who died at Longhorsley on 2 May 1792. His stay is well documented since the Jesuit account books begin in 1749 when "Mr Howe" was already at Longhorsley. In his Jubilee return of 1750 he reported that he had "about 125 customers to shop and no salary from the

place but £30 from factory and £5 to pay house rent". These cryptic remarks mean that his congregation numbered 125, some of them in Longhorsley but most of them in Morpeth. He lived in the old pele tower at Longhorsley which belonged to the Widdringtons of Felton, who were Catholics, but it is clear that he was not their chaplain, although under their patronage. He had no salary from the family and had to pay £5 rent for his house. The "£30 from factory" was the salary he received from the English Jesuit central funds and, as the account book elsewhere shows, he also received £2.2s.0d. for assisting at Morpeth.(7)

In 1767 every Church of England parish clergyman had to send to the House of Lords details of all the papists in his parish. The Morpeth list, transcribed on pages contains 85 names, a number which would have justified a separate mission, especially as the Jesuits had already made Alnwick, which had 70 Catholics in 1767, a mission in 1750.(8) Indeed, Lady Haggerston, who died in 1773, left about £300 to maintain a priest at Morpeth, if it could be so effected. Sir Thomas Haggerston agreed to make this £400 and also to allow the interest on the money to be paid in equal shares to all the "housekeepers" of the Durham District until further provision could be made for Morpeth.(7)The Jesuit mass-centre in Morpeth was in a rented house at Buller's Green at the north end of Newgate Street. Widdrington Burn's school was also in the same area and there may have been some connection which is at present unknown. In 1773 the Jesuits were suppressed and became technically seculars, and when the time came for Morpeth to become independent it was the Benedictines who accepted the charge.

The invitation to the Benedictines came from Thomas Riddell of Swinburne Castle who had married in 1758 Elizabeth, the sole daughter and heiress of Edward Widdrington of Felton by his wife Mary, daughter of Humphrey Weld of Lulworth, Dorset. Edward and Mary, who had married in 1728, formally separated and Elizabeth lived with her mother until Mary

died in 1749. Later, Elizabeth and her father were reconciled and when Edward died in December 1762 Elizabeth inherited the Widdrington estates in Felton and Longhorsley, enabling her husband Thomas Riddell to provide for the Catholics in the area.(9)

The Riddells of Swinburne usually had a Benedictine chaplain and the boys in the family went to the Benedictine schools abroad at Douai and Lambspring. It was natural, therefore, for Thomas Riddell to look for a Benedictine to serve Morpeth. To finance the mission he used money from a charity of which he was the acting trustee. Basil Forcer of Harbour House and Kelloe, Co. Durham, the last member of an old Catholic family, died on 5 November 1774 leaving his personal property to his widow and his sister during their lives and afterwards to various charities. Both ladies were dead by 1778 and in that year Thomas Riddell purchased a house in Oldgate from Robert Smith for £180. He then built a house and chapel (St Bede's) costing £850 and altogether spend £1,537 on developing the mission centre. He also invested £1,200 of the Forcer money as an endowment of the mission and this money was placed in the hands of Sir John Lawson of Brough, which explains a statement by John Hodgson that the mission was under the patronage of the Lawsons of Brough. As it happened, when Sir John Lawson died, no evidence that he owed the money could be found, so that it could not be recovered. However, Sir Henry Lawson paid half the sum and the other half was provided out of the property of Robert Bishopric, to whom he was executor, and who had also left money for charitable purposes, and in this way the original amount of the endowment was handed over to the Provincial of the Benedictines. (10)

The decision of Thomas Riddell to bring the Benedictines to Morpeth had a critical influence on the development of Catholic parishes in this area of Northumberland. Dom Justin McCann states that the Bull of Benedict XIV *Apostolicum Ministerium,* which settled the relations between the

regular clergy and the vicars apostolic, was interpreted by the regulars to mean that the large amorphous areas served from their original centres were assigned to them. The theory that certain areas formed, so to say, Benedictine territory, over which the Order had special rights is important for the history of parishes. Thus, Morpeth became the centre for the Benedictine parishes of Cowpen (1836), Blyth (1861), Bedlington (1876), Ashington (1895), and New Hartley (1898).(11) The Riddell family also introduced the Benedictines to Felton, which they served from 1792 to 1883, and to Longhorsley, served from 1794 to 1831.

Names of Papists in Morpeth in 1705

Aug 30th 1705 An account of ye number of Papists and reputed Papists in ye parish of Morpeth and the chapelry of Ulgham in ye Co. of Northumberland together with their estates, Qualities and place of abode.

Mr John Fenwicke	An Apothecary and farmer of Lands belonging to Ra: Brandling Esq.
Richard Carnaby	Apprentice to ye said Mr Fenwicke
Mrs Faith Wilson	widow haveing an Estate in this parish of about ye yearly value of six pounds per Ann' and is reputed to have an estate elsewhere of sixty pounds per annum.
Mrs Jane Carr	widow and daughter to ye said Mrs Wilson
Robert Cooper and his wife	
Nicholas Cooper	Weaver
Thomas Ratcliffe	a labouring man and his wife

Ye above named persons live in ye town of Morpeth

Mr Edward Errington and Mrs Errington his wife	
William Charleton, a minor, son of ye said Mrs Errington by	her former husband. Intitled to an estate of eighty pounds per ann' in ye possession of his mother during his minority.

Living in ye Grange House

Martin Grey — Cooper. Liveing (at) ye Lonningend.

(subscribed) Byron Cuthbert Fenwicke, Rector of Morpeth.

Names of Papists in Morpeth in 1767

Name	Occupation	Age	Years resident
John Fenwick	Physician	45	native
Mary his wife		44	19 years
Cath. his daughter		13	
Margaret do.		12	
John his son		10	
Mary		7	
John Ralph		5	
Wm Fenwick	Surgeon etc.	31	native
Nich. Jowcey	late Malster	55	14 yrs
Adah his wife		40	"
Ann		14	
James		11	
Jane		8	
John		7	
Francis		3	
Jane, wife of Robt Todd	Weaver	35	native
James		11	
Robt		8	
Tho.		3	
Wm		1	
Michael Holland	Weaver	58	22 yrs
Sarah his wife		50	
Mary		21	
Ann		19	
John		16	
Michael		13	
Patrick		11	
Sarah		7	
Rose		5	
Francis		2	

Name	Occupation	Age	Years resident
Garret Heckles	Bricklayer	70	25 yrs
Jane his wife		68	
Margaret Swinhoe	spr	40	8
Mary Benfield	widow	60	30
Mary wife of John Rastrick	Dyer	62	32
Mary Shiell	widow	55	10
Hannah wife of Willm Muckell	Labourer	30	11
Margaret Wearmouth	widow	44	14
Henry Wearmouth her	son. Labourer	22	14
John Cook	Chimney Sweeper	33	13
John		2	
Joseph		infant	
John Gutterisk	Huckster	60	34
Mary his wife		58	34
Tho. Gutterisk his	son Miller	29	(Abbey Mill)
Robt Chapman	Labourer	45	
Mary his wife		35	
Widdrington Burn	Schoolmaster	42	native
Mary Hewit		57	30 yrs
Edw. Smith	slater	60	40
Thomas Herbet	Breeches Maker	31	4
Mary Smith	Coal Carrier	60	44
Ruth Moody her dau.	widow. Quilter	34	native
Ann Moody her dau.		11	
Robt		9	
Mary		8	
Margaret		7	
Mary Pringle widow	Quilter	33	native
Isabel her dau.		9	
Dorothy Smith spr.		22	
John Smith	Shoemaker	43	
Robt his son		11	
Mary		9	
Dinah		6	
John		3	
Jane		1	

Name	Occupation	Age	Years resident
James Smith	Shoemaker	28	native
Matthew Anderson	"	33	16 yrs
Jane wife of Francis Hepscott	Clough yeoman.	50	40
Isabel her dau.		25	
Mary		18	
Jane		15	
Joseph Hare	Blacksmith	48	40
Joseph his son		14	
George		10	
Robert		8	
Mary		5	
Isabel		3	
Margaret Jefferson	Inn-keeper	70	21
Ann her dau.		25	
Robert Smith	Fiddler	34	native
Robt King	Plumber, Clatter Hall	45	24
Mary his dau.		19	
John Morpeth		17	
Thomas "		10	
Isabel Clatter Hall		5	

Wm Holden Curate of Morpeth

NOTES

1. K.Stewart and N.Cassidy, A Short History of St Robert's Church, Morpeth (1969).

2. J.Hodgson, A History of Morpeth (1832, reprint by F.Graham 1973), p.77.

3. Notes on the Coates family, by Dr.A.M.C.Forster.

4. A History of Northumberland, Vol.VII,p.433. Notes on the recusancy of the Fenwick family of Morpeth are in St.Robert's,Morpeth, parish records; L.E.O.Charlton (ed.) The Recollections of a Northumbrian Lady (Jonathan Cape, 1949), p.128.

5. Hexham & Newcastle Diocesan Archives, Fr.W.V.Smith's transcript extracts from the Franklin MSS.,ref.RCD.6/20.

6. Catholic Record Society, Vol.23, p.115.

7. Hexham & Newcastle Diocesan Archives, Fr.W.V.Smith's transcript of Jesuit account book for Durham District, ref.RCD.6.

8. House of Lord Returns of Papists, 1705 and 1767, Dr.A.M.C. Forster's transcripts.

9. J. Berkeley, Lulworth and the Welds (Cullingham, Dorset,1971), pp.113,129, et seq.

10. P.Allanson O.S.B., History of the English Benedictine Congregation and Record Book of the English Benedictines, both being MSS. at Downside Abbey, photocopies are at Ampleforth, and extracts among the St.Robert's, Morpeth, parish records.

11. J.McCann O.S.B., English Benedictine Missions (privately printed), p.44.

Stella chapel, dedicated to St. Thomas Aquinas,
opened by Bishop Thomas Penswick on 12 October 1830

The old 'Rose Inn', Willington on Tyne, where Mass was first said when Willington was made a separate mission in October 1865.

CATHOLIC BAPTISMS, MARRIAGES, AND BURIALS

Ann M.C. Forster

This is an attempt, on a very limited scale, i.e. on material gathered from records of the County Palatine of Durham (Durham and Northumberland) only, to discover the conditions under which the baptisms, marriages and burials of the Catholics were conducted in penal times. Such records consist of parish registers, proceedings of the ecclesiastical courts, and occasional records found in family papers.

Under the Act of Uniformity passed at the accession of Queen Elizabeth I (1559), it was made compulsory for all persons to attend the service of Common Prayer at the parish church every Sunday and holy day, the penalty for each abstention being 12d. During the first decade of the reign the greater part of the population, both clergy and laity, appear to have accepted this ruling. They had little guidance in the matter; and no other church to go to. Subsequently, influenced by such men as Vaux and Allen, they came to realise that they were drifting into schism, that they had lost the Mass and were losing the priesthood. Their attendance at the parish church was now looked upon as the test of conformity to the State religion, and those who refused to accept it were termed "recusants". How then, was the recusant to marry, or have his children baptized, without accepting the rites of the Church now established in England?

The question must still have been a matter for debate. Baptisms, marriages and burials alike did not, in the last resort, require the presence of a priest. A baptism administered by any person, even by a heretic, is a sacrament validly conferred, provided the intention is good and the correct form used. Occasionally, with recusant parents, we find the date of birth substituted for the date of baptism in the parish registers. For instance, in the parish register

of Edlingham, under the date 10 June 1683, is entered: "Luke son of John Gardner, Lemondon"; and in the list of students admitted to the English College, Douai: "Lucas Gardiner, natus 10-20 Junii /10th Old Style, 20th N.S./ 1683". (He is best known as a priest under his alias of Rev. Robert Carnaby.) Sometimes a baptism was entered somewhat surreptitiously, as in the Whittingham register: "John s. of John Heslop of... baptized Apr. 2 1707", "Catherine dau. of John Heslop of Glanton baptized May 11th 1712", and marked against them, in Greek characters, the words "kata romen" (according to Rome)!

As regards marriage, the Council of Trent declared that, for a marriage to be valid, it should be performed in a church and before a priest and two or three witnesses; but, owing to the difficulties of the times, this decree was not promulgated in England or in other Protestant countries, so that a marriage contracted before an Anglican clergyman or magistrate was judged to confer the sacrament of matrimony, and could be subsequently blessed by a priest. It will be remembered too, that down to the end of the 16th century, many parish incumbents were validly ordained priests. Some marriages were contracted "by licence" i.e. privately, without banns, and entered as in the parish register of St Oswald's, Durham thus: "George Young of the parish of Branspeth and Ann Mason of Brome /both Catholic families/ married with a lycence. No 6d."1633. "Edward Hopper yeoman and Margaret Talor married. No fee 6d."

After the coming into England of priests trained and ordained in the seminaries abroad, we begin to hear of "clandestine" marriages, performed in private houses or in the open air. Persons so married were liable to be summoned and prosecuted, not by the civil authorities, but in the ecclesiastical courts of the Church of England, the penalties involved being fines, imprisonment, penitential exercises, and finally "excommunication". Often enough, the

summons was ignored or the parties "could not be found", and the charge would lapse.

During the period of the Commonwealth, when Puritanism prevailed, marriages were contracted before the civil authorities, usually the mayor or justice of the peace, and then entered up in the parish register. Catholics could thus legalize a marriage without committing themselves to an Anglican church service. After the Restoration church marriages were restored, and clandestine marriages greatly increased. It was to put a stop to these - they were not by any means confined to Catholics, and gave rise to some abuse - that in 1754 Lord Chancellor Hardwicke introduced a reform of the most drastic character. No marriage was to rank as valid unless celebrated in the parish church of one of the parties concerned and after due publication of the banns. The Archbishop had power to grant special licence for the omission of the latter. Thus, the civil power was prescribing the conditions under which a marriage was valid or invalid. The Act bore very hardly upon Catholics and Dissenters. They were compelled to solemnise their marriages in an Anglican church, and, henceforth, in order to secure the legitimacy of the children, Catholics were so permitted by the Catholic Church. After the introduction of civil registration of births, marriages and deaths in 1837, the Catholic marriage could also take place before the civil registrar. It was only in 1908 that, by the publication of the decree *Ne Temere* of Pope Pius X, the findings of the Council of Trent were promulgated in England. Only then did it become necessary that for a Catholic marriage to become both valid and sacramental it must be celebrated before a priest and two witnesses.

The question of burial was sometimes complicated by the fact that a person who had been declared "excommunicate" was debarred from being buried with Christian rites or in a churchyard. Hence we get entries like this in the

register of St Oswald's, Durham: 4 July 1586. "Mistris Grace Bothe of Howghill beinge excommunicate for not rec' the holy communyon dyed the 3 day of July and was buryed the day folowinge at XI of the clocke in the nyght w'in the churche yard at the chancell end"; in the Stanhope register: "Margaret Athey of Bradwood was buried 9 Jan. 1624 being wedo in the crosseyard, without ether prieste or clerke and without ryngenge"; in the Pittingdon register: 4 April 1620. "Henry Wright, a recusant, was bur. in the night, aged 66"; and again in the Stanhope register: 19 April 1667. "Robert Emerson of Ludwell, was drowned but not buried here because he died excommunicate". (He had been before the Ecclesiastical Court for private baptisms.) Often however, a burial is simply recorded: 1640. "Nicholas Johnson, rec/usant/ bur"; 1681. "Mr. David Constable, who died in the Jayle, bur"/D. David Benedict Constable O.S.B./

To conclude, here is a unique story of a burial, which witnesses the triumph of simple Christian charity over bigotry and intolerance. Mistress Dorothy Lawson died at St. Anthony's, on the northern bank of the Tyne below Newcastle, 21 March 1632. The following day, after gentry and poor folk alike had been served with a sumptuous repast, "when these civil respects were ended, we carried the corps in the evening to Newcastle, in her own boat, accompanied with at least twenty other boats and barges, and above twice as many horse, planting them on both sides of the shore, till their arrival at the city. They found the streets shining with tapers, as light as if it had been noon. The magistrates and aldermen, with the whole glory of the town, which for state is second only to London, attended at the landing place to wait on the coffin, which they received covered with a fine black velvet cloth, and a white satin cross, and carried it but to the church door, where with a ceremony of such civility as astonish'd all (none, out of love of her, and fear of them, daring to oppose it), they deliver'd it to the Catholics only, who...laid it with Catholick ceremonies in the grave."(*Life of Mrs Dorothy Lawson,* by Rev. William Palmes S.J.).

THE FELLING MASS VESTMENT

Francis Agnes Onslow

When Hilda Brandling died in 1967, a box was sent to me, her step-niece. It contained a stole, a maniple and a chasuble, to the last of which was pinned a tiny piece of paper inscribed "Brandling. Felling Vestment, drab velvet bought by my great grandmother Dunn from Daddy Walsh who was smoked out of Gateshead in 1745 by the Duke of Northumberland's troops. He got this with others from Felling Hall when the Chapel was broken up.(S.C.)". It may be of interest to describe the vestment and annotate its label.

Chasuble, with pieces of a 15th century cope, once belonging to the Brandling family of Felling and North Gosforth. (The editors would welcome further notes on vestments and relics.)

The chasuble is of tawny velvet and narrow Roman cut. It has the cross on the back and the pillar on the front, both being made of ancient cope orphreys, considered by experts of the Victoria and Albert Museum to be 15th century in date.(1) The vertical panels portray saints, male and female alternately, identifiable by their symbols.

Fourteen small pieces of ecclesiastical embroidery, each having the monogram of the Holy Name over a five-petalled rose, are appliqued on to the velvet in a symmetrical pattern, eight on the back of the vestment and six on the front. The orphreys, thought to be from medieval copes, may possibly have been taken from the copes known to have been in the possession of the Brandling family in the 16th century. (2)

Sir Robert Brandling, mayor of Newcastle in 1537, "with other commissioners for the King's majestie, satt in commission here in the Galilee of Durham, of all churches and chappels in the said countie, and toke then, by their auctoritie, vestments, coopes, sensors and other ornaments of the church, away at their pleasour".(3) Robert Brandling died in 1568 and in his will referred to several sets of vestments, including "twoe good coopes", which he left to the church of All Hallowes (All Saints) "provided alwaies that those vestments shall not be given except the old accustomed service be used according to the Catholik usadge of the scurche". (4)

But such vestments were not to be needed again until a recusant owned Felling Hall, a Brandling home from the mid-16th century to the late 18th century. (5) The first Catholic member of the family who lived there after the Reformation appears to have been Ralph Brandling. He and his wife, Eleanor Ogle, were first cousins, their mothers being Greys of Howick. When Fr John Walsh S.J. was driven out of Gateshead he took refuge at Felling. This was "Daddy Walsh" of the little label. Born in Tipperary in 1700, he served Gateshead from about 1734 until January 1746 when the Duke of Cumberland marched through the town. Later, he went to Newcastle, where the Dunns lived, until his death in 1773.(6) Mrs Brandling, widowed in 1749, stayed on at Felling and was recorded, as a Papist, there in 1767, while her son Charles, with six daughters, was similarly recorded living at Gosforth. When she died in 1776 Mass ceased to be said at Felling.

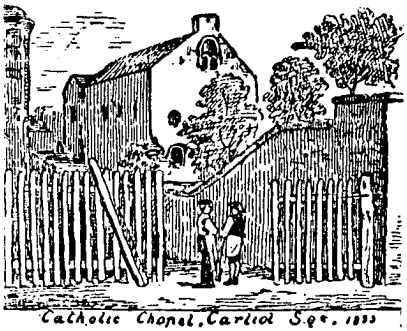
Charles Brandling (1733-1802) of Gosforth apostasised in 1771. He left Felling and built Gosforth House in 1760 and played a leading role in the social, economic and political life of Newcastle, being its Member of Parliament from 1784 to 1797. He had four sons, the second of whom, the Rev. Ralph Henry Brandling, sold the Gosforth and other Brandling estates in Northumberland and Yorkshire in 1852.(7)

Henry Charles Brandling, nephew of Ralph Henry, was born at Low Gosforth House in 1823. He became a Catholic and had nine children, of whom Hilda Mary Brandling was the last survivor. The vestment was given to him by 'S.C.' who has as yet not been identified but it is thought that the initials may represent a Caley descended from a Dunn. The vestment itself, until recently at the Convent of Poor Clares, Woodchester, is now in the care of the Librarian at Stoneyhurst where it is hoped it will be displayed in the College Museum.

NOTES

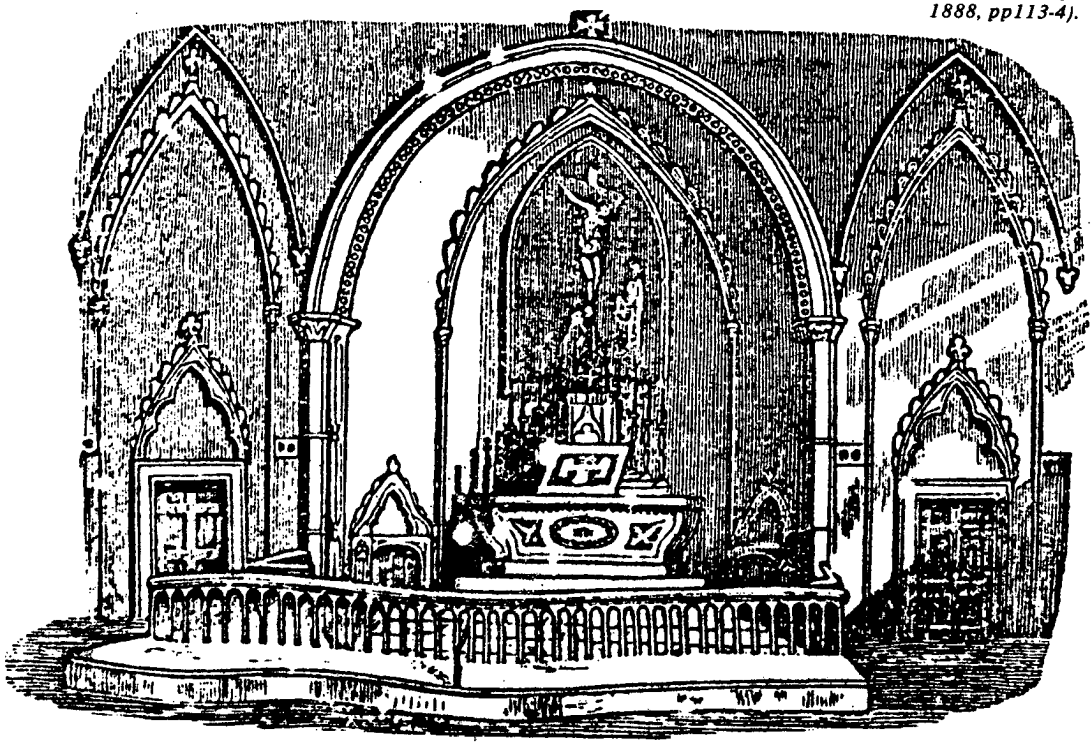
1. *Letter from Mr Donald King, Deputy Keeper, Department of Textiles, December 1966.*
2. *E. Walsh and A.M.C.Forster, 'The Recusancy of the Brandlings', Recusant History,Vol.10,No.1 (Jan 1969). Most of my information is derived from this source and from Dr Forster herself.*
3. *Surtees Society, 121, p.279.*
4. *North Country Wills, Surtees Society, 121, Vol.ii,p.34.*
5. *Felling Hall is now the Mulberry Tree Inn.*
6. *Foley,H., Records of the English Province of the Society of Jesus, Vol.VIII, p.811.*
7. *The Gosforth Estate included Low Gosforth House, in the grounds of which the Northumberland Record Office is situated, but the House itself was taken down in 1976. Miss Brandling's executors deposited a few surviving papers of the Brandling family in the Record Office in 1967.*

CATHOLIC CHAPEL
NEWCASTLE UPON TYNE
Exterior View



Nearly opposite the High Bridge is Worswick Street, named after a popular Catholic priest, the Rev. James Worswick. St. Andrew's Roman Catholic Chapel, situated below the new Police Courts, is the present representative of another place of worship which formerly stood in the same neighbourhood. Of this we give a small engraving, for which we have to thank Mr.R.J.McKenzie. The premises for the latter structure were bought by Mr. Worswick, in 1797, from Mr. Richard Keenlyside, surgeon, whose property and residence they were. The building was opened for divine service in February, 1798. Solemn high mass was celebrated, for the first time in Newcastle, it was understood, since the Reformation. In the choir were the Rev. John Yates, of Esh, subsequently Vicar-General; the Rev. John Bell, author of the "Wanderings of the Human Intellect" (Newcastle, 1814); the Rev. Basil Barrett, author of the "Life of Cardinal Ximenes" (Newcastle, 1813); and many others. All of them had been at one time prisoners in France. Some French emigrant clergymen also assisted in the service. The major portion of the expenses in connection with the building of this chapel was generously borne by Father Worswick. Amongst the other subscribers were Sir John Lawson, Bart., Yorkshire (£80); John Silvertop, Minsteracres (£80); Thomas Riddell, Swinburne Castle (£100); John Errington, Beaufront (£50); and Bishop Gibson (£100).

(Extract from Monthly Chronicle *of* North-Country Love and Legend, *1888, pp113-4).*



Chancel of the new Catholic Chapel, Newcastle upon Tyne, 1798
[A. Mackenzie, *History of Newcastle,* 1826]

THE LISBON COLLECTION AT USHAW

M. Sharratt

In August 1628 two priests and ten students set out for Lisbon from the English College at Douai. They were the founder-members of the English College at Lisbon. The last of their successors left the College of Saints Peter and Paul in Lisbon to complete their training elsewhere; that was in 1971. In 1973, when it was clear that the College had closed definitively, the President, Monsignor James Sullivan, began to make arrangements to preserve in England some permanent record of the College's life during the three and a half centuries in which it had trained priests for work in England and Wales. The result was the transfer to Ushaw of the College's archives, along with a selection of books from the College's libraries and a number of portraits and other objects associated with the history of the College. This collection (known as the Lisbon Collection) is housed in the Big Library Wing at Ushaw in a former classroom now called the Lisbon Room.

The purpose of this article is to give a brief description of the Lisbon Collection, so that scholars will have some idea of what they may hope to find in it. Although it will be some years before an adequate catalogue of the archives is completed, even the uncatalogued papers are available for consultation in rough groupings, while a provisional card-catalogue of the earlier papers and correspondence is being added to steadily. The books are all catalogued in a short-title catalogue of authors.

There are about 1,900 printed books in the Collection. They were selected from the College's libraries to illustrate the life and work of the College, the interests and activities of its members, and their connections with their host country. It should be said at once that most of the books are in poor condition, since they have been ravaged

by worm. In fact, despite all precautions, live worm was discovered to have survived the journey to Ushaw, and the whole Collection had to be fumigated in 1975. On the other hand, about one hundred books have already been repaired and more will be repaired as time goes on. Next year two or three hundred badly wormed books will be released from 'quarantine' and, if found to be free from worm, will be replaced in the Lisbon Room so that each book in the Collection can be given its definitive location.

Many of the books are connected with the teaching and spiritual training provided by the College. Others are concerned with the Church in England and with controversial theology, including several works by the controversialist John Sergeant, himself a Lisbonian. A large number deal with the history of Portugal, especially the history of the Church in Portugal, and with Anglo-Portuguese relationships. A number of books are there because of their association with the College, for instance, because they were written by Lisbonians or were given by the author. Altogether it makes a useful little collection, although it is known that in the past many books had to be destroyed because of dsmage by worm, so it is only too likely that many of the College's acquisitions in its earliest days have disappeared long ago.

Among the portraits are those of Joseph Harvey or Haynes (the first President), Bishop Russell of Portalegre and Vizeu, and John Sergeant. The splendid silver sanctuary lamp from the College Chapel hangs in the centre of the Lisbon Room, and on the east wall is the magnificent ivory crucifix from the High Altar. The College sundial (by Thomas Wright, 1732) and an orrery (at present away for restoration) are reminders of the College's interest in science in the eighteenth century, while a small display case includes (among other objects) four seventeenth-century *azulejos*, the blue and white tiles which are such a pleasing feature of Portuguese interior decoration.

The main interest of the Collection lies, of course, in the archives. Here no selection was made: the complete surviving archives are at Ushaw (with the exception of some stubs from cheque books). This is not to say that all the College's archives have survived. It is only too clear that there are regrettable gaps - tradition has it that the archives suffered badly when the College was occupied in the Peninsular War. In this preliminary survey I shall deal with the archives in two sections: book archives and sheet archives.

There are over two hundred and fifty items in the book archives. Most important is the *Annales*,or register of staff and students from the very beginning of the College. This was used by Gillow in his Register (Appendix 1 to Croft's *Historical Account of Lisbon College*) and by Anstruther in *The Seminary Priests*, but it contains information not used by either; despite its patchiness it is a very useful record. It can be supplemented by other official records, such as the *Liber Missionis*, the *Juramenta Praesidum* and *Juramenta Alumnorum*, the *Regimina* (a book of instructions for office-holders) and the minutes of meetings of superiors (the earliest being from the eighteenth century), while things that the annalist fails to record sometimes turn up as jottings in account books or in private note books. These official records,when used with the long series of account books, will eventually provide a fairly full, though summary, account of most of the members of the College, at least for the period which they spent in the College.

The printed *Constitutiones* have survived in their various drafts and versions (1635, 1819, 1865). The original version was drafted by the second President, the famous or notorious Thomas Blacklow, and will repay detailed study. (Unfortunately, apart from the occasional signature, nothing else by Blacklow has been discovered so far in the archives.)

The Protector of the College was the Inquisitor General

of Portugal. The written records of his various visitations are sure to contain useful items of information. One can, moreover, reconstruct the framework of life in the College in astonishing detail, since the *Regimina* of 1639 sets out to provide just that. Here one finds pretty well everything one has always wanted to know about meals, clothes, teaching, disputations, examinations, recreation, the infirmary, funerals, the sacristy, Church services, sermons, refectory reading, libraries, rewards and punishments and a few more things as well.

Nearly all the items mentioned so far go back to the very early days of the College. It is a great pity that dictated lecture notes (dictates) from the same period have not survived. The dictates are nearly all from the eighteenth century, so there can be no great hope of discovering from the Lisbon Collection just what was taught in philosophy and theology during the seventeenth century. Among the dictates which have survived is John Preston's course on *Physics* given in 1752: it bears out what was already known, namely that his course was Newtonian, though fragments of another course show that, at least at one time, he was not a Newtonian in astronomy. There is also a set of Douai dictates in theology (1698-1704), some of which are duplicates of ones already at Ushaw: the duplication shows that the dictated notes are a faithful record of what was said in lectures. (A handlist of the sixty volumes of Douai dictates at Ushaw is in preparation; it will include those in the Lisbon Collection.)

A substantial proportion of the book archives consists of account books which cover the day to day expenses of the College and its income from various sources. There are also letter-books of Presidents from the early eighteenth century onwards, though the bulk of the extant correspondence is in the sheet archives and consists of letters to the presidents.

The sheet archives are as yet only partly explored. There is indeed a catalogue which was completed in 1825. This is of great assistance in that it puts the papers into natural groupings. Much of this work was done by James Barnard, who was President from 1777 until 1782. Since no one is likely to acquire his knowledge of the College's properties and legal rights without enormous research, it is of immense help to be able to rely on his sorting of the great mass of legal papers. But a more detailed catalogue is needed of the rest of the papers.

For the correspondence a simple chronological sequence has been adopted: a summary of each letter is included on a card. This arrangement works well for the bulk of the correspondence, since most of the letters are ones written to the President about College business. But it has occasionally proved useful to make a separate classification for a collection of letters. Thus thirty letters written by the Founder, Dom Pedro Coutinho, are grouped together: these, by the way, have yet to be deciphered. Likewise about one hundred and fifty letters written between 1667 and 1683 by Bishop Russell to the President have been kept together. Apart from these two collections there is not much correspondence from the seventeenth century, though one or two very important letters from the years just before and just after the opening of the College have fortunately been preserved. With the eighteenth century there is no shortage of letters (or letterbooks to give the College's side of the correspondence). The provisional card-catalogue of the presidents' correspondence has now reached 1770. As one would expect, the letters provide a great amount of detailed information about College life that would otherwise be unknown. There is also a fair scattering of letters written by prominent members of the English Secular Clergy.

One important group of papers is that belonging to Bishop Russell when he was in the Portuguese diplomatic

service at the time of Catherine of Braganza's wedding with Charles II and for a few years afterwards. There are over fifty of these diplomatic papers and all have been catalogued.

Other classifications employed are worth mentioning as they will serve as a summary of the documentation to be found in the archives: papers connected with the foundation of the College; Roman ecclesiastical documents (e.g. dispensations); non-Roman ecclesiastical documents (e.g. confessional faculties); ordination certificates; letters patent (e.g. appointing presidents); rules and constitutions of the College; certificates of reconciliation to the Catholic Church; and papers connected with the Bridgettine nuns in Lisbon.

Of the remaining papers some are connected with teaching in the College, but disappointingly few theses sheets or posters have survived. This is curious when one considers the importance attached by the College to the public defence of theses. (By way of comparison: Ushaw alone has many more Douai theses sheets or posters than the Lisbon Collection has from Lisbon.)

There is a large collection of sermons from the eighteenth century onwards. These are being catalogued by author and date. Those examined so far are mostly sermons given by the President or another of the staff to the College. As regards the legal papers, little is likely to be added to Barnard's summary descriptions, while a large collection of business papers belonging to families connected with the College will come at the end of the queue for detailed cataloguing.

I hope that this brief and impressionistic survey will be sufficient to give a fair idea of what the Lisbon Collection contains. Anyone who wishes to make use of the Collection is asked to write to The Librarian, Ushaw College, Durham DH7 9RH. The Collection is already beginning to be used - for instance, several articles have appeared in recent numbers of

the *Ushaw Magazine* and it seems reasonable to hope that now that it is more accessible to scholars in Britain more work will be done on the history of the College than was ever possible in Lisbon. This will be some consolation to Lisbonians (who have generously made over funds at their disposal to support the Collection), and will fulfil the hopes of the College's last President: that there should be a permanent record of the College's work and that its achievements through three and a half centuries should become better known.

PROGRAMME 1978/9

All lectures will be held in St.Dominic's Priory, New Bridge Street, Newcastle upon Tyne, at 7.30 p.m.

27 September 1978	Annual General Meeting. Talk by the Chairman, the Rev.W.J.Nicholson.
18 October 1978	Geoffrey Milburn Esq.,M.A.: *Patterns of North East Religion in 1851.*
15 November 1978	John R.Scollen Esq.,M.A.: *Some Traces of Mediaeval Catholicism in the neighbourhood of Durham City.*
21 February 1979	Michael Joyce Esq.,M.A.,LL.B.: *The Education of a Northumberland Catholic Family in Penal Times.*
21 March 1979	Michael Savage Esq.,M.A.: *The Foundation and Development of St.Cuthbert's Grammar School.*

Summer outings

19 May 1979 (Saturday)	Rievaulx Abbey, Byland and Ampleforth.
17 June 1979 (Sunday)	Traquair House, Innerleithen.

Printed at Darlington Carmel