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THE HISTORY AND DEVELOPMENT  
OF  
CATHOLIC EDUCATION  
IN THE NORTH AND EAST RIDINGS OF YORKSHIRE  
AND THE  
CITY OF YORK  
FROM  
1571 to 1870

A Thesis  
Presented for the Degree of  
Master of Education  
at  
The University of Durham

by  
Jack Kitching

March 1956

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THE OBJECT OF THIS THESIS

The history of Catholic Education in England since the Reformation awaits a definitive and sympathetic statement.

Before this can be attempted, a series of regional surveys of Catholic educational endeavour must be made.

To provide such a survey is the object of this thesis.

-o-o-o-

Prefatory Note

An Outline of the Post-Reformation Development  
of Catholic Ecclesiastical Organisation as  
it relates to our Region (1)

- - - - -

On the death of the last of the Marian Bishops in 1584, the ancient Catholic Hierarchy became extinct, and a Catholic system dating back to Romano-British times came to an end, and William Allen, afterwards Cardinal, was actually designated what he had been in fact from 1568, Prefect of the English Mission. From 1598 to 1623 England was governed by an Archpriest, and from 1623 to 1688 by a single Vicar Apostolic.

In 1688 England was divided into four Vicariates or Districts, each governed by a Vicar Apostolic. Yorkshire became part of the Northern Vicariate or District, and so remained until 1840. In that year it was made into a separate District, known as the Yorkshire District, governed by its own Bishop.

In 1850 the Yorkshire District was erected into the Diocese of Beverley, which, in 1878, was divided into the present Dioceses of Middlesbrough and Leeds.

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(1) This must be borne in mind when any assessment is being made of Catholic educational endeavour in the region.

The Diocese of Middlesbrough comprises the whole of the North and East Ridings of Yorkshire together with that part of the City of York lying North of the River Ouse: an area covering almost the whole of our region.

Bishops who governed Catholics in the region throughout the period under discussion

1594	Prefect of the English Mission	Cardinal William Allen
1598	Archpriests	
1623	One Vicar Apostolic	1623-1624 Bp. William Bishop 1625-1655 Bp. Richard Smith 1685-1702 Bp. John Leyburn
1687	Two Vicars Apostolic.	Bp. John Leyburn and Bp. Giffard.
1688	Four Districts --	London, Western, Midland, Northern.
1688	<u>Northern District</u>	Bp. James Smith 1688-1711 Bp. George Witham. 1715-1725 Bp. Thomas D. Williams, O.P., 1725-1740 Bp. Edward Dicconson. 1741-1752 Bp. Francis Petre. 1752-1775 Bp. William Walton. 1775-1780 Bp. Matthew Gibson. 1780-1790 Bp. Wm. Gibson. 1790-1821 Bp. Thos. Smith. 1821-1831 Bp. Thos. Penswick. 1831-1836 Bp. John Briggs. 1836-1840
1840	<u>Yorkshire District</u>	Bp. John Briggs. 1840-1850
1850	<u>Diocese of Beverley</u>	Bp. John Briggs. 1850-1860 Bp. Robt. Cornthwaite. 1860-1878

PART I  
THE AGE OF REPRESSION

CHAPTER I

THE PENAL LAWS AND THE REPRESSION OF  
ENGLISH CATHOLICISM

i. The Penal Laws and the English Catholics

The Penal restrictions were in full force from the reign of Elizabeth I down to the end of the eighteenth century. An instrument of government, their object was to preserve the Reformation in England by extirpating Catholicism through the imposition of fines, disqualifications, imprisonment, and even death. Though much has yet to be learned about the size and location of the recusant population throughout Penal times, the operation of those laws without doubt greatly reduced the numbers of Catholics in England. But they failed to wipe out Catholicism.

Politically, Catholics appear to have long maintained the hope that a Catholic monarch would be restored to the throne of England. From the later years of the reign of Elizabeth I and on through the seventeenth century they had anticipated, with varying degrees of certainty, that eventually they would be tolerated. They had hoped for toleration under the Stuart, James I, and later under his son, Charles I. The Restoration of the Stuarts after the hiatus of the Commonwealth raised their hopes again. With

the accession of the Catholic James II, those hopes were, for a short time, fulfilled and during his reign a Catholic revival took place.

After the abdication of James II, the Catholic cause became entangled with that of the exiled House of Stuart. The century that followed is known in Catholic history as the Bleak Century, when Catholic hopes of toleration are thought to have been crushed, and the Catholic population dwindled a great deal. In this century, nevertheless, ideas of toleration began to take root in English society. As early as 1700, an effort was being made by the government to distinguish between such Catholics "as live quietly and inoffensively" and the rest that gave "any jealousy by their behaviour of (sic) disaffection." (1) The Hanoverian Monarchs could court the loyalty of their catholic subjects by allowing the most severe of the Penal Laws to fall into disuse. (2) The Archbishop of York was

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(1) S.P.Dom., William III, 1699-1700, p.391.

(2) In the Bishopthorpe Archives of the Archbishop of York is a list, belonging to the earlier part of the eighteenth century, of the Penal restrictions. The list is divided into two sections: "Severe Laws against Papists which it is supposed there is no design to put into Execution at this time", and "Laws against Popery fitt to be put in Execution at this time". The notes on the laws under the latter heading, and, indeed, the title itself, suggest that they were not generally put into execution. Vide Catholic Record Society (henceforth referred to as C.R.S.), Vol.32, Appendix II, p.361, for a copy of the above.

able to allege, in 1733, that there existed a "tacit Connivance wch ye Roman Catholicks by his Majesties great lenity enjoy, at present, in the private exercise of their Religion."(1) In the same year the Duke of Norfolk went to Court.(2)

However, Catholics continued to labour under disabilities imposed upon them by the Penal restrictions, and were often made to feel the full rigour of the law on account of exercising their religious duties. Eventually, the pressure exerted by the Catholic minority and their non-Catholic friends gained them relief from most of the Penal Laws towards the end of the century,(3) and finally emancipation in 1829.

As far as it has been written, the story of the Catholic laity in Penal times has concerned itself exclusively with the fortunes of the nobility and gentry. Of Catholics of the humbler sort nothing has been written. The fortunes of Catholics are thought to have ebbed and their numbers to have declined over more than two centuries

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(1) C.R.S., Vol.32, Appendix II, Archbishop of York to Viscount Irwin, 18th October, 1733.

(2) As early as 23rd December, 1713, Jane Walker at the Bar Convent, York, could describe the country as "hirritical tho, thank God, very peasable." MSS. Archives of the Archdiocese of Westminster (henceforth referred to as Westminster Archives), Vol.XXXIX, 1700-45, Bp.Giffard II, MS.No.120.

(3) The Catholic Relief Acts, 1778 and 1791.

of persecution, their position reaching its worst in the eighteenth century, when the remaining Catholic nobles and gentry lived quietly on estates which had been whittled away through fines, compositions, and alienations to heirs and relatives who had declared their allegiance to the Establishment. Many estates and titles passed out of Catholic hands altogether, and some Catholic families died out. To the old Catholic nobility and gentry goes the credit for the survival of Catholicism in England. They clung tenaciously to the old faith. Their homes were Catholic centres and refuges for Catholic clergy. Their sons and daughters embraced the religious life. The Catholic strength lay mainly in the countryside on their estates.(1) Their tenantry and dependents comprised the Catholic congregations.

Though little is yet known of the Catholic population in the towns, interesting traces of it are to be seen, and in the late eighteenth century not inconsiderable congregations are to be found.(2)

A monument to the religious zeal of the clergy and

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(1) Vide Appendix A.

(2) Vide Appendix A.

laity of penal days, when the first steps towards complete toleration were achieved, the Catholic congregations became the foundations on which the church began to rebuild her social and educational fabric. Without them, the tremendous constructive effort that characterised English Catholic society in the nineteenth century might never have taken place.

ii. The Penal Laws and English Catholic Education

As the Penal Laws aimed at the extirpation of English Catholics, so they aimed at making legally impossible the education of a fresh generation of Catholics. The laws aimed at suppressing all educational endeavour by Catholics at home, and preventing their participation in the system of education set up purposely by English Catholics for their Catholic youth on the continent and beyond the reach of the English Government.(1)

This highly organised system of education in colleges and convents was based mainly upon the Low Countries, within as easy reach of the English shores as circumstances would allow. The work of founding

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(1) Vide Appendix B.



these institutions proceeded throughout the latter half of the sixteenth and the whole of the seventeenth centuries, and establishments for the education of boys were set up by the Seculars, the Jesuits, the Benedictines, and Dominicans, while convent schools for girls were founded by the religious orders of women. All these were supported by a network of preparatory schools. By 1700 a non-catholic writer was able to place the number of colleges and schools established on the continent for the education of English Catholic youth as high as fifty-one.(1)

The first of these institutions, the English College at Douay, founded in 1568, had been erected as a temporary provision against the time when, as Catholics expected, England would return to the old religion. As the permanence of the religious changes in England became apparent, so an educational organisation on the continent, for training English youth for the Catholic religious and lay life, emerged and developed.

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(1) "A List of the Monastries, Nunneries and Colleges belonging to the English Papists in Several Popish Countries beyond the Sea."

Anonymous.

The successful foundation of this system of education was mainly due to the vision and enterprise of Cardinal Allen (1) and Father Robert Persons, S.J.(2)

- 
- (1) William Allen (Cardinal) was born in Lancashire, 1532, and died in Rome, 1594. It is chiefly due to his labours that the Catholic religion was not entirely stamped out in England. For most of his life he considered the Protestant Reformation in England as only temporary and wanted to provide a supply of trained clergy and controversialists to return to England whenever Catholicity should be restored. Himself a scholar and formerly Principal of St. Mary's Hall, Oxford, he envisaged his foundation, the English College, at the University town of Douay, as a continuation of Catholic Oxford. He persuaded Oxford scholars to come over, and Douay became an Oxford centre. From its presses a lasting stream of Catholic literature began to flow.

The importance of this part of Allen's work lies in the fact that the early scholarship of the English College at Douay became a living tradition and remains a link between Catholic education today and that of pre-Reformation England.

- (2) Father Robert Persons, S.J., was born in Somerset, 1546, and died in Rome, 1610. A Fellow of Balliol, Oxford, he was forced to resign on account of his Catholic leanings. He was reconciled to the faith abroad, and became a Jesuit a year later in Rome, 1575. He rendered great service, both in the mission field and to the cause of Catholic education. He aimed at re-converting England through the Jesuit mission. He saw the importance of providing for the education of English Catholic boys and founded a school at Eu, in Normandy, in 1582, transferring it to St. Omers in 1592. The Jesuit College at St. Omers became the most important English school on the Continent.

Like Allen, Persons realised the importance of a Catholic literature and even went so far as to set up a secret press for its distribution in England.

Despite constant re-enactment and modification of the Penal Laws requiring travelling licences, and imposing fines on parents and dis-inheritance on Catholic children who attended the English Catholic schools on the continent, the outward flow of students to them was never halted.(1)

At home the existence of Catholic schools and schoolmasters was illegal. From 1563 all schoolmasters had to submit to the Anglican oath of orthodoxy, or with their harbourers be prosecuted; the Elizabethan penalty for keeping a schoolmaster was a fine of ten pounds per month.(2) The fine on both a schoolmaster and his harbourer was increased in 1604 to forty shillings per day.(3) From 1662 recusant tutors were to suffer

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(1) Vide: 13 Eliz., Cap.III (1570).  
 27 Eliz., Cap.II, Sects. 5 & 7 (1585).  
 I Jac.I, Cap.IV, Sect.6.  
 3 Jac.I, Cap.V, Sect.16, (1605).  
 3 Car.I, Cap.III.  
 11 and 12 Gul.III, Cap.IV, Sect.6, (1699).

For an example of the presentment of a parent for sending her child to a school overseas see: Surtees Society, Vol.40, p.248. "True bill against Mary Coates of Morpeth, June 10th, 1681, for sending her son, John, to school at St.Omers."

In 1703 John Ellerker, of Anlaby, was summoned to appear at the Quarter Sessions in Hull, and bring with him his eldest son, to be shown in the Court. If he refused to do this he was to be proceeded against according to law, being a Catholic, and suspected of having conveyed his son to some "seminary or popish school beyond the seas, to be brought up in the Romish religion, contrary to the laws of the realm." pp.188-9 J.Sheahan, History of Kingston upon Hull, Beverley, 1864.

(2) 35 Eliz., Cap.I, Sect.6, (1581).

(3) I Jac.I, Cap.IV, Sect.9 (1604).

three months' imprisonment for the first offence; the penalty to be repeated with the addition of a five pound fine for each subsequent offence.(1) Three years later recusant schoolmasters were liable to a fine of forty pounds.(2) In 1699 a recusant keeping school was to be imprisoned for life (3); while in 1713, because "sundry papists have taken upon them to instruct and teach youth as tutors and schoolmasters, and have for such purposes, openly set up schools and seminaries" three months imprisonment became the penalty for any Catholic caught schoolmastering.(4) Many of these laws were not repealed until the end of the eighteenth century, and some remained on the statute book until 1829.

This re-enactment and modification of restrictions and penalties over more than two centuries was evoked by the persistence of Catholic educational endeavour in England during that time.

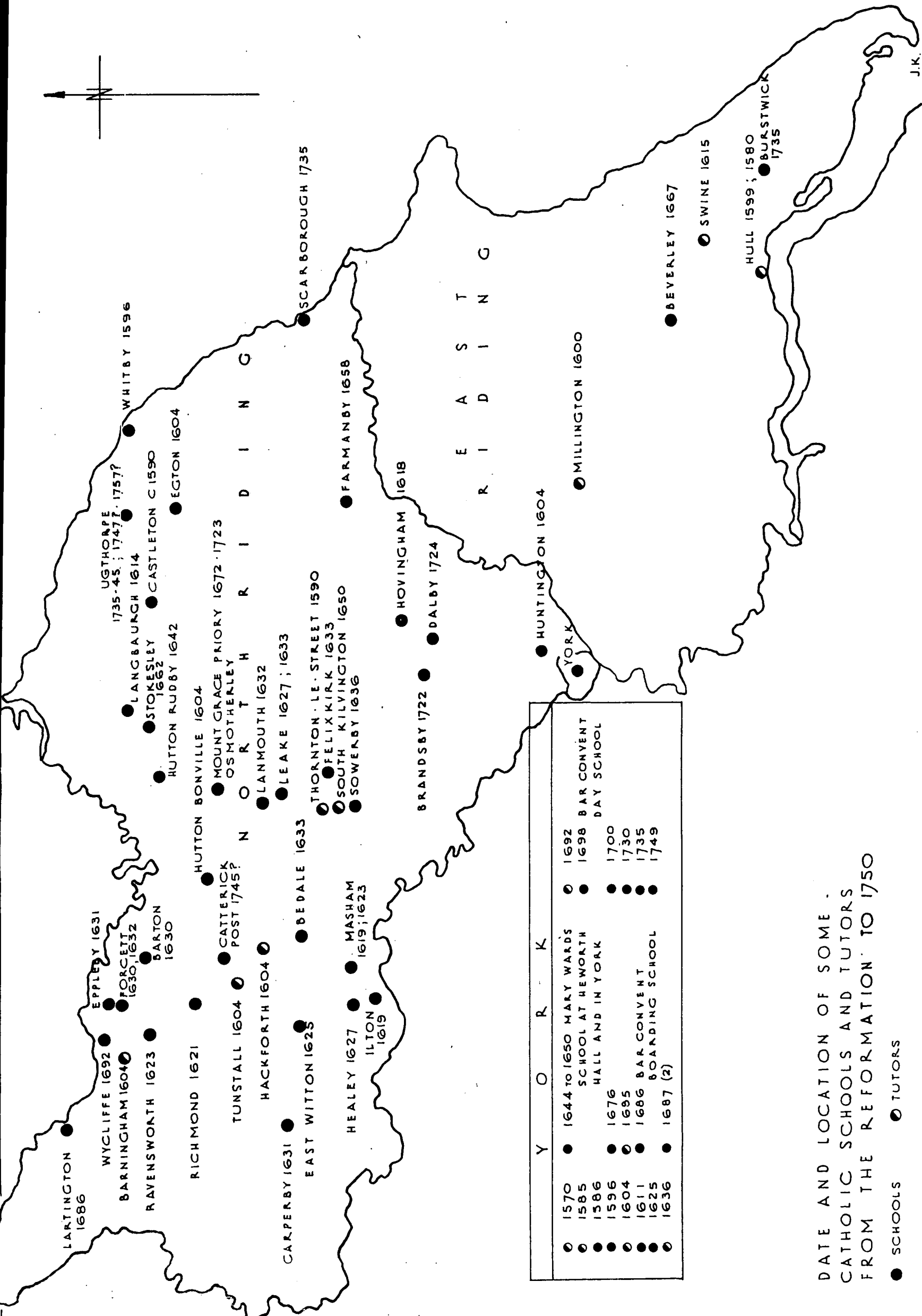
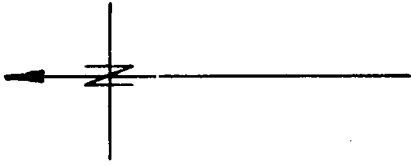
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(1) 13 and 14 Car.II, Cap.IV, Sect.16 (1662).

(2) 17 Car.II, Cap.II, Sect.4 (1665).

(3) 11 and 12 Gul.III, Cap.IV (1699).

(4) 12 Anne, Stat.II, Cap.VII (1713).



Y O R K	
● 1570	● 1644 TO 1650 MARY WARDS
● 1585	● 1692
● 1586	● 1698 BAR CONVENT DAY SCHOOL
● 1596	● 1700
● 1604	● 1730
● 1611	● 1735
● 1625	● 1749
● 1636	● 1687 (2)

DATE AND LOCATION OF SOME CATHOLIC SCHOOLS AND TUTORS FROM THE REFORMATION TO 1750

● SCHOOLS ○ TUTORS

## CHAPTER II

### CATHOLIC EDUCATIONAL ENDEAVOUR FROM 1571 to 1700 (1)

#### i. In England

Before the Reformation all education in England had been in the hands of the Catholic Church. The Catholic education of Catholic youth was traditional. If, after the Reformation, it was vital to the Government to stifle Catholic education, it was just as vital for the future of the Catholic Church in England that Catholic youth should receive a Catholic education. Throughout the whole of Penal Times this Catholic educational policy was never forsaken. Through the clandestine efforts of Secular and Regular missionary clergy sent in from overseas, and of nuns and numerous Catholic laity, both men and women, an unceasing, illegal, educational activity was maintained for Catholics in England, in spite of Government persecution.

After the Reformation this activity was first made manifest through the activities of tutors working in the homes of the nobility and the gentry and of schoolmasters conducting clandestine schools in recusant centres and sometimes even in jail! Some of these Catholic educators were trained in English Universities. They were followed by priests and laymen trained in the English

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(1) 1571 is a convenient starting point. In this year, following the Rising of the North and the Papal Bull of Excommunication, the Government mounted its long-sustained offensive against the English Catholics.

seminaries and colleges abroad.(1) There were many schoolmasters about whose origins and training we know nothing. Women taught schools as well as men.

During the seventeenth century, when the Regular clergy had re-organised, they were mainly responsible for the pace of Catholic educational activity, and schools in England were founded by the Jesuits, the Franciscans, and the Benedictines, and the Institute of the Blessed Virgin Mary provided schools for girls.(2) The amount of the activity, which varied according to the vigour of the persecution locally, reached a climax during the Catholic revival in the brief reign of James II, when, under Jesuit leadership, a Catholic educational policy began to take shape and Catholic schools sprang up.(3) At the end of

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(1) P.Guilday, *English Catholic Refugees on the Continent, 1558-1595*, London, 1914, Vol.I, p.73. A.Oskar Meyer, *England and the Catholic Church under Queen Elizabeth* - translated Rev.J.R.McKee, London, 1916, p.211.

(2) An account of the foundation of Catholic schools in England, during the seventeenth century, is to be found in the following articles by A.C.F.Beales; *Popish Schools under James I*, *The Month, N.S.*, Vol.7, No.4, April, 1952. *Popish Schools under Charles I*, *The Month, N.S.*, Vol.10, No.1, July, 1953. *The Catholic Revival under James II*, *The Month, N.S.*, Vol.6, No.2, August, 1951. (Henceforth referred to by titles of articles).

(3) This educational revival is more fully discussed in Chapter V.

that century came the division of England into four Vicariates, each with its own bishop. After this the Secular clergy, under the leadership of their Bishops, played an increasing part in the foundation and maintenance of Catholic schools.

Some schools were for the children of the well-to-do, others for the children of Catholics of moderate means, and some were free. Much of the education given was elementary and sometimes preparatory to the more advanced education given in the colleges and seminaries overseas.

The schools were illegal and consequently were insecure and risky ventures. Much of our information about them comes from the records left by the authorities who detected them. With the remarkable exception of the schools of the Bar Convent at York, they were impermanent. Until more settled times for Catholics arrived, these endeavours to provide educational facilities for Catholic children were largely the result of individual enterprise and resource.

Throughout the period we are discussing, literature, vital to Catholic instruction, never ceased to find its way into English Catholic homes from the presses set up by the exiles on the Continent, and from secret presses in England.



ii. In the Region

During Penal Times Catholic Educational activity was thus clandestine and persistent. As the government and the ecclesiastical authorities depended to a large extent upon local zeal for their information and presentments, it is highly probable that not all such Catholic activity was brought to light.(1)

Generally speaking, the distribution of Catholic schools coincided with the distribution of the Catholic population. An examination of available sources has produced evidence of over sixty instances of educational activity by recusant persons and groups between 1571 and 1750. This activity took place in recusant centres, particularly in the North Riding, traditionally a strongly recusant area.(2)

---

(1) There is evidence that information about recusants in the area was with-held by local officials at different times and in different places. See Appendix C.

(2) The lists of persons presented for recusancy in the area, which I have perused in my search of the York Visitation Court Books, provide ample evidence for this statement.

a. Catholic Schools and Schoolteachers  
from 1571 to 1603

Such priests, schoolmasters and other recalcitrant Catholic laity as could be apprehended in the area were collected by the representatives of the Elizabethan Government into the prisons of York and Hull.(1)

In 1578 the Council of the North instructed the Mayor and Aldermen of York to keep watch for harbourers or priests, schoolmasters, and those returned from the colleges overseas (2); and again, in 1599, to call in and bind to appear, recusants who were suspected of having their children educated by popish schoolmasters. The recusants were to be bound not to bring up their children in the Popish religion or in recusancy, nor to allow them to be taught by an unlicensed schoolmaster,

- 
- (1) In 1601 there were thirty-four or thirty-five recusants in York Castle, among them two priests, one, Bolland, and Robert Middleton, S.P.Dom. Eliz., Vol.278, pp.474, 576.
- (2) N.Wood, The Reformation and English Education, London, 1931, p.64.  
 P.Guilday, English Catholic Refugees on the Continent 1558-1595, London, 1914, Vol.I, p.73.  
 A.Oskar Meyer, England and the Catholic Church under Queen Elizabeth, translated Rev.J.R.McKee, London, 1916, p.211.

or permit them to go overseas without licence. Some of the recusants failed to appear, and others refused to be bound.(1) Those in prison already for their recusancy were sent back with their gaoler, while those not yet imprisoned were sent before the Council. Reports on the working of these orders were asked for in 1601 and 1602.(2)

As recusants were collected into prisons, those prisons tended to become centres of recusant activity. There, imprisoned priests continued to give instruction in the Catholic faith to old and young (3), and educational

- 
- (1) In Hull, in 1599, Thomas Taylor refused to enter into such a bond (vide J.Hirst, *The Blockhouses of Hull and who went there*, Hull, 1913, second ed.)
- (2) J.Morris, *Troubles of our Catholic Forefathers*, Third Series, 1877, pp.288-290, London.
- (3) There is evidence of Catholic priests who, though imprisoned, continued to perform their duties which included catechising, and instruction, e.g., H.Foley, S.J., *Records of the English Province of the Society of Jesus*, V vols., London, 1877-83, passim. (Henceforth referred to as *Foley, Records*). For an example of such activity in York, vide *Foley, Records*, Vol.III, p.189, for the work of instruction and conversion carried on by Father William Ford "at that time a prisoner in chains". One of his converts later studied under Fr.James Sharp (alias Pollard), George Palmer, William Thomas Stapleton and other priests of the Society of Jesus.

activity was carried on.(1) The continued activities of "papistes" in the prisons of York and of Hull caused the Archbishop of York, the Lord President, and members of the High Commission to issue stern orders for their "surer custodie and restraint". The Keeper of York Castle was ordered to divide his prisoners into companies "after this sorte vis that all preestes, schoolemrs and such like of the learnede sorte be alltogether in soom one pte of the castle and no others to have anie companie or conference with them."(2) Similar orders were given to the keepers at Hull Castle and Blockhouses, after word had reached the Commission "of some disorders amongst the prisoners committed .....for their disobedience to religion."(3)

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- (1) In addition to the evidence quoted below in the text the Catholic School carried on by the Recusants imprisoned in Wisbeach Castle provides us with another example.  
 Vide J.Morris, op.cit., Second Series, pp.225-6, 267 note.  
 H.Foley, Records, Vol.III, p.113.  
 Harleian MSS.6998, Fol.220.  
 C.R.S., Vol.III, p.90.  
 O.Meyer, England and the Catholic Church under Queen Elizabeth, translated Rev.J.R.McKee, London, 1916, p.400.
- (2) Archives of the York Diocesan Registry, henceforth referred to as York.  
 York, High Commission Court Book, 1580-85, fols.28 and 88.  
 York, High Commission Act Book, 1585-91, fols.39-40.
- (3) York, High Commission Court Book, 1580-85, 6th August, 1580.

Among those imprisoned for their recusancy in Hull at that time were three schoolmasters, Michael Tirrye, B.A., John Fletcher and Geoffrey Stephenson, who had all been transferred there from York Castle. Tirrye, a University man, taught school in York for some time "with great trouble for matters ecclesiastical and continual suspicion," until the Court of High Commission committed him to York Castle for his recusancy. He was imprisoned, in all, twenty-two years. Fletcher, who had "a goodly house and the great company of.....comfortable scholars", was imprisoned for a total of twenty years. Stephenson was imprisoned in 1570 or 1571. He died in prison.

At the time of their release towards the end of Elizabeth's reign, Tirrye and Fletcher were still obstinate recusants. Tirrye continued his activities clandestinely and always on the move. In 1611 and 1612 he was still recusant, "a stroller and pernicious seducer." Fletcher was still recusant in 1604.(1)

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- (1) C.R.S., Vol.22, Miscellanea XII, p.18.  
 H.Foley, Records, Vol.III, Series VI, pp.241 and 215.  
 North Riding Records, Vol.I, pp.241-2.  
 North Riding Records, Vol.III, pp.73 and 92.

N.B. Tirrye's parents were said to have been poor but he was kept at school and books till he was eighteen years old. He was a scrivener in London before going to Trinity, Oxford.

Mr. Stapleton, another schoolmaster, was also imprisoned in York Castle for seven years about this time. He continued to teach in York after his release. In 1586 he was conducting a small school in the home of Margaret Clitheroe (1), where he taught her children and those of her Catholic neighbours. On the day of Margaret's apprehension, caught with his room full of children, he fled through a window.

From  
1603 to 1650

The accession of James I brought fresh hopes to Catholics, consequently there was a marked increase in recusant activity. By 1611, concerned at the number of people within the city of York who had "given forth speches of hope of tolleracion of the popish religion", and at the growth of recusancy in the city, and alarmed at the seeming lack of enthusiasm among local officials for presenting their recusant neighbours, the Council of the North had to intervene. The local Authorities were

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(1) Blessed Margaret Clitheroe was pressed to death for harbouring priests. The wife of a wholesale butcher in York, she learned to read and write only in later life, after her conversion. After her death her children continued their education in the English Catholic colleges and convents overseas.

ordered to swear in all ministers, curates, church-wardens, constables, and sidesmen to seek out all such offenders; and should they perceive "anie concealement to be made by anie of the saide mynisters or officers" such persons were to be "straitelie examined and their names certified." As a further precaution, all responsible officers must sign their presentments. The orders asked for details of priests and recusants, including those who had taken the oath of allegiance, and "what Maisters, mistresses, or dames retayne or kepe in their howses or service any schole maisters....that forbear to come to church and receive holy communion.... what are the names of suche schole maisters", and how long they had been retained. Charge was to be given to all their harbourers "that they furthwith put them awaie without enterteyninge or releiveinge of any such persons that are recusants hereafter upon payne and pill (peril) of the extremitie: of the Lawes in that case provided."(1)

As a result of this enquiry, the Catholic school in the Ouse Bridge prison was unearthed. There, the recusants who were under the custody of the Sheriff of the

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(1) York Civic Archives, henceforth referred to as City of York.  
City of York House Book, 1605-12, Fols.269ff,  
12th October, 1611.

city had been given liberty "to teach divse (divers) young children of this cittie and keepe as it were a skoolhowse a thinke altogeather disliked of and thought mete by this court not to be suffered." The court considered the case and ordered "that the Sheriffe of this cittie shall have comaundement from this court that they do not from hensfurth pmitt (permit) or suffer the saide recusants or anie of them to have anie such libertie to teach anie children either to read or to plaie upon anie Instruments or other arte whatsoever." The sergeants of the court were to see that this was done, the recusants to answer the contrary at their peril.(1)

This school was attended, not only by the children of the Catholics in York, but also by children from outside, sent in as boarders. As a boy, the Jesuit, Father Cater, (alias Berry), was a boarder there for two years. In 1610, when only twelve years old, he was sent from Lincolnshire for education and instruction in the Catholic faith in York, where, he tells us, "brought up among Catholics in the prison I learnt, together with grammar, the precepts of the Catholic Church. I was

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(1) City of York House Book, 1605-12, Fol.272,  
November, 1611.



chiefly instructed by that constant confessor, Mr.

Clement Hodgson (1), imprisoned for the catholic faith."

He was eventually sent overseas to continue his studies at the English Jesuit College at St. Omers.(2)

Robert Constable, who was a year older than Father Cater, probably attended the school round about the same time,

He was sent by his father for "learning" in York and later went to St. Omers.(3)

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- (1) It is not known whether Mr. Hodgson was priest or layman. The Hodgsons were a recusant family of Allerton Grange in the West Riding. E.Peacock, A list of the Roman Catholics in the County of York in 1604, London, 1872, p.17. Henceforth referred to as Peacock, Yorkshire Catholics. H.Foley, Records, Vol.III, p.187.
- (2) His mother was reconciled to the faith not long before his departure for St. Omers. His father, a schismatic, one of four brothers, two of whom were Catholics, was a "private gentleman of £200 p.a.," probably a Church papist (see infra p.29 notes 4 and 5). One of the Catholic uncles persuaded his father to send the boy to York. On leaving the school he was sent to his non-Catholic uncle to stay. The other Catholic uncle persuaded his father to send him to St. Omers. There seems to have been a Jesuit missionary's hand in all this.
- (3) He was most probably one of three brothers who eventually went to St. Omers. Their parents Philip and Margaret Constable of Everingham were schismatics, probably church papists. All the brothers spent some time under a tutor at home. One brother, Henry, went to Pocklington School, then Cambridge. The other, William, attended school at Beverley and Pocklington. Sir Ralph Babthorpe brought about his (William's) conversion when he was 17 and sent him straightway to St.Omers. H.Foley, Records, Vol.III, p.205

The Catholic school in Ouse Bridge Prison lay at the very centre of the Civil and Ecclesiastical government of the North. It was run with the connivance of someone in authority. It had its own accommodation, a staff of more than one teacher, and a numerous body of pupils. Its curriculum included Religious Instruction, Reading, Grammar, Music (1), and other "Arts." It was well known to Catholics and drew pupils from a wide area. At least some of its students went on to the Catholic Colleges abroad. We know nothing of its fate, though it was probably broken up. It had not been the first Catholic school to be run under the very nose of the Government in York, nor was it by any means the last.

Only fourteen years later Catholic educational activity had grown so pronounced that it thrust itself upon the attention of the Government, and another thriving school for Catholics was unearthed in York.

In 1625 the complaint was raised in Parliament that,

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(1) What musical instruments the pupils were taught to play is a matter for conjecture, but John Whitfield, "an old man, a teacher upon ye lute", was listed as a recusant in York, in 1604. He was still alive when the school was unearthed. He may have taught there.  
E.Peacock, Yorkshire Catholics, p.59.

with the suspension of execution of the Penal Laws, recusancy had increased, the numbers of those convicted for recusancy having doubled in the North Riding of Yorkshire. Recusants and persons "popishly affected" were keeping tutors for their children, and the number of pupils being smuggled overseas for a Catholic education had increased. There had been a corresponding increase in the number of priests and laymen returned from training abroad. The circulation of popish literature had increased. Sundry popish schoolmasters "dissemblinge their religion" had "craftily crept in and obtained the places of teaching...and thereby infected and perverted their schollers, and soe fitted them to be transported to the Popish seminaries beyond the seas."(1)

Such a one was the master of the school for Catholics in York. Again the school was flourishing with the connivance of those in authority. There were fifty-six

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(1) Commons debates, 1625, Camden Soc., N.S.VI, 1873, pp.18 et sqq. The exercise of the Penal Laws had been lessened during the latter part of the reign of James I. There was a reaction in 1625 when Parliament met, though the lull was to continue until the coming of the Long Parliament. Vide A.C.F.Beales, Popish Schools under Charles I.

N.B. The increase in recusancy in the north of Yorkshire for the period referred to is borne out by the lists of presentments in the Visitation Court Books at York.

scholars in the school, thirty-six of them papists. The school was run quite openly, the master having a licence. This he was alleged to have obtained, without proper examination, from "the official of Yorke, who hath the keepinge of the seale duringe his life, without privitie of the Arch Bishoppe."(1)

There seems to be little doubt that Parliament thought this school was being used as a preparatory school for the Catholic Colleges abroad. Under such convenient local arrangements, and in the general lull for Catholics that was to follow, this school may have functioned for some time both before and after its presence was reported to Parliament. The leniency towards Catholics that characterised the last years of the reign of James I was to continue until the calling of the Long Parliament in 1640.(2) A

(1) Commons debates, 1625, Camden Soc., N.S.VI, 1873, pp.18 et sqq. The case of the York School is quoted by A.C.F.Beales, Popish Schools under Charles I.

(2) G.M.Trevelyan, England under the Stuarts, London, 1908, p.118.  
A.C.F.Beales, *op.cit.*

Altogether twenty-four schools were unearthed in the North Riding between 1604 and 1640. Three were noticed in 1604: at Egton where William Postgate was harboured by his daughter; at Hutton Bonville where Richard Stockdale was retained by Christopher Newstead to teach the youth of the Parish; and at Huntington where Luce Scaife, wife of a tailor, kept a school.(1) In 1614, in the Langbaugh District, Edward Nickson was presented for keeping a school. In this strongly recusant locality 138 other persons were presented with him including twenty children under the age of sixteen years.(2) At Richmond, in 1621, Francis Gotherick was informed against because "he favours Irish Recusants and priests, especially one Harrison, who holds services at his house: (and) keeps Papish books, and scholars, the sons of recusant inhabitants who are taught by a recusant schoolmaster."(3) There was a school taught by Rob Smithson

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(1) E.Peacock, Yorkshire Catholics, pp.93,97 and 118.

(2) North Riding Records, Vol.II,p.64, Helmsley Quarter Sessions, July 8, 1614.

(3) Cal.State Papers Dom.James I, Add., Vol.43, No.11, p.53-4. Quoted A.C.F.Beales, Popish Schools under James I.

in 1623 in the strongly recusant centre of Kirby Ravensworth.(1)

In the recusant centre of Masham there is evidence of persistent Catholic educational activity over the best part of eight years carried on in three neighbouring villages. Four schoolmasters were active here, and one, at least, seems to have made little effort to conceal his activities. In 1619 William Pickard was teaching in Masham, and Simon Lambert in nearby Ilton.(2) Again in 1623, and in Masham, William Ripley was teaching in his own house.(3) Four years later John Sanderson was prosecuted for conducting a school at Healey and for "saying in a bragging manner he would teach school without license." It is significant that, while the names of some landowners appear on the lists of recusants for this area at this time, the bulk of the names are those of yeomen, weavers, cordwainers, tailors,

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(1) North Riding Records, Vol.III,p.185, Richmond Quarter Sessions, Oct.7th, 1623.

(2) Downside Review, Vol.XVI, Art. A Glimpse into the working of the Penal Laws, p.123.  
Also C.R.S., Vol.3, p.84 (1623) and p.86 (1627)

(3) C.R.S., Vol.3, pp.84 and 86.

colliers, and other artisans and their families (1); some of their children may have attended these schools.

At Leake, in 1627, Thomas Wood was presented along with John Todd, weaver, for teaching school (2); again in Leake, in 1633, Samuel Tanson was similarly presented (3); while, in 1632, Emanuell Dawson kept a school in nearby Lanmouth.(4) Wood, Todd, and Tanson had been presented before the Archbishop's Court, while Dawson was hauled before the Magistrates at the Quarter Sessions. All were recusants.

At Forcett in 1630 Thomas Hildreth kept a school and his name was sent in to the Magistrates at Malton.(5) This presentment, however, did not stop Hildreth's activities: he simply transferred two miles to Eppleby, from where he was presented again, a year later.(6)

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- (1) North Riding Qu.Sess. Records, Vols.II, III, and IV. C.R.S., op.cit., p.82.
  - (2) York Visitation Court Book, R.VI, A-21.
  - (3) York Visitation Court Book, R.VI, B-4.
  - (4) Paper Book of "Recusants Indicted 1630-41" at Qu.Sess. of North Riding, Thirsk, October, 3rd, 1632, Allertonshire. (Wombwell MSS., Newburgh Priory, Box 6, Bundle 3 (1)).
  - (5) Ibid, Malton, October 5th, 1630, Gillingwest.
  - (6) Ibid, Thirsk, October 4th, 1631, Gillingwest.

Again he persisted and again transferred his activities back once more to Forcett, where his school was open in 1633 and on information he brought before the Archbishop's Visitation Court.(1) Hildreth was not alone in his efforts in this district, George Gill was teaching school in Barton Cuthbert in 1630.(2) In 1625 James Page was keeping school at East Witton.(3) At Carperby, in 1631, John Simpson had a school (4), and in Bedale, in 1633, Jane Grange was keeping a "private school."(5) William Tankerd (Tancred), a convicted recusant, in 1633 was drawing pupils away from the local curate into his own school at Felixkirk. Though presented for this, he was found teaching again in 1636; this time in Sowerby.(6)

Instances occur of schoolmasters whose wives were

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- (1) York Visitation Court Book, R.VI. A-23.
  - (2) York Visitation Court Book, R.VI. A-22.
  - (3) North Riding Records, Vol.III, p.250, Richmond Qu. Sessions.
  - (4) Wombwell MSS, Paper Book of "Recusants Indicted 1630-41", Thirsk, October, 4th, 1631.
  - (5) York Visitation Court Book, R.VI. A-23.
  - (6) York Visitation Court Book, R.VI. B-4, Bulmer, 1633.  
York Visitation Court Book, R.VI. A-24, Bulmer, 1636.



recusant. The wife and daughter of Edward Richardson were presented in York in 1596 (1); and in 1618, in the North Riding, at Hovingham, the wife of James Raines was presented.(2) Where cases came to their notice of the wife persisting in recusancy while her husband conformed, the Authorities kept a watchful eye on them.(3) Such schoolmasters may have been Church papists.(4)

If a schoolmaster conformed outwardly, he could teach without trouble. This would seem to have been the case with the "Oxford schismatic"(5) who kept a school in Castleton, in the North Riding, at the end of the sixteenth century. He had many Catholic boys under his care.

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- (1) York Visitation Court Book, R.VI. A-16, City of York, 1596.
  - (2) North Riding Records, Vol.II, p.181, Malton Quarter Sessions, October 1st, 1618.
  - (3) A.C.F.Beales, Popish Schools under James I.
  - (4) Catholics who outwardly conformed, thereby escaping conviction.
  - (5) Schismatics, commonly so-called by other good Catholics, were those who, for fear of losing property or position or to advance themselves, "lived outwardly as heretics; frequenting Protestant churches, taking the oaths of supremacy and allegiance....inwardly they believed and lived as Catholics, some of them even keeping a priest in their houses. (Panzani's report to Rome on the state of English Catholics during the reign of Charles I, quoted in W.Maziere Brady, Annals of the Catholic Hierarchy, London, 1877, p.84.) The terms "schismatic" and "Church papist" would appear to have been synonymous.

One of his pupils was the future Father Michael Freeman, S.J., (1578-1642), who must have boarded in the school or in lodgings nearby. Father Freeman's school career in England illustrates well the difficulties encountered by Catholics at that time in giving their sons a suitable education. He had to make his earliest studies at a public school at Drifffield, a mile from home, "the master of which, discovering after some time that he was a Catholic, refused to continue his instruction." He then studied at home a short time, after which he went to the Castleton school, twenty miles away. After a year and a half, when he had completed poetry and rhetoric, the parson of the parish, on finding that Michael did not attend church, applied to a magistrate and procured a warrant for his arrest. Armed with this he went to the school "but the pupils having meanwhile forewarned Michael of the danger, he made his escape and returned home again, where he resumed his studies."(1)

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(1) H.Foley, Records, Vol.III, p.139.  
After a time as a private tutor in a nobleman's family, he crossed over to Douay to the Jesuit College.  
After his ordination Father Freeman returned to work in the Yorkshire District.

From 1650 to 1700

Little evidence has so far come to light of Catholic educational activity in our area from the start of the Civil War to the Restoration.(1) Despite the hardness of the times, Catholic priests like Fr. Mannering and Fr. Wilkes continued their activities both as missionaries and as tutors (2); and at least one laymen, Robert Rogerson, conducted a school for a while at Farmanby in the North Riding, although he was already a convict recusant. He was still recusant and living in the same district in 1665 and 1669.(3)

After the Restoration, however, Catholic educational activity again becomes more apparent in the region.

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- (1) The Anglican Episcopacy itself suffered during this period and consequently its records at York dry up as a source. There is a gap in the series of Diocesan Visitation Court Books from 1640 to 1662. The records of the Court of High Commission finish with its abolition in 1641.
- (2) H.Foley, Records, Vol.III, Series VI, pp.135, 257-8. The yearly average of Jesuits in Yorkshire between 1635 and 1677 was ten; and the average of conversions, forty.
- (3) North Riding Records, Vol.IV, New Malton Quarter Sessions, July 13th, 1658. Surtees Society, Vol.40, pp.140 and 170.

Two schools conducted by Catholic laity were unearthed; one, in 1662, at Stokesley in the North Riding (1); and the other, in 1667, at Beverley in the East Riding. The former was kept by Gerard Hewthwaite, the latter by Suzannah Taylor.(2) In York, in 1676, information was laid against Samuel Banckes, writing master, that he was a priest.(3)

The reign of James II was short, but the Catholic revival that took place then was marked by changes in the ecclesiastical administration of the English Mission that were to alter permanently the face of Catholic organisation in England. On January 30th, 1688, the English Mission was divided into four Districts, each to be governed by its own Vicar Apostolic. Yorkshire became part of the Northern District. The greater pastoral care that could now be exercised made possible a better husbandry of the slender Catholic resources. We find, for example, Bishop Smith, the First Vicar Apostolic of the Northern District, taking steps, in 1692, to ensure the continuity of a small Catholic school at Thorpe, near Cliffe, in the North Riding. Mr. Metham was master of the school until his departure for Douay to prepare for the priesthood. Bishop Smith sent Father Hildreth to

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(1) York Visitation Court Book, 1662, Cleveland.

(2) York Visitation Court Book, 1667, Harthill.

(3) Surtees Society, Vol.40, p.225.

take his place.(1) In 1693 the Bishop wrote to the Superior of the Bar Convent and Girls' schools recently founded at York, "I will be a father to all your concerns, I have a more than ordinary sense of what importance it is to have youth well educated....I will....be most ready to countenance and promote so good and so necessary a work."(2)

During the seventeenth century the Regulars re-organised their forces in England. The Franciscans restored their English Province in 1625 and created a York Province in 1632.(3) Generally speaking the organisation and activity of the regulars was similar: each Order had its Novitiate and schools overseas from which it sent out missionaries to its English Provinces. The Franciscans were no exception: their novitiate and College was at St. Bonaventure's in Douay where they also had a printing press. Their missionaries were bound from 1638 "to frequently catechise children and others either in their own homes or at the priest's residence."(4) No doubt, where there were Franciscan missionaries, the work of tutoring the Catholic youth went on.

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(1) C.R.S., Vol.9, p.111.  
J.Kirk, Biographies of English Catholics in the Eighteenth Century, London, 1909, p.163.

(2) Anon, St. Mary's Convent, Micklegate Bar, York, London, 1887, pp.98-100.

(3) Rev.Fr.Thaddeus, O.F.M., The Franciscans in England 1600-1850, London 1898, pp.46-9 and 56.

(4) Ibid., p.79.

About 1672 the Franciscans established a boarding school at Osmotherley in the North Riding. They were given their opportunity through the generosity of the local Catholic gentry. In this case they established a mission at Mount Grace in 1665, when Lady Walmsley gave the Order Osmotherley House along with an estate of £20 per annum for performing duties there for pilgrims.(1) Father Bernardine Langworth was probably responsible for starting the school which continued there for fifty-one years. Though one object of the school must have been to keep up the supply of candidates for the novitiate at Douay, it appears to have been attended with little success in this respect. On the other hand it has been described as "a school for young gentlemen", a title implying a secondary school for boys rather than a school solely preparatory to the seminary.(2)

Father Langworth was rector, and later preses, at Osmotherley till 1701, and was probably in charge of the school during most of that time.(3) It languished

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(1) Rev.Fr.Thaddeus, op.cit., p.169.

(2) J.Gillow, Bibliographical and Biographical Dictionary of the English Catholics, V volumes, London, 1898 ff., (henceforth referred to as Gillow, Bib.Dic.)Vol.1,p.541.

(3) Rev.Fr.Thaddeus, op.cit., p.264.  
N.B. Franciscan "Official residences" had a superior called a "preses" who was appointed at the Chapter meetings.

for a time after his departure but in 1702 the Order decided to restore the school to its former flourishing condition.

Father Ambrose Ogle was appointed headmaster, with Father Ambrose Jenkinson to assist him in teaching the school. The numbers attending increased. A contemporary thus describes the headmaster and the school: "Ambrose Ogle is the present incumbent of the chapel, of whom I have an extraordinary character from all hands. He manages the school to admiration, which has increased very much, the house being almost quite full of scholars. The housekeeper, Mrs. Jennison, performs her part too, to the full content and satisfaction of all." This lady, who had charge of the temporalities of the place, obtained thirty pounds from the Provincial towards the needs of the school.(1)

Both Mrs. Jennison and Father Ambrose Ogle attracted the unwelcome attentions of the Justices of the Peace in the locality. In August 1714, Mrs. Jennison was brought before the Bench and ordered, "under threats of the utmost penalties, to discontinue keeping a Popish school and to disperse her establishment before Michaelmas day."

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(1) Ibid., pp.172 et sqq.

About the same time Father Ambrose had more than twenty informations laid against him within five weeks.(1)

Apparently at the instigation of the commissioners for Forfeited Estates, the ownership of the property was called in question at the Bishop's Court at Northallerton. The deeds of the place could not be found, and the neighbouring Justices threatened to get to the bottom of the matter. In 1723 the matter came before the Franciscan Chapter who considered that, in the circumstances, every endeavour should be made to retain possession of the property.(2) Not long after this the Order deemed it expedient to move the school to Edgbaston in Warwickshire, where it remained for some seventy years.(3)

In 1687, during the Catholic revival in the reign of James II, the Franciscans also established a residence

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(1) J.Gillow, loc.cit.

(2) Rev.Fr. Thaddeus, op.cit., pp.172 et sqq.  
J.Gillow, loc.cit.

Despite this persecution the Fathers appear to have continued in occupation of the place till 1812.

(3) J.Gillow, loc.cit.  
Rev.Fr. Thaddeus, op.cit., p.140



and a flourishing school in York. The establishment was first set up in Jubbergate and afterwards in Castlegate. The first master of the school was the twenty-eight year old Father Bernardine Barras, with Father Bonaventure Parry as superior of the residence. By 1688 there were four priests in the residence. This success, however, was short-lived, and with the abdication of James the school had to be closed down. The master, Father Barras, spent eight months in Kidcote prison in 1689.(1)

The reign of James II saw not only the foundation of the Franciscan school in York, but also the establishment of the Bar Convent Boarding School in 1686, a foundation that was to prove permanent.(2) In addition, the grant of the Manor of York for "a popish seminary" was made to Father Lawson who went in person to collect it in 1687.(3) There was a Jesuit school in York about this time, where "human learning" (humanities) was taught.(4) This

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(1) Rev.Fr. Thaddeus, op.cit., pp.189 and 197.

(2) See Chapter III.

(3) Hargrove, History and Description of the Ancient City of York, 1818, Vol.I, p.207.

(4) H.Foley, Records, Vol.V, p.159. Letter from a Jesuit of Liege to a brother of his at Friburg dated 2nd February, 1686/7. It gives an account of religious affairs in England. "We teach human learning at Lincoln, Norwich, and York."

school may have been identical with Father Lawson's popish seminary. But whether this was the case or not, a Catholic boys' school existed in York in 1700, and, along with the Bar Convent Schools, was noticed by the Government.(1)

(b) Catholic Tutors

Tutors were active though they seem to have been hard to detect; partly because they moved on from time to time and were hard to trace; partly because they were retained by landowners whose influence may have prevented the inclusion of their names in the lists of recusants sent into the courts; and partly because, living in the homes of the well-to-do, they could be passed off as domestic staff, should their presence be detected. Sometimes their patrons were summoned to bring in the schoolmaster who taught their children, as in the case of Roger Talbot, gentleman, of Thornton le Street, in 1590.(2)

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(1) See Chapter III.

(2) York High Commission Act Book, 1585-91, Fol.294, October, 1590.

In 1600 the authorities were in difficulty in the case of a recusant schoolmaster who had moved quietly on from Millington in the East Riding. They were unable to find out even his surname. "Thoma....a vagrant pson comes not to church he is thought to be a schoolmr a retayner to Mr.Marmaduke Dowman." Mr. Dowman admitted that Thomas had been sent to him out of Bishopric to be his servant, but he had now gone from him.(1)

In the 1604 survey of Yorkshire recusants, three tutors are listed. Two were in the North Riding: William Mease, retained by John Girlington of Hackforth; and Gerard Fawden, at Barningham, who "dothe teache Francis Tunstall his children." In Holderness in the East Riding, Cuthbert Belton was retained in the home of Mr. Ralph Cresswell.(2)

When the tutor of another Holderness family, Thomas Jackson, was presented in 1615 for teaching unlicensed in the home of Sir William Langdale, the excuse given by Sir William's representative in court was that being a "butler in the house and no schoolman" he needed no license. He did not appear himself.(3) Thomas Ward (1652-1708),

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(1) York Visitation Court Book, R.VI.B-2, 1600, fol.104.

(2) E.Peacock, Yorkshire Catholics, pp.78, 86 and 128

(3) York Visitation Book, 1615, Holderness, Swine.

a Catholic writer and controversialist, was a tutor at Egton.(1)

Among the clergy who combined the work of tutor with their missionary activity was John Mannering, alias Grosvenor, apprehended at Malton in 1651. He admitted to having taught Mrs. Meynell's children of Kilvington. At the time he was acting as tutor to the children of Thomas Waterton of Walton.(2) Not three months later a secular priest, John Wilkes, alias Smith, alias Thompson, was taken at Malton. He admitted to teaching in various places. He had resided in Hazelwood with Mr. Vavasour and had taught the children of Sir Francis Ireland.(3) In 1692 Father Robert Ward who had taught in the Catholic School at Quosque was living in York on "what he could get." His work probably included tutoring.(4)

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(1) J.Gillow, Bib.Dic., Vol.V, p.570.  
Dictionary of National Biography, Vol.LIX,p.340.  
Schroeder's Annals of Yorkshire,II, p.333.

(2) Surtees Society, Vol.40, pp.44-46.  
He was using his mother's name as an alias, this being a favourite device of priests on the English Mission in Penal Times. He may have been a secular Priest. He is not traceable as a Jesuit. He was imprisoned at least until 1660. Walton is near Wakefield in the West Riding of Yorkshire.

(3) Surtees Society, ut supra, pp.47-48.

(4) C.R.S., Vol.9, p.109.

(c) The Distribution of Catholic Literature

If Catholics were to be educated there must be Catholic literature. Bibles and works of piety and instruction were printed abroad and some came off hidden presses in England.(1) They might find their way from London by road or come in at ports along the coast. Whitby was much favoured by recusants as a port of entry and egress, no doubt for literature as much as for persons. Behind Whitby lay recusant country.(2) In 1599 "divers popish books" were found in a raid on the recusant centre round Groman Abbey (near Whitby).(3) Only three years previously a Catholic schoolmaster had been presented for teaching at Whitby without a license. He may have been a tutor. James Hebburn was presented for

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(1) A.C.F.Beales, Popish Schools under Charles I.

(2) S.P.Dom.Eliz., Vol.271, p.233, 1599. Council of the North to Sec.Cecil: "It is difficult to search in that country for the recusants keep scouts day and night that their cattle should not be seized and ride armed. The case of poor ministers and protestants is miserable."

One of the Whitby recusants was Christopher Stonehouse. Born c.1594 he was kept at school by his widowed mother with the labour of her own hands. He was taught to work in jet and amber by a master whom he converted. He taught his master's son after his master died. One of his own sons was a labourer, two were jet-workers, another became a J suit, and two daughters became nuns. (Northern Genealogist Vol.III, York,1900, p.53.)

(3) Loc.cit.

keeping him.(1) In 1605 John Wood of South Kilvington, a miner, "an obstinate papist", was gaoled by the J.P.s at Thirsk. He had been taken with "divers popish books."(2) In the same year Thomas Wilbourne, schoolmaster, was executed at York for "persuading."(3) A distributing centre for Catholic literature was unearthed in York in 1636, when Christopher Greathead, "an obstinate recusant", was presented for being "vehemently suspected to have disposed divs (sic) Popish books" and of being "a seducer of others to Popery."(4)

Despite actions such as these, popish books continued to be smuggled into the country. In 1671 the common and public selling of popish catechisms and other seditious books was alleged in Parliament.(5) In 1699 a great quantity of popish books, fifty-seven different

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- (1) York Visitation Court Book, 1596 (Cleveland). In 1584 books were being brought in. See H. Foley, Records, Vol.III, p.31.
  - (2) North Riding Records, Vol.I, p.6, Thirsk Quarter Sessions, April 11th, 1605.
  - (3) J.Gillow, Bib.Dic., Vol.II, p.339. Challoner (ed Pollen), 280-1 quoted by A.C.F.Beales, Popish Schools under James I.
  - (4) York Visitation Court Book, R.VI. A-24.
  - (5) History and Proceedings of the House of Commons, London, 1742, Vol.I, p.142.

sorts, were seized by the customs.(1) At the meeting of the Council, in 1700, which ordered the suppression of the Bar Convent and schools at York, the Judges on circuit were ordered by Council "to proceed against the printers, vendors, and disposers of popish books."(2)

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(1) S.P.Dom., Will.III, 1699-1700, p.133.

(2) Ibid., p.388.

### CHAPTER III

#### CATHOLIC EDUCATIONAL ENDEAVOUR from 1700 to 1778

##### i. In England

The Catholic revival under James II had resulted in an intensification of Catholic activity, especially in the field of education. However, the abdication of James and subsequent events had crushed Catholic hopes and much of the work done was shattered. Catholics, now a minority, are thought to have given up all hope of a revival in England and to have resigned themselves to political insignificance and gradual oblivion through apostacies of leading Catholic families and dwindling numbers.(1)

No doubt, for Catholics, the eighteenth century is otherwise aptly described as a dreary one, but from the point of view of Catholic educational endeavour, it was a period of increased and hopeful activity. As the century wore on, the less rigorous enforcement of the harsher parts of the Penal Code, and a certain tolerance that was manifest in some localities, encouraged Catholics

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(1) This traditionally dark picture is a result of the minimising efforts of Catholic writers during the days of Catholic Relief. In fact, the Catholic picture had its brighter side.



to engage in unobtrusive activity. There are signs, too, that the division of England into four Vicariates was bearing fruit in the increased guidance and assistance given by the official leaders of the Catholic body.

Most of the schools founded during this period, being the result of individual enterprise, and, in any case, illegal adventures, were in the end impermanent. That they ever existed is a tribute to the energies and courage of the teachers, clerical and lay, who conducted them. (1) It is thought that the majority of the schools were for children of upper class parentage, and that they

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- (1) Of the laymen who conducted schools about this period outside the region, I have noted the following:

John Bromley, London. J.Gillow, Bib.Dict., Vol.I, p.310.

Mr. Plunkett, Hammersmith. J.Gillow, op.cit., Vol.I, p.355. Charles Butler, the eminent Catholic lawyer, gained his early education here.

Peter Newby, Burton in Kendal, 1773; Gt.Eccleston, 1775; Haighton nr Fernyhalgh, 1780. J.Gillow, op.cit., Vol.V, pp.163-4.

were, in the main, preparatory schools for the Catholic establishments abroad.(1) However, children whose parents were of but moderate means were not altogether excluded from attendance, and, for many of the children, this must have been their only schooling.(2)

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- (1) Some of these schools were nurseries of vocations for the priesthood, a fact indicated by the numbers of missionary clergy who gained their earliest schooling there, e.g., at the Dame School at Fernyhalgh.

For a list of distinguished Catholic clergy who attended this school see J.Gillow, op.cit., Vol.III, pp.147-148; also C.R.S., Vol.23, pp.130-131. Among them is the name of Alban Butler, author of "Lives of the Saints" Dr. George Kendal, secular priest and former pupil of the school, became headmaster there after 1760.

- (2) A School at Fernyhalgh, Lancashire, was established, with the encouragement of the local clergy, by a woman, Dame Alice Harrison, herself a convert, who was assisted by another lady, Mary Backhouse. At this school the fees were only one and sixpence a quarter and the scholars were found board and lodging in the vicinity for five pounds per annum. This school drew pupils, not only from Preston, the Fylde, Liverpool and Manchester, but also from London and all parts of England. The school was very numerous, between one and two hundred strong. Dame Alice was about sixty years in charge of her school, retiring about 1760. The school gave an elementary education not entirely confined to "the horn book and the art of spelling." Many of its scholars went on to the schools abroad. The school existed until 1771.

J.Kirk, Biographies of English Catholics in the Eighteenth Century, London, 1909, p.111.  
C.R.S., Vol.23, pp.130-131.  
J.Gillow, op.cit., Vol.III, pp.145-148.

During this period arose the earliest Catholic schools and academies catering specially for the new industrial and commercial middle classes.(1) Probably most of the schools were small, though one or two had a numerous body of pupils attending.(2) Non-Catholics attended at least one school.(3)

While the Regulars continued their work as tutors and teachers in England, it is significant that the secular clergy, under the leadership of the Vicars Apostolic, undertook an educational work that was increasingly extended. Of the numerous schools established by

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(1) These are more fully discussed in Chapter VII.

(2) Dame Alice's school at Fernyhalgh had a large attendance (see note 2 on previous page).

At Twyford, circa 1726, there were more than 100 boarders. A.S.Barnes, *The Catholic Schools of England*, London, 1926, p.197.

Seventy to eighty scholars attended the Rev. Simon Bordley's school at Ince Blundell. J.Gillow, *Bib.Dict.*, Vol.I, p.273.

(3) At Dame Alice's school, where they were exempted from prayers, and Religious Instruction. J.Kirk, *Biographies of English Catholics in the Eighteenth Century*, London, 1909, p.111.

secular priests, two survived, and without doubt owed their permanence to the active support and encouragement they received from the ecclesiastical heads of their districts.(1) Among the secular clergy were eminent

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- (1) One was founded at Siakstead (eed), near Winchester, in the reign of James II. It was removed later to Twyford, where it existed until 1745. It was later revived by Bishop Challoner at Standon Lordship, Herts. It moved to Hare Street and finally settled at Old Hall Green, where it survives today, merged in St. Edmund's College, Ware. A.S.Barnes, *The Catholic Schools of England*, London, 1926, pp.97-102 and 109-126. Of the other school founded by Bishop Challoner at Sedgley Park we shall speak later (see infra page .

Among secular priests who conducted other notable schools are the following:-

The Rev. Simon G.Bordley at Ince Blundell. J.Gillow, *Bib.Dict.*, Vol.I, p.273.

The Rev. Robert Banister, who conducted a school at Mowbreck Hall, near Kirkham, Lancs., from 1773 onwards.

The Rev. Arthur Storey, who kept an "Academy" at Tudhoe, Co.Durham, assisted by various priests educated at Douay. He was chaplain to Wm.Salvin of Croxdale Hall and presided over the school for twenty seven years.

C.R.S., Vol.4, p.324.

This school was owned by Sir John Lawson of Brough Hall in the North Riding.

Mgr. B.Ward, *Dawn of the Catholic Revival*, London, 1909, Vol.II, p.100.

This old Catholic family have in many ways been benefactors of Catholic education.

teachers and scholars,(1) and to the Catholic schools of England in those days some distinguished men were indebted for their earliest instruction.(2)

On the whole, educational provision for Catholic girls in England was small when compared with that for boys. Of the Religious Orders of Women, the Institute of The Blessed Virgin Mary alone engaged in lasting enterprises for the education of girls. In York and at Hammersmith were clandestine. convent boarding schools, and in York, at least, there was a provision for the education of Catholic girls of poorer parentage from the locality.(3)

The clergy acted as tutors for girls as well as boys, and it was not unknown for girls and boys to receive instruction together.(4)

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- (1) Alban Butler was once chaplain and tutor in the home of the Duke of Norfolk.  
J.Gillow, Bib. Dict., Vol.I, p.352.  
John Turberville Needham, the physiologist, taught at the Twyford school.  
J.Gillow, Bib.Dict., Vol.V, p.157.
- (2) Alexander Pope attended the Twyford school. Charles Waterton, the naturalist, attended the Rev.A. Storey's Tudhoe Academy.
- (3) See Chapter V.
- (4) Girls as well as boys attended Dame Alice's School at Fernyhalgh.  
J.Gillow, Bib.Dict., Vol.III, p.145.

ii. In the Region

As a consequence of the erection of the Vicariate of the North the secular clergy were better organised. During the succeeding century there is evidence in our area of the increasing part they play in the organisation of Catholic education. The small school at Thorpe run by a secular priest has already been mentioned.(1) In 1692, in York, we find Robert Ward, another secular priest, living on "what he could get", probably teaching. He had taught at the Catholic Boys' Boarding School at Quosque, Carlton, under Rev. Thomas Thwing, from 1684-5.(2)

In 1735 a mixed school was unearthed at Burstwick in Holderness. It was kept in a private house by Richard Rand, educated at Oxford, formerly a protestant and suspected of being a priest.(3) The 1735 Visitation Return that unmasked the activities of Richard Rand also brought to official notice the school being run by the secular Monox Hervey (alias John Rivett), at Ugthorpe in the North Riding.(4) He is credited with having

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(1) Vide Page 33, Note 1.

(2) C.R.S., Vol.4, p.375.

(3) C.R.S., Vol.32, p.228. Archbishop Blackburn's Visitation Returns.  
C.R.S., Vol.32, p.259.  
Ibid, p.368, No.7, Papists in the East Riding.

(4) C.R.S., Vol.32, p.284, Lythe.

started a school in London prior to his arrival in the North. He continued his school successfully, and appears to have made little effort to conceal his activities as priest and teacher in Ugthorpe. "At... Ugthorpe lives one Mr. John Trevet who is not only reputed a Popish Priest but has owned himself such to ye Vicar of Lythe....This Spark is so far from being afraid of the Law, yt, he teaches School (As the Vicar of Lythe complains) and has ye assurance to invite people to go hear him do his duty."(1) Though the school was reported in the Visitation Returns of 1735 and 1743, the Authorities apparently did nothing about it.(2) In 1745, on his own admission, he had ten boys boarding in his school, the sons of gentlemen. He was arrested in 1746 on the unfounded suspicion that he might be favouring the Young Pretender's cause. A payment of £5.13.6d for one of his pupil's schooling and some bill transactions were found in his possession and

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(1) C.R.S., Vol.32, p.380. James Borwick of Whitby to Dr. Sterne, Precenter of York, 25th January, 1736/7.

(2) C.R.S., Vol.32, p.284, Lythe. Yorkshire Archaeological Society Record Series, (henceforth referred to as Y.A.S.R.S.) Vol. LXXVII (1930). Archbishop Herring's Visitation Returns 1743, Notes on the Parishes, Lythe.

construed into money being raised for that cause. It is interesting that the fees had to pass through the hands of four intermediaries before they reached Monox Hervey.(1) Father Hervey was imprisoned for less than six months, but there is no evidence to suggest that he returned to Ugthorpe.

The Reverend Edward Ball (alias Worthington) is said to have succeeded Monox Hervey at Ugthorpe and may have kept on the school until 1757 (2), but he was in Douay until 1747 and could not have arrived in Ugthorpe before that year.(3)

Three Schools kept by Catholic Laity were noticed during the first part of the eighteenth century. They were all in the North Riding: one taught by Matthew Crosby at Brandsby in 1722 (4); another by George Turner at Dalby in 1724 (5); the third, reported at Scarborough in 1735, was for boys and girls, taught by Anne Mary Loveday, wife of a bookbinder. There was a small

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(1) C.R.S., Vol.14, pp.314, 382-393.

(2) J.Gillow, Haydock Papers, London, 1888, p.220.

(3) C.R.S., 7th Douay Diary.

(4) York Visitation Court Book, R.VI. B-9, Ebot.

(5) York Visitation Court Book, R.VI. B-8, Bulmer.



Catholic community at Scarborough.(1) Nothing appears to have happened to these papists except that they were excommunicated and denounced by the Archbishop's Visitation Court.

In addition to the Bar Convent Schools, a private school existed at York about the middle of the century. It was kept by Dame Kaley and appears to have been attended by the children of well-to-do Catholics. It may have been a preparatory school. A boy of the Tempest family at Broughton was a pupil there, probably about 1730.(2)

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- (1) C.R.S., Vol.32, p.306. Archbishop Blackburn's Visitation Returns, 1735.
- (2) Stephen Walter Tempest. He was born in York 23rd May, 1719. His father, Stephen Tempest, married Elizabeth, second daughter of Sir Henry Lawson of Brough Hall. From February, 1714/15, they lived in York, first in a house rented of Mr. Benson at £12 per annum. At that time, their household consisted of Stephen, his wife, and daughters, three maids, and a man. Later they moved into a house in Micklegate rented of Mr. Bawtree at £18 per annum. Young Stephen's Mother died in Micklegate in December, 1732. The household was still in York in 1735. (C.R.S., Vol.IV, pp.368-73. Papist returns for the City of York, 1735). Between 1735 and 1738 the family moved back to Broughton to live with the boy's grandparents. (The manuscripts of Captain Stephen Tempest of Broughton Hall, Skipton, Yorkshire, (henceforth referred to as Tempest MSS.)) Mrs. Tempest's MS. Pedigree.

He was later tutored by two priests, Russell and Pyatt, before being sent to St. Omer's.(1) The first of the two priests may have been the William Russell, writing master, noticed along with Mr. Horncastle, scrivener, in the return from St. Michael le Belfrey Parish, York, in 1735.(2) Father Pyatt lived in the City.

There seems to have been no shortage of priests to engage in this type of work in York during the middle part of the century. In 1743 at least seven were living in the City: one as chaplain at the Bar Convent; one in charge of the mission of the secular clergy; and the rest, privately, in the houses of Catholic families.

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(1) Tempest MSS. Account Book 35, 1712-1733.

Father Pyatt must have been the priest, Piatt, mentioned *infra* p.55, note 1.

(2) C.R.S., Vol.32, p.348. Archbishop Blackburn's Visitation Returns, 1735.

If the two are not identical, then they were probably relatives, and were both related to George Russell, mentioned *infra* p.57.

They seem to have had a fairly settled existence and most resided in York for some considerable time: one for thirty years.(1)

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- (1) Ushaw College Archives, Register of the Vicars Apostolic of the Northern District.  
Bishop Dicconson's List 1740.

Ushaw College Archives, Eyre MSS. XLVII, L and LI.  
Herring's Visitation Returns, 1743, edit.  
Ollard and Walker, Y.A.S.R.S. LXXVII, 1930,  
Vol.IV, Appendix A, pp.220-222.

Ollard and Walker place the number of priests present in York, in 1743, at seven: one a Secular; one of the Order of St. Benedict; and five Jesuits.

Father Peter Maire, S.J., resided at Mrs. More's in Colliergate.  
Father John Piatt, S.J., who had resided at Mr. Selby's in York from 1724, died in 1743 and was succeeded there by Father Robert Constable, S.J.  
Father Ignatius Anderson, S.J., resided in the house of Mrs. Knight.  
Father Robert Stanfield, who was an old man at this time, resided in one of the houses belonging to the Meynell family.  
Francis Mannock, S.J., was for many years in residence as chaplain at the Bar Convent.  
Father Robert Ambrose Davies, O.S.B., was an old priest probably residing in the City.  
Father Thomas Daniels was in charge of the Secular Clergy's mission in York. He came to York in 1740 and died there in 1770. He lived in Top Lane.

All the families with whom the priests resided were well-to-do Catholics with town houses in York.

By 1769 the number of priests in York had risen to nine.(1)

In addition to Dame Kaley's school, there are indications of a school in York, in 1749, attended by the boys of poorer Catholics. Lady Hungate, a benefactor of poor Catholics in York, who died at the Bar Convent in 1749, was paying at that time for "Jacky Mindhill a year 6d per week. 1 $\frac{1}{4}$  schooling (sic) for Bobby Gray 5/-."(2)

Throughout the century the Catholic nobility and gentry continued to provide for the education of their children by sending them overseas to the now long-established Catholic Colleges on the Continent, by sending them to the clandestine boarding schools in the region, or by providing for their education at home.

Sometimes, when their children were reared on the quiet of the family estates, Catholic teachers would be engaged to give them lessons. In 1752 the Misses Fairfax were taught at Gilling Castle by teachers brought over specially from York. They had a music master,

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(1) C.R.S., Vol.14, p.390.

(2) The manuscripts of Captain V.M.Wombwell of Newburgh Priory, Coxwold, Yorkshire (henceforth referred to as Wombwell MSS), Box 3, b.9.

James Wares, and a dancing master, George Haughton. George Russell (1) taught the girls writing, accounts, and geography with the use of globes. These teachers were paid high fees. Russell charged a guinea a visit for teaching geography, and £3.18s.6d per week for teaching writing and accounts. Dancing cost ten guineas for a course of thirty lessons.(2)

As was fashionable at the time, the children of some of the well-to-do Catholics would round off their education with a tour on the Continent, in the company of their tutor. Two boys of the Maxwell-Constable family at Everingham toured Europe for a whole year, in 1748, accompanied by their tutor, William Fleetwood. Throughout the time they spent abroad, he saw that they carried on their lessons in religious knowledge, writing

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- (1) George Russell described himself as a writing master when he took the oath of allegiance after the passing of the Second Catholic Relief Act in 1791. He still resided in York. (City of York Sessions Book, 1783-1792, 18th July, 1792).

It looks as if the Russells were a family of teachers: one or other of them appears as a teacher from circa 1730 to post 1791.

- (2) Wombwell MSS., Fairfax Papers, Box 3, Bundle 9. Receipted Bills for:

January 4th, 1752;	May 24th, 1752;
August 15th, 1752;	October 23rd, 1752.

arithmetic, and dancing.(1)

Some of the Catholic gentlefolk, impoverished through their persistent recusancy, and unable to provide for their children the education they considered desirable, were assisted by the charitable bequests of their more fortunate brethren.

Basil Forcer of Durham made such a bequest in 1770. He left two sums of £600, the interest from each to be applied respectively to the education in convents and colleges abroad of boys and girls "whose parents are not so well able to give them a suitable vertuous Education according to their Rank or Degree in the World." The will was administered by Sir Henry Lawson of Brough Hall and then by his son John. Under the terms of the will boys and girls were sent off; the former to the colleges at Paris and Dieulouard.(2)

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- (1) The manuscripts of the Duke of Norfolk, formerly at Everingham Park, now deposited at Ampleforth Abbey, (henceforth referred to as Herries MSS. (vide Bibliography p.308 ))  
Letters of Wm.Fleetwood to Maxwell Constable, 1748.  
Priests often travelled as tutors: Father William Meynell, S.J., born at Yarm, 1744, died 1826, was frequently engaged in travelling with various Catholic gentlemen in Europe.  
H.Foley, Records, Vol.V, Series XII, p.723.
- (2) The manuscripts of Sir John Lawson, Bart., of Brough Hall, Yorkshire (henceforth referred to as Lawson MSS.)  
Eighteenth Century.  
i. The will of Basil Forcer, Durham, Nov.25,1770.  
ii. Letter of Thomas Riddell, Swinbourne Castle, to Sir Henry Lawson, December 16th, 1779.  
iii. Letter of Thomas Riddell to Sir John Lawson, December 1st, 1783.

Bequests like this one were illegal and might be confiscated by law as money devoted to "superstitious uses." The successful execution of wills like that of Basil Forcer depended entirely upon the good will of the Catholics to whom the money was entrusted.(1)

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(1) For other examples of illegal Catholic Charitable bequests vide:

- a. C.R.S., Vol.4, p.269.  
Sir William Constable, in 1664, left money to the foundations at Douay, Cambrai, Louvain, and Brussels.
- b. Westminster Archives, MSS. Vol. XL, (1734-1758), MS. No. 16, and MS. No. 9, Mrs. Frances Brent left £100 to the Augustinian Convent in Paris "where I was bred", £500 to Douay, and £40 to "apprentis poor Catholic childering." She also left £50 to Dr. Challoner, then coadjutor to Bishop Petre, V.A. for the London District, to dispose in charity.
- c. Westminster Archives MSS., Vol. XL, (1734-1758), MS. No. 74. Thomas Metcalfe left £400 in trust, the interest to maintain a youth advanced in learning in Mr. Thornborough's school.

## CHAPTER IV

### THE BAR CONVENT SCHOOLS, YORK : THEIR HISTORY FROM 1686 TO THE END OF THE EIGHTEENTH CENTURY

The contents of this chapter belong properly to those chapters dealing with Catholic educational activity in the seventeenth and eighteenth centuries. However, among the Catholic schools founded in England during Penal Times, those of the Bar Convent, York, are unique in the importance of their work for the education of Catholic girls; in their permanence; and in the completeness of their records. It is best, therefore, that a separate chapter be devoted to a discussion of their history and development from their foundation until the close of the eighteenth century.

#### i. The Boarding School

A year before the Franciscan foundation in York, the Convent of the Institute of the Blessed Virgin Mary was established outside Micklegate Bar. The work carried on in this convent proved to be permanent and considerable in its effect upon the education of English Catholic girls.

The Bar Convent and its schools owe their existence, in the first place, to the successful maintenance of the work of the founder of the Institute, Mary Ward. In the field of Catholic Education, Mary Ward's ideal was direct



and positive, to establish schools and provide teachers for the religious education of catholic girls both rich and poor. Because of the character of its work, the organisation and rules of her Institute were novel. Her followers were not enclosed, or cloistered, and her rule followed closely that of the Jesuit order. These were necessary features: in those days, some of the work of Catholic educators had to be peripatetic, and the nuns worked as tutors as well as schoolteachers. The Institute of the Blessed Virgin Mary had to face many grave difficulties inside the Church, yet despite this it became one of the greatest forces in the field of Catholic education.(1)

During her own lifetime, Mary Ward had in mind the establishment of a convent and schools in her native County of Yorkshire, though the Civil War interfered with her plans. In 1642, along with a few chosen companions, she left London, and, settling in the property of a relative at Hutton Rudby in the North Riding, she established a small community and a school.

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(1) Mother M. Salome, *Mary Ward, a Foundress of the Seventeenth Century*, London 1901.  
M.C.E. Chambers, *Life of Mary Ward*, 2 vols., London, 1882.  
*Catholic Encyclopaedia*, Vol. XV, p.551.

In 1644, on account of the unsettled state of the countryside, she moved nearer to York, settling at Heworth Hall, the property of the Thwing family. The community moved into York, during its siege by the Parliamentary army, and then back again to Heworth, where Mary died. In 1650 the community, led by Mary Poyntz, crossed to Paris with the aid of the Marquis of Worcester.(1)

Despite this set back to the work of promoting schools for Catholic girls in the north of England, the Catholic gentry of Yorkshire and the North still cherished hopes that one day schools would be founded for girls. Sir Thomas Gascoigne (2) wrote to the community at Paris, "alleging what care was taken for the bringing up of youths and funds given, but none here for girls", and promising to endow a foundation if the nuns would return to Yorkshire. The names of many of the Catholic gentry are recorded, along with that of Sir Thomas, as contributors to "the design of promoting the Roman Catholic religion and establishing a nunnery".(3)

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(1) The English Way, edited by Maisie Ward, London, 1934, pp.266 et.sqq.  
Anon., St. Mary's Convent, Micklegate Bar, York, London, 1887 (henceforth called St. Mary's Convent)p.6  
M.C.E. Chambers, op.cit., p.471-2

(2) For an outline of his career see Dictionary of National Biography, Vol.XXI, sub.voc.

(3) St. Mary's Convent, York, pp.59 and 18.

Sir Thomas Gascoigne, the leader in this project, had in mind the foundation of schools at Mount Grace Priory, Osmotherley, and at York. He left land to the total of £90 yearly for the work of the Institute in England, in which these foundations were to share. He seems to have had a scheme for the training of teachers for girls: "to the maintenance of those who shall employ themselves in the breeding up of children in piety and learning....schools for mothers rather than scholars."(1) The foundation at Osmotherley did not materialise, but Mother Frances Bedingfield established a convent of the Institute at Dolebank, near Fountains Abbey, in 1677, and the administration of Sir Thomas's benefaction was left to her discretion.(2)

In 1686 Mother Bedingfield transferred the convent to its present site, outside Micklegate Bar, York.(3) There, through the intrepid missionary zeal of the nuns of the Institute, the convent and schools continued to flourish through almost one hundred and fifty years of penal legislation. There were good reasons for selecting York as their home. It was traditionally a centre of Catholic

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(1) Ibid., pp.64-68.

(2) Ibid., p.19.

(3) Ibid., p.77.

activity. A Catholic community existed in York, and by 1698 the nuns had opened a day school for poorer children.(1) Throughout the eighteenth century York was the social centre for the gentry of the North, and the Catholic gentry, no less than their non-catholic friends, had houses there. Because of their freedom from enclosure, the nuns were able to receive and to return the visits of their Catholic friends and their house became a bond of union among Catholics.(2)

How this convent and schools continued to flourish in the face of non-Catholic hostility is a mystery. In 1700 the Judges on circuit were instructed to suppress the convent and proceed against the offenders "as severely as may be."(3) At the same time, the Lord Mayor of York was told by the Government to be prepared to suppress the convent and "the popish schools for educating the Youth of either sex"(4), though he was to await instructions from the judges on circuit about their directions from the King "that some distinction should be

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(1) Ibid., pp.89-90.

(2) Ibid., pp.158 and 174.

(3) Calender S.P.Dom., Will.III, 1699-1700, p.388.

(4) This indicates a boys school in York in addition to the schools attached to the Convent: the nuns taught only girls, Vide page 38.

made between such as live quietly and inoffensively and the rest that give any jealousy by their behaviour of (sic) their disaffection."(1) Enquiries from Whitehall had gone on over four months before this action was taken.(2)

Of course, the nuns maintained the utmost secrecy about their identity, even from the children in the schools.(3) Their dress and manner of life were, to all outward appearances, those of the graver matrons of their time, and their protestant neighbours must hardly have known what to make of them.(4) In 1767 Reverend Mother Aspinall wrote: "There are many persons who have expressed dissatisfaction about our building. They are very curious to know whether we are nuns or not, believing that if we are religious we ought not to be permitted to

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(1) Calender S.P.Dom., Will.III, 1699-1700, p.391.

(2) Ut Supra, p.271, 1699, October 24th, Whitehall: James Vernon to Sir William Robinson; p.372, James Vernon to Lord Mayor of York.

(3) Anon., St. Mary's Convent, York, pp.157-158, 122.

(4) Ibid., pp.122-123 and 158.  
F.Drake, Eboracum, the history and antiquities of the City of York, from its origin to the present time, 2 vols., London, 1736 (henceforth referred to as F.Drake, Eboracum) Book I, Ch.VII, p.247, a non-catholic source, mentions that the Convent is locally known as "the Nunnery", but asserts that it has never been any more than a boarding school. It was not until 1790 that the nuns could safely resume the habit of the Institute; over 100 years after they had settled at the "Barre".  
Anon., St. Mary's Convent, York, p.238.

remain here. They suspect that our house is a convent, and it is contrary to the laws for one to exist."(1) Again, there is evidence that the community more than once had the assistance of leading York citizens in times of trouble, and on one occasion the Archbishop of York himself intervened on their behalf.(2) The fact that members

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- (1) Letter to the Chief Superior, Munich, Oct. 24th, 1767. During this year the Government had attempted a census of the Catholic population.
- (2) Anon. St. Mary's Convent, York, pp. 62, 84, and 87. p. 164. 1748 Dr. Jacques Sterne began a persecution of the community but ended up as their firm friend.

The Archbishop of York (Dr. John Sharp) "shewed her (Mother Frances Bedingfield) as much respect as if she had been a princess, though he was perverse and averse to Catholics; yet always granted her what she requested, got her out of gaol before she had been a fortnight in, and leave to have all things restored to her which were taken from the house, even what belonged to the chapel." This was prior to 1691. (Account sent by Mother Paston Bedingfield to the annalist of the Munich House on the career of Frances Bedingfield, quoted, St. Mary's Convent, York, p. 62.)

In 1696, when a mob attempted the destruction of the Convent, "the children were conveyed in parties to the houses of various friends." (Ibid., p. 84.)

About 1700 some of the chief rulers of the town answered a call for help from the Superior, with swords in their hands. (Ibid., p. 87.)

In 1788 in the "no popery" agitation there was a rumour that the convent was to be destroyed. The Reverend Mother appealed to the Lord Mayor and Corporation as guardians of the civic peace. Some of the guests left a banquet at the Mansion House and went to the Convent to stay till danger was past at the end of the day. (Ibid., p. 231.)

of the community were well-connected with the local gentry no doubt had its effect on their treatment by non-Catholic authorities. Nevertheless the community had its trials especially in the early days when members found themselves imprisoned for their activities.(1) Despite these difficulties, they still kept up their work of teaching: Christina Hastings, a member of the community, was imprisoned in York Castle in 1678, but was allowed to become an out-prisoner, residing in Castlegate, where, helped by another nun, she continued to teach children.(2) The Community never lacked fresh vocations. In 1737 probably twelve of the nuns were engaged in teaching, while in 1753 there were ten religious in the House.(3)

The records of attendance for the Boarding school before 1710 have been lost, but those extant show that between 1710 and 1800 almost 900 girls attended the school. To these must be added the names of 39 pupils between 1749 and 1753 which are missing from the record, but which can be found in the Rosary Confraternity list for those years.(4)

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(1) Ibid., pp.78, 80 and 82.

(2) Ibid., pp.92, 96 and 97.

(3) Ibid., p.151.

(4) C.R.S., Vol.14, p.204.

The analysis of yearly attendance at the school shows that it was a success.(1) From its inception there was a steady flow of pupils: in 1710 forty three young gentlewomen were in attendance, and in 1743, according to a non-Catholic estimate, the pupils numbered "about thirty."(2) After 1713 the numbers of admissions settled down during the first half of the century. They do not appear to have been radically affected by the uprisings of 1715 and 1745. Difficulty of movement for Catholics and their reluctance to send children away from home until the troubles had died down would account for the fall in the number of admissions for the year immediately following each rebellion. It is probable that the school never lacked candidates for the places available.

From the middle of the century the intake of pupils increased, a reflection on the comparative peace that Catholics were coming to enjoy with the dawn of a more tolerant era.(3) Additions to the school buildings were necessary in 1767,(4) and in 1790,(5) when a children's refectory, dressing rooms, and dormitory were added.

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(1) See Table on pp.69 and 70.

(2) Y.A.S.R.S., Herring's Visitation Returns, iii,p.141.

(3) Anon., St. Mary's Convent, York, p.179.

(4) F.Drake, Eboracum, p.247.

(5) Anon., St. Mary's Convent, York, p.239.



Yearly Admissions to the Bar Convent Boarding School  
during the eighteenth century. (1)

1709	-	1	(2)	1724	-	8	1739	-	7
1710	-	20	1725	-	6	1740	-	6	
1711	-	13	1726	-	4	1741	-	10	
1712	-	28	1727	-	5	1742	-	6	
1713	-	13	1728	-	2	1743	-	8	
1714	-	4	1729	-	5	1744	-	6	
1715	-	4	1730	-	1	1745	-	8	
1716	-	2	1731	-	2	1746	-	1	
1717	-	5	1732	-	11	1747	-	3	
1718	-	7	1733	-	3	1748	-	9	
1719	-	2	1734	-	8	1749	-	0 (3)	
1720	-	5	1735	-	7	1750	-	0 (3)	
1721	-	5	1736	-	4	1751	-	1 (3)	
1722	-	4	1737	-	8	1752	-	0 (3)	
1723	-	6	1738	-	2	1753	-	9	

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- (1) Compiled from the alphabetical list of names at the back of Anon., St. Mary's Convent, York.
- (2) The only name to survive in the records for the years before 1710.
- (3) The names of thirty-nine pupils between 1749 and 1753 are missing, a leaf from the old record having been lost. These names can be found in the Convent's Rosary Confraternity List. (C.R.S., Vol.14, p.204.)

Yearly admissions (contd.)

1754 - 8	1769 - 14	1785 - 11
1755 - 7	1770 - 12	1786 - 10
1756 - 9	1771 - 11	1787 - 16
1757 - 8	1772 - 15	1788 - 4
1758 - 12	1773 - 10	1789 - 10
1759 - 7	1774 - 12	1790 - 21
1760 - 12	1775 - 23	1791 - 22
1761 - 15	1776 - 13	1792 - 18
1762 - 8	1777 - 23	1793 - 25
1763 - 4	1778 - 23	1794 - 22
1764 - 10	1779 - 5	1795 - 18
1765 - 12	1780 - 14	1796 - 15
1766 - 13	1781 - 11	1797 - 19
1767 - 11	1782 - 11	1798 - 10
1768 - 11	1783 - 18	1799 - 15
	1784 - 15	1800 - 17

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The boarding school became, as was intended, a centre of education for the daughters of the Catholic gentry of the North: scarcely one of their names seems to be missing from the records of attendance. Altogether, girls from Yorkshire and Lancashire account for almost half of the total of pupils during the eighteenth century. Of that half, a preponderance came from Yorkshire. During the course of the century, pupils were drawn from Scotland and all over England.

While the school provided for the education of girls whose parents did not wish them to undergo the hazards of the journey overseas to the convents in Europe, it is remarkable that the records show the names of girls sent in from Ireland, Spain, India, Germany, France, the West Indies, Madeira, and America.

The rules for the Boarding School still exist in the Archives of the Convent. They are, perhaps, the most complete record we possess of any of the Catholic schools existing in England at that time. The rules are almost a duplicate of those for the sister convent of the Institute, founded at Hammersmith by Mother Frances Bedingfield in 1669. Manuscript copies of these rules exist in the Westminster Archives and they show that the

earliest code of rules was first approved by Bishop Giffard.(1) It is not known exactly when he first approved the Hammersmith rules, but it may have been prior to 1693, for in that year, Bishop Smith, first Vicar Apostolic of the Northern District and the first prelate under whom the Institute at York had to work, who had no doubt been approached by Frances Bedingfield for advice in the matter, replied "My brother, Bishop Giffard, has in a particular and effectual manner undertaken the care of your sisters at Hammersmith."(2) Having the same foundress, no doubt both the convents had the same code of rules from that early date.

The rules for the Boarding School contain detailed regulations, not only for the education and conduct of the pupils, but also for the training of the nuns who were to teach them. Each nun "must endeavour to perfect

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(1) The earliest copy is MS.135, Vol.XXXIX, 1700-1734, Bishop Giffard II, Westminster Archives.

Subsequent copies are MSS.158 and 159, Vol.XL, 1734-1758, Bishop Petre I, Westminster Archives.

(2) Anon., St. Mary's Convent, York, pp.99-100. Letter of Bishop Smith to Mrs. Bedingfield, May 30th, 1693.

herself in writing, casting accounts, orthography (and in) reading English and Latin." "The Assistant to the Mistress of the School should know how to write and cast accounts, to teach all sorts of plain work and darning in perfection and some sorts of embroidery and cross-stitch, and also to read, spell and speak French."(1) From the earliest days there was a tradition of learning in the Houses of the Institute, both on the continent and in England. Father Pracid, the learned Jesuit, and himself a York man, was confessor at the convent at Hammersmith, and is said to have taught the nuns there Latin, Greek, Hebrew, and Astronomy.(2)

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- (1) In 1791, Mlle Bonneuil, who had entered the Convent as a novice, and who, at the age of twenty one years, was teaching French in the School, was considered by Mother Catherine Rouby to have had a very liberal education. She could understand Latin, was an excellent musician and able to sing well, could draw, paint, and take likenesses, and had even been taught to fence! Of her personal qualities Mother Rouby remarked that she had good sense and good temper, "above all, humble and virtuous." Westminster Archives, MSS.Vol.XVIII, 1790, MS.No.126, Letter of Mother Catherine Rouby to Bishop Douglass, 12th October, 1791.

Mother Mary Dalton, who entered the Institute in 1761, was educated at the School and sent to France to perfect her French. As a religious, her work lay chiefly in the schools, where she taught French and ornamental work, and "instructed the children excellently how to read Latin". "More important was the influence for good she exercised over her pupils by whom she was greatly esteemed and loved." Anon., St. Mary's Convent, York, p.261.

- (2) H.Foley, Records, Vol.V, p.748.

Principles laid down in the rules regarding the personal relationship of the teacher and the taught would engage the attention of any student of present day technique. The teacher must win the children's confidence with a leadership that is both personal and friendly. A teacher who attempts to erect a barrier between herself and her class will meet with ill success. The class, as a group, are astute critics of the personal attributes and manner of their teacher. Therefore, a teacher should be worthy of emulation. Care must be taken to avoid elementary errors that destroy the confidence of the group, as, for example, having favourites.

"(The teachers) should always begin with a cheerful and familiar conduct free from mean condescensions, and never without extreme necessity, put on severe and commanding looks."

"If they pardon nothing in the children and everything in themselves, this will raise in the children a spirit of malice and criticism, so that on discovering any fault in the person that governs them, they rejoice at it and despise her."

"Mistresses therefore ought to be persons of extraordinary genius, patience and discretion; and

never give themselves the liberty of committing any of those faults which they themselves should correct in their scholars."

"A fond partiality ought particularly to be avoided because it makes the favourite odious and the Mistress despicable to the rest."

In like manner there are directions for school organisation and classroom technique that lose nothing by repetition today. Thus, having regard to age, progress, and ability, the school should be divided into classes.

"When there are several capable of learning the same lessons, they shall be divided into two or three classes, and each class be taught by her whom the superior shall appoint."

"If the scholars be not equally advanced or of equal capacity, the second Mistress must in like manner teach the second class, and a third mistress a third if necessary."

In teaching Reading and Spelling, the rules counsel patience with the slower child: "each must be obliged to spell and put together every word that is

said wrong, till she has it right without being told it too hastily by the mistress."

For the rest, if the Reading and Spelling lesson was dull, the technique was thorough: "That the children may be taught to read, the Mistress must read to them every new lesson, make some one child repeat it after her, and then see that they study it before the hour comes for hearing it."

"Each class shall have their lesson out of the same book, whether English or Latin, and being seated before the mistress, shall in silence attend to their lesson, till they are called up to say all or part of it, or to spell or pronounce some word, which another seems not able to do."

"That the scholars may be perfect in orthography or spelling right, which is so much to the commendation of a gentlewoman they shall learn a lesson or two a day out of Dyches Spelling Dictionary (1) proposing to

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(1) There are two editions of Dyche's Spelling Dictionary in the British Museum Library, one of 1725, and the other of 1731 (3rd edition).



one another the words and asking their signification if it be not obvious, in the presence of the Mistress, who upon first reading each lesson to them ought to tell them the meaning of the most difficult words; and once a week she should oblige them to turn some sentence out of French or Latin into English, or write some English sentences, which she has slowly pronounced to them; and they correct their false spells, by making them have recourse to their Dictionaries."

In Reading and Spelling English or Latin the girls are to have the same lesson, "reading it in their turns either all or in part as she (the mistress) shall direct whilst the rest attentively look at their books and repeat such words, as she shall order them, that the true pronunciation may be inculcated into all that class."

"Every Monday morning the scholars shall repeat all the lessons of the foregoing week."

In the teaching of needlework the rules advocate a method requiring great patience. While the child's efforts may fall far short of perfection, the teacher

should not be tempted to create a false impression by doing too large a share of the work for her. The child will learn far better by "doing" herself.

"As to the needle, they are first of all to be taught marking and plain work, then darning and the rest. The Mistresses, indeed with great patience and assiduity, are to show them the right way of taking their stitches; but by no means to do any considerable part of their task for them; since this will not only mispend a great many hours, which ought to be bestowed in improving of others, but prove at last a discredit to the House, when the parents find that their children know little or nothing of the various works they are said to have learnt."

The rules take the view that the conduct and manners of children are all the better for constant supervision, and punishment is at all times to be reasonable.

"The scholars from morning to night must constantly be under the eye of their ~~M~~istresses, especially when they learn to dance and ought to keep their seats, especially when their companions are dancing that by

a serious attention they may be profited by the example of others. And, perpetual care must be taken, that in going in and out, or in passing by any stranger or domestic of consideration, they practise the civilities they have learnt; lest the endeavours of a good master be frustrated by the negligencies of the Mistresses."

"In point of correction, a multiplicity of words serve only to make a mistress despicable."

"Let the smart be as little as possible, but accompanied with all the circumstances which may fill the child with shame and remorse; and let all the marks of ordinary friendship be retrenched till the child is reclaimed or in want of comfort, which should be given by a third person, who will prudently encourage the offender to make a due submission."

"Boxing ought never to be threatened, and much less practised, since it is a mean and vulgar way and highly displeasing to parents and relations."

"The best penances should be such as these:

1. The rod for little ones.
2. Confinement in a room without company or with a mistress.

3. To oblige a scholar while the rest are at play, but not too soon after meals, to write, read, get by heart, or work, according to the nature of her fault.
4. To wear for a time some token of shame.
5. To eat their meal kneeling, or the like."

The rules make a few notes on method with regard to character training. The teacher's attitude should breed a healthy curiosity in the children, and they should be encouraged to be frank about their likes and dislikes. The children should be shown by example and correction that idleness and tale-bearing are bad, and that punctuality is a virtue.

"Curiosity in pursuit of vain and dangerous objects is carefully to be repressed but deserves the mistress's encouragement in things harmless and commendable, as when a young child desires to know the meaning of a word or the right way to do a thing."

"To inspire into children a love of truth and a contempt of all dissimulation, the mistress must never employ any false pretences in order to appease them or persuade (sic) them to do their duty, but on the contrary to give them liberty to express their weariness

or dislike. They must make them remark the impertinence of certain sly tricks wch they see practised, the disgrace wch falls on them that do them, and in fine make them ashamed of themselves when caught in any dissimulation, and now and then deprive them of the things they love, because they would have gained them by craft, and declare they shall obtain them when they ask in a candid and sincere manner. The law of nature, the penance laid on Adam and his posterity to which our Blessed Saviour was pleased to submit, obliges every Christian to a life of labour, children, therefore, must be so educated as to fear and detest idleness, and be informed that every good Christian must be employed in some commendable way, not by way of amusement, but to make her work a serious, or duly and useful employment. Children must never be allowed to mock or mimick what appears ridiculous in others, for these jeering and comedian gestures are mean and inconsistent with good manners and often prove habitual in those that are allowed to practise them. A pensioner not only may but ought to inform her mistress of the irregular behaviour of a schoolfellow that appears to her scandalous and contagious. But a prudent

mistress will never suffer a child to complain of the little trivial vexations she had among her companions, much less will she encourage her by questions to inform her of what has been said by others of any of the community: for this in effect were to bring up a child to be a gossip and talebearer during her whole life instead of being a prudent, charitable christian. Lastly let the mistresses remember that the times appointed for prayer or for any sort of learning must not be altered but upon very urgent occasions and with the leave of the superior and withal that every exercise ought punctually to begin at the hour and minute appointed and with the same exactness to be ended."

From the rules we are able to reconstruct the following typical schoolday of the boarders:

A.M.

6.30 Summer	7.30 Winter (Michaelmas to Easter)
	Rise and Private Prayers.
	Assembly with morning prayers in school.
8.00 to 8.30	Breakfast.
	8.30 Mass or Devotions in the Chapel.
	9.15 (for 30 minutes or more) Spelling or reading English, Latin or French in classes.
10.00 to 12.15	(approx) Under the Mistress assigned, Marking, Plainwork, Embroidery, Writing, Casting Accounts, Dancing under a Master and Music (according to the day of the week).

P.M.  
 12.15 to 1.00 Catechism (learning and repeating it  
 to their Mistress).  
 1.00 Dinner.  
 Supervised Recreation.  
 3.00 to 4.00 Such lessons "as require the best light"  
 4.00 to 5.00 Spelling and Reading etc.  
 5.00 to 6.30 Easier works.  
 6.30 to 7.00 Rosary and prayers in the chapel  
 (Wednesdays 6.00 to 6.30 followed by  
 catechism in the school 6.30 to 7.00).  
 7.00 Supper.  
 Supervised Recreation either inside or  
 in the garden according to the weather.  
 8.30 Bed.

In addition to English and Latin, which appear  
 in the rules, French was taught from as early as 1709.(1)  
 In 1780 Drawing and Geography are mentioned as being  
 taught.(2)

Of the school library we know nothing, except that  
 in 1753 "a book of female academy" was purchased for the  
 school, as likewise were a church history and a Life of  
 St. John Francis Regis in 1758.(3) There seems, however,  
 to have been no shortage of books in the Convent. Lady  
 Mary Hungate, who lived there till her death in 1749,  
 had a personal library of eighty-four books.(4)

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(1) Anon., St. Mary's Convent, York, p.131.

(2) Ibid., p.224.

(3) Ibid., p.157.

(4) Wombwell MSS., Box 3, bundle 9.  
 Schedule of Lady Hungate's goods.

Fees were £20 per annum. Each child on admission had to bring a silver spoon, a knife, a fork and a mug; linen consisting of two pairs of sheets, six napkins, six towels or, in place of linen, two guineas. Dancing and music were charged as extras; in some cases so was writing. The girls, if they wanted them, were to find their own tea and sugar.

No regular vacation was given at the school during the eighteenth century, nor indeed, before 1846, but this was not exceptional. Parents in those days were well content to leave their children in school from the date of their admission till their schooldays were over. The girls, however, had days of recreation at Christmas and on other occasions throughout the year. At Christmas time there were dramatic activities in costume; "new red coats and masks bought, a red robe for the King"; "a new black bag for the King's hair."<sup>(1)</sup> For such occasions as these the parents assembled at the school.

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(1) Bar Convent Archives, MS., entitled "Anecdotes of the Bar from 1735" - an account book kept by Mother Magdalen Davis, procuratress from 1735.  
The item quoted is mentioned in Anon., St. Mary's Convent, York, p.158.



## ii. The Day School

When the nuns were settled in York, they endeavoured to provide, so far as was in their power, not only for the education of the daughters of well-to-do Catholics, but also a school for the girls of poorer Catholic families.(1)

In order to fulfil the conditions of Sir Thomas Gascoigne's bequest that three foundations should be made for the education of Catholic girls (2), a free

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- (1) This was to be expected: the educational apostolate of the Institute of the Blessed Virgin Mary had always extended to the children of the poor as well as the rich. When Mary Ward and her followers commenced teaching in St. Omers in 1610, they opened, in addition to a boarding school for English girls, a free day school for the young girls of the town.

Vide, M.C.E. Chambers, *Mary Ward*, 2 vols. London 1882, Vol. I, pp. 267-8.

Mother M. Salome, *A Foundress of the 17th Century*, London, 1901, p. 123.

J.O. Payne, *Old English Catholic Missions*, London, 1900, p. 80.

Maisie Ward, ed., *The English Way*, London, 1934, p. 248.

It is thought that this free school may also have been for English girls, many of whom were in the town at the time. If such was the case, this is the first free school for English girls governed by women living in community.

Vide, P. Guilday, *English Catholic Refugees on the Continent, 1558-1795*, London, 1914, Vol. I, p. 169.

- (2) Anon., *St. Mary's Convent, York*, pp. 89-90.  
*The Ampleforth Journal*, Vol. 3, Article,  
*The Oldest Convent in England*, p. 304.

day school was opened by Mrs. Bedingfield between 1695 and 1698.(1)

The school catered for the daughters of "Tradespeople and mechanics"(2), and was continued by the nuns "without intermission and without fee or reward" throughout the eighteenth and nineteenth centuries.(3)

From the beginning the day school was kept separate from the boarding school, having its own accommodation, mistress, and staff, although both

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- (1) Anon., St. Mary's Convent, York, loc.cit. Bar Convent Archives, newsclipping of the Rev. Dr. Render's speech on Education to the Catholic Club, York, circa 1870; and MS. dated September, 1875, stating: "the poor school, now nearly two centuries old"; "(the nuns) after nearly two centuries of devoted care and gratuitous education to the poor children of York."
- (2) Bar Convent Archives, loc.cit.
- (3) For the History of this school in the nineteenth century, see Chapters IX and X, pp. 188 and 239 et sqq. The school ceased to be entirely free in 1850, when a low fee of 2d to 3d per week was charged. After various changes in its organisation and a period under Government inspection, the school, in 1875, became private and "Middle Class", charging fees of 8/- to 12/- per quarter. In 1923 it was merged into the Boarding School to become the BarConvent Secondary School and eventually the present Bar Convent Grammar school. (MSS. Bar Convent Archives).

schools were under the same roof.(1)

Mother Helen Walker was the first mistress of the day school. There is nothing to suppose that the quality of the staff of the day school was in any way inferior to that of the boarding school: the staffs of both schools seem to have been interchangeable. Mother Maxwell, who was for ten years mistress of the day school (circa 1750-1760), became mistress of the boarding school. "She had a special gift for imparting religious instruction and was consulted by persons far away."(2)

The list of scholars who attended the day school in the eighteenth century has not survived. Of the

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- (1) About 1780 the day school was thus described by the Reverend Mother: "There is a day school for the poor Catholics only. They have a school appropriated to themselves, with their respective mistresses, separated from the schools of the Young Ladies Pensioners, though under the same roof." (Letter in the Bar Convent Archives quoted in, Anon., St. Mary's Convent, York, p.224).  
 Intriguing items like the following show that the day school had a separate budget:  
 1735 "Day school, only trifles."  
 1740 "Madam Paston's chimney board made into a table for ye day scholars, 6d."  
 (From the MS. Account Book kept by Mother Magdalen Davis, procuratress for the Convent from 1735, and entitled "Anecdotes of the Bar from 1735", Bar Convent Archives).

- (2) Anon., St. Mary's Convent, York, p.174.

size of the school in the first part of the century we know nothing. However, in the middle of the century, the numbers seem to have increased, and further accommodation had to be found by turning the "old work room... into ye day school" and the "old day school into a store room."(1) In the latter part of the century it is possible that the attendance at the day school was approximately the same as that at the boarding school. The number of day school pupils confirmed in 1773 was twenty-one, while in 1785 it was twenty. Approximately the same number of boarding school pupils were confirmed in each of these years.(2)

The elements of religion, reading, writing, arithmetic, and plain needlework were taught in the school at the start of the nineteenth century.(3) No doubt these subjects comprised the traditional curriculum of the school.

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(1) Bar Convent Archives, Mother Davis' Account Book, MS.

(2) Bar Convent Archives, MS. entitled: "Confirmation Catalogue 1773-1843". In 1773, on the occasion of Bishop Petre's visit, nineteen boarding school pupils were confirmed; in 1785 the number was twenty-four.

(3) W.Hargrove, History and Description of the Ancient City of York, 1818, Vol.I, Part II, p.501.

## CHAPTER V

### THE BEGINNINGS OF THE CATHOLIC CHARITY SCHOOL MOVEMENT

#### i. In England

The roots of a Catholic system of free schools lie deep in the past. In pre-Reformation times elementary and free education formed an integral part of the Catholic Church's system of education.(1)

As we have seen, from the Reformation onwards, and despite the Penal restrictions, Catholic educational endeavour persisted in England, although it was clandestine, and its future was fraught with uncertainty. It was kept alive by the persistence of the Catholic clergy and the determination of some of the Catholic laity to provide a Catholic education for their children.

Most of the evidence that has come to light indicates that these schools and teachers were, by and large, for the children of well-to-do Catholics; although children of poorer parents must have been able to benefit

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(1) "The Church of the Middle Ages had created a tradition of an education to be obtained gratis." J.W. Adamson, *Pioneers of Modern Education, 1600-1700*, Cambridge, 1921, p.175.

from some of the provision made. Children of tenants could be taught along with those of their landlord, and children of labourers could attend some schools with the children of farmers. There is evidence, too, that when conditions were favourable, a Catholic charity school movement emerged.

During the Catholic Revival under James II, when, for a brief space of time, a Catholic educational policy began to take shape, it included the provision of Charity schools for the children of the poor, non-Catholic and Catholic alike. The Jesuits provided charity grammar schools where none should be excluded on account of inability to pay, or on account of their religion.

In London they opened two free schools. The first, in the Savoy, had 250 scholars at the opening, and the numbers quickly rose to 400, over half of the children being non-Catholic. Greek and Latin were taught, and the school did so well that the London grammar schools were challenged to "scholastic contests". The second school, in Fenchurch Street, was opened to relieve the pressure on the first. Both schools received

financial aid from the King.(1) In addition, the Queen sponsored a school for ~~the~~ girls, where all could attend irrespective of denomination; poor as well as rich, provided they came clean and with decent habits.(2)

When the headquarters of the Jesuit Province of St. Michael were transferred from York to Pontefract in the West Riding, Father Hammerton opened there a school for about sixty scholars, in the charge of a sēcular teacher whose salary was made up of "sixty-six scudi" (about twenty pounds) a year paid by the Order, plus what was paid by the scholars, probably school pence. A library was attached to the school, and books and catechisms and other things necessary for instruction were supplied to the poor. All this was accomplished solely by means of the alms collected for the purpose.(3) There was a Jesuit school in York about 1700 which

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(1) H.Foley, Records, Vol.V, pp.263,ff.  
A.C.F.Beales, The Catholic Revival under James II.

(2) A.C.F.Beales, op.cit.,

(3) H.Foley, Records, Vol.V, p.727.  
G.Oliver, S.J., Collections towards illustrating the biography of the Scotch, English and Irish members of the Society of Jesus, London, 1845, Vol.III.  
G.Gillow, Bib.Dict. Vol.III, p.107.  
A.C.F.Beales, op.cit.

may have been similar to this one in its organisation. In Stafford a secular priest founded a school for the poor children of the neighbourhood.

Nearly all the gains made during the Catholic revival were swept away by the Revolution of 1688. However, the Catholic efforts to provide free education made a considerable impression on non-Catholics whose attention was already being given to the problem of providing an elementary education for the children of the poor; and the success of the Catholic schools is thought to have provided an example, especially for non-Catholics, Anglican and Dissenters alike, who feared the consequences of a Catholic educational policy; they regarded the development of catechetical schools for the children of the poor as a means of breeding stalwart protestants against Rome.(1) For this reason it has been justly claimed that the Catholic efforts in the field of free education were a collateral cause of the eighteenth century Protestant Charity school movement.(2)

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(1) M.G.Jones, *Charity School Movement in the Eighteenth Century*, Cambridge, 1938, pp.28-35, 123-126 and 131.

(2) A.C.F.Beales, *The Catholic Revival under James II.*



Catechetical instruction for adults as well as children was always considered by the Catholic Church to be essential among the congregations of the English Mission, and from time to time instructions regarding its carrying out were issued from Rome, and were circulated by the Vicars Apostolic in England.(1)

The foundation, towards the end of the seventeenth century, of the free school for girls at the Bar Convent, York, was contemporaneous with the start of the Protestant charity school movement. By its continued existence, this school has provided a link between the free schools founded during that earlier Catholic Revival and the growth of a system of Catholic elementary schools with the coming of toleration.

Despite the fact that Catholic charities could be confiscated, Catholic moneys continued to be donated to charitable uses throughout the eighteenth century. Without a charity movement of its own, Catholicism in England would have died out.(2) Money continued to be

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(1) In 1736 the Papal Nuncio at Brussels sent such instructions to Bishop Petre who transmitted them in 1737 to the Rev. R. Carnaby, Vicar General of the Northern District. MSS. Westminster Archives, Vol.XL, A.D.1734-1758, MS.8. Also see pages 15 & 33 and Chapter III.

(2) A.C.F.Beales, The Catholic Revival under James II.

left to the use of the Catholic colleges and seminaries overseas. Much of this money was used for the training of priests; and boys, suitable as candidates for the priesthood, were sought to fill the places provided.(1) As we have seen, boys and girls were sent overseas for education by means of charitable bequests. Needy clergy were helped by their fellow priests through the agency of the "Secular Clergy Common Fund", a charity that was established as early as 1701.

Despite the tremendous setback of the revolution of 1688, the redemption of those who were Catholics among the growing masses of the poor continued to occupy the minds of Catholic leaders. Among the poor were Catholic Irish who had come to London seeking work. The "Irish Charitable Society" for the relief of poor and distressed Irish living in and around London was founded as early as 1704. It was successfully maintained and was followed later in the century by similar societies.

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(1) MSS. Westminster Archives, Vol.XL, A.D.1734-1758, MS.98, January 15th, 1754. Letter to Bishop Stoner from Bishop Challoner about sending boys to the English College, Rome, signed F.Fisher (Bishop Challoner's alias). He is writing to Lancashire looking to enquire what youths may be had from thence. "They should be at least fourteen years old and know the first rudiments of Latin." They are to have ten years or more education, free of cost.

Where they were able, Catholics attempted to provide what, according to prevailing ideas, was considered a suitable training in industry for poor children, thus, for example, we find Elizabeth Thorpe, a Catholic, teaching a sewing school in Leeds in 1735.(1)

The first society in London to provide schools for the education of children of poor Catholics was the "Charitable Society for the relief of Poor Children", founded in 1764. As the century wore on and the problem of providing an elementary education for the children of the rapidly increasing population of Catholic poor became more pressing, other schools of a similar type were set up. These schools were supported by charity sermons, church and door-to-door congregational collections, and annual charity dinners organised by Catholic patrons and supported by other well-to-do Catholics.

#### ii. In the Region

We have already discussed the Bar Convent free school which was opened between 1695 and 1698 with the aid of Sir Thomas Gascoigne's bequest; and the indications of the school where Catholic boys of poorer parentage attended in the City of York.(2)

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(1) Northern Genealogist, York, 1900, Vol.III, p.6.

(2) Vide pages 85-88, 93 and 56.

In the countryside well-to-do Catholics contributed towards the charitable relief of the poor. About the year 1666 the Revv. Richard and Thomas Young, brothers, and Catholic priests, and natives of Bedale in the North Riding of Yorkshire, had founded the widows' hospital at Bedale. The foundation provided for the residence of three poor widows of Bedale. They gave £100 to erect and endow the Almshouse; and a parcel of land called Sear Close, lying at Little Leeming in the nearby township of Aiskew, was purchased with the money and the Almshouse was built. The land was let for £20 per year.(1)

The Rev. John Young, Catholic priest and nephew of the Revv. Richard and Thomas Young, and himself a native of Bedale, gave £100 in 1674 to purchase a piece of land for "the putting out of poor boys of the town of Bedale apprentices." Land was purchased with the legacy, and the rents were applied to the purposes

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(1) Whellan and Co., York and the North Riding, Beverley, 1859, (henceforth referred to as York and the North Riding), Vol.II, p.111. In 1859 the Almshouses consisted of three tenements for the three poor widows, each of whom received £9 per year. There was also £108.5s.6d. in the Savings Bank (of which £50 was left by Mary Harrison in 1810), the interest of which was distributed amongst the poor inmates of the Almshouses.

intended by the founder.(1)

In 1655 Sir William Hungate left money in trust for a school and hospital at Sherburn in Yorkshire. This money was the subject of a petition of the Lord Mayor and Aldermen of the City of York to the Government.(2)

"Ye sum of four pounds a year for ever", to be paid out of the rents of certain houses and lands "for ye teaching of ten poor children of Carlton aforesaid to read English", was left by the will of Elizabeth Fisher of Carlton in 1723.(3)

In 1609 Marmaduke Langdale, under his will, endowed a free school in the township of Sancton and Houghton in the East Riding with £20 per annum.(4) In the reign of James II his son, Marmaduke, the second

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- (1) Ibid., Vol.II, p.112.  
The land purchased with this legacy was exchanged in 1781 for 10 acres, 2 roods, 11 perches of land at Low Ellington which, in 1859, was let for £24 per annum, the rent being applied to the general purposes of the poor of Bedale.
- (2) Cal.of State Papers Dom., Vol.CI, p.12, 1655, November 8th. 112.
- (3) The manuscripts of the Baroness Beaumont of Carlton Towers, Goole, Yorkshire, Will of Elizabeth Fisher of Carlton, 21st February, 1723.
- (4) Education Enquiry, 1835, p.1094.  
The school was still open in 1835.  
Marmaduke Langdale - first Baron Langdale.  
The Langdales were a recusant family.  
Dictionary of National Biography, sub.voc.

Baron Langdale, left a legacy of £100 for teaching poor children of the chapelry of Skirlaugh South, near Swine in the East Riding. In lieu of this money lands were settled, giving a rent of ten guineas per year.(1)

Similarly a school was founded at Lartington in 1686 or earlier (2), and endowed with £100 by Francis Applebye and John Parkyn. Rent charges to the amount of £12 per annum were purchased with this and another endowment. The school was on the estate of a Catholic family, the Maires, and was in their possession. They appointed the trustees for the school (3) and paid

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- (1) Digest of Parochial Returns to the Select Committee on the Education of the Poor, 1818, London, 1819, p.1095. The school still existed in Skirlaugh in 1818, ten children being taught there by a master who received the ten guineas as his salary.
- (2) Francis Applebye, who owned the estate, died before 1654. Margaret, his daughter and sole heir, married Thomas Maire and died in 1672. Their son, Thomas, inherited the estate in 1685. Thus the Maires were in possession in 1685. If Francis Applebye founded the school it must have been long before that. Victoria County History, Yorkshire, North Riding, London, 1914, Vol.I, p.122.
- (3) Middlesbrough Diocesan Archives, Parish Files, Lartington, letter of E.J.Hickey, 23rd January, 1903, referring to the appointment by Henry Maire of trustees for the school in 1765.

towards maintaining the schoolmaster.(1) In the nineteenth century a Catholic master taught there and instructed his Catholic pupils in the catechism. More than half the children attending the school were paid for by their Catholic landlord.(2) Such arrangements would be traditional.

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(1) Thomas Maire of Lartington paid towards maintaining a schoolmaster at Lartington. North Riding Records, Vol.VIII, Quarter Sessions Records, p.48, Registration of Papists' Estates, 1717.

(2) Loc.cit., letter of the Rev. M. Ellis to the Bishop, 7th March, 1848.

York and the north Riding, Vol.II, p.515.

PART II  
THE AGE OF TOLERATION

CHAPTER VI

THE CATHOLIC RELIEF ACTS AND THE EXTENT TO WHICH  
THEY LEGALISED CATHOLIC EDUCATION

As we have already noticed, a more tolerant attitude prevailed towards the end of the eighteenth century. With the passage of the Relief Acts Catholics took the first steps along the road to full emancipation. Besides removing other penalties, these acts legalised Catholic schools and teachers, though with certain restrictions, as we shall see. Still, the road was opened for Catholic expansion, and Catholic educational activity increased greatly. The nineteenth century saw the achievement of Catholic Emancipation and the eventual establishment of a nation-wide system of Catholic schools.

However, all this was achieved in the face of great difficulties; not least among them religious prejudice and political suspicion. A great change of heart towards Catholics took place during the ninety years after the passage of the Relief Act of 1778: how great a change we can best appreciate by following the course of Catholic education as far as 1870 and by comparing the educational position of Catholics then with their position ninety



years before. But to do this we must first examine the Relief acts in their bearing upon Catholic schools and teachers.

The Catholic Relief Acts of 1778 and 1791 had been the result of opportunist pressure by a small group of influential Catholics during years when the Catholic point of view was favoured by political circumstances.

On the occasion of the passage of the First Catholic Relief Act, the Government, in the midst of the War of American Independence, and faced with increasing difficulties, was anxious to recruit troops from the Catholics of the Scottish Highlands. Service by Catholics in the forces, though often a fact, was illegal. After an initial approach to Bishop Hay (1) by a confidential agent of the Government, a small group of the Catholic nobility and gentry pressed for the repeal of certain of the penal restrictions on Catholics. These restrictions were contained in the law of William III, "an act for the further preventing the growth of popery." (2)

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(1) Bishop George Hay was Coadjutor to Bishop Grant, Vicar Apostolic of the Lowland District of Scotland, from 1769-1778; succeeded as Vicar Apostolic, 1778; resigned, 1805; died 1811.

(2) 11 and 12 Gul.III, Cap.IV, 1699.

For themselves, the Catholic gentlemen regained their right to inherit or purchase land, and some of the disabilities under which the Catholic Bishops and clergy laboured were removed. Both of these measures were contained in the Relief Act which became law in 1778, "An act for relieving his Majesty's subjects professing the popish religion from certain penalties and disabilities imposed upon them by an act made in the eleventh and twelfth years of the reign of King William the Third, intituled, an act for the further preventing the growth of popery."

So far as Catholic teachers were concerned the Relief Act repealed so much of the above law as subjected "papists, or persons professing the popish religion, and keeping school or taking upon themselves the education or government or boarding of youth, within this realm, or the dominions thereunto belonging, to perpetual imprisonment."

However, the effect of the Act of 1699 had been to add yet another to an accumulation of restrictions on Catholic schoolteachers.(1) The other restrictions were left on the statute book in 1778 and could be evoked at any time.

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(1) Vide Ch.I, pp. 8 and 9.

Catholic teachers, along with other Catholics who wished to benefit by the Relief Act of 1778, had to take and subscribe a special oath of allegiance within six months of its passage or of their coming of age. The oath had to be taken in the courts of Chancery or of Records, or in the courts of General or of Quarter Sessions, and a register of the names of those who took the oath had to be kept by each court.

The passage of the 1778 Relief Act created an atmosphere of greater tolerance towards Catholics. By the time of the passage of the second Catholic Relief Act, in 1791, the political climate was even more favourable. Conservative public opinion had been shocked by the events of the Revolution on the Continent, and the sufferings of the Church abroad attracted sympathy of Englishmen who now regarded Catholicism as a bulwark against the Revolution. During the passage of this second measure through Parliament, Anglican leaders lent their support to the Bill.

While the Relief Act of 1778 had left some restrictions against Catholic teachers upon the Statute Book, the Act of 1791 (1) provided that "No ecclesiastic

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(1) "An Act to relieve, upon conditions, and under restrictions, the persons therein described, from certain penalties and disabilities to which papists or persons professing the popish religion, are by law subject." (31 Geo.III, cap.32, 1791.)

or other person professing the roman catholic religion who shall take and subscribe the oath of allegiance, abjuration and declaration shall be prosecuted in any court whatsoever for teaching and instructing youth as a tutor and schoolmaster, any law or statute to the contrary notwithstanding." Thus all other penal restrictions on Catholic schools and schoolteachers appeared to have been swept away.

However, several important reservations were made, No Catholic schoolmaster was to receive into his school the child of any protestant father.(1) No Catholic was to obtain or hold "the mastership of any college or school or royal foundation" or of "any other endowed college or school for the education of youth" or to keep a school in either of the universities of Oxford and Cambridge.(2) More important still, nothing in the Act was to make it lawful "to found, endow, or establish

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(1) Ibid., Clause XV.

(2) 31 Geo.III, Cap.32, 1791, Clause XIV.

establish any religious order or society of persons bound by monastic or religious vows, or to found, endow or establish any school, academy, or college, by persons professing the roman catholick religion, within these realms, or the dominions thereunto belonging; and that all uses, trusts, and dispositions, whether of real or personal property, which immediately before the said twenty-fourth day of June one thousand seven hundred and ninety-one, shall be deemed to be superstitious or unlawful, shall continue to be so deemed and taken, anything in this act so contained notwithstanding."(1)

One object of this clause was undoubtedly to prevent the transfer to England of the English Catholic colleges abroad, or the foundation of similar colleges in England. In the event, this restriction proved to abortive: as a result of the Revolution on the Continent, the Catholic Colleges were allowed to return from overseas.

The second object of the clause was to renew restrictions on Catholic charitable bequests, especially

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(1) Ibid., Clause XVII.

with regard to the foundation and maintenance of Catholic schools. This meant that money left to Catholic charities still lay open to confiscation.(1) So Catholics continued for long after this to leave such moneys to personal friends whom they would instruct as to its application.

In order that they might benefit by the 1791 act, not only were the names of Catholic teachers to be recorded in court, but a description of their occupation was also to be entered in the register. ".....no person professing the roman catholic religion shall be permitted to keep a school for the education of youth until his or her name and description as a roman catholic school-master or school-mistress shall have been recorded at the quarter or general session of the peace for the county or other division or place where such school shall be situated; by the clerk of the peace of the said court, who is hereby required to record such name and description accordingly, upon demand by such person,

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(1) The safeguarding of Catholic charities was to be a weary legal struggle, punctuated by landmark cases in 1835, 1854 and 1919.

A.C.F.Beales, The Beginnings of Elementary Education in England in the Second Spring, Dublin Review, October, 1939, No.411.

and to give a certificate thereof to such person as shall at any time demand the same; and no person offending in the premises shall receive any benefit of this act."(1)

Those who took the oath could obtain a certificate of that fact from the clerk of the court, for a fee of not more than two shillings.

While the Relief Acts officially condoned the existence of a Catholic minority and Catholic schools in England, restrictions and precautions such as those mentioned above seem to have aimed at preventing their growth. It is not surprising, then, to find evidence that not all Catholic schoolteachers registered under the Acts. Where the presence of a Catholic school and teachers was accepted in a non-Catholic neighbourhood there was small reason for focussing official attention on themselves. Especially would this be the case where a Catholic objected to taking the oath of allegiance, a highly equivocal affair, anyway.

In York, the sisters of the Institute of the Blessed Virgin Mary at the Bar Convent never registered

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(1) Ibid., Clause XVI.

their description as teachers. Of the whole community, only Mother Catherine Rouby took the oath and registered her name at the Quarter Sessions under the 1791 Act, and even then she did not describe herself as a Catholic school teacher.(1) Previously none of the nuns had registered under the 1778 Act until 1790, when Mother Catherine Rouby and three only of her community took the oath and registered their names.(2)

The nuns had always maintained great secrecy about their identity.(3) And their position even now was very doubtful. Institutions like theirs seemed to be specifically excepted by the 1791 Act.(4)

However, despite its shortcomings, the passing of the 1791 Act inaugurated a new era for English Catholics. In an age of greater tolerance educational provision in England for the Catholic minority was to expand rapidly. For those who could afford to pay, fee charging schools

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(1) City of York Session Book, 1783-1792, 16th April, 1790.

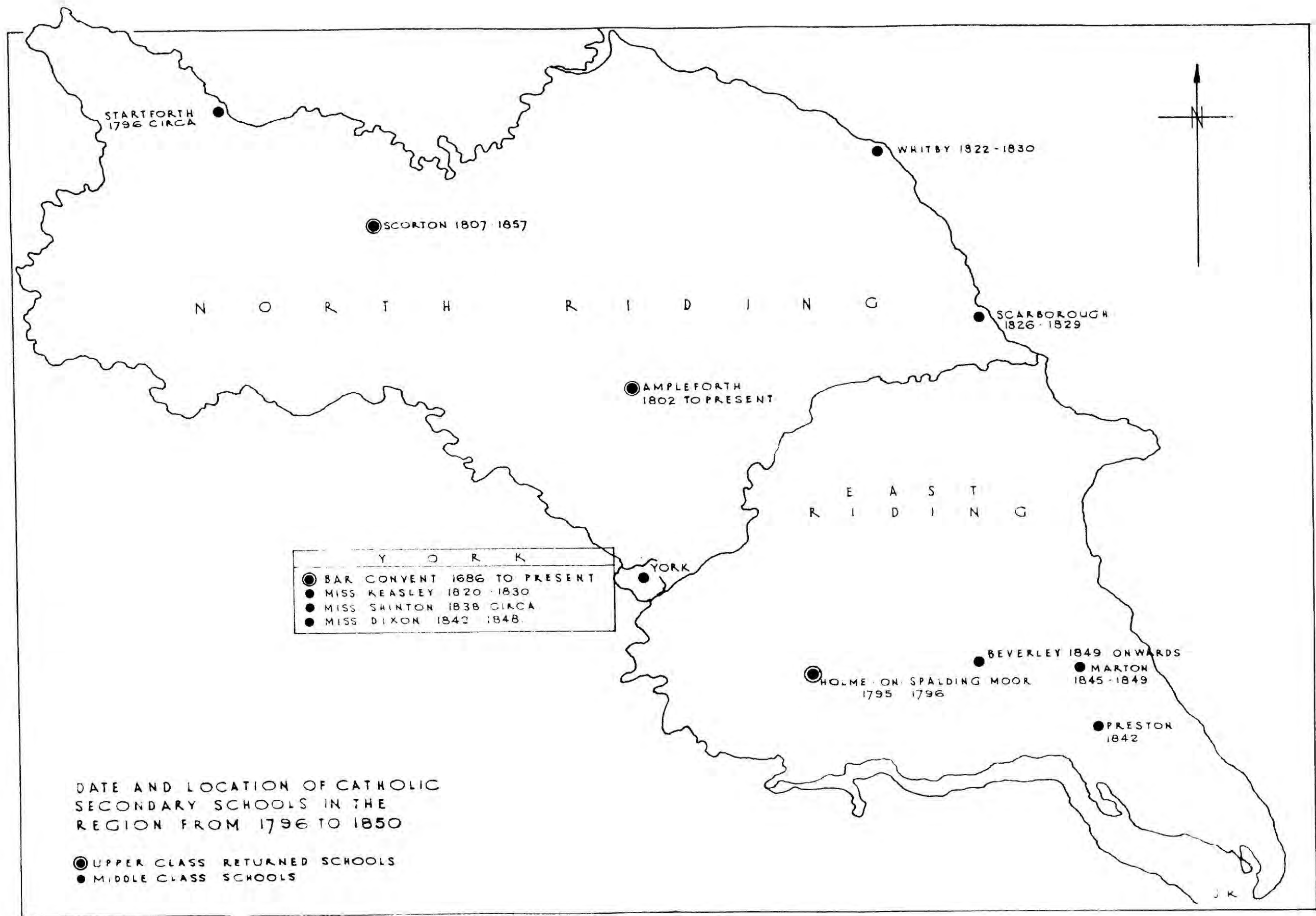
(2) Ibid., 18th July, 1791.

(3) Vide page 65.

(4) Vide discussion of Clause XVII of the Relief Act of 1791 on page 105.



were to multiply; and, by the dint of tremendous effort on the part of the Catholic Clergy and laity, the foundations of a lasting system of free education for the children of the Catholic poor were to be built up.



DATE AND LOCATION OF CATHOLIC SECONDARY SCHOOLS IN THE REGION FROM 1796 TO 1850

● UPPER CLASS RETURNED SCHOOLS  
 ● MIDDLE CLASS SCHOOLS

J.K.

Erratum

BAR CONVENT is UPPER CLASS but not a  
RETURNED SCHOOL.

## CHAPTER VII

### THE RISE OF CATHOLIC SECONDARY EDUCATION IN ENGLAND AND ITS PROGRESS UNTIL 1850

#### i. Catholic Middle Class Private Schools or Academies

##### a. Their Rise in England

The general progress in industry and commerce in England during the eighteenth century gave rise to a demand for utility in school courses which the traditional formation of the curriculum in the older schools did not supply. This demand for the introduction of "modern" subjects gave rise to the development of private schools or "academies" that featured "useful" subjects in their curricula.(1)

The second part of the eighteenth century saw the

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(1) J.W.Adamson, A Short History of Education, Cambridge, 1919, pp.228-229.

The work and influence of the Academies of the Wesleyans and Dissenters must also be taken into account - vide  
H.McLachlan, English Education under the Test Acts, Manchester, 1931.

I.Parker, Dissenting Academies in England, Their Rise and Progress and their place among the educational systems in the Country, Cambridge, 1914.

J.W.Adamson, op.cit., pp.192-193.

dawn of a new era for English Catholics, and, although they were still the objects of much mistrust and religious prejudice, the operation of the Relief Acts enabled them to avail themselves of fresh opportunities in the law, and in industry and commerce. As might be expected, this increase in social and economic opportunity gave rise to an increase in Catholic educational activity in the direction of establishing private schools or "academies" for the children of middle class Catholic parents engaged in industry and commerce who could afford to pay a fee.

A demand for a similar type of education seems to have appeared about the middle of the eighteenth century. A school for Catholic boys of Middle Class parentage was founded at Sedgley Park, Wolverhampton, by Bishop Challoner in 1763. From this school apprentices were put out to the iron and brass factories, where some of the manufacturers were papists. Mensuration and book-keeping were included in the curriculum.(1)

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- (1) F.C.Husenbeth, The History of Sedgley Park School, London, 1856.  
Gentleman's Magazine, 1766, February, Vol.36, p.55.  
A.S.Barnes, Catholic Schools of England, London, 1926, pp.102-107.

The school survived till 1873, when it was moved to Cotton Hall, Staffs. By 1768 there were one hundred boarders at this school.

In addition, there is evidence of a growing demand among upper class Catholics for a more up-to-date school system. The curriculum of the schools on the Continent, based on the old classical formation of subjects, did not appear to have appreciably widened.(1) The Catholic Committee (2), which ended in 1791, had in its programme "an extended plan of education, in which the study of the Dead Languages will not exclude an attention to modern ones, particularly our own. Mathematics, such part of

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(1) C. Butler, Reminiscences, London 1822, p.5.

(2) The Catholic Committee was formed in 1778 to promote the cause of Catholic Relief from the Penal Laws, and continued to exist until 1791, except for a short interval after the Gordon Riots. It was aristocratic in its composition. Its members supported the point of view that ultramontane principles, and belief in the "deposing power" of the Pope which was accredited to Catholics, stood in the way of their emancipation. This point of view was embodied in a document called a "Protestation" which the Committee caused to be published. In the Relief Act of 1791 an oath of allegiance based on the "Protestation" was inserted at the request of the Committee. After much conflict with the Vicars Apostolic, three of whom had been co-opted onto the Committee in 1787, the oath was withdrawn and an earlier version substituted. Catholic Encyclopaedia, Vol.XIII, p.123. Catholic Encyclopaedia, Vol.III, p.780.

For a full account of the activities of the Committee see Mgr. B. Ward, Dawn of the Catholic Revival in England, London, 1909.

them particularly as are necessary to the man of business, and always useful to every situation in life, will be attended to with particular care; and the bodily exercises will be taught." This proposal for a school in England met with a protest from a group of prominent Catholics in the North. Among the reasons they gave for abandoning the plan was this: that improvements had been made in the curriculum of the schools on the Continent particularly with regard to the accounts, writing, and the English and French languages.(1)

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- (1) Other reasons were: that they thought the existing Catholic schools in England and abroad were sufficient and ample for the Catholic youth; that the colleges abroad might suffer by the success of such a college; that there would be a loss of vocations for the priesthood; any revival of religious acrimony might result in the closing down of such a school; students in the Colleges abroad were away from the dissipation and bad example complained of in England's public schools and this would be hard to guard against in a Catholic school established in England.

Fifty-one prominent northern Catholics signed this protest in 1788.

For a full account of the whole affair vide Mgr. B. Ward, Dawn of the Catholic Revival in England, 1781-1803, London, 1909, Vol. I, Chapter VI.

The Cisalpine Club (2) had a similar plan for a public school in England for Catholic boys; its aims were partly realised with the foundation of the school at Oscott.(2) The Cisalpine Club was the centre of controversy at the time and there was much opposition to

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- (1) The Cisalpine Club was formed to perpetuate the principles of the "Protestation" of the Catholic Committee which the Act of 1791 had failed to embody. They went so far as to pledge themselves "to resist any ecclesiastical interference which may militate against the freedom of English Catholics." At first they took an active part in Catholic affairs, but in a few years ceased to perform any active work and developed into a mere dining club. Probably their main piece of work was the establishment of Oscott School directed by a governing body of laymen, though the headmaster was a priest appointed by the bishop. Catholic Encyclopaedia, Vol.III, p.780.

For a full account of the activities of this committee see Mgr. B. Ward, Dawn of the Catholic Revival in England, 1781-1803, London, 1909, Vol.I, Ch.VI.

- (2) Mgr.B.Ward, op.cit., Vol.II, Ch.XXII, pp.54 et seq., Vol.II, pp.102 and 103, 110 et seq.

When the Cisalpine Club revived the plan in 1793, the state of the Colleges abroad had become critical. The School was advertised in the Laity's Directory for 1799.



the venture; nevertheless it represented a forward move in Catholic education.

A number of Catholic private schools offering courses in "modern" subjects appeared before 1791, but after that date there was a marked increase in their number.(1)

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- (1) This statement is borne out by the numbers of advertisements appearing in the Laity's Directory for the years immediately prior and subsequent to 1791. For example, the number of advertisements for boys schools in 1796 was twice that for 1792, not counting schools opened by French emigres.

The following advertisement, the earliest one I have seen in the Laity's Directory, appears in the edition for 1789:

"At Bridzor near Wardour Castle, Wilts., Mr. Jones, writing Master and Accomptant begs leave to inform Parents and Guardians that he taken a genteel and commodious house for the reception of Boarders whom he instructs in Reading, Writing and Accompts., also Mrs. Jones teaches the girls separate Plain and Needle Work in its various Branches. All possible care will be taken of their persons and morals and every effort made use of to forward them in their learning. The situation is most delightful and eligible, the air perfectly wholesome. Terms are as follows viz., Boarding, Lodging, Washing, Mending and Instructions 11 guineas a year of which one Quarter is always to be paid in advance."

Also for the school at Bridzor see J.Gillow, Bib.Dict. Vol.III, p.673.

The legality offered to them under the terms of the Relief Acts disposed more Catholics to undertake the proprietorship and teaching of schools. The misfortunes of the English Catholic schools in Europe helped to increase the demand for schools in England. In the years of political instability before the French Revolution there was a growing reluctance among Catholic parents to send their children for education overseas, and the eventual closure of the English Catholic schools on the Continent must have further intensified the demand for schools at home.(1)

The rise of private schools or "academies" in England and their continuance during the nineteenth century constituted a distinct phase of Catholic educational activity and was in keeping with the current trend in English education.

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(1) In 1793-4 the English Catholic Colleges and Convent Schools on the Continent were either suppressed or abandoned.

The teaching Orders returned to England to start up their schools afresh. See *infra* pp.127 et sqq.

b. Some Catholic Private Schools or Academies in the Region during the first Half of the Nineteenth Century

The Catholic private schools identifiable in the region during the first half of the nineteenth century were seven in number.(1) One was conducted by a secular priest, the Rev. G.L.Haydock, who taught the children of such ladies and gentlemen as boarded with him at Whitby.(2) The rest were conducted by lay proprietors, though the names of clergy generally appeared in their advertisements for reference, and religious instruction at the schools was usually given by the priest of the mission where the school was situated. Three of the schools were for girls, and were conducted by women; the other three were for boys and had male proprietors.

All the schools were in or near centres of Catholic population. The Rev.G.L.Haydock was missionary at Whitby.(3) The three girls schools were in the Catholic centre of York and, although not contemporaneous, were additional to the Bar Convent Boarding School. Of the boys' schools: one was at Scarborough, a fashionable watering

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(1) Examples of advertisements for each of these schools are listed in Appendix D.

(2) Laity's Directory, 1822.

(3) J.Gillow, Haydock Papers, London, 1888.

place, where there was a Catholic missionary (1); another was at Preston in Holderness (2); the third was at first conducted at Marton (3) in Holderness and later was transferred to Beverley. All three of the last mentioned places were near to Hull.

Each of these schools appears to have depended for its existence on the enterprise of a single proprietor, hence none of them endured. Father Haydock's school presumably lasted from the time when he first advertised it until the date of his departure from Whitby in 1830.(4) The proprietor of the Scarborough school advertised his academy from 1825 to 1829.(5)

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- (1) The name of the missionary, the Rev. J. Leyne, is given in the lists of missionary clergy in the Laity's Directory for the current years.
  - (2) Preston is near Hedon, which had a Catholic mission. Vide, lists of missionary clergy in the Laity's Directory for the current years.
  - (3) There was a Catholic Mission here, vide lists of missionary clergy in the Laity's Directory for the current years.
  - (4) J. Gillow, Haydock Papers, London, 1888, p.228-9.
  - (5) Laity's Directory, editions for 1826 to 1829.

Of the York schools, the earliest was advertised by Miss Keasley, and later by herself and her sister, from 1820 to 1830.(1) The school was situated at first in Little Blake Street, near the Catholic Chapel, removing in 1825 to a larger house, "with a good garden attached", at Bootham Bar. Miss Shinton advertised her school at No.20, Great Blake Street, in 1838. She was a well-known member of the York community and probably kept a small school for a considerable time.(2) The third school, styled by its proprietress as a "Seminary for Young Ladies", was kept by Miss Dixon, who advertised it between 1842 and 1848. Housed at first at 67, Gillygate, it was later moved to Little Blake Street.(3) Between them these schools cover a period of thirty years, and point to the continuous provision in York, during the first part of the century, of a private school for girls in addition to the Bar Convent Boarding School.

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(1) Laity's Directory, editions for 1820 to 1830.

(2) C.R.S., Vol.4, p.395, footnote.  
 C.R.S., Vol.35, Registers of Little Blake Street Chapel, now St. Wilfrid's, York, 1771-1838, p.152, footnote.  
 According to this, in 1829 Miss Shinton was present at the christening of the daughter of a former pupil at her school. This suggests that she kept a school long before 1829.  
 Laity's Directory, 1838.

(3) Op.cit., editions for 1842 to 1848.

Of the schools near Hull, Mr. Fryer advertised his Boarding School at Preston in 1842 (1); while Mr. Wright advertised his Academy at Marton from 1845 to 1849, removing it in that year to Beverley and advertising it as an "Agricultural and Commercial Academy." (2)

The aims and courses of all these schools were generally of the type that was everywhere in vogue. Their curricula embraced useful subjects like Reading, Writing, and Arithmetic, including Accounts, and Book-keeping, Geography, and the use of Globes. Music, Dancing, and Drawing, "less useful" subjects, were taught as "extras". The name of the school in the market town of Beverley, the "Agricultural and Commercial Academy" even suggests a technical training, though the title was probably pretentious. We know nothing about its curriculum. The prospectus of the school at Scarborough included Navigation and Merchants' Accounts. The proprietors of both the Scarborough and Beverley schools appear to have made an effort to meet the demands of some part of the Catholic population in their localities.

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(1) Laity's Directory, edition for 1842.

(2) Op.cit., editions for 1845 to 1850.

There is no indication that any of these schools carried permanent staff apart from their proprietors, though peripatetic teachers were often employed to teach Music, Dancing, and Drawing. None of them seems to have been very considerable in size. There is very little to indicate the academic qualifications of their teachers. The Rev. G.L.Haydock was himself a scholar.(1) Mr. T. Peckston had been educated at Ushaw College and claimed that his system of education was similar to that appertaining there.

Of the age range for which these schools catered there is information concerning only one. The Marton school took boys up to the age of twelve years. Some of the parents may have used it as a preparatory school for the Catholic colleges which had by now established themselves on English soil. But it is most likely that the

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(1) J.Gillow, Bib.Dict., Vol.III, p.214, sub.voc. He had been prefect general and master of all the schools under Poetry at Crook Hall, Co. Durham, where staff and students from Douay lived until the establishment of Ushaw College. During his life he collected an immense library. His published works were numerous. Vide J.Gillow, Haydock Papers, London, 1888, pp. 219 and 227.

children who attended these private schools gained their only education there. The education of boys and girls much beyond the age of twelve years was not the rule except for the children of the upper classes. Most children who entered industry and trade would do so at an early age.

Fees, which usually had to be paid half-yearly in advance, were round about the average for Catholic schools of this type in England, varying between £24 and £30 per annum; those at the "Marton Academy" varied according to the age of the pupils and were on a scale ranging from sixteen to eighteen guineas per year. Only two schools advertised vacations at Christmas and Summer.

It is an interesting comment on the poverty of the resources of these establishments that the scholars were normally requested to supply their own bed linen, towels and some of their table utensils.

No doubt these schools were deficient in many respects. Possibly their titles were pretentious and their advertised curricula were ambitious. Nevertheless, in attempting to meet a demand for a broader type of curriculum in keeping with the progressive outlook of the times, they represented a commendable



piece of enterprise on the part of their proprietors. In attempting to satisfy the needs of the middle-class parent who could afford to pay a fee, they were the forerunners of the Middle Class, the Higher Grade, and later the fee-paying Day-Secondary Schools.

ii. The French Emigres and their Educational Work  
 a. In England

The French Revolution caused an exodus of Catholic clergy and ality from France. They came over to England in three waves in 1792, 1794, and 1797. By 1793 it was estimated that four thousand eight hundred and eight priests had found refuge in England (1), and according to a Government return of 1797 there were in that year twelve thousand one hundred and fifty clerical and lay emigrants in England.(2) For reasons already described (3), the emigrants met with sympathy from the

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(1) Mgr.B.Ward, Dawn of the Catholic Revival, London, 1909, Vol.II, p.31.

(2) Mgr.B.Ward, Op.cit., p.163.  
 Fr.J.Morris, S.J., Catholic England in Modern Times, London, 1892.  
 Between 1792 and 1799, eight to ten thousand French priests came into the country.

(3) Vide text, page 103.

English leaders. The emigrant priests were well treated by the English government: they were given pensions amounting to £7,830 per month, and the King's house at Winchester was put at their disposal.(1) Oxford went so far as to print an edition of the vulgate for them. They found employment where they could: some helping on the missions; some teaching; some even working in tapestry mills.

Educationally their work was of significance, although their stay was of short duration.(2) Many

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- (1) The following notice from the Laity's Directory for 1794, page 24, indicates the attitude of the public to the immigration of French clergy:

"By the benevolence of Government the royal palace at Winchester has been fitted up in order to accommodate some of them with lodging and other necessaries without expense. Already more than 660 are provided for there. Every parish in the country has raised subscriptions, £57,000 by August, 1793, supporting 4,800; £10,000 has been donated anonymously. Many have been received into private families, where they have been caressed almost like children of their own."

- (2) Over half of the French clergy returned to France in 1801 and 1802, vide, Mgr.B.Ward, Eve of Catholic Emancipation, 3 vols. London, 1911/12, Vol.I, p.87.

Of those who remained and carried on their work, an outstanding example was the Abbe Carron. J.Gillow, sub.voc, Bib.Dict.

of them obtained positions as tutors; nor was this work confined solely to the homes of Catholic families.(1) Some of them worked as teachers and a few opened schools. Some of them taught in English schools which themselves had returned as refugees, from the Continent. Of the lay emigrés a few seem to have set up schools.(2)

b. In the Region

Between 1792 and 1797 Bishop Gibson, Vicar Apostolic of the Northern District, granted faculties to at least twenty one immigrant French Clergy who had come into the region.(3) Some were living in the houses of Catholics.(4) One was teaching school at Startford (th)

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(1) W.J. Amherst, S.J., History of Catholic Emancipation in the British Isles, 1771-1820, London, 1886. Vol.1. pp.210-11.

(2) Mrs. Desailly advertised her French Academy at Hammersmith, Middlesex, in 1792. Laity's Directory, 1792.

Madam Mirepoix advertised her school at Monte Cassino or Heath Old Hall, near Wakefield, Yorkshire, in 1816. Laity's Directory 1816.

(3) Leeds Diocesan Archives. From a small diary of Faculties and Confirmations kept by Bishop Gibson for a number of years commencing in 1792.

(4) Loc.cit.

in the North Riding.(1) One was teaching at Mr. Oates' Academy, near Greta Bridge, and later removed to Lartington.(2) As time passed the number of French priests in York largely increased. They supported themselves by giving lessons in various schools and families; and they made their headquarters at the Bar Convent, where one of them, the Rev. Louis Dehenne, was staying. He gave French lessons in the schools and acted as daily tutor to the boys in various York families.(3)

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(1) Loc.cit.

"Feb.17th 1796. I granted leave to Mons. Louis Joseph Durival.....to say Mass and hear ye confessions of French persons till ye 14th February 1797 pro uno anno. He is at a school at Starford (sic) near Barnard Castle."

(2) For want of better employment, two priests were working in "a cotton and tapestry manufactory belonging to a Mr. Joseph Boyes, at Wansford near Driffield." (Loc.cit.)

(3) Anon., St. Mary's Convent, York, p.246.

There is a record of Father Dehenne in the Diary left by Bishop Gibson in the Leeds Archives: Page 16. Entry for 1792 "Mons. L'abbe Roger at Catterick Bridge, leave to say Mass one year from 23.10.1792, Mons. Dehenny at ye bar (us.ad.rev.)."

At Whitby the work done by the French emigrant priest, the Rev. Nicholas Alain Gilbert, was of lasting good. Not only did he found the Charity School there prior to 1811, but on his return to France, in 1815, he donated that part of his personal fortune still sunk in the Whitby Mission to the school.(1)

iii. The Return of the English Catholic Schools from the Continent

a. Their re-establishment in England

As a consequence of the French Revolution, the English Catholic schools on the Continent were forcibly closed. Their staffs and scholars made their way back to England again as refugees, thus ending an exile of more than two hundred years. The eventual re-establishment of

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(1) See page 173 of the text.

In Hull the French priest, the Rev. Francois Foucher, Vicar General of Aix, took charge of the Mission in 1798. It was then supposed to have only about forty Catholics. He built a chapel and priest's house in North Street with his own money and lived there for five years at his own expense, before there was any income. Altogether, with what he had at different times expended on the building, he used £2,000 of his own money to maintain himself.

The above information is contained in a statement made in Father Foucher's handwriting on the front of the old register of the Hull Mission which was deposited in Somerset House, in 1840. Vide Jolebar Payne, Old English Catholic Missions, London, 1900.

these schools in England is considered to have given an impetus to the rise of Catholic Secondary education during the nineteenth century.

However, to start up the schools again was no easy matter. The properties and funds of the schools that had slowly accumulated over more than two centuries had been confiscated and diverted to other purposes. While some staffs and scholars had averted arrest before their flight, others, less fortunate, had suffered imprisonment. All had endured the privations of wartime refugees.

That the schools were able to recommence in England was due almost entirely to the munificence of the Catholic nobles and gentry who, by gift or lease, made it possible for them to acquire property suitable for a start.(1) Even so, great difficulties were encountered during those early years; and not the least of these was extreme poverty.

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(1) The Jesuits left Liege on 14th July, 1793, landed at Harwich, thence to Hull and on to Stonyhurst Hall in Lancashire, offered them as an asylum by a former pupil, Mr. Weld of Lulworth. They had to walk the last eighteen miles with the boys. A.S.Barnes, Catholic schools of England, London, 1926, pp.74-5 and 153-4.

(1) (contd.)

The Benedictines of St. Gregory's, Douay, seem to have made their way over to England in small parties. Some of the Community were imprisoned at Doullens (A.S.Barnes, op. cit., p.84). The monks were released on 2nd March, 1795, and went to Acton Burnell which Sir Edward Smythe of Wootton had offered as a refuge. There they lived for some time with the Benedictines from Dieulouard. Vide A.S.Barnes, op.cit., pp. 189 et sqq.

The Benedictines of Dieulouard had been imprisoned on 9th October, 1793. Their monastery was turned into a Temple of Reason and afterwards sold. On their release they made their way back to England, to Acton Burnell (A.S.Barnes, op.cit., pp. 89-90) whence they migrated to Ampleforth in 1802.

The Dominicans of Bornham, whose college was destroyed in 1793, reached England and rented a house at Carshalton. There they collected many of their old pupils and by 1797 had the school going again (A.S.Barnes, op.cit., p.93).

The Secular Colleges of Douay and St. Omers were both confiscated by the Revolutionists in 1793, the occupants being thrown into prison at Doullens. Finally they were settled at Old Hall. Later the Douay students who belonged to the Northern District migrated up to Crook Hall, County Durham, thence to Ushaw. Vide A.S.Barnes, op.cit., pp.61,63, 109 et seq., 127 et seq.)

The adventures and hardships of the communities of Nuns, Canonesses, Dominicanesses, Benedictines, Franciscans, and Poor Clares were similar.

The Franciscan Nuns, during their migration, kept school in the open fields. The Month, Vol. XV, XXXIII, p.436. Account of the Franciscan Migration.

But for the emergency of the French Revolution the schools would not have returned to England when they did. They were forced to leave behind them on the Continent a venerable tradition of English Catholic education free from the interference of the English government. Normally the time was not ripe for a return, even had such a step been contemplated. Catholics at home had gained some measure of relief, but the Act of 1791 specifically excluded the exiled colleges from its provisions.(1) Although, on their arrival, the sympathy of Conservative protestants enabled them to settle unmolested, it was in direct contravention of the Act, which could be evoked at any time. Small wonder that some among the communities regarded their translation to England as temporary and for long afterwards debated the advisability of returning abroad. Some of the girls schools were, in fact, re-started on the Continent, but mostly without success.

In addition to their extreme poverty and uncertainty about the future, the Catholic Colleges had lost the contact they had always maintained with

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(1) Vide Chapter 6, pp. 104-5.



the Universities on the Continent, and on account of religious tests were completely excluded from the intellectual life of the English Universities. All this helped to impair their efficiency and lower the standards that they had previously achieved. The result, it has been suggested, was a period of intellectual apathy in Catholic circles.(1)

Nevertheless, when the schools had settled down to their fresh existence, an attempt was made to meet the demands of parents. Although the classical formation remained the centre of the curriculum, the advances that had been made, in the direction of introducing modern subjects, before the Revolution were maintained and even improved upon; and advertised courses were decorated with "useful" subjects of the type then in vogue.

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(1) Mgr. B. Ward, *Even of Catholic Emancipation*, London 1911-12, Vol. I, pp. 213 et seq.

b. Returned Schools in the Region

The Convent Schools at Holme-on-Spalding Moor and Scorton

Of the returned convent schools, none was refounded permanently in the region. In 1795 the English Canonesses of the Holy Sepulchre from Liege settled at Holme Hall which had been placed at their disposal by Lord Stourton.(1) Here they continued their school: "we continued our former plan of education. The mistresses gave lessons of music and paid particular attention to their carriage, and taught them to walk as we could not get masters to teach them."(2) Through lack of space they could take only ten pensioners.(3) Holme Hall was not large enough for a school, so the community moved to Dean House, Wiltshire, in 1796.(4)

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(1) C.R.S., Vol.17, pp.116 et seq.

At the time of the suppression they had about fifty pensioners in their school at Liège.

(2) Op.cit., p.136.

The school is advertised in the Laity's Directory for 1797.

(3) Loc.cit.

(4) Op.cit., pp.141 and 143.

The names of only three of the pupils who attended the school at Holme Hall appear in the list of schoolgirls which was kept by the community. (Op.cit., p.170).

In 1795 the Poor Clares from Rouen came over to England in parties and settled in Haggerstone Castle, where they had been invited by Sir Carnaby Haggerstone.(1) There they remained until 1807, when they removed to Clare Lodge, Scorton, in the North Riding. They were joined here by the Poor Clare nuns from Gravelines, Belgium, who had been temporarily in Essex and in Hampshire.(2) Later, the Poor Clares of Dunkirk, who had been almost twenty years near Worcester, joined the community.(3)

The Rouen Nuns had kept a school at Haggerstone Castle. This they re-opened at Scorton for girls

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- (1) Anon., St. Mary's Convent, York, p.243.  
Mary Ward, the foundress of the Institute of the Blessed Virgin Mary, also founded the Poor Clares.
- (2) Op.cit., p.244.  
C.R.S., Vol.14, pp.29-31.  
Before leaving Belgium they had been imprisoned for eighteen months. According to this account they were principally supported in the South by the Duchess of Buckingham. They stayed in London, at Gosfield, Essex, and at Coxside, near Plymouth, before moving to Catterick. Finally they settled in Gosfield. In 1814 they returned to Gravelines. The school there was not a success, nor was the re-foundation. By 1838 the community had dwindled away.
- (3) Anon., St. Mary's Convent, York, p.244.

from six to thirteen years of age. The curriculum included Religious Knowledge, History, Geography, Orthography, Accounts, and "useful and ornamental needlework." Fees came to about £20.(1) By 1816 enough pupils were in the school to make worthwhile the employment of masters from Richmond for drawing and dancing.(2)

The school at Scorton was carried on until 1857, when the community moved to St. Clare's Abbey, Darlington.(3)

### Ampleforth College

After they had taken leave of Acton Burnell, the monks of St. Lawrence's Dieulouard, wandered from place to place, keeping a small school where they could, until they finally settled at Ampleforth Lodge in 1802.(4) Latterly they had kept a school at Parbold. This school

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(1) Vide Appendix E. Advertisement of the Scorton school for 1810.

(2) Advertisement for the Scorton School in the Laity's Directory for 1816.

(3) Anon., St. Mary's Convent, York, p.244.

(4) A.S.Barnes, The Catholic Schools of England, London, 1926, pp.212-213.  
This house had originally been built for the retired Benedictine chaplain of Gilling Castle by Lady Ann Fairfax.

they transferred to Ampleforth in 1806, opening it under conditions of great poverty.(1) The old Lammspring course was adapted to meet the needs of the times: useful subjects appeared in the curriculum; and dancing and drawing were added.(2) In 1811 Reading, Writing, Arithmetic, Book-keeping, Geography, the Use of Globes, English, Latin, Greek and French, Poetry and Rhetoric, Mathematics, Philosophy and Divinity were taught.(3)

At first the Community numbered only seven (4), and the school, in its early years, had probably no more than twelve to twenty pupils.(5) In 1814 a method of teaching based upon Professor von Feinagle's system of memories was adopted, and a fresh curriculum, encyclopaedic in its scope, was advertised.(6) But however pretentious the claims of the school might appear at this stage, public examinations were held so that the results

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(1) Dom J.C.Almond, The History of Ampleforth Abbey from the foundation of St. Lawrence's at Dieulouard to the present time, London, 1903, pp.279-281.  
A.S.Barnes, op.cit., pp.213-214.  
The only available income was an annual sum of about £200.

(2) J.C.Almond, Op.cit., p.283.

(3) Vide Appendix E, advertisement for 1812.

(4) J.C.Almond, op.cit., p.213.

(5) J.C.Almond, op.cit., p.217.

(6) Vide Appendix E, advertisement for 1815.

of the new teaching might be seen by all.(1) This new departure produced results, and the attendance at the school rose.(2)

Apart from poverty, probably the greatest single drawback to the returned Colleges was their difficulty in finding suitable accommodation. The monks of Dieulouard had been no more fortunate than the average in this respect. However, from the start the community at Ampleforth Lodge had displayed enterprise and resource. Between 1811 and 1825 they engaged in building activity and by the end of that time were able to house eighty pupils.

In 1830 the school received a grave setback, when a portion of the Ampleforth Community seceded to staff a new establishment at Prior Park. They took with them thirty pupils. The school now entered a period of depression, and, although after 1838 it began to recover, it was 1850 before the ground lost had been regained.(3)

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- (1) Laity's Directory. The Advertisement for 1816 gives the date of the annual public examination.
- (2) A.S.Barnes, op.cit., p.217.  
J.C.Almond, op.cit., p.291.
- (3) A.S.Barnes, op.cit., pp.217-220.  
J.C.Almond, op.cit., pp.319 et seq.  
This work contains a full account of the development of the school during the period mentioned.

iv. The Bar Convent Boarding School

During the first half of the nineteenth century the Boarding School was conducted by a succession of thorough headmistresses, and solidity became the mark of education there. For a time, prayers, reading, recreation, and nearly all senior classes were conducted in French.(1) Careful schemes of study were drawn up (2), and the school was widely known for its distinctive form of writing, "the Bar hand".(3)

As a consequence it continued to attract an increasing number of upper class girls from at home and abroad.(4) In 1817 there were eighty boarders (5), and in 1845 extensions and improvements to the school buildings were found necessary.(6)

These successes were achieved in an age that did not contemplate serious education for girls.

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(1) St. Mary's Convent, p.292.

(2) Ibid., p.304.

(3) Ibid., p.292.

(4) Vide Yearly admissions, infra p.138.

(5) St. Mary's Convent, p.292.

(6) Ibid., p.351.

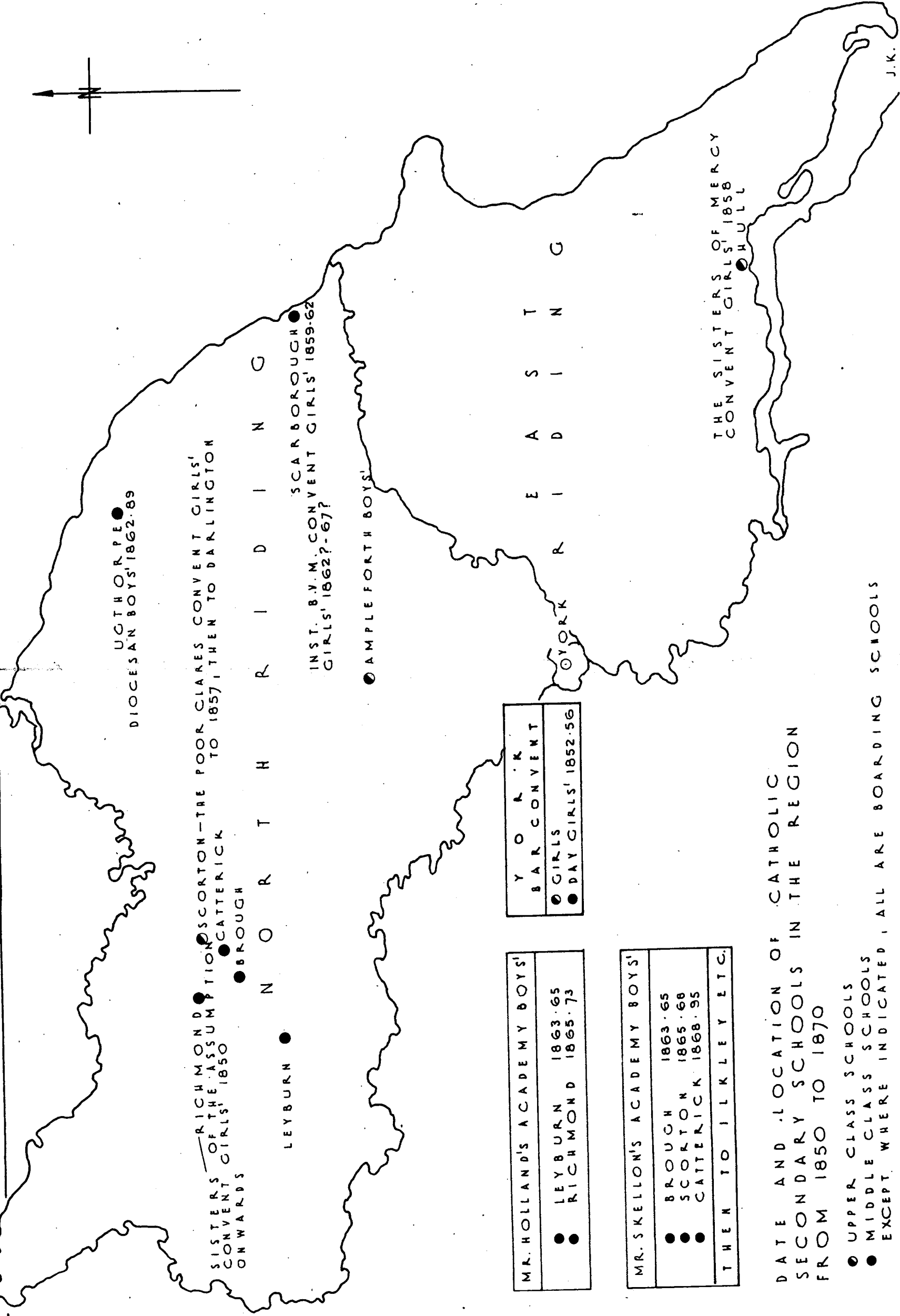
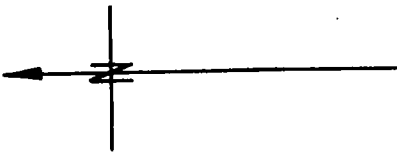
Yearly Admissions to the Bar Convent Boarding School  
during the first half of the nineteenth century. (1)

1801 - 14	1818 - 22	1835 - 12
1802 - 12	1819 - 16	1836 - 8
1803 - 14	1820 - 14	1837 - 7
1804 - 24	1821 - 11	1838 - 11
1805 - 18	1822 - 9	1839 - 10
1806 - 18	1823 - 11	1840 - 9
1807 - 17	1824 - 12	1841 - 15
1808 - 17	1825 - 19	1842 - 15
1809 - 13	1826 - 13	1843 - 7
1810 - 23	1827 - 18	1844 - 14
1811 - 24	1828 - 6	1845 - 17
1812 - 16	1829 - 1	1846 - 11
1813 - 17	1830 - 16	1847 - 12
1814 - 20	1831 - 11	1848 - 13
1815 - 18	1832 - 11	1849 - 16
1816 - 10	1833 - 13	1850 - 23
1817 - 14	1834 - 14	

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(1) Compiled from the list of names at the back of Anon., St. Mary's Convent, York.





● UGTHORPE  
DIOCESAN BOYS' 1862-89

● RICHMOND  
SISTERS OF THE ASSUMPTION  
CONVENT GIRLS' 1850  
ONWARDS

● SCORTON—THE POOR CLARES CONVENT GIRLS'  
TO 1857, THEN TO DARLINGTON  
CATTERICK

● BROUGH

N O R T H R I D I N G

● LEYBURN

● SCARBOROUGH  
INST. B.V.M. CONVENT GIRLS' 1859-62  
GIRLS' 1862?-67?

● AMPLEFORTH BOYS'

MR. HOLLAND'S ACADEMY BOYS'	
● LEYBURN	1863-65
● RICHMOND	1865-73

Y O R K B A R C O N V E N T	
● GIRLS	
● DAY GIRLS'	1852-56

MR. SKELLON'S ACADEMY BOYS'	
● BROUGH	1863-65
● SCORTON	1865-68
● CATTERICK	1868-95
T H E N T O I L K L E Y E T C .	

E A S T  
R I D I N G

● THE SISTERS OF MERCY  
CONVENT GIRLS' 1858  
HULL

DATE AND LOCATION OF CATHOLIC  
SECONDARY SCHOOLS IN THE REGION  
FROM 1850 TO 1870

- UPPER CLASS SCHOOLS
- MIDDLE CLASS SCHOOLS
- EXCEPT WHERE INDICATED, ALL ARE BOARDING SCHOOLS

## CHAPTER VIII

### THE COURSE OF CATHOLIC SECONDARY EDUCATION from 1850 to 1870

#### i. In England

By the middle of the nineteenth century Catholic secondary education had emerged in a definable pattern of colleges, convent schools, and private schools mainly for upper class children, although a modernisation of curriculum and the introduction of lower fees, in some instances, had prevented the complete exclusion of middle class children from their benefits.(1) Boys' schools were conducted mainly by regular or secular clergy; and some by laymen. The education of girls was the almost exclusive prerogative of convent schools (2) whose solid educational achievements assume special significance against the contemporary paucity of good educational facilities for girls.

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(1) Vide Chapter VII for early examples of these schools.

(2) Prominent among these schools ranked the Historic Colleges and Convent Schools (those that had persisted throughout Penal Times).

During the second half of the century, a determined attempt by the Catholic Hierarchy (1) and clergy to provide schools for the children of middle class Catholics (2) broadened the scope and altered the character of Catholic secondary education. These schools offered modern courses of a type thought useful for careers in industry and commerce. Their foundation was undertaken by the secular clergy, the Christian Brothers, and the new teaching Orders of Religious Women, and important schools were conducted by the laity. To all this work the Bishops gave direction and constant encouragement.

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- (1) The urgent need of middle class schools was the subject of a synodical letter of the Hierarchy in 1852 (Ushaw College MSS., Bishops' Pastorals and Circulars, Synodical letter of the Province of Westminster, 17th July, 1852 (p.4, topic 4)). "Where there is a sufficient Catholic population to warrant it, we earnestly recommend the establishment of a middle school, as it is called, in which a good commercial and general education shall be given to the children of families in a better worldly position. At present the youth of their class, aspiring to a higher standard of instruction, and for obvious reasons unable to attend the gratuitous or poor school, are generally sent to day schools where religious education is out of the question and where often their faith is exposed to serious trials." The letter begged clergy and laity to establish schools whenever they saw a reasonable prospect of success.
- (2) The influx of Oxford converts served to intensify the demand for good middle class schools and for upper class schools organised on lines more closely approximating to those on which the non-Catholic public schools were based.

Through their early participation in the "middle class" examinations (1), the Catholic schools exerted a unifying influence on their own curricula and established a creditable comparison between themselves and non-Catholic schools.(2)

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- (1) The examinations for the College of Preceptors first held, 1850; the Oxford and Cambridge Locals, 1857; external examinations for the University of London, 1858.
  - (2) A brief but valuable account of the development of Catholic Secondary education is contained in the following articles by Rev. J. W. Battersby:  
"Secondary Education for Boys" and  
"Educational Work of the Religious Orders of Women", in *The English Catholics, 1850-1950*, Ed., Rt. Rev. G. A. Beck, London, 1950.  
  
"Education of the Middle Classes in the 1850's" in *The Month*, September, 1948.

ii. In the Region

a. Middle Class Schools

By 1852 no trace remained of the small, middle class private schools that had appeared in the region during the first half of the century. In the meantime, the numbers of Catholics in the towns had increased. Those who had grown sufficiently prosperous created a more insistent demand for middle class schools, and there was a danger that their children would be absorbed into non-Catholic fee-paying "academies". The provision of schools attractive to this class of Catholics became a matter of deep concern to Bishop Briggs. As a result of his appeals, and under his sponsorship, six Catholic middle class schools were finally established in the region between 1852 and 1863. With a single exception, all were boarding schools. Three were for girls and three for boys.

All the girls' schools were attached to convents. Two were established by the Community of the Bar Convent, and both failed. The first, a day school, was opened in 1852, in the Convent premises at York. It closed after

four years, through lack of numbers.(1) The second, a boarding school, was founded at Scarborough in 1859. by a small colony of nuns from the Bar, but after a few years the project proved to be too great a strain on the resources of the parent house and they had to return.(2)

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- (1) Bar Convent Archives, MS.,  
Summary of Changes in the Day School, 1850  
to 1877.

To open the school the nuns removed the Free Day School from the Convent to the new St. George's Schools, (infra p.239). On the closure of the Middle Class School, the Day School was re-established in its old quarters.

In 1875 the Community once more changed the Day School into a Middle Class School, this time successfully.

- (2) Anon., St. Mary's Convent, York, pp.361-364. According to this account, they returned in 1862. According to the Catholic Directory, they were still in Scarborough in 1867.

The school is thought to have been carried on successfully for a number of years by two laywomen. (Information from the Rev. T.W.Burke, St. Peter's Presbytery, Scarborough).

In 1883 the Dames de Marie established a convent at Scarborough and founded a middle class school which has proved to be permanent. Catholic Directory, 1883, et seq.

In the meantime, the Sisters of the Assumption from Paris, who had founded a convent at Richmond in 1850, opened a boarding school. Here, in an attempt to combine solid instruction with polite education, English, French, German, Writing, Arithmetic, History, Geography, the Use of Globes, Plain and Ornamental Needlework, Drawing and even the making of wax flowers were taught. The Community bestowed special attention on the selection of suitable staff for the school, bringing over nuns from their European convents to teach German and French.(1) The fees of twenty pounds a year were designed to attract middle class parents.(2)

While earnest efforts were being made to provide Catholic middle class schools for girls, comparable facilities for boys were non-existent in the region. In 1860 Bishop Briggs, who viewed the situation with great anxiety, made plans for a diocesan middle class boarding school under the direction of a secular priest. Here, for a moderate fee, boys would receive "a solid and useful

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(1) Catholic Directory, 1861-70.

(2) Loc.cit.

education suited to the circumstances of persons of the middle class."(1) This school was finally opened at Ugthorpe in 1862, and was maintained successfully for at least twenty-seven years.(2)

The opening of the Diocesan Middle Class School was followed closely by the establishment of two successful "academies" conducted by laymen. In 1863 Mr.J.T.Holland opened St. Peter's Academy at Leyburn, removing two years later to better premises in Richmond, where his school continued to grow in size.(3) During the same year Mr. T. Skellon established St. Paulinus' Academy at Brough on the estate of Sir John Lawson. This important school, destined for a long and successful career under the Skellon family (4), grew rapidly in size and was moved successively, to Scorton in 1865, and to Catterick in 1868. Here, in properly equipped premises, surrounded by four and a half acres of playing fields, it flourished until

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(1) Leeds Diocesan Archives, Correspondence of Bishop Briggs, his Advent sermon, 1859.

The Lamp, N.S., Vol.VII, No.8, February 25th, 1860, quoting from the Advent Pastoral of Bishop Briggs.

(2) Catholic Directory for the years mentioned.

(3) Ut Supra.  
In 1873 he moved into even larger premises in Richmond.

(4) Father and son were each headmaster in turn.



1895.(1)

While these schools offered "branches of polite education", they depended, for their attraction, on commercial and professional training and on the success of their pupils in the external "middle class" examinations. Their curricula contained courses in Mathematics, Practical Land Surveying, Natural Philosophy, French, German, and Chemistry, and pupils were entered for the local examinations of the Universities of Durham, Oxford, and Cambridge, the Royal Society of Arts, the Pharmaceutical Board, and for the Preliminary Law examination.(2) The results thus obtained lent substance to their claim that they gave "solid instruction".(3)

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- (1) In that year the school was moved to Ilkley, Yorkshire, where it was known as Ilkley College. In 1899, still under the Skellons, it moved to Boston Spa, Leeds, where it was known as the Wharfedale College. Here it occupied spacious premises with ten acres of playing fields, tennis courts and swimming baths. It was advertised in the Catholic Directory as late as 1903. Catholic Directory for the years mentioned.
- (2) By 1872 Mr. Skellon claimed that, since 1865, fifty-two pupils had passed various public examinations. By 1876 the number had risen to 108; by 1898 to over 1500. Catholic Directory for the years mentioned.
- (3) In 1872 Mr. Skellon claimed that, since 1865, four pupils had gained the title of "Literate" of Durham University, and three "Associate in Arts" of Oxford University, and five had gained prizes for special merit. He claimed even more imposing results in the following years. Catholic Directory 1872 et sqq.

The staff of each school was large (1), carefully selected, and later on contained graduates. Where possible, foreign languages were taught by natives. (2) Fees were moderate, ranging from twenty to twenty-five guineas per year.(3) Pupils were admitted up to the age of fourteen years.(4)

Constant care was taken to preserve the Catholic character of the middle class schools. Religious Instruction was always under the supervision of the local priest, and subject to diocesan ecclesiastical inspection.(5)

These educational ventures owed much of their success to the Bishop, and to certain of the nobility and gentry for their patronage (6), and to the clergy of the Diocese for their valuable work as referees.

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(1) In 1874 Mr. Skellon had six resident masters as well as those who attended part-time to teach special subjects.

(2) Catholic Directory, 1867.

(3) Ibid., 1865.

(4) Ibid., 1867.

(5) Ibid., 1877, 1879.

(6) The Bishop and Sir John Lawson were constant patrons of Mr. Skellon's school.

b. Upper Class Schools

St. Lawrence's, Ampleforth, and the Bar Convent Boarding School continued to provide more expensive education for upper class children throughout this period. The Scorton Convent school, with its forty pupils, was removed to Darlington in 1857. An upper class school was started in 1858, or earlier, at the Convent of the Sisters of Mercy in Hull.(1)

By this time, well on the road to recovery from the setback it had received in the first half of the century, St. Lawrence's was soon to enter a period of prosperity.(2) In the meantime, preparations appear to have been made to meet the pressure of outside competition resulting from the introduction of the middle class examinations. The curriculum was further modernised (3), and pupils were prepared for the Oxford Local Examinations and for matriculation at London and later on for the London degrees, and for the Naval, Military and Civil Service examination.(4)

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(1) MSS. of St. Charles' Parish, Hull, The Accounts of the Trustees of the Convent of the Sisters of Mercy, Hull, 1859.

(2) Since that time, under a line of successful headmasters, it has risen to the foremost rank among the Catholic public schools of England.

(3) Chemistry and the "various departments of modern science" were included in 1878 (Catholic Directory, 1878), and in 1888 the curriculum included book-keeping, shorthand, and the modern languages as being useful in business. Catholic Directory, 1888.

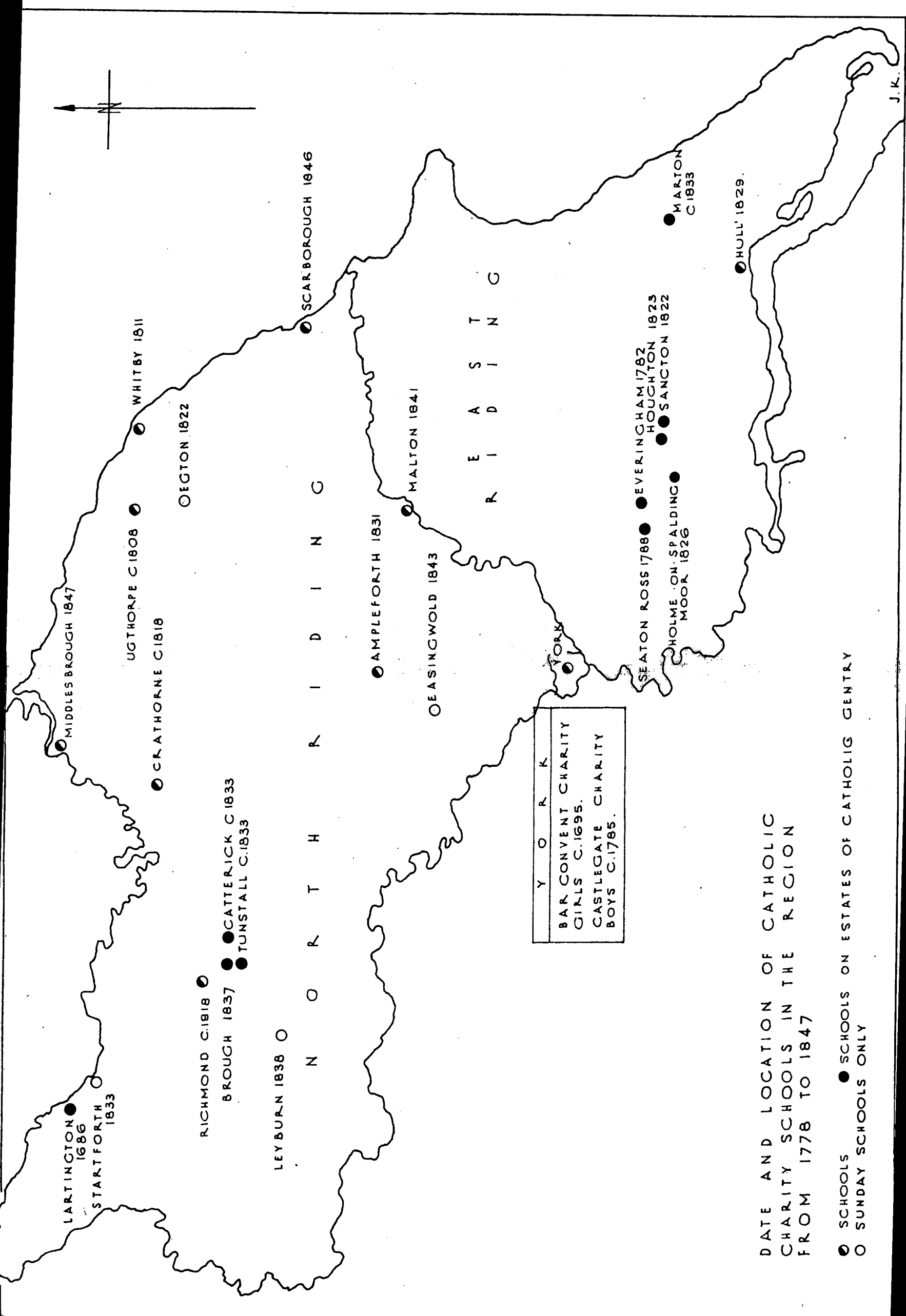
(4) Catholic Directory, 1875, 1878.

The thoroughness of the education of the Bar Convent and the historic tradition of the school continued to attract pupils, not only from every part of the British Isles, but from most parts of the world.(1) Throughout this period its curriculum remained unchanged, but later on the school followed the prevailing fashion and pupils were entered for the middle class examinations.(2)

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- (1) The school lists for this period show that girls came in from Spain, Germany, France, Belgium, India, Ceylon, Australia, North America, and South America.  
Bar Convent Archives.

In 1923 the boarding school and the day secondary school at the Convent were both merged to become the Bar Convent Secondary School, and eventually the present Bar Convent Grammar School. MSS., Bar Convent Archives.

- (2) In 1895 pupils were prepared for the Oxford Locals, for the South Kensington Science and Art examinations, and for the Royal Academy of Music examinations.  
Catholic Directory, 1896.



Errata  
In Index for SCHOOLS read DAY SCHOOLS  
for SCHOOLS ON ESTATES etc. read  
DAY SCHOOLS ON ESTATES ETC.

## CHAPTER IX

### CATHOLIC CHARITY SCHOOLS FROM 1778 to 1847

#### i. The movement for Catholic Popular Education in England

As we have seen, evidence of Catholic charitable educational enterprise was already visible during the eighteenth century, and towards its close a movement for popular Catholic education was under way. Organised efforts to provide schools for the children of the Catholic poor had taken shape in London and elsewhere. Charitable societies had been formed whose function was the relief of poor children of Catholic parentage and which housed, fed, clothed, and apprenticed as many children as their funds would permit.(1)

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- (1) These efforts took shape in London with the foundation, in 1764, of the "Charitable Society for the Relief of Poor Children" which set to work for the education of poor children "born of Catholic parents." Of the schools started by this society, the second was established in Wapping for about thirty poor Irish boys and was commenced in the year of the passage of the First Relief Act, 1778. By 1805 the books of this society showed that over 2,300 children had attended its schools. (Laity's Directory, 1805.) In 1784 was founded the "Beneficent Society" for "Putting out Apprentices such Poor Boys as have no relations, or whose relations are incapable of providing for them." This Society took boys from outside London and therefore acted in a national and non-parochial sense. One of the 135 boys apprenticed by 1800, was from Yorkshire and he was apprenticed in his own parish. Accounts of these charities and sources are given by A.C.F. Beales in "The Beginnings of Elementary Education in the Second Spring" Dublin Review, N.411, Oct.1939, pp.284-309.

Outside our region at least seven charity day schools for Catholic children had been established by 1799, five in London and one each in Bristol (1790) and Winchester (1792). Thus, the Catholic movement for popular education was in hand, when the accredited pioneers were beginning to lay the foundations of the popular education of the nineteenth century.(1)

As our evidence will show, the early Catholic efforts in the field of charity education were not confined solely to the metropolis, Winchester, and Bristol.

If the many-sided social problem posed by the concentration and rapid growth of an industrial proletariat was grave for the leaders of the nation, from the point of view of the Catholic leaders it was no less grave. In the seventy years intervening between the passage of the First Relief Act and the middle of the nineteenth century, the structure of Catholic Society in England suffered a profound change. A return made to the House of Lords in 1780 gave the total number of Catholics in England and Wales as just under 70,000 (2); by 1848, they were estimated

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(1) Loc.cit.

(2) Rev.J.Morris, S.J., Catholic England in Modern Times, London 1892, The actual figure was 69,376.



at about a million.(1) A recent estimate (2) suggests that the figure was lower, about 700,000. But whatever the actual number, the fact remains that there was a colossal increase in the size of the Catholic population during the first part of the nineteenth century. At the time of the First Relief Act, the centres of Catholic population lay in the countryside, with small Catholic congregations in some cities and towns. In the middle of the nineteenth century, the vastly increased Catholic populace was centred largely in the new industrial belts of England. By 1840, the geographical distribution of Catholic missions had assumed a pattern that is familiar today.(3) The new location of the Catholic population was an effect of the Industrial Revolution; its vast increase was due to the influx of poor Irish immigrants that had commenced well before the close of the eighteenth century.

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(1) Report of the Catholic Poor School Committee, (henceforth referred to as C.P.S.C. Report) 1848.

(2) Rev.P.Hughes, The English Catholics in 1850, article in The English Catholics 1850-1950, London, 1950, Ed. R.Rev. Bishop Beck, p.45.

(3) Vide Map on back cover.

For the Catholic Bishops with their limited resources, the drift of this fresh Catholic population in search of work, and its constant augmentation in ever fresh centres, created immense problems, not the least of which were the founding of new missions and the building of chapels and schools. And the Catholic community during the nineteenth century, with a disproportionately large mass of poor people, was without the services of a robust middle class similar to those whose benevolence was of such value in providing educational facilities for the poor of other denominations.(1)

All this makes remarkable the fact that Catholics, under the leadership of their bishops, were able to achieve and expand a system of poor schools, in pace with the advances in educational provision made by the rest of the community.

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- (1) The Catholic Poor School Committee, during their negotiations in 1870, with the Prime Minister and the Committee of Council, declared that the Catholics were in an exceptional position due to the Irish Immigration. "Alone they have no natural connection with the rich; springing out of the duties of proprietors and employers and strengthened by the bond of race and religion."

Because their poverty drove the Irish over, the English Catholics had to supply education for children who were "not the natural growth of their own poor, not counterbalanced by abundance of the richer classes."

In 1835 the report of a Select Committee of the House of Commons gave the total of Catholic Schools in England as 86 Day, 62 Sunday, and one Infants school (1); by 1843 the minimum number of day schools had risen to 236.(2) In ten years, therefore, Catholics had almost trebled the number of their day schools.(3) Despite this, little over a quarter of the children of the Catholic poor were in attendance at Catholic Schools.(4) That so large a majority were denied a grounding in their religion, which they would otherwise have gained, was regarded as a

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- (1) Education Enquiry 1835, (Abstract of the Answers and Returns made pursuant to an Address of the House of Commons, dated 24th May, 1833), Ordered by the House of Commons to be printed 20th March, 1835.
  - (2) This figure is based on the survey of the Catholic Institute. In 1843 the Catholic Institute (a national committee, to represent Catholic interests, erected in 1838) collected statistics relating to schools from all the Catholic missions. The statistics were based on replies to a questionnaire, The returns were not complete.
  - (3) The Select Committee started to collect its information in 1833.
  - (4) The figures produced by the survey of the Catholic Institute were: 38,207 children attending school and 101,930 children without schooling. They give a percentage of approximately 27.26.

main cause of "leakage from the Faith: a problem that was a constant source of anxiety to the Catholic leaders.(1)

Nevertheless, in those early years, progress was made, and this achievement was due, not so much to efforts integrated at National level, as to local enterprise on the part of missionary clergy and their laity, with some direction and encouragement from the Vicars Apostolic.

Most of the Catholic schools depended for their

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- (1) The problem, and a contemporary Catholic view of its solution, are illustrated by the following extract referring to the foundation of the "Charitable Society for the Relief of Poor Children" in 1764:
- "...moved with compassion at the view of the lamentable effects resulting from the deplorable ignorance and consequent irreligion of the poorer classes of Catholics, whether Irish, English, or of any other nation, (they) instituted schools, where, by early instruction in the tenets and practice of their religion, ere yet the seeds of evil had taken too deep a root, and by sufficient insight into common education, they might be protected from the destruction which appeared to await them and guarded against the evil example of their illiterate and abandoned companions."
- From the Associated Catholic Charities Rules for 1845, p.3, quoted by A.C.F.Beales, The Beginnings of Elementary Education in England in the Second Spring, Dublin Review, October, 1939, No.411, p.293.

The motives assigned to their predecessors of ninety years before, also describe the benevolent Catholic opinion current in 1845.

existence on subscriptions, voluntary contributions, collections, the proceeds of bench rents, and school pence from such of the children as were able to pay; schools were built and sometimes entirely supported by patrons.(1) And, despite the difficulties created by the continued illegality of Catholic charitable bequests, ways were found of leaving money for the foundation and maintenance of Catholic schools (2), as we shall see. It was not unknown for clergy to go begging for their chapels and schools.

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(1) The Report of the Select Committee, 1835, describes the means of support for each school it lists.

(2) On this point the evidence of Mr. Charles Butler, the noted Catholic lawyer, before the House of Commons Select Committee on Education, 1816, is illuminating:

"Can Catholics devise property for the purpose of endowing schools? No.

What prevents them? The Law of King William and the Statute of Edward VI, of superstitious houses.

Catholics, to endow a school, must devise property to a trustee without expressing the trust. The object of the devise can otherwise be put aside by a bill in Chancery, as is frequently done in reported cases. In any case a bill in Chancery can force a trustee to declare upon what uses he administered his trust.

In point of fact, no Catholic can grant property legally or safely for the purpose of promoting the education of Catholics in this country."

Report from the Select Committee on the Education of the Lower Orders in the Metropolis, House of Commons, 1816, Minutes of Evidence, page 259.

ii. Charity Schools for the children of the Catholic Poor in the Region

For the children of the poorer folk, benevolent provision of elementary schooling in the Catholic congregations of the region existed long before the close of the eighteenth century. It is manifest ~~from~~ the time of the First Relief Act, when Catholic charitable provision for education, while still without the full protection of the law, ceased to be clandestine. Before 1790 Catholic children were provided for in at least four schools; two on the estates of Maxwell Constable in the East Riding; and one each for boys and girls in the City of York.

Much depended on local religious climate. On the quiet of their estates, Catholic gentry could sponsor elementary schooling for the children of their tenants and labourers. In York, the Catholics were considered "highly respectable as a body", and their charity schools redounded "much to their credit". The provincial repercussions of the anti-Catholic Gordon Riots in London appear to have left them unharmed.(1) But on

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(1) Wm.Hargrove, History and Description of the Ancient City of York, 1818, Vol.II, Part II, p.474.

that occasion the small congregation at Hull was engulfed by a riot, and, as a result, suffered a depression from which it emerged only at the turn of the century. The Hull Catholics had to wait for their school until 1829.(1)

a. Charity Schools on the Estates of the Catholic Gentry

An elementary school built by Mr. Maxwell Constable (2) existed before 1782 on his estate at Everingham. In that year he was supporting the school with an annual donation of one guinea. This sum he raised to five pounds

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- (1) For a note on the Hull congregation in 1778 see Appendix A, page 253.

In 1780 the Catholic Chapel in Postern Gate was destroyed on a Sunday afternoon by a fanatical mob, during the Lord George Gordon Riots. The work of the interior of the chapel was publicly consumed by fire on the town walls.

Rev. J. Tickell, History of Kingston upon Hull, Hull, 1796, p.825.

J. J. Sheahan, History of Kingston upon Hull, Beverley, 1864, pp.566 and 568.

G. Hadley, History of Kingston upon Hull, Hull, 1788, p.804.

Strangely enough, the Session Records in the City of Hull Bench Books contain no reference of any kind to the riot.

- (2) Digest of Parochial Returns made to the Select Committee on the Education of the Poor, (Session 1818) ordered to be printed, 1819, Vol.II, p.1080.

in 1790 and to five guineas in 1801 (1), and from 1801 he paid the schoolmaster at Everingham an annuity of five pounds.(2) To this school, at which non-Catholic and Catholic alike attended, Mr. Gurnell, the Catholic Chaplain at Everingham Park, sent the children of Catholic labourers on the estate, the account for their schooling being settled on his order by Mr. Constable. In 1792 eight poor children were so taught at a cost of £1.8s.0d per quarter.(3) Every year boys were sent to the school in this manner.(4) In addition to the fees for their tuition they were provided with books.(5) By 1816

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- (1) Herries MSS.,  
Account Book, 25, 1783-1793. The first instance of a subscription to the school in this book is an account settled for Michaelmas, 1782.  
Day Book, 1783-1798.  
Account Book, 26, 1799-1802.  
In the above books records of donations to the school and of payments for schooling appear for the following years in addition to those mentioned in the text: 1792, 1793, 1794, 1795, 1799, 1800 and 1801.
- (2) Herries MSS., Memorandum Book, 1797-1811;  
March 1st, 1801, and March 13th, 1808.
- (3) Herries MSS., Account Book 25, 1783-1793,  
December 11th, 1792.
- (4) Herries MSS., Mem. and Acts. Book, Everingham,  
1791-1798; October 7th, 1795, amount paid for tuition, £2.16.0d also May 7th, and July 11th, 1796. Memorandum Book, 1797-1811; October 3rd, 1797.
- (5) Herries MSS., Mem. and Acts. Books, Everingham,  
1791-1798.



the cost of sending poor children to the Everingham school amounted to ten pounds. This was additional to Mr. Constable's annual contribution of £12.10.0d to the schoolmaster's salary.(1) In 1817 the amount for schooling was £13.16.0d, and by 1818 it had risen to £16.0.0d; all this in addition to the annual subscription to the school.(2) The cost of educating these poor boys was worked out on a quarterly basis. In 1819 it was four shillings and sixpence per child per quarter, as the following receipt shows:

Received from the trustees of late Maxwell Constable Esq., by Wm. Johnson from Dec.6th, 1816 - Dec.6th, 1819.

To/

3 of Jn. Barns Children's instruction . . .	2.14. 0.
1 yr. each at 4/6d per qtr. . . . .	
2 of Jn. Noble's do each 1 year. . . . .	1.16. 0.
2 of Jn. Sissons do. do. 1 year. . . . .	1.16. 0.
1 of Chr. Ward's do. do. 1 year. . . . .	18. 0.
Yearly Donation. . . . .	<u>5. 0. 0.</u>

Totalling . . . £12.14. 0.(3)

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- (1) Herries MSS, Day Book, 1816-1824, July 28th and November 20th, 1816.
  - (2) Herries MSS, Day Book, 1816-1824, December 8th 1817, June 10th and December 1st, 1818.
  - (3) Herries MSS, Estate Accounts, Class 4th, 1837, No.76, Gosford's Vouchers.

The parents named on the above receipt were all labourers and servants on the estate and, with a single exception were able at least to write their names.(1)

The school was probably always kept by a Catholic schoolmaster; and this was certainly so prior to 1818.(2) To the school came the children of the farmers on the estate, non-Catholic and Catholic alike, their parents contributing towards the support of the school, probably by paying school fees.(3). As we have seen, children were not prevented from attending on account of the poverty of their parents.

In 1828, seeing an increase in the number of poor on the estate, Maxwell Constable determined on re-building the school "with a view of (its) being a check on the depravity of the children of the village and parish. - -

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(1) Herries MSS, Estate Accounts, Class 4th, No. 57, and No.5, Gosford's Vouchers. EstateAccounts, Class 6th, fol.204, No.9 bundle. These are references to receipts for wages to which the men affixed their signatures.

(2) Digest of Parochial Returns made to the Select Committee on the Education of the Poor, 1818, p.1080.

(3) Loc.cit.

It will be a Catholic one tho' I admit protestant and shall not require of them (the latter) to learn the Catechism."(1) The school, an unpretentious building with a thatched roof, was completed within six months that year.(2)

Between 1818 and 1832 the number of children in attendance at this school doubled in size: in 1818 the number was 40,(3) and by 1832 it had risen to 80.(4) The number of boys in attendance in 1828 was at least fifty-two (5) and in 1831 was at least forty.(5) Girls may have been provided for at the school before 1831, but certainly in that year a schoolmistress was employed to

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- (1) Herries MSS, Memorandum Book, Everingham, 1825-1908, March 1828.
- (2) Herries MSS, Memorandum Book, Everingham, 1825-1908, March and September, 1828. The school building was commenced during or after March and completed by September. The roof was slated in 1844 (Account Book 112, July/August, 1844).
- (3) Digest of Parochial Returns, loc.cit.
- (4) Herries MSS, Memorandum Book 1825-1908, under Dec.20th, 1832, and under "Regular Expenses" 1832.
- (5) Herries MSS, Account Book No.113, July 13th, 1828. Fifty-two schoolboys were given a summer treat of a shilling each.
- (6) Herries MSS, Account Book No.113, July, 1831.

teach them,(1) and in 1832 the girls are specifically mentioned.(2)

By 1832 the annual expenses of the school had reached £100. But of such value was the work done there, that in the same year, though effecting a general retrenchment in expenditure on his estates owing to heavy encumbrances, Mr. Constable would not allow this to extend to the school: "The School, which contains at least eighty children and frequently more, costs me a year:- Schoolmaster £40, Schoolmistress £30, School books, fire, etc., £20, Dinner and Rewards £10. It has done so much good in the village that I cannot retrench it at least."(3)

Religious Instruction, Reading and Writing, and Arithmetic (including Casting Accounts) done on slates and in pencil, quill and ink, comprised the curriculum of

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- (1) Herries MSS, Memorandum Book, 1825-1908, 1831 under "Regular Expenses" etc.
  - (2) Herries MSS, Memorandum Book, 1825-1908, 1832, December 20th School boys and girls 1s. each, 4 prizes 2/6d each £4.7.6d.
  - (3) Herries MSS, Memorandum Book, 1825-1908, 1832 under "Regular Expenses; etc."

the school.(1) Progress was rewarded with book prizes.(2)

Of the qualifications of the early teachers at this school we know nothing. We know of two masters: Mr.E.Bramley, who was teaching there in 1814; and Mr. Wm. Johnson who replaced him in 1818.(3) Wm.Johnson's period of service was substantial: he was still there in 1853.(4)

In addition to his duties at the school, the schoolmaster acted from time to time as tutor for the children at the Hall.(5) He was also engaged as a

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- (1) Vide Appendix I, Everingham Schoolmaster's Accounts.
- (2) Herries MSS, Account Book No.113, July 23rd, 1829. Jos Bolland's Bill for Reward Books, £2.2.0d.
- (3) Herries MSS, Memorandum Book, 1811 to April 1819, September 26th 1814.  
Day Book 1816-1824, December 8th, 1817.  
The above are references to accounts settled with Mr. Bramley.  
Estate Accounts, Class 4th, 1837, No.76,  
Gosford's Vouchers; Wm.Johnson's Account for teaching Poor children from 1818 to 1819.
- (4) Herries MSS, Vouchers, 1853, No.15, April 8th, Wm.Johnson's Account for miscellaneous text-books.
- (5) Herries MSS, Memorandum Book, 1811-April, 1819, 1814 September 26th. Mr. Bramley came at four o'clock to teach Peter and Henry at 8 shillings per week.  
These were two of Mr. Constable's sons.

surveyor on the estates.(1) For both these duties he was paid extra. He seems to have been comfortably off, having, in addition to his income, a small holding of over three acres.(2) Apart from the amount of her salary, £30 per annum, and her name, we know nothing about any of the women teachers who succeeded each other at the school.(3)

As well as the school he provided at Everingham, Mr. Constable also established a school for his tenants

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- (1) Herries MSS, Account Book No.26, 1799-1802, December 22nd, 1800. Paid the schoolmaster for measuring Jas.Kempley's Farm, 7/3d. Memorandum Book 1797-1811, March, 1802. The schoolmaster from Londesboro to survey the common. March 13th, 1808, S(L)avage, schoolmaster measured East Park. Estate Accounts, 1851, Voucher 15. Wm. Johnson's Account including Measuring fees. See also Accounts in Appendix I, 8th October, 1852 and 8th April, 1853.
- (2) Herries MSS, Account Book 112, 1833, Memorandum of each farm on the estates, p.43 Everingham, Wm. Johnson, schoolmaster, contains 3 acres, 1 rood, 21 perches at the annual rent of £3.0.0d. This entry is repeated in 1862 and 1865.
- (3) Herries MSS, Memorandum Book 1825-1908, 1831, Miss Copeland, Schoolmistress, £30 and 1833, in Estate A/cs, Class 4th, 1837, Gosford's Vouchers, General A/c Book, 1836-1863, 1836 Miss Anne Howell, Schoolmistress, £32 p.a., and in 1837 Estate A/cs, Class 4th, 1837, Gosford's Vouchers. General A/c Book 1836-1863. 1840 Mr. Johnson and Miss Jackson.

and workers on his estate in the township of Seaton Ross in the East Riding.(1) From then on he maintained the school, rebuilding it in 1809;(2)

The schools supported by the Maxwell Constables were not all confined to their Everingham and Seaton Ross Estates. In 1780 a school existed on the Market Raisin (Rasen) estate in Lincolnshire. According to an Anglican return of papists in that year the Catholic community numbered thirty-three, and they had a popish school.(3) In 1804 the total of expenses met by Mr. Constable for all the schools on his estates was £35,(4) while in 1808 the salaries of schoolmasters and the stipends

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- (1) Herries MSS, Account Book 25, 1783-1793, June 6th, 1788.
  - (2) Memorandum Book 1797-1811, March 24th and 30th 1809.  
Memorandum Book 1811-1819, October 21st, 1814, repaired schoolhouse at Seaton Ross.  
Account Book 21, 1815, Valuation of ownership of schoolhouse belonging to Maxwell Constable Maxwell, Esq., in the township of Seaton Ross.
  - (3) Northern Genealogist, York, 1900, Vol.III, p.102. "An account of Papists and reputed Papists within the diocese of Lincoln, according to the returns made thereof in 1780".
  - (4) Herries MSS, Memorandum Book 1797-1811, under date 1804.

of ministers on his Scottish estates amounted to £470.15.0d.(1) With the exception of the Market Raisin school, there is no evidence that these schools had Catholic teachers. But it would be just to infer that no children of Mr. Constable's Catholic tenants and servants were excluded from the schools on his estates.

Four more charity schools founded by members of the Catholic gentry come to notice within the space of eleven years, three of them before 1829, the year of emancipation, and all of them situated on estates in the East Riding.

In 1822 there existed a charity school at Sancton endowed by Lady Vavasour.(2) The Hon. Charles Langdale built a Charity School at Houghton in 1823. Ten years later it was attended by thirteen boys and twenty-two girls. Charles Langdale supported the school and paid the salary of the schoolmistress.(3) At Holme-on-Spalding Moor, in 1826, the Dowager Lady Stourton built a charity school and

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(1) Herries MSS, Ibid., under date 1808.

(2) Yorkshire Directory, 1822, p.384.

(3) Education Enquiry, 1935, p.1094.  
The salary of the school mistress in 1833 amounted to £40.



thereafter supported it. In 1833 forty boys and girls were in attendance there.(1) At Marton, in this year, St. Mary's Catholic day and Sunday school was partly supported by Sir Clifford Constable and was attended by between fifty and sixty Catholic boys and girls. The parents of the children also made their contribution to the cost of the school, which had a small congregational lending library attached. By 1851, when the Catholic congregation at Marton numbered around 180, including children, the numbers in the school had dropped to seventeen boys and eleven girls.(2)

Before 1837, Sir John Lawson of Brough Hall in the North Riding paid for the attendance at non-Catholic schools of the children of such of his labourers and servants as were themselves unable to pay schoolpence. His chaplain, the Rev. J. Dilworth, who supervised the schooling of the children on Sir John's behalf, paid for

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(1) Ibid., p.1087.

(2) Ibid., p.1096.  
Middlesbrough Diocesan Archives, Marton  
Mission Statistics for 1844 and 1851.

In 1851 the library contained fifty-six books.

See also J.J.Sheahan and T. Whellan, York and the East Riding of Yorkshire, Beverley, 1855-6, Vol.II, p.392, for a later reference to the lending library.

them at schools in the neighbouring townships of Catterick and Tunstall.(1)

In 1837 the Baronet erected a school chapel, a building of two stories, on his estate at a cost of fifty thousand crowns. The school, which was under the chapel, had room for 100 scholars (2), though the attendance was never much more than half that figure.(3)

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- (1) Education Enquiry, 1935 (Abstract of the Answers and Returns made pursuant to an address of the House of Commons, dated 24th May, 1833), p.1115. When the returns were made, the Rev. J. Dilworth was paying for eight out of the twenty-eight children at a day school in Catterick; the rest of the children being paid for by their parents. He was also paying for two children in the National school at Tunstall, where the total attendance was twenty. At this charity school the remaining children were paid for by the local Anglican minister, his daughters, and the Duchess of Leeds.
- (2) Middlesbrough Diocesan Archives, Parish Files, Brough. Memorial to the Prefect of Propaganda, 10th April, 1844.
- (3) In 1855 thirty four boys and eighteen girls were in attendance and the congregation numbered 320 or 330. Middlesbrough Diocesan Archives, Ibid, Visitation Return, 8th June, 1855.

It was intended for the children of the Catholic tenants and dependants of the Brough Hall estate (1) and, no doubt, none was excluded on account of inability to pay.

Originally the school was mixed, and was taught by a schoolmaster, but about the middle of the century a schoolmistress was employed as well, and separate schools for boys and girls were formed. This was not difficult as there were two rooms.

Sir John Lawson maintained entirely the original foundation, paying the schoolmaster's salary, and the £40 per year paid to the schoolmistress was provided by means of a weekly offertory collection and by the payment of school pence by the girls. The offertory was eventually supplemented by a quarterly collection among the tenants, instituted by Sir John Lawson himself. This was eventually replaced by a Bench rent in the chapel. A congregational library was attached to the school, and along with the choir, was managed by the teacher.(2)

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(1) Public Record Office, Closed School Files, Ed.2, No.490, Parish Files, Brough North Riding. H.M.Inspector's Remarks on Supply Agenda Form, 1872. Also letter from Rev. James Glancy 24th August, 1892, asking for the school to be recognised as a public elementary school.

(2) Middlesbrough Diocesan archives, *ibid.*, letter of Sir John Lawson to Bishop Cornthwaite, November 20th, 1866 and letter of the Rev.L.Burke to Bishop Cornthwaite, November 23rd, 1866.

b. Charity Schools in the North Riding

In addition to the schools patronised by Sir John Lawson on his estate, Charity schools were commenced in eleven other missions in the North Riding; five of them before 1829. They were established by means of local subscription and donations, and, in instances of great difficulty, by begging on the part of the priests. At Ugthorpe and at Whitby the schools were supported with the aid of charitable bequests.(1)

In the case of the school at Ugthorpe, the interest of a sum of money, left in trust with Sir John Lawson, provided the amount of £10 annually which was applied to its maintenance.(2) The school, which was probably built by donation, remained the private property of the bishop and the priest in charge of the mission, not being conveyed to trustees "on account of the Penal Laws".(3)

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- (1) Both provide examples of illegal Catholic charitable bequests.
- (2) Leeds Diocesan Archives, Letter of Sir John Lawson to Bishop Smith, Vicar Apostolic, Northern District, June 23rd, 1828.  
Education Enquiry 1835, p.1127.  
Samuel Lewis, Topographical Dictionary of England, 1849, Vol.4, Ugthorpe.
- (3) Public Record Office, Closed School Files, Ed<sup>7</sup>/138, (352) Ugthorpe R.C., 12th March, 1849. Correspondent Nicholas Rigby, manager. Preliminary statement.

In addition to the endowment, income was derived from the payment of school pence and a contribution of ten pounds from the priest in charge of the mission.(1)

The Ugthorpe school was founded probably as early as 1808; the first schoolmaster there, a much respected member of the congregation, remaining for upwards of twenty years.(2) In 1818 forty boys and girls were in daily attendance (3), but by 1833 this had dropped to twenty on weekdays, forty children attending the Sunday school.(4) However, numbers rose again, and by 1849 the existing school building was insufficient, and the chapel was used as a school room.(5) The description of the school which has come down to us from those days illustrates in a striking fashion the poverty of the resources of the average Catholic mission in the countryside: built of stone and with a thatched roof it was only seventeen feet long,

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- (1) Loc.cit.  
School Pence in 1849 amounted to £20.
  - (2) Leeds Diocesan Archives, Letter of Thomas Powell, Junior, and John Wilson of Ugthorpe to Bishop Smith, July 5th, 1828.
  - (3) Digest of Parochial Returns made to the Select Committee on the Education of the Poor, 1818, p.1118.
  - (4) Education Enquiry, 1835, p.1127.
  - (5) Public Record Office, Closed School Files, loc.cit.

sixteen feet broad and seven feet high.(1)

The Charity school at Whitby, founded before 1811 by the French refugee priest, the Rev. Nicholas Alain Gilbert, also had the benefit of Charitable endowment which produced an income of £20 per year.(2) Part of the income originated from a bequest from Sir Harry Trelawney,(3) and part from the sum of £250 left in the

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(1) Ibid.

The original school may have been the thatched cottage which served as chapel and priest's house from 1764 until a new chapel and priest's house were opened in 1810.

J.Gillow, Haydock Papers, London, 1888, p.222. The new chapel was erected in 1855, when the old one was permanently converted into the school. York and the North Riding, Vol.II, p.841.

(2) Education Enquiry, 1835, page 1141.

Middlesbrough Diocesan Archives, Parish Files, Whitby, 1822, Correspondence of the Rev.G.L. Haydock with Bishop Smith.

(3) Father Gilbert had the idea, it seems, of starting a separate school for girls, and in 1811 Sir Harry Trelawney, a convert parson, gave three hundred pounds towards this project. The money was left in trust with Sir John Lawson and Mr. Wm. White, and it was used to purchase a piece of land suitable for the school. Sir Harry's daughter, also a convert, was teaching in London, and there was some talk of her coming up to take charge of the girls' school, when it should be ready. In 1818 Sir Harry directed that the money should go to pay for the education of ecclesiastical students at Ushaw. The land was sold for £375, and £200 of the money sent to Ushaw. The residue, presumably, was left for the school.

mission by Father Gilbert on his return to France in 1815.(1) The endowments met some of the cost of the education of the Catholic children who attended (2), the rest being met by subscriptions (3), congregational support, and by school pence. Non-Catholic children attended the school and, as they did not benefit by the endowment, they seem to have paid a somewhat higher fee than the Catholic children.

The school continued to flourish until after 1829, when, for a short time it languished.(4) It was

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- (1) This money was left alternatively to help pay off the £1,000 debt on the mission, or to go towards a girls' school.
  - (2) Education Enquiry, 1835, p.1141. At the time the return was made, thirty boys and eighteen girls were in attendance at the school, and the endowment met two-thirds of the cost of their education. In 1841 the endowment was described as £400 sunk in the Whitby mission and £100 sunk in the Ugthorpe mission, the money being due to the school at Whitby. Middlesbrough Diocesan Archives, *ibid.*, Statement of Income and Incumbrances, 1841.
  - (3) The Community of the Bar Convent, York, sent an annual subscription of £1.10.0d. Leeds Diocesan Archives, Correspondence of Bishop Smith, letter from the Rev.G.L.Haydock, 26th May, 1830.
  - (4) The editions of the Laity's Directory for 1824, 1828, and 1829 contain appeals for the school by the Rev. G.L.Haydock; "A circulating library has just been established....and a provision is made for the education of the poor, which are strongly recommended to the liberality of the public."

recommenced in 1831 (1), and since then the Whitby mission has never been without schools. About 1835, with an attendance of 48 children (30 boys and 18 girls), it must have been one of the largest schools in Whitby.(2) Eight years later the numbers had still kept up, and 35 boys and 15 girls were in attendance.(3) In 1822 a circulating Catholic library was established by the Rev. G.L.Haydock; in 1843 it numbered 320 books.(4)

A Day school was started in Richmond before 1818.(5) Since then, apart from an interval of the few years between 1833 and 1838, that mission has never been without an elementary school.(6) In 1838 "a neat school" was

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(1) Education Enquiry, 1835, ibid.

(2) Education Enquiry, 1835, ibid.  
The other 44 schools in that town accommodated 994 children, an average of just under twenty-three per school.

(3) Middlesbrough Diocesan Archives, Parish Files, Whitby, Visitation Returns, 1843.

(4) Note 4, page 174.  
Middlesbrough Diocesan Archives, loc.cit.  
For biographical note on the Rev.G.L.Haydock see page 121, footnote 1.

(5) Digest of Parochial Returns, 1818, p.1121.  
J.Olebar Payne, Old English Catholic Missions, London, 1900, p.51, states that the Sunday School was opened in 1818. *Quite right, it is Parish Regular A.*

(6) Education Enquiry, 1835, p.1132.  
*The Day school was opened the same year.*



was erected at a cost of about £200.(1) As early as 1818 the school had an attendance of 20 boys and girls (2) and by 1848 the numbers had risen to 50.(3) In that year a few of the children were paid for by their parents, but the school was mainly supported by the charitable contributions of the congregation, and this seems to have always been the case.(4) The annual expenses of the school, which was taught by an old woman, amounted to only £27. (5) *Alice Armstrong*

From 1818 a free Sunday School existed in the Mission. It had an uninterrupted existence during the

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- (1) Public Record Office, Closed School Files Ed. 7/138, No.271, Richmond R.C., Preliminary Statement, 28th March, 1858, Correspondent the Rev. T.Meyrick, York and the North Riding, Vol.II,p.59. Also recorded here is the fact that Sir John Lawson erected the Richmond chapel in 1811 at a cost of £900. No doubt this benevolent Catholic land-owner also gave some assistance to the school.
- (2) Digest of Parochial Returns, 1818, *ibid.*
- (3) Middlesbrough Diocesan Archives, Parish Files, Richmond, Letter of the Rev. Robert Johnson, S.J., to Bishop Briggs, 17th February, 1848.
- (4) *Loc.cit.*
- (5) *Loc.cit.*

first half of the century (1), and here, in addition to the day school pupils, attended children who, because of their employment in the home or outside, were unable to attend during the week. In 1818 and in 1833 the attendance figure of thirty five was much higher than that for the day school, and it later rose to vary between fifty and seventy-eight.(2)

At Egton and Startforth the missions were served by Sunday Schools only. Through the efforts of the priest and a committee of parishioners the Egton school was opened in 1822 (3) and a schoolmaster was employed.(4) The curriculum consisted of reading, writing and catechism, and prayers were heard.(5) The school was no doubt largely

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(1) Digest of Parochial Returns, 1818, *ibid.*  
Education Enquiry, 1935, *ibid.*  
Middlesbrough Diocesan Archives, *ibid.*

(2) Middlesbrough Diocesan Archives, Parish Files,  
Richmond, Returns of Statistics from the Mission.

(3) Yorkshire Directory, 1822, p437.  
According to Education Enquiry, 1835, p.1119,  
this school was commenced in 1827, Perhaps  
it had languished and was recommenced in 1827.  
Middlesbrough Diocesan Archives, Parish Files,  
Egton, MS. dated September 30th, 1844.

(4) *Loc.cit.*

(5) *Loc.cit.*

financed by subscriptions raised through the committee. Those children whose parents were able, paid school pence, the rest being taught free. It was a large school: in 1833, sixty-six boys and forty-five girls were in attendance.(1)

The Sunday school at Startforth was commenced in 1833 and was attended by twenty boys and twenty girls. The "private donations" with which it was supported were no doubt made by the local Catholic gentry.

At Ampleforth, the Benedictine Community were the first to establish a charity school of any kind. Before 1831 there was a school in Ampleforth village. It appears to have been the private venture of a schoolmaster who was "well qualified". At this school the Ampleforth community paid for the attendance of "several children" of poor Catholics. However, the school did not pay, so the master closed it.(3)

A charity school was accordingly provided by the Community in the grounds of the priory, and in 1831 it was

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(1) Education Enquiry, 1835, p.1119.

(2) Op.cit., p.1137.

(3) Catholic Magazine and Review, Vol.4, 1833, (August - December), p.291.

opened by the Rev. Richard Towers, O.S.B., and named "The Ampleforth Charity School".(1) It was open to Catholic and non-Catholic alike and, out of the sixty four children attending, over half appear to have been non-Catholic.(2) There is no doubt that this effort to provide the means of an elementary education was hailed with enthusiasm by the local populace, whose children were described by Father Towers as "from time immemorial..... destitute of every kind of instruction, whether moral or literary and a prey to all the consequences of ignorance and brutality".(3) As a result of all this the Anglican clergy, fearful lest attendance at this school would have a proselytising effect on the children of their own communion, hastened to provide a temporary school in the local Methodist Meeting House, until a National School could be built.(4)

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(1) This is the title given in Education Enquiry, 1835, page 1131.  
The school was moved later in the century into Ampleforth village, where a Catholic primary school has ever since been maintained.

(2) Catholic Magazine and Review, Vol.4, 1833, (August - December), p.291.  
The local Anglican Rector alleged that the number of Catholic children in attendance was as low as twenty.

(3) Loc.cit.

(4) Loc.cit.

However, the twenty years following 1830 were a time of depression and crippled resources for the Ampleforth Community (1), and, along with their other ventures, the Charity school seems not to have prospered. Some ten years after its establishment Bishop Briggs' enquiry as to the state of education of the children in the Ampleforth mission elicited the following reply: About thirty are capable of education, twenty-five being educated, six or seven not. The schools are the petty schools of the neighbourhood. The only Catholic school is one taught by a Catholic female on her own responsibility. Some of the parents have sometimes been induced to send their children to a Protestant National school for a cheap and better education, where the Protestant version is read and catechism. We have no funds whatever for the support of a school and the parents are little able to give any kind of a decent education to their children."(2)

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(1) A.S.Barnes, *The Catholic Schools of England*, London, 1926, pp.217-218.

A Secession from the community had taken place in 1830, when a number of the monks had left to staff the seminary and school opened by Bishop Baines at Bath.

(2) Leeds Diocesan Archives, Correspondence of Bishop Briggs, Letter from the Rev. Thomas Jackson, 7th March, (year not given). This was written sometime between 1840 and 1843. He was ordained in 1839, and went on the mission in Liverpool in 1843. Between those dates he was sub-prior at Ampleforth. The school was, however, in existence in 1843, vide Catholic Directory for that year. By the middle of the century about thirty children were in attendance. Leeds Diocesan Archives, Ampleforth Visitation Return, 1850-1851, and Middlesbrough Diocesan Archives, Parish Files, Ampleforth, Statistics, 1857.

Typical of the struggle of many a Catholic missionary against the poverty of his resources in a newly established mission were the endeavours, over twelve years, of the Rev. R. Garstang to provide a school for the children of his congregation.

Before 1827 there was no resident missionary for the Malton community, which by now numbered about one hundred; a priest had to come from twenty miles away to celebrate Mass in a house rented from the Earl of Fitzwilliam. By 1835 the congregation were petitioning the Bishop for a resident missionary who, provided he had no objection, "should educate as well as instruct the rising congregation which would add much to the subscriptions and salary allowed." (1)

When the Rev. R. Garstang arrived in 1837, he found that neither the Earl nor his stewards would sell him land for buildings connected with the mission. He also found opposition from "eight other sects", and complained that tracts were issued against him. From the time of his arrival,

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(1) Middlesbrough Diocesan Archives, Parish Files, Malton.  
Petition to Bishop Penswick, 1835.  
Correspondence from Joseph Horsley, Druggist, Malton, 15th November, 1835.

Father Garstang had in mind to establish "a Catholic bookseller and kind of schoolmaster in the town" and determined he would find a building for a school, if he had to "descend into the lowest cottage in Malton."(1)

By 1841 he had erected a "neat but plain brick chapel" and had established his school in an old room for rent of which he paid £2. "The person, Miss Swales, who is a convert, teaches there for the small sum of 2d per week per head and is willing to teach for nothing could she afford. I therefore made her a promise that I would pay her £10 a year. If I cannot afford, she will teach for less."(2) Father Garstang gave his reasons for persevering, "because I think it the most important thing in the world to have early good impressions....because I see such endeavours on the part of the Church to bring up the children in the habit of the Catholic Religion....because when always under Catholic instructions and in Catholic

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- (1) Middlesbrough Diocesan Archives, Parish Files, Malton, Correspondence of the Rev. R. Garstang,  
 i. to the Rev. T. Billingham, York, 31st Jan., 1937.  
 ii. to Bishop Briggs, December, 1840.  
 iii. to Bishop Briggs, May 16th, 1841.
- (2) Leeds Diocesan Archives, Correspondence of Bishop Briggs, letter from the Rev. R. Garstang, Malton, 9th September, 1841.

company they learn early to love the religion and can be better guided in good morals, when separated from the schools of the town."(1)

Father Garstang was reduced to his last seven shillings in his efforts to keep his school going, even with what help the Bishop was able to spare him. Eventually he was granted permission to leave the District in order to go begging for funds for his chapel and a new schoolhouse.(2) The new school was finally erected and the children transferred there eight years later.(3)

By 1843 a Sunday School, but not a day school, had been established at Easingwold. Whether instruction in Writing or Arithmetic accompanied Religious Instruction, we do not know, nor is there any evidence of the size of this school, or of the length of its existence.(4)

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(1) Loc.cit.

(2) Loc.cit. Letters to Bishop Briggs from Rev.R. Garstang, Malton, for the following dates:-  
18th September, 1841; 30th September, 1841;  
3rd November, 1841; 20th December, 1841;  
29th December, 1841; 31st December, 1841.

(3) Public Record Office, Closed School Files,  
Ed. 7/137, North Riding, No.200 Malton R.C.

(4) Catholic Directory, Edition for 1843. A list of "Charitable Institutions" in the District of York.



Sometimes, where a mission was very small, attempts to form a school proved abortive; the mission at Crathorne was a case in point. There, a school had been kept by a Catholic mistress before 1818, though by this date it had been discontinued. At the time it was the sole school in the neighbourhood and was attended by non-Catholic and Catholic children alike.(1)

Despite the small size of the congregation a resident missionary was appointed before 1824; after 1837 this ceased to be the case.(2) During this period, however, an attempt was made to raise a subscription for a chapel and a school. To this end, the missionary, the Rev. George Corless, issued a printed circular appeal.(3) It met with some success, for the chapel was built.(4) But no school was ever started.

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- (1) Digest of Parochial Returns, 1818, p.1110.
- (2) The Rev. George Corless was there in 1824, and left in 1833. He was succeeded by the Rev. Henry Greenhalgh for two years and then by the Rev. A. Macartney until 1837. After that the mission was served from Stokesley and still is.
- (3) Vide Appendix J. Middlesbrough Diocesan Archives, Parish Files, Crathorne, letter of the Rev. G. Corless to the Rt. Rev. Dr. Penswick, 14th August, 1833.
- (4) The date given for the rebuilding of the chapel in York and the North Riding, Vol.II, p.741, is 1824; probably a misprint for 1834.

At the Lartington free school Catholic children continued to be educated at the expense of their Catholic landlord (1), while, in 1838, a school for boys and girls was opened to meet the needs of the increasing Catholic population in the Leyburn mission.(2) Except for a few short intervals the Catholic population around Leyburn has never been without a Catholic school.

As the rapidly expanding Catholic congregation in Scarborough was too poor to raise enough funds, in 1846, at his private expense, the Very Rev. Canon Walker opened a school, paid the salaries of the master and mistress and partly clothed the poor children who attended, From that time onwards the Scarborough Catholics were never without a school.(3)

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(1) Middlesbrough Archives, Parish Files, Lartington, letter of the Rev. M. Ellis to the Bishop, 7th March, 1848.

York and the North Riding, Vol.II, p.515.

(2) York and the North Riding, pp.138-9.

(3) Public Record Office, Closed School Files, Education 7/138, No.10, Scarborough, Preliminary Statement, St. Peter's R.C., 22nd June, 1871.

Scarborough Gazette, 26th June, 1873.

Middlesbrough which, within forty years, was to have the densest Catholic population in the region and to be chosen as the centre of the present diocese, had in 1841 a congregation of about 200 Catholics among whom were "Irish in good work". In that year the congregation petitioned for a resident missionary who was appointed the following year.(1)

By 1847 a school was functioning, and a congregational committee were making strenuous efforts to erect a new one. They had, by this time, collected £140 out of an estimated total of £600. All this was to replace the existing school building which was in a wretched condition. They petitioned the Bishop for what

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(1) Middlesbrough Diocesan Archives, Parish Files, Middlesbrough, letter from the Rev. J. Dugdale at Stockton to Bishop Briggs, 27th February, 1841.

Leeds Diocesan Archives, correspondence to Bishop Briggs.  
 Petition from the Middlesbrough congregation, 10th September, 1841.  
 The petition was sent in by fifty-eight persons of whom thirty appear to have signed themselves, eleven put down their mark and seventeen had their names affixed for them.

financial help he was able to give.(1) How well their schemes prospered we may judge from the fact that seven years later they purchased two cottages and altered them to make a schoolhouse and a teacher's residence.(2)

c. Charity schools in York and Hull

As we have seen (3) the York congregation, helped by the presence of the Catholic gentry and the beneficent social influence of the Bar Convent and schools (4),

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- (1) Middlesbrough Diocesan Archives, loc.cit. Letter of the Rev. William Hogarth to Bishop Briggs, 8th June, 1847.
- (2) Middlesbrough Diocesan Archives, loc.cit. MS.account of the administration of St. Mary's mission, Middlesbrough, entitled "A General Account of Works or Charity accomplished under the administration of the Rev. Andrew Burns, at St. Mary's Mission, Middlesbrough, from 28.6.53 to 15.9.69.
- (3) Vide Appendix A and page 157 of the text.
- (4) "....this establishment is extremely beneficial both to the tradesmen and to the poor of the City. To the former by the consumption of the several articles of life, and to the latter by charitable contributions; for the religious ladies administer relief in various shapes, to the indigent sick of all persuasions; and thus set an example worthy of imitation."

Wm.Hargrove, History and Description of the Ancient City of York, York, 1818, Vol.II, part II, p.501.

Also, "A New Guide to the City of York, W.Hargrove, 1838.

enjoyed a degree of prosperity and held the esteem of their non-Catholic neighbours. By the close of the eighteenth century the numbers of the congregation were rising, and in 1802 the new Catholic chapel was opened to accommodate over 700 persons. The numbers of Catholics further increased in the twenty years before 1838, and by that date church accommodation was again insufficient.(1) It was natural that this increase in numbers should enlarge the scope of Catholic charitable enterprise.

At the day school for girls, which had existed throughout the eighteenth century at the Bar Convent, the daughters of local Catholics could attend for free elementary education.(2) Fifty girls were being taught there in 1835.(3) This provision continued and was improved throughout the period we have under discussion. There are indications of a similar provision for Catholic boys in the past. However, subsequent to the passage of the First Relief Act, the York Catholics established a charity school for boys. The first evidence we have of this school is for 1785, when it was housed at

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(1) W.J.Hargrove, *New Guide for Strangers and Residents in the City of York, York, 1838*, p.117.

(2) Pages 85 et seq., of the text.

(3) *Education Enquiry, 1835*, p.1103.

Mo.3, Castlegate.(1) Here "poor Catholic boys (were) educated gratuitously in reading, writing and arithmetic, and particular regard (was) had to instruct them in their religious and moral duties."(2)

Of the size of the school before 1814 we have no information; in that year attendance was sixty.(3) The same figure is recorded for the year 1822.(4) After that there seems to have been a rise in keeping with the

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- (1) City of York Session Book, 1783-1792.  
 Entries for 16th April, 1790 and 18th July, 1791. Here Joseph Bolland, the master of the school, registered his name and description pursuant, first to the 1778, and then to the 1791 Relief Acts.

See also issue of the Yorkshire Gazette, 10th December, 1825.

- (2) Yorkshire Directory, 1822.
- (3) York Courant, 27th June, 1814.  
 The report, made on the occasion of the proclamation of peace on the defeat of Napoleon, states - "On Thursday noon above sixty fine little fellows belonging to the Catholic school in Castlegate commemorated the happy change by a bountiful repast of old English cheer, excellent roast beef and plum pudding.
- (4) Yorkshire Directory, 1822, p.58.  
 In the Digest of Parochial Returns, 1818, p.1091, the number of attendances is recorded as forty.

increase in numbers of the poor Catholics in the City, and by 1835 ninety boys were in attendance.(1) As a consequence, larger premises had to be found, and by 1843 the school was situated in Ogleforth (2), where it continued until the opening of St. George's Poor School for boys.

The first master, Thomas Bolland, was in charge of the school for a period of "near Forty years."(3) His successor, William Musgrave, lived on the school premises.(4) William Lawson was the next master. He combined his work at the school with the business of Catholic bookseller and stationer. Like Bolland, he did not live on the school premises, but at 31, Stonegate, and later at 30, Spurrier gate.(5)

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(1) Education Enquiry, 1835, p.1103.

(2) In 1830 the school was still in Castlegate. Vide Directory of the Borough of Leeds and the City of York, 1830, W.Parson and W.White. In 1843 it was situated in Ogleforth. Vide City of York Directory, 1843, W.H.Smith.

(3) Yorkshire Gazette, December 10th, 1825.

(4) W.Parson and W.White, op.cit.

(5) W.H.Smith, op.cit.  
Also General Directory of Kingston-upon-Hull and the City of York, 1846, F.White & Co.

This charity school was supported by the York congregation, and was aided by an endowment and the weekly payment of one penny by each boy attending it.(1) Charity sermons were preached in support of the school, and an appeal was made outside the Catholic circle. On the occasion of such a sermon preached in the Blake Street chapel by the Rev. Benedict Rayment in 1816, the congregation included many interested non-Catholics and the collection taken up realised £70.(2) This was a well-established school, and the cost of equipment, the salary of the master, costs connected with the building and other expenses must have been regularly incurred. All these facts point to the existence of a congregational committee to supervise ways and means, though no evidence of one remains.

As has been pointed out, Hull had to wait for its charity school until 1829, when St. Charles' was opened as a school-chapel.(3) As was usual in such cases, the school was under the chapel, housed in a basement room, forty feet long

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(1) Digest of Parochial Returns, 1818, p.1091.  
Education Enquiry, 1835, page 1103.

(2) Orthodox Journal, Vol.IV, p.252.

(3) J.Greenwood, Picture of Hull, 1835, p.111.  
W.White, Hull and York Directory, 1838, p.396.



and thirty feet wide. By 1833 some eighty children were attending, fifty boys and thirty girls.(1)

The church and school had not been opened without difficulty, financial, of course. The Rev. John Smith who was then in charge of the Hull mission and who was responsible for the building of the chapel and school was forced to go far afield in search of funds. In 1827 we find him in London, armed with a letter of introduction from Bishop Smith, the Vicar Apostolic of the Northern District, to Bishop Poynter, Vicar Apostolic of the London District, asking permission for him to go begging around London for subscriptions towards his Mission buildings.(2)

Once started, the school was supported by congregational subscriptions and the school pence of the children.(3) In those early days the school seems to have laboured under considerable financial disability; the teacher there, one Barnard, received a salary of only

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(1) Education Enquiry, 1835, p.1094.

(2) Westminster Archives, Box A 68, Letter of Bishop Smith to Bishop Poynter, 19th April, 1827.

(3) Education Enquiry, 1835, p.1094.

£15, a trifling sum he considered, and one not sufficient to procure the common necessaries of life.(1)

As time went on the attendance at the school increased; by 1838, 130 children were being taught in the gloomy basement room.(2) In the meantime a site for a new school had been purchased in Canning Street, and a building fund subscription list was opened. It is doubtful whether the school would have been built by this early date but for the generosity of a well-to-do member

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(1) Leeds Diocesan Archives, Correspondence of Bishop Penswick, letter from E. Barnard, Hull, 10th December, 1834. Barnard's address was 3, Agnes Place, Myton Street. He was enquiring of the Bishop of the possibilities of appointment to a new Catholic school in Liverpool. He had been a candidate for the Copperas Hill school there in 1833, a school with almost five hundred boys and girls.  
Education Enquiry, 1835, Vol.I, p.444.

(2) Hull and York Directory, W.White, 1838, p.598. The figure given here for attendance is 130. On p.596 the figure is 85, but 130 is the more likely, considering the accommodation provided in the new school.

A man and a woman taught the school in 1838, Hugh Grant and Mary Brewer. Probably the woman taught the infants. Op.cit.; p.615.  
On the other hand she may have been a sewing mistress, she or her sister being a dressmaker by trade. Op.cit., p.615.  
Also Hull Directory, J.Noble, 1838.p.24.

MS. in St. Charles Presbytery, Hull, also states that attendance rose at the school.

of the congregation, Mr. Bird (1) who contributed over half the total cost of the school.

On the whole, the erection of the school represents a charitable effort by the prosperous part of the congregation, assisted by the benevolence of the protestants and dissenters (2) and the generosity of the out-of-town Catholics of means. Apart from Mr. Bird's contribution, £238.18.6d was subscribed. Of this amount, twenty-seven subscriptions realised £151.16.0d; of the rest, only fourteen people gave less than 10/- each.(3) The poorer part of the congregation, for whose children the school was intended, consisted almost entirely of Irish, who, for a number of years, had been increasing considerably in the town. Their contribution of pennies amounted to £18.11.6d.(4) The fact that this was called the Irish subscription is an indication of the aloofness with which they were regarded by the English part of the congregation.

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(1) Leeds Diocesan Archives; Correspondence of Bishop Briggs, letter of the Rev. Joseph Render, Hull, 20th June, 1838.

(2) Hull Advertiser, 19th April, 1839.  
The Rockingham, 20th April, 1839.

(3) Vide Appendix K.

(4) Loc.cit.

The schools were finally opened on 19th April, 1839, with accommodation for two hundred boys and two hundred girls.(1)

iii. Catholic Episcopal Leadership and the Provision of Charity Schools in the Region

While such congregations as were under the patronage of Catholic landowners were self-maintaining, and while a few among the older missions enjoyed some benefit from endowments, the movement of population created Catholic centres where previously none had existed, and where there was no resident missionary, no church or school, and where the poverty of the new congregation made self-support an impossibility. The situation created a threefold need: the need to establish and support missions; the need to train more clergy; the need to erect schools for the children of the Catholic poor. The responsibility for meeting this need devolved upon the shoulders of the Vicar Apostolic whose scanty income, despite his deep personal poverty, had never been adequate to meet a fraction of the needs of his district.

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(1) Hull Advertiser, 19th April, 1839.  
The Rockingham, 20th April, 1839.

Accordingly, in 1836, Dr. Briggs, appealing to the charity of the Catholics in the whole of the Northern District, established a "District Fund" for the purpose of "raising the means requisite both to extend and to support religion in the District. To extend it in such parts of the District as were destitute of a Catholic chapel and wherein were many Catholics lamentably deprived of the comforts of our holy religion; to support it for a time in such places wherein a new mission had been formed, but which the new and poor congregation were unable of itself to maintain. As essentially connected with the propagation and support of religion, we contemplated also the erection of charity schools. ....to meet in some degree the increased and increasing demand for Priests, it is necessary that a portion of the receipts of this Fund should be appropriated to the education of Missionaries in this District."(1)

The Fund was so arranged that each congregation, while contributing towards the general wants of the

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(1) MSS. Westminster Archives, Box 72, Parcel for 1842, Printed statement of the receipts and disbursements of the District Fund for Yorkshire issued by Bishop Briggs, Fulford House, York, 12th December, 1842. In the above statement, taken from the preamble to the accounts, Bishop Briggs outlines the origin of the Fund.

District, might have the satisfaction of knowing that the needs of its own place could not be overlooked; each clergyman could retain for the wants of his place half of the sum contributed by the congregation, under the head of "Local Wants", and, where the local wants were not thus met, the whole sum contributed in such missions could, with the Bishop's permission, be assigned to meet them.(1) The aim was to collect a penny a week from all between the second Sunday of Advent and the Epiphany, and on one Sunday during this period a public collection, previously announced by the pastor, was made in every church and chapel.(2)

In 1837 the receipts from the three Vicariates of the Northern District were Lancashire £798.5.3d, Yorkshire, £515,5.5d, Durham and Northumberland £123.3.9d, the sum of which was pooled and used where necessary throughout the entire District.(3) Thus, in 1837, the missions of Middlesbrough and Malton each received £10, while in the following year Middlesbrough received

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(1) Loc.cit.

(2) Loc.cit.

(3) MSS. Westminster Archives, Box 71a, Parcel for 1837, Statement of Receipts and Disbursements, of the Northern District Fund, 1837, Bishop Briggs.

£10, Crathorne £30, Wycliffe £100, Leyburn £20, and Ugthorpe £5.(1) In 1840 Yorkshire became a district on its own, and Bishop Briggs, who remained on as Vicar Apostolic, was able to point out in 1842 that the Fund, now the Yorkshire District Fund, had benefited almost every mission in the district. The total of receipts and disbursements in that year had amounted to £976.14.11½d However, much had to be done: chapels were needed at Dewsbury and at Middlesbrough; Beverley and Bridlington were without priests; Huddersfield, Halifax and Keighley were still without charity schools.(2)

The bishop was constantly preoccupied with the need to educate Catholic children. In his Lenten Pastoral for 1838 he instructed the congregations, "you know that one duty incumbent on you is to provide for your children a religious and moral education and that this consists in instruction, in correction and in good example.

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- (1) MSS Westminster Archives, Box 71a, Parcel for 1838.  
Statement of receipts and disbursements of the Northern District Fund, 1838, Bishop Briggs.
- (2) MSS. Westminster Archives, Box 72, Parcel for 1842.  
Statement of receipts and disbursements of the District Fund for Yorkshire, 12th December, 1842.

..... Impress well upon the minds of your children the principles of your holy religion. All other instruction without this is of little value. Let religion, therefore, be the groundwork of every other education; it is the only safe foundation on which human learning can repose."(1)

Again, in his pastoral for Advent, 1840, he outlined the steps necessary to accomplish this object: "it is indispensably requisite that every large mission be provided with a spacious and convenient schoolhouse; that the master and mistress superintending the school be fully competent and of good, moral, edifying conduct. In conducting your schools let prayer be the first and last occupation of the children. Let religious instruction be the basis of the education there given, and let this religious instruction embrace whatever can contribute to mould the heart to virtue, to subdue

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(1) Ushaw College MSS., Circulars, First Collection, No.72, Pastoral of Bishop Briggs, February 19th, 1838, pp.5 and 6.

This pastoral is also in MSS. Westminster Archives, Box 71a, Parcel for 1838.



the passions and prepare the minds of the children for that world full of danger into which, on leaving school, they are obliged to enter. Let not your schools be exclusive, but open to children of all religious denominations; and when Protestant children attend, let them not share in the duties of religious instruction, unless at their own desire; expressly sanctioned by their parents or guardians."(1)

Sometimes, as we have seen, a Catholic school might be the only one in a district and non-Catholic children might wish to attend, again, if the congregation were small and the attendance at a school very low, then the attendance of non-Catholic children, would not be undesirable.(2) The real problem was not how to keep

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(1) MSS. Westminster Archives, Box 72a, Parcel for 1846, Pastoral of Bishop Briggs, 29th December, 1840.

(2) In their report the Select Committee for 1835 (Education Enquiry) remarked with regard to the North and East Ridings -  
 "No school appears to be confined to the children of parents of the Established Church, or of any other religious denomination, such exclusion being disclaimed in almost every instance, especially in schools established by Dissenters, with whom are here included Wesleyan Methodists and Roman Catholics."  
 Education Enquiry, pp.1101, note 5, and 1143.

the non-Catholics out, but how to get the Catholics in. From 1833 the schools of the National Society and of the British and Foreign Schools Society had been in receipt of the Government grant of an annual sum of £20,000 which, in 1839, had been raised to £30,000 and was distributed through the Committee of Council on Education. Until 1847 Catholic schools were excluded from participation in this grant, and the money to provide them had to be found by the Catholic congregations.

Thus, while the non-Catholic schools were growing in number, we find Bishop Briggs in 1844 pointing out that "one of the greatest and most pressing wants (in the district was) the establishing and efficiently conducting of schools: wherein shall be given a good, religious and Catholic education to the children of the poorer members of our church.....In several of our missions school-rooms are wanting, viz - Barnsley, Huddersfield, Halifax, Keighley, Leeds St. Patrick's, York, Whitby, Scarborough, etc. In nearly all our missions our charity schools are conducted in a very unsatisfactory manner, because we have not the means to have them conducted efficiently."(1)

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(1) MSS. Westminster Archives, Box 76, Statement of the receipts and disbursements of the York District Fund, 1st February, 1844, Bishop Briggs.

Only a short time previously had the danger of the clauses in the Factory Bill of 1843 been averted. These would have enforced school attendance on all children employed in factories. For the large numbers of Catholic children employed in the factories of districts where no Catholic school had been provided, this would have meant compulsory attendance at non-Catholic schools. In those districts the provision of Catholic schools could not keep pace with that of the Anglican Church and the Dissenters, both of whom were in receipt of Government grants. The result of all this would be to aggravate still further the grave problem of leakage. However, because of the continued dissatisfaction of the dissenters, the clauses were finally abandoned, fortunately for the peace of mind of the Bishops.(1)

Bishop Briggs in his appeal for the District Fund in 1844 commented: "how sad and perilous would have been the condition of our poor in the manufacturing districts had the Factory Education Bill of the last session of Parliament passed into law. A law however, which was

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(1) For a concise account of the affair see Mgr. B. Ward, Sequel to Catholic Emancipation, 1830-1850, London, 1915, Vol.II, pp.49 et.sqq.

enacted some years ago, referring to the education of children employed in factories, is now being brought into operation; and its effects would be very similar to the sad consequences that would have resulted from the Factory Education Bill. How incumbent then it is upon us all to unite vigorously and shelter these poor and destitute little ones, from the dangers that threaten them."(1)

At the end of that year Bishop Briggs again appealed in his Advent Pastoral for assistance, particularly for "that extensive tract of country in the East Riding, stretching from Hull to Scarborough and comprising in it the towns of Beverley, Driffield and Burlington.(2) To them we may add the unsupplied missions of Crathorne and Osmotherley. Again the missions of Middlesbrough, Keighley, Bradford, Halifax, Huddersfield, St. Patricks, Leeds, and Nasborough require your generous support. At Dewsbury we have not been able to begin the erection of a chapel

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(1) MSS. Westminster Archives, Box 76, Statement of the receipts and disbursements of the York District Fund, 1st February, 1844 Bishop Briggs.

(2) Bridlington.

so very much wanted there, at all these missions just mentioned, there are either no schools for the children of the poor, or they are quite unfit and inadequate. Schools also are wanted at Barnsley, Carlton, Scarborough and Malton!"(1)

Every year the need for teachers and schools became more pressing. Steps to remedy the situation were taken by Dr. Briggs, his fellow bishops, and the laity, as we shall see.

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(1) MSS. Westminster Archives, loc.cit., Pastoral of Bishop Briggs, York, 27th November, 1844.



## CHAPTER X

### THE COURSE OF CATHOLIC ELEMENTARY EDUCATION From 1847 to 1870

#### i. In England

The difficulties under which the Bishops and their clergy laboured during the first part of the nineteenth century intensified as that century wore on. The movement produced by the Irish famine deposited further masses of destitute immigrants in the industrial centres, increasing the already swollen Catholic congregations and creating a dire shortage of clergy, churches, and schools. Poverty, ignorance, and non-Catholic proselytism among the Catholic poor heightened the rate of leakage. The Church essayed a solution of this problem through a more widespread provision of Catholic elementary education and through the provision of Orphanages, Reformatories, and Industrial Schools.(1) To this development we must now turn our attention.

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(1) The first Catholic Orphanage was opened in 1847; the first Reformatory in 1855; and the first Industrial School also in 1855.

A.C.F. Beales, *The Struggle for the Schools*, article in -  
*The English Catholics 1850-1950* ed., Rt. Rev. G.A. Beck, London, 1950, (henceforth referred to as *The Struggle for the Schools*).

From 1833 the Catholic leaders had seen evolving around them a non-Catholic system of education which, despite all their previous efforts, was drawing away their children into non-Catholic schools and institutions. Moreover, it owed its success to Government grants from which they were excluded.(1)

The 1843 survey of Catholic elementary education emphasised the need for an educational campaign co-ordinated at national level,(2) consequently the Catholic Institute, with the approval of the Bishops, inaugurated a fund to provide schools and to train Catholic teachers,(3)

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- (1) 1833, the Government gave annual grants to the National Society and the British and Foreign Schools Society.

1839, these grants were distributed through the Committee of Council on Education.

1841, the first Training School opened, and helped by Privy Council grant.

1846, the Pupil-Teacher system established.

- (2) Supra p.154.  
It was estimated that 101,930, or three-quarters of all Catholic children were not in Catholic schools.
- (3) At the request of the Bishops, the Catholic Institute was re-formed for this purpose in 1845.  
Leeds Diocesan Archives, Correspondence of Bishop Briggs, Address from the Chairman, Vice-Chairman, and Acting Committee of the Catholic Institute to the Catholics of Great Britain, April, 1845.



and headed an intensive campaign for a share in the Government grants.(1) This was finally achieved in 1847, when, after difficult and protracted negotiations, Catholics were admitted to the Privy Council system on

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- (1) The Catholic Institute organised meetings in those cities and towns where Catholics were numerous enough to make themselves heard, and gained sympathetic publicity, e.g., York Herald, issue for May 1st, 1847, leading article and news items. "Every denomination ought to share equally in the education, for the support of which all parties are equally taxed; the Premier, therefore, ought not to lose a moment in doing that justice to the Roman Catholic body, to which they are honestly entitled." This was publicity gained from a large public meeting in York.

Catholics were, by now, well able to undertake such a campaign, and their activity embraced a journalism of high literary merit, through which their views on education of the poor were able to find expression. Examples are to be found in the following articles in the Dublin Review:

Thomas Wyse, Education in England, Practical remarks on the education of the working classes, Original Series, Vol.II, No.3, February, 1836.

Anonymous, The Education of the Working Classes, Original Series, Vol.XIV, No.27, February, 1843.

The importance of periodicals like the Tablet and the Dublin Review as background influences on the Catholic position in those days is indicated by A.C.F.Beales in, The Struggle for the Schools.

more or less equal terms with their non-Catholic rivals.(1)  
 At the same time, and to the mutual satisfaction of both the Bishops and the Government, the Catholic Poor-School Committee was formed, as a permanent body, to be their official organ of communication.(2)

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(1) The following were the kinds of Government grants made available:

1. Grants towards building schools and masters' houses.
2. Grants towards building and conducting normal schools for the training of teachers.
3. Augmentation of salary to teachers who, in the Inspectors examinations, had obtained certificates of merit.
4. Gratuities to schoolmasters and schoolmistresses for special instruction given to pupil-teachers.
5. Stipends to pupil-teachers, during five years of apprenticeship.
6. Grants for the purchase of books and maps.

C.P.S.C.Report, 1849.

(2) Earlier in 1847 Lord John Russell had made enquiries as to whether any permanent body existed representing the Catholics, and with whom the Government could correspond. Leeds Diocesan Archives, Correspondence of Bishop Briggs, letter from Golden Square, April 27th, 1847.

The idea of forming a special committee separate from the Catholic Institute came from Charles Langdale, who later became its chairman.

Leeds Diocesan Archives, Correspondence of Bishop Briggs, copy of a letter of Bishop Briggs to Bishop Griffiths, dated April 5th, 1847. The letter is preserved in the Westminster Archives, and is also printed in Mgr. B. Ward, Sequel to Catholic Emancipation, 1830-1850, London, 1915, Vol. II, Ch. XXIII.

The Committee set about their manifold tasks with vigour. They employed an organiser of music (1), and an organising mistress to assist with the establishment of convent schools.(2) They set up, for the use of school managers, a central reference library of educational works, school textbooks, and maps (3), and published bi-monthly an educational journal, "The Catholic School", which was distributed to every mission throughout the land.(4)

The erection of Catholic schools and their entry into the Privy Council system was a main concern of the Committee. By 1857 they had created a demand for government inspection that was beyond the capacity of the three inspectors of Catholic schools to meet.(5)

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(1) C.P.S.C.Report, 1849.

(2) Loc.cit.

(3) Op.cit., 1851.

(4) The Catholic School, (published by the Catholic Poor-School Committee), Vol.II, vi, May, 1851; and Vol.III, i, October, 1853.

It contained information useful to school managers, articles on education and on teaching method, H.M.I. general and tabulated reports on school inspections, and up-to-date calendars of certificated Catholic teachers.

(5) Minutes of the Committee of Council on Education (henceforth referred to as Committee of Council Minutes before 1857, and Committee of Council Report after 1857) 1856-7, General Report of T.W.M.Marshall, H.M.I., on the Roman Catholic schools inspected by him in the Southern Division of Great Britain.

They built and supported many schools that were never aided by government grant, especially in parishes that were too poor to satisfy the Privy Council rule that the Catholic share of the building costs should be found locally.(1) By 1867 the Committee had paid 322 grants

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- (1) The Privy Council refused to consider a grant from the Poor-School Committee to a parish as a local contribution, even though the parish was a subscriber to Committee funds, and though the fact that it had received a building grant from the Committee was itself a proof that the Catholic authorities considered a school was wanted.

For the views of the Chairman and Secretary of the Poor-School Committee on this important point vide evidence of the Hon.Charles Langdale, Chairman, in the Report of the Newcastle Commission, 1860, London, 1861, Vol.V, p.291, VI, 12,c; and of T.W. Allies, Esq., Secretary, *ibid.*, Vol.V, pp.35, 37.

The examples given by T.W. Allies illustrate in a striking fashion, both the poverty of resources of many Catholic congregations, and the difficulties faced by their parish priests who wanted their schools to benefit by the Privy Council system.

A Catholic priest sometimes travelled over England and Ireland to find contributors and then had to evade the rule by presenting their gifts as a contribution from himself on his church's altar.

Vide, The Ministerial Education Bill, article in the Dublin Review, Vol.XLV, No.28, April, 1870.

T.W.M.Marshall, H.M.I., took the opposite point of view; he considered the opinions of Allies were entirely contrary to his own experience, and in any case, "Promiscuous distribution of grants in aid by other educational bodies" necessarily promoted the perpetuation of bad schools. Vide his evidence in the Report of the Newcastle Commission, Vol.VI, pp.169-170.

towards building schools and 2,017 grants towards the support of existing schools: during the same period only sixty-four Catholic schools received the government building grant.(1)

In 1850 the number of school places provided for

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(1) C.P.S.C.Report, 1867.

Poverty alone did not prevent many managers and patrons from placing their schools under inspection. Mindful of the oppressive legislation of Penal Times, not a generation back, and fearful of the consequences of government control, they chose to remain outside the Privy Council system.

This was despite the care taken by the Bishops to negotiate the Kemerton Deed (the model under which all Catholic schools built with the aid of public grant were settled) with satisfactory clauses, whereby, in any dispute among the managers over a matter involving religion, the decision of the Bishop of the diocese would be conclusive.

A summary of these negotiations, which lasted from 1849 to 1852, is contained in the Report of the Catholic Poor-School Committee for 1857.

Many Catholic schools remaining outside the Privy Council system, for example, those of the nuns and those of the Christian Brothers, were highly esteemed by Her Majesty's Inspector. Vide, Committee of Council Minutes, 1849, General Report of Mr. T.W.M. Marshall, H.M.I.

For the written evidence of T.W.Allies on the natural reluctance of a section of the clergy to submit their schools to inspection, vide, Report of the Newcastle Commission, Vol.V, pp.39-40.

Catholic children had been estimated at 41,382. By 1870, through the local efforts of the congregations and the assistance of the Poor-School Committee, there were two and a half times that number.(1)

That the success of any large-scale extension of Catholic elementary education depended on the provision of a race of trained Catholic teachers had been early realised by the Bishops. In 1827 they had discussed such a project (2), and by 1840 this had become their resolution (3) and the Catholic national policy.(4) From its formation, the task of supplying trained Catholic teachers in sufficient

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(1) The figure for 1870 was 101,556.  
A.C.F.Beales, *The Struggle for the Schools*.  
C.P.S.C.Reports for the above dates.

(2) Leeds Diocesan Archives, Correspondence of Bishop Smith, letter from Dr.Penswick, 15th February, 1827, in which he discusses a project for establishing "something like the lay monks who have rendered such services to religion and the public of Ireland."

Missioners asked for lay monks to conduct their schools. Ibid, Correspondence of Bishop Smith, his letter to Bishop Penswick, 11th February, 1829.

(3) Westminster Archives, Box 72A, Parcel 1846, MSS. of notes and minutes of the Bishops' Meeting, May, 1840.

(4) First Annual Report of the Catholic Institute of Great Britain, *New Organisation*, 1846, p.11, Rules for the Disposing of Funds.

quantities was the main preoccupation of the Poor-School Committee. It opened a training school for men in London, and under its aegis certain convents undertook the training of women teachers.(1) For long the Bishops and leading members of the laity hoped that Catholic schools would eventually come under the exclusive control of members of Religious Orders, both men and women, but the shortage of vocations, especially among men, made this an impossibility, and the training of Catholic

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- (1) Hammersmith Training School for men was opened in 1850.

By 1849 the Committee was supporting five women in training at All Souls Convent, St. Leonard's on Sea, and six at St. Anne's House, Birmingham.

By 1856 two lay training schools for women were opened, one, under the Notre Dame nuns, at Mount Pleasant, Liverpool, the other, under the Holy Child nuns, at St. Leonard's on Sea.

The communities supplied the buildings, and the Committee assisted in maintaining them.

In that year there were facilities for training 200 Catholic teachers.

C.P.S.C. Reports for the dates mentioned; also

A.C.F. Beales, *The Struggle for the Schools*.

teachers proceeded along lay lines.(1) During the rest of the period more than 600 Catholic teachers were trained in the Catholic normal schools (2), and, along with other certificated teachers, they helped the spread of teacher-training through the pupil-teacher system.(3)

So that Religious Knowledge, which had been guarded from government interference, should not be neglected by

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- (1) The Bishops had always thought that schools were best in the hands of teachers dedicated to the religious life. In 1827 it was the Christian Brothers of Ireland that they had in mind, vide p.212 note 2, In 1840 they resolved "that it is highly expedient that the Catholic Charity Schools of this country should be placed as soon as possible under the superintendence of Brothers or Sisters of Religious Orders or Institutes established for this purpose, vide p.212, note 3. This became the policy of the Catholic Institute, vide p.212, note 4, and, for a time, that of its successor, the Poor-School Committee. In their report for 1852 the Committee, speaking for the Bishops, commented, "Catholics must never rest satisfied until all their schools are conducted by religious teachers; and every institution for the supply of schoolmasters and schoolmistresses ought to be based upon this principle. C.P.S.C.Report, 1852. The Committee had originally opened the Hammersmith normal school for training male religious teachers, and it was not until 1854 that a lay department was opened. C.P.S.C.report, 1854.
- (2) C.P.S.C.Report, 1867.
- (3) The Teaching Orders of Religious Women made a notable contribution to the success of the Catholic pupil-teacher system. They often boarded and lodged their pupil-teachers, and some of their schools were important centres for pupil-teacher training. C.P.S.C.Report, 1858, also infra p.p. 242-3.



undue concentration on secular subjects, a system of diocesan ecclesiastical inspection was set up.(1)

That the existing denominational "voluntary system" was incapable of providing schools for all children had become obvious by 1870. In the meantime, public opinion, which increasingly favoured a compulsory system based upon rate-aid, remained deeply divided in its views as to the best means of achieving this end.(2) For their part, Catholics now favoured a compulsory denominational system in which their schools would receive equal treatment along

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(1) This was by the decision of the Bishops at the Synod of Oscott in 1852. The expenses of the whole scheme were defrayed by the Poor-School Committee. C.P.S.C.Report, 1856.

(2) The National Education League (Secularist and Nonconformist) opposed any rate-aided extension of the "voluntary system"; the National Education Union (Anglican) supported the extension of rate-aid to denominational schools, as also did a minority of moderate Nonconformists; Catholics insisted unequivocally on a voluntary system, fully rate-aided.

A.C.F.Beales, The Struggle for the Schools. In this article Mr. Beales gives a full and accurate analysis of the Catholic position in 1870 and of the bearing of the Education Act of that year upon subsequent Catholic policy.

with those of other sects.(1)

The Education Act of 1870, attempting a compromise in the face of sectarian strife, made undenominational education the sole recipient of rate-aid and excluded from Board schools children whose parents were impelled by conscience to give them a denominational education. Thus Catholic parents were denied the benefits of rate-aided education for their children, and Catholic schools were left with the sole assistance of annual supporting grants from the Privy Council.

By 1870 it had been estimated that 78,000 Catholic children were still without school places and likely to be forced into the new Board Schools. Catholics, therefore, embarked upon a fresh programme of self-help. An Education Crisis Fund was inaugurated with large donations from certain of the Catholic nobility, and maintained by the subscriptions

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(1) For a long time there had been an increasing section of opinion, among Catholics, that education ought to be compulsory. Since every parent had a right to have his child educated according to his conscience, Catholic parents ought to have a Catholic school system staffed by Catholic teachers and conducted in a Catholic "atmosphere", where there would be no divorce between secular and religious education. This attitude was, of course, in keeping with the Catholic tradition in education.

of Catholic congregations throughout every diocese.(1)  
The Fund helped to provide new schools and to make  
existing ones efficient.

At the end of three years 257 schools had been  
newly erected or enlarged, providing places for an extra  
57,456 children; training school accomodation had been  
doubled to increase the supply of certificated teachers;  
and three-quarters of all Catholic schools were in  
receipt of Privy Council grants.(2)

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(1) C.P.S.C.Report, 1870.

(2) C.P.S.C.Report, 1873.

ii. In the Region

(a) The Scope of the Catholic Effort and Difficulties that had to be faced

Catholic educational activity in the region mounted in pace between 1847 and 1870, a period marked by an immense rise in the poorer part of the Catholic population, almost entirely the result of immigration from Ireland. Although over seventy per cent of the immigrants had collected into the towns of York and Hull, there was a seasonal migration on to the farms, and a shifting population of Irish labourers worked on the construction of the new railways.(1)

In the face of these grave social difficulties the Catholic clergy, led by their Bishop, laboured to supply new missions and to infuse into their congregations a fresh religious zeal. So Catholic activity advanced upon all fronts, but especially with regard to the education of the Catholic poor. Provision was made of a weekly magazine thought suitable for the homes of the Catholic labouring class; of literary institutes and reading rooms; of night

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(1) Vide Appendix M.

The census of 1851 revealed that, apart from the English-born population of earlier Irish immigrants, there were in the region 7,375 persons of Irish birth.

schools, poor schools, and a Catholic Reformatory; and of societies which, through their work for the welfare of the Catholic poor and especially of children, made a virile contribution to all these achievements.

Under the patronage of Bishop Briggs and with the support of the Catholic Hierarchy, "The Lamp" was launched in York, in 1850.(1) This weekly magazine, which was meant to provide an appropriate and cheap publication for the Catholic working class family, became an invaluable dispenser of information on the progress of Catholicity in the region: the opening of new missions and schools, and encouraging reports on the work of the Poor-School Committee were all recorded in its pages.

In 1849 the Hull Catholic Library was formed for

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(1) The Lamp, York, 1850, Vol.I, No.1, March 16th, extract from a letter of the Rt. Rev. Dr. Briggs, to the Catholic Bishops, November 25th, 1849.

In this letter he earnestly solicited the support of his fellow Bishops on behalf of this periodical undertaken "for the benefit of the poorer and labouring classes of Catholics."

The Lamp was sold through all Catholic book-sellers, some of whom distributed it free of charge.

Ibid., Vol.3, No.6, August 9th, 1851.

"the diffusion of information amongst all classes, but especially those who occupied a humble position in life."(1) Two years later St. Charles' Catholic Association reported that in Hull a suitable room had been duly furnished and supplied with all the Catholic newspapers and periodicals of the day, together with several other papers that had been "remarkable for their advocacy of the cause of religious liberty.(2) It was the ambition of Bishop Briggs that all his missions should possess a library and reading room, where lectures and discussions could take place.(3)

The support of education became a primary object of the work of the Catholic associations founded in the congregations, The encouragement and superintendence of schools; the improvement and instruction of the working classes; and the spread of Catholic literature were among the aims of the

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(1) Hull Advertiser, April 13th, 1849, report of a Catholic meeting.

(2) The Lamp, Vol.II, No.20, May 3rd, 1851.

Other examples of Catholic Libraries and Institutes were at Sheffield, Newcastle, Birkenhead and Leeds. The Lamp, Vol.I, No.36, November 16th, 1850. Vol.2, No.20, May 3rd 1851; N.S. Vol.II, No.18, October 31st, 1857.

A Catholic Institute was established in Hull on April 3rd, 1870 with library and reading room. Probably the Catholic Library had not persisted until that date. MSS. of St. Charles' Parish.

(3) Hence his constant enquiry on Schedules of Visitation as to the size of the congregational library.

Young Men's Catholic Association in Hull.(1) In 1852 evening classes were proposed in that congregation, "in the various branches of a general education."(2)

The harsh social conditions under which their poor existed, involved the Catholic clergy, and under them the Catholic Societies, in a vast work of redemption and welfare.(3) The York Conference of the Society of St. Vincent De Paul rendered material assistance in the homes of the destitute Catholics of that city, provided their children with over twenty thousand meals every year in the canteen of the charity schools; found clothing, food, and lodgings for orphans and supervised their welfare in

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(1) The Lamp, Vol.IV, No.18, May 15th, 1852.

(2) Hull Advertiser, April 30th, 1852.

(3) "Of all the classes and communities into which our society is divided there is none so burdened by an almost hopeless poverty or so embarrassed by the disproportion between its necessities and its resources as the body in question. Not only do the immense majority of its members in this country belong to the ranks of the poor, but even in those ranks they usually occupy the lowest place. If amidst the obscure and crowded haunts of our populous and manufacturing towns there be one spot which penury seems to have marked in a special manner for its own, that spot will commonly be found to be tenanted with English or Irish Catholics."

General Report of T.W.M.Marshall, H.M.I., quoted in "The Catholic School", Vol.II, No.11, October, 1850.

adolescence.(1) The York Catholic Young Men's Society and the York Charitable Society also engaged in relief work

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- (1) In the first half of 1852 the Society visited 201 families twice a week; 10,452 visits all told. 161 children (72 girls and 89 boys) were rescued from begging and sent to St. George's Catholic Charity School, where they were fed. The total of meals distributed at this school in the first half of 1852 was 14,881; and in 1853, 21,824. The children were fed in school every Sunday, and the weekly consumption of bread was about sixteen stones. In addition, large quantities of clothing, bread, and soup were distributed among the poor.

In 1852 one of the charity school boys was apprenticed to an ironfounder, his expenses being paid by the Rev. J. Render. The same ironfounder took another boy as labourer, at three shillings per week. Another boy was apprenticed to a tailor and draper of York.

The women members of the Society were responsible for the welfare of the girls and taught them domestic science in the school kitchens, while the nuns of the Bar Convent taught them needlework. The canteen and kitchens were in the basement of the schools.

Appropriately enough, the secretary of the Society was the master of St. George's Catholic Poor School for Boys.

Father Render was the Director of the Conference.

The Lamp, Vol. IV, No. 36, September 8th, 1852, quoting from the first half-yearly report of the York Conference of the Society of St. Vincent De Paul.

York and the North Riding, Vol. I, p. 555, quoting from the second annual report of the York Conference of the Society of St. Vincent De Paul, and p. 567.

The Lamp, Vol. 3, No. 13, September 27th, 1851.



among the city's Catholic poor.(1) In Hull the Catholic societies were similarly occupied, and in the Catholic poor schools the children were provided with a midday meal, a circumstance that appears to have been unique among the schools of that town.(2)

The efforts of the clergy and schoolteachers to educate the children of the poor were bedevilled by the twin evils of short school life and irregular attendance. In York, the seasonal migration to the harvest in the north and in Scotland, emptied the schools during the summer

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- (1) The Lamp, Vol.VII, No.47, November 25th, 1854; Vol.VIII, No.20, May 12th, 1855. In April, 1855, when a charity sermon was preached at St. Wilfrid's Church to liquidate the debt on the poor schools, 500 members of the Young Men's Society walked in procession through the streets of York.

The York Charitable Society, formed in 1854, had as its objects the relief of the poor and the spiritual benefit of the living and deceased members. It arose out of the old Broughton Catholic Charitable Society, formed in 1787, and which was now limiting its membership to residents of Lancashire.

The Lamp, Vol.VII, No.37, September 16th, 1854.

- (2) Hull Advertiser, February 1st, 1850, No.4 of a series of articles on the "Social Conditions of the Working Classes in Hull."

months.(1) School attendance in Hull was drastically affected by the state of trade and the amount of child labour needed in the local mills and iron yard. In an attempt to remedy the situation, night schools were provided, especially in the towns, and some proved to be of equal and sometimes of greater utility than the day schools. The Canning Street night school for girls in Hull, considered to be one of the most important of Catholic night schools, was conducted largely with the assistance of voluntary workers, including one of the managers.(2)

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- (1) Older children accompanied their parents to work in the fields. Little girls remained behind to look after the younger children and their own and neighbours' houses. The field work from July to August was the staple of their parents' yearly earnings.  
Bar Convent Archives, Log Book of St. George's Girls' School, pp.51, 59 et. sqq., July and September, 1854; et passim).

In 1849 H.M.I. postponed visits to twenty Catholic schools in Yorkshire, on account of the children being engaged in the harvest, the York schools included.

Committee of Council Minutes, Tab.Reports for 1849 of Mr. T.W.M.Marshall, H.M.I., sub.voc.

- (2) Committee of Council Reports, Tabulated Reports of Mr. J.R.Morell, H.M.I. for 1858-9, sub.voc. Through irregular attendance before the annual examination, Catholic poor schools lost the Privy Council grant, but if the children could be attracted to the night school, it could qualify for grant. The Canning Street Night School is an example.

From time to time we catch glimpses of other night schools; in Malton, in 1854, where the master of the day school taught for four evenings a week (1); at Scarborough, where for three years commencing 1859, the nuns of the Institute of the Blessed Virgin Mary conducted a night school for "poor working girls of the congregation"(2); and after the establishment of those schools in Hull, night schools at St. Mary's Wilton Street (3), and at St.Charles.(4)

(b) Poor Schools in the North and East Ridings

During the period 1847 to 1870 there can be traced in Catholic centres outside York and Hull a total of twenty-three day schools, fifteen of which had been founded before 1847.(5) There is evidence that only six of these schools, at one time or another, entered into a connection with the Privy Council for Government assistance by way of

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(1) Public Record Office, Closed School Files (henceforth referred to as P.R.O.), Ed.7/137 (200) Malton R.C., 29th July, 1854.

(2) Anon., St. Mary's Convent, York, p.361.

(3) P.R.O., Ed.7/136, (42) Hull, St. Mary's Wilton Street, Preliminary Statement, 11th November, 1857.

Log Book of St. Mary's Wilton Street, Hull, entry for August 5th, 1867.

(4) Log Book of St. Charles', Hull, p.40, entry for 1863, et passim.

(5) These schools have been noticed already in Chapter IX.

grants for books and maps, or through annual inspection, (1) and not one school was built with the aid of Government grant. Their existence must be accredited solely to the zeal of the Bishop and his clergy, the persistence of their

- (1) The Sancton School was placed under Privy Council inspection in 1864, and a certificated mistress appointed. Committee of Council Report, 1864-5 and 1868-9, the General Reports of Mr. Lynch, H.M.I., for those years. P.R.O. Ed.7/135, (114) Sancton.

The Burton Constable School from 1854 received the grants of books and maps. Committee of Council Minutes, 1853-4, Tab.Reports of Mr.T.W.M.Marshall, H.M.I., sub.voc.

The Holme-on-Spalding Moor School also received these grants from 1861. Committee of Council Report, 1871-2, pp.354 et seq.

The Boys' School, Richmond had a certificated teacher and was put under Government inspection in 1863. It had previously been in connection with the Privy Council since 1858. P.R.O.Ed. 7/138, (271) Richmond R.C., Preliminary Statement, 28th March, 1858.

The Beverley School was placed under Government inspection in 1860, but was later withdrawn due to to inability of the manager to maintain a qualified teacher. P.R.O. Ed. 7/136, Beverley R.C., Preliminary Statement, 1860. Committee of Council Report, General Report of Mr. Lynch H.M.I., 1868-9.

The Ugthorpe School invited inspection in 1854. Committee of Council Minutes, 1849, Tabulated Reports of Mr. T.W.M.Marshall, H.M.I. sub.voc.

The Malton School. Here the manager applied for inspection in 1854. P.R.O. Ed. 7/137, (200) Malton R.C., Application for augmentation of teachers' salary, 29th July, 1854.

Not accurate  
see secret  
Archives

congregations, the munificence of a few Catholic landowners (1), and the help afforded by the Poor-School Committee.(2)

- (1) They supported eight schools. Vide Map. facing p.205.  
 (2) Poor-School Committee Grants to Schools in the Region, 1847-1870.

<u>Building Grants.</u>	£	Year
<u>Place.</u>	<u>Amount.</u>	
Hull	60	1848/48
Hull, St. Mary's	150	1854/56
do do do	100	1856/56
do St. Charles	100	1859/60
do do do	80	1860/60
Malton	30	1849/49
Middlesbrough	100	1862/62
Scarborough	30	1848/48
do	60	1861/63
Ugthorpe	60	1849/50
do	40	1849/50
York, St. Georges	200	1850/51

During this period, 1847-70, the Committee paid a total of 200 building grants to Catholic schools. C.P.S.C. Report, 1860.

<u>Supporting Grants.</u>	<u>1848</u>	<u>1849</u>	<u>1850</u>	<u>1851</u>	<u>1852</u>
Howden		£25		£15	
Hull	£60		£35		
Leyburn		£20			£15
Malton		£30			
Marton			£5		
	<u>1856</u>	<u>1857</u>	<u>1861</u>	<u>1862</u>	<u>1864</u>
Beverley				£15	£5
Howden					£7
Malton	£10		£5		
Wycliffe		£16			

During the period, 1848-57, 311 supporting grants were paid to Catholic schools. C.P.S.C. Report, 1857, App. B.

In the countryside, where congregations and schools were generally small, the dramatic expansion characteristic of Catholic educational development in the more populous centres did not take place. The financial difficulties prevalent in all Catholic congregations were magnified in many of the smaller missions (1) and provide one reason for the frequent failure of the rural schools to meet the building and staffing requirements of the Privy Council. Nevertheless, the story of Catholic education in the country districts of the region during this period is one of steady expansion and consolidation.

1. Schools that had been founded before 1847

The schools at Sancton (2), Holme-on-Spalding Moor (3), Everingham (4), and Burton Constable (5) in the

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- (1) Schools patronised by Catholic landowners were usually the exceptions.
- (2) Vide p.167, the Houghton school.
- (3) Loc.cit.
- (4) This school had an average attendance of 40. No school pence were charged. The school contained the congregational library. P.R.O., Ed. 7/135, (49) Everingham R.C., Preliminary Statement, October, 1877. Middlesbrough Diocesan Archives, Parish Files, Everingham, Schedule of Visitation, February 7th, 1847.
- (5) Vide p.168, the Marton school.

East Riding, and those at Brough (1), and Lartington (2) in the North Riding, all situated on the estates of Catholic gentry, continued an unbroken existence throughout the period, under the patronage of their landlords. At Ampleforth the community of St. Lawrence's continued to foster their poor school.

In 1852 a new two-storey building was erected for the boys' and girls' schools at Whitby. It housed the boys on the upper floor and the girls below, and contained the congregational library. (3) A similar development took place at Richmond, where, in <sup>1838</sup> 1850, the Jesuits erected a two-storey building for the boys and girls schools of their 300 Catholics. The children paid some school pence, but many of them were very poor, and the schools relied for their

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(1) Middlesbrough Diocesan Archives, Parish Files, Brough Hall, passim.

(2) The curriculum consisted of reading, writing, and "cyphering". Twenty children were in attendance in 1850 and 1851. The Catholic landlord was the Rt. Rev. Mgr. Thos. Witham. Ibid. Parish Files, Lartington, letter of the Rev. M. Ellis to the Bishop, March 7th, 1848, and his Statistics for 1850-51. P.R.O., Ed. 7/137, Lartington R.C.. Mixed, April 23rd, 1894.

(3) York and the North Riding, Vol. II, p.312.

support mainly on the contributions of the congregation.(1)  
 The nuns of the Order of the Assumption took charge of  
 the girls' school in 1850 and maintained a certificated  
 mistress there, although, unlike the boys' school, it was  
 never put under government inspection.(2) In 1863 forty-  
 three boys and thirty-three girls were in attendance.(3)

*Became in 1872 it was amalgamated with the boys.*

The Scarborough school was extended in 1848  
 and again in 1863, with the aid of two grants from the  
 Poor-School Committee: the first of £30; the second of  
 £60.(4) In 1848 the attendance at the school had been  
 eighty; by 1858 it had risen to 200.(5) This school  
 undoubtedly owed its existence to the zeal of the Very

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- (1) P.R.O., Ed.7/138, (271) Richmond R.C., Preliminary Statement, 28th March, 1858; Richmond St. Mary's R.C.Girls' School, Preliminary Statement, 23rd December, 1870.  
 Middlesbrough Diocesan Archives, Parish Files, Richmond, letter of the Rev. R. Johnson, S.J., to the Bishop, 17th February, 1848.
  - (2) Ibid., letter of the Rev. R. Johnson, S.J., 5th November, 1844; Schedule of Visitation 1863-4  
 Catholic Directory for 1853.
  - (3) Middlesbrough Diocesan Archives, Parish Files, Richmond, Schedule of Visitation, 1863-4.
  - (4) C.P.S.C. Reports for 1848, 1849 (App.D), 1861 and 1863.
  - (5) Op.cit., 1848, p.91.  
 The Lamp, N.S., Vol.IV, No.12, September, 1858



Revd. Canon Walker who, until his congregation were able to assist, for years schooled and partly clothed 200 children and paid for the master and the mistress, all out of his own pocket.(1)

The attendance at the Middlesbrough school rose rapidly as the congregation increased. In 1859 the school contained under twenty children (2); in 1868 the total had risen to 300.(3) Through the efforts of the parish priest and his congregational committee, adjacent land was bought and the school enlarged in 1854: in 1862 it was extended with the aid of a grant of £100 from the Poor-School Committee, and again in 1869.(4) Although inspection was invited in 1859, it was 1870 before the schools succeeded in qualifying for the government grant. After 1871 the development of Catholic elementary education

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(1) Scarborough Gazette, June 26th, 1873.

(2) Committee of Council Report, 1858-9, Tabulated Reports of Mr. R. Morell, H.M.I.

(3) Middlesbrough Diocesan Archives, Parish Files, Middlesbrough, letter of Rev. Andrew Burns to Bishop Cornthwaite, 14th March, 1868.

(4) Ibid., M.S. entitled, A General Account of Works of Charity Accomplished under the Administration of the Rev. Andrew Burns, at St. Mary's Mission, Middlesbrough, from 28th June, 1853, to 15th September, 1869.  
C.P.S.C.Report, 1862.

in Middlesbrough matched the enormous rate of increase of the population there.(1)

The Malton school, which had had such a difficult beginning, continued to struggle for its existence. Here the priest organised a congregational committee of management. New buildings were erected in 1849 and opened in 1850. The teacher was untrained and at first received but £10 for his salary, though it later rose to £40. School-pence ranged from 7d to 2d, but this was from an average of twenty children, so the congregation of 200 had to subscribe to meet the deficiency on the expenses of the school. By 1870 the congregation failed to meet the loss, and the school became a charge upon the Diocese.(2)

The schools at Egton (3) and Ugthorpe were successfully continued. There was no other school within four miles of Ugthorpe, and the Catholic school there was frequented by all classes of children, Catholic and non-Catholic

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- (1) Middlesbrough Diocesan Archives, Parish Files, Middlesbrough, letters of the Rev. Andrew Burns, 10th June and 15th July, 1871; and note of Bishop Cornthwaite for 21st February, 1872.
- (2) Ibid., Malton, Return of Statistics, 29th September, 1854; School Inventory, 1863-4; MS. of Bishop Cornthwaite, December, 1870.
- (3) P.R.O., Ed.7/137,(91) Egton Bridge, St.Hedda's. York and the North Riding, Vol.II, p.828.

alike, whose ages ranged from seven to fourteen years. Some of them walked eight miles a day to and from school. The school was highly esteemed in the neighbouring countryside, despite its imperfections, and school pence ranged from a penny to as high as sevenpence. Religious instruction was compulsory only for Catholic children and was given in the chapel. In 1849 an attempt was made to qualify the school for government grant, but it failed.(1) In 1855, the school was transferred to the old chapel, which had been adapted for the purpose.(2)

The Leyburn school, which received support grants from the Poor-School Committee in 1849 and 1852, was maintained successfully, apart from one short break in 1867. In 1858 a new school building and teacher's house were erected, mainly through congregational subscription(3)

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(1) Committee of Council Minutes, 1849, Tabulated Reports of Mr. T.W.M.Marshall, H.M.I.

(2) York and the North Riding, Vol.II, p.841.

(3) *Ibid.*, Vol.II, pp.138-9.

C.P.S.C.Reports, 1849 and 1852.

Middlesbrough Diocesan Archives, Parish Files, Leyburn, Letter of Laurence M.Gonnell to the Bishop, 14th February, 1867.

P.R.O., Ed. 7/137, (187) Leyburn R.C., 6th September, 1895.

## 2. Schools founded between 1847 and 1870

A school at Howden was erected by congregational subscription during, or just before, 1849. It received financial help from the Poor-School Committee in that year and in 1851.(1)

The Yarm school was opened in 1851 under the patronage of the Meynell family. At that time the Catholic congregation numbered 131, and average attendance at the school was only eighteen.(2) In 1863 Thomas and Jane Meynell erected a new school building and thereafter maintained it.(3) This school was under Privy Council inspection for a number of years, but in consequence of the possession of adequate endowments, it was withdrawn.(4)

At Thirsk, there was opposition from "influential protestants", when the mission and Sunday school were opened in 1853. Later a day school was opened

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- (1) Hull Advertiser, 14th June, 1850.  
C.P.S.C. Reports, 1849 and 1851.
  - (2) Middlesbrough Diocesan Archives, Parish Files, Statistics for Yarm, 1850-51, from the Rev. John Bradley.
  - (3) Victoria County Histories, York, North Riding, Vol.II, p.321.  
Also information supplied by the Rev.D.Quinlan.
  - (4) Committee of Council Report, 1868-9.  
General Report of Mr. Lynch, H.M.I.

in the chapel, where the children were taught in the gallery; an arrangement which seems to have continued until 1870. In that year, average attendance at the school was twenty.(1)

A school large enough to hold 100 children was opened in Beverley in 1859, and maintained by congregational aid and school pence. It was placed under government inspection in 1860, but was later withdrawn, due to the inability of the manager to maintain a qualified teacher.(2)

In 1859, or a little earlier, a school was established at Wycliffe, on the estates of the Maxwell-Constables, and under their patronage. The school was small, the congregation numbering only 160. It was conducted by an uncertificated mistress at a salary of £30 per annum.(3)

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(1) The Lamp, Vol.5, No.27, July 2nd, 1853, p.430. Middlesbrough Diocesan Archives, Parish Files, All Saints, Thirsk, Balance Sheet, 1868; Schedule of Visitation, 1871. The Catholic population numbered only 178.

(2) P.R.O., Ed. 7/136, Beverley, R.C., Preliminary Statement, 1860.

Committee of Council Report, 1868-9, General Report of Mr. Lynch, H.M.I.

(3) York and the North Riding, Vol.II, p.522.

Middlesbrough Diocesan Archives, Parish Files, Wycliffe, Schedule of Visitation for 1863-4; Receipts and Expenditure of Schools for 1870-71; Statistics for 1871.

At Stokesley a school was opened about 1860.(1)

The Northallerton School was started in 1869, in a little room hired for the purpose by the missionary. This had to do until 1871, when a school-chapel was built by the Bishop at a cost of £321.17s.10d.(2)

By 1870 the Community of St. Laurence's Abbey, Ampleforth, had established schools in their missions at Kirby Moorside and Brandsby. The Kirby Moorside congregation were too poor to provide a chapel and school, and the children were attending nearby non-Catholic schools. The monks, therefore, opened a school-chapel in 1870, providing the salary and a house for the mistress. Average attendance at the school was only eleven, so the Poor-School Committee gave assistance with a support grant.(3) The school at Brandsby had fourteen children in attendance in 1870, and, in the same year, thirty children were attending the school at Ampleforth. It was calculated

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(1) C.R.S., Vol.17, p.430.

(2) Middlesbrough Diocesan Archives, Parish Files, Northallerton, Letter of the Rev.L.Burke, All Saints, Thirsk, to Bishop Cornthwaite, February 19th, 1870;: Bishop Cornthwaite's Account Book.

(3) Ampleforth Archives, Vol.240, MS. No.206, copy of the application of the Rev.Wm.Bede Prest, O.S.B., Prior, to the Poor-School Committee, 1870.

that on these Benedictine missions only fifteen children were not in attendance at Catholic schools, and they were mostly too far away to come.(1)

c. The Poor Schools of York

Until the middle of the nineteenth century the children of the York Catholic poor were provided for in the two schools whose history we have traced as far as 1847, the school for girls at the Bar Convent, and the boys' school situated in Ogleforth.

Industrial expansion and the building of railways, which brought an influx of immigrant Irish into the City towards the middle of the century, caused a rapid growth of the Catholic population, and it became necessary to create the new parish of St. George. In 1849-50 it was in the first stages of its organisation and comprised the poorest and most squalid part of York. Its Catholic population was exclusively Irish.(2)

St. Mary's, which had an average attendance of

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(1) Ibid., Vol.242, MS. 122.  
Statistics supplied to Bishop Cornthwaite, 1870.

(2) Anon. St. Mary's Convent, York, p.357.

180 girls, had been expanded in 1844 and was capable of holding 250 (1); 116 boys attended the school in Ogleforth.(2) Yet the provision of more school places in the new parish was an absolute necessity. By means of financial help from the Bishop, congregational subscriptions, donations (3), a building grant of £200 from the Poor-School Committee (4), and £300 and other invaluable assistance from the Community of the Bar Convent (5), the Very Revd. Provost Render (6) opened St. George's

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- (1) Hull and District Directory, 1846, p.326. F.White & Co., Directory of Hull and York, 1851, p.384.
  - (2) C.Brunton Knight, History of the City of York, York, 2nd ed. 1944, p.654. He states that the total of children in Catholic schools was 296. F.White and Co. Op.cit., p.478.
  - (3) Bar Convent Archives, MS. entitled "Aid to St. George's. The Hon. Henry Maxwell gave money.
  - (4) C.P.S.C.Reports, 1850 and 1851.
  - (5) The contribution of the nuns towards the success of the schools, during this period, cannot be over-estimated. Between 1851 and 1874, as well as other material aid, they gave funds and services worth £3,366. (Bar Convent Archives, Log Book of St. George's Girls' School, p.467). In addition they gave £10 annually towards the supply of a daily dinner to forty of the very poor children of St. George's, and clothing to those children most in need. (Ibid., MS. entitled "Summary of the Changes in the Day School from the year 1850 to the year 1877").
  - (6) Vicar General of the Beverley Diocese, resident at York. During this period Father Render directed the educational efforts of the York Catholics.



Schools in 1851.(1) To them were transferred all the boys from Ogleforth, in addition to the children from the new parish. By 1855 over 400 children were attending the schools.(2)

In 1852 the nuns of the Bar Convent agreed to take charge of the new girls' school and to transfer to it all the girls from the Convent Day School, where, along with girls from the more respectable district of Walmgate, they would form a civilising nucleus.(3) They were housed on the upper floor and called the "Upper School", while the very poor children occupied the ground floor and were known as the "Free School".(4) This arrangement

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(1) York and the North Riding, Vol.I, p.567.

(2) P.R.O., Ed.7/136, Borough Council of York, (17) St. George's R.C., Preliminary Statement, August 15th, 1854.

(3) Ibid., MS. entitled "Aid to St. George's" The girls' school was opened on January 12th, 1852. Ibid., Log Book of St. George's Girls' Schools, p.468.

(4) Op.cit., p.470. In 1850 Provost Render had persuaded the nuns to charge a small fee of 2d or 3d at the Convent Day School. Before this it was entirely free. This caused the withdrawal of some of the better class children, whose parents regarded the fee as lowering to the position of the school! A graphic account of the scene on the morning of the opening of the "Free School" is given in "St. George's Log Book" p.169. Part of it is quoted in Anon., St. Mary's Convent, p.359.

continued until 1856, when the "Upper School" girls were returned once more to the Convent premises.(1) From now on the Day School at the Convent and the Girls' School at St. George's were organised as one, under the care of the same headmistress, who went on alternate days to each school, and with staff and pupil-teachers interchanging periodically.(2) The "Free School" at St. George's was transferred to the upper floor, and an Infants' school opened in the lower room.(3) The Convent Day School

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- (1) In the meantime the premises at the Convent had been used for a fee-paying Middle Class School which closed in 1856 through lack of numbers. (Supra p.142). While it existed, the nuns donated all the profits accruing from the Middle Class School to St. George's. Bar Convent Archives, "Log Book of St. George's" p.470; also "Summary of Changes in the Day School etc".
- (2) Loc.cit.
- (3) Bar Convent Archives, St. George's Log Book, p.470.

The re-arrangements suited the more respectable parents, but robbed the department at St. George's of its higher classes, for it was their children who attended school longer and more regularly. Of the very poor children who were left, those above nine years of age who attended school daily were exceptional cases; for the great majority, the remainder of their school life consisted of odd days or half days spent in school.

(Ibid.,, pp.169 et.sqq., et passim).

and the Girls' School at St. George's were finally separated in 1864, when the former was withdrawn from Government inspection and placed under a separate mistress.(1)

Between 1847 and 1870 St. George's Schools, but especially the Girls' school, were among the most important Catholic schools in the country. Both the headmaster and the headmistress were certificated and had received their training in the Model School at Dublin. Their teaching methods were based on those of the Irish Board, which were regarded highly by Her Majesty's Inspectors.(2)

As early as 1850 the Convent Day School was described by Mr. Marshall as "a very important school" and "very efficient." In 1852, after the re-organisation, he described the teaching in the Girls' School as "of an unusually high order.....Nothing but time is wanted for the

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(1) Bar Convent Archives, "Summary of Changes in the Day School etc."

Eleven years later the school was converted permanently into a Middle Class School.  
Supra p.86, note 3.

(2) P.R.O., Ed.7/136, Co.Borough Council of York, (17) St. George's R.C., Preliminary Statement, 15th August, 1854.  
Committee of Council Minutes, 1850-1, 1851-2, Mr. T.W.M.Marshall's Tabulated Reports.  
The Convent School and all departments of St. George's were always examined as "St. Mary's Schools."

gradual development of the most complete results that can be looked for in an elementary school". In 1852 he thought the Girls' school might be compared "without disadvantage, with the very best schools. The moral influence of the teacher is very powerful and its effects are displayed in the whole character and deportment of the children." In the same report he said of the Boys' School that "the personal influence of the teacher is excellent and is not confined to the school walls." Mr. Keller, the Master of the Boys' School, received special mention in the General Report for all Catholic schools in 1855.(1)

Throughout this period the York Schools were an important centre for training pupil-teachers (2),

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- (1) The schools are mentioned in H.M.I. Reports as follows:

Committee of Council Minutes or Reports,  
 General Reports, Mr. Marshall, 1852, 1855;  
 Mr. Morell, 1857; Mr. Lynch, 1861.  
 Tabulated Reports St. Mary's Girls,  
 1851, 2, 3, 4, 5, and 1859.  
 Boys, 1854, 5, and 1859;  
 Infants, 1850, 4, 5, and 1859.

- (2) C.P.S.C. Reports, 1847 to 1870, *passim*.  
 Committee of Council Minutes or Reports, 1847 to 1870, e.g., Mr. Marshall's General Report, 1855; Mr. Morell's Tabulated Reports, 1859-60, *et passim*.

In 1859 the Girls' School had five pupil-teachers, and the Boys' School, four.

supplying teachers for the rural schools, and sending on students to the training schools.(1) At the Bar Convent, a study room was set apart for the girl pupil-teachers.(2) Of the teachers trained in the Girls' School during this time, no less a number than thirty entered religion and taught in schools at home and abroad.(3)

In addition, the nuns who staffed the Girls' School had published a series of school Reading and Arithmetic textbooks, based on the Bar Convent methods of teaching those subjects.(4)

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(1) Bar Convent Archives, St.George's Log Book, p.335.

(2) *Ibid.*, p.467. The room was open from 5 to 7 p.m. on Mondays, Tuesdays, Thursdays and Fridays; from 3 to 6 p.m. on Wednesdays; and from 9 a.m. to 5 p.m. on Saturdays.

(3) During the headship of Mother Christina, one-time organising mistress for the Poor-School Committee before she entered Religion.(Bar Convent Archives).  
MS. notes

(4) The Reverend Mother declined to have the name of the Convent used in the publications, but allowed the printer, John Heywood of Manchester, to use his name instead. (Bar Convent Archives, St.George's Log Book, pp.364 and 383).

The books included a set of Tablet Spelling Sheets, a Reading Primer, a set of Arithmetic Cards, and a Standard Arithmetic arranged in four parts.

The following are preserved in the British Museum Library:-

1870  
John Heywood's Infant School Primer (2 parts), Manchester,  
John Heywood's Arithmetical Cards in Six Standards,  
Manchester, 1871 (six packets, 18 cards per packet).  
John Heywood's New Standard Arithmetic Progressively  
arranged in Parts, adapted to the New Code, (four Parts)  
Manchester, 1871, (Key etc.).

In 1870, with a total of 504 children being educated in their schools,(1)the York Catholics made further strenuous efforts to expand their school accommodation.(2) A Catholic school board was formed, and arrangements were made to purchase land for building another two schools, a Middle Class School, and a Mixed Poor School. Pending the erection of these, a large room in the Bedern was taken for a temporary school, St. Patrick's. Preparations were also made to enlarge St. George's.(3)

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(1) C. Brunton Knight, History of York, p.655. York,1944.

(2) In that year £150 was donated to the Education Crisis Fund, of which £50 was given by the Community of the Bar Convent.

(3) Bar Convent Archives, newsclipping, report of the speech of Provost Render, to the Catholic Club of York, 1870.

The following is an outline of the development of Catholic schools in York between 1870 and 1902.

St. Wilfrid's School, opened in 1875, Boys' Mixed, and Infants, under the Sisters of Charity of St. Paul, who established their convent in York in 1874.

P.R.O., Ed.7/136, Co.Borough of York, (23)  
St. Wilfrid's R.C., Preliminary Statement,  
September 1st, 1875.

(continued over)

# A NEW PLAN OF EDINBURGH



Is the map of the city was carefully taken  
of the city of Edinburgh in the  
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This print is from a map glued into a book, hence its imperfections. Another copy, still loose, exists in the Middlesbrough Archives. From it a better print might be taken. At Middlesbrough there is also a map of Father Trappes' 1860 proposals. The words that failed to print near the bottom of the right hand side are "from a Census".





d. The Poor Schools of Hull.

By the middle of the nineteenth century immigration had swollen the ranks of the Hull congregation and had increased its poverty. Against this background Father Michael Trappes took charge of the Hull mission of St. Charles'.(1) Through his enterprise and under his able direction the Hull congregation made notable strides in the provision of elementary school accommodation for their children.

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p.244,  
note 3  
contd.

The English Martyrs School, opened in 1882, Mixed and Infants. This is another school that owes its inception to the Community of the Bar Convent. They housed the Mixed School in its own building, and, for a while, Sister Mary Christina conducted it. For a time the Infants School was conducted on the Convent premises.

Ibid. (5) English Martyrs, Preliminary Statement, March 6th, 1882; also MS. Bar Convent Archives.

In 1896 St. George's was extended by the acquisition of the premises of a nearby Wesleyan school which had closed.

C.Brunton Knight, History of the City of York, York, 2nd ed. 1944, p.694.

He also states that, by 1902, the number of children attending Catholic school in York had risen to 1,270.

(1) He was in charge from 1848 to 1873.

His census of 1852 showed that there were 1,598 Catholic children of school age in his mission and that new schools were desperately needed. The Canning Street Schools had accommodation for only 300, although, with help from the Poor-School Committee, he had extended them in 1848.(1) Meanwhile he opened a temporary school in a rented room in Sutton Bank on the East side of the River (2),

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- (1) A £60 building grant, C.P.S.C. Report, 1848. Vide Father Trappes' Development Map for Statistics. Facing p. 245.

Not long before his arrival in Hull, members of the congregation had complained that hundreds of Catholic children "set out in the morning round the docks, quays, etc. and other parts of the town, and before night it not infrequently happens that they are in the hands of the police for stealing or for some other crime." Leeds Diocesan Archives, Correspondence of Bishop Briggs, Petition of the Hull Congregation to Bishop Briggs.

Father Trappes did much to increase Sunday School attendance. He instituted an annual catechetical examination held at St. Charles' Church before a packed audience of about 1,200. The examination was conducted by the boys themselves, who questioned each other on the whole range of the seventy-page Catholic Catechism. The undefeated boy was declared "Emperor", and on the occasion of public processions he walked in state with other successful contestants in attendance. Similar elections of Boy "Emperors" are said to have taken place in Rome, whence came Father Trappes' idea. The Day and Sunday processions attracted from 700 to 1,000 children. Hull Advertiser, November 9th, 1849; May 24th, 1850; June 13th, 1851.

- (2) Vide Father Trappes' Development Map & Appendix N.

where many poor Irish were living in conditions of hopeless squalor.(1) With the future need of a new parish in mind, he started a subscription account for a new school-chapel there, with accommodation for 400 children.(2) With the help of £250 from the Poor-School Committee, it was finally opened in Wilton Street, in 1856.(3)

The early years of this school were a period of great difficulty. At first, boys and girls were separate, the boys under a master, the girls under the Sisters of Mercy, after they had settled in Hull. However, trade depression caused families to shift away from the town, and attendance remained irregular, varying with the amount of work available in the nearby mills and ironyard. In 1867, through falling attendance, the departments had to be united.

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(1) Fifteen to a house in four-roomed houses, Hull Advertiser, 21st December, 1849.

(2) Hull Advertiser, 24th May, 1850, p.4.

(3) The cost was £2,700.  
J.J.Sheahan, History of Kingston-upon-Hull, Beverley, 1864, p.571.

The school was settled under the Kemerton Deed, therefore it was built with Government aid. Middlesbrough Diocesan Archives, Parish Files, Hull, St. Mary's, copy of extract from the deeds of the school.

C.P.S.C.Reports for 1854 and 1856.

as a Mixed school under the nuns.(1) Meanwhile, an Infants' school had been commenced in 1864.(2)

Father Trappes had put the boys' school in Canning Street under the charge of Christian Brothers, whom he lodged, clothed and paid.(3) They seem to have continued at the school until 1850 at the earliest, when the system of teaching there was based on "the system of Rosmini".(4) In 1849 the school was thus described: "There are three masters. When I entered the school the principal was engaged in teaching a class, as also were the other teachers, the boys being arranged in classes round the school. The principal held in his hand a small instrument, which at pressure gives a peculiar "click". Without his uttering a word, the first click brought the

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- (1) Log Book of St. Mary's Wilton Street, Entries for 1867, in particular, H.M.I.Report, and entries for January 9th and April 27th.
  - (2) Op.cit., Entry for September 2nd, 1864. The Infant School became a separate Department in 1884. (Log Book of St. Mary's Infants' School.)
  - (3) Vide Appendix N. To which Order or Institute they belonged we do not know. They may have been among those sent by the Poor-School Committee for training at Ploermel.
  - (4) Mr. T.W.M.Marshall visited the school in that year. Committee of Council Minutes, 1850-51. Mr. Marshall's Tabulated Reports, The Brothers had certainly departed by 1854, when Mr. Hallifax was in charge. Committee of Council Minutes, 1853-4. Mr. Marshall's Tab.Reports.

school to dead silence, at the second the books were collected, at the third the boys fell into line, at the fourth they commenced marching to their places, and chanting in a very pleasing manner as they went. Each boy has a number; his desk is numbered and his standing place is numbered. Several exercises were gone through in my presence, exhibiting the most precise discipline. Great attention is paid to cleanliness and I was agreeably surprised to find the boys having generally a healthy and neat appearance". The children had their dinner in school, many of them coming from a long distance.(1)

The Canning Street Schools were among the first to take advantage of Privy Council grants, and a series of reports of Her Majesty's Inspectors testify to the high standards they achieved.(2) In 1854 the Boys' School was regarded as one of the best Catholic schools in England.(3)

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(1) Hull Advertiser, December 28th, 1849, p.6, Enquiry into the Social Conditions of the Working Classes in Hull.

(2) Committee of Council Minutes and Reports, 1849-59, Tabulated Reports of Mr. Marshall, Mr. Morell, and Mr. Lynch, passim.

(3) *Ibid.*, Mr. Marshall's Report on the Canning Street Schools for 1854.

On their arrival in Hull, as well as taking charge of St. Mary's Girls' School, Wilton Street, the Sisters of Mercy straightway opened a school for poor girls in the property that had been acquired for them, using stables and coach-houses which they converted for the purpose.(1) Soon 200 girls were in attendance.(2) This was the beginning of St. Joseph's Girls' School. In 1868 the school was re-modelled and an Infants' Department added.(3)

In 1860 the Canning Street School was replaced by the larger new buildings of St. Charles' School, the cost of these being raised by means of subscription, building grants totalling £180 from the Poor-School Committee, and a grant from the Government. Here were transferred the boys from the Canning Street School.

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- (1) Father Trappes had had in mind a site further to the North (vide map). However, this property was on the Anlaby Road, where the convent of the Immaculate Conception of Our Lady of Mercy stood until it was destroyed by enemy action in 1941.
- (2) J.J.Sheahan, History of Kingston-upon-Hull, Beverley, 1864, p.571.  
The property was bought for £3,800, which was raised chiefly by subscription.
- (3) Committee of Council Report, 1868-9, General Report of Mr. Lynch.

An Infants' School on the premises was taught by the Sisters of Mercy.(1) The high standards formerly achieved by the Canning Street Schools were maintained, and by 1863 the new school was in a high state of efficiency.(2)

The Catholic schools in Hull did much valuable work in the training of pupil-teachers.(3)

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- (1) J.J.Sheahan, History of Kingston-upon-Hull, Beverley, 1864, p.587.  
180 boys and 70 infants attended at first.

C.P.S.C.Reports, 1859 and 1860.

MS. in St. Charles' Presbytery suggests the cost of the schools was about £2,700.  
Sheahan says £2,500.  
The girls now attended at St. Joseph's.

- (2) Log Book of St. Charles' School, H.M.I.Report, October 10th, 1863, et passim.  
The school playground contained the best gymnasium in Hull, and the school even possessed a microscope!
- (3) Committee of Council Minutes and Reports, 1849-59.  
Tabulated Reports of Mr.T.W.M.Marshall, passim.

The following Catholic elementary schools were founded in Hull between 1870 and 1902:

1872 - St. Patrick's (School-Chapel), Girls' mixed, and Infants'.

1893 - St. Gregory's, Girls' mixed, and Infants'.

1893 - St. Wilfrid's, Boys', Girls', and Infants'.

e. The Yorkshire Catholic Reformatory

In 1856 the buildings for the Monastic Normal School at Market Weighton were converted into the Yorkshire Catholic Reformatory for boys.(1) The school, which had accommodation for 240, was conducted first by the Fathers of Charity, and later on by the Brothers of the Christian Schools.(2)

There, boys were occupied in farmwork, tailoring, shoemaking, and carpentry, in addition to normal lessons. A long series of reports testified to the excellence of this school which, in 1867, stood above all over English Reformatories in regard to its "educational condition".(3)

Lest a relapse of the boys on their return home should undo the work of remedial training, subscribers and friends of the Reformatory associated in a Patronage Society whose task was to supervise the employment and the future welfare of the boys committed to their care.(4)

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- (1) Reformatory and Industrial Schools Annual Report, 1857, sub.voc. The school still exists.
  - (2) Middlesbrough Diocesan Archives, File Y & M. MS. re St. William's Approved School.
  - (3) Reformatory and Industrial Schools Annual Reports, 1857-70, passim.
  - (4) The Lamp, N.S.Vol.VII, No.9, September, 1st, 1860. Leeds Diocesan Archives, Correspondence of Bishop Briggs, Proposals for a Patronage Society for Boys leaving the Catholic Reformatories.



Appendix ACatholic Population in the Region during the  
Latter Part of the Eighteenth Century

By the middle of the eighteenth century it appears that the main strength of the Catholic population still lay in the countryside, in the main, in the traditionally recusant areas. York continued as a centre of Catholic life. By 1772, a not inconsiderable congregation had grown up in Hull.

As always, an accurate estimate of the size of the Catholic population is difficult. In the first quarter of the century the Anglican Visitation Court Books dry up as a source. This method of persecuting Catholics in the diocese appears to have practically died out by this time. The Visitation Returns, though never complete, are a main source of information on the size and location of the recusant population in the region, and by 1743 they show the reluctance of the Anglican Clergy to report their Catholic neighbours.(1)

There are indications already of some movement of Catholic population in the countryside. A

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(1) Archbishop Herring's Visitation Returns, 1743, Vol.IV, Edit Ollard & Walker, Y.A.S.R.S. Vol.LXXVII, 1930, p.190. Ibid. pp.192 et seq. In 1743 only one quarter of the Catholic priests working in the York Diocese were reported.

comparison of Visitation returns for twenty seven parishes and places in the North and East Ridings of Yorkshire, made across the first part of the century, suggests that the Catholic congregations built up in some places and declined in others.

	<u>1706</u>	<u>1733</u>	<u>1735</u>	<u>1743</u>
Brandsy	74	57	46	10
Bubwith	47	?	21	6
Coxwold	38	101	96	8
Craythorne	66	25	62	22
Easingwold	2	20	12	3
Egton Chapel	256	144	135	28
Everingham	13	21	24	6
Gilling	48	27	48	?
Holme-on-Spalding Moor	16	20	25	?
Kilvinton South	22	9	25	?
Lofthouse	3	7	15	?
Lythe	135	95	52	31
Newton-on-Ouse	35	22	20	9
Osmotherley	9	?	?	2
Sancton	18	4	14	6
Selby	5	?	?	9
Silton Over	10	?	11	3
Silton Nether	?	?	?	4
Skeckling with Burstwick	35	12	45	8
Skelton cum Brotton	16	15	23	7
Stokesley	53	6	20	40
Swine	26	23	46	?
Thirsk	12	8	30	17
Thornton le Street	?	?	?	8
Whitby	51	4	40	25
Yarm	45	25	56	12
York	<u>561</u>	<u>79</u>	<u>249</u>	<u>66</u>
	<u>1596</u>	<u>724</u>	<u>1125</u>	<u>330</u>

1706 - Archbishop Sharp's V>Returns ... probably householders  
 1733 - Archbishop Blackburn's do ... " Families.  
 1735 - Archbishop Blackburn's do ... " Catholics over  
 13 years old.  
 1743 - Archbishop Herring's do ... families.(1)

(1) The above table is compiled from Ollard and Walker's edition of Herring's Visitation Returns for 1743.

The difference between the totals for 1733 and 1743 is largely accounted for by the drop in numbers at Egton, Coxwold and Lythe, and the absence of Returns for Swine, Lofthouse, Kilvington and Holme-on-Spalding-Moor. The congregations would appear to have built up in nine places and dropped in eleven others. Movements of the Catholic population was by no means out of the question: where, for example, Catholic landlords enclosed land, their tenantry, non-Catholic and Catholic alike, would have to move. On the other hand, much depended on the enthusiasm of the Anglican clergy and the sharpness of the Archbishop's inquisition. In 1719 the Archbishop's enquiry at Egton and other known recusant centres elicited a reply of "omnia bene"! (1)

York had a prosperous Catholic Community throughout the eighteenth century. In 1735 the York Catholics included gentry, and professional and tradespeople, at least

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(1) York Visitation Court Book for 1719.

twenty-four of whom were freemen of the City.(1) The York congregation circa 1790 seems to have been just as prosperous and respected a section of the community.(2)

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- (1) C.R.S., Vol.IV, pp.368-373, Papist Returns for the City of York, 1735.  
Northern Genealogist, Vol.III, pp.84-88.

The following gentry are recorded as having houses in the City: Thos. Selby, John Stapylton, Stephen Tempest and Roger Meynell.

Among the occupations of members of the Catholic community are listed : innholders (three), mariner, gardeners (two), surgeon, joiner, staymaker, carpenter, tailors (two), maltster, barbers (three), haberdashers (two), shoemaker, bricklayer, button-maker, buckle maker, brickmaker, milliner, breachmaker, coal-merchant, aleholder, grocer, cutler, husbandman, horserider, hackney-coachman, spinsters, washerwomen, labourers.

- (2) Between 1786 and 1792, 67 York Catholics subscribed to the oaths of allegiance as a consequence of the Catholic Relief Acts of 1778 and 1791. In addition to Bishop Gibson V.A., of the Northern District, priests, the community at the Bar Convent, and seven landowners, the following Catholics recorded their occupations : Wine merchant, silk mercer, Innkeeper, engraver, staymakers (two), shoemakers (two), cabinet maker, gardener, snuff merchant, coal merchant, joiners (two), brazier, butcher, cooper, painter, wheelwright and carpenter, surgeons (two), doctor of physic, merchant, school-master, writing master, yeomen (two), farmers (two), grocer, miller, architect.

City of York Sessions Books, 1783-1792.

So far Hull had not figured as a recusant centre (1), but, by 1778, a Catholic chapel existed there and the Catholic congregation in and around the city numbered seventy-three.(2)

The sixty-seven persons whose names are recorded as having taken the oath of allegiance at York between 1786 and 1792 give no indication of the real size of the York congregation which seems to have been well in excess of 300.(3) It is probable, therefore, that the size of the Catholic population in York was higher across the middle and latter part of the century than the Anglican Visitation Returns for 1743 indicate.

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- (1) i.e., so far as the Anglican Diocesan Records go. From early on in the century these records give little guide as to the number of recusants in the region. So it is difficult to estimate, when the Hull congregation began to build up.
  - (2) City of Hull Bench Book, 1778, Fol.81 b.
  - (3) In 1785 the number of communicants was 309. Ushaw College Archives: Register of Vicars Apostolic, p.25.

Appendix BSummaries of those portions of the Penal Laws  
Restricting Catholic Education at Home and Overseas13 Eliz., Cap 3, (1570).

Anyone departing the Realm without the Queen's licence and not returning within six months of warning etc., to forfeit all his fortune and property.

23 Eliz., Cap 1, (1581).

Sect. 6. The forfeiture for keeping a schoolmaster not repairing to the church, or not allowed by the Ordinary, for every month he is so kept - fine £10.

27 Eliz., Cap 2, (1585).

Sect.3. No Jesuits or priests, deacons or religious or ecclesiastical persons to come into, or remain in the realm - penalty as for high treason.

Sect.4. Anyone caught harbouring any one of the above to suffer death, loss, and forfeit as a felon.

Sect.5. Those (not being the above) in seminaries beyond the seas to return within six months and conform, or to suffer the penalty for high treason.

Sect.7. After the said forty days none shall send his child or other beyond the seas without licence of the Queen or four members of the Privy Council. Penalty, £100 fine for each offence.

Sect.16. None submitting to come within 10 miles of the Queen.

1 Jac. I., Cap.4, (1604).

Sect.6. Anyone going to a Seminary or College overseas or sending anyone or any child. Penalty, £100 fine for each offence. Anyone so going or being sent to forfeit all estates and right to purchase etc.

Sect. 8. No woman or child shall pass over the seas without licence of the King or of six of the Privy Council.

Sect.9. The forfeiture for being a schoolmaster or keeping a schoolmaster after Michaelmas next, forty shillings for every day. Half of the fine to go to the King, half, as a reward, to the informer.

3 Jac. I., Cap. 5, (1605).

Sects. 6 and 7. Licences granting leave to travel outside the five mile limit laid down in 35 Eliz. Cap. 2 to be repealed. Licences in future to be from the King, or three or more of the Privy Council, or from 4 J.Ps.

Sect.11. A recusant shall be as one excommunicated.

Sect.14. Recusant children to be baptised by the lawful minister within one month. Penalty for not

so doing £100 fine for each offence, one third of the fine to go to the King, one third to the informer, one third to the poor of the parish.

Sect.16. No child sent beyond the seas for his education to have any benefit of his fortune until, at the age of eighteen, he takes the oath of allegiance of the previous session. In the meantime the next of kin who is not a popish recusant to enjoy his fortune.

Sect.17. Those already overseas without licence to return within six months and, if over eighteen, to take the oath; and in the meantime the next of kin not recusant to enjoy his land and fortune until he conforms.

3 Car. I, Cap. 3, (1627).

Anyone sending or anyone passing beyond the seas to be trained up in any priory, abbey, nunnery, popish university or school to be disabled from suing or being capable of any legacy and to forfeit all goods and chattels.

13 and 14 Car.II, Cap. 4, (1662).

Sect.11. Penalty for being or keeping unlicensed schoolmasters in private houses, three months imprisonment for the first offence, three months imprisonment and a fine of £5 for the second and subsequent offences.



17 Car. II, Cap.2, (1665).

Sect.4, Vol.8. Recusants teaching school to forfeit £40 for each offence.

11 and 12 Gul.III Cap. 4, (1700).

Sect.6. Refers to 3 Jac. I, Cap.5.

A person convicted of sending a child beyond the seas to be educated in the Romish religion to forfeit £100. The amount to be for the sole use and benefit of him or her who shall discover the same. (Previously the king and the informer had divided the fine between them.)

Sect.7. In the case of a popish parent refusing to allow his protestant child fitting maintenance "suitable to the degree and ability of the parent and the age and education of such child, on complaint thereof the Lord Chancellor to make an order therein."

12 Anne Stat. 2, Cap.7.

Refers to 13 and 14 Car. 2, Cap.4 and point out that in spite of this, sundry papists and other persons dissenting from the Church of England have taken upon them to instruct and teach youth as tutors and schoolmasters, and have, for such purpose openly set up schools and seminaries, whereby, if due and speedy

remedy be not had, great danger might ensue this church and state".

Penalty for any of the offences mentioned above, three months imprisonment.

Sect.3, point out that the Act is not to extend or to be construed to extend to "any person, who as a tutor, or schoolmaster, shall instruct youth in reading, writing, arithmetic, or any part of mathematical learning only, so far as such mathematical learning relates to navigation, or any mechanical art only, and so as such reading, writing and arithmetic or mathematical learning, shall be taught in the English tongue only."

Appendix CEvidence relating to the with-holding of  
information concerning Recusants

In 1615 the constable of Burniston in the North Riding was fined twenty shillings for omitting to make presentments of Popish recusants. The same appears to have happened in the case of the constables of Croft, Bedale and Hackworth, Hutton Longvillers and Leminge along with the Ministers of Hipswell, Hutton Longvillers and Leminge and a numerous list of other people who were all fined twenty shillings each. The parish of Hornby and the Constable of Bolton were told at the same sessions to complete their bills for recusants.(1)

In 1662 John Hutchinson, Guard, at Everingham, was presented for making a defective return and not naming the papists in his parish. In the following year the petty constables were unwilling to make presentments against Catholics.(2)

In 1704 the constable of Whenby was bound "to make a true and perfect return of all the popish recusants within this constabulary above the age of sixteen years

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(1) North Riding Records, Vol.II, p.104.  
Richmond Quarter Sessions, July 14th, 1615.

(2) C.R.S., IV, pp.267-8.

upon oath at the next sessions."(1)

In 1716 the Clerk of the Peace for the East Riding, Richard Harland Esq., was charged with not putting into execution the King's proclamation concerning papists and non-jurors. He was supposed to certify them and transmit their names to the courts of Chancery and King's Bench. A numerous body of people had already been summoned. Not only had he omitted to send the names forward but he had destroyed the records and had made no entry in the Minute Book. This had gone on for three years before the matter was noticed.(2)

In 1722 the Chief Constable of Holme Beacon in the East Riding was fined twenty pounds for omitting to make a return of Papists.(3)

In the same year the Constable of North Cave was dismissed from his office because he was a Papist. There was difficulty in finding someone to take his place.(4)

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(1) North Riding Records, Vol.III, p.50,  
Stokesley Quarter Sessions.

(2) East Riding Quarter Sessions<sup>MS.</sup> Records, Order  
Book 1708 to 1731, fols. 57 and 60.

(3) East Riding Quarter Sessions<sup>MS.</sup> Records, Order  
Book 1708 to 1731, Fol.84.

(4) Ibid.

Appendix DExamples of the Advertisements of Private Schools and Academies in the Region, collected from the Laity's Directory and the Catholic Directory for the years between 1822 and 1850."Miss Keasley's Catholic Establishment, Little Blake Street, York." (1820)

"Young Ladies from six to fourteen years of age, are instructed in the English and French languages, writing and arithmetic, useful and ornamental needlework, on the following terms: Board, education, and washing, 25 pounds a year, to be paid quarterly in advance. Each young lady will have a separate bed. A pair of sheets, six towels, a knife, a fork, and table spoon will be required, to be returned on leaving school. Uniform of green ~~paid~~ stuff for the winter. -- Two recesses during the year. Music, dancing, and drawing, extra charges. -- N.B. The strictest attention will be paid to the observance of the duties of our Holy religion."(1)

In 1826 Miss Keasley advertised her curriculum as follows: English and French Languages, Ancient and Modern History, Reading, Writing, Arithmetic, Plain

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(1) Laity's Directory, 1820.

and Ornamental Needlework, Geography, and the use of the Globes, £1.10.0 p.a." (1).

Whitby, Yorkshire, The Rev. George Leo Haydock, Chaplain, (1822)

"Three or Four Ladies or Gentlemen may be accommodated with lodging and board, by the Rev. G.O.Haydock, who would have no objection to teach their children Latin, Greek, French, English, Drawing, etc."(2)

Scarborough. (1826)

"T. Peckston educates a limited number of young gentlemen in the Greek, Latin, French, and English Languages; history, ancient and modern, geography and the use of globes; also composition, rhetorical and poetical, elocution, navigation, merchants' accounts, with writing and arithmetic. The system of education is similar to that at Ushaw College, where T.P. has been educated: his academy, therefore, is particularly recommended to the notice of the many Catholic families who may attend the Scarborough baths.-- Terms of admission:- For boarders, per annum £30 to be paid half-yearly in advance. Washing 2 guineas; drawing, music, dancing, medical attendance and postage, form extra charges. Each young gentleman is required to bring with him one pair of sheets and a table spoon,

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(1) Laity's Directory, 1826.

(2) Laity's Directory, 1822.

to remain at school. Vacations at Christmas and Summer of the usual length. N.B. the baths and sea-bathing will be used at the discretion of the parents. Applications may be made to the Rev. J. Leyne, Scarborough; to the Rev. G. Leo Haydock, Whitby; to the Rev. B. Rayment, York; to the Rev. W. White, Liverpool; and to T. Peckston, Cook's Row, Scarborough."(1)

York, No.20, Great Blake Street (1838)

"Miss Shinton respectfully informs her friends and the Catholic public, that her establishment for the education of young ladies is conducted on the following terms:- board and instruction in English, Grammar, History, Geography, Writing and Arithmetic, Twenty-four pounds per annum, including washing. Each pupil is to bring with her two pair of sheets, six towels, a knife and fork, and a silver spoon, which will be returned. A quarter's notice or a quarter's pension will be required previous to leaving the school. Dancing, Drawing, and Music taught by the best Masters."(2)

York, 67 Gillygate (1842)

"Miss Dixon's Seminary for Young Ladies. For particulars

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(1) Laity's Directory, 1826.

(2) Catholic Directory, 1838.

apply as above.(1) References may be made to the  
Very Rev. T. Billington, V.G.Y.D." (2)

Yorkshire, Preston near Hedon (1842)

"Mr. E. Fryer's Boarding School for Young gentlemen.  
The subjects of Education comprise reading, writing,  
arithmetic, book-keeping, English grammar, history,  
geography, the French, Latin and Greek languages,  
also music, drawing and dancing, upon moderate terms.  
Payments half yearly in advance."(3)

Marton Academy, near Burton Constable, Hull. (1845)

"Mr. Wright begs respectfully to inform Catholic parents  
that he continues to receive a limited number of boarders  
on the following terms per annum: under nine years of  
age, sixteen guineas; from nine to twelve, eighteen  
guineas; washing, one guinea. To be paid half yearly  
in advance. The religious instruction by the Very  
Rev. R. Hogarth, V.G. Further Particulars may be  
known on application."(4)

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(1) Catholic Directory, 1842.

(2) V.G.Y.D. - Vicar General of the Yorkshire District.

(3) Catholic Directory, 1842.

(4) Catholic Directory, 1845.



Beverley, Agricultural and Commercial Academy (1850)

"Mr. Wright begs to thank his kind friends for the favours conferred on him at Marton, and to inform them he has removed his school to Beverley, which will be conducted on the most liberal terms.

Religious instruction by the Rev. H. Astrop, to whom, with kind permission, reference is given.

Particulars from -- North Bar Street Without, Beverley.(1)

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(1) Catholic Directory, 1850.

Appendix EExtracts from the Advertisements of Returned Schools  
in the Region, collected from the Laity's Directory  
for the years between 1810 and 1815

The Poor Clares from Rouen - the school at Scorton,  
1810. "The Ladies of Rouen, late of Hagerstone Castle,  
have opened a school for the education of young ladies  
from 6 to 13 years of age in the healthy village of  
Scorton, near Catterick, Yorkshire. Religion, History,  
geography, orthography, accounts as also all kinds of  
useful and ornamental needlework will be taught on the  
following terms: Board twenty five pounds per annum,  
washing two guineas, entrance one guinea: first quarter  
in advance, the remainder half yearly - Each young lady  
to bring two pairs of sheets and six towels with knife,  
fork and silver spoon to be returned. Uniform for  
every day, dark cotton to be furnished by the mistress  
of the school and placed to account; white muslin for  
Sundays. Able masters for drawing and dancing may be  
had from Richmond when the numbers to learn are sufficient  
to give attendance." In the Advertisement for 1816  
these masters give regular attendance.

The Benedictines from Dieulouard - Ampleforth College.

1810. "Ampleforth Lodge near York under the direction of the Rev. Richard Marsh, a few scholars are admitted - The education is chiefly religious and classical, with a due attention to subordinate branches. The annual pension Forty Pounds, for which will be furnished all necessaries of cloathing (sic) school books, etc., extraordinary expenses to be charged to the parents."

Ampleforth College near York.

1812. "The principal part of the buildings, which have been erecting at Ampleforth, for the purpose of a Catholic College, being nearly completed, the public are respectfully informed, that the College is now opened for the reception of students. The Establishment is principally designed to educate youth for the Ecclesiastic State; a limited number, however, of young gentlemen not designed for that state will be admitted. The plan of education comprises what is usually taught in Catholic Colleges: Reading, Writing, Arithmetic, Book-keeping, Geography, the Use of the Globes, the English, Latin, Greek and French Languages, Poetry and Rhetoric, the Mathematics, and Philosophy in all its branches, Divinity etc."

AMPLEFORTH COLLEGE

1815. A Prospectus of the Examination of Studies, in the College, at Ampleforth for the year 1814, Wednesday October 5th.

Hebrew (Italic script print)

The "First" (italics) Class will explain different parts of the Old Testament, both in the historical and Prophetical books.

GREEK

The "First" and Second Classes will explain four Orations of Demosthenes, and answer such questions as may be put respecting the Grammar and Syntax.

The Third Class will explain some Chapters in Xenophon and Demosthenes and answer to the Grammar and Syntax.

LATIN

The "First" Class will explain the first Book of Cicero's Tusculan Questions. The Second his Treatise De Senectute. They will answer to the Grammar and the Syntax.

The Third Class will explain some chapters in Caesar's Commentaries, and answer the Grammar and Syntax.

FRENCH

The "First" and Second Classes will explain Bossuet's Discours sur l'Histoire Universelle, and answer to the Grammar and Syntax.

HISTORY

The First and Second Classes will answer to the General History of the World, from its Creation to the birth of Christ, so as to fix the Chronology of all the principal events recorded in Ancient History, and give a connected account of the particular Histories of Rome, Greece, Assyria etc.

The Third Class will answer to the same History, down to the foundation of Rome. Some of both Classes will answer to Greek or English.

GEOGRAPHY

The "First" and Second Classes will answer to the General Geography of the World, and the particular Geography of the different countries in Europe, specifying their situations and extent, their population, productions etc., their natural divisions by mountains, rivers etc., and their political divisions into provinces, counties etc. The longitude and latitude of the principal towns in each country will be given. They will also draw out Maps of Europe and Africa, without a copy.

The Third Class will answer in the same manner to the Geography of Europe.

NATURAL HISTORY

Quadrupeds etc - Linneaus's Mammalia. The "First" class

will give the orders, genera and species of Quadrupeds etc. as classed by Linneaus, under the name of Mammalia - It comprises 7 orders, 53 genera and 124 species to each of which will be assigned its name, generic and specific character etc. A short account will be given of the different animals and their economy of life.

#### ORNITHOLOGY

The Second Class will give Linneaus's arrangement of the History of Birds, comprehending 6 orders, 88 genera and 343 species, to each of which will be assigned its generic and specific names, characters etc.

#### BOTANY

The "First" and Second Classes will answer to their Botany, as in the preceding year. The Third Class will give Linneaus's System of Botany, and will assign the characteristic marks to any of the plants they have been able to meet with during the year, comprising about 200 genera and 260 species.

#### ARITHMETIC AND ALGEBRA

The "First" and Second Classes will work any Sums that may be proposed to them, in any of the principal rules of Arithmetic or Algebra, and generally without slate or paper.

#### GEOMETRY

The "First" Class will be examined both in the theoretical and practical branches of Geometry.

## HISTORY OF ENGLAND

A most minute account will be given of this History, from the landing of Julius Caesar, 55 years before Christ, to the present time comprising more than a thousand different dates, with a detail of all the Wars, Invasions, changes of Government, of Religion etc., and an account of the Princes and celebrated characters, in Church and State, both during the complex period of the Heptarchy, and in subsequent times. The geography of England, as it existed at different periods, has been learnt, along with the corresponding History and may be examined.

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The above Prospectus has been reprinted, to enable Parents in general to form some idea of the Plan of Education pursued at Ampleforth. The languages are learnt partly in succession and partly at the same time. Every year, at stated periods, one or more new languages are commenced. The students having been thoroughly grounded in the grammar of the English language, the Greek is taken next, then the Latin. The French, Italian, German, and other living languages, succeed in their turn according to the abilities or leisure of the student. The ecclesiastical students are also taught Hebrew. In the meantime an extensive course of other studies is carried regularly on,

embracing ancient and Modern History, general and particular Geography, Arithmetic, all the branches of Mathematics and Natural Philosophy, and the different departments of Natural History, Metaphysics, Ethics etc. Some of the more extensive branches as History and Geography are carried on during the whole period of the education; others of a more confined nature, occupy a limited space of time and succeed each other in a regular and systematic order. In four or six years, according to the abilities or age of the students, the course of studies is intended to be completed.

To those who are unacquainted with the means by which so extensive a plan of instruction is completed in a time comparatively short it may naturally occur, that what is so speedily acquired can only be superficially learnt. It is partly with a view of correcting this mistake that a public annual examination of studies has been appointed to take place; and it is the particular desire of those who preside over the Institution that nothing on these occasions should be passed over slightly but everything thoroughly and strictly examined. To the same source of information they refer those who may imagine, or have been informed by persons unacquainted with the plan, that it is



a system of rote, calculated to overburden the memory and weaken the judgement. Let those who may be impressed with these ideas take the trouble to decide for themselves, and not be guided by the hasty decisions or bold assertions of others. Speculative reasoning on subjects of this nature, may often lead to false conclusions, particularly when the principles on which judgement is to be formed, are not well known. - Experience is a certain and unerring guide.

It will be perceived from the Prospectus, that all (*italics*) the subjects contained in it, except the History of England, have been learnt by the first class. They are the portion of studies allotted for the two first years. If the progress made by this class in four different languages and in all the above branches of learning, be compared with the time that has been employed, and it be moreover considered, that the novelty of the plan has presented many obstacles which will not again occur, it is hoped that it will not be difficult to appreciate the merit of a system, which, while it renders the classical part of education more extensive, combines at the same time, every principal branch of useful information and enables a young man, on quitting the college to appear in society with the solid learning of a scholar

as well as with the elegant acquirements of a gentleman.

(In italics) The system of education was communicated to the college by Professor Von Feinaigle, the inventor of it, who has himself an extensive establishment on the same plan, at Luxembourg, late Aldborough House, Dublin.

Students are received at the College both for the ecclesiastical and secular state. The age of admission for the latter is from ten to fourteen. - There is one vacation of a month at Midsummer. It is wished that parents would avoid, as much as possible, taking their children home; and on this account, there will be no additional charge for those who leave them at the College during the vacation. At other times no student can be allowed to leave his studies; and parents are requested not to ask it.

The Terms for the same, Fifty Guineas per Annum.

Appendix F

Examples of descriptive appeals for the support of  
some early Catholic Charity Schools and Institutions,  
collected from the Laity's Directory for the years  
between 1799 and 1805.

The Laudable Association, Advertisement letter, London,  
January 4th, 1798.

When a work of extensive utility is carrying on it would be disrespectful and unjust not to afford to all, who may wish to share in it, an opportunity of doing so. The present undertaking, it is conceived, will be deemed of this kind. Some well disposed persons affected by the appearance of so many poor children, who run about the streets, ignorant, almost naked, and exposed to every kind of vice, conceived a design of relieving some of them, at least, and of thus diminishing the number of the unfortunate. They communicated this design to some of their acquaintances, who felt as they did, and about twelve months ago formed themselves into a Society, under the name of THE LAUDABLE ASSOCIATION, for raising and supporting a Fund for the maintenance and Education of poor Catholic Children. Hitherto they have been sufficiently successful and doubt not to be able by degrees to carry the whole of their plan into execution. That each one may have the opportunity of contributing to

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(1) Laity's Directory, 1799.

the good work, it has been thought proper to trouble you with this letter, and to solicit your support.

Contributions to any amount will be received by: The Rev. Dr. Rigby, President of the Society, No. 12, Duke Street, Lincoln's Inn Fields; or by the Vice Presidents, the Rev. Ch. Juliaens, No. 30, Duke Street; the Rev. Ch. M'Carthy, No. 39, Gloucester Street, Queen's Square; the Rev. Richard Underhill, No. 9, Devonshire Street, Queen's Square; the Rev. J. Greenham and the Rev. J. Wheeler, White Street, Little Moorfields; the Rev. J. Griffiths and the Rev. Jos. Hodgson, R. Cath. Chapel, St. Georges Fields; the Rev. S. Green, Greenwich; The Rev. J. Lee, Virginia Street; and Mr. Carpue, No. 26, Duke Street, Lincoln's Inn Fields, Treasurer and Secretary to the Society.

St. Georges Catholic chapel, London Road, St. Georges Fields London. (1803) (1)

"the poverty of this part of the London District... more than four thousand, chiefly poor.....This place in a particular manner claims public attention, and benevolent assistance. There are also schools for boys and girls, of indigent Catholic parents, kept separate; for which there is a feast annually in May, and a subscription collected."

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(1) Laity's Directory, 1803.

St. Patrick's Charity School, London. (1804)

Under the patronage of the Right Rev. Dr. Douglass, V.A.

Instituted for the special purpose of extending the benefits of a moral and religious education to the children of indigent Catholics in St. Giles's and its vicinity; whereby the charitable and benevolent of every denomination, have a favourable opportunity of exercising those spiritual and corporal works of mercy, viz. of INSTRUCTING THE IGNORANT AND CLOTHING THE NAKED.

The Committee of this Charity congratulate its friends and benefactors on the success that has hitherto attended their humble exertions. Under the benign influence of their beneficence and liberality SIXTY BOYS and FORTY GIRLS, from the innumerable objects which abound in this FOCUS of poverty and ignorance have been admitted to School and provided with a comfortable uniform dress to attend at divine service in the Chapel every Sunday and Holidays in galleries erected for that purpose. Happy in becoming the instrument of Providence, as well in promoting the individual happiness of these indigent little ones as the public good by impressing not

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(1) Laity's Directory, 1804.

only a deep sense of religion on their tender minds, but also of those moral obligations due to the community at large (particularly that of an inviolable fidelity towards those by whom they maybe hereafter employed), the Committee flatter themselves that by an increase of the number of annual subscribers to this benevolent undertaking, they shall be enabled, not only to extend its benefits to a still greater number, but also to establish it on a firm and permanent basis. Subscriptions and donations will continue to be thankfully received by the Rt. Rev. Dr. Douglass; by the Rev. Chaplains and the Managers of St. Patrick's Chapel, J. Kelly, Secretary, 45, Fleet Street, (of whom the Rules of the Charity may be had); by Messrs. Wright and Co. Bankers; and by the printers hereof.

St. Patrick's Charity School, London (1805)

"....But however flattered they may be with the hope of success arising from the well-known liberality of their countrymen, and brethren in Christ the Committee are aware that its operation must be very limited, unless and until some means can be devised of making the children

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(1) Laity's Directory, 1805.

by their labour contribute something towards their subsistence. To effect this, they earnestly wish to form a SCHOOL OF INDUSTRY; and they contemplate such a measure with the greater satisfaction, when they reflect that they shall thus render to the distressed orphans a more essential service; by uniting to the practice of moral duties, industrious habits that while they store the mind with religious impressions, they will be giving to the body the means of its support".

The advertisement then calls on the public for further subscriptions, and there follows a proposal that a Ladies Committee be formed for "promoting the education and employment of the female poor of this Establishment."

Appendix G

Catholic Charity Schools in the Region as  
shown by the Government Survey of  
1818

(From a Digest of Parochial Returns made to the Select Committee on the Education of the Poor, Vol.II, (session 1818) ordered to be printed 1819).

EAST RIDINGPage 1080, Everingham

A school built by M.C.Maxwell, Esq., in which 40 children are taught: the Master of whom is a Roman Catholic, and is paid by the principal farmers.

The whole of the parish, except the glebe, belongs to the above mentioned gentleman who is a Roman Catholic.

CITY OF YORKPage 1091, St. Mary's Parish, Castlegate

An endowed school for Roman Catholics consisting of 40 children. (N.B. this is the boys' school).

NORTH RIDINGPage 1110, Crathorne

A School kept by a Catholic mistress has been lately discontinued.

Page 1118, Lythe

A Roman Catholic school at Ugthorpe, containing 40 boys and girls.



Page 1121, Richmond Borough

A Roman Catholic day school containing 20; and also  
a Sunday school at which 35 children are instructed.

Appendix HCatholic Charity Schools in the Region  
as shown by the Education Enquiry, 1835

Summaries from the Abstract of the Answers and Returns made pursuant to an address of the House of Commons, dated 24th May, 1835. Place References are to Anglican Parishes.

EAST RIDINGPage 1087, Holme on Spalding Moor Parish

A school commenced 1826, contains forty children of Roman Catholic parents, and is supported by the Dowager Lady Stourton.

Page 1094, Sancton and Houghton Parish, Sancton and Houghton Township

A school commenced 1823 contains 13 males and 22 females and is supported by the Hon. Charles Langdale, M.P.; the children in this school are instructed in the Roman Catholic religion; the salary of the mistress is £40 per annum.

Page 1094, Sculcoates Parish, Hull

A Roman Catholic School of 50 males and 30 females, commenced in 1831, partly supported by subscriptions -- partly by payment from the children.

Page 1096, Swine Parish, Marton Township

One Day and Sunday School containing from 50 to 60 children

of both sexes, is partly supported by Sir Clifford Constable, and partly by payments from the parents; this school is connected with Roman Catholics and has a lending library attached.

YORK

Page 1103, Holy Trinity, Micklegate Parish (City of York)

A school appertaining to Roman Catholics contains 50 females and is supported by charitable means.

Page 1103, St. John Delpike Parish

A school containing 90 males is partly supported by endowment, and partly by weekly payment of one penny by each child; this school appertains to Roman Catholics.

NORTH RIDING

Page 115, Catterick Parish, Catterick Township

A school of eight males and twenty females; of these children the Rev. Mr. Dilliworth (sic), a Roman Catholic Minister, pays for 8. The remainder of the children are paid for by their parents.

Page 115, Catterick Parish, Tunstall Township

In a National School are 24 males and 26 females; of these children the Rev. Dr. Scott (Minister of Catterick) pays for 12, his daughters pay for 4, the Duchess of Leeds

for 2 and the Rev. Mr. Dilworth, a Roman Catholic Minister, for 2; the remainder are paid for by their parents; a lending library is attached to this school, furnished by the Duchess of Leeds.

Page 1119, Egton Parish

A Sunday school, commenced 1827, consists of 66 males and 45 females, part of whom are paid for by their parents, the remainder are taught free; the school appertains to Roman Catholics.

Page 1127, Lythe Parish, Ugthorpe Township

One Day and Sunday School, containing 20 children of both sexes daily and 40 on Sundays, is partly supported by an allowance of £10 per annum from a Roman Catholic fund and partly by payments from the parents.

Page 1131, Oswald Kirk Parish

One Day and Sunday School, commenced 1831, called "Ampleforth College Charity School" contains 30 males and 30 females and is supported by private contributions.

Page 1132, Richmond Borough and Parish

In a Roman Catholic Sunday School are 35 children of both sexes who receive gratuitous instruction .

Page 1137, Startforth Parish

One Sunday School, commenced 1833, in which are 20 males and 20 females; this school appertains to Roman Catholics, and is supported by private donations.

Page 1137, Whitby Parish, Whitby Township

One school, re-commenced 1831, containing 30 males and 18 females is endowed with £20 per annum arising from the interest of a principal sum in Whitby and Ugthorpe Roman Catholic chapels; children of other denominations attend this school, but they do not participate in the benefit of the endowment, which only covers about two-thirds of the expense of educating the children of Roman Catholics.

Appendix IThe Everingham SchoolExamples of Schoolmasters' Accounts

Herries MSS: Estate Accounts, 1833, Gosford's Vouchers.

W.C.Maxwell Esq., Dr. to W. Johnson.

May 3rd	2 reading easies	1. 0
10th	3 doz copy books	9. 0
	1 pint Ink	1. 0
17th	1 doz Pencils	1. 6
20th	1 pint Ink	1. 0
Jne 8th	4 doz copy books	12. 0
	1 Pint Ink	1. 0
Jly10th	1 Pint Ink	1. 0
26th	2 Hundred Quills	3. 6
Aug 7th	1 Pint Ink	1. 0
Sep 9th	2 doz Catechism Books	2. 0
	3 sets of copy slips and pasteboard	3. 0
	1 Pint Ink	1. 0
10th	3 doz copy Books	9. 0
21st	7 hundred quills, 1/6d	10. 6
24th	1 doz Account Books	16. 0
	Pd carriage for above	2. 0 $\frac{1}{2}$
	Miss Coupland's lodgings for half a year	1. 0. 0

Settled, Wm Johnson, £4.15.0 $\frac{1}{2}$ d

Herries MSS: Estate Accounts, 1852, Voucher No.2, 8th  
October, Miscellaneous, Schoolmaster for Sundries.

Wm. Constable Maxwell Esquire Dr. to Wm. Johnson.

May 6th	$\frac{1}{2}$ doz slates at 10d each	5. 0
29th	200 quills at 2/6 per hundred	5. 0
	3 Markham's Reading Books at 1/3d	3. 9
	1 Keeble's Spelling Book	1. 6
June 12th	1 Murray's English Reader	3. 6
	3 Introductions to do at 2/3	6. 9
July 17th	Paid an assistant in measuring mowing land.	1. 0

July 19th	Paid an assistant in measuring five allotments of turnip hoeing on the Seaton Farm	2. 0
	Self expenses in measuring the same	1. 0
22nd	Paid an assistant in measuring turnip hoeing in Mill Hill field.	1. 0
Aug. 20th	Ingredients for Ink	7. 0
	Paid carriage for the above at different times.	7½

Settled, Oct. 8th, 1852, Wm. Johnson, £1.18.1½d

Herries MSS, Estate Accounts, 1853, Voucher No.15,  
8th April, Miscellaneous, Schoolbooks.  
Wm. Constable Maxwell Dr. to Wm. Johnson.

1852

Oct. 16th	200 quills at 2/6d	5. 0
	1 Murray's Introduction to the English Reader	2. 3
	1 Walkingham's Arithmetic	1.10
26th	Pd carriage of a parcel from Croshaw's York	1. 0
Nov. 8th	4 Inkstands (large size) for girls school 6d	2. 0
	3 sets of copy slips for girls school 10d	2. 6
Jan. 3rd	4 Murray's Introductions 2/3	9. 0
	1 do. English Reader	3. 6
	2 Walkingham's Arithmetic 1/10	3. 8
Jan. 22nd	2 Books Binding 1/3	2. 6
Mar. 16th	Pd an assistant in measuring three fields at Seaton in the occupation of G. Rook and W. Pease.	1. 6
	Self expenses in measuring same.	9
21st	Pd. an assistant in measuring three fields in occupation of Mr. Walker, Seaton Ross.	1. 6
	Self expences (sic) in measuring the same	9

April 8th 1853, Settled, Wm. Johnson, £1.17.9d.

Appendix JThe Printed Circular Appeal for a Chapel  
and School at CrathornePROPOSALS FOR BUILDING A NEW CHAPEL AT CRATHORNE

As the acquisition of eternal happiness ought at all times to be the object of pursuit to every Christian, so to contribute to the salvation of others, is certainly one of the most effectual means of securing our own. Influenced by these motives, it is hoped that the Catholic public will excuse the liberty taken in the present appeal to their generosity and charity.

The proposed subscription is intended for the ERECTION of the CATHOLIC CHAPEL at CRATHORNE: and if the success be equal to the undertaking, likewise for a school for the education of Catholic children.

For the information of those who are not acquainted with the situation of the place, it may be necessary to state, that it has been for many years destitute of a resident Missionary and without a school of any description; so that it will not be difficult to conceive, that the poor congregation is almost lost



to every species of instruction. It is not exceeding the truth to say, that none of the children, and few even of the parents can read.

With regard to the present chapel, it may suffice to say that it was formerly a cow house and besides being too small for the accommodation of those who have been collected together it is so excessively damp and cold that one half of the year many are under the necessity of remaining at home; and not even the greatest diligence can preserve what is in the interior from taking damage. The deplorable situation of the poor people - too poor to contribute even their mite towards the undertaking - has induced the generosity of Mr. CRATHORNE spontaneously to offer land for the purpose besides considerable assistance in other respects.

Encouraged by so favourable a beginning, and having obtained the approbation of his Ecclesiastical superiors, the present resident Missionary hopes it will not be deemed presumptuous to flatter himself that a generous public will second his endeavours in so laudable an undertaking. The smallest donation would be thankfully received by,

THE REV. G. CORLESS.

Appendix K

Subscription List and Balance Sheet  
For the Canning Street Schools,  
HULL.

A List of subscriptions for the Hull Catholic New School.

R. Bird Esq.	300. 0. 0.	Mrs. Musgrave.	1.10. 0.
Rev. Jos. Render.	10. 0. 0.	Mr. Kirtland.	1. 0. 0.
Mr. W. Soulby.	15. 0. 0.	Simpson.	1. 0. 0.
Misses Bedingfield.	12. 0. 0.	I. Snowball.	1. 0. 0.
Mr. & Mrs. Platford.	8. 0. 0.	T. Boarix.	1. 0. 0.
Mr. W. Caley.	8. 0. 0.	Mrs. Jane Murray.	1. 0. 0.
T. Middleston.	8. 0. 0.	Mr. J. Dowling.	1. 0. 0.
T. D. Dobson.	7.10. 0.	Miss Pinder.	1. 0. 0.
J. Astrop Jr.	7.10. 0.	Mr. Lambert.	1. 0. 0.
Booth.	7. 0. 0.	Miss Hill.	1. 0. 0.
Mrs. Foster	7. 0. 0.	Mr. Hird.	1. 0. 0.
Miss Booth.	7. 0. 0.	Cogling.	1. 0. 0.
Mr. T. Meynell.	6. 0. 0.	Hattersley.	1. 0. 0.
C. Meynell.	6. 0. 0.	T. Pinder.	1. 0. 0.
Saul.	6. 0. 0.	Donaldson.	1. 0. 0.
Henesy.	5. 0. 0.	Colton.	1. 0. 0.
T. Astrop.	5. 0. 0.	Dawson.	1. 0. 0.
Slack.	5. 0. 0.	Teroni.	16. 0.
Denton.	5. 0. 0.	J. Lehey.	15. 0.
C. Pinder.	5. 0. 0.	Mrs. Perkins.	10. 6.
Miss Meynell.	3. 0. 0.	Mr. Kirtland Jnr.	10. 0.
Mr. Schwerer.	3. 0. 0.	Mr. M. Cooper.	10. 0.
Mr. Jackson.	3. 0. 0.	J. Dowling.	10. 0.
A. Maspoli.	2. 0. 0.	Carminadi.	10. 0.
Mrs. Astrop.	2. 0. 0.	Jas. Simpson.	10. 0.
Mr. Stead.	2. 0. 0.	T. Simpson.	10. 0.
A Friend.	2. 0. 0.	W. Simpson.	10. 0.
Mr. Gallaher.	<u>1.16. 0.</u>	Mrs. Hodson.	<u>10. 0.</u>

£ 451.16. 0.

23.11. 6.

3rd column across

Mr. Morgan.	10. 0.	J. McGluschi.	5. 0.
B. Deolin.	10. 0.	P. Davis.	5. 0.
Marshall.	10. 0.	Mr. Bragazzii.	5. 0.
E. Astrop.	10. 0.	McCarty.	5. 0.
Miss Melville.	10. 0.	Mitchell.	5. 0.
Mr. Daley.	10. 0.	Mrs. Garton.	5. 0.
Mr. P.	10. 0.	Miss A. Tweedale.	5. 0.
Perry.	6. 6.	Miss H. Webster.	2. 6.
G. Brewster.	6. 0.	Mr. O'Hare.	2. 6.

over

Mrs. M. Ashley.	2. 0.
Mr. J. Cavanagh.	2. 0.
E. Day.	2. 0.
Amt. from Bishop's Fund.	8. 0. 0.
Amt. of Irish subs.	18.11. 6.
Amt. of Coll. on Xmas Day.	9.15. 0.
Bal. of old Acc.	5. 0. 0.
Amt. of Colle Easter Sunday.	12. 1. 6.
Amt. recd from Rev. Jos.	
Render from Local Wants Fund.	<u>3.14. 6.</u>
	<u>£ 63.11. 0.</u>

Amount received and accounted for by the Rev. Jos. Render,

£538.18.6d.

Dr. The Hull Catholic New School per contra Creditors

1838

To:		By:	
Amount of S.Marshall's for building.	545. 0. 0.	Sundry amts to S.Marshall in 1838,9,40 & 41.	500.16. 0.
Amt of S.Marshall's for Sundries.	5.16. 0.	Cash pd Wilson.	17.12. 6.
Amt of W.Wilson's acct. for conveyance.	17.12. 6.	Cooper.	10. 0.
Amt claimed by Cooper for loss of garden stuff.	10. 0.	Scholes.	10. 0. 0.
Amt of Schole's acct. for plan.	10. 0. 0.	T.Purdon.	10. 0. 0.
Amt of T.Purdon's acct. for two stoves.	<u>10. 0. 0.</u>	Marshall.	50. 0. 0.
	<u>£ 588.18. 6.</u>	the amt being raised on interest.	<u>£ 588.18. 6.</u>

To balance against the school, the amount being raised  
on interest at 5% -- £50. 0. 0d.

CATHOLIC CHARITY SCHOOLS IN THE REGION - AS SHOWN BY THE SURVEY OF THE  
CATHOLIC INSTITUTE, 1845.

Extracts from the survey which is printed as Appendix C to the 1849 Report of the Catholic Poor School Committee

<u>Places OR Missions</u>	<u>Source of Income</u>	<u>Deficiency in School accommodation etc.</u>	<u>No. of children requiring gratuitous education</u>	<u>No. of Boys attending school</u>	<u>No. of Girls attending school</u>	<u>Are Boys &amp; Girls in separate rooms?</u>
Asiskew Nothing wanted						Yes
Ampleforth						
Brough Hall						
Easingwold						
Egton Bridge		A Sunday School only.	99			
Everingham Nothing wanted	Schools supported by the patron	No Charity School; no means: cannot pay a master or mistress.	70			
Hedon		No School	35	10	10	
Holme	School endowed by the late Dowager Lady Stourton.		40	20	20	
Houghton Nothing wanted.	School supported by Hon. Mr. Langdale.		30	15	15	
Hull	Weekly pence of the children and annual subs.	The small school consists of 2 small rooms, not adequate. Closed for some time for want of support.				
Lartington						

<u>Places or Missions</u>	<u>Source of Income</u>	<u>Deficiency in School accommodation etc.</u>	<u>No. of children requiring gratuitous education.</u>	<u>No. of Boys attending school.</u>	<u>No. of Girls attending school.</u>	<u>Are Boys &amp; Girls in Separate Rooms?</u>
Leyburn		School a small room over stable, some Catholic children attending Protestant schools for want of means.	20			
Linton on Ouse Nothing wanted.			10			
Malton.						
Marton.	Payments from farmers' children of 4/-, 7/- and 10/- per quarter and from labourers' children of 2d, 3d, and 4d per week.	Not having a free school would require some pecuniary assistance for the very poor children.	14	7	7	No.
Middlesbrough.		A school wanted, but first a chapel.	50			
Richmond.						
Scarborough.		School to be built and may require some pecuniary assistance.	65			
Ugthorpe.						
Whitby.	A fund of £20 and weekly payments of the children amounting to about £12.	Schools not conveniently situated for some of the children.	20	10	10	No.
Wycliffe. Nothing wanted.			4			
Yarm. Nothing wanted.			None			
York. Nothing immediately wanted.			200	100	100	Yes.

Appendix MIrish Immigrant Population in the Region  
In the Middle of the Nineteenth Century

The following analysis indicates the size of the Irish immigration into the region during the first part of the nineteenth century. It is important to remember that the figures relate only to the number of actual immigrants and not to those who were English born of Irish parentage.

The tables show that in the East Riding, including York, there were 1,790 immigrants under the age of twenty and 4,262 over that age; while in the North Riding were 351 under the age of twenty years and 972 over that age. The main concentrations of Irish immigrants during the first half of the century were built up at York and Hull. The figures shown below are for districts.

		<u>Under 20</u>	<u>20 &amp; Upwards</u>
<u>East Riding</u>	York	709	1,479
	Pocklington	25	99
	Howden	26	95
	Beverley	41	140
	Sculcoates	434	997
	Hull	472	1,151
	Patrington	55	153
	Skirlaugh	8	31
	Driffield	10	61
	Bridlington	10	56
<u>North Riding</u>	Scarborough	72	182
	Malton	32	77
	Easingwold	10	41
	Thirsk	12	58
	Helmsley	5	23
	Pickering	2	13
	Whitby	70	121
	Guisborough	38	72
	Stokesley	22	76
	Northallerton	32	91
	Bedale	1	29
	Leyburn	7	19
	Askrigg	4	7
	Reeth	1	10
Richmond	43	153	

The total immigrant population of Hull, as shown in the above tables, was really 906 under twenty years old, and, 2,148 over that age, Sculcoates being part of Hull.

(Census of Great Britain, 1851, Population Tables, Eyre & Spottiswoode, London, 1854, Vol.II, p.731 et sqq.)

A careful census taken by the clergy of the Hull mission in 1852 revealed that the total Catholic population had risen to 5,190, of whom 1,598 were children under the age of thirteen, 785 boys and 813 girls (1); a congregation, which, less than thirty years previously, according to a local non-Catholic source, had numbered only thirty.(2) The movement of immigrants into these localities continued.(3)

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- (1) MS. at St. Charles' Presbytery, Hull. From the notes on the development plan for 1853 of the Rev. M. Trappes, priest in charge of the Hull mission. The census was carefully taken and the statistics were no guesswork. The names, ages, residences and occupations of the Catholic population were all recorded. Even then Father Trappes considered that his estimate was conservative and that many had been over-looked. Not included in the census were eighty to 100 Catholic soldiers stationed with their wives and children in the Citadel at Hull.
- (2) Sheahan James J., History of Kingston-upon-Hull, Beverley, 1864, p.442.
- (3) In 1861, the increase in the number of Catholics in Hull evoked comment in the local press, and testimony was paid to the excellent work done by the Catholic clergy among the poor Irish population, many of whom lived fifteen to a house in four room houses.  
MS. at St. Charles' Presbytery, Hull.  
Hull Advertiser, issue for 21st December, 1849.



Appendix NAccounts of Father M.Trappes for the Hull Schools  
1848-49Debits

National Societies, Books, Stationery and printing.	47.18. 9.
Brushes, Whitewashing, scouring and cleaning schools at sundry times.	5. 3. 0.
Gas and Coke due in the time of Rev. J. Furlong.	4. 6. 0.
Nine benches and model for desks.	1.13. 0.
Coke and Gas.	3.16. 6.
Preparation for Gas.	10. 6.
Expenses to Scarborough on account of schools.	1. 4. 6.
Loss by tea treat.	3.10. 0.
Terrestrial Globe.	2. 0. 0.
Taxes.	7.10.
Rent of Sutton Bank School.	8. 8. 0.
Holmes for Water pipes etc.	5.19. 0.
Perkins for cotton etc. for the girls.	2.19. 6.
Fewster, Joiner a/c in time of Rev. J.Render.	2.16. 6.
Magic Lantern Astronomical.	6. 6. 0.
Water Cans.	8. 6.
Mrs. Fenwick teacher.	1. 0. 0.
Hunley S.Sutton Bank Master.	1. 5. 0.
Brothers Salary from October to January.	15. 0. 0.
Do. from January to June.	31.10. 0.
Suit of clothes to Br.William.	3. 5. 0.
Ditto to Brother James.	3. 5. 0.
Clark & Gosford on a/c of desks and cash at sundry times.	42. 0. 0.
	<hr/>
	£ 194.12. 7.

Hull Schools 1848-49Credits

By/ Mr. Burgess.	12	..	..	..	1. 0. 0.
Mrs. Musgrave	..	..	..	..	1. 0. 0.
Half year's sub Mr. Drescher	..	..	..	..	10. 6. 6.
Sundry small items	..	..	..	..	7. 6.
R.Dearsley Esq.	..	..	..	..	5. 0. 0.
Half year's subscription, Mr.Drescher.	11.12.	..	..	..	0.
J.Fern Esq., Sheriff, donation.	..	..	..	..	1. 0. 0.
Conditional grant from Poor-School Committee	..	..	..	..	60. 0. 0.
Cash received for School Wages, Brothers book	..	..	..	..	33. 1. 7.
Miss Bedingfield's Annual Subscription.	2.	0.	0.	..	0.
Offertory from May 1848 to May 1849.	84.14.	1.	..	..	..
Proportion of Collections towards furnishing Brothers House, Schools, Painting Church and General Repairs.	10.13.	8.	..	..	..
Amount received from the Misses Dwyer for Clothing etc., and 2 small amounts received from Rev.M.Trappes.	7.18.	0.	..	..	..

£ 228.13. 4.

Brothers House 1849

To/ Cash paid for sundries towards furnishing the above house.	32.18. 4.
Water, rent, coals, taxes, etc.	3. 1. 6.
Brothers lodgings with Mrs. Diggles.	8.10. 0.
Half a year's rent for house.	<u>5. 5. 0.</u>
	<u>£ 49.14.10.</u>

By/Proportion of collection towards furnishing Brothers' house, schools, painting church and general repairs.	10.13.10.
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Among Accounts UnpaidSchool Account

Simpson for books. . . . .	6.17.11.
Philips & Sons ditto . . . . .	4. 6. 0.
Ward, Slater, for repairs . . . . .	5.13. 0.
Astrop for copy books . . . . .	1.15. 0.
Thompson & Col pallisades . . . . .	6.14.11.
Simpson & Malone, stonework . . . . .	4.16.10.
Purdon for Gloves. . . . .	12. 0. 0.
Ditto for Gas Fitting . . . . .	7. 0. 0.
Drescher for 2 cloaks . . . . .	7. 0. 0.
Covering in Drain and walling by which 45 more yards of land are gained to the school yard . .	30. 0. 0.
Cloth for 21 blouses . . . . .	2.16. 0.
1 dozen caps for boys . . . . .	14. 0.
Clark & Gosford 21 desks & 30/-	31.10. 0.
Windows, desk for master and platform. . . . .	<u>15. 0. 0.</u>
	46.10. 0.

## B I B L I O G R A P H Y

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ARCHIVE AND MSS. COLLECTIONS  
AND MS.RECORDS

ECCLESIASTICAL - Catholic

The Archives of Westminster

in the custody of His Eminence Cardinal Bernard Griffin, D.D., D.C.L., Archbishop of Westminster.

The archives contain, not only papers relating to the affairs of the Archdiocese, but also an extensive series of documents connected with Catholic affairs in England, from various sources, among them papers relating to educational affairs in the region.

Leeds Diocesan Archives

in the custody of the Rt.Rev. John C. Heenan, D.D., Bishop of Leeds.

The archives contain a large number of papers relating to the affairs of the old Northern District, the Yorkshire district, and the Diocese of Beverley. After 1878 they relate exclusively to the affairs of the present Diocese.

The archives were divided in 1878, and papers relating to the parishes of his new Diocese were transferred to the custody of the Bishop of Middlesbrough. Some of these papers were overlooked and remain in the Leeds archives.

A number of papers relate to educational affairs in the region. These are of the type described below for the Middlesbrough Archives.

The papers are at present being sorted by Father M.V.Sweeney, M.A., M.Ed., who plans to arrange them according to the reign of each Bishop.

Middlesbrough Diocesan Archives

in the custody of the Rt. Rev. George Brunner,  
B.A., Bishop of Middlesbrough.

The Archives consist of papers relating to the old missions and the present parishes of the Diocese. There are a few eighteenth century documents but the bulk of the material belongs to the nineteenth century.

Visitation returns, statistics of Catholic population, of Day and Sunday School attendance, inventories of school property and congregational libraries, and correspondence of the clergy and laity with the Bishop, provide data for Catholic educational history in the region.

The collection is entirely uncatalogued, but is separated into drawer files, one for each parish. The contents of the files are unsorted.

Ampleforth Archives

The Archives of St. Lawrence's Abbey, Ampleforth, in the Custody of the Rt. Rev. Herbert Byrne, M.A., (Abbot).

Ushaw College Archives

The Archives of the College of St. Cuthbert, Ushaw, nr Durham, in the custody of the Very Rev. The President.  
They are referred to in the text as Ushaw College MSS.

The Bar Convent Archives

The archives of St. Mary's Convent of the Institute of the Blessed Virgin Mary, York.

The MSS. of St. Charles' Parish, Hull

in the custody of the Rev. J. Knowles, Parish Priest.

ECCLESIASTICAL - AnglicanYork Diocesan Registry Archives

at St. Anthony's Hall, York.

The High Commission Court Books and Act Books.

The Visitation Court Books and Act Books.

CIVILEast Riding Record Office MSS.

at the Guildhall, Beverley, Yorkshire.

The MSS. Order Books of Quarter Sessions.

Kingston upon Hull Corporation Archives,

at the Guildhall, Kingston upon Hull.

The Bench Books (MS. records of business transacted at Council Meetings and of Quarter Sessions).

The Old Letters.

Miscellaneous Old Documents.

York Civic Records

at the Guildhall, York.

The House Books (MS. records of business transacted at Council meetings and other matters relevant to the life of the City).

The Sessions Books (MS. records of Quarter Sessions).

Wills at the District Probate Registry, York.

Ministry of Education MS. Records

at the Public Record Office.

Closed School Files, Ed.2; Ed.3; and Ed.7.

MSS. COLLECTIONS of OLD CATHOLIC FAMILIESBeaumont MSS.

The manuscripts of the Baroness Beaumont of Carlton Towers, Goole, Yorkshire.

Herries MSS.

The manuscripts of the Duke of Norfolk, formerly at Everingham Park, now deposited at Ampleforth Abbey, Yorkshire.

Lawson MSS.

The manuscripts of Sir John Lawson, Bart., of Brough Hall, Yorkshire.

Wombwell MSS.

The manuscripts of Captain V.M.Wombwell of Newburgh Priory, Coxwold, Yorkshire.

Tempest MSS.

The Manuscripts of Captain Stephen Tempest of Broughton Hall, Skipton, Yorkshire.

CATHOLIC SCHOOL MS. RECORDS

Log Book of St. Charles', Pryme Street, Hull.

Log Book of St. Mary's Mixed, Wilton Street, Hull.

Log Book of St. Mary's Infants', Wilton Street,  
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The Catholic School, London.

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N.B. The above list is exclusive of all standard works of educational reference not referred to specifically in the text.

MAP

showing the situation  
of the

CATHOLIC CHAPELS &c

IN

ENGLAND & WALES.

- Chapel, as shown by +
- Colleges                   ⦿
- Convents                   ⊕
- Chapels where Mass is occasionally said ⊕
- Where Institutions are established the names are underlined
- Railroads by single lines
- Chapels in London and the vicinity are marked in the Map
- |            |                 |
|------------|-----------------|
| Bavarian   | Polish          |
| Belgian    | Sardinian       |
| Bernese    | Somerset Town   |
| Chiesa     | Spanish         |
| French     | St. John's Wood |
| German     | St. Patrick's   |
| Irish      | Vigornia Street |
| Montfort's | Westminster     |

